

Christ Is The Mystery Of God Revealed

Jeffersonville, Indiana, USA

July 28, 1963

1 Thank you, Brother. The Lord bless you. Just remain standing a moment while we bow our heads for prayer.

2 Gracious heavenly Father, we are approaching Thee again this morning for mercy and for guidance of the Holy Spirit today, as it's dawned upon us that we should meet together this morning, and to teach Thy Word, that we might know how to live in this present day, and what is the time of day that we're living. We'd ask Thy holy guidance to our thoughts, our hearts today, that You would direct us to every word that is necessary for us to know; that You would open our mouths freely and our hearts also to receive that which You would speak to us, and would close our mouths to the things that are not right—knowing that only You can reveal the Word of God.

And now, as I have to leave the little church right away now for the other parts of the world, I'm committing them to Thee, Lord, which they are part, the apple of my heart—as to say. They are the ones that's been begotten to You by the Spirit and by the Word of truth, and I pray that You'll bless them, Lord, and keep them closely knitted together by the bonds of the love of Christ.

3 Bless our dear beloved pastor, the shepherd. We pray that You'll anoint him with the Holy Spirit of Thy Word and reveal to them and feed the flock.

Once, just a while ago when You showed the vision, the little tabernacle here ... but to store up the food; that there would come a time when this would all be needed. When we seen Brother Sothmann and Brother Woods ready to cross over into another country to.... But you said, "Store up this food here for the time." Lord, reverently I've tried to do that.

And now, this morning in this lesson that we have thought of, I pray that You'll cap it all off, Lord, to show that You're God, and this is your Word and your truth. Grant it, Lord, that the people might feed thereon and grow fat as it was in the grace of God, that they'd see that it's God's great mercy to us in this day. Bless all that's present and those who would like to be present, Father, and get glory to Thyself; for we ask it in Jesus' name. Amen.

The Lord bless each and every one of you, now.

4 And I believe just before we start, we have a little baby here—Collins. I met the father just a few moments ago, and he had a little baby he wanted dedicated; and we want to do that now, Brother or Sister Collins, one, will bring the little one forward so we can have the dedicational service for this little fellow.

5 Leaving, you know, why it causes.... These are loyal members of the body of Christ. You notice, I never said of the tabernacle—of the bodies of Christ, this body here, a part of His body. And they got a little fellow here they want dedicated. And this is always a job I think my wife envies me of—to hold the babies. Brother Neville, if you'll come forward, if you will.

6 What is your first name brother? This is Brother and Sister Clyde Collins. Is the brother to our precious brother here, Rev. Collins, Wilbur, and they've had an increase in the number of Collins's here I see, and a very cute little fellow. How old is he Sister Collins? Almost four months. And what's his name? Mark David, that's a very fine name. You look like a very fine boy. Say, he's kind of a big boy too. I know the mothers here and women appreciate this little fellow here. Isn't that a doll? All right, as we bow our heads now.

7 Heavenly Father, as this young father and mother comes with this little precious lump of human flesh that's been given to their union, placed into their hands for keeping for the Lord God. They reverently bring this little Mark David here for dedication to the Almighty who has give this precious little boy, fine health and a fine boy into their care to be raised for the glory of God. Lord bless the father and mother, may the barrel never

be empty at the house or the cruse ever run dry. May the father be well and able Lord to work and to make food for the little fellow. May the mother be well and able to prepare it, and their hearts prepared Lord to teach the little fellow to raise him in the admonition of God. Grant it Lord.

8 Now from their arms to mine comes this lovely child, little Mark David. I present him with the elder of the church here to You in the name of Jesus Christ for a life of service. Grant it Lord, get glory out of his life. May he live a long life, even to the coming of the Lord Jesus if that be pleasing to you. And if so may he come to pack the message of the Lord God in the age that is to come. Grant it. Keep him healthy, happy and may his heart always be set on doing the things which is right before God. In the name of Jesus Christ we offer the child to You in dedication. Amen. God bless you Sister Collins and this fine boy and you Brother Collins. God be with you.

Bring Them In. All of us together.

Bring them in, bring them in,

Bring them in from the fields of sin;

Bring them in, bring them in,

Bring the little ones to Jesus.

I like that. See, bring them to Christ before the devil even has a chance. They're already presented to Him then for a life of service.

9 Does anybody know whether the Dauch family, any of them got down today or not—Sister Dauch? Brother Brown, are you here, Brother Brown? Yes, I'm glad.... And the.... Brother Dauch is still with us? Wonderful! Brother Dauch almost left us. See, we can't say too much or ask too much; he's already twenty-one years a-past the time that God told him to live. That's an ordinary life time, past the time that God told him he could live.

10 But, we had a call the other morning that he was dying, and we rushed up there, and the Lord God was really good to him and spared him. Just.... I think he's ready and just waiting the coming of the Lord. But, you know, we all hold on to one another. We just.... The old fellow is like a—like a dad to me here. I remember him sitting right down here in the old tabernacle (the old part). When he—that light flashed across on that water baptism in the name of Jesus Christ, right out of there he come—at about eighty-seven or eighty-eight years old—on a stick; come right up here and said, "I want to go right in there and be baptized." Somebody went and got him some clothes. He couldn't wait till the next time; he had to come right then, right then. So, I like that. He said the other day (I was talking to him)—he said, "Do you think I'm all right now, Brother Branham?"

I said, "Did you ever go to a doctor for a physical checkup?"

He said, "Yes, sir."

I said.... The doctor will put stereoscopes in his ears, and put them on your heart to see if your heart's beating right, and an electrical cardiogram, and then blood pressure, urine test and so forth—instruments to find out where your physical being.... Now, the way he does that, he looks back on a book here where specialists on these different subjects ... writes down.... If this takes place, this is what's wrong.

11 And I said, "Now, the only stereoscope that I have is the Bible (see?)—for the soul." And I said, "I'm going to give you the test." I said, "St. John 5:24 said, 'He that heareth my words....'" I said, "That isn't just sitting listening to it; that's receiving it, receiving it. You believe it. Something inside of you tells you it's right. You've accepted it; you believe it; it's yours. 'He that heareth (it's already yours) my words, and believeth on Him that sent Me....' You believe that?"

He said, "I do."

I said, "Then I'll tell you what the chief doctor said: 'He's passed from death unto life, and shall no more come into condemnation or judgment.'" I said, "As far as I know, according to the books, you passed the examination."

That old man, nearly a hundred years old, not a church man at all, but just the first time that light flashed across his path, he received it. See that predestinated seed laying

there? Yes sir! See, as soon as the light strikes it, it comes to life right quick.

12 Now, I know it's hot today and looks like it's hard for me to call you people together for a service where you set jammed in like this, but yet I thought by the grace of God that I would have another service before I had to leave you all—for a short season, I trust.

And I've got to go now tomorrow night to Chicago to begin Wednesday. I thought I'd get there a little early, if possible, and rest up a little before beginning a series of services. And I believe they've got it.... Here, I was looking at it right here. It's advertised up there. It's called the Maringo Area—yeah, Marigold, Marigold, yeah Area—Arena. Marigold Arena—is where it's to be held, beginning Wednesday night through Sunday. And the Full Gospel Businessmen has a breakfast also on Saturday morning. And I don't know just exactly where they got that advertised where. No. Then Saturday evening's at the Lane Tech; I see here it's advertised.

13 Now, if you're around in that area or up there.... It's to be a regular—it's just a regular evangelistic service like we have at any time; most of the messages will be primarily on something that's been taught here, 'cause here is where we make our tapes. You see? Out there they can fuss, but if they get tapes made from here, that's up to them if they want to listen to any tapes. It comes right from here; this is our own pulpit. So out there, usually I try to pick around on something not very deep, because many of them are shallow in experience and what comes in.... But here, I feel I have a right to say whatever God puts upon my heart to say it—from right here. So our tapes are all made from right here, see. And they're right in the room there now; you can see their heads up over the clouded glass in there, where they're sitting with their recorders.

14 Now, and if you want to come to the meeting, we'd be most happily to have you. Just, if you get there don't know just where to go, why, just contact any of the Full Gospel people or Brother Carlson, and he'll tell you that's.... He can advise you—or the Philadelphian church or any of them, they can tell you right how to get to the place.

15 Then I come back next Monday evening sometime—afternoon or evening. And Tuesday we go back to Arizona for our—to put the children in school and so forth. And then I don't know just exactly when to be back again because the Lord.... I want Him to lead me just on what to do.

A very strange thing happened.... I might as well.... I know this is taped, and I might as well place it on here. And right while visions and leadings of the Holy Spirit is moving, I like to strike just exactly while it's moving. That's.... Now, in the last year it's been one—right along with one of the most highest time for visions that I've ever had in all my ministry—has been this last year—of things that has taken place, that you people know that is foretold before it happens, and it happens just the way it said.

16 Now, we come back here to visit. The climate in this place I certainly don't like because it just breaks me down as soon as I get here. And I just.... I can cross the top of the knobs up there and come down in this valley, and then I'm here about ten minutes and I've got hives, get sick (weather), swimmy-headed; everything looks spooky, dark, and I just have to get out of it, see.

17 And the other day I was talking to the wife.... But what brings me in first.... What brings me in here is you people (see?) —this church. I tell you, of all the places I ever went in my life, this is my favorite place to come preach the Gospel. And looks like that we can make a tape from here—it's ten times better than anywhere else. See, that's the reason I say, "Where God's doing something, then stay right with that." But, I think where the great thing is, that's me failing to go out at the first time when He called me, and therefore, He makes it kind of rough on me when I come in. Obedience is better than sacrifice.

18 And then I'll be coming back and forth all the time, preaching in the tabernacle. And you people that's from out of town, you'll be notified. Billy Paul will be here, right in the office, and can be reached at any time through him. And we'll be coming back here.... And then the seven trumpets is coming up right away, the Lord willing, seven last plagues and the vials, and so forth, just as we can—get a little cooler weather or maybe or something, however the Lord leads.

19 And now, the other day coming in there was a question brought up about

something—about someone had given me a check and said personally, exactly, just to me and me only, tax paid, free, everything else. Well, we went and.... Billy knew that I kind of had need of that check, and he went and asked the attorneys if we could cash it. He said, "Why, he's an American citizen; why can't he cash it?" See? Says "'Tax paid and everything else—free.' Any citizen can do that."

20 So then, he couldn't be satisfied with that (Billy), so he goes to the public accountant, and he said, "Why certainly, he can cash that." Said, "He's a citizen of the United States." So well, he couldn't think good about that, so he called Merle Miller (that's the head of the tax association at Indianapolis that was our attorneys), and so Eison Miller—and so, "Sure, it's all right, see. Sure he can have that check. It's made out to him—endorsing only." I only one can endorse it and so forth, and it couldn't be stamped with our....

21 See, I don't cash no checks. That's what they got me for the other time. Somebody bring in a bunch of checks, and say, "Here, Brother Branham..." at the meeting. I'd say, "William Branham, William Branham...." Well, the government was taking care of all of that all the time. And I was signing them to myself and was paying the debts out there, but they said I owed delinquent taxes on all of it, anyhow—\$300,000.00. So then, that's where the fuss came. So then, as soon as I put this check in, whammy! here come the agent right back. Said, "Well reopen the case for him now." So it made it kind of rough.

22 And Brother Lee Vayle sitting here (I guess it is all right to say it) we just—he'd come down, and this fine scholared Baptist here (I baptized him in the name of Jesus Christ here in the pool the other day)—Brother Lee Vayle. And so, he's really a fine man, a brother in Christ; he's preached for us here before, highly intellectually educated, and besides that, a Spirit-led man. When the light flashed across him, he said he tried to get away, but just couldn't do it. So I baptized him right here the other morning. Couldn't stand it any longer, so we just come down here and put on our clothes and went in and was baptized in the name of Jesus Christ.

23 Well, I thought being he'd taken that fine spiritual food, maybe to talk a little bit, we'd take some natural food. So we goes over to the Blue Boar, sets down and was talking. And the subject come up, "How do you let people talk about you like that?" Now, Brother Vayle is one of the finest men I ever knowed, but he's just a little too quick on the trigger, I always told him, you know. And so I said ... (Hope that's all right, Brother Vayle.) So I said, "Don't fly loose all at once; sit still. God's the One's a-doing it."

He said, "Aw, it might be all right for you," he said—he said, "but well I believe he's so smart till that's what he's been meeting (those smart intellectual people), so he just knows how to pour it in there, and they ain't got no place to stand. That's all.

24 So I said, "Look, Brother Vayle," (we was sitting at the Blue Boar) I said, "David, one day after being throwed from the throne by his own son—run off the throne, mutiny, Israel divided, and David took off the throne by his own son—and was going out of the city, weeping. And a guy that didn't like his last day message, you know he didn't care for him, little old fellow, kind of crippled up, going along there making fun of him, and he spit on David. And that guard drew that sword, said, 'I'll let the head of that dog stay on him that spit on my king?' David said, 'Let him alone; the Lord told him to do that.' Spit on him; making fun of him and then spit on him. Said, 'The Lord told him to do that.'" Well, we know the story, how it returned back. Brother Vayle thought that took a whole lot of grace to do that.

25 So no more than coming back and entering the office, the public accountant called Billy Paul and told him about this. So Brother Vayle went up to the house with me, and I walked in; I said to the wife (long about sometime in the afternoon).... We went in a room. I said, "I got something to tell you, Honey."

We'd just been talking before I left. She said, "Bill, I know that God sent you out there; we all know that, but He never told you to come back." She said, "Now, that's where I'm worried about."

26 I said, "Well, I think it's for you and the children. It don't matter for me. I'm going to serve Him, Lord willing, wherever I go." And so, walked back, and I told her about it like that. So, I just turned around, laid my hat up, and somebody said something about, "Oh, this tax collector...." Just kind of raved it out—something like that. Not thinking of

what I had told Brother Vayle, I said, "Let him alone. Maybe the Lord told him to do that." I no more than said that, till a light flashed on the wall and wrote across there (Brother Vayle and my wife sitting there), "Come on back to Arizona." With letters wrote across the wall, "Come on back to Arizona."

27 Now, this week has been a week of great blessings. We had private interviews this week of people who had been waiting since the Seven Seals. And I don't doubt but some of them of course was called in from out of the town—across the nation. But the morning before the interviews started, sitting in the room, the Holy Spirit let me write out exactly everything they knew, everything they wanted to ask, rotate, the questions just the way they wanted to, and tell them their dreams and interpretations before they ever told me.

Now, the people are in the room here—there. And I go ahead and let them talk. They would say, "Well, Brother Branham, I come such-and-such."

28 I said, "Now remember, we have assembled here not for fellowship; we haven't come here to fellowship with one another. There is a question in your mind and your heart that you've stumbled into and you don't know what it is. And maybe I'll be able by the help of God to do it." I said, "Remember, the Queen of the South had some questions too, when she came to Solomon. And the Bible said there was nothing revealed, or held back to what Solomon couldn't answer for her." And I said, "A greater than Solomon is here. (See? That's right.) The Lord Jesus promised, 'Wherever two or three are gathered in my name, there I am in the midst of them. And whatsoever thing they can think of or desire and shall ask, it shall be given to them.' And now your question is something you don't know about, something you don't know how to approach about, something you don't know what to do about."

29 And I said, "Again the Scripture said this, that the angels of God are encamped about those who fear Him. So, in another world where the five senses does not declare.... The five senses only contacts this world. If you had no feeling, you couldn't feel nothing. Feeling wouldn't be nothing to you; that would be another world. If you had no sight, what you look at would be another world; you'd know nothing about it. So these five senses is the only thing that God let us loose to. Now there is another one called faith. But by faith you walk up a ladder, and finally you can get so high until you break into another world, which is vision. There you can see; just like if you never knowed what this was you was feeling with your sense of feeling and never seen it, then your eyes come open, you could see it. It would be all mystery to that person who never could see. It would be a mystery to him. But yet, that's it."

30 And in there, the Lord.... Before we got here, to people from across the country, everywhere—from north, south, west come in for these interviews, and as soon as they get through talking, just exactly the questions they would ask, the thing that they would ask about, I would say, "Watch here"; raise over and there was a piece of paper with every question, and rotate, just exactly the way they asked it (was going to ask it), their answer down here to their question—just the way it was answered out. The Lord is great; He knows all things. But yet, it taken me about three days to come out of that afternoon. What it was, such a tear-down.

And now, I thought to get it though before we left....

31 And there is the proper way, the real way of ... to individuals. Now, there's things can be said, and if the people's here that knows that secrets of hearts that was revealed that would absolutely—it would be horrible; it would cause crime; it would cause somebody to shoot another, or something, if that'd be revealed right here at the platform like this, in a public—before the public. It would cause penitentiary offenses, and everything else that would....

32 But when you're sitting together like that, the Holy Spirit—just two of you together.... But we understand this, that what they ask me is private. I say nothing about it. And what I say to them, it's up to them whether they want to say it or not, see. But it would be known between us—the interview. That's taking a person one by a time and sitting there until everything is completely settled (see?)—the Holy Spirit.

33 And then, to think of the grace of the Holy Spirit telling me all about it, to each one (a whole line of them) before they ever even got here; across the country, coming people I'd never seen in life. And write it out so that they would know, just a routine

according to the questions the way they would answer it.

34 One brother had questions on the serpent's seed that I didn't get to answer just exactly 'cause their little half-hour was up. I hope that he got it all right—the answers to it on the paper. He had it wrote out, and he didn't get to all of his answers, so I just give him the writing back—the answers on the paper. If he hasn't, Billy Paul has it. I know the man is sitting here; I just looked at him just a few moments ago. So if he wants to find that, it's wrote out on a piece of paper—your answers to your questions.

35 Now, oh how good the Lord is! I hope everybody is feeling good. And now, let us remember (and now when I pray for these handkerchiefs)—to remember Brother Dauch; he's a precious brother, and we want to remember him in prayer.

36 And I see Brother Ungren, but I can't see Sister Ungren anywhere, whether she's all right now.... Yes, sitting right out from him, sure; yes. I'm glad, because we was called out the other night, just a emergency case of her and her daughter, Sister Downing, run off the road, and just the grace of God or they'd both been crushed to pieces right there. And here they come right on

to church, got on a train and come on.

37 I'll never forget you all. I love you. God knows that. I love you.

How across the country through slick weather.... When I look at some brother here from Georgia and Alabama and different places, and Tennessee and around, where they ride their car down the road where the ... ice sliding back and forth like that, to come here for one service....

38 When I had that emergency call to Brother Dauch the other day, I didn't realize that Lima, Ohio was so far away. I thought that was a little skip, hop, and a jump. But my, I left here real early that morning, never got there until one o'clock that afternoon, driving everything the speed limit would allow and on dual highway. I think how close that is to way down in the south where these other people come from—way out in the north and west, where they come.

I love you. And that's the reason I try to be deadly sincere here.

39 And the old-timers.... I see Brother Creech and them sitting back there now, and ones that's been with me all these years and things, and how we come up together. I was looking at Mary Jo's picture (I believe it was a couple of nights ago)—just a little-bitty-tiny thing when we first met, and now she's married, I guess and got children. Brother Creech and Sister Creech—young black-headed and Meda and I; and here we are gray and stooped over. See, there's something about people like that; it grips you, see. You want to stay with them, see. There's something another that always makes your mind pull back. Just giving them for examples to others that's here, young and old; we look forward for the coming of the Lord.

40 So this morning I have put it.... God, I believe, put it in my heart to teach a Sunday school lesson here this morning, God willing, for a lengthy time. And I.... This being my last service for a little while, as far as I know....

41 And I want you to remember that Brother Neville here, left in the church in the charge of this tabernacle under the Holy Spirit—and he's left here, and he believes this message and teaches it just the same as I do. Right.

And any time that you'd want to—you can see fit to come to hear Brother Neville, he certainly would do you good, I'm sure. He's a great servant of Jesus Christ. I've knowed Orman Neville since I was a little boy, and he hasn't changed one speck, only got closer to God. I remember when I first saw him on a.... I was invited to his Methodist platform. And when I come back here to the tabernacle, I said, "Someday, I'll baptize him in the name of Jesus Christ." And here he is with the message now, going on—a real gallant servant.

42 And Brother Neville goes through many strains and heartaches that.... He doesn't show it here at the tabernacle, but being that the Lord lets me have a little sight into people's life, I know what he goes through—whole lot of it, see. And he certainly goes under a lot of labor and strains and things. And you people here hold him up like Joshua and Caleb held up the hands of Moses as he's bringing the Word.

43 Love one another above everything. Love one another. Don't.... No matter what the

devil tries to say.... Now, you're all one great, bit, sweet group now, but remember my warning! See? Satan won't let that stay that way. No, sir. He'll shoot everything if he has to bring somebody in to make his target. He'll bring some critic or unbeliever in, sit him down, and cause him to fellowship with you under the quietness and things, then he'll shoot that guy with some kind of poison stuff, and he'll start through the church with it. Don't you take sides with it! Don't you have nothing to do with anything else! You stay right loving and sweet and kind to one another. Pray for that man that he'll be saved too, or that woman, or ever who it is. Pray for them and stick one with another and stay with your pastor, see. He's the shepherd and you give him respects. He'll lead you through, and ... because, he's ordained of God to do so.

44 Now, do you remember that? The enemy will come. And when he does, just cling that much closer together. And the one that the devil is using for an enemy will either get out or come in and be one of you. That's all. Don't never clan among one or—talk, make yourself clannish; we are one.

I couldn't say, "Left hand, I'm mad at you, I'm going to take you away because you're not a right hand." He's my left hand. I want him to stay there; even the little tip of my finger, I want it to stay right there, every little part of my body stay right there. And God wants us as a body of believers to stay right exactly with one another, right with one another.

45 And now, you've got tapes on that. You've got tapes on what we believe. You've got tapes on discipline in the church: how we behave ourselves in the church of God, how we got to come here together and sit together in heavenly places. Don't stay home. If God is in your heart, you can't hardly wait for them doors to open out yonder to get in here to fellowship with your brothers. If you don't feel that way, then I tell you, it's time you got to praying, because we're in the last days where the Bible exalted us or exhorted us to "much more as we see that day approaching, to love one another with Christian love and divine love, to assemble ourselves together in heavenly places in Christ Jesus and love one another." "This will all men know you are my disciples when you have love one for the other."

That's right. Stay right together.

46 If the brother, you think he's a little wrong (or the sister), say, "Lord, don't let me ever have the root of bitterness spring up, because it will affect him, and it will take the Christ right out of my life." That poison acids of malice, and jealousy, and hatred, that will just take the Holy Spirit right away from you. It will run Him from the tabernacle here. It'll kill the Spirit of God or drive it away from here, hurt your pastor; it'll do everything, see. Don't you do that! You just wax that much closer together. Draw up the.... Take the buckle, as the brother testified (a minister) here the other night about having a buckle (seeing it in a vision). That buckles on the whole armor of God; just pull it on, tighten up, move right up close to one another. Love one another anyhow. Talk nice about one another. Say nice things about one another, then God will bless you.

47 Now this morning, the Lord willing, by His help and grace, I got quite a bunch of questions here—Scriptures rather. And now, before we approach it.... (I think I heard the recorders click on in there.) We are going to bring the message now, by God's grace. First, a word of prayer.

48 Lord Jesus, speaking to this body of the church, that they should hold together with God's unchanging hand, their absolute the Word. Warning them as Paul warned his flock that there'd be wolves enter in. You're the same God today as You were then, and that enemy is the same. May this fellowship and bonds of love always exist amongst these people in Christ Jesus.

Help this morning, Lord, as we read the Word. May the Holy Spirit reveal it to us that the church might be fully established in the faith that was once delivered to the saints, to hold them. And may, as You gave the vision some two years ago to store up the food—fine, healthy looking vegetables that I saw in the vision being stored here in this tabernacle, may we today receive a whole barrel full of that; grant it, Lord, or a tape load, that it might reveal Jesus Christ to us in the hour that we live to give us sustaining strength and spiritual strength for the task that lays ahead. Grant it, Father.

49 Bless these, Thy children. They're in here this morning from many different parts of the nation. A hot, sticky morning, but yet we feel the presence of the Holy Spirit in all

this. We think of John Wesley, and Calvin, and Sankey, and Knox, Finney, and many of those, even without electric fan, where people sat in halls and perspiration running down their faces. The women, well covered and dressed, sat in the audiences and perspired until their clothing was soaking wet, listening to the Word of God—feeding their souls. Now, we feel, Lord, that they are at rest somewhere yonder, waiting the coming of the Lord.

50 Keep us together, Father. Let the Holy Spirit guide us and direct us. Give us long life of service for You. Give us this great message this morning that we're expecting out of Thy Word, that it might go to each heart. Make the lips that speak, Lord, speak truth. Make the heart that hears be fertile to receive truth. And may it grow into great trees of eternal life to be shining lights and read epistles of all men, that they might know that Jesus Christ has raised from the dead and lives among us. Make us so full of love and the fruit of the Spirit until other men and women, boys and girls can see the results of the life of Christ still living in us after two thousand years from the great event. Grant it, Father, to honor Thee. We ask in Jesus Christ's name. Amen.

51 Now, I want to read some out of the Scriptures. And I trust now, that you've got your pencils and papers and everything ready. Brother Neville, you're sitting still; I'm just going to take my coat off. Excuse me for taking off my coat, but this is awfully warm up here.

52 Now, I want you to turn to the book of Colossians, the 1st chapter of Colossians. And then, while we read this, beginning with.... I want you, when you go home, to read the entire chapter of these Colossians. But I want you to read this morning with me from the 15th verse, 29th inclusive. And now, just be as patient as you can, for I feel that in this here, if God will help me, will reveal and bring into your mind all these other things that I have talked on all through the days of the tabernacle; why I have said what I've said, and why I have done what I have done. This is why. Now, from the 15th verse.

Who is the image of the invisible God, the firstborn of every creature:

For by him were all things created, that are in heaven, and that are in the earth, visible ... invisible, whether they be thrones, ... dominions, ... principalities, ... powers: all things were created by him, and for him:

And he is before all things, and by him all things consist.

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.

For it pleased the Father that in him should be all fullness dwell;—should all fullness dwell; [Let me put a little emphasis on that again—this 19th verse.]

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

And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. [Watch where that reconciliation went.]

And you, that were sometime alienated and enemies in your mind by wicked works you now hath he reconciled.

In the body of his flesh through death, to present you holy ... unblameable ... unproveable in his sight:

If you continue in the faith grounded and settled, and not be moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Who now rejoice in my sufferings for you, and fill up that which is bound—behind of the afflictions of Christ in ... flesh for his body's sake, which is the church:

Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God;

Even the mystery which hath been hidden from age and from generation, but now is made manifest to his saints: [Now, I want to read that verse again.]

Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Whom we preach, warning every man, and teaching every man in all wisdom; that we might present every man perfect in Christ Jesus:

Whereunto I also labour, striving according to the working, which worketh in me mightily.

53 Now, for a text, I want to take out of there this for a text, basing it upon the entire Bible, but I want to title this "Christ is the Mystery of God Revealed." Christ being the mystery of God revealed. Now, I took it in order as a Sunday school lesson so we could all read together and have this fellowship together.

54 Now, God's secret mystery He had before the world began. Now back in the back part of God's mind, there was something that He was trying and was going to achieve, and He had a motive in doing it—in order to let Himself be expressed. Because first, there wasn't even a moon, star, atom, molecule, or anything; He was God. But He exactly wasn't God at that time, because God is an object of worship and there wasn't nothing to worship Him. So, in His great mind He wanted these attributes to be expressed. And in Him was love; in Him was to be Father, in Him was to be Son; in Him was to be a Saviour; in Him was to be a healer. And all these great attributes that we see already expressed, they were in God.

55 So my opinion, the first thing that He made was angels. And then they worshipped Him, and that made Him God. And He started from there (as in previous messages I have tried to explain it, break it down)... And now then, when angels began to worship Him.... That was before there was even a molecule in the earth; there was nothing. It was all darkness; there wasn't no sun, or no moon, no stars, no nothing; then He was God. As He asked Job, "Where was you when I laid the foundations of the world? (see?) when the morning stars sang together, the sons of God shouted for joy?" Now.... "Where were you?" See? That was way back before the earth.

56 Now, God had a purpose and a hidden mystery. And that's what I want to speak on to the church this morning: the hidden mystery of God that He had in His mind before the world ever began and how that it's unfolded itself right down to this present hour that we're living, see. Then you will understand clearly then (see?) on, I believe, what is being done.

57 God's great mystery of how.... It's a secret. He kept it a secret. Nobody knowed nothing about it; even the angels didn't understand it, see. He didn't reveal it. That's the reason under our seventh mystery, when the seventh seal was opened, there was silence.

Jesus, when He was on earth, they wanted to know when He would come. He said, "It's not.... Even the Son Himself don't know when it's going to happen." See, God has this all to Himself. It's a secret. And that's the reason there was silence in heaven for a space of a half hour. And seven thunders uttered their voices, and John was even forbidden to write it (see)—the coming of the Lord.

That's one thing He hasn't revealed yet, of how He will come, and when He will come. It's a good thing that He doesn't. No.

58 He has showed or revealed it in every type that's in the Bible.

Therefore, the entire Bible is the revelation of God's mystery in Christ. The entire Bible is an expression of one goal that God had, one purpose He wanted to achieve in the entire Bible, and all the acts of the believers in the Bible has been in type an expressing what God's great goal is. And now in this last day, He has revealed it and shows it. And God's help, we'll see it right here this morning—what the Lord has had in His mind all along and has expressed it. Therefore, you can see the great meaning of what it's been to know this, and then try to bring it to the people, see. And then you don't ... haven't went into details and tried to explain it as God has revealed it to me.

59 Now, if you want to mark this down.... I've got so many places I want to read from. And now, in the book of St. Luke, the 24th chapter of St. Luke, we find out it's—it is the two of the apostles on the road to Emmaus. And Jesus stepped out after His resurrection, and they were on their road to—over to Emmaus, going along the road

thinking and talking and weeping on account of His death, and how they seen Him suffer for what they thought was no value at all. They took their Lord and crucified Him. And they were going along there weeping, and He stepped out from the roadside and begin to talk to them about Christ.

He said, "Oh, fools and slow to understand. Don't you know that all the prophets and the Psalms...?"

See? What was He doing? Identifying Himself to these apostles that all of the prophets, and all of the Psalms, and everything was Him, expressed, see.

60 And now, reason I never took to preach this morning was because I thought in teaching we would understand it better than just to take a text and skip over it; we'd just teach it.

61 Now, He was saying that all the Psalms and all the prophets spoke of Him. Well therefore, that shows that all of the Old Testament, all of the New Testament, and all of the Psalms, the singing, the songs that were sung, were sung of Him.

Take the 22nd Psalm and sing it and compare it with the morning of the crucifixion, see. "My God, my God, why hast Thou forsaken Me?" "All my bones, they stare at Me. They pierced my feet and my hands." Yet, all those things there.... Them singing that Psalm down there in the temple and crucifying the very one.... See? See, those great religious leaders, those great men, those great teachers (and yet so blinded) that was reading the prophets and was singing the songs—and doing the crime that they said they would do. The same thing is taking place this morning.

62 Now listen close, because I ain't going to even pay attention to what that clock says. I want you to get this, see. So you can see here, basically in the beginning, the very thought that God had in His mind—He hid it from all of those scholars. And just a number, a selected predestinated number—a predestinated people was the only ones that heard it.

And now, search back the Scripture down through the age of the prophets and see if it wasn't the same thing. Now, and Jesus here referring them to the prophets and the Psalms. He said they all spoke of Him, see. And here these Jewish teachers, rabbis, doctors of the law, professors had did exactly like they had done before.

63 Now, notice. Again He said, "Search the Scriptures for they are they that testify of Me." Search the Scriptures—the Scriptures, the entire Scriptures. What am I trying to do? To show you that this Bible is the thing that's right.

64 The other day, standing in a hospital room talking, a sister had asked me to explain about denominations—why we was against denominations—with some denominational people. You see, it's got to come back to the Word because the Word is God, see. And Jesus declaring the same here that the Word is Him. You can't make the Scripture contradict itself. "In the beginning was the Word, and the Word was with God, and the Word was God." And the Word ... made flesh," see.

65 Now, here He says, "Search the Scriptures; they testify of Me. In them you think you have eternal life (and that's true), and they are the one that bear record of Me, and I'm bearing record of them. If I do not the works that's promised that I would do, then don't hear Me. But if I do the works and you can't believe Me, believe the works, because they testify that He is the Word."

Oh, it looks like it couldn't be any plainer, see. All right. Now, search the Scriptures. He said Moses and all the laws and so forth, and the prophets, and Psalms spoke of Him, and again He said the Scriptures testify of Him.

66 He is the principal theme of the entire Bible. If you read the Bible and don't see Christ in every verse of it, go back and read it again, see. If you can't see Christ in every verse of the Bible, then you read it again, because you missed something. The Bible is Christ. He is the Word. When you read, "In the beginning God created..."—there's Christ, see. Every.... From that to the "Amen" in Revelations is every Word testifying of Jesus Christ.

That's why these added books that's called II Book of Daniel and the Book of the Maccabees, Agges Purgatory and stuff like that.... See, it's not spoke of in the Scripture, see. It doesn't theme up with the rest of it. There's no place to place purgatory in there.

There's no place to place intercession of saints, and things; there's no place in there for that. There's no place for denomination. There's no place for creeds outside of the Bible, see. So when you see those things, they just don't come into the picture.

And that's why people has added those and got their jigsaw puzzle all mixed up, see. They can't make it right: "the same yesterday, today, and forever."

67 But, if the thing's put together right, there's the entire picture of the fall and regeneration. The whole picture of creation, and God's whole plan revealed right in Jesus Christ. Amen! That's the whole picture set together, every little crook and corner. It's just like.... Now, I don't mean to be sacrilegious by this, but it's just like putting a jigsaw puzzle together. That's why we've got pictures today that looks horrible. Say, "We are believers"—and a cow picking grass up in top of the tree. It don't work. That's when they say, "Yeah, He's every way, but just of a certain.... He's the same yesterday, today, and forever all but a certain thing," see. Then you ruin your picture.

68 The Bible said He is the same.

St. John 5 or St. John 14:12, He said, "He..." he—anybody. "He that believeth on Me, the works that I do shall he do also."

"Well, that was for another age."

There you got your picture wrong again. You got a man fishing out in the desert for fish, in a bunch of hot sand where there's no fish at, see. See, you've got to bring him back to where he's fishing at Galilee, where there's plenty of fish, you see. You got to make the picture look right. It's God's great picture, and there's only one way you'll see it, that when you see Jesus Christ. There's the entire Bible. He's the principal theme of the Bible.

69 Now, you realize that any of these places here you could take a text, and it's just hard for a preacher to hold his peace. He look like he want to keep going with it, but you got to get back to what we're teaching on.

In the history of the Bible.... The Bible is a prophetic book; it's a historical book; it's a book of love. It's a book of songs; it's a book of life, and in there you find Christ. He was in the prophets; He was in the Psalms; He was in the history; and He also in the Bible is the things that is to come. So, He was before and after. What does that make Him then? The same yesterday, today, and forever.

70 And, you inject something in there that doesn't make Him the same yesterday, today, and forever, Brother Lee, where do you go to? You got an awful picture there. For He was the history (see?), and He is the prophet; He is the Psalms; He is everything. And if you can't make Him everything and the same, what's your picture look like? Do you see it? All right.

71 He is the thing He was the prophets—He was in them; He was in the Psalms; He was in the history; and He is the things to come, the same yesterday, today, and forever (Hebrews 13:8, if you're writing it down). He should be then.... He should be the principal.... If that's what He is—and we believe it, don't we? Then, if He is that, then He should be the principal theme of our talking, of our thinking, of our singing, of our walks; He should be the principal theme of our life. If He's the principal theme of the Bible, and the Bible is in us, then He should be the principal theme of everything that we do, say, or think—should be Christ. Is that right? All right.

72 Since we think this, since He's been made the head of all things to us—Colossians said so here. He's the head of all things to us for He was made for us, which we are considered all things. You say, "What about the sinner?" He was made to be the judge of the sinner, if he don't accept it He was made the glory for the believer who does accept it. So there.... All things was made by Him and for Him.

And it takes the night to express the glory of the day. It takes the vessel of dishonor to express the love and care for the vessel of the honored. It takes an evil woman that would wear immoral clothes and sell her morals to express the virtue of a decent genuine lady, see. It takes the crook and a thief in a man to express the genuineness of a real believer, a real Christian. It takes the hypocrite to show up the believer—what he is.

73 So, all things was made by Him. And since He was made all things—made for all of

us; all things was made for—by Him, then since that is true, we should make—our identification should be with Him. We should be identified, ourselves, with Him because He has identified Himself with us. We should be identified with Him. How? By living for Him. Not just a confession.

So many people take a confession and say.... I say.... It's got to this place now: "Are you a Christian?"

"I'm Methodist." Well, that's a long way from being—making yourself known as a Christian. Now, look what the Methodist does.

"I'm Baptist." Well, look what the Baptist does.

"I'm Catholic." Look what they do, see.

74 But, the only way that you can actually be a Christian is for Christ to identify Himself in you. How.... We got some a-stinger there. I hope everybody on the tape gets that, too! See, see?

You say, "I'm Pentecostal." That don't mean a thing.

75 It's Christ identified in you; that's when He has recognized you.

Say, "I spoke with tongues." Devils does, too. "I shouted." The Mohammedans, Buddhists and everything shouts. The Indians scream at the snake dance, see. Sure. They all do. Cults, clans and everything else scream and holler. They holler and shout at a baseball game. But when Christ is identified in you, identifying Himself, then you are Christ-like; which the word Christian means to be Christ-like. There is your identification. All right. Now, and since He is our identification, then we should be identified with Him by living for Him.

76 Notice, God has had a threefold purpose in this great mystery secret. God, in His great mystery secret that He had before the world began. He's got a threefold purpose in it. And now, what we want to go upon this morning is: what is that threefold purpose? See? Now, I believe by the help of God, who's present, He'll show it to us.

Now, if He had this threefold purpose.... We want to find out what is this threefold purpose.

77 The first thing was that God wanted to reveal Himself to the people. He couldn't do it as a great Jehovah God who covered all space, time, and eternity. He could not. He's too great to ever be revealed to people, because it would be too mysterious. How could that great being that never did begin ... that after you went beyond the cycle of hundreds of billions and trillions and trillions of years of light space, and on out into the infinite, into the eternity, and a great creature that was all that, and still is.

78 But, what He wanted to do, He loved Fatherhood, for He was a Father. And the only way that He could express it was to become a Son of man. That's the reason Jesus kept saying, "The Son of man." See, they didn't know what He was talking about, many of them. But now, you get it? He wanted to express Himself. That was one of His great threefold purposes—was to express Himself, identify Himself with human beings, to reveal Himself in Christ.

79 Secondly: to have the preeminence in His body of believers, that is, His bride, that He might live in people.

80 Now, He could do that in Adam and Eve, but sin separated them, so now there had to be some way to get it back again. Oh, my! Oh, now, this is rich to me, just to even think of it! See? See what God's purpose was?

Now, why didn't He just keep Adam and Eve like that? Then He would have never been able to express His fullness, His full attribute, because.... He could have been a Father there; that's true, but also He's a Saviour. You say, "How do you know He was?" He is, because I've had the experience, see. See? He is a Saviour, and He had to express that, and how could He do it?—only through Christ. How could He be a Son?—only through Christ. How could He be a healer?—only through Christ. See, all things are wound up in that one person—Jesus Christ. Oh, my!

81 When I think of it I just see denominations pass off the scene and everything else just going, see. When I see God's great purpose—revealing Himself, and having.... First, to reveal Himself in Christ, the fullness of the Godhead bodily, and then to bring that

fullness of Godhead bodily into a people that He could have the preeminences, the oversight, the leading.

82 And the other night.... If you didn't get the tape that I preached here one night on "A Prisoner of Jesus Christ"—Paul A Prisoner.... See? When God gets you to be His prisoner, then you can't do nothing but what the Spirit says do.

Paul, with all of his great intellects—he was taught by Gamaliel to be a great priest or rabbi someday. And He had high ambitions. He was intellectually a great man—great authority, great man in the nation. But, he had to sacrifice every bit of it (see?) to become part of the Word, to express Jesus Christ. He knowed what it was to say... He had a notion go some place (some brethren had called him), but he was forbidden by the Spirit to do his own will. Oh, if people half spiritual can pick that up! See? He was forbidden to do his own will. He only could do.... "The Spirit forbade me," see. He was a prisoner to Christ.

83 Then, this little fortune-teller one day, who he knowed—Paul knowed he had power to cast that devil out, but he could only do it as God willed it. Day after day she followed him, crying out after him, but one day the Spirit gave him permission. Then he rebuked her—the spirit that was in her, see. He knowed what it was to be a prisoner.

84 Moses: his intellectuals, he had to lose them in order to find Christ, to be a prisoner. Then when God got all the world beat out of him and all the mighty man that he was, and stand in the presence of that pillar of fire that day, he was found just speechless. He didn't even—couldn't even talk, he said, "God had a prisoner, then, see. You won't try after your own searching. Then God had to endue this man—endow him with power enough that he could go down there. And he said, "Lord, I told Pharaoh what You said, and he wouldn't do it."

He said, "Then take this, thy rod (God speaking; that's God's word); go out there and point it towards the east and call for flies." And flies come into creation, because He had a prisoner that Pharaoh couldn't pay off with nothing. Nobody else could turn him no way. He was a complete prisoner in the chains of God's Word, bound up only to thus saith the Lord.

85 Oh, if God can get Him prisoners like that! Now, that's when He can express the preeminence. You see? He's got the man or the person so that he knows nothing but Christ. You get what I mean? All right. That's secondly.

First, to express Himself completely—God in Christ. Second, to have the preeminences by this in His church (which is His body, the bride) He could have the preeminence to express Himself through them. All right.

And thirdly, to restore the kingdom to its rightly position that fell by sin by the first Adam, back to where He walked in the cool of the evening with His people, talked with them, fellowshiped with them. And now sin and death had separated them from His presence and His entire expression. Do you read it? ... before the foundation of the world to express all of His attributes—what He was.

86 Therefore, if any Trinitarian here would just let yourself loose a minute, you can see that Father, Son, and Holy Ghost is not three gods; it's three attributes of the same God, see. It's expression—Father. He was.... He wanted to be a Father. He was a Father, He was a Son, and He is the Holy Ghost. And the Father and the Holy Ghost is the same Spirit. Don't you see? Do you get it?—not three gods. The devil's told you them things to make an idolater out of you, see. It's one God expressed in three attributes: to be Father, to be Saviour, to be Son, to be healer (see?)—is His expressions.

87 I want to coast just a little bit so that even people listening to the tape will get the idea, that can see. It would take me around, around that clock, just each one of those subjects. But, I hope I'm making it clear enough that you can see what I'm coming to, see.

God, expressed in Jesus Christ. Who was both Father, Son, and Holy Ghost—the fullness of the Godhead bodily. Now, the complete fullness of the Godhead bodily dwells in His church—the preeminence. All that God was, He poured into Christ, and all Christ was, was poured into the church—the believer, not denomination. We'll get to that in a few minutes, and it'll take it out of your mind forever, see. Show you what causes that by the help of God, if He'll just permit it to us.

88 What's His purpose now?—Express Himself as a Son (see?), and now—that in Him might dwell the fullness of the Godhead bodily. I've got Colossians laying here, right before me, see. That, all through the Scripture, that's what God's purpose was.

Then, if through this life of this Son, His cross (the blood, it says here, of His cross), that He might reconcile to Himself a body, a bride (which is Eve—second Eve); and God give it in a type like He did Moses and all of them (the same thing He did in Adam and Eve, giving a type), that they were Christ and the bride (He is the second Adam; the church is the second Eve); and as long as the second Eve compromises against the Word, isn't she doing the same thing the first Eve did? Trying to say "Well, it was for some other age." And we'll get to that in a few minutes—whether He said that it was for another age. How can it be another age when He is the same yesterday, today, and forever! But, God has purposed that and hid it from the eyes of the prudent and wise and revealed it to the predestinated—babes—who were predestinated to receive it.

89 That's the reason.... Watch down through the age. Whenever that light hits some, they turn it away and flashed it away, and great intellectuals and them great priests standing there.... There was rabbis from ... great teachers and authority like ... different ones like Nicodemus and them, men polished in scholarship, and he couldn't even understand it. And there was those great priests stood out there, and rabbis who were taught in that Word. My, they knowed it intellectually! And He said, "You are of your father, the devil, and his works you'll do."

Think of it!—holy men. You couldn't put your finger nowhere on their life, or their father's life, or their grandfather's life, or their great-great-great-great-great-grandfather's life. If they did, they died in shame; they was stoned to death. But here stands Jesus calling that group "a bunch of devils"—religious people.

90 Now. Oh, the great revelation now! Now, to restore back His kinship. To bring back.... Now, He had to let them get lost; you understand it? He had to let them sin, put them on free mor... He could not make them sin and remain God and then punish them for something He made them do, but when He put man on partnership with Him, then let man act as a free moral agent.... See? The same thing He's got you on today, see. See? You act any way you want to; you're a free moral agent.

So therefore, if He put the first like that, He has to put the second like that, He has to put everyone like that—or He acted wrong in the first place, see. But everybody is on that same basis.

91 Now, notice Him. In bringing that back and letting that man do that, and knowing that he would do it (knowed he would do it), but what did it do?—it displayed His attribute as Saviour. And the whole purpose then is left in Jesus Christ to become God Himself, to take the penalty of His own law (death) to die to redeem the wife that was lost by rejecting Him.

When Eve went away from the Word, she went away from her mate. And when the church goes away from the Word to a denomination, she rejects and commits fornications with the world of man's wisdom—rejecting the authority of God's Word. Does that sound clear? The Bible said committing spiritual fornications. Any word in the Bible that's rejected or is any self-interpretation put to it, it's absolutely rejecting and committing adultery against the God that is your husband. An adulteress never enters the kingdom of heaven, we know that. Now see, that's what Eve done at the first place.

92 Now notice, again. Now, what's His threefold purpose?—manifest Himself in Jesus Christ; to come into the body by Jesus Christ to have the preeminence to what?—restore back Eden, bring back that which was lost. That was the only thing out of order. All the rest of His things was in order.

But he had to let—put man on free moral agency to fall, so that He might be a Saviour to display what's in Him (see?)—His attribute of Saviour. Something had to be lost, and the very thing that man fell and become lost, He become the Saviour of that, taking His own law. And He could not do it as that great Jehovah that covered all space, time. See, He couldn't do it, and He had to become a man. And He took kinship with the man that was lost (Amen!) and become a man. God made flesh! Hallelujah! Think I'm excited, but I'm not. Something inside.

93 God became from God to become me, to take my sin upon Him that He might make

me Him. Amen! Back to His great purpose of sons and daughters of God, for He is a eternal Father. That attribute was in Him (see?) so that had to be displayed.

Now, see the whole threefold purpose? See, to express Himself. He wants to become.... Now, the world is lost. Now, He has to express Himself in a man to become a Saviour through the reconciliation of the blood from His cross. Now, He had to become that to die, in order to save and to bring Himself back into the church to have the preeminences in His church.

94 Now remember, it cannot and will not, and never will be, and never has been a denomination. He has to have the preeminence and He is the Word. Amen! How can any creed be injected in there? It turns the church into a prostitute. To take any man's words of any creed or any denomination, if it quickly is marked in Revelations 17 as a whore and harlots: the Roman Catholic Church being the whore and the Protestants being the harlots. It's exactly as clear as any person can read it. We've come through the Church Ages, and you can see that in those tapes if you desire it. Exactly. And anything that joins itself with a creed outside of the Bible is a whore in the sight of God. Done the same thing Eve did —got away from the Word, which is Christ. Oh, my! All right.

95 Now, we see His mystery He had hid in His mind before the foundation of the world. Now, would you just like to read a little of this? Let's just read it. Have you got plenty of time? We'll read it. Now, let's just all turn just for one reading anyhow, to the book of Ephesians, and let's begin at the 1st chapter of the Ephesians, to read. And now, as the Sunday school lesson goes on now, in this threefold manifestation of Christ, let's read.

Paul, an apostle of Jesus Christ by the will of God [Now watch, it's not addressed to the world, but], to the saints which are at Ephesus, and to the faithful in Christ Jesus:

96 How do you get into Christ Jesus? By joining church? By birth! By one spirit (I Corinthians 12) we are all baptized into one body, see. All right. That's the ones he is talking to; that ain't addressed to the outside world. We can't talk to the sinner on this, 'cause he knows nothing about it. Paul didn't address it to no sinners. He said, "This is to that group there that is in Christ Jesus."

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings [where about?] in heavenly places in Christ:

97 Heavenly places. Oh, how I wish I had time! Here I've got it marked right here in my Bible about heavenly places. What is heavenly places? Heavenly places (just for a moment) is the believer's position in Christ, see. Where the believer stands in Christ—in heavenly places.

According as he hath chosen us [listen close] ... chosen us in him before the foundation of the world [When did He choose us? Before the foundation of the world, when His great hidden mystery, His great secret.... He chose us in Christ before the foundation of the world.], that we should be holy and without blame before him in [what?] love:

Having [what?] predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

98 Predestinated—there's the mystery, see. Before Christ or anything else was ever on earth (you see His great mystery?) that He chose the bride, knowing Eve would fall from disbelieving the Word—knowing that she would fall, but He would choose a bride that would not fall, that would hold to that Word regardless of what all the rest of the world had to say about it; they would hold to that Word. They are predestinated to stand there. The adoption of children by Jesus Christ predestinated the church to that great glorious stand.

99 Now you see the secret? What to? To restore fallen Eve. As she was a pre-figure of the church. And now notice, as God opened up the side of Adam and took out Eve by his own flesh and blood, and divided his spirit from masculine to feminine—to feminine and put it in Eve, took the rib from under his side and made Eve out of it; so God did the same thing, taking out of the side of Christ the blood and the water, (and Christ is the Word), and taking the Word and making up His church—Eve, see. Back to Himself again

redeemed by the blood that was drawn from His body! You see it now? God's great mystery being unfolded that's been hid since the foundation of the world, but pre-figured it all the way down through. Now, watch. We find that He did that. And here in Ephesians and many other places.... But that will give you enough to....

Now, down through the ages He has been slowly unfolding this mystery. Can you see now? Now, down through the ...

100 how did He.... What happened in the pre-figure now?—He opened Adam's side and took part of his flesh, which was Adam, to make Eve. The bride has to be the Word, for He is the Word. She cannot stand on creeds; she cannot stand on denomination; she cannot stand on good behavior; she has to stand alone on the Word, because she's part of it; she was taken from Christ, see.

101 And to be sure that the whole rapture now.... Luther was a part; Wesley was a part; the prophets was a part. If they aren't a part ... just in the revelation that they was making up the body: feet, toes, arms and so forth until the head (which we'll get to that in a few minutes, see?) that makes the entire rapture. It's the body of the Word, which is Christ. Amen! Outside of that, you're lost. I don't care how good you are, or what your relationship is, or what your fellowship is, or what your organization is— you're lost outside of that Word being in you!

102 "If ye abide in Me (the Word), my Word abide in you, then you ask what you will..." because you and the Word are the same. He has the preeminence. He's got the rulership. You're a prisoner to Him. The world is dead. You have nothing more.... You see the rest of the people living the way they do, but yet you do not do it. You're a prisoner; you're yoked with Him. "My yoke is easy." (Yoked with Christ, with His Word.) "I do that only which pleases the Father. And if you can't believe that I am He, then believe the Word." So perfect.

Notice.

103 Notice now, down through the ages, He's been gradually letting this out, slowly unfolding the mystery through the prophets and through the types. Now, we could just go on to that ... and expressing Himself.

He expressed Himself in Moses. Look at Moses: born in a time of persecution of the children. He was born to be a deliverer. He was hid in the bulrushes just like Jesus was taken down into Egypt. He came out; he went up on the mountain, come back with the commandments. Jesus went up to the mountain—His first sermon (Sermon on the Mount), come back down with the commandments: "You're heard them say them old times, 'Thou shalt not commit adultery,' I say to you, whoever look upon a woman to lust after her has committed adultery." Law-giver; Priest; King; Leader—just exactly.

104 He expressed Himself in Joseph—born amongst denominations (his brethren). They hated him without a cause because he was spiritual. He saw visions; God was with him; he could interpret dreams, and his brothers hated him. He was sold for all—by his brethren by almost thirty pieces of silver just exactly like He was sold by Judas Iscariot, one of His brethren, by thirty pieces of silver.

He was throwed into a ditch and supposed to have been dead. That's right. The father and them was told that he was dead. And he was throwed into this ditch, taken up and went to the right hand of Pharaoh. In the dungeon—how he suffered there, and there was two saved. The butler and the baker—one of them lost and one saved, rather. And the butler.... One of them was lost and the other one saved. Just as on the cross, when He was in His prison house—attached to the cross for our sins (we become a prisoner)—one thief was lost and one was saved, see. Just exactly.

105 Then he become at the right hand of Pharaoh, the king, that he dreamed and had the vision that he would set at the king's feet, and all authority in Egypt was given to him. His vision had to come to pass. He might have studied of it many times while he was in that prison down there, his whiskers growing out, and so forth, but he studied that some day his vision had to come to pass.

Though it lingered, it's got to happen (as I spoke last night, or night before—Wednesday night here at the service), see. It has to happen. When God says so, it's got to happen. It's a vindicated prophet, and it has to come to pass, 'cause it is God's Word,

106 and the Word comes only to the prophet. The Word prophet means a revealer of the divine written Word, the same as it does a forth-teller (see?), or seer.

Notice and the seer how that when, you know, he's coming forth, he's divinely vindicated by foreseeing and it comes to pass. "If there be one who's a prophet, will speak to you and tell you certain things that's going to happen, and if it don't happen, don't listen to him. But if it does happen, then I'm with Him. You better fear him, because I am with him," see. That's exactly. There's the vindication. There, where you know whether it's the truth or whether it isn't. God is speaking back through His Word through His people, by people.

See, God only speaks through man. "I am the vine; ye are the branches." The vine doesn't bear fruit. The branches bears the fruit of the vine. Notice, it's always been that way.

107 Now we find Joseph then that when.... No man could touch or come to Pharaoh without first seeing Joseph. No man can come to the Father only by the Son. And when Joseph left the throne, they sounded trumpets; every knee bowed! "Joseph is coming forth!" Glory! Someday every knee will bow and every tongue will confess—when He leaves the throne of His Father (see?) to come forth. Everybody will bear witness that He's the Son of God. You either.... It's too late then; do it now.

108 Now, we notice that through the types.... We could take even David (as I spoke of a while ago) going off his throne, rejected by his own people, going up the same mountain (Mount of Olives) as he was going over to his prison. He was going to his prison house because he was rejected of his brethren and of his own people. He went up weeping. That was the Spirit of Christ in him to be rejected as he looked up over Jerusalem and wept and said, "Jerusalem, how oft would...." A rejected king. Eight hundred years later, the Son of David stood on Jerusalem—up there above Jerusalem, rejected, and wept over Jerusalem and said, "Now, your hour has come," see.

109 All those things typed Him (just in type), but yet the mystery was hid. Them men didn't know what they were doing. They only knew that they were led by the Spirit to do something. Now, holding it back in the last days for the great revelation—but expressing it. Expressing Himself in Moses, and David, and Joseph, and Elijah and on down through. We could take each one of those prophets and bring their lives out and show it expressed Jesus Christ perfectly, exactly, yet never giving His secret in full, waiting for to make it known in the last days, as He promised, waiting for it to be fully comprehended (see?) before He could express it. If He told the whole thing ... because the Bible's written in mysteries; Jesus thanked the Father for it (see?), that it was wrote in mysteries.

110 Now, the coming of the Lord is in mystery. We don't know when He's coming, how He's coming, but we know He's coming, see. And so was all the mysteries of God waiting for this last day. After it's already been completed then He reveals and shows what He's done. Oh, my! Never gave His mystery in full.

It's just like this, comparing the seven seals. Now, when God used Martin Luther for the coming out—for that first church (that church age), and when He used John Wesley, He gradually brought them out and was revealing in them that church age. When anyone goes back through the Bible now and find out.... But in the last days....

The reason that was such a tremendous thing, that He spoke of it here and showed those seven thunders and the Look and

111 Life Magazine then packed that circle of cloud and light there that they could not understand and don't know it yet, but here telling, "Go there and wait for these mysteries to be revealed" and here months before it happened; and then it happened exactly the way He said it would do.

Did you notice in that picture even that angel on the right when He was being materialized, coming down, with his wings back and his head setting sideways? There it is right there in the picture. Just exactly; months before it happened, told here that He's going to bring the body of believers together to reveal—take up them lost ends.

112 Here come Luther through. He only preached justification, just pounded away in that age. He didn't know what the age was. Here come Wesley through and he pounded his age through, see. Lot of false come from it. The other churches raising up. Then here

come Pentecost, pounding away. They organized and went right back into death again (as we'll get to it in a few minutes)—right back into death.

And then, comes the revelation of the mystery to reveal what it's all been about, where these little doctrines—like Luther brought out catechism and everything else; and Wesley brought this, that and the other, and these other things; Pentecost brought organization just the same and Father, Son, and Holy Ghost baptism and things; not knowing any different, because.... Then come back in the last days and picked up all these mysteries and clearly explain it—reveal it. Why? It's all the last days when this great mystery that God had in His heart is being revealed.

113 Do you get it? If you fail, come back to this tape again. I don't know how much longer I'll be with you. Remember this is the truth of thus saith the Lord. It's the truth. It's the Scripture.

Like the seven mysteries of the seven last seals—the mysteries of them. The seals had done been broken, every age had come down, and there they'd left a lot of scattering. And God, not willing that it should be scattered, He comes back and picks up those things, those doctrines they started, and brought it on out and revealed the whole thing—same thing He's doing now in revealing the mystery of Christ, how He was God's threefold purpose for the church. Oh my! Letting them out; reveal!

114 Reveal, Webster says, is to make known—make known, and especially, Webster says, in divine truth—that revelation means. Revelation: it is Christ's way of making Himself known to His church.

Now, we're going to say.... "Now, Brother Branham, you're just saying this...." Now, we won't say ... just say this. Now notice, He made Himself known to Peter.... Now, if you want to mark this down, and if you want to read it (we'll read it, if you want to): In Matthew 16:15 and 17. I'll quote it. When they come from the Mount Transfiguration He says, "Who does men say I the Son of man am?"

115 "Some says, oh, they think You're Elijah, and some says You're one of the prophets, Jeremiah or some of them."

But that wasn't what He asked. He said, "Who do you think that I am, now?" Now there's the church He's talking to, see. "What does men think I am?"

Today: "He's a philosopher"—this social religion. "He's a good man. We believe his teaching's right. It's a subject to be lived by. I think it'd make us all better if we did. We ought to have our churches, our so forth." That's a Santa Claus, like a Santa Claus story.

It's not expressions of some church that we should express something. It's a life that you don't live yourself, but He comes in you and lives by Himself, and you become a prisoner to any human intellectual being at all. You're led by the Spirit. How do you know?

116 Now, you say, "I might know I was losing my mind. Maybe a man that loses his mind does that." But, if you have the mind of Christ, Christ expresses Himself through you. Shows that it's Him and not—you've not lost your mind. Some people under illusions of things goes out and becomes insane. Well, that.... We know that's wrong. That's the devil trying to impersonate the real thing before it gets here. There's always a bogus, see. But a real man is to lose his own thoughts and his own thinking, not come up blindly like that. No, sir. You come up with your right senses and Christ takes you over and expresses Himself. And now to the world, you're an insane person. Now, if you're insane, you're actually insane, then there's nothing—the devil can't take you in complete control. He'll make you do everything contrary to this Word, but when Christ takes you over, He'll express that Word right through you, because it's Him. He is the Word! Then you can see the expression of Christ. Not some illusion of some sort, but a real genuine Christ, expressing Himself right through you. How beautiful!

117 Now, watch. He said, "Who do you say I am?" He's asking the church—His twelve. Out of the millions of that day, He asked twelve—His church.

In the millions in the days of Noah, He asked eight, see. And He said, "As it was in the days of Noah, so will it be in the coming of the Son of man (see?), where eight souls were saved." I don't say going to be eight saved, now don't get that all wrong. I never said that. I don't know how many's going to be saved in that last moment to rapture that little group. It'll be a small group, I'll tell you that. "For strait is the gate and narrow

is the way, and but few there'll be that'll find it."

118 But when the great ransomed body through all ages comes up, then, that's going to be a great throng there! Revelations 7 expresses it: "A great number which no man could number"—through all the ages that's come up, them that's walked in the light of the Bible as far as it was revealed to them. And now, we know that Wesley had more light than Luther did. We know Pentecost outshined Wesley, see. Certainly it does, because it just gradually let loose as it did down through the prophets and so forth till it was perfectly made known—the Godhead bodily in Christ.

And now, the Christ in the church is just being made known. The whole thing is a revelation of God to take Eve back to her right position again with her husband (notice), and God is the husband of the church, and the church is His bride.

119 Peter, when he called, said, "Thou art the Christ, the Son of the living God."

Now watch! "Blessed art thou, Simon Bar-jona (that which means son of Jona, see?)—blessed art thou, for flesh and blood never revealed this to you (you never learned it from some school), but my Father which is in heaven has revealed it to you." Notice, what He said to him: "Upon this rock ..." that's Peter, the predestinated seed of God that had received this light and give him the keys to the kingdom. "Upon this rock of revelation of who Jesus Christ is...." He's the full, manifested God. "Upon this rock...." Not of Father, Son, and Holy Ghost, and Him being the second person. "Upon this rock I'll build my church, and the gates of hell will never shake it down—never prevail against it. (See?) I'll build my church upon this rock"—a revelation of Jesus Christ.

120 Look, Christ in you makes Him the center of life of the revelation, see. Christ's life in you makes Him the center of the revelation. Christ in the Bible, makes the Bible the complete revelation of Christ. Christ in you makes you the complete revelation of the whole thing. See, what God's trying to do?

What is the new birth then? You'd say, "Well, Brother Branham, what is the new birth?" It is the revelation of Jesus Christ personally to you. Amen! See? Not you joined a church; you shook a hand; you done something different; you said a creed; you promised to live by a code of rules—but Christ, the Bible. He is the Word that was revealed to you. And no matter what anybody says, what takes place—it's Christ. Pastor, priest, whatever it might be—it's Christ in you. That is the revelation that the church was built upon.

121 You say, "Well, I'm a Lutheran"; "I'm a Baptist"; "I'm Presbyterian." That don't mean that to God, not a thing, not a snap of your finger. What is it?—it's Christ being revealed, and He is the Word. And when the Word is revealed, it expresses itself, see. That's God's purpose for Jesus Christ, was to express Himself, to take His own laws and live by His laws, and fulfill His law by death. Christ, God died in flesh in order to condemn sin in the flesh that He might bring to Himself a glorious bride, redeemed back, that will believe only in the Word of God and not swap it, like Eve did, for intellectual conceptions of men. You see it?

That's Christ's idea. That's God's idea. The new birth reveals this.

122 And if a man says he's born again and try to place these promises of Christ in this last days to some other age—making Him Christ yesterday, but not today—then that man or that person has been in a delusion by Satan. And if that man says that he believes that, and it doesn't manifest itself through him.... Jesus said in Mark 16, "These signs shall follow them that believe ... into all the world and to every age." Casting out devils and speaking with tongues and all of these great manifestations of gifts that would follow, that they shall—not they, maybe; they, ought to—they will. And heavens and earth will pass away, but His Word won't!

123 So it's Christ expressing Himself in the individual, whether he's intellectual or whether he don't know his ABC's. Half the apostles didn't know them. But they knowed Christ! They never taken heed to Peter and John, knowing that they had been out of some seminary. They said they taken heed and noticed that they had been with Christ when they healed the lame man (see?) at the gate. They knowed they had been with Christ.

124 The new birth is Christ—is a revelation. God has revealed to you this great mystery, and that's a new birth. Now, what are you going to do when you get all that group

together, where the revelation is perfectly in harmony and God expressing it through His Word by the same actions, the same things that He did, making the Word manifest? Oh, if the church only knew it's position! It will one day. Then, the rapture will go—when it knows what it is.

Now notice. You say, "Brother Branham, but that ain't...." Oh yes, it is, too. It is the truth.

125 Did you notice? Paul never knew Jesus physically. Paul never knew Him. The only way that Paul knew Him was by a revelation —by a vision. Is that right? Paul only knew Jesus by the revelation, just like Peter did.

Peter had seen Him in flesh, but he didn't know Him by flesh, because Jesus said so. "Flesh and blood didn't reveal it to you. Even my own life didn't reveal it to you, but my Father which is in heaven has revealed the thing to you—that He is the Word of God. And upon this rock I'll build my church." Peter didn't know Him by flesh.

Men walked and handled Him and everything else.

126 Paul had something greater than any of the apostles did, see. They said, "Well, I've got more of a revelation than you, Paul, because, you know, I walked with Him. I went fishing with Him, one day. I heard Him talk. He sat in a boat with me and actually told me, 'Let's go over here and fish in this place, and we'll get more fish.' And we did it, see. See, we seen Him do things."

But, Paul saw Him after He was dead, buried, rose again, and expressed Himself in the pillar of fire that lead the children of Israel! Knowing.... Paul, being a Jew, would have never called that "LORD" unless he had've seen the expression He was back the same yesterday, today, and forever. He said, "Paul..." in other words, "I'm the same God today that I was yesterday. Here I am in the same light, the pillar of fire, that Moses talked to in the burning bush." No wonder he could separate the law from grace over in the book of Hebrews. He met that same pillar of fire. He said, "I'm Jesus, whom you persecute."

127 And here He is today in the same manner! By the same pillar of fire expressing Himself and vindicating Himself the same, revealing the mystery of God that's been hid since the foundation of the world! See it?

Paul only knowed Him—knew Him by revelation. Peter knew Him by revelation. He walked with Him, talked with Him. Therefore, you can set this Word.... Now, I've just said that He was the Word. Now, a scholar can sit down and read that Word till he can just tie your mind up in anyway (see?), if he wants to do it; because he's smart, brilliant. Get a Catholic priest, or not so much as that as a real good trained theologian in the Bible, Brother —a Baptist, or a Presbyterian or something; he'll make you think that you don't know nothing, see. When it comes to talk.... Why? See? Because that he has knowed Him in the flesh—the Word.

128 But the only way you're saved is by know Him by revelation! If I can take.... I can take the Presbyterian doctrine and tie you Pentecostals till you won't know.... I can take the Baptist doctrine and show you Pentecostals a million things that you know nothing of. That's right. But that's not it; that's not His church. That's not His church. His church is Himself revealed! Amen! Do you see it? And expressed by the Word itself that He is God.

129 How can you say, "Father, Son, and Holy Ghost" then and be baptized in it? Heathens. Right. How can you say you know Jesus Christ (He is the Word), when there's not a Scripture in the Bible, there's not a place where anybody was ever baptized in the name of Father, Son, and Holy Ghost?

And you Jesus Only people, just using the name Jesus for baptism—I'm personally acquainted with four or five Jesuses, myself. So, you see what your denominations lead you into? That's the darkness, the expression of Cain, who brought fruits instead of blood.

130 But the revelation come through the blood, through Jesus Christ, who is the blood of God—created blood in the womb of Mary.

And Paul knew Him by revelation. That's how we know Him today, is only—the only way you could know Him. Not say, "I'm Methodist." That means nothing. "I'm Baptist."

That means nothing. "I'm Catholic." That means nothing. But by the revelation that God has revealed the Word to you. He is the Word, and the Word.... How do you know it's revealed? It lives itself and expresses itself through you. Oh!

Churches has long forgotten that great revelation. That's right. Revelation of the truth, they have forgotten it. They went to.... Now, when Luther raised up, he was a great man. He had the revelation of that day. But what happened! A bunch of Rickys got in—flat top haircuts (as we call them today)—and Rickettas and all of them, they got around there, and the first thing you know it's....

131 That expression—if you only knew the numerology of the Bible and know what Elvis or Ricky means through the Scripture! Just like.... Why did Jesus say.... "There's nothing to that" (your name). There isn't? That name could only come in this last days for this last days people. Why did Jesus change Abram's name to Abraham, then? Sarai to Sarah? Why did He change Saul to Paul? Why did He change Simon to Peter, and so forth? You see? Certainly it means something. That name could not be spoken till this day. That's the reason we've got this hellish thing we've got in the earth today, because of such things. The whole human race is corrupted. It's gone, see. And that's why it is.

132 Notice now. He was all right; he was in his day—Luther. and he had the revelation, but as soon as he left, look what they did. Wesley had a message; look what it did. The old early Pentecostals had a.... Look what they did. They got a bunch of men together just like.... Exactly the same thing that God, by grace, sent Israel a pillar of fire, a prophet, a sacrifice and showed Himself among them and brought them out of Egypt across the Red Seas. And they wanted a law so they could have great dignitaries, they could have something to do into it. And what did they do? They was left in the wilderness for forty years to wander, and not one of that organization ever went over.

133 Caleb and Joshua, were the only two that stood out and said, "We're able to take it." To look at the Word of God. Every one of them died in the wilderness. And Jesus said they were eternally gone. Right. After He had showed His blessings and power in their ages, like Luther, Wesley and so forth. Did He?

Said, "Our fathers eat manna in the wilderness."

And He said, "And they're every one dead"—that's eternal separated from God. Their carcasses perished in the wilderness, see. They're dead. "I'm the bread of life that come from God out of heaven." They couldn't see it. They just couldn't see it.

134 All right, church has long forgotten it. They accepted intellectual message—intellectuals, membership, knowledge instead of the revelation of the truth of the Word.

Now look here. They say today, "Do you believe that God commissioned us to go into all the world, heal the sick and preach the Gospel and cast out devils?"

"Oh, oh, yes, I suppose that's right, but...." You see?

135 A lady talking to me the other day, she said, "But, all the churches are in harmony."

I said, "There isn't one of them in harmony with the other one." There was a Catholic standing there. I said, "How about you? You're a Methodist and that's a Catholic. Are you in harmony with one another?" I said, "This pope trying to unite them together, that's a good thing for all that kind of people. But the church of God has nothing to do with it"—not a thing. It's out from the whole bunch. Yes, sir. You don't unite that together. And one believes in something and the other. Methodist takes sprinkling; the Baptist takes immersion—and both of them denying the Holy Ghost in its fullness of the power.

They said, "We received the Holy Ghost when we believed."

136 The Bible said, "Have you received the Holy Ghost since you believed?" There's the difference, see. That's right, see. And they say, "We're the Catholic church. We started early; we did this." The Methodist say, "We are based upon the Bible." Jesus said, "These signs shall follow them that believe." Now, where's it at? "The works that I do shall you do also"—every creature, every person that believes in Him. Now, where's it at? That's His words. "Heavens and earths will pass away, but my Word shall never fail." Now, where's it at? See?

Oh, it just shows....

137 What is it? It's a hybrid condition. Look here. You take a big fine grain of corn—it's hybrid—and you take that hybrid corn, it's a pretty corn. But you plant it. What do you get?—a little stalk comes up like this and turns yellow and wilts down. That's the way every denomination is when it's hybrid with man's words, mixed with God's Word. It'll come up to the signs and wonders, and what Jesus said about believing the Word, and it turns yellow and say, "We can't accept it," and go back.

138 Just like all them other spies did that went over and looked at Canaan. They come over there and said, "Oh, we look like grasshoppers 'side of them! We can't take them! The Amalekites, and all these—what they're going to do!" And they went back. And Caleb and Joshua, being thoroughbreds (Amen!) by the Word of God, knowed God said, "I give you that land." They said, "We're more than able to take it."

It depends on where you're born from. If you're born of the Word of God, God's Word has the preeminence in His church. That's what He died for. That's His purpose, that He might be able to achieve to have His preeminence working in His church. Let the Word of God shine forth first, no matter what anything else looks like. I don't care if the intellectuals says this, that, or the other, it has nothing to do with it. God's Word said so, and we're more than able to take it!

"If I preached that in my church," a minister told me, said, "I'd be preaching to four posts in the church."

I said, "I'd preach to that." God's Word said so. We can do it. God said do it. Amen!

139 Oh, here they excuse themselves by this, see. That's why they're blind to the message of the end-time, this last days when God is proving Himself. They try to class it as some kind of a spiritist, or some—oh, what would I call it? Some mental illusion or something on that order. See, they try to make it something that it isn't, just like they did when He was here—when Jesus was here. They called Him Beelzebub, a fortune-teller, Now, they say it's kind of like a mental telepathy, see. When they know that He can stand there and look upon the people and discern the very thoughts that's in their heart! The Bible said so. Well, does not Hebrews the 4th chapter says, "The Word of God is quicker and sharper than a two-edged sword and can discern the very thoughts of the mind"? And He was that Word. And when that Word is preeminence in the man, the same thing takes place again, for it is the Word. Amen. See how you can stumble over this from now on. There it's so perfectly plain, see. All right.

140 That's why they're blind. Same as it was in the days Christ was on earth. Oh my! They staggered the same way. They said, "He's Beelzebub." They seen He could do it, so they said, "He's just a.... He was born an illegitimate child, and kind of a odd fellow. He's just got possessed with some devil. He's a Samaritan over there, and He's got a devil in Him. That's how He does that."

141 Jesus said, "I'll forgive you for that." (See, calling the Word of God—the works of God an evil spirit.) He said, "I'll forgive you for that, but someday the Holy Ghost will come, and one word against it will never be forgiven, neither in this world or the world that is to come (or that great day); it will not be forgiven." So you see, that's written plain in the Scripture; so when people come to that day, no matter how intellectual, how big a denomination they belong to, it's condemned; they have to be! They've blasphemed the Holy Ghost, calling it holy roller and something another that had an untasty name or something like that. And God's church had to bear it all the time.

142 Even Paul before Agrippa said, "In the way that's called heresy (which means crazy), that's the way I worship the God of our Father."

[Blank spot on tape.] ... what the great truth of Christ was. And today people say, "It's a denomination." It's Jesus Christ, the new birth revealed in you that He has the preeminence, that He might express His words. And anything that He's promised in this last days, He can bring it to pass through His body as He's working. Amen. It's just exactly the Word of God made manifest.

Notice. All right,

143 same as in the days of Christ. God holds the key to this revelation of Christ Himself. You believe that? Schools of theology can never find it. Jesus said so (if you want to read it now) in St. Matthew 11:25 and 27. "I thank Thee, O Father God of heavens, and earth that Thou hast hid this from the eyes of the wise and prudent, and revealed it to

babes such as would learn." See, see?

I don't care.... Look at them scholars of that day, those Jews, very fine men, their organizations of Pharisees, Sadducees, and Herodians and whatever they might be (see?)—all their great organizations and Jesus said, "You're blind; you lead the blind; well did Isaiah speak of you: 'You have ears and can't hear, and eyes that you can't see.' Cause Isaiah said this in the Spirit, therefore the God of heaven has blinded your eyes. You're doing like Eve did—accepting the intellectual side and know nothing of the Spirit of God. Therefore, won't they all fall in the ditch, both the leader and the blind, too?" The leader will fall with the blind, because he's blind also. The leader fall—is blind leading the blind. They both fall in the ditch.

144 And God alone holds this key.

He expressed the same thing in a previous Scripture awhile ago when I read it, when He said, "Who does men say I the Son of man am?" And Peter said, "Thou art the Christ, the Son of the living God." He said, "Blessed art thou Simon, son of Jonas. Flesh and blood never revealed this to you. My Father which is in heaven.... Upon this revelation here alone, I'll build my church. The gates of hell will never prevail against it," see.

Now, you see.

145 So therefore, there's no school, no theologians, no teachings in the Bible, among any school that knows anything about it. They cannot know nothing about it. It's impossible for them to know anything about it. God has hid the senses of knowing it from the very elected teachers and everything else. It's a personal, individual affair with the person that Christ is revealed to them. And if you say, "He has been revealed to me," and then the life that Christ produced here in the Bible (that same life is in Him) does not produce itself in you, then you've got the wrong revelation!

146 If I put a life of a pumpkin into the life of a pear tree, it would bear pumpkins. "By their fruits you shall know them." It's exactly right. And if the first—you put a tree (a grape vine), and it put out a bunch of grapes (the first shoot it put out brought grapes), the next one brought out lemons, the next one brought out pears, the next one brought out apples, there's some kind of a grafted affair in there that's bearing its own life.

Every denomination will bear life of itself. But if that original vine ever puts out another shoot, it will bear grapes like it did the first time. And if the life of Jesus Christ ever puts out another body of believers, it'll bear the fruit that the first one did; they'll write a book of Acts behind it, because it'll be the same life. See, what I mean? You just can't get away from it. It's the life of Christ in you, been injected in you by the Holy Spirit itself, living its life through you.

147 Blind leaders of the blind....

Notice, God holds this key alone. No theologian can tell you. It's not known; it's hid from them. They know nothing about it. So the schools.... When you say, "I got a Ph. LL.D." You only make ... to me, and I believe, and to God and to any real, true believer, that means you're just that much farther away—you just backed off. God is not known by education; He's not known by how to explain it.

God is known by simplicity and of revelation of Jesus Christ in the most illiterate person, see. Not your theology. It's a revelation of Jesus Christ. "Upon this rock, I'll build my church"—no other rock's accepted; no other things accepted; no other Roman rock; no other Protestant rock; no other school; no other nothing; but on exactly the revelation of Jesus Christ through the new birth. He's born in there and He injects His own life, and your life is gone, and the life of Christ is projecting itself through you with the preeminences to the people that they see the very life, and works, and signs and wonders that He did is doing the same thing through you. Outside of that, the rest of it's not even called to it at all.

Watch God's great revelation unfolding.

148 By lack of this revelation is why we have so many different divisions among us and so much mockery. So much division among us, is because the people lack that revelation. See, they lack that revelation—the teachers.

Paul, after his great revelation of Christ, said in I Corinthians the 2nd chapter.... Be

sure to read that as you write it down. Watch! Oh, he said, "I never come to you with wisdom." Look at that man who did have the wisdom. Look at that man who had the scholarship. "I never come to you with them kind of words." (I Corinthians, the 2nd chapter of I Corinthians.) Oh, I wish.... Well, let's just read it. Can you stand a minute, and let's read just a verse or two? I'd just like to read it so you wouldn't be—it would get even the people on the tape to turn back to it, anyhow, it will give them a chance. I Corinthians the 2nd chapter. Listen to this great apostle here, Paul, the intellectual servant of God. Let's look at here.

... I, Paul, when I come to you, came not with excellency of speech ... of wisdom, declaring to you the testimony of God. [I never said, "I'm Dr. So-and-so.]

For I determined not to know any thing among you, save Jesus Christ, and him crucified.

And I was with you in weakness, and in fear, and in much trembling.

... my speech and my beseeching was not with enticing words of man's wisdom, but in demonstration of the Spirit and ... power:—of the power.

149 There, see there's the gospel, see. Jesus said, "Go ye into all the world and preach the gospel." Didn't say, "Go teach", He said, "Go preach." In other words, demonstrate the power, and these signs shall follow them. Just teaching doesn't do it. It takes the actual Spirit itself demonstrating these signs. Listen to this.

That your faith should not stand in the wisdom of men, but in the power of God.

Oh my! See, to change the man. Not in what I can explain away and say, "He's not the same," when He is the same. If I do that, it shows to me.... Surely a man tell me that, would show to me he don't have the revelation—the threefold revelation of God, see. Now....

Howbeit ... in weakness among you that are perfect: yet not with the wisdom of the world, but of the princes of this world, that come to nought:

But we speak the wisdom of God in ... mystery [See, the threefold mystery of God], even the hidden wisdom, which God ordained before the world unto our glory:

Which none of the princes of this world knew [None of the priests, rabbis (pardon me), or anything knew anything about it]: for had they known it, they would have not crucified the Lord of glory:

You say, "You're wrong about rabbis and preachers there." Who crucified Him? Oh, on and on and on we could go; read it (see?) on ... save time, because we got just ... not getting late yet, but we just got plenty here to say if the Lord will help us.

Now, lack of this, now....

150 And Paul, this great intellectual man, never tried to express his great theological terms upon the people. He humbly accepted the Word of the Lord, and he lived the Word so that it expressed through him. He lived so, so godly until they seen Jesus Christ in him so much, till they wanted his handkerchief to take it and lay it upon the sick. There's the life of Christ. Not what some said, "Oh, you see, Elijah done that a long time ago—laid his stick—but oh, that was the days of Elijah!"

Now, the world thought that. The intellectual priests and things, and churches of that day thought that,

151 but to them believers, they know different. They seen the revelation of Christ that was in Elijah: same thing was in Paul, expressing the same kind of life, 'cause he was a prophet, see. He foretold things that happened exactly the way it was, and they knowed that was God's identification of a prophet. And they knowed that he was God's prophet. You couldn't shake them from it at all.

Even when they seen Peter foretell those things that come to pass, they said, "Just let his shadow pass over me." Amen! That's the church. That's the ones that believe it. Yes, sir.

Is revealed by.... What did Paul say? "Because I got a Ph., LL.D., so forth they believe me"? No! He said, "I forgot all those things. The wisdom of man" said, "had to die. And I know Him in the power of His resurrection. That's what I come to you at, with the demonstration of God's power."

152 What was it? Making Jesus Christ the same yesterday, today, and forever.

The same works that Jesus did, Paul did the same. And they seen God, the great Father, that had demonstrated in the burning bush, that had demonstrated it to Paul, and here it was being demonstrated; and He is the same in every age. God's threefold manner—yesterday, today, and forever. What?—Redeemer in His church; preeminence in the coming kingdom. Amen! You see it? Just as perfect as it can be.

153 Oh, notice. The Holy Ghost is the only revealer of the divine revelation of Christ. There's no school can do it; no scholar can do it, no man, how well educated, how godly or anything else; there is no man can do it. I could sting hard here. How many is Christians, born again? (raise up your hands) filled with the Holy Ghost? All right. Here we go then. All right. Notice, and He will only do it to the predestinated. That's exactly, "All the Father has given Me will come, and no man can come except the Father's give him to Me first."

154 Look at them priests saying, "This man's Beelzebub. He's a fortune-teller. He's a devil."

And that little old woman walking around there living with six husbands. She was living with five and had the sixth one then, and Jesus said, "Go get your husband and come here."

She said, "I have no husband."

Said, "Yes, you've got six. You've had five, and the one you're living with now is not your husband."

She said, "Sir...." What? That light struck that seed.

When it struck them priests, they said, "This man is a fortune-teller," see. No life there, hybrid. You come up as far as the organization, but died from there on.

155 But this woman's not a hybrid.

She said, "Sir, I perceive...." I can see her big pretty eyes shine up like that, tears running down her cheeks. "Sir, I perceive that you're a prophet. I'm looking for a Messiah, and when that Messiah comes, He'll do this very same thing. He'll tell us these things."

He said, "I am He."

"Oh Lord...." She left her pot. "Here He is! Come see a man who has told me the things...." What was it? That light struck that seed. That life was there. It come forth.

Same thing today.

156 But the theologian'll say, "Now, wait just a minute. I'll find out if So-and-so ... if Pastor Moody said or.... What has Pastor Moody got to do with this, this day? Pastor Moody lived in his day, but not now. Certainly not Luther lived in his day, but not in the day of Wesley. Wesley lived in his day, not in the day of Pentecost. Pentecost lived in their day, but they're a long ways from this, in this hour. We're in the last hour. Sure. Their organizations and scruples up proves that it's not there. The Word has never been correctly vindicated just only in it's strength. Seeds, denominations ... they make the denominations and then put them old Jimson weed seeds in with that genuine wheat—died right out. Crop went to Jimson That's right. Green briers and nettles (see?), went on back to that; it died right out. Then they broke the field up and started over again, planted some real seeds and some of them come up, it choked it out.

157 But then, God said in this last days He would bring out a people washed in His blood. And they were predestinated to be there; they've got to be there. God said so. And it would reveal.... And the very sign I will—Malachi 4, and what he would do—restore back again, bring back in the last days these great things that He promised. He'd bring the revelation. What is he to do? (Malachi 4?) Was to bring back the faith of the fathers to the children, see. That's right—to bring that same thing, the same pillar of fire in on the scene; the same signs, the same wonders, the same Jesus: making Him the same, preaching Him the same, vindicating Him the same yesterday, today, and forever. "I will restore" saith the Lord, "all the years that the Methodist worm, and the caterpillar worm, and the Baptist and the Catholic, and all them worms eat that faith down to become a denominational stump where there's no seeds left in there. But I will restore

again," saith the Lord, "all the years...." What?—"all the signs and wonders that they've forsaken. I'll take it right back to that original tree again, and I will restore it," saith the Lord. That prophet was a vindicated prophet. His words has to come to pass. Amen.

158 The Holy Ghost alone is the revealer of the divine revelation of Christ and has been in all ages. Remember, all ages! Who did the Word of the Lord come to?—prophet alone. That's right. Is that right? And the prophet had to be vindicated first. Not because he said he was a prophet—because he was born a prophet and proved to be a prophet, and everything he said was exactly on the Word and come to pass, then everything else let go, see. It was.... The Word of the Lord came only by the Holy Ghost. The Bible said, "The men of old, moved by the Holy Ghost (see?) wrote the Word."

159 Look, John the Baptist would never had known Jesus if it hadn't been for the Holy Ghost pointing Him out. Is that right? John the Baptist, that great prophet that come forth and said, "There's one standing among you right now. There's an ordinary man standing here somewhere; that's the Lamb of God." John said that, "I bore record—I bare record I saw the Spirit of God (the Holy Ghost) descending from heaven like a dove, and it went upon Him, and a voice said, 'This is my beloved Son in whom I'm pleased.'" What was it? The Holy Ghost said, "I'll point Him out."

160 That's the only way you'll know Him today; only way you'll get the threefold revelation of God is for the Holy Ghost.... And the only way it can ever be, is you're predestinated to see it. If it don't, you'll never see it. If you're not predestinated to see it, you'll never see it, 'cause that light can flash and you'll go away and make fun of it and explain it away by some intellectual conception when the very God Himself manifesting Himself and proving it, see. But, if it ain't upon you to see it, you won't see it.

161 God never just said, "I'll choose this one, choose that one," but He knew by His ... reason He could predestinate because He's infinite, and He knows.... He's infinite, so therefore He knowed everything. He knowed that end; He could tell the end from the beginning. He's God. If He can't do that, He's not God. Yes, sir. He's infinite. All right.

162 John would've never known Him (no, sir) had the Holy Ghost not pointed out. See how God hides His mystery to the high educated and everything? Look, every one of them people saying ... and simplicity reveals it to whom He has predestinated to see it. Look at there. Others standing by and never even seen the dove. They never heard no voice. For it was only sent to that predestinated seed. "Predestinated?" Certainly was predestinated. Why, Isaiah, 712 years before he was born, in the Spirit raised up out of these human senses and said, "There's voice of one crying in the wilderness, 'Prepare the way of the Lord and make his....'" Then if Isaiah could see it, couldn't Malachi see the same thing? Predestinated last prophet to sealing off all the prophets of the Old Testament with that main—that great prophet standing at the end of the age, see. You say, "He's predestinated?" Certainly he was. Malachi saw him, too.

163 Jesus said, "If you can receive it, this is he who was spoken of, 'I send my messenger before my face (Malachi 3) to prepare the way before me,'" see. Sure he was predestinated to see that message. No wonder he could look yonder and see that dove coming down, that light that was in the wilderness with Israel, coming, moving down. The God Himself saying, "This is my beloved Son in whom I'm pleased to dwell in." God and man becoming one. "I bare witness," John said, "I beheld Him, the only begotten of the Father. I'm a witness of it." Amen!

There you are. Simplicity. With an old preacher.... His father was a great theologian, you know. He come out of a school. Look like he would've went back to his father's denomination. That wouldn't've been the will of God.

164 When God touched him at his birth back there ... and he received the Holy Ghost three months before he was born. Yes, sir. When Mary went up there and little John was six months old in his mother's womb and hadn't ever—them little muscles had never moved yet, and Mary was afraid. The little muscles were growing, but she couldn't feel no life—Elisabeth, his mother, rather. And when Mary come up and grabbed her and hugged her, put her arms—laid hands on her.... That's it! "God has spoke to me, and I'm going to have a baby, too."

"Are you and Joseph married?"

"No!"

"Mary, how can this be?"

"The Holy Ghost shall overshadow me, and there'll be created in me. And I shall call his name Jesus. He'll be the Son of God."

And as soon as that word Jesus spoke, little John began to leap and shout, jumping around in his mother's womb. She said, "Blessed be the Lord God, for whence comes the mother of my Lord." The mother of my Lord! Oh my! "Whence comes the mother of my Lord, for as soon as your salutation come into my ears, my baby leaped in the womb for joy."

165 No wonder he didn't want no seminary! Something to indoctrinate him with something or another! He had a important job. He was a man of the wilderness. Went out into the wilderness and waited. God told him out there, said, "Now..." and revealed to him. (Oh, there's your revelation again!) "And I'll tell you who He is. You're a prophet. The Word's to you. You know who you are. You've got to come." That answers the question from last Sunday, see.) "You know who you are, John. Keep yourself quiet. Don't say nothing. Go on out there, and when you see this one, there'll be a sign coming from heaven like a light; a dove will come down. That'll be Him when you see Him."

166 That's the reason when Jesus walked out in the water, John looked over and he seen that dove coming down, he said, "Behold the Lamb of God! There He is! He's the one that'll take away the sin of the world!"

Jesus walked right straight out in the water to him. Them two eyes of John met them two eyes of Jesus. (They were second cousins by flesh. Mary and Elisabeth were first cousins.) Their eyes met one another. There was God and His prophet (Amen) standing there. John said, "I have need to be baptized of Thee. Why come thou to me?"

Jesus said, "Suffer it to be so now, but remember, thus it behooveth us to fulfill all righteousness."

167 Why did John do it? Because He was the sacrifice (John was a prophet; he knowed), and the sacrifice has got to be washed before it's presented. Oh, and he suffered Him, and he baptized Him. And when he did lo, the heavens opened. Oh my! And that dove come down upon Him, and a voice said, "This is my beloved Son, in whom I'm pleased to dwell in." King James puts it "in whom I'm pleased to dwell," so it just any way you want to turn it around—same thing). Dwell in, or "This is my beloved Son in whom I am pleased to dwell."—(or to dwell in, either one you want to put it—same thing). All right. We see then it was revealed to him. Others standing there didn't hear nothing about it. The Holy Ghost alone reveals it.

168 Same when He reveals Himself to Paul, another predestinated seed. There was Paul going around.... He might have said, "If I get ahold of that bunch, I'll tear them to pieces, because I'm Dr. Saul. I come up under Gamaliel. (I come from the Moody Bible, or some other one, see.) I'm a scholar. I know what I'm talking about. I'll tear that bunch of holy rollers to pieces. I tell you, great holy father, you just give me the permission to go down there, and I'll arrest every one of them noise-makers down there. All this divine healing stuff, we'll stop it." Put it in his pocket and said, "I'm on my road down." And that day.... My! About eleven o'clock in the day, a light shone in his face, and he fell to the earth.

169 Why? He was a predestinated seed. God said, "I have chose him. And I'm going to show him what great things he'll suffer for my name's sake. I'll send him to the Gentiles and disgrace him in every way that he can be disgraced, but yet he'll bare my name."

Paul went down there till he got all of his ecclesiastical stuff cut off of him (down at the backside of the desert for three years and a half—down there in Arabia)—until he learned the Word and the Word become he, and he become a prisoner. Here he come back in chains of love. "All my seminary experience is gone! I'm a prisoner to Jesus Christ. (Amen!) Philemon, my brother, I'm a prisoner of Jesus Christ. I only can speak and say what He tells me."

170 God needs prisoners today that will prison yourself to His will —to His Word. That's what Paul was. No matter how much intellectual he had learned, he had knowed God by revelation. Yes, sir. The intellectual went all the way out of the business then, when the

revelation come. Which upon the rock, the church is built. Yes, sir.

Notice, he was a predestinated seed. The Holy Ghost alone shows you who He is. There's no man ... they'll make you Father, Son, and Holy Ghost, and everything else out of it, see. But the Holy Ghost will reveal Him as the Lord God of heaven made manifest, that that is (oh!) Him.

171 Now notice: not prophets, not kings, not nothing else, but here for the first time, God was revealed in Christ in the fullness of the Godhead bodily in human flesh. That's the revelation. Oh my! Going to sing you a verse, now.

Nations are breaking; Israel's awakening;

(Are they?)

The signs that the prophets foretold;

The Gentile (church in denomination)

their days are numbered,

With horrors encumbered,

Return, O dispersed to your own.

(You're kicked out of them.)

The day of redemption is near;

Men's hearts are failing for fear;

All of their Hollywood jokes ain't covering it up. Like a little boy whistling, going by the graveyard at night.

Be filled with the Spirit, your lamps

trimmed and clear;

Look up, your redemption is near.

False prophets are lying; God's Word

they're denying,

That Jesus the Christ is our God;

(That's right.)

This generation spurns God's revelation,

But we're walking where the apostles

have trod.

The day of redemption is near;

Men's hearts are failing for fear;

Be filled with the Spirit, your lamps

trimmed and clear;

Look up, your redemption is near.

172 Get the revelation, Brother. This generation's spurning God's revelation, see. False prophets are doing that. By their fruits you shall know them. They're hybrid. They're bred into an organization instead of the Word of God, the revelation of God revealing Himself through Christ, who is the Word.

Oh, my!

173 We could stop here, but if ... get it again when I come back, if you want to, and I.... You want to go ahead? That's up to ... just a little.... I'll hurry, so but take time enough that you'll.... You've got some time to rest after this. All right.

Same. Notice that predestinated seed—

174 -the Holy Ghost alone shows you who He is—no prophets, or kings.... And here God is manifested in flesh. Here is the fullness. He is completely revealed and made known to the world. Oh my!

Look on Mount Transfiguration, when the testimony of God Himself ... "This is my

beloved Son. Hear ye Him." There stood Moses representing the law. There stood Elijah representing the prophets. But they passed away, and He said, "This is my beloved Son; hear Him." There was three represented there: the law, the prophets, and Christ. And He said, "This is Him." God fully.... Not manifested in the prophets, not manifested by law, but manifested in Christ. He is.

175 Christ has mercy. The law puts you in jail, but couldn't get you out. The prophets is God's justice to condemn you and kill you for it. That's right. But Jesus was God's love and revelation to let know to a predestinated seed that He had called you. "This is Him; hear Him." No, the fullness of Godhead is made known. This secret of mystery is now revealed, that God is manifested. God and man become one. The anointed man, Christ. What does Christ mean? the anointed One. The anointed that was anointed with the fullness of the Godhead bodily. Oh my! How can people doubt it?

176 Where once partly Moses had Him; partly David had Him (oh my!), but here He is manifested in the fullness: Deity Himself, standing on earth—God, in His fullness to die for the sin of the people that He might bring to His church a sanctified life, that He might have the preeminence in fullness in His church to manifest every promise in these last days that He promised for the last days, see. What was.... Listen now. Are you.... Just pinch yourself a little now.

Watch.

177 What was Jesus manifested for?—to show God. He was God; He had to be. No man could die. No prophet could die. He was God. He was the God of the prophets. He was the prophets. He was the kings. He was the history. He was He that was to come; He that was, He that is, and He that's to be in this day. The same yesterday, today, and forever. He was manifested for that purpose. And through that purpose He achieved a church, that He, the fullness of God might bring to pass every promised Word of God in these last days when He gets the preeminence (preeminence in the church), the position, His place in the church. Jesus said, "He that believeth on Me, the works that I do shall he also, even more than this shall he do, for I go to my Father," see. That was His purpose. There was the manifestation.

And now today, He wants to get somebody that can so see it, that they can let the Word....

178 See, Jesus so seen it, was so perfectly born for the day, until God expressed every move that He made. He was God's revelation—God revealed.

179 Now He sanctified with His Spirit and blood a church, that He might make every promise in this last day be revealed.

Now, He could go back and pick up what these other fellows has left off here in the last days, and by His Holy Spirit reveal all the mystery of the seven seals, see. He's expressing Himself. That's His purpose. That's why He died. That's the second fold of His threefold manifestation. First, to express Himself in Christ and then express Himself to the church, and the same thing—Christ was the Word. And the church becomes the Word when it lets the Word go through them. But when they accept the hybrid denomination, how can the Word go through it? If it's grounded, then it causes a short and blows a fuse, see. But when the current is flowing freely (the Word of God), it expresses itself. "The works that I do shall you do also." And in the last days it shall come to pass, "Behold I send to you Elijah, the prophet, and he shall turn the hearts of the children back to the faith of the fathers."

180 And in there, there'd be a time come forth when He can express Himself in fullness of His Godhead (deity) through His church—have the preeminence in this church. Oh, my! What? The anointed man, now the anointed people (Oh, my!) to bring back the anointed bride and the bridegroom. Anointed by why?—accepting what Eve turned down (and Adam), coming back with the anointing of the Word, because He said, "My Word is Spirit," see. Anointed with the Word. What Eve turned down, He comes back and we accept. See how that hybrid condition again.... Just exactly what he done to Eve.

He told Eve, "Don't you do this, and don't you do that you can't do this and that."

181 And Satan said, "Oh, you know...." But she turned around and listened to him. But the Eve in the last days is not going to do it, because she's predestinated not to do it. Yes, sir. God's going to do it. He knows.... He'll have.... He said His church will be there

without spot or a wrinkle. She's going to stand there in the splendor of Him—His Word made manifest. She'll be a token to the world. She'll be an.... She'll be something to the world that the world can look and say, "Well...." The rest of the world say, "Ah, she's a holy roller. She's a second cousin. She don't belong to our group." I know. That's a good thing. She belongs to this group up here.

182 A man said the other day to me (standing and talking)—he said, "Well, what denomination do you belong to?"

I said, "None."

"What?"

"None," I said, "I belong to a kingdom."

"Well, how do you join that?"

"You don't join it; you are born in it."

"What kingdom is that?"

I said, "The mystical body of Jesus Christ. By one Spirit we're baptized into this body—born of His Spirit, then we belong to a kingdom. And our lives are not Americans; we're not Germans; we're not nothing; we're Christians. We are settled and walk in the Spirit, a love slave (from the things of the world) and our rights to the world we've sold out and bought this pearl of great price, and walk and letting the Holy Spirit manifest itself. That's what His real church is. That's what you are, or what I am, if we'll let ourselves go and serve God by His Word and not by what some creed says.

183 Notice, the anointed man, the Christ Himself here (O God!) is made known. But now look. But now.... Why?—He has the preeminences. God, fully manifested in Jesus Christ. God's great secret of His revelation, this great light of revelation has always blinded the wisdom of this world.

In the days of Jesus Christ (when He was here on earth) it had blinded them. They said, "Why, you even make yourself God! You make yourself equal with God!" He was not only equal to God, He was God Himself. See, they don't get it.

And by the way, some of you might...

184 . I've heard infidels one time told me that Jesus never did say He was the Son of God. He sure did. He certainly did. You just don't know your Bible.

What did He say to the woman at the well? See? What did He tell her?

"I know Messiah cometh, and when He comes He'll do these things."

He said, "I am He that speaks to you"—and to Paul also and different ones.

Notice. But now, the church has the preeminence.

185 God's great secret has always blinded the wisdom of the world. They can't get it. They just don't understand it. Satan don't understand it. None of the rest of them understands it, but just those who are predestinated to understand it—how God and Christ are one. They'll make Him three every time, see. They certainly will.

186 Notice. Next—secondly, the manifested Christ in you, the hope of glory. That great manifested God in Christ, now Christ manifested in you. We'll hurry.

Look! What was once God's great secret, great mysterious secret in His mind, is now put in the hearts of the believer, that is the body of Christ. What was God's once great secret in His mind before the foundation of the world is now made manifest. Think of it, friends! Oh, I'm sure we don't get it. Well, I can't see it the way I ought to, and I'm sure you don't, see.

187 But God's great mystery, what the eternal God had as a mystery, has now been unfolded in Jesus Christ, then was given out down to His church. What was once in God's mind is now in the body of Christ. Jesus making love to the church, His bride, whispering secrets to her. You know how you tell your wife things, you know—the little girl you're going to marry. You love her so much, you just tell her the secrets and get her up next to you and love you and everything. You know how it is.

188 That's what God—Christ is doing to the church, see. He's letting her know the secrets—just the secrets. Not these flirts; I mean His wife, see. All right. Now look.

No!

Notice, by having the revelation of His secret made known to them by His grace, how the grace of God.... People, I know it. I hope you don't think this sounds personal to a bunch of people, or this, that, but the secret that God is sharing with the whole church—if they would just receive it, see. It doesn't mean just me or just you; it means the church, that He's trying to get into it. And you say, "Well, why don't they receive it?" They can't receive it. He said again.... He said these things. And how could they? Because Isaiah said they can't see it, see. And He's always said....

189 The prophet Paul said, "In the last days the people would be heady, high-minded, lovers of pleasure more than lovers of God; truce breakers, false accusers, incontinent, and despisers of those that are good." Heady, high-minded (see?), having a form of godliness, but denying the power thereof; from such turn away for this is the kind that goes from house to house and leads silly women laden away with divers lusts, with shorts and bobbed hair, and everything else—led away with divers lusts. And saying, "It's all right. Ah, they're crazy out there. Don't pay no...." See? Never able to come to the knowledge of the truth.

And these men resisted it as Jannes and Jambres withstood Moses. Able to produce a church and produce a group of people just as.... But their folly will be made manifest when Jesus takes His bride and sets her up here and says, "This is her," and away He goes with her. That's right. Their folly will be made known.

190 Look it. Having the revelation of this secret made known to them by His grace. Look, when this great revelation—revealed mystery is made known to you, then you denounce all the things of the world.

Now, I'm going to come back once again. I might as well say it; I'm pointing to it—the tape's say it. And those that are going across.... This tape goes across the world, see. You women that claim you've got the baptism of the Holy Ghost, and not the audacity to let your hair grow out when the Bible condemns it and said a woman—a man's got a right to put away his wife in divorce if she bobs her hair—honored before God to do so! The Bible says if she cuts her hair, she dishonors her head, and it's a common ... just you know what any old common thing is for a woman to even pray with bobbed hair, see. Wearing shorts and these slacks and things. The Bible said any woman that'll.... "Oh..." you say ... that put on a garment that pertains to a man, it's an abomination to God—filthy, dirty, like an old stinking bathroom somewhere, see. Oh my! The filth in God's nostrils! And then you try to pray or offer up prayers in such a thing as that! God refuses it and turns it away. That's right.

191 "Well," you say, "now wait a minute, Brother Branham, you're talking about the Old Testament." He's the same yesterday, today, and forever. It's the full revelation of God. If God ever says anything, He can never change it. He always magnifies it, not change it. The law was magnified, not changed—magnified.

"Whosoever commits adultery shall be guilty of death, but whosoever (now magnified) looketh upon a woman to lust after her...." He never changed the commandment, He magnified it. "Remember the Sabbath day; keep it holy." One day in the week—now He magnified it.

The rest comes from keeping the Spirit of God. "Precept upon precept, and line upon line, here a little and there a little; hold fast to that what's good, for with stammering lips and other tongues will I speak to this people." And that is the rest. That's the refreshing from the presence of the Lord. And yet they would not hear it and wagged their heads and walked away to their denominations. This is the refreshing (see?)—magnifying the Sabbath day—to you Sabbatarians and so forth. Oh my! He don't change; He magnifies it. Hell has spread her gates to receive them.

192 Now, you can see now, the end-time message—why it's rejected. Can you. Now, no denomination, but the revelation of His mystery, see. No denomination, the revelation. God's not known by denomination. He's known by revelation.

Look, God in His body—Christ, and Christ in His body—the bride. Oh my! God made manifest in Christ; Christ made manifest in the bride. And as God took from the body of Adam the woman and she fell, then God has taken from the body of Christ His flesh, His body, which is His Word, and is bringing a bride out that won't fall by denominational

creed. No, sir. But she's coming back with the pure unadulterated Word of God being manifested. I hope every man that hears this tape and every woman will understand that, see. She's the second Eve, but she's not breaking and spoiling her skirts of purity and holiness to her husband. She'll stay with this Word regardless of what anybody says. You can have all the ecumenical moves you want to and all the affiliations.

193 And they're going to bring a persecution on pretty soon and shut up all the churches. You see that. And churches like this who's not denomination, they'll use them for storehouses then. And if any man goes and offer a prayer for anybody else that don't belong to the ecumenical movement, will be shot on the spot. It's already. That Lutheran minister, the head of it, said so. It's right here. You can read it right here in your magazine. It's right.

Don't make any difference what they say, that church'll stand true in this light. She's already proved it back yonder, and she'll do it again in the face of everything. It's the Word of God. And all ecumenical movements and everything else will be gone. She's going to be there without spot or wrinkle. Right. She'll stand there.

194 Notice, God manifested Himself in His body—Christ. Now, you see the threefold beautiful thing? Christ in His body—the church, vindicating His promised Word like God did through Christ. "Who can condemn Me of sin? If I do not the works of the Father, then where have I failed? Now you fellows say that you are doing it, you denominations, now show Me. Show Me where I've failed to be the Messiah. Show where I've failed on one sign that God said the Messiah would do, that I haven't fulfilled it He said," see. God in His body.

195 Now Christ ... "The works that I do shall you do also." See, the same God, see. "The works that I do shall you do also, more than this, for I go unto my Father." The church will be a little longer in life, see. Vindicating His promised Word as God did His promises in Christ's body, so is Christ doing His same works in Christ's body—the church, see. Now, making His mystery known to His bride tree in the last day, bringing forth the fruits that was in the tree at the beginning.

196 Watch, the tree puts forth a branch—a Lutheran. What did it do? When the tree started coming up, here come the fruit coming up with it. What happened?—they denominated. so the pruner come by (the Father, husbandman) and cuts it off, says, "It's dead." Up come the Wesleyan; it done fine coming up. What did it do? The fruit went right back into the tree again, so He cut the vine off—it's dead.

Show me one church.... I want to know. I've got thirty-three years of church history. Show me one time, one place, where any church ever organized that didn't die on the spot. Show me one place that ever rose again outside of just numbers and things—not a revival, see. It's not there. Not till she's all gone.

197 So what did the husbandman do?—come by and pruned it, see. It brought forth denominational fruit (lemons on an orange tree), so He pruned it off (see?), brought it forth, kept up.... But where is the heart of the tree?—right in the middle. And He's pruned them all down, till right in the top.... He's got a seed down here in the root. Like a tree that's planted by the rivers of water (he that takes God's laws and love in his heart)—and he shall be like a tree (Psalms 1) planted by the rivers of water; his leaves shall not wither; in his season he'll bear his fruit. And here it is right.... And where does the fruit ripen at quickly?—on top of the tree. Why? The light's on it. Amen! That's right. And right in the top of the tree in this last days, He's bringing forth a bride tree.

198 Now remember, He is that tree of life contrary to the serpent's seed, you see. He's that seed, the woman's seed, the tree of life in the garden. And unless they put forth their hands and move this tree, they'd eat that tree and live forever. And He's the only tree that can be taken that you can live forever. His Word is life. And that'd be the Word then (the Word of God which Eve turned down in the Garden of Eden)—then here's Christ the Word, made manifest. And when He come on earth, He was the tree of life. Do you believe that? And Rome, what did they do? He had to be chopped down. And He was put on a tree of disgrace ("cursed is he that hangeth on a tree"), become a curse for the human race. And now through that, He brings forth a bride tree, which will be the tree of life restored back to Him as husband and wife in the Garden of Eden. Oh, glory to God! By the same Word and the same God made manifested as husband and wife. The same bride tree back again

199 (notice) making it known.

Now, my, there's just so much here, we could just keep on going. Notice, the tree of Christ, the body in the Garden, making now—making His mystery known to this bride tree (watch) redeemed by Christ, the second Adam (you believe He was?), going back home to Eden with His fallen wife—redeemed back home again. That's Christ and the church today—taking His wife back. See the threefold mystery now? God manifested in Christ; Christ manifested in the church; all together to bring back the original Adam and Eve again—man and woman, which are one, made out of the same blood and same Spirit, and everything else.

200 The church is the blood of Christ by the Spirit, because the life is in the blood. That's the baptism of the Holy Ghost that baptizes us into His body, that recognizes only His body His flesh, His Word. Denomination won't ever touch that; it's a revelation. She knows it. So did Eve know it, but she fell; but this one knows it and won't fall. She's ordained! Hallelujah! She's ordained to not fall. She won't fail. She's predestinated to it. "Blessed is the man who God will not impute sin." You ministers know what I'm speaking of when ... a couple of dozen of you sitting here, see. "Blessed is the man who God will not impute sin"—David.

201 Notice, redeeming back with him; going home, back to eternal life in a human body, eating, drinking, living forever. Isaiah said, "They build houses and inhabit them, plant vineyards and eat the fruit." They'll not build, and another take it. The children won't take it, but they'll be there with their offspring. He'll built it and stay there. Amen. He don't build and another eat; He builds and eats himself. Amen! What is it? His bride going back with Him, redeemed back to the original Adam and Eve again. For death is left behind. They look back at the cross and see that death has been paid. And now by faith we are resurrected with Him, sitting in heavenly places right now, looking back to what redeemed us, waiting for the husband to come, to march on home with Him.

202 Threefold purpose of God manifested in Adam and Eve, and every prophet, and down through the ages, and He that is to come —He that was, He which is, and He which is to come. The whole manifestation—the revelation of the Word of God. Adam and Eve going back home again—redeemed. God making Himself known.

203 There He'll sit upon the throne of David. Is that right? And shall rule all nations with a rod of iron. There'll be a tree on each side, and each nation that comes in, this healing will be for—these leaves will be for the healing of the nations. The kings shall bring their honor into it. There'll be nothing that can defile or anything ever enter in. And Mount Zion will have a light on her all day and night, and the redeemed shall walk in that light! Oh, hallelujah!

To think it's not a mythical story; it's not some theological conception; it's a revelation of Jesus Christ by His Word, which is outshined and been true in all ages! And it's true in this age! It's true here now. It's true with me. It's true with you, and every man and woman that holds this revelation. Amen.

204 And see, God Himself making Himself known and pulsating Himself through the life that you're a prisoner to Him now. You are His love prisoner. The world can laugh, make fun and say, "Come on out." You could go, but you're a prisoner. The other women can act Hollywood, but not you; you're a prisoner. Amen. You're a prisoner to Christ. Other men can smoke and drink and carry on if they want to and call themselves Christians, deacons, and even preachers, but not you; you're a prisoner. You're a prisoner to the Word. Yes, sir. Yes, sir.

205 Making His mystery known to His bride tree, redeemed by Christ, the second Adam; going back home to be restored back to the original Eden; free from death, sickness, sorrow, shame; going back with eternal life. Then.... Listen. So many people's got the wrong conception. To convert people to Christianity and to its government is not God's thought at all.

You say, "We make converts to Christianity by his government."

That's not it.

"Well, they're not supposed to drink; they're not supposed to lie."

Do you know the Mohammedans can outshine you. Do you know the heathens in

Africa (them black men)—they got laws among their tribes that'll outshine anything you can produce in Christianity.

206 Why, I went to that tribe of Songhai there. If a young girl isn't married by a certain age, she has to leave the tribe, take off her tribal paint. She goes into the city; she's just a roustabout. And if she.... Before she's married, she has to be tested for her virginity. She be found guilty of committing adultery with some man, she has to tell who it is, and they're both killed together.

Oh, they can outshine what these so-called.... What if you did that in so-called Christians? Ninety-nine percent of them would die before daylight. That's right. Right. Both men and women. You know that's right.

What, you say, "Well, I'm pure!"

207 "Whosoever looketh upon a woman to lust after her, has committed adultery with her in his heart already." Now what about that? What about you, Sister, that presented yourself to that man like that? You're just as guilty as if you did it.

"Oh, but it's all right." Pastor's afraid to say that, because why? His denominational headquarters would kick him out if he gets straight on that. They're hybrid. They don't take the Word. The Word said that's true. Jesus said it's true, and He's the head.

208 Now notice, God making Himself known. We're not supposed to make converts to Christianity by a government, but by the revelation that Christ in you as God was in Christ. As God was in Christ, Christ in you. What God did in Christ, Christ does in you. What signs did God in Christ, Christ does in you. Oh, isn't that beautiful? Oh my! I like that.

Jesus said at that day (that's this day)—at that day (when this revelation is made known) you will know that I am in the Father, and the Father in Me, I in you, and you in Me—when the revelation is made manifest. At that day, you shall know that I and the Father are one. I'm in the Father, and the Father's in Me. Then when the revelation comes forth, then it's I in you and you in Me.

There you are. See the manifold threefold.... What for?—to bring it back. We've got to be....

As Jesus was the Word of God, He vindicated the same. If He wasn't the Word,

209 He wouldn't have made manifest the Word. He'd have been some great theologian. That would've been the real Messiah the World was looking for, see. Yes, sir. That would have been Him. That's what they're looking for today: somebody can exceed Billy Graham, or somebody can smother down with their organization, come up and show them Baptists they don't know where they're standing. Sure. They're looking for that. But the church is looking for the humility and the signs of the living God, Christ.

210 Jesus wasn't a great theologian. He was a common peasant, a carpenter's son (so-called), see. He walked around, but God.... He said, "Some of you show Me what the Bible says that I will do that I haven't manifest."

So the church can do the same thing today. What Christ did, so does the church do now. "In that day you'll know that I am in the Father and the Father's in Me, I in you and you in Me," see. There you go. Marching on to Zion. To where?—the kingdom. "At that day, you will know what I'm in you."

211 And watch here. Here's it's beautiful.... I don't want you to miss this. Now everybody, and you people on tape, out in the jungles and wherever you hear it, now listen. "And as the Father has sent Me, so send I you," Jesus said, see. Now watch, the Father that sent Him went in Him to vindicate Himself right, for He was the Word. And the same Jesus that sends you, goes with you and in you to vindicate the same God. "As the Father has sent Me (and I live by the Father), so I'll send you, and you live by Me." What is He?—He's the Word. You live by the Word. Oh, how I'd like to take a text on that and preach now for about a couple of hours on it (see?)—on that how—on that.

Notice, notice. And the "Father that sent Me" went with Him. The Father that sends—

212 -the Jesus that sends us goes.... "A little while and the world won't see Me no more, yet ye shall see Me, for I (personal pronoun: I the person, Jesus) will be with you,

even in you to the end of the world. The works that I do shall you do also." Now, go back and see what He done; then see what you do, and then compare yourself.

213 "And as it was in the days of Noah, so shall it be in the coming of the Son of man. And as the days of Lot"—when a modern Billy Graham and Oral Roberts went down into Sodom and preached to them Sodomites and blinded their eyes (see?) with the gospel. One angel stayed back (a messenger) with Abraham and the elected group. And what kind of a sign did He do? See? And what did Abraham call Him?—Elohim, God manifested in flesh. Jesus, showing that He, Himself (God in Him) would be manifested in His bride in the last days! Oh, my, my! Just no end to it. It's just a revelation of God. It's eternal. Just keeps moving on and on and on.

214 Notice. Then one like the first Adam and Eve (before sin separated them in death)—now Christ the second Adam, in life redeems His bride from death, and now on His way back to the original Eden, restoring back His bride in fellowship back with God, as husband and wife in the garden of Eden. Christ and His bride.

215 God.... At that day, the kingdom be given over to the Father.... He might be all in all. "While he's yet speaking, I'll hear." David and Christ. David sitting on the throne, the King over the whole human race. "And while they're yet thinking, I'll know what they're thinking about; before they speak, I'll answer them. The wolf and the lamb shall feed together. The lion shall eat straw like a bullock. They shall feed together and lay down. They shall not hurt or destroy in all my holy mountain." Right back exactly to Eden again as hard as it can go. There's your threefold purpose. Oh God, help us to know it; help us to know it!

216 Listen closely now again as we go on, going back to the original Eden. Then when we are born of Him, we are filled with Him. See, your life.... His life is in you. then all our actions should declare Him. It's like taking life out of one tree, and putting it into another. Taking life out of a pear tree and put it in an apple tree, it'll bear pears. It's got to, 'cause the sap, the life in it, the germ is pear tree. All right. Then all of our actions should declare Him.

We have His name. Is that right? We should bear His name.

217 And remember, we are now as His bride, pregnated with His Spirit. Oh my! The church bearing children (see?), pregnated by His Spirit with His name—bearing His name, bearing His life, bringing forth the signs of His life evident with the preeminences, evidence of His resurrection showing that He is not dead, but alive forevermore! This is eternal life! And vindicated ... vindicates to the world that we are alive in Him. Whew!

218 How do you know? cause you're a church member? Because Christ is living through you; so pregnated with His Spirit that you're a prisoner to anything else. You're confined (oh my!) to the gospel, confined to the Word. And all the children that you can bring forth is that—because you're a prisoner.

You can't commit adultery, you're already pregnated. Glory! He can't take ahold. The womb of life is closed to anything else. You're already His by predestination. That seed has come to life. No world can get in. Oh! Oh, how we'd like to stay on this for about an hour! I'm sure you understand. Christ and His alone. Already finished; the seed was there. The seed was already.... When was it put there? Before the foundation of the world, has predestinated us unto eternal life. And as soon as the life-giving flow, that seed laying there.... Other seeds that just would come in wouldn't take hold, just couldn't do it (like). But when that seed come in, quickly it stopped up the womb; all the rest of the seed was drove out (see? like that), and you become a prisoner surrounded in Christ—Christ in you, His life bringing forth His evidence, His signs. Oh, my, my, my! Look, bringing His signs of life as an evidence of His resurrection, proving to the world that eternal life, vindicates to the world that we're alive in Him. And think of it! Alive with God our Redeemer, who created us for the very same purpose (the church) and His creative life in us. That is, Moses could've said by the Word of God, "Let there come..." and there come flies. A God can make flies can make squirrels, see.

219 He can do whatever He wants to [unclear words] God.

The very same God (that creative life—you see?) that's in you can.... you're a prisoner; you can't speak it till He says, "Speak it;" but when it is spoke, it's God's Word. He's vindicated to be so; everything else is right, and he knows when that's spoke

it's got to be so, see. Moses took his rod and said, "Let there come frogs" because God said, "Let there come frogs." He just transmitted it on out. That's right. And frogs was in everything; everywhere was frogs. Where did they come from? Nobody knows; they wasn't there before. But the creator-God working through a man created things—a living species. The very God that made the first frog can make the second frog. He makes all frogs. Oh my! You see what I mean? Made the first squirrel; makes the second squirrel; make any squirrel; can make squirrels where there is no squirrels. He can do anything He wants to! He's God! He's God; He's life. Oh my!

When I think of it makes me shiver.

220 Oh, to live with Him—going home with Him to live with Him! Going home with Him to live with Him forever, having eternal life!

This is God's great mystery of love expressed, that God and man became one, see. The whole thing is God and man one. God and man was one there, and God and man is one here, see. What is it? Being filled with His Spirit, Him having the preeminence. That was God's achievement. That's God's purpose to do that, that He might be in Christ and Christ in us, and all of us together one—the Holy Spirit. Same thing that revealed it to Christ reveals it here—the supernatural, creative power. Oh my!

221 The same God that could say also Moses, "Let there come frogs," the same one can stand up there, "Let this water be turned to wine," see. Amen. Is that right? He's the same God, the same one; He just don't change. It's God in man. That's His manifestation. That's what He's revealing. That's what He's trying to do. And God's own Word reveals and shows that man cannot create (God's the creator), and it ain't man no more it's God the creator in man, which is His church now (Amen!), going home to heaven, to live with Him. Ever God expressing His eternal love to the church.

222 Listen! Listen close now. I want you not to fail to get this. No other church, no other sign, no other fellowship, no other government, no other testimony, no other creed, no denomination is accepted outside of this. Only thing that God recognizes. No fellowship, no church, no creed, no denomination, no nothing; everything else is dead. Its fragments that has to be cut off, pruned off away from the thing that Christ might live with preeminences in you. Not referring back—I got one limb here that says, "It's my organization...." That's got to be cut off too. "I got my so-and-so here; this says this." "My mother will tell me I'm a holy roller." That's got to be cut off too. "Well, I know my husband wants me to wear these shorts." That's got to be cut off too, see. It's got to be cut off and pruned till there's just you and Christ alone, see.

223 Think!

By the living presence of the living Christ by the living Word. Oh! Living Christ, living presence, living Word. Watch! By His own personal—personal vindication proves His church, not members. He never done it in the days of Moses. He never done it in the days of anybody else at the end of the world when it come to the place where it was the destruction. In the days of Lot it wasn't membership. It was personal vindication, God in flesh (see?)—personal vindication.

224 Remember! Think of it, that people born of His Spirit in a day like this, in this great denominational age that we live, and the living God takes His living Word and vindicates it personally. This life that's in the Word, the germ that's in the seed (and the Word is the seed that a sower went forth to sow), and the life is Christ in the Word personally in you, vindicating something that you cannot do, proving Himself that it's not you, but it's Him. And you become one—a love slave to Him to be a bride.

225 Thanks be to the living God who created the heavens and earth and all that's in the midst. No wonder He is Alpha and Omega, the beginning and the ending, He that was, which is, and shall come, the root and offspring of David, the bright and the morning star; He's all in all.

226 His presence in the individual with a personal vindication of Himself expressing Himself—the living Word that's promised for the day, expressing itself through you, vindication of the great revelation of God. Look, only in an individual, never in a group—an individual, not in a group. His identification is with an individual. You get that? Not with the Methodist, not with the Baptist, not the Presbyterian, not the Lutheran, not the Pentecostals, but as an individual. "I'll take one and leave one. I'll separate them."

That's right. "There'll be two in the field; I'll take one and leave one. There'll be two in bed, and I'll take one and leave one." It's not a group. It is a personal vindication of a preg-nated child of God filled with the Holy Ghost, so surrendered to God that he don't care about anything else, and the Holy Spirit living its life, pulsating through him, showing the personal vindication of the Word itself expressing itself to the people and to the world.

227 How can the world blindly walk by something like that? Just the same as the Catholics walked by St. Patrick and didn't recognize him till after he was dead. Same thing they done with St. Martin—didn't recognize it. Same thing they done in all ages. The same thing they done to Joan of Arc. the Catholic church burned her for a witch, because she was spiritual. About a hundred and fifty years later dug up the body of those priests and threwed them in to do penance.

228 It goes right by them, and they don't recognize it till it's gone. It only picks up the predestinated seed that God predestinated before the foundation of the earth. The same thing come through in the days of Noah. Same thing come through in the days of Moses, days of Elijah, days of the prophets, days of Jesus, on down through unto this very hour! The preg-nated person with the seed of God, the Word in there manifesting itself, so surrendered to the will of God that the Word and the Word alone manifests itself in this person—the prisoner, to an individual.

229 Not say, "My church done...." My church has nothing to do with it. It's an individual, one person. All hell is against this teaching. All hell's against this truth, but it is the truth. Jesus never said, "Now Peter, you and John and all the rest of the people, you've got the revelation now; the whole church is saved." It was to him personally. "I say unto thee"—thee, not to them, to thee—"thou art Peter, upon this rock I'll build my church." And the word Peter, means a stone; stone means the confessed one, or the separated one.

Upon a certain stone, upon a certain thing (see?), a called out—the church called out; upon this stone, upon this revelation. "Flesh and blood never revealed it to you, but upon this revelation (called-out group) I'll build my church in them, and all the gates of hell will never be able to withstand it. Not one hair of your head shall perish. You're mine; I'll raise you up in the last day—give unto him eternal life and raise him up at the last days." There it is—the revelation. Not them, but him; an individual; not a group, an individual. All hell's against it.

230 But His mystery is only revealed to His beloved bride. That's the only one that could see it. He said, "Well did Isaiah speak of you, you hypocrites, you snake in the grass. You go out here and say, 'Oh, the great holy prophets, we marked their tombs; we polished them.'" He said, "You're the one that put them in there." Did He say it?

Same thing He'd say to the Catholic churches in their days. When they were sent the prophets of the old—the Old Testament before they had Nicaea, Rome up there and let them old prophets come out of there eating grubs and things out of the ground with not even clothes on, with sheepskin wrapped around them and tried to stand for that truth of the Bible.

But the Catholic church wanted their intellectual conception. Then they brought out.... There come St. Irenaeus, Polycarp, Martin, all the rest of them. And what did they do? They put them in the tomb: Joan of Arc, St. Patrick and the rest of them. They put them in there, now come back and whiten the walls like they did to Joan of Arc. What did they do? They put them in there!

231 Now, I say as His Spirit calls unto you, "whited walls, you hypocrites. Calling yourself something when you take the intellectual conception of man and leave the Word go instead of come preg-nated with the seed of God, the Word in you. You've taken every other hybrid...."

No wonder she set as a whore, because she commits spiritual fornications, teaching the people things of man and not things of God. But, He said, "Fear not, little flock, it's your Father's good will to give you the kingdom." That's right. Certainly. There we have it.

232 The Bible in Revelations said this great city reigned over all the kings of the earth. Said she was a whore. What is that? A woman that claims to be a lady and commits

fornication. She had a cup in her hand of toast to the world filled with the filthiness of the abominations of her fornications. And she had daughters: the Protestant churches. Let every one come out of her with her same false doctrines same baptisms, and by shaking hands instead of the baptism of the Holy Ghost, and their false doctrine of Father, Son, and Holy Ghost and all of that instead of taking the name of the bride—bridegroom and so forth. You say, "It don't make any difference." It does.

If I put my name on a check and say, "the reverend," "the minister," or so forth, that won't cash nothing. That's right. It's turned down at the bank.

Notice. All right.

233 But all this mystery is revealed only as He promised to His bride. Hell is against this truth of the revelation of this mystery. But the bride is standing on it. That's her stand.

Why do you hunger, church? Why do you thirst? It's the Father trying to reveal this hidden secret to you, but you let so many things get it out of you. You let your job, you let your wife, you let your husband, you let your children, you let the cares of the world, you let some pastor, you let somebody else get that out of you, when you know that way down in your heart you're thirsting, hungry. It's God trying to reveal it to you (see?), the revelation; the last day is here.

Notice, now.

234 Let's look back again; I can't pass all this, see. I just want you to look here just a minute now, and we'll close just in a few minutes. If you just give me your undivided attention for a minute.

235 Notice, Colossians the 18th verse here, in the book of Colossians, 18th verse:

Now ... he is the head of the church, the body, ... who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.

236 He is the head of the church which is His body, and He wants the preeminence. Listen now. Listen close while we're going.

He is to be the head of the body—His bride's body, which is taken from Him—flesh and bone like in Adam (see?), bride, born from the dead, see. That's born from the dead—sin of unbelief. What killed Eve?—unbelief. Is that right? The unbelief in what? The unbelief in God? No, she had faith in God. Sure. Did she say, "There is no God"? No, sir, she wasn't an infidel. "Well," she said, "you know, I don't believe his Word at all." Oh no, she believed all but one little thing, see.

237 Now didn't the Bible say over in the book of Revelation—Jesus said Himself, "I, Jesus, have sent my angel to testify of these things unto you. Whosoever shall take one word from it, or add one word to it..." And if all this heartache and sorrow had to come because a woman doubted one word of God, will He let you back doubting one word? He would be unjust. See, that wouldn't be right—condemned. Here's one man standing: he caused all this heartache because of one word doubted, then he goes ahead and takes years of experience and everything in the Bible and so forth and the others who's give their lives for it and then say, "Oh, you can go ahead and eat it. That's all right. I'll let you back anyhow." Oh no. God is no respecter of persons. But [unclear word] God is no respecter of persons. Now notice.

238 Notice now. He is the head of the body that's born from the sin of unbelief in God's Word. That excuses every denomination, every creed (see?)—unbelief in the Word, which is Himself, the Word of life, see. The Word only has life. Any other word is a hybrid. No matter how much it looks like it, it isn't the Word. The Word produces its own life that Eve swapped for personal knowledge (see how the church has today?) through some man's understanding. Moses had a great understanding of God till he met the burning bush, then he saw his failure. The burning bush had what Moses lacked. The Word's got what the denomination lacks.

He, the head, is the first fruits of the resurrection.

239 (We'll go off this revelation just a little while longer, if you say so. All right, all right; just a little bit now.) He is the first fruits of the resurrection.

Is that right? What? Then what is He? He's the head of the body, which is His church, bride. Then the bride-body must follow the head, for it is part of His resurrection

and part of the mystery. It's impossible for it not to go. Oh my! It's part of God's mystery. How God revealed Himself here and raised it up by the Word, so He reveals the church and raises it up by the same Word. It's a part of His threefold mystery.

240 As the head was took from the grave, so must the body follow Him back to Eden. Where the head of the family, the man, the bridegroom—the bride being the body of the bridegroom must follow (the bride) because that's the head. And the head's revealed and come back with eternal life; and the body must follow that, because it is husband and wife again. Amen! And as long as you're pregnated with the same Word, which is His body, you've took His body, become in Him when you took the Word—not the creed, the Word.... (Oh, my! Wouldn't that make a text for this afternoon to go on? Huh? My, wouldn't that be wonderful? See? Just think of it now, what it is.) Therefore, the body cannot recognize (don't you fail this)—the body, therefore, cannot recognize any other headship, but the Word, because the head is connected with the body. And the head is the Word, and it's the same Word—one headship. Therefore, denominations and holy fathers and everything else is dead dung. There's one headship—that's Christ. The body only recognizes one thing—the Word.

241 Now, show me where somebody was baptized in the body in the name of Father, Son, and Holy Ghost? And what you recognize? See, I realize I'm talking to thousands on tape, you know. We've got a tape ministry around the world. What name are you baptized in? For there's not another name given under heaven (said the Word) whereby man can be saved. And if you're baptized to show your belief in Christ and then take on a creed name, then you're hybrid.

If you're not exactly like that church and exactly like their teaching,

242 then you Catholic people (see?), how can you go under the jurisdiction of a pope now, saying that he is a successor by apostolic succession from Peter; and this pope and this church teaching so contrary to this first Word, which God recognized by signs and wonders to be His church, and to see that same Word being brought forth today in its purity, showing the same resurrection that He had there—God living among His people doing the same things, then you can recognize a headship in Rome? Our headship is in heaven. I'm not going to Rome; I'm going to heaven when I die. See, see? The headship is in heaven.

243 And the body must follow the head, as the wife follows the husband. Being that Adam was not deceived, he walked out with Eve. Eve was deceived. She was in the transgression, or the entire resurrection of the whole body would have come forth at the day of the Lord Jesus, when He come forth from the grave, but He had to redeem her, which is His body. She has to be redeemed in order to come to Him. Do you see it? Oh my! See? It couldn't happen then. The redemption is going on.

244 Now you see the seals? When He was in His mediatorial work back there redeeming. But some day He comes forth to get this book that He's redeemed, and all that's in this book will be Him, for that's the believer, the Words in the book, and the Word is Him, and all that's in it. He come forth for this book of redemption, whose names were written on the book before the foundation of the world when He was slain as a Lamb. And here He is today in His Word, manifesting the same thing He did there. She can't recognize another headship. No, sir. No bishop, no nothing. She recognizes one headship, that's Christ, and Christ is the Word. Oh my! Whew! I love that. Yes, sir.

245 As the head was took up from the grave, so must His body follow Him into Eden. Therefore, the body cannot recognize any other headship, but the headship of the Word. No denomination can put anything to it. For whosoever shall take one word away from it or add one word to it—they've took away from it; they're dead, hybrid, right there. She's back here with this testimony in her hands, the filthiness of her fornications, committing spiritual adultery against the very Word that she claims to believe, see.

246 Therefore, it's Word or nothing. That's right.

He, the Word.... How do you know it's right?—He, the Word is vindicated, see. He, the Word properly vindicated, is the headship, the head of the church. He is the Word, the headship. He's properly identified, vindicated by His own Spirit being in the church itself (the person), showing forth Himself in vindication is the direct proof to the entire body. You don't need creeds then. Denominations has perished, but the headship itself, recognized in the body by personal identification (see? identifying Himself) proves the

headship to the body. Then we are united under one vindicated headship, that is Christ, the Word of God, not under any church.

247 Then our headship is a kingdom.

"The kingdom of God is within you," said the Bible—Jesus. The kingdom.... We're not a denomination. We belong to a kingdom, and the kingdom is the Word of God made Spirit and life in our own life, bringing to pass every promise in this day as it did in that day when the Word and God was one. And the Word and God is one in His church today, making it the headship of the body that is redeemed to bring the message in the last day and be taken up from the dead in the resurrection, and go back and restore again as Adam and Eve in the beginning in the Garden of Eden. The threefold mystery of God, His body. Oh my!

Notice closely, now. Like in type Israel of old.

248 (Am I taking too much time here? Don't let me go.... Now, we ain't got but about twenty more pages, see. But now, I ... just a little bit now. And then I'll leave you all go till next summer or sometime, if the Lord willing, see.)

249 Now look. Notice now. United together under one headship in a like manner type of Israel of old. Now, are you getting it? Like Israel of old: one God, vindicated by a pillar of fire and revealed Himself through a prophet to be the Word. The same God, same pillar of fire, same way—He cannot change His way. Is that ... just as perfect as it can be, isn't it? See?

250 One God.

How many gods did Israel have? [Congregation replies "One."] How many has the bride got? [Congregation replies "One."] How many will there ever be? [Congregation replies "One."] Sure, sure, see. Under the leadership of the Holy Spirit, which was the pillar of fire in the days of Moses, the great prophet. He was directed by a pillar of fire. Is that right? All right. Going to a promised land.

251 And in the Christian age there was one God which appeared in a form of a pillar of fire to a prophet called Paul, who was sent to the Gentiles to take a people out for His name's sake. Is that right?

And in the last days has come down in like manner vindicating Himself (see?) in the same signs, same wonder, same pillar of fire, same gospel, same Word, same manifestations.

252 His body will do the works that He promised, like in Mark 16 and so forth.

His body was not held in the grave, but was recognized with Him in the resurrection. Do you get it? Then the body of His believing children will not be held in the grave when He comes, but will be recognized with Him, because He died for the purpose to resurrect His bride, the body. Recognize, because it is His body, because it's the Word. It's so completely yielded from denominations and things to Him, and He is the Word, see. And it's recognized with Him because now we have the first fruit of our resurrection (to know that we have passed from death unto life), and become prisoners of His, and God proving to us by His personal headship that He is the same yesterday, today, forever doing the same things through the church that He did then. He in me, and I in Him, and you know—so forth. That's right.

253 His body was not held in the grave. Recognized with Him in the resurrection, same as He is now.

Listen. Which means this: His Word (which He is) has been —began to be risen. The Word that down through the age of Luther, Wesley (see?) has begin to raise up to its power. There it begin to move. Then it moved a little more. Now it's coming up to identification, see. Watch. Now to the life in the body is a vindication of the rapture is at hand. When you see the headship and the body becoming one in the fullness of the measure of His manifestation, shows that the body is about ready to be received to the headship.

"Nations are breaking, Israel's awakening...."

254 See what I mean? He has begin to give life unto His body (why?)—the one that He has redeemed. The mediatorial work is done. He's bringing His life the body in a

vindication for the rapture. Remember, now in the last day....

If you'll just bear me on this just a little bit, it'll be all right. I don't want you to miss it. And I've got to take this tape now being I started this far.

One more great remark I want to make, if I have to move over a little of it.

255 Now notice. Listen to this. Now is the great thing. Now is where we want to watch. Remember, in the last days will exactly go back and vindicate the first day, see. Adam and Eve, husband and wife, no sin, life!—then the fall. Notice. Notice closely (twist her up).

Notice, what caused it?—Lucifer. Lucifer is doing now as he did at the first time. Just as the kingdom of the Gentiles was brought in, with King Nebuchadnezzar—vindicated the Gentile race by a prophet who could interpret unknown tongues, visions, dreams. And it's come down through the Gentiles without anything, just Medo-Persians and iron and so forth, and in the feet it goes out the same way again—the Gentile kingdom.

256 Notice, Lucifer in the last days is doing as he did at first. What did Lucifer do? The first thing that Lucifer done to separate the fellowship of God and man, he wanted to build him a united kingdom a greater splendor and seemingly more cultured, a greater kingdom than Michael—Christ had. You got it? Now, if you miss it, just hold up your hand I'll say it again. You see? See? Lucifer at the beginning, his purpose in heart was to achieve a brighter and greater thing in heaven than Christ had (is that right?) by seemingly a more cultured, more beautiful, more splendor than the kingdom of Christ. Do you think we'll have automobiles in the millennium? And airplanes? See? See what Lucifer's doing?

257 Now, the big fancy intellectual denominations are doing the very same thing, gathering themselves together to do the same thing, see. They are gathering and denominating themselves, each one trying to beat the other. And now they got so much splendor they don't know what to do but to unite it with the Catholic church, see. Lucifer again building a bigger kingdom to push out people that don't believe in denominations, and even take their church buildings and make storerooms, and the pastors of such has no rights at all. And a man that is a God-sent man would never stay in a denomination after hearing this or seeing it, if he's got enough to go out and look at it. Certainly, see. I don't say that critically; I say that truthfully (see?) to see that revealed.

258 Notice, in this last days, Lucifer is doing the same thing. Can you see it? The devil doing the same thing, building a hybrid church—a hybrid, by hybrid members, hybrid by knowledge instead of the Word, by intellectual men instead of born-again men, building an intellectual kingdom that will outshine Christ's little bitty flock, see. What is it that did that?—fallen angels. The Bible said it was fallen angels who listened to Lucifer instead of Christ, who they once belonged to. Is that right?

259 Now listen close. Fallen angels. What kind of angels?—Luther, Wesley, Catholic, Pentecostals who kept not their first estate like the angels did and has fell into organization like Lucifer's main hold at Nicaea. And what have they done?—organized a great ecumenical association of ministers to make an image unto the beast (as the Bible said) and building a Christian economy that'll close the doors of this church and others like it. See Lucifer at his work? I'm trying to bring you the threefold revelation, or mystery of God.

260 What did they do? Sold out to reasonings of wisdom and education like Eve did, fallen angels did.

Wesley was a man of God, but what followed him? Fallen angels got into it. What was the angels first? Creative beings of God, but fell for Lucifer's wisdom, fell for Lucifer's wisdom. And you see what they become?—fallen angels. And organizations from men of God who's went forth to establish truths in the earth, before that truth could go along and proclamate and get on to the real revelation of Christ, fallen angels come in and took it over and made denominations out of it.

That's the reason the revelation of the seven sealed mystery had to be unfolded. Now you see it? What they left off.... If Luther would have went on, it'd been here. If Wesley would have went on, if Pentecost would have went—what would they'd done?

261 Now, there's only one thing can happen. There has to be a message at the end-time when there is nothing else can follow it. And now the ecumenical world has set up such a regime that there can be no denomination or no nothing else follow it. You're either in it or you're not in it. The fruit is in the top of the tree, and the light is shining on that predestinated fruit, and she's ripening into Christ-like fruit, bringing forth the same mellowness and sweetness and the same Spirit that He had in Him. Hope you see it! See, I try to put too much in one day. I wear you out.

262 So look, they sold out to reasonings, sold out to reasonings of denomination. "If I can just belong to this. The mayor goes to this church," see. "If I can be a Methodist or a Presbyterian." Just look where they have gone. Now, I've just explained them limbs are pruned off; they're dead. They're not connected with Christ anymore; they'd be bringing the same life. They're not connected with it, but they're like a citrus fruit. Any citrus fruit will live on a citrus tree, but it'll bring its own fruit. You put a grapefruit in an orange tree, it'll live by the orange tree, but it'll bring forth grapefruit. You put a lemon in there (it's a citrus fruit), it'll bring forth an old sour lemon, but it's living off of the life. And that's what denominations are doing under the name of the Church. It's the bride that's the original tree, the original spirit. The revelation comes from Christ, not the denomination—Christ.

Notice.

263 What's the denomination trying to do?—exalt itself like Lucifer. They so-call themselves the church, the bride, which they are (in Revelations 17, as we spoke of) the false bride, above Christ's little flock, the bride. Lucifer thinks and exalts himself above the humble Word of God's truth by the knowledge of the revelation and has placed himself by seminary education and theology until they have got themselves up, and if you don't belong in their group, then you are a out-wash.

264 [Blank spot on tape.] ... like Lucifer did in the beginning, saying to the people just exactly what Lucifer said to Eve: "Surely God will receive us; we feed the poor (that's good). Surely He will receive us; we are a great denominational; we are a beautiful church. Why, look at our great buildings. Look at our great membership. We stand in the millions. Surely God will not turn that group down." The same thing that Cain did. Brought in the pretty fruits from the ground that he had tilled, and toiled, and worked, and brought in the fruits and rejected the humble blood of the lamb.

265 God have mercy that men and women will not think I'm saying this to exalt something or some personal revelation or something. I'm only telling you the truth. Can't you see what they're doing? I speak it loud and harsh, but you've got to drive a nail till it clinches if it's going to do any good (see?), till you'll see it.

266 Now, saying to the people, "Surely.... You mean to tell me that our great Catholic church that's stood all this time, our great Methodist, and all.... Look at our forefathers," see. But they broke the Word of the Lord. And Eve was God's—one of his.... She was a by-product of Adam. And because she doubted one word of God's Word, it did it.

267 And here is Lucifer at his job against today. And remember, the antichrist is not communism. The antichrist is so close like the real thing till it'd deceive the very elected if it was possible, Jesus said (Matthew 24)—the elected if it was possible. Lucifer again is breaking God's unity in man by his limiting the Word of God to his reasonings, what he thinks is right, and what he thinks he breaks the Word of God. And the same thing he did in the days of Jesus. And Jesus said, "You by your traditions has made the Word of God of no effect." And the denominations by their organized intellectual reasonings has made God's Word of no effect upon the people. That's right. They just can't see it. Then they say, "Where is the God of the Bible?" He's right here. He's the Bible is what He is.

268 Notice now, Lucifer comes in the cunningness and breaks the unity of God to man just like he did in Eden by great temptations of promises of self-power and exaltations. "Why you might become a bishop if you just stay with us. You might become a district presbyter. Why would you go to something like that?" See? That's Pentecostals, the Catholic and so forth, see. A great false promise to man to receive power outside the Word and promise of God. You receive power when the Holy Ghost is come upon you, not when you become a bishop or a deacon or whatever it was, see. But Lucifer's at his job again.

Does this church understand that? Raise your hand so I'll see that. All right, I won't

stay with it any longer then.

Breaking from—apart from the Word of God, see.

269 He did the same at Nicaea, Rome. You know what Constantine give them? You went through the Church Ages. He give.... They didn't have nothing, but just Christ. And they set in little old buildings anywhere they could, on hard rock floor. You know that, if you have took the Nicaea Council and the Pre-Nicaea Council and the Nicaea Fathers and so forth in the history of the church. They had nothing. But when they had this council and inducted some of the Roman paganism into Christianity and put holy men" and bishops and so forth, and popes and all of this kind of nonsense.... What did Constantine give them? I ask any theologian to tell me! He gave them property. He give them freedom and all that they wanted. And they swapped the Word of God for the wisdom and culture of man! And that's the same thing Lucifer did then, he did in the Garden of Eden. And they died right there. The Pentecostal church died at Nicaea, Rome, but to be resurrected in the bride tree in the last days.

270 Notice, Lucifer comes in (cunning like he did then) and by temptations and false promises of power out, apart from the Word of God. He did the same at Nicaea, Rome. He's doing same today at the World Council of Ecumenical Churches.

"Let's all unite together," the pope says. "I want all my ecumenical brethren out there to unite with me. We're one." That's right. In organizations you are one. But that has nothing to do with the bride of Christ. Not a thing, Brother. You'll never wash her in anything like that.

271 Now, it is promised in the last days that the original faith in the same to be restored to the children of God at the time of the bride tree (Malachi 4). God said, "Before the world burns up with fire, behold I send to you Elijah the prophet, and he will restore the faith of the children." Now that wasn't the first Elijah that come. No, no. Now, we don't teach here Elijah's mantel and Elijah's blankets and all those things like that. We just teach the Word of God, see. That's what He said. See, we've got all kind of Elijah this and Elijah that, which is nonsense. We know that. That's—I'm not talking about that. And you that's spiritual minded understand. See as the hour's getting late and can't put it all on this tape, of course.

Now, the promise in the last days.... Now if....

272 Jesus said in Matthew, I believe, the 11th chapter or the 6th chapter and the 11—no, it's the 11th chapter and about the 6th verse. When John sent his disciples over there to see if He really was the one, Jesus said, "Who did you go out to see? A wind—a reed that's shaken by the wind? Did you go out to see such-and-such?" He said, "Or did you go to see a prophet?" He said, "More than a prophet"—John was more than a prophet; he was the messenger of the covenant. And He said, "If you can receive it, this is he which is spoke of by the prophets, 'I'll send my messenger before my face.'" Now that's in Malachi 3, not Malachi 4. Cause the Elijah that was to come in Malachi 4, the earth was to be burnt with a fervent heat and the righteous was to walk out in the millennium upon the ashes of the wicked. So it is not that one, see.

273 Now we see the promise being fulfilled. Christ, the true headship going in—coming in His bride, doing the same works that He did at the beginning and making ready and fulfilling His Word as He did at first in John 14:12: "He that believeth on Me the works that I do shall he do also." Then the head and the body are becoming one in works and in signs and in life, vindicated by God Himself through His promised Word for the last days. He promised this in the last days. Now, if you're spiritual, you'll catch it.

274 Then we can see that the marriage supper is at hand. Now if I never see you again, remember, the marriage supper is at hand! And then the kingdom according to the promise is ready to be issued in, the great millennium, the taking up of the church, and the destroying of the wicked. And the world under the sixth seal to be purified by volcanic to take all the corruption and sin of the world and to mold her out again, and bring forth a bright new millennium for the age that is to come. When we see all these great threefold revelations: God in Christ, Christ in the church, the kingdom coming, Adam and Eve redeemed back to the Garden of Eden and the representation of Christ and His bride, and then the kingdom is going to be restored according to His promise. Praise be to God! Now, by the revelation of the threefold mystery (the secret) and by the personal vindicated Word by His original headship.

275 Not say, "Well, glory to God, we shout; hallelujah, we sing." That ain't it. I'm a missionary. I've been seven times practically over the world, see. I've seen heathens, devils and everything else dance and shout. I've seen all kinds of fleshly manifestations. That's carnal.

276 But I'm talking about the headship of Christ.

Notice, being personally identified by the original headship, we have the answer to the devil's question. Amen! Glory! We have the answer to the devil's question. He, Christ, is risen and has paid the price and raising up the head—the body. The devil can't stand it.

That's the reason these ecumenical kingdoms are setting up. That's the reason they're all coming into what they are doing now. The devil, that's the reason he's howling the way he is. His wickedness has been ... his scheme has been uncovered by the risen resurrected Christ in the headship over His body! Glory!

277 You think I'm beside myself; I'm not. We've got the devil's answer. "Not me that liveth but Christ the Word living in me." It's not my idea; it's His power. Not my idea; it's His Word. He promised it, here it is. He said it would be here, and here it is. We've got His answer.

Christ is risen and has paid the price for our redemption. What God in Christ manifested, He gave that flesh and blood, that in the blood might come the life, and the flesh be redeemed; that, that God in this redeemed flesh could manifest His Word for the day as He did in that day. Whew! Glory! You see it? Oh my! When can I stop!

Notice it.

278 Then we stand justified in the presence of God as a drop of ink dropping into a tub full of bleach. You'll never find the stain of the ink no more. It went somewhere. It'll never come back again. And when man is truly redeemed (that predestinated seed that sees it and accepts it), his sins are demolished. It's gone! It's separated! It's dropped into the ink of the blood of Jesus Christ and it's never to be remembered! God forgets it, and he stands as a son and a daughter of God in the presence of God. Amen and amen!

Now we are the sons of God. Not we will be, we are. Now we're redeemed.

279 We have Satan's answer. God's vindicated Himself. God's proved Himself to His promise in this day. Hallelujah! The headship is here (Amen!)—Christ, the risen Lord is here in the same power of His resurrection that He ever was, manifesting Himself. There's the devil's answer.

280 That's the reason when this man sitting here dropped dead the other day sitting here, we could say, "Come back, life!"—because the Holy Spirit said so. That's why He could do to that little baby yonder in Mexico that had been dead for about fifteen hours. When the vision come, and said, "Call her back to life." Said, "Let the little baby live." And the baby that the doctors wrote a statement died at nine o'clock that morning and eleven o'clock that night come back to life and is living today.

281 What is it? Not them people; the headship and the body has become one unit. It's God manifested in His people. That's the reason the husband and wife is no longer twain; they're one. God and His church is one—Christ in you! God's great revelation. Glory to God! Even bearing His name. His name is Jesus, the anointed. The reason He's called Jesus, He is the anointed. And it is the anointed body of Christ proving, manifesting God like that body did. And that body redeemed these bodies.

And through there God works His threefold manifestation. Going to the kingdom, risen, paid the price. We're redeemed. God's proved it, vindicated it, see.

282 And we stand justified in Christ before Him, because He cannot pass judgment, for He's already judged that body in which I am a part of. How am I a part of it? Here it is; it's in me. "If ye abide in Me and my words in you, then what you say.... Ask the Father anything in my name it'll be done, because it's there." Justified! Glory to God!

283 Oh, if I could get the world to see that. Why? There you are. There's the body of Christ living, standing redeemed—redeemed. Oh my, justified in His sight. Why are we justified?—we are His victory. The church is His victory. We come forth in this last days with this glorious gospel showing His victory. He died for this purpose, and we are proof of His victory. Amen! When we see Him coming down and living among the church—

that's His victory. Shows that he couldn't keep Him in the grave, neither can they keep us. And we are already potentially raised because we've raised from dead unbelief in His Word—from denomination and creeds to the eternal Word of the eternal God which is Him, Himself working through us, manifesting Himself that He is the same yesterday, today, and forever.

284 And then the Word moves on down into the body from the head. What is it?—this same word. Nothing can be added or taken from it. So that same Word moves from the head as the day comes close, down into the body—down into the body, vindicating that they are one. They're husband and wife. They're flesh of His flesh, Word of His Word, life of His life, Spirit of His Spirit, see. Amen! How do you know it?—bears the same record, same fruit, same Word (see?) manifests Christ. Same life, same God, same Spirit, same Word, same Book (Amen!), same signs. "Things that I do shall you do also." Oh hallelujah! My!

285 Notice the vindicated Word in His body is His very victory and the reason of His death. See, the death—not in the Spirit; when He died, He only died in the flesh; His Spirit went to hell and preached to the souls in prison. Is that right? His flesh only died, then He raised it up again and quickened it (quicken means made alive)—His flesh, which was His body (and that's the Word). It's been laid dead for years, but it gradually began to come in the reformation, and now she's standing upon her feet.

286 Oh, how I wish I had time to go back into Ezekiel and pull out them dry bones and show you! He said, "Can these bones live again?" He said, "Prophecy." How can prophecy come?—only through the prophet. It's the Word of the Lord. "Hear ye dry bones, the Word of the Lord." And sinews, skin come upon them and they stood up a mighty army and begin to march toward Zion. Glory to God! That's Him; that's Him—the victory.

The ransomed of the Lord shall come

to Zion with joy.

All of His holy mountains, nothing

hurt or shall destroy.

287 He proves His resurrection life then as He vindicates Himself.

She, the bride, is independent from all others. She's an independent woman, a great speckled bird that's different from all others. You remember the Bible on that: the great speckled bird, but she had his name. She had his life for the....

How did they speckle the bird?—they were both white, and then they pulled the head off of one bird and drained the blood out upon the other bird. And the other bird was speckled with the red blood, and it flopped its wings like this, and the blood cried, "Holy, holy, holy" as it bathed the ground. So Christ, the dead mate, put his blood (his blood from his life) into us—carrying his blood crying, "Holy, holy, holy" unto the Lord. It's an odd looking bird. Sure it is. But she, the bride, is identified by Him, and she's independent from all others. "Keep thee only unto her as long as you both live." Keep thee only to Him, the Word. No adultery, not one sign of denomination, not one sign of creed, no adultery at all, the Word and Him alone. "On Christ the solid rock I stand, all other grounds is sinking sands," said Eddie Perronet.

288 That's in Christ, the Word. He was the Word; He is the Word. And the church becomes the Word by Him making her a part of Him, and that's the Word again. Personally identified by Him. His property alone. His property alone. She is redeemed by Him, through Him, for Him and for Him alone. That's right.

Then, what the devil is howling about—that it's being revealed.

289 We're in a dangerous time. Remember, the Scripture says when these things begin to happen, time is no more; she's fading away. When we see the manifestation: earthquakes—see them thousand killed the other day?—earthquakes in divers places; said, fearful sights in the skies—pillars of fire like, floating around like flying saucers. They don't know what it is. They don't have any idea.

290 Did you notice the angels that come down and investigated Sodom before Sodom was destroyed? You remember that? There was a bunch of them come down—three of them. One of them stayed with Abraham. You remember that? They were lights from

heaven that came down in investigating judgment. Ones.... Look where they're all found. Around the Pentagon and things they find them. That's the world judgment, Sodom. And there's one represented—will be represented amongst the churches—will be Christ Himself vindicating Himself, see. Sights in the heavens above and signs in the earth below. Certainly. Identified.

291 Oh, the devil's howling about this. The manifested truth of the promise of the Word in her alone. They don't have the answer. When Jesus come, why didn't those Pharisees...? He said, "If I cast out devils by the finger of God, who do you cast them out by?" He stood alone, and His church stands alone. She's not hooked with nothing. But He was identified by God, being the body that God dwelt in, and the church is identified by His body doing the same thing. She is His body. The manifested truth of His promised Word for the last days. And she and she alone stands by it. That's why the devil is howling these great organizations to set up something to close her up. They'll never do it. She'll be taken up, not closed up!

She is now risen and by the power of the vindicated Word promised to her. Amen!

292 How a bride holds that promise! "He told me He would return after me. I believe it," see. Yes, sir. To meet her headship, her Redeemer, her husband, her King, her Lord, her lover, her Saviour in the provided meeting place. He's got a place to meet them. You know the bridegroom don't leave out nothing. He's got the ring, the identification. He's got the robe that she wears, her clothing, see. And He's got the provided place to meet her; that's in the air. Everything has been all provided. He's got the wedding supper already set. Guests already invited, already chosen. All the angels are standing around His servants, at attention. Oh!

Oh, there's going to be a meeting in the air,
In that sweet, sweet by and by;
I'm going to meet you, going to meet you
over there,
In that home beyond the sky.
Such singing ever heard, ever heard by
mortal ears,
It'll be glorious I do declare.
And God's own Son, He will be the leading one,
(Full manifestation of God.)
At that meeting in the air. (Oh my, watch His
vindications now.)
You've heard the story told of Moses in the
bulrush,
You have heard of fearless David, and his sling;
You have heard the story told of dreaming
Joseph,
Of Daniel and the lions we often sing.
Oh, there's many, many others (vindicated) in
the Bible,
How I long to meet them all, I do declare.
By and by the Lord will let us meet them,
At that meeting in the air.
For there's going to be a meeting in the air,
In that sweet, sweet by and by;
And I'm going to meet you, greet you over

there,
In that home beyond the sky.
Such singing ever heard, has been heard by
mortal ears,
It'll be glorious I do declare.
And God's own Son will be that leading one,
At that meeting in the air.

293 Don't you love that? Now, the threefold purpose of His great mystery of revelation has been revealed. He is the main one. That's the one. Oh my! Let's sing it. I just can't preach no more. I feel so good, see.

Oh, there's going to be a meeting in the air,
In the sweet, sweet by and by
And I'm going to meet you, greet you over
there,
In that home beyond the sky.
Such singing ever heard, has been heard by
mortal ear,
It'll be glorious I do declare.
And God's own Son, He'll be the leading one,
At that meeting in the air.
Are you going? By the grace of God, by the grace of God, see. Oh my!)
You have heard of little Moses in the bulrush?
You have heard of fearless David and his sling;
(Them's all types.)
You have heard the story told of dreaming
Joseph,
And of Daniel and the lions we often sing.
Oh, there's many, many others in the Bible,
(Which is Him.)
And I long to meet them all I do declare.
By and by the Lord will let us meet them,
At that meeting in....
(But there is one main one.)
Oh, there's going to be a meeting in the air,
In the sweet, sweet by and by;
I'm going to meet you, greet you over there,
In that home beyond the sky.
Such singing ever heard, has been heard by
mortal ear,
It'll be glorious I do declare.
And God's own Son, He'll be that leading one,
At that meeting in the air.

294 Now, we're going to meet one another over there. Let's all the Methodists, and Baptists, and whatever you are, that's born again of the Spirit of God shake one another's hands as we sing it.

Oh, there's going to be a meeting in the air,
 In the sweet, sweet by and by;
 I'm going to meet you, and greet you over
 there,
 In that home beyond the sky.
 Such singing ever heard, has been heard by
 mortal ear,
 It'll be glorious I do declare.
 For God's own Son will be the leading one.
 At that meeting in the air.

Oh! Oh, that's wonderful, see. See what He will be? Now look. We just got to close, friends. It's nearly two o'clock, see. We'll be here at supper. I've just got page after page of this yet, see. So we're just going to have to close on this. There's no end to it.

295 It's a revelation. It's eternal as God's Word's eternal.

Look. But the threefold purpose of God's great mystery is revealed. God manifested in Christ. Christ manifested in the church in order to redeem the lost Eve back to the original condition again. Oh my! Oh, there's going to be some great times on that day! It's right away. We believe it. Don't you believe it?

I just think of that song every time I think about....

296 He vindicated Himself in Daniel, and in Moses, and in Jeremiah. What were they?—the prophets which the Word came to (see?), them great men, see. "You've heard the story told of dreaming Joseph," (You see?) Daniel in the lions den, and all these other ones. You know? There's that.... What were they?—prophets, see.

But the main one.... God was just temporarily typing in them. He typed Himself in Adam knowing what was right, but walked out to redeem His wife because she was wrong. Christ didn't have to be sin, but He walked out and took sin to redeem His lost child. See, see? He typed Himself.

.....and Moses in the bulrush,
 And you've heard of fearless David and his
 sling;
 You've heard the story told of dreaming Joseph,
 (the prophet)
 And of Daniel and the lions we often sing.
 Oh, there's many, many others in the Bible,
 And I..... (They are the Bible.)
 And I.....

They're all manifested in Him, though, see. Without Him they're all gone, see. And I have to become part of that to be Him. Amen! See?

How I long to meet them all I do declare.

(That's right.)

But God's own Son, He'll be that leading one,
 At that meeting in the air.

297 Hebrews 11 said, "They could not be perfect without us." Hands and feet cannot be perfect without the brains, the knowledge, the head and so forth, see. And we're all perfected in Him. So by one Spirit we're all baptized into one body, free from judgment; passed from sin unto (death).... Amen! God's own Son will be the leading one, at that meeting in the air. Do you love Him?

I love Him, I love Him,

Because, He.....

Lord Jesus, the anointing of the Holy Spirit come upon these handkerchiefs, Lord, and heal the sick, right now in....

How was He revealed? because He first loved me. What did He do?

And purchased my salvation

On Calvary's tree.

298 That great angel of the covenant, that one who was with Moses in the wilderness, that one who come to Paul on the road to Damascus, that same one permitted His picture to be taken with us; the same one that was in the picture in the Life magazine the other day, the same Word by the same God, through the same channels, by the same way, by the same promise. "Wherever two or three are gathered in my name, I am there in their midst." Then He's here. "The angels of God are encamped about those who fear Him," that hangs only to His Word. No man can respect that Word without fearing God, see.

Then here He is in here this morning with us as we worship Him in the Spirit.

299 Oh, since a hard message like this, I think we just ought to worship Him a little bit in the Spirit, see. Just close your eyes and let's sing that to Him again, "I love Him, I love Him." Just as.... You raise your hands like to Him.

I love Him, I love Him

Because He first loved me,

And purchased my salvation

On Calvary's tree.

Oh my, how we love Him!

Faith in the Father, faith in the Son,

Faith in the Holy Ghost, these three are

one;

Demons will tremble, and sinners awake.

Faith in Jehovah makes anything shake.

300 Amen! Glory to God! How we love Him. Just worship Him in your heart now. Just adore Him. Just think how beautiful He's done. Look what He's done for us. All these years of the visions, not one has ever failed. Everything that He said would come to pass, come just exactly the way He said it.

301 I love you. Don't forget the commandments of God to you, little children: love one another. Love everybody right or wrong, sinner or saint; love them anyhow. If you don't, then pray God to help you, because God loved the sinner.

And the nature of God is in.... If the man's wrong, love him anyhow. Don't partake of his sins, see. Don't partake of his sins, but in sweetness—not in sourness and rebuke—in sweetness tell him of the hope of life that rests within you through Jesus Christ being revealed to you by the Holy Ghost.

Take the name of Jesus with you,

Child of sorrow and of woe;

It will joy and comfort give you,

Oh, take it.... (Don't forget now,
everywhere you go.)

Oh, precious name ... (That name; we have

His name. We're called by His name.)

Hope of earth and joy of heaven;

Precious name, O how sweet!

Hope of earth and joy of heaven.

302 Now, I'm going to give you a little secret till I meet you again. Remember this, as we stand. Remember this:

At the name of Jesus bowing,
Falling prostrate at His feet,
King of kings in heaven we'll crown Him,
(We'll crown Him.)
When our journey is complete.
Precious name, O how sweet!
The hope of.....
What the threefold revelation?—hope and joy of heaven revealed in Him.
Precious name, O how sweet!
Hope of earth and joy of heaven.

303 What?—the hope of earth and joy of heaven; everything is manifested in Christ; God, the church, everything else is manifested in Christ. The Bible is Christ. The Bible is the written Word, which He is the Word. Its manifestation is the evidence of the life coming into the flesh of the Word to manifest it. Oh, isn't it wonderful?

Take the name of Jesus....
(Now, listen close now.)
As a shield (Don't forget that now.)
from every snare;
When temptations round you gather,
(What must you do.)
Just breathe that holy name in prayer.
Precious name, O how sweet!
Hope of earth and joy of heaven;
Precious name, O how sweet!
Hope of earth and joy of heaven.

304 Not knowing (of course, being spiritual, you watch spiritual things)—not knowing this, God knows it, but if you'll turn and look at the clock, it's on the dot two o'clock—the end of the second pull; the third pull is at hand!

At the name of Jesus bowing,
Falling prostrate at His feet,
King of kings in heaven we'll crown Him,
When our journey is complete.
Precious name.... (second pull has been
made manifested!)
Hope of earth and joy of heaven;
Precious name, O how sweet!
Hope of earth and joy of heaven.

305 Did you notice the Spirit take the same song and picked it up an octave higher like that? The next pull is at hand. Amen!

Take the name of Jesus with you,
(It's later than you think!)
...sorrow and of woe;
It will joy and comfort give you,
Oh take it everywhere you go.

Precious name, O how sweet!
Hope of earth and joy of heaven;
Precious name, O how sweet!
Hope of earth and joy of heaven.
(Now if temptations come, what do you do?)
Take the name of Jesus with you,
As a shield from every snare;
When temptations around (Something to you
disbelieve now.) gather, (Just remember.)
Breathe that holy name in prayer.
Precious name, O how sweet!
Hope of earth and joy of heaven;
Precious name, O how sweet!
Hope of earth and joy of heaven.

306 Let us bow our heads now, everybody, reverently.

At the name of Jesus bowing....

[A message is given in tongues and interpreted.]

Now if you understand, the Spirit of the Lord dropped in the meeting upon unknown languages, speaking it to a man not knowing—to interpret it by another man not knowing the Word of the Lord. You remember when the enemy was coming up and they didn't know what they would do?—the Spirit of the Lord fell upon a man and revealed what was to be done. Oh my!

Just bow our heads now, humbly. God bless you.

Till we meet, till we meet,

Until we meet at Jesus' feet;

Till we meet, till we meet,

God be with you till we meet again.



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Sermons By
William Marrion Branham
"... in the days of the voice ..." Rev. 10:7