

The
SEVEN CHURCH
AGES

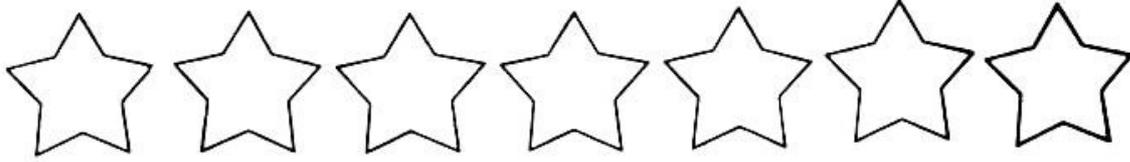
THE SEVEN CHURCH AGES

The Literal Transcription of a Series of Sermons by
William Marrion Branham



William Marrion Branham

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:



PAUL IRENAEUS MARTIN COLUMBA LUTHER WESLEY



EPHESUS
53 - 170

SMYRNA
170 - 312

PERGAM.
312 - 606

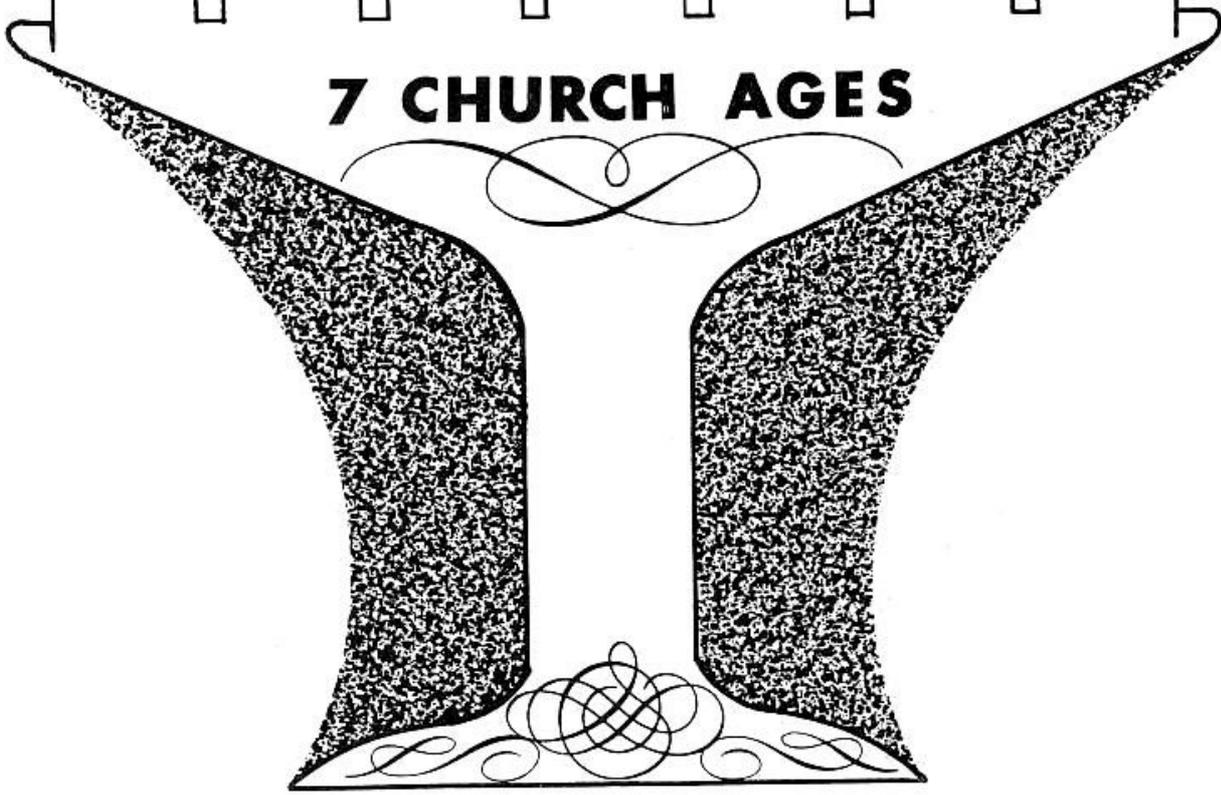
THYATIRA
606 - 1520

SARDIS
1520 - 1750

PHIL.
1750 - 1906

LAODICEA
1906 -

7 CHURCH AGES



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The Seven Church Ages

Behold, the Bridegroom

Cometh
..... go ye out to meet Him!

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May God bless you abundantly,

The Midnight Cry

*For God so loved the world, that he gave his only begotten Son,
that whosoever believeth in him should not perish, but have everlasting life.
John 3:16*

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THE REVELATION OF JESUS CHRIST

“REVELATION CHAPTER ONE”

Branham Tabernacle
JEFFERSONVILLE.IN SUNDAY 60-1204M

Thank you very much, Brother Neville. May be seated. I believe it was said once, that, "I was happy when they said unto me, 'Let us go into the house of the Lord.'"

Now, we are sorry that we don't have room, or seating room, for all that are present, and perhaps will grow through the coming week, of people coming in, hearing of the meeting.

But the reason for this special time was that we would... Upon my heart the Holy Spirit had laid this warning of conviction that the church in this day should have this message. Because I believe that it is the most outstanding messages of the Bible, because it reveals Christ in His church at this time.

And then no one can have faith or know what they're doing or where they're going, unless they have some something to base their thoughts and faith upon. Therefore, if the Scripture has revealed Christ to us in these last days and the condition of times, it would do us good to--to search it and find out where we're at.

Now, we're--we're sorry that our church is not larger; someday we're hoping to have it. And these last four days, especially, studying for this, upon the historical part of the--of the Book of Revelations, I have run into things that I never thought was really ever happened. And it's even brought to me a--a feeling that, after this Seven Church Ages, I have been through that, I would like to have another such series of bringing up the--the true church and the false church together and just through the history and Scripture; as one time I endeavored on a sermon to take the true vine and the false vine found in the Bible.

And we are--we're going to try to get some chairs. While I'm thinking of it, and the people trying to be seated, we're going to get--try to get some more chairs to try to fill up the rooms back here and out, and some more around, so that we can seat a few more people during the services.

Now, on this, I would ask each one of you who are really concerned about these things would--would come every time that we are going to--to explain it. Now, I would not undertake, or did I think myself [Blank.spot.on.tape--Ed.]... undertake to [Blank.spot.on.tape--Ed.] this great Book of the Revelation... [Blank.spot.on.tape--Ed.]... of the Seven Church Ages. But I am depending solemnly upon God for--for to reveal it to me just as I come to it.

The natural history, which is of the--taken from the most outstanding historians that I know of... I have laying in my study room right now about five or six commentaries, Hislop's "Two Babylons," Foxe's "Book of the Martyrs," and other great books like the "Pre-Nicene Council," about four books on that, around four hundred pages in each book. And there the Nicene Council, and all the history that we can, because behind this, from the magnetic tape, we're going to write a commentary on the Seven Church Ages to send to all the world, if we can, because we are in the last days. We are at the end time.

It never dawned upon my heart so much until the--the last election, and then I seen where we were at. And the Holy Spirit begin to reveal to me to--to warn the people and to place this. And I cannot do it in a--a church like this sufficiently. And then if I set down and just wrote the book... I feel that if I got to the pulpit, and the inspiration of the Holy Spirit amongst the Christians came upon me to help me, then I would be more sufficient to write the book then, after I took it off the tape, because there we'd get the inspiration of it.

The books, of course, will be kinda straightened up a little, because in here we put things in that we could not put in the book. And then we... And we'd take too much time on repeating ourselves, that I do, and then in the book it'll all be straightened out. But we're going to try to get it all, as much as we can, on tapes.

Now, the tapes, each night, and literature and so forth, the boys will have it just out the building there.

Now, I may not be able each night, as we have taken upon ourselves to try for the glory of God, to--to bring these seven church messages, or Seven Church Ages in seven nights, taking each night an age: like Monday night, Ephesus; Tuesday night, Smyrna; Wednesday night, Pergamos; Thursday night, Thyatira; Friday night, Sardis; and Saturday night, Philadelphia; and Sunday morning and Sunday night, the Laodicean, the church age that we're living in, giving the historical of the original church, and the--and the writers, and the historians, and the angels of that age, and--and the messages, and the run of the church as it's come down through to this time. And it's amazing to see how every prediction of that Scripture hits solid with history. Just exactly to the thought of it... It even amazed me so much, till yesterday I had read till it felt like my eyes were swelling out.

And I come out and I said to wife, "I have never dreamed of it being that way," (See?), how great it was.

And now, sometime I may not be able to get it all over in one night, the church, the message to the church. And if I cannot get it over at night, then the next morning at ten o'clock. Will be announced each night, to those who wants to come and listen at the rest of it, 'cause we're going to try get it on the tape. I will have services then from ten o'clock at morning on till noon in the daytime, to try to get it out (the rest of the message), 'cause they can catch it on the tape. And not...

We've announced that there won't be any healing services because that we're trying to keep under the prophetic utterance of the Bible. Then we had a healing service just recently here. And then after this services are over, then we'll have a healing services again back at the place.

And now, I want to make this real clear so everybody can remember, that now, in here, it may cut and pull and give us all a great shaking. But I'm responsible, not for--for nothing but preaching the Word, that--that's all, just--just holding right to the Word. And many times it might... And these church ages might reflect upon somebody's denomination. And if it does that, it's not meant to be with harshness. It--it is just stating what the Scripture has said, and the revelation I have of It. And if you think that I'm wrong in it, then do not hold it against me; just pray for me that God will show me what is right; for I certainly want to be right.

And then another thing, realizing that the responsibility that I have in--in such a meeting as this, that teaching the people, that the Holy Spirit will hold me responsible for the words that I say in this pulpit. So you see how solemnly we approach this.

Now, our... I would've had this out somewhere else, but being that it's teaching, then in our--out in the evangelistic services, every one of us has a--an idea, or--or discernment, or like has been through the age, and we have our own churches, and what our churches taught us, and what we believe. We... I don't like to go in someone else's church, or among people like that, and say

something that's contrary to what people has been taught. For after all, I've clearly tried to make my statements that a... If a man is a Catholic, and he's depending on the Catholic church for salvation, he's lost. If he's a Baptist, depending on the Baptist church, he's lost. Or a Pentecostal, depending on the Pentecostal church to save him, he's lost. But... And any church... But if that individual is solemnly resting upon faith in the finished works of Christ at Calvary, he's saved; I don't care what church he belongs to, "Because by faith are you saved, and that by grace."

Now, sometimes in doing this... Then I think in my own little building here that we started many years ago, just with an old--a bunch of concrete blocks and things... And it's kind of a sacred spot to us. We hate it--just hate to see it changed, in one way, because this is where God first begin to meet with us, when we even didn't have a floor in it. But it's--it's got to a place now till it's getting old and we're in a building--building program here to fill this block with a church here.

Now, until then, I feel that when I come back off of the field where I won't hurt brethren and--or, messages and so forth, then it gives me the right to express my own opinion out--out of my--out of the pulpit here. And so if you say, "I have been taught a little different, I would..." And then, in this we just invite anybody that wants to come. See, there's nobody sponsoring it or anything; it's the Tabernacle here. And anybody that wants to come, just welcome to come; just come right on. So I invite you to bring your Bible every meeting and bring a pencil and paper.

And now, with all the commentaries and so forth, I could not have brought all the books, so I just wrote--write down each time upon paper here, little notes from history and commentaries and so forth, that I might be able to just read it from the--the notes here instead of having the book and turning to the pages. However, when it comes to the Scripture, we'll use the Bible. And then in the commentary, I'll explain, or the history, who the historian was that said it, and so forth. Then in the... 'Course, in the event of the coming book, why, then we can type it up all right then and get everything the--did all right.

Now, we will do everything that we can to start early and let out as early as possible. And it'll be eight day's meetings, Sunday through Sunday.

This morning I am starting the 1st chapter of Revelation, of the Book of Revelations, and Revelations is set in three parts. And first three chapters is what we'll be dealing with in these eight days, when one church age could take us a month. But we'll just have to hit the high places, as we call it; then when you get the book, it'll be written out more in detail.

Now, Revelations the first three chapters deals with the church; then the church disappears; we see it no more until the end time. From Revelations 1 to 3 is the church; Revelation 4 to 19 is Israel a nation; and 19 to 22 is both together, and the plagues and the warnings and so forth at the end: set in three parts. See? And we're taking the first three chapters pertaining to the church, and the church age that we're living in.

Now, first it may seem kinda dry because we have to go back and make a foundation. I've prayed, and studied, and done everything that I could to try to--to get the feeling of the Holy Spirit, which a-way to set this that the people will see it, and that you might, in seeing it, be enlightened and cause you to come closer to Christ, for we're at the end time.

And it's such a marvelous thing, as I've been studying the histories, to find how that church begin, and how it pulled off, and what taken place, and to see that little Seed of God move through every one of those ages, completely go out, nearly, in one place.

Now, tomorrow night we'll begin and have a--have a--a chart here; not a chart, but a blackboard that I want to kind of teach it from a blackboard. I believe the Sunday school teacher, one of them has a blackboard. I see it in the back. I'm going to have the janitor bring it up, put it here in the front so I can teach from that blackboard, and write it out so you'd be sure, and you can draw it on your paper, and so forth, and get it close as we can bring it.

But I want to just say this before starting. To see the beginning of the church age, and to see how the apostles, the doctrines, and things that they taught, and the principles of the Bible, and then to see that church, about the second round of apostles, how it begin to fade away: the real, true teaching. The third round, getting way away; by the fourth round it had faded out into a-a lukewarm. The church brought forth a lukewarm church.

And then a Spirit-filled church... Which I say this with godly respects to every man's religion: from the beginning to this time, the real true church has been a Pentecostal church. It is true; God has reserved this church.

And I often wonder, when Jesus made the remark, said, "Fear not, little flock, it's your Father's good will to give you the Kingdom." I often wondered what that meant, but I understand it now.

Last week we had a meeting at Shreveport, Louisiana, the greatest spiritual meeting I ever went into in my life: Shreveport.

I was--had a couple days of vacation, and I went down in Kentucky with a Brother Wood here, one of the deacons of the church, or trustees, rather, to hunt. And we went into the woods.

I'd shot the first squirrel, and I said, "I'll just wait," because someone come through with some dogs. And I said, "I'll just wait till the squirrels come back out of the holes and run up in the trees in the holes and hid." Now, I said, "When they come out... I'll set here and wait." Because it was real cold and frosty, and ears a-burning, and, you know, the--the keen winds coming through the hollows. I said, "I'll just wait till the squirrels come back out."

No more than set down, until the Holy Spirit said, "Rise, and go up in the place that you call Sportsman's Hollow,' there I'll speak with you."

And I went up into this place that I named "Sportsman's Hollow." Because the reason I named those hollows myself, so I'd know where I was at. "Sportsman's Hollow" was because they had... I went in there and saw sixteen squirrels setting on one tree, shot the limit, left the rest of them there, went away (and that's the sport, the thing to do); so then I call it Sportsman's Hollow.

And He referred to me, "The place that you called 'Sportsman's Hollow,'" not that He called it, but I called it that.

Then I went up at the head of that hollow and set down under a white oak tree and waited about a half hour; nothing happened. I laid myself on the ground, prostrated myself on the ground, laid my hands out. Then He spoke to me.

And when He did, the Words that He revealed to me on this very Scripture that we're coming to this morning, I'd never seen it before in all my life.

And then when I got to Shreveport, Louisiana, a woman, who is a gifted woman, her name is Mrs. Shrader...

Many years ago when the Angel of the Lord had met me down here at the river the first time, and appeared in that Light, and the Words that He spoke there; eleven years later, when I walked into a meeting, this little woman rose and spoke in tongues and interpreted. It was word for word the same thing that Angel said.

And this same little woman, when I walked into the tabernacle at--or the place at Shreveport that we were in, the Life Tabernacle, the Holy Spirit moved on that woman and said word for word what He said to me up there on the hill. Then the Spirit begin to move and give interpretation, foretelling things by the revelation, by prophecy, the things that would to happen in the meeting the following night; and not one time did it fail.

Before that, a little woman stood up in the meeting, a Baptist woman come over there not knowing what she could do. And she was standing in the midst of the meeting, and the Holy Spirit fell on her, and she begin to speak with tongues, a Baptist woman from the First Baptist church at Shreveport; and then she didn't know what she had did. And then before she could say anything, the Holy Spirit give the interpretation, said, "THUS SAITH THE LORD, 'Within three months there'll

be the Spirit of Moses, Elijah, and Christ, ministering in this tabernacle." There it happened, perfectly.

A Baptist man from Meridian, Mississippi, started to lay his hand on his refrigerator to get something out of the refrigerator, and the Spirit of God come upon him; and he spoke in tongues, not knowing what he was doing. And before he got--could understand what he was doing, the Holy Spirit spoke back and said, "Go to Shreveport, Louisiana; My servant will tell you what to do." See?

And he come there, said, "I don't understand this, never happened before." Oh, my. We are living in the last days just before the coming of the Lord.

That little church has been always in the minority, the Pentecostal. Now, I am not meaning the denominational Pentecostals; I'm not meaning... And--but the people with the Pentecostal experience... Pentecost is not an organization, Pentecost is an experience that goes to whosoever will: Catholic, Jew, Proselyte, Methodists, Baptists, whosoever will, let him come. It's an experience that the individual... God doesn't deal with a denomination, neither does He deal in the Gentiles as a--a race or a people; He deals with individuals. Whosoever will, let him be white, black, yellow, brown, Methodist, Baptist, Protestant, Catholic, whatever he is, let him come, whosoever. I'm so glad He made it that way. I...

Like the fellow said once, "I'd rather He'd say that than to call my name, 'Let William Branham come,' 'cause there might be more than one William Branham. But when He said, 'Whosoever,' I know that took me."

So that's the way we can all feel, "Whosoever will, let him come."

Now, I know there's many people waiting out here in the hotels and motels, that come in from around the world. See? Oh, here's people here from Ireland and different places, waiting for these appointments. But I can't catch it right now. I want to give my time to this; you understand.

When I come back off these trips, I'll usually come back to have a--to a--have a--someone to minister to, because they keep the appointments. But right now we have to let them go because of this.

Now, just one thing before we start on this Book. At the beginning was a Pentecostal church. And that Pentecostal church moved out in the power of the Spirit and wrote a Book of Acts. The second round, it begin to dwindle; the church become formal. Second church age, it was real formal, but that little seed of Pentecost kept coming on, the spiritual. Then it went into a place of dark ages, of about fourteen hundred years and something of a dark persecution; that little Pentecostal age kept living on through that. How it survived it, don't ask me; it was a hand of God, the only thing that could've done it.

Because they pegged them down to posts. And took the men and turned them over a--a stump, and took wooden pegs, and drove in their legs, and let the animal, dogs, eat them from the back, pull their intestines through them, before they even died. Taken women, cut off their breasts with a snip like that, their right breast, and stand and let that blood just flow out till their life would go out of them. Took the babies from the expectant mothers and fed them to the dogs and hogs while they were looking at them. Supposingly to be Christianity, but the Bible said, and Jesus said, "It would come to pass that they would kill you, thinking they were doing God a service." See?

And now, that thing crept down until another age. Then finally it come out. Then we notice as the church become out in the reformation. It's pulled off and pulled off from that time, and got away from the Spirit, got away from the Spirit, right on down until this last age when it's ready to consolidate itself and make an image unto the beast. But that little Spirit shall live in the hearts of people until Jesus comes. It's got to be.

Bear that in mind, we'll draw it out on the maps, take the history and everything, and show you that it's exactly that way. Let you take the history yourself and read it, see what the Bible said and then what the history said, see how it meets just exactly like that.

Oh, may we all not just take this as a lecture, but may we solemnly, solemnly take the warnings of the Holy Spirit and pray day and night. Don't let nothing stop you from praying.

We get in and dig up the lives of those great men back in there, how they sacrificed. You'll see how little you've done. Makes me feel ashamed of myself sometimes, how we have to have everything so easy; they had everything so hard. "Wandered about," Paul said in Hebrews 11, "in sheepskins and goat skins, tormented and afflicted, destitute." What will our testimony stand up aside of theirs? How will it be up the side of that? And we have to have everything so nice.

Now, just in respects before we open the Book, I'd like for us all who can, just stand for a moment for prayer. Now, with the sincerity of your heart, breathe a word of prayer for--to God.

Lord God, the Creator of the heavens and earth, the Author of Everlasting Life, and the Giver of all good and perfect gifts, we would ask You, Lord, first to forgive us of all of our indifferences and our sins and our trespasses against Thee and against one another and our fellowman.

May this little time of coming together not only be for the edifying of our own souls, but may it be to enlighten us in such a way and inspire us till we'll go tell others. May it be a time of rededication, uniting with the full body of Christ and being ready for the rapture.

Father God, not by my own feelings, knowing that Thy servant and all other servants are insufficient for this great task... Realizing how great men gone by has took upon their hearts to try to reveal this, or to comment upon the great Revelation; then we realize that we're more than they are, insufficient. But Thou art our Sufficiency.

And I pray, heavenly Father, that You will do something special during this time, that the Holy Spirit will have preeminence in every heart; circumcise the lips that speak and the ears that hear. And when this is all over, and we dedicate it to You, may we walk from under the threshold of this house, saying, "It was good for us to be there; the Holy Spirit spoke to us while we were setting there. And now we are determined to do all we can while the evening Lights are shining." Grant it, Lord.

May, during this meeting, cause men and women to take ahold newly. May you raise up speakers with tongues, interpreter of tongues. May You raise up gifts of prophecy. Raise up preachers, pastors, evangelists, so forth, that the church might be edified. Raise missionaries to go into the field yonder and bring forth this glorious Gospel. Wherever the Word shall go, may It fall into good ground, bringing forth a hundredfold; for we believe that we're at the end of the age; the consummation is near.

Grant these things, Father. And above all things, Lord, at this time, help Thou me, the needy one. For I ask it as I commit myself to Thee for these services, in Jesus Christ's Name. Amen.

[A sister speaks in another tongue. A brother gives an interpretation--Ed.]

Mighty God, Who raised up Jesus from the dead, we are so glad to know that Your Spirit dwells among us. Always is He true and never a word of untruth. And now, Father, confirm further Thy Word as we read, for Your glory. And may every heart, as You have said, "Be prepared and ready, for there will come forth something." It may be the people will receive their last warning to turn from the things that they now do unto the way of right. We thank Thee, holy God, in the Name of Thy Son, the Lord Jesus. Amen.

Turning now to the Book of the Revelation, 1st chapter... Now, the first I want to read the first three verses of Revelations.

The Revelation of Jesus Christ, which God gave unto him, to show unto his servant things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

Who bare record of the word of God, and of the testimony of Jesus Christ, and to all... of all things that he saw.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

As I have said before now, in this we're going to try to give a little breakdown now of the Book, according to the histories and so forth. And each time when you see me referring to pages that I have written here, it's stuff that I have taken from commentaries and so forth.

Now, the writer of this Book is John, Saint John the Divine, wrote to the future generations (A). (B) Directed to the seven angels of the seven distinct periods of the Christian age, a age from the days of the apostles to the coming of the Lord. And the... Now, the ages appear in succession, each one, from the ascension of our Lord to His coming again. Each church age is the--described of its spiritual condition. (E) Each church age can behold itself by its Scriptural and spiritual speaking unto them; as the Spirit speaks, each age can behold itself. Each age bore the true vine of Christ, the wise virgin; and each age bore the grafted vine, the foolish virgins.

Historians agree (This is John's life.) John lived the last of his years in the city of Ephesus and died there. He was on the Isle of Patmos at the time he wrote the Book Revelation. It was not the story of his life, but the story of Christ in future ages. See, It was a prophecy. Not the life of John, not the life of Christ, but prophesying of a age to come. It was not his prophetic utterances; but the Lord's exaltations, solemnly. It was not the Revelation of Saint John the Divine, but the Revelation of Christ the Lord.

It is the last Book of the New Testament. Yet it tells the beginning and the end of the dispensation of the Gospels. Got Bible scholars agreeing...

The letters to the seven church ages were written prophetically to the future ages. Paul wrote of the life and glory of the seven churches present in his day. John wrote of the life and glory of the seven churches in the future, that John was addressed to the seven pastors or messengers as directly--all Christians under these seven different angels.

Now, the Book of Revelations. Now, we're going to take, as we break this down for this morning and this evening, and we'll try to let out about eleven o'clock and eleven-thirty, something like that, and then begin again tonight at seven.

And now, the contents of this 1st chapter:

The 1st verse, it is really speaks for Itself because it is the Revelation of Jesus Christ.

2nd verse: Saint John the Divine is the scribe and servant.

3rd verse: the blessings pronounced.

The 4th through the 6th verse: the salute to the church.

The 7 verse: the announcements.

The 8th verse: the supreme Deity of Jesus Christ.

The 9th to the 20 verse: the Patmos vision.

And also the 14th and 15th verses describes His sevenfold glory of His Person. Oh, it's beautiful when we see Christ in His sevenfold Personages of His--sevenfold Beings of His Personages in His glorious resurrection.

Now, the title describes the character.

The Revelation of Jesus Christ,...

Not the revelation of Saint John the Divine, but the Revelation of Jesus Christ the Son of God...

Now, the Greek word for revelation is the "apocalypse," which means "the unfolding." And I was taking that word and searching it; it means... The "apocalypse" is to... Like a sculpture has made a great statue, and he's got it covered by a veil. And then he goes and tears back this veil and reveals what he has behind the veil. It's an uncovering.

And this Book is not the uncovering of, so much, the Person of Jesus Christ (yet it certainly speaks of His Deity and His sevenfold Personage, and also of the things that He is, like Priest, King, and so forth), but it is the revealing of the future of His works in His seven church ages that's coming on. It...

When our Lord was on earth, the disciples asked Him and said, "Master, will You at this time restore the kingdom back to Israel?"

And Jesus said that, "It's not for you to know this hour or time." And no one would know, said even the Son, as yet, did not know." But after His death, burial, and resurrection, and ascension into glory, He receives from God the future of the church. Then He returned back to bring this Message to the church, and this message of His coming and the condition of His churches down through the age.

He could not do it before His death, burial, and resurrection, because He had not yet knew it. But did you notice how the Scripture reads here?

The Revelation of Jesus Christ, which God gave unto him... (Christ),...

How that God the Father gave the revelation to His Son Jesus Christ. And He sent His Angel to John to signify these things which was--which was, which is, and which shall be. Oh, it's set beautifully.

Now, in this great coming age that John saw... Now, these... This Revelation was given to him strictly to unveil the specific purpose of Christ, what He would be and be like in every age. That's the reason I said this morning: keep your mind on the true church. The true church begin on the day of Pentecost.

There's no theologian, Bible scholar, or historian, can ever say that it begin in the days of Martin Luther, Wesley, Catholic age, or any other age. It begin at Pentecost, that was the inauguration of the church. That was the beginning. So therefore, in a discussion with anybody, stand at that gate of Pentecost, and they cannot go nowhere else.

Just like putting a rabbit in a field. You know where every hole is, so you got it stopped up; he'll have to come right back to this same place where he come in at.

Well, that's the way anyone talking about churches and church ages and works of the Holy Spirit; you'll have to come back to the original beginning. It's got to come back to there, because God is infinite and He's omnipotent. Therefore, Him being infinite, He cannot do something here and do something contrary to it over here. He's got to do each time like He did it the first time.

Like Peter said on the day of... When the Gentiles received the Holy Spirit, he said, "Can we forbid water, seeing that they have received the Holy Ghost like we did at the beginning?"

Jesus, when He was on earth, spoke and said, "It..."

Someone come and said, "Is it lawful for us to put away our wives for any cause?"

Jesus said, "He that made male, made female; for this cause a man shall..."

He said, "But Moses suffered us a writing of divorcement."

Jesus said, "It wasn't so from the beginning." Go back to the beginning. Therefore, if we're going to talk on the church age, we've got to go back to the beginning, laying aside every statement that any man has made down through the age.

This is the most official Book of any Book in the Bible. This is the only Book that Christ put His seal upon. It starts off with a blessing and ends with a curse. "Blessed is he that readeth, and cursed is he that takes anything out of It."

It's the only Book that Christ wrote Himself of the whole Bible, the Ten Commandments He wrote with His fingers; that's right. And Jews held onto that. And today it's the--the Revelation.

And if Satan hates any Book in the Bible, it's the Revelation. There's two... He hates all Scripture, and it's--the whole canon of Scripture. But if anything, he despises mostly, is Revelations and Genesis; because Genesis tells the beginning; Revelation reveals what's going to happen to him in the last days. He's going to be bound a thousand years. Then him and the false prophet and the beast is going to be thrown alive into the lake of fire.

And he'll attack the Book of Genesis upon it--it's being authentic. He'll say that, "It--it is not authentic." He'll stir the minds of people. Watch where the devil lays that Book of Genesis or the Book of Revelations, the first and the last.

And the Book of Revelations has more symbols in it than all the rest of the Books in the Bible. It has more symbols because it is a Book of prophecy. It's a prophetic Book. Therefore it has to be understood by a prophetic class. This Book is not meant for everybody. There's nobody can understand it hardly. This Book is made for a certain class of people. On over in Deuteronomy It says, "The hidden things belong to the--the Lord." That is right. And He reveals to us, His children, the hidden things. So it doesn't go...

The carnal mind cannot comprehend them great things of the Scripture, because it's foolish to them. But to the ones who are lovers of the Word of God, that's who the Book was written to: to the church: The Revelation of Jesus Christ to the church at Ephesus, to the church of Smyrna, to the church, to the churches on down: the Revelation of Jesus Christ to the church. I like that.

And notice, it also is the consummation of the Scriptures, the complete consummation. And it's geographically placed at the right place, at the end of the Bible. The Revelation of the whole thing placed back here with a blessing to who reads It and hears It, with a curse to them that'll add to or take away... It's the complete canon, oh, the Absolute, nothing can be added to It. And when a man tries to take anything away from It or add anything to It, God said He'd take the same part out of the Book of Life. See? He would take his part from the Book, if he added to It.

Therefore, when we see the manifold revelation of our Lord, Who He is, what He is, if any person shall add something to That or take anything away from It, it's a false prophecy. Many has tried to say they had something later than that. But That is the complete Revelation of the Lord Jesus in His church age and in His days: a revelation of our Lord.

Now--now, unveiling, the Greek word, something that's been hid, un--un--reveal--revealing Christ.

Now, the next verse, we find in the 2nd verse... The 1st verse is unveiling Christ, the revelation or the uncovering. Oh, how the last age and the coming of the Lord was--un--was covered up to the apostles. They asked the question, but only one lived to have the revelation; and still he didn't understand it, because the history was not yet made.

Now, the history of this Book, or the--the context of this Book was directed to the seven churches in Asia Minor that then was. It was directed to those seven churches. There were more churches than those seven at that day, but each one of those churches were significant--significant about the characteristic in that church that would follow it down through the age, the characteristic of that church. Like of Ephesus, it had a characteristic; Smyrna, Pergamos, and on down, Philadelphia, each one of those churches had a characteristic in it that would appear again in the ages to come.

Oh, if you could only... Any man can see the--the spiritual application of the Scriptures and could say that they wasn't inspired... Your very action, the very motives, the very objectives of the people, why, it proves that the Scripture is inspired. To see how God applies those things... Just what you do, here is a type of something.

Like Abraham offering up Isaac, his only son, a type of God giving His Son hundreds of years later. How that Joseph was sold and in prison, hated of his brothers, and loved of His father: Jesus, in type. How the Spirit worked through Joseph, a man, and simply typed the life of Christ,

perfectly. How David... The Son of David set on the same mountain... When David was rejected as king and went up over the hill, Mount of Olives, looking back, weeping, as a rejected King... A few hundred years after that, the Son of David climbed the same hill as a rejected King and wept over Jerusalem: the Spirit in type and form.

Oh, then can you see the great Pentecostal church in this last days? Can you see how God inaugurated it at the day of Pentecost, that that Spirit should remain in the church through all ages. They got formal and indifferent. They had to have a denomination. They had to unite church and state together, and they finally did it and caused hundreds of years of persecution. Then the reformation, they come out... And each year, they been cutting off from the Spirit and adding on to the natural, off of the Spirit and adding on to the natural, until now they're just ready to do it again. We're living in these last closing hours, the consummation of the church. We are in the Philadelphia--or the Laodicean church age.

Now, the 1st chapter, 1st verse, was introduced to--to John. Now, who is the writer? John--John. It was not a revelation of John, and we know that it wasn't, because it was the revelation of the Lord Jesus Christ. He was--he was chosen for a disciple. And the--the Book Itself reveals the thing, that it was Jesus Christ to Who He was revealing.

And It was sent to the--and signified this by His angel unto John. We do not know who the angel was. The Bible doesn't say who the angel was. But we know that it was a prophet, 'cause the Bible later said that "I, Jesus have sent My angel to testify of these things which must shortly come to pass."

Then we find out that when John started to worship the angel, the angel said, "See that you do it not." Revelations 22, I believe it is. And he said, "For I am of Thy fellow servants and of the prophets." It might've been Elijah. It might've been one of the prophets. John was an apostle, but this prophet was sent. And John being an apostle... Look at the nature of the rest of his epistles; prove that it wasn't John wrote it, because it has no nature like John. Take I John and II John, so forth, and read it. And look at the nature of that, then look at the nature of this. John was a writer and was an apostle, but this is the spirit of a prophet. It's a different person altogether. See? Wasn't John's writing, wasn't John's revelation; It was God's revelation of Jesus Christ to the churches. And it had... John was just a writer, the scribe, and--and the Book declares the same. Now, it wasn't addressed to John; It was a--addressed to the church. All right. John at that time was the pastor of the Ephesian church. And now, the Book is addressed to John--or to the church, not to John.

Now, the 3rd verse He announces the blessings; listen at this.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

What time is at hand? The time these things take place, when this Revelation of Jesus Christ is completed in each church age.

Now, the reason He wrote it like this, if he'd have said... Well, now, if he'd... They was looking for Him to... If it'd been revealed. If he--it would've been revealed to John that He was going to come as soon as those churches there was finished... That's the way John thought it. But if it was, them churches, as soon as they was finished, they come... If he knew, if it had been revealed to him there was going to be seven long church ages, several thousand years, or several hundreds of years, then there wouldn't be no reason of waiting, they'd just live their church age out.

Therefore, God spoke it and it wasn't revealed to them. It wasn't revealed to Martin Luther, the things that John Wesley knew about the Scripture. It isn't revealed to the Baptists what the Pentecostals knows about Scripture. Because it's in a different age; it's a different time, and God reveals His things just in the season.

Oh, you can't plant corn in the springtime and reap at the same time. You plant a seed and it grows to maturity. God plants His Word, and then It grows right out, and then we look back and say, "There It was." Why, sure, we see It after It's been revealed.

Now, "Blessed..." the word, the announcement of the blessing (on the 3rd verse) to them that read or hear its mysteries... Make... The carnal mind shuns it, because the carnal mind knows nothing about it. No wonder it--the carnal mind doesn't know it, because it's Satan in that carnal mind; and Satan is exposed, and Satan does not want himself exposed.

Did you notice how horrible it is for Satan when he thinks he's going to be exposed? Watch in one of the services; watch the action of the people. You watch that on my meeting. Just before Satan's going to be exposed over a certain person, you can see their face changing. You see, they don't know what to think. All at once the Holy Spirit comes down and exposes that devil. Oh, he hates that kind of a meeting. That's the reason we've had such a battle, because the Word of God exposes the devil. See? It tells what he is.

Like you say, "This woman setting here," under the inspiration of the Holy Spirit, say, "her name is Miss Jones. She come from So-and-so." What does that do? It picks up her spirit, brings it up to a place.

"How'd he know me? That man doesn't know me, so it must be some spirit. What kind of a spirit is it?"

"It's the Spirit of God."

"How? What's the matter with me?"

"You have tuberculosis, cancer," whatever it is, "but THUS SAITH THE LORD..." Oh. Oh, how Satan hates that, because It exposes him.

Now, the carnal mind looks on, says, "Mind reading, mental telepathy." They don't know. It's foolish to them. But to those who know what it is, oh, what a blessing. What is it? A revelation. A revelation of Who? Of the man on the pulpit? Of Jesus Christ in this last church age, revealing Himself like He promised that He would do. It's a revelation. See? And Satan hates that. My, how he hates it. He's exposed, exposes his plans.

Satan hates the Revelations and Genesis, I got wrote down here. That is exactly true. Now, why does he hate a revelation? Why is he so against revelation? Is because that the entire canon of God's Word and God's church is solemnly built upon revelation. It'll never be through a--a school. No matter how many fine seminaries we have, they're way back in the dimmed age. The Bible and the church is absolutely a revelation.

Let us turn... I've got some Scriptures wrote down here, Matthew the--the 16th chapter, and the 18th verse. Let's just take a little look at Matthew 16:18, see where the Scriptures is--where it's the revelation. Coming down from the mountain, the 17th verse...

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood has not revealed it unto thee, but My Father which is in heaven.

And I say... unto thee,... thou art Peter, and upon this rock I'll build My church; and the gates of hell shall not prevail against it.

Now, the Catholic church says He built it upon Peter. Well, that--that's really carnal thinking. You couldn't imagine a spiritual mind comprehending such a thing as that, as God, with His own Son standing there, and yet would build His church upon a common, ordinary, sin-born man. The man proved it. He, with that same spirit upon him, he cursed Jesus and denied Him right to His face. It wasn't Peter, or neither was it a--a rock that was laying there, as some churches claim it was; was not a rock, 'cause Peter... The rock that He was speaking about there, was not Peter neither was it Himself.

Now, many of the Protestant people try to say, "It was Jesus. It was Him that He built the church upon: He." No, that's still wrong. If you notice, it was not Jesus, neither was it Peter; it was the revelation. "Flesh and blood has not revealed this to you, but My Father which is in heaven has done this revelation."

Look. I want to ask you. In the garden of Eden there was no Scriptures written. And then the two boys, Cain and Abel, and they both wanted to make a sacrifice and to find favor with God. When they did so, Cain come and built an altar; Abel built an altar. Well, if that's all God requires, God will be unjust to condemn Cain. All right. Then Cain made a sacrifice; so did Abel. Both of them made a sacrifice. Cain worshipped, and so did Abel. Cain did everything that Abel did.

So if going to church, belonging to church, making sacrifices, and praying, and worshipping God is all God requires, then God would be unjust to condemn Cain for doing exactly what He said to do.

But, you see, Abel, by a revelation, he knowed that it wasn't fruit that brought them out of the garden of Eden, as many carnal minds think today. Abel come and offered the fruit of the land, and God refused it, but it was revealed... I mean Cain did, excuse me. Cain offered the fruit of the land, 'cause he thought that's what brought them out of the garden of Eden. Watch that revelation. Watch the disagreement with it. Watch how it hurts today. But it was not fruit that brought them out. Eve never eat no apples. Certainly. How did she realize she was naked, if eating apples? It pertained to the sexual life: had to.

Now, we take that as a study, and we have, get back into... They haven't got one Scripture. Some of them say, "Well, she said, 'I got a son from the Lord.'" Yes, sir; so did the prostitute; God has to make all life. But it's a perverted life; look at the nature of that boy. He was of his daddy, the devil: hatred, mean, murder. See?

And then how Abel... When they--his parents probably told them that it--it... The trees had fruit on it and so forth. But it was revealed to Abel. Abel went and got a lamb for blood, taking life, not a fruit tree, bringing apples, and bananas and pears. "But Abel, by a spiritual revelation," Hebrews 11, "offered unto God a more excellent sacrifice, God testifying of it, for it was revealed to him by faith."

That's where God built His church. "For flesh and blood never revealed This to... (You never learned it in a seminary. Somebody never taught It to you somewhere.) But My Father which is in heaven has revealed it to you." There the whole thing is on revelation, the whole church, "Upon this rock of revelation of Jesus Christ, I'll build My church."

You might take what the pastor says. You might take what the seminary teaches. You might take what the church says. And it's not right yet. You might be able to explain it with eloquence. But until God has revealed to you that Jesus Christ is His Son and you are saved through His Blood, upon that revelation that "He is my Saviour."...

"Upon this rock I'll build My church, and the gates of hell cannot prevail against It."

So then you see why Satan is so against the Book of Revelation. Anything that's revealed, spiritual revelation, Satan's against it. That's why he's so against the ministry today. Because... What is it? The revealing of Christ.

Let the church go on with its great denominations, and organizations, and its little flowerly messages, and so forth. Let them go on; Satan won't bother that. They don't have no troubles. Everybody pats them on the back.

And there comes a time that God, through the Holy Ghost, reveals Christ back in the church with the power and demonstrations of healing the sick, and making the signs that He said would follow the believers come to pass, then Satan turns over in his bed; he does something about it. Until that time, Satan don't care how much church you join. He don't care how much. But when Christ

reveals to you that He is the Son of God and the works that He did you do also; not some other works, but the same works...

"He that believeth in Me..." Saint John 14:7, "He that believeth in Me, the works that I do shall he also. Do the same works, and greater than this..." Because Christ cannot preach the baptism of the Holy Ghost would be greater. He could not bring it to them, because the Holy Ghost hadn't yet been given. But when Jesus came and sacrificed His Life, and the Holy Ghost returned, then they could impart Eternal Life to the people. That's the greater.

But the signs and wonders, Jesus plainly said in Mark 16, "Go ye into all the world, and preach the Gospel to every creature." How far? All the world. How many? Every creature. Long as the Gospel's being preached, these signs shall follow them that believe. And when that becomes a revelation, brother, you're near the Kingdom then. "On this rock I'll build My church, and the gates of hell can't prevail against it."

Because the man or the woman that's ever been in that back desert alone like Moses was, and the revelation of God be made manifest to him through the Holy Ghost, there's nothing can shake him. He's just as sound and solid as he can be.

Satan hates revelation. He don't like it at all: upsets his plans.

The nature of the Book shows that John did not write It. That's right. For they are... They are for other... They're his writings, but not his inspiration. It's God's inspiration that writes the Book.

All right, let's see what It says now.

Blessed is he that readeth, and they that hear... this prophecy, and keep those things which are written therein: for the time is at hand.

Now, "Time is at hand." What? When the complete revelation of Jesus Christ has been made known to His churches. And as the ages go by, it's just revealed to them.

Now, we're right down at the end time, so now we really are at the end of the world. We're at the consummation of the world's history. And before this week's over, and God being with us, helping us, we'll prove that we're at the consummation of the church ages. We're in the Philadel--or the Laodicean church age, the consummation of all ages. We're at the consummation of the political world. We're at the consummation of the--of the natural world. We're at the consummation of all things. We're at the end of every natural thing, ready to enter in.

Coming the other day, I believe I was going to Shreveport or coming somewhere, I looked; I said, "The trees are dying. The grass is dying. The flowers are dying. I'm dying. The world's a-dying. Everything's dying. Everything in this world's a-dying." We're setting here this morning, dying.

Surely there's a world somewhere where everything don't die. If there's one where everything's a-dying, there's got to be one where everything's a-living. That's what we're longing for to get to that place where there's--the trees immortal stand: go where everything is immortal and it stands in the--in the glory of God.

Now, now, the first three verses we have had now, laying the background. First the Revelation of Jesus Christ. The second, it was given to John by an angel. And third, is "Blessed," the blessing to them that read. And if you can't read, "Blessed is he that hears." If you can't read, you just hear it; that's all. "Blessed is he that readeth," and if you can't read, "Blessed is he that hears, for the time is at hand."

Now, imagine what the canon of this meaning is that John, the writer there, in writing it out was... This is John here just saying "blessings" and so forth. Now, what I think it was, in the Old Testament the priest stood up of a morning and read the Scriptures. The congregation listened. Many could not read. So he said, "Blessed is he that readeth and he that heareth." See? The reader and the hearer: the one who reads and hears is blessed. So if you just set and listen at It, you're blessed. "Blessed is he that readeth, and he that heareth; for the time is at hand."

Now, from 4 to 6 is a salute to the church. Now, we want to take on this 4th and 6th. Now, before we strike it, I want everybody to try to think hard now. What is it now? It is the revelation of Jesus Christ, where God took the veil off of the time... Here's time, that Jesus couldn't see when He was here on earth: the church ages, what would take place. So God took the veil away, pulled it back, and let John look in and see what each church age was going to do, and wrote it in a book, and sent it to the seven churches. What is it? Christ revealed in the days of His--His action. It's full of action, the Book is. And it's a--a prophetic Book that Christ has give--God has give to us by His Angel, wrote by John, and a blessing to everybody that'll read It or hear It read. What a... For the time is at hand when this is all fulfilled.

Got a good setting now... And remember, we're keeping the church in mind. Over on one side the church begin; over on the other side the church ends. More into it Monday night when we hit the church ages.

John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is,... which was, and which is to come; and from the seven Spirits which are before the throne. Now, we're getting into the mysterious and deep parts of the symbols. It's addressed to the seven churches which are in Asia Minor. They had a--they had... The--the ages at that time was to come in the future. And He exalted them and--and praised them for their work and what they'd done. But now, it's addressed to them churches, the seven churches which are in Asia Minor.

Now, Asia Minor wasn't all of Asia, the continent of Asia. It was just a little part. They claim, a place about the size of--of state of Pennsylvania (See?), or something like that, or Indiana: just a small place where these seven churches set. There was more than them churches at the time. And... But it revealed their character. Now, I'm reading here what I got from the--reading from the history of it.

And he is to... "Cursed is he that heareth and... or, and don't listen to It..."

And--and now, it comes down into the time of this 4th verse that we want to explain something here: "From Him which was, and which is, and is to come, and has the seven Spirits... from the seven Spirits which are before His throne." Now, the "Spirits," we'll get to them later.

Now, here it expresses, if you'll notice in--in there... Also in the 7th verse, or the 8th verse, He comes again and said, again expressing. Now, watch, the seven churches is addressed, "From him which is, which was, and which is to come." Which was (one time), is now, and which is to come. Now, He expresses here His threefold--His threefold manifestation of His work.

Now, if you'll take the 8th verse, we'll come to it just in a minute, but take the 8th verse: I am Alpha and Omega, the beginning and the end, saith the Lord, which is,... which was, and which is to come, the Almighty.

Now, we're holding the 4th and the 6th verse in view; both of them are the same. One He says, "To He which was, which is, which is to come." What's He trying to put before the church? His Deity. Today people try to make Him a--a prophet. He's more than a prophet. And some people try to make Him three gods. He's not three gods. He's one God that lived in three offices, three manifestations of the same God.

Now, remember, this is the revelation, "And whosoever heareth it and don't keep the sayings of this Book, his part will be taken from the Book of Life." Jesus is not revealing Himself as three gods, but one God and three offices. Oh, it's going to get rich after while when we get into those church ages and see where they lost that. It caused a great split at the Nicene Council. Both of them went off on deep ends.

And they done the same thing in this last days again, just like a Pre-Nicene Council again, 'cause there will be another one. Just as certain as I'm standing here, the Catholic and Protestant

churches will unite something together or agree with one another. Look at the archbishop of Canterbury over there now, all those heaping right up together. And there is not a triune God teaching in the Bible. There's one God.

And it's revealed here in the Book of Revelation, that the whole canon of Scriptures might be proven here and Christ set His seal upon it. This is it. If anyone takes away or adds to, the same will be taken out of the Book of Life for him. So approach this not selfishly; approach this with an open heart and an open mind.

Now, at the Nicene Council, they come to two great decisions on the... Oh, many of them in that day of the early church fathers, they had two extreme views. One of them was a triune God, a trinitarian. And the other one was a--a one God. And they both come into existence and went out on two straight limbs, out like that. The triunity became a place of a three-god person. The oneness became a unitarian, just as far wrong as the other one was. So they both went on limbs, but right in here reveals the Truth.

Jesus could not be His own Father. Neither... If He had a Father outside of the Holy Spirit, then He is a illegitimate child and not... The Holy Ghost conceived Him, and He said God was His Father. So the Holy Ghost and God... That's Matthew 1:18, if... The Holy Ghost and God has to be the same Person or He had two daddy's. And He was called Emmanuel, which is "God with us." He claimed when He was here on earth that He and the Father was One.

I got all the Scriptures written out here so that you could find it if we had this--this question or something.

Now, when He was manifested here as a threefold office of His Being, "He that was, He that is, He that shall come, the Almighty." Now, there's no three gods there. There's one God.

And in the Nicene Council, to do this, in order to do this, they had to take a trinity, because in the Roman world they had many gods. They prayed to their dead ancestors. (I've got their history right here where we can quote it. See?) They prayed to their dead ancestors; that's the reason they have Saint Cecilia, and Saint Marcus, and Saint, Saint, Saint, Saint, Saint, Saint.

When Apostle Peter said, "There's no other mediator between God and man, but that Man Christ Jesus": One.

They had to have a trinitarian god, so they... They had Jupiter, Mars, Venus. And it wasn't right to put it all on one God, so they just split it up and made threefold offices of God to be three different gods.

But He plainly says here in the Revelation Who He is, "I am He that was, He that is, and He that is to come, the Almighty." We'll get it a little later here, said, "I am Alpha and Omega (A to Z, the whole--that Greek alphabet.), the Lily of the Valley, the Rose of Sharon, Father, Son, Holy Spirit, He that was, which is, and shall come, the Root and Offspring of David." He's God. God with... I Timothy 3:16, "Without contradiction great is the mystery of godliness: For God was manifested in flesh, seen of angels, believed on in the world, received up into glory." God, not a third person or a prophet, but God Himself made manifest in human form. Now, this is a revelation, remember.

Now, God at the beginning was the great Jehovah that lived in a Pillar of Fire, hung above Israel and led them. That was God, the Angel of the Covenant. Come down on the mountain, the whole mountain caught fire; fire flew from the mountain, and wrote the Ten Commandments. He was called the "fatherhood of God," to His children, His chosen race of people, the Jew.

Then that same God was made manifest in a virgin-born body that He created in the wombs of Mary, and lived and tabernacled and stretched His tent (as it was) among human beings. And that same God was made flesh and dwelled among us. The Bible said so. God was in Christ. The body was Jesus. Jesus, in Him dwelt the Fullness of the Godhead bodily. Can't make Him three people now. Don't baptize to three gods; there's one God (See?): one God.

Now, this same God was made flesh; He said, "I came from God and I go to God." After He had disappeared from the earth by His death, burial, and resurrection, and ascension, Paul met Him on the road down to Damascus, when he was yet called Saul. And a voice came and said, "Saul, Saul, why persecutest thou Me?"

He said, "Who are You?"

He said, "I'm Jesus."

And He was a Pillar of Fire, a Light that's put out the eyes of the apostle. He had turned back. The same Jesus had turned back to God the Father again. That's the reason He said here, "I am the Almighty," in the same form He was before He was made flesh. And His body that He lived in, called Jesus, the Man that we know, Jesus...

Now, like a lot of you dear Oneness people baptize in the name of "Jesus." You're wrong. There's hundreds of Jesuses in the world today, but there's only one Lord Jesus Christ. He was borned a Christ. Lots of Jesuses, I've met many of them. But there's one Lord Jesus Christ; He's God.

And Father, Son, and Holy Ghost is not names; they're titles that go to one Name. Say, "Baptize in the name of 'Father, Son, Holy Ghost.'" Father's not a name, and Son's not a name, and Holy Ghost is not a name; it's a title, like human, that's what it is. The Holy Ghost, a human, or a Spirit, Holy Ghost. Then say, "In the name of the Father." Look at the fathers, and your sons' sons. Look at the humans in here. See? Father, Son, and Holy Ghost is not a name. It's a title that goes to the Name of the Lord Jesus Christ.

That's the way the apostolic church baptized in the beginning. And I'll ask anybody to produce one text of Scripture or one time in history that anybody was ever baptized in the Christian church any other way than but in the Name of Jesus Christ until the Catholic church was formed and they adopted "Father, Son, and Holy Ghost" for a creed. Now, bring up your history, some of the historians. Yeah, there's no such a thing. After the 304, A.D. 304, come the triune baptism for a triune God: "God the Father, God the Son, God the Holy Ghost," it's paganism.

Before this week is over I'll read it out of the books and show you by the Bible. We're talking this morning on the revelation and prove where it come in and how it started to exist. Back to the Truth, brother; we're in the last day.

Wait till we get that Ephesian church and type it with the Laodicean, and look what happened between them. You'll see how that thing creeped in. Come into the age of Luther, said, "You've got a name that you're living, but you're dead." The very word "Sardis" means "dead." They lost it in the fifteen hundred years of dark ages. Every one of them churches kept that till that time. Then when they had the Nicene Council in 606... And then they abolished that Name and made three gods out of it.

He said here, "I am He that was, He that is, and shall come, the Almighty."

Sure, He had a threefold Being on the earth. When He was on earth He was a threefold Being. On earth He was a Prophet. He's also in heaven, a Priest. And when He comes back to the earth again, He'll be a King: Prophet, Priest, and King; He that was, which is, and shall come. "He that was," was Jesus, a Prophet, "He that was now," is a Priest, making spiritual sacrifices, a High Priest that can be touched by the feeling of our infirmities, and disclose Himself and proves that He's in the midst of us: Prophet, Priest, and King, but One God.

When He was on earth He was a prophet, the Word; "the faithful witness," the Bible calls Him, a little later; a faithful witness is the prophet. He was Priest, and when... He's Priest now. And when He comes, He'll be King.

If you'll get over and read Revelation 15:3, you can see in Revelation 15:3. Let's turn over and see what He--if He's going to be King, if He is King when He comes. Now, we're going to Revelations the 15th chapter and the--the 3rd verse.

And they sang a song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

What was He on earth? Prophet. How did the people know He was a prophet? He done the sign of the Messiah, which was a prophet. Oh, blessed be the Name of the Lord. How did they miss Him? Because they were looking for something else. And He done the sign of the Messiah, and they wouldn't hear it. He was a prophet.

Moses said, "The Lord your God will raise up a prophet like me. And it'll come to pass if they not hear this Prophet, they'll be cut off from amongst the people."

He was a Prophet on earth. Now, because He was what? The faithful Witness of God's Word. Amen. He was God's Word made manifest: Saint John the 1st chapter.

In the beginning was the Word, and the Word was with God, and the Word was God.

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

He was the true and faithful Witness to God's eternal Word. He was the Word, was God's Word; and being the Word, He was a Prophet. For the Word of God flowed through Him; He'd say only the things. "I can do nothing within Myself, but what the Father shows Me to do. Not Me that doeth the works, but the Father that dwelleth in Me, He doeth the works. I and My Father are One. My Father's in Me," said Jesus, the Man, the Tabernacle.

God's got many titles: Jehovah, Jehovah-Jireh, Rapha, Manasses, oh, many. He's got seven compound redemptive Names. He's got many titles: Rose of Sharon, Lily of the Valley, Morning Star, Father, Son, Holy Ghost, all that; but He's got one human Name. God only had one Name, and that was the Lord Jesus Christ.

When He was born Christ the Lord, eight days later the Holy Spirit called His Name Jesus. His mother had Him circumcised, and called Him Jesus. He was borned a Christ, like I was borned a Branham. I was a Branham when I was born and given the name of William. Amen. And He was born Christ the Saviour, and when He was eight days old He was given the Name of Jesus. And He was the Lord of glory made manifest, so He is the Lord Jesus Christ, the God of glory made manifest among us. Oh, there He is.

On earth He was a Prophet; in glory He's a Priest; coming, He's a King. Oh. I like that: Prophet, faithful Witness of the Word; Priest, with His own Blood before God; King, King of saints, not king of the world now; He's King of saints. We have earthly kings over them people. But we have a King too and a Kingdom. That's the reason we act different.

Like I said not long ago about my wife; we was going to the store up here, and we seen a miracle almost. It was summertime; a woman had on a dress. And I said, "That's a strange thing." I said, "If I had my camera, I'd take the lady's picture." See? Because we... That was the first woman we seen with a skirt on, you know, dressed like a lady ought to be. All women...

She said, "Well, why is it, Bill, that our people dress, is it we're--we're commanded?"

I said, "It's not our people; it's God's people. God's people requires holiness."

Said, "Well, don't they go to church?"

I said, "There's a lady, right there sings in a choir at a certain church here."

"Well, then, why that?"

I said, "Because she isn't taught any different." That's exactly right.

That's that church carnal we'll get into this week: church spiritual, church carnal. They're all drifting right back to the man-made churches. The Bible said in Revelation 17 they would do it. They're returning back right now, all of them acting like it, organizing, "Well, we are a certain. We organize. We're this and we're that." It wasn't so at the beginning, taking all the power out of the

church and putting it on a bishop or a pope. God's in His church, among His people, manifesting Himself through the laity and everywhere. Now, but in this day...

She said, "Well, aren't we Americans?"

I said, "No. We live here, but we're not Americans. We are Christians; our Kingdom is of above."

And if our lives come from up there, then we act like that. Because we come... Our Life is from a holy place; it looks different; it dresses different. The women up there has long hair, and they don't wear manicure on their face, and--and they don't wear shorts. They--they wear skirts and long robes and dresses, and they have long hair and things. So the--the nature of it from up there reflects back on us.

The men don't smoke, chew, lie, steal. They come... Their spirits come from a holy place, makes them act holy, recognize one another as brothers. See? That's it. We're of a Kingdom, and we have a King. And He's the King of saints. And the word "saint" come from the word of the "sanctified ones."

Then when a person is sanctified, Christ, the Holy Spirit, moves into the heart and becomes King over that. Oh, my. That ought to go home. Oh, when the sanctified vessel of God... Christ the King, the Holy Ghost, moves in and He... A king has his domain. Oh. Amen. And your whole being is ruled by the King of saints, a Kingdom... Every kingdom on earth will be shook, tore down by atomic power. But the Bible says, "We receive a Kingdom that cannot be moved." Amen. The King of saints...

I want you to notice the symbols of Christ also in the Bible and here on earth. On the earth He was a prophet. Do you believe that? A prophet is the Word. We know that. The word "prophet" means "a Divine interpreter of the Word." The Divine Word is wrote, and the prophet has the Divine Spirit of God within him. And, you know, the prophet in the Old Testament was called "god." How many knew that?

Jesus said, "If they called them gods... Isn't it written in your law, they are--'You are gods'? And if they called them gods, who the Word of God came to (the prophet), how will you condemn Me when I say I'm the Son of God?"

Because he was called "god," because he packed within him the Word of God, THUS SAITH THE LORD. Therefore, the word "prophet" means a... His--his interpretation isn't to be mingled with. See? If the God... He says, "If there be one among you who's spiritual, a prophet, I the Lord will speak to him. What he says comes to pass, then hear him because I'm with him. But if it doesn't come to pass, then don't hear him; I haven't sent him. That's the way you know it. And then (You see?), the Divine interpretation of the Word has to coincide with this last revelation to the church. He's God, the Almighty. On earth He was a prophet, which is an eagle. How many know that a prophet is considered an eagle?

An eagle is the strongest bird we got, most powerful. Some of their wings stretch fourteen feet from tip to tip. He can take and fly so high that if any other bird try to follow him, he'd disintegrate, feathers would fall out of him, and he'd come apart. Because why? He's built special. And what good does it do him to get up that high if he can't see what he's doing when he's up there? Talk about a hawk, you ought to see an eagle's eye.

A hawk can--might see a chicken. That's right, that's what's the matter with some of these hawks today. Uh-huh. But I tell you, an eagle goes so... If a hawk tried to follow him, he'd die, he'd suffocate. He can't get into those spheres that the eagle does. And then he's got an eye that he can see so far when he's got up there. So that's the reason God called His prophets eagles. He gets up there and he's an eagle; he can see way off.

And Christ on earth was an Eagle. When He died, He was a Priest, so that made Him a Lamb. Is that right? And when He comes again, He's King, so He'll be a Lion (Amen.), the Lion of the tribe

of Juda. Amen. He is a Eagle, a Lamb, and a Lion (Amen.); Father, Son, and Holy Ghost; Prophet, Priest, and King; He that was, which is, and shall come, the Almighty; Alpha and Omega, from the beginning to the end, the eternal God.

Want to ask you, some of you precious Catholic people who call that the eternal sonship of God. God, eternal sonship of Jesus Christ with God, how can you say such a word? I'm a dummy with a seventh-grade education, but I know better than that. The word "Son" has to have a beginning. So how can He be eternal and be a Son? Eternity has no beginning or end. So He can't be a son, an eternal son, and then have a beginning, 'cause there is no such a thing as a eternal son. A son had a beginning, so he can't be eternal.

You see, He is the eternal God, not the eternal son (Glory.), the Almighty, Jehovah-jireh, Jehovah-rapha made manifest in flesh, "In Him dwelt the Fullness of the Godhead bodily."

And on the day of Pentecost, when that Pillar of Fire came down over the people, did you notice It separated Itself? And tongues of fire set upon each one of them: Fire, like tongues, setting on each one. What was God doing? Separating Himself into the church, among each one, giving the women, the men, and all of them, parts of His Spirit, dividing Himself among His church.

How can a man come along and say "The holy man is the pope, the holy man is the bishop"? The holy Man is Christ, the Holy Spirit in us. How can you say the laity has no word to say? Each one of you has something to say. Each one of you's got a work to do. Each one of you's got to carry a message. Glory.

The Holy Ghost separated Itself on the day of Pentecost: God separating Himself, "That day you'll know that I am in the Father, the Father in Me, I in you, and you in Me." That day, the Holy Spirit over all, in all, through all... Amen. There it is. The Holy Spirit has a right to move anywhere that He wants to, upon anybody He wants to. You don't have to take what some bishop or some priest says. He's our only Priest (It's right.), a High Priest. Now: Prophet, Priest, and King...

Now.

And... Jesus Christ, who is the faithful witness,... the first begotten of the dead,... (We'll get into that)... and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

The word "washed" there actually in the Greek means "to loose." He loosed us from our... We were tied to the earth by our sins. We couldn't see, couldn't hear, had no conception of heaven, or nothing. But when the Blood came down, It cut the line and we got loosed.

Oh. I read a story one time; it's a--may fit in good right here. A farmer caught a crow, and he tied him. And he said, "I'll teach the other crows a lesson." So he tied the old crow, and--by a leg with a string, and the poor old thing like starved to death. He was so weak, he could hardly walk around. That's what some of these organizations and churches has tied the people down. Just can't... "Well, this is all the farther you can go. Days of miracles is past." Yeah, you're just tied. That's all. "There is no such a thing as the Holy Ghost. He don't speak in tongues like He used to."

He's God. "He's just the same yesterday, today, and forever," Hebrews 13:8, living in all the churches. We'll get to it after the setting of this morning. See, He's God that lives in every church age. He will live in every church age, and will live in His people for eternity. For we have now within us Eternal Life.

So this denomination had tied him down (See?), "Well, the days of miracles is past. There's no such a thing as Divine healing." The poor old fellow hobbled along till he was so poor he could hardly walk.

And one day there was a good man come by, and he said, "You know, that poor old crow, I feel so sorry for him. After all, he might've been getting his corn; that's the only way he makes a living;

he's got to have something to eat. So he didn't know any difference; he was just out there getting corn." So if... Then he took his... And he took his knife and cut the old crow loose. And you know... Here come the other crows, come over and said, "Come on, Johnny Crow. Let's go south, cold weather is a-coming."

You know what? That crow would just go as far as he could go out there, and he said, "I can't do it. It's not... It's just not for us in this day. We--we just can't do it." See? He had been tied so long, until he had thought he was still tied. See?

And that's the way with a lot of people; you're tied down with creeds and denominations from the old mother prostitute back there, telling you that Jesus Christ isn't the same, and there's no such a thing as healing. There's no baptism of the Holy Ghost. There's none of this stuff like that. Trying to tell you them... You been tied so long till you still think you're tied.

The good Man, Christ, gave His Blood that He might wash us and loose us from our sin. What is sin? I'll ask anybody to tell me what is sin. Sin is unbelief. That's right, "He that believeth not is condemned already."

And your sin is your only thing that keeps you from being free. Is because God cut you loose from your unbelief, but you're so bound with creeds till you still think you're tied, just starving to death (See?), hobbling around, "I'm Presbyterian. I'm Methodist. I'm Baptist. They tell me I'm Church of Christ. The days of miracles is past; there's no such a thing."

You poor starved crow, why don't you come along this morning? Why don't you fly away? Hallelujah. Rise up with the wings of a morning, and fly away to the Son of Righteousness with healing on His wings. Amen. That's it. That's it, brother, sister. Oh. He who the Son has cut free, is free indeed. Yes, sir.

"Well, my pastor..." Nothing about that, the Bible said you're free. That's right. You're free.

"My church..."

Well, get cut loose. "Has washed us and loosed us from our denominations in His own Blood," and has made us free so we can think for ourself, and do for ourself, and talk for ourself, and act for ourself.

"Well, if I went back and told the pastor I had to be rebaptized, he would..."

What about, "You are free"? This is a revelation, you know. All right, you're free.

If you've been sprinkled with a little salt shake like this, in the name of "Father, Son, and Holy Ghost," there's a pool setting here, ready this morning, with water in it. See? Yes, sir, it's not right.

So you're not bound any more. You're free, but maybe you don't know it. But let me tell you this morning; the Bible said He loosed us from our sins, our unbelief, that we might receive the Revelation of Jesus Christ. Go away free... Have to take what any church says about it. Take what God said about it. Here's His Revelation revealing Who He is.

"I always believed that God the Father had long, white beard, white hair; and the Son was a middle-aged man; and the Holy Ghost was a mascot boy." Brother, that's paganism. That's pagan. If you believe in three gods...

The very first commandment... What is the first commandment? "Hear ye, O Israel; I'm the LORD your God, one God."

That's it. He's one God, not three gods. He lived in three offices, served three places. He's Prophet, Priest, and King. He's Eagle, Lamb, and--and Lion. He's the Lily of the Valley, the Rose of Sharon, the Lily of the Valley, and Morning Star. He's the Root and Offspring of David. He's from A to Z. He's Father, Son, and Holy Ghost. He's all that, but He's One. He's one God. That's His titles that goes to Him, but there's one God.

Never was anybody (any page of the Bible, or any history until the Catholic church) was ever baptized by immersing in the name of "Father, Son, Holy Ghost."

If you show me the page or anything, you write it and lay it up on here for me tonight, and I'll walk out of this church saying, "I am a hypocrite; I have taught people wrong;" if you can show me one text of Scripture or bring me one history, authentic history, that'll show me that where that people ever baptized in the Bible in the name of "Father, Son, Holy Ghost"; or bring me one scrip--or one book of history, one page, one quotation in history where anybody was ever baptized in the name of "Father, Son, and Holy Ghost" until the Nicene Council of the Catholic church, come bring it to me; and I'll pin a sign on my back and walk through Jeffersonville, and you behind with a horn, blowing; I'll put on there, "A false prophet, misleading the people."

And, pastor, if you're here this morning and do that, you'd ought to let me do that to you. See? Shows how many be afraid.

Now, what is it? This is the Revelation. This is the Revelation. And this is the Holy Spirit, Christ, sending His Message to the churches. Hear It. Hear It. That's what the Bible teaches.

Where did it come in at? If you'll just won't get angry, move away, through the week you--you get the "Nicene Council," get the Hislop's "Two Babylons," get...

Now, Josephus' history is all right, but he only wrote one paragraph of Christ, said, "There was a man named Jesus who went around healing the people. And--and He died, or Pilate killed Him, and--and--or Herod, or put Him to death, and then the disciples went and stoled His body away, and hid it out. And each night they go and cut a piece off of it and eat it, so they were cannibals." So they was taking communion. You see? The carnal mind... Josephus is no one to listen to.

But take the Foxe "Book of the Martyrs," there's a good authentic. Foxe "Book of Martyrs," how many ever read it? Sure. The Pember's "Early Ages," or--or Hislop's "Two Babylons," or--or some great authentic. Or the--the most greatest we have is the Nicene Council, the Pre-Nicene Council and the Nicene Council. And you find out there, that was never mentioned, no persons...

Take the Holy Scriptures and see if there ever was anybody in the Bible ever baptized using those titles name "Father, Son, and Holy Ghost." It denotes three gods. It's for a pagan ceremony. And Catholicism is nothing else in the world but a--a pagan form of Christianity. And from the Catholic church come Martin Luther, John Wesley, Baptists, Presbyterians, and so forth.

But in the last days there was a door set between there, that opened up the Truth again, that "The Bible said so." And the great prophet that was to come on the earth in the last days, and we believe he's coming... Watch, and he'll have a church. Now, we'll see this.

Now--now, remember, this is the Revelation. You cannot take from It. Now, what a challenge. Find one person in the Bible, one place they ever baptized anybody in the name of "Father, Son, and Holy Ghost," or ever sprinkled anybody (Find that in the Bible.) for the remission of their sins. They never. And every person, no matter how they was baptized, had to come and be baptized over again in the Name of Jesus Christ to get the Holy Ghost.

Acts 19, "Paul passed through the upper coast of Ephesus, finds certain disciples." He said... "Disciples," they were having a great meeting. They were following a man by the name of Apollos, who was a converted lawyer, a Baptist who believed on John the Baptist, and was proving by the Scriptures that Jesus was the Christ.

Paul passed through and seen Aquila and Priscilla (in the 18th chapter of the Acts.) And then he went over to have a dinner, or something another with Aquila and Priscilla. They told him about this great man. They went to hear him; he listened at him that night. He said, "He's very well. That's very fine. That's good," but said, "have you received the Holy Ghost since you have believed?"

What about you poor Baptists back there believe you received the Holy Ghost when you believed? He said, "Have you received the Holy Ghost since you believed?"

Someone said, "That wasn't written in that."

I defy that. I've got the authentic Greek right here, Hebrew too. The Bible says in the Greek, and both Hebrew, and also in the Aramaic. All three of them, I got them right here, that say, "Have you received the Holy Ghost since you believed?" That's right. "Have you received the Holy Ghost since you believed?"

Now, he said, "We not know whether there be any Holy Ghost."

Then he said, "Unto what was you baptized?"

They said, "We've already been baptized by the man that baptized the Lord Jesus Christ. We've been baptized unto John's baptism (same hole of water, perhaps the same man)."

Paul said, "That won't work; He only baptized unto repentance, not for remission of sins."

Now, some of you Oneness people come around and--and baptize that wrong. You baptize that unto--for salvation. Water don't save a man; it's the Blood, repentance. Not through baptism unto regeneration, no, sir. Regeneration comes by the Spirit. Baptism is a--is a outward expression that a inward work of regeneration has been done. See?

All right, notice. He said, "Have you received the Holy Ghost since you believed?"

They said... He said, "We not know whether there be any Holy Ghost."

He said, "How was you baptized?"

Said, "We been baptized unto John."

He said, "John verily baptized unto repentance (unto repentance), saying that you should believe on Him (the Lamb, the Sacrifice was to come), on the Lord Jesus Christ." And when they heard this, they were rebaptized again in the Name of Jesus Christ. And Paul laid his hands on them and they received the Holy Ghost, and spoke in tongues, and prophesied.

Tell me that's not Scripture, and show me anywhere that anybody was ever baptized any other way in the New Testament but the Name of the "Lord Jesus Christ." Show me.

Saint Agabus and many of the others who was baptized, on down until the time of the--of the--of the Nicene Council, and every one of them was baptized in the Name of Jesus Christ. And the missionaries tilled the fields with the Name of Jesus Christ.

But when the Nicene Council come, they had to have three gods. They took down Paul--or took down Jupiter and put up Paul. They took down Venus and put up Mary. They had all kinds of gods, all kinds of saints, and everything else, and made a triune baptism, and fed it to the Protestants. And they still gulp it down.

But the Evening Lights has come now. The prophet said, "It'll be Light in the evening time."

It'll--it'll be Light in the evening time,
The path to glory you will surely find;
In the water way, that's the Light today,
Buried in the precious Name of Jesus.
Young and old, repent of all your sins,
The Holy Ghost will surely enter in;
The evening Lights have come,
It is a fact that God and Christ are one.

You believe it? Peter said on the day of Pentecost, "Let this be known unto you, the house of Israel, that God's made this same Jesus, Who you crucified, both Lord and Christ," 16th verse of the 2nd chapter. Yes. "God's made this same Jesus, Who you crucified, both Lord and Christ; let all of the house of Israel know assuredly."

Talked to a Jew not long ago, up here at the House of David, he said, "You Gentiles can't cut God in three parts and give Him to a Jew. We know better than that."

I said, "That's just it, rabbi. We don't cut God in no three parts." I said, "You believe the prophets?"
He said, "Certainly."
I said, "Do you believe Isaiah 9:6?"
He said, "Yes."
I said, "Who was the prophet speaking of?"
"Messiah."
I said, "What relation will Messiah be to God?"
He said, "He will be God."
I said, "That's right." Amen.
See, there you are. See, you can't cut Him in three parts.

If you missionaries here... One of them's going here to the Jews; I believe this man setting here. Don't you never try to give God--or the Jew no Father, Son, and Holy Ghost; he'll tell you right quick he know where it come from: "The Nicene Council." He won't listen to that. But you let him see where that God was made flesh, and He is the only God there is: God made flesh in human form and lived among us to sanctify us, take away, that He Himself might come in the form of the Holy Ghost. God the Father, Holy Ghost, is the same Person.

The Bible said in--in the genealogies of Jesus Christ, in the 1st chapter of Matthew It said, "Abraham begot Isaac; Isaac begot Jacob." And on down It said... And then... And let me read it, and then you'll know just what I'm talking about. Matthew, the 1st chapter, and we'll... Now, let's begin at the 18th verse:

Now, the birth of Jesus Christ was on this wise: When... his mother Mary was espoused to Joseph, before they came together, she was found with a child of God the Father. Does that read that way? Found of a child of Who? The... [Blank.spot.on.tape--Ed.]. I thought God the Father was His father? Then God the Father and the Holy Ghost is the same Spirit, or He had two fathers.

Then Joseph her husband, being a just man,... not willingly to make her a public example, was minded... put her away privily.
But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the... (God the Father, huh?)... the Holy Ghost.
Then Who was the father of Jesus Christ? The Holy Ghost. What is that in you? Well, that's God the Father too, isn't it? Sure.

And she shall bring forth a son, and thou shall call his name JESUS:...
Here's God the Father. Here's God the Holy Ghost. And here's God the Son. See? That's three gods. The Bible don't say that. These two have to be the same or He had two fathers. See? He-- He can't have two fathers. You know that.
Now, she shall bring forth a son, and they shall call his name JESUS: for he shall save his people from their sins.

Now, this was all done, that it might be fulfilled which was spoke by the Lord by the prophet, saying... a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is by interpretation, God with us,
That's the 1st chapter of Matthew. Matthew 28:19, where Jesus said, "Go baptize in the Name of Father, Son, and Holy Ghost." What is the Name of the Father, Son, Holy Ghost? Jesus Christ, of course.

You read a love story, said, "John and Mary lived happy ever after." Who is John and Mary? Go back to the first of the story and find out. If there's no such a thing, no name "Father, Son, or Holy

Ghost," then Who did--Whose name is it? Go back to the first of the story and see who He was talking about.

Peter, on the day of Pentecost, said, "Repent, every one of you, be baptized in the Name of Jesus Christ for the remission of sins." He had the revelation. John had the revelation. Jesus was the Revelation; He produced Himself right here in the Scripture, "I am He that was, which is, and shall come, the Almighty." Whew.

All right. Now, let's get the 7th verse, right quick now, for we can get out as quick as we can:

The Almighty... domin... glory and dominion for ever and ever. Amen.

And... made us kings and priests unto God... his Father; and to him be glory and dominion for ever and ever. Amen.

See that revelation there? How is it revealed? How God... Men scratch their heads, and pull their hair, and things, trying to find what Father, Son, Holy Ghost is; make three in one. Don't pull your hair and scratch your head; just look up, revelation comes from above. And that's right. He'll reveal it. It's no Father, Son, and Holy Ghost; it's three offices that one God lived in.

He was in the office "Spirit" by Himself, because the human being is condescending. Then He made Himself a body, lived in it to produce His own Blood, not through sexual like it was in the garden of Eden, but produce a creative body. And through that virgin born body, He gave a Blood that sanctified us and loosed us from our unbelief to believe on Him. Then when we do that, we receive Him into our heart, and that's God in us: God, Father, Son, and Holy Ghost (See?), just as Prophet, Priest, and King. That's the same thing.

All right, now the 7th verse, this is the announcement. The announcement is:

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all the kindreds of the earth shall wail because of him...

Oh. How much time we got? That's beautiful there. Could you spare another thirty--twenty minutes? Could you? All right. Now, then tomorrow... Tonight we'll try to catch the rest of the Patmos Vision tonight. Today we're going to end on the announcement.

Oh. You feel good? You love this old Bible...?... It is the revelation of what? What is it? God reaches down in this Book and takes the veil off, said, "There He is: Prophet, Priest, King, Father, Son, Holy Ghost, He that was, which is, and shall come, all of these things. It is God."

Now, let's take the veil off just for a few minutes now, the Lord helping us, take the veil from our eyes, and get...

Behold, he cometh with clouds;...

Now, how is He coming? "With clouds." What kind of clouds? Clouds of glory, not one of these thunderheads, rain clouds, but clouds of glory. If you'll watch what kind of a cloud He was enshrouded in when Peter and them saw His vision on Mount Transfiguration... A cloud overshadowed Him; His raiment shined. He was enshrouded with a cloud, the power of God.

Oh, we get to that over here in these church ages; I'm telling you, it just--just tickles my innermost beings to think of it, What He's coming... I see this day that we're--we're living, where nothing, no hope's left but His coming.

Now, we'll quickly get this. Now, remember.

... every eye shall see Him,...

Now, that wasn't the rapture then. Was it? See? It wasn't the rapture. It wasn't the rapture. What was He speaking to? The second coming.

... and they also which pierced him: and all the kindreds of the earth shall wail because of him...

Now, we'll go back and get some history. Let's go back to Zechariah, and get the 12th chapter of Zechariah, in Zechariah. All right.

"And the Lord added to the church daily such as would be saved." How thankful we are for the good revelation of Jesus Christ. Aren't you happy for Him? Now, we will get this in book form just as quick as we possibly can to the people, and then you can have it to read it in the quiet of your room and things and study it out yourself.

All right, Zechariah the--Zechariah the 12th chapter now of Zechariah. And we want to take this real prayerfully now. And I want to get this for the glory of God. Now, Zechariah 12, let's begin at the 9th verse. Listen close now, He's speaking of the coming, Zechariah 12, and we begin at the 9--the 9th verse:

And it shall come to pass... (Zechariah prophesying, four hundred and eighty-seven years before the coming of Christ)

And it shall come to pass in that day, that I will seek to destroy all... nations that come against Jerusalem. (Think of it.)

And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced,...

Now, when's the Gospel returning to the Jews? When the day of the Gentile is finished, the Gospel is ready to go to the Jews. Oh, I could... If I could just foretell you a little something that's fixing to happen right here (See?), right in this day. See? It's fixing to happen. We get it in the church age. And this great thing that's fixing to happen, will carry over to Revelation 11 and pick up those two prophets, Elijah and a Moses returning back again for the Jews. We're ready for it. Everything's setting in order, just ready. This Gentile message, as the Jews brought it to the Gentiles, the Gentiles will take it right back to the Jews again. And the rapture will come.

Now, remember, this here coming, after the tribulation... The church does not go through the tribulation. We know that; the Bible says so. See? All right.

Now, He'll pour out upon the house of Israel. What? The same Holy Spirit (See?) after the Gentile church is gone.

... and they look upon me whom they have pierced, and they shall mourn for him, as one that mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

And in that day shall there be... great mourning in Jerusalem,... in mourning... and in the valley of Megiddon.

And--and the land shall mourn, every family apart; the family of the house of David apart, and... the family of the house of Nathan apart,... and each one of the houses apart; (When they see, what will happen.)

What will take place when He comes in the clouds of glory at His second appearing and when those Jews who pierced Him... You know, another Scripture that says they'll ask Him, "Where did He get these wounds?"

He said, "In the house of My friends."

And not only will it be a mournful time for the Jews who rejected Him as Messiah, but it'll be a mournful time for them left Gentiles back here who has accepted--or who has rejected Him as their Messiah of this day; they'll be wailing and weeping. The sleeping virgin will be wailing; that's that church that refused to get oil in its lights.

There was ten virgins went out, all good people, but five of them had oil in their lamps. The other five were good people, good people, but failed to get oil in their lamps. And they were cast out into outer darkness where there'll be weeping, wailing, and gnashing of teeth. Here it is, "There'll be wailing." The Bible said here there'll be wailing and so brokenhearted until even...

Here, I'll give you another: Genesis 45, if you want to get to that. Let's get to it just a moment and read that also in Genesis the--I believe it's the 45th chapter of Genesis or the... I'd like to get this

here, Joseph making himself known to his--to his people. And we'll get this, just show the--the types of what will take place in that day. Then we'll bind it together.

Then Joseph could not refrain himself before... them that stood by him; and he cried, Cause every man to go... from me. (Now, remember, Joseph, making himself known, he cried, "Every man go from before me.") And there stood no man with him, while Joseph made himself known to his brethren.

And he wept aloud: and the Egyptians and the house of Pharaoh heard him. (He must've screamed out.)

And Joseph said unto his brethren, I am Joseph; does my father yet live? And his brethren could not answer him; for they were troubled at his presence.

And Joseph said unto his brethren, Come near... me, I pray you. And they came near. And he said, I am Joseph your brethren, who you--who you sold into Egypt.

Now, therefore do not be grieved, nor angry with yourselves, that you have sold me hither: for God did send me before You to preserve life. (Oh, how beautiful.)

For these two years has... famine been in the land: and... in which shall be... there shall be neither be ear nor harvest.

And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

Let me just take now and compare that with Zechariah the 12th, just for a moment. Now, we know that in type... If you teach types, then you always get it right, I think, in--in type.

Now, Joseph when he was born, he was hated by his brethren. Is that right? Now, I want to show you: Joseph represents the Spirit-filled church. Joseph was hated of his brethren. Why? Because he was spiritual. Joseph could not help because he could see visions. He could not help because he dreamed dreams (See?) and could interpret dreams. He... That was what was in him. He could not display anything else but what that was in him.

Well, then his brothers hated him without a cause. But his father loved him, because his father was a prophet. See how it was with Jesus? God loved His Son; but the brethren, the Pharisees and Sadducees, hated Him because He could heal the sick, and foretell things, and see visions, interpret. See what I mean? They hated Him without a cause.

And what did they do to Joseph? They pretended he was dead, and they throwed him into a ditch. Took a bloody coat of seven colors that his father...

There's only seven colors in the rainbow. And the rainbow, we know what the... We get to it a little later, I think, tonight. The rainbow over Him here, Jesus, where He's to look upon as jasper and sardis stone, and a rainbow. A rainbow is a covenant. And that was God's covenant upon Joseph.

And then they, blood--brought it on his coat and took it back to the father, and he was supposed to be as dead. And... But he was raised up out of the ditch and was put into a--a--sold to Pharaoh, someone in Egypt, and a--a general kept him. And when they did, he... A ill thing come up against him, and throwed him in jail. And there he prophesied, and told two men where one would go and where the other one would; a butler and a--and the baker, on account of their dreams.

And then he was exalted from there to the right hand of Pharaoh. And no man could touch Pharaoh, only through Joseph.

Watch this, now the... When Joseph then was sold over into the Egyptians... And watch. Everything he done typed Christ. Look at this butler and this baker in there, and they both had dreams. And Jesus, when He was in His prison house... Remember, Joseph was in prison. And when Jesus was in His prison (how? Tacked to a cross), there was one saved and one lost. Joseph, when he was in his prison, one was saved, one was lost.

And notice then after Jesus was taken off the cross, He was exalted into heaven and sets at the right hand of the great Spirit, Jehovah. "No man can come to God except by Me." No hail Mary's, no blessed this, or blessed that; but through Jesus Christ the only Mediator there is between God

and man (Uh-huh), that precious body that God tabernacled in among us, that took God's Name. And God took the name of human. God took...

Looky here. In the beginning when Adam... I just can't get away from that, seem like somebody's not a-getting it somewhere. Look. In the beginning... Let me show you something again, the Holy Spirit warns me to do this. I'm leaving my subject for a minute. When the first news come to glory that the son had been lost, Adam, did God send an Angel? Did He send a Son? Did He send anyone else? He came Himself to redeem His lost son. Hallelujah. God didn't trust it with no one but Himself. God was made flesh and dwelled among us and redeemed man Himself. It's the... "We are saved," the Bible said, "by the Blood of God." The mortal God was... The immortal God was made mortal in order to take away sin, to be the Lamb Himself, to enter into glory, veiled, and with His own Blood before Him beyond the veil.

Now, Joseph, down into Egypt he goes, and there He was exalted from his prison to the right hand of Pharaoh, and was made the caretaker. And everything prospered in the days of Joseph. Now, when Jesus returns, even the desert shall blossom like a rose. He is the Son of prosperity: type of Joseph.

They put Joseph in... The general had him in his house; everything he done, he prospered. They put him in jail, and the whole jail prospered. Everything they done, it prospered. And when he exalted the highest, and Pharaoh--next to Pharaoh, everything in Egypt prospered above anything in the world.

When He returns, it'll be a land of prosperity. The old deserts will blossom, and there'll be food everywhere. And we can, everyone, set under our own fig tree and laugh and rejoice and live forever in His Presence, when He comes back as King.

He was Son of man: Prophet. Amen. He was Son of man: Sacrifice, Priest. He's Son of man as King: the Son of David setting on the throne of His majesty. Son of man, He's...?... God manifested as Son of man; He come down and become man to take sins away from the world. He become man as a prophet. He become man as a Priest; He become man as King: King of heaven, King of saints, the eternal King, always was King, always will be King, eternal King.

Now, notice then, Joseph, before Joseph went forth, they had to sound the trumpet first. And people screamed, "Bow the knee for Joseph." No matter what a man was doing, he was selling a product on the street, when that trumpet sound, he bowed his knee. A man was just about ready to reach out and get his money, but he bowed his knee; Joseph was coming. Oh. And the--the--the eunuch was just about ready to make his act. And what did he? He had to stop. Joseph is coming; the trumpet sounded.

One of these days everything, even time will stand still, when the trumpet of God shall sound, and the dead in Christ shall rise, and the morning breaks eternal, bright, and fair. Everything will bow the knee, "Every knee shall bow, and every tongue shall confess to it." Start now. Some man's sins go before, some follow.

But now notice what taken place. How glorious. When Joseph then after he married a Gentile and received a family, Ephraim and Manasseh, his sons... Did you notice at the end, when Joseph--Jacob started to bless Ephraim and Manasseh, when he started to put his hands, he put Ephraim on the right and Manasseh on the left, to get the right hand blessing the oldest. But when he started to pray, his hands crossed, and he gave the youngest one the right-hand blessing instead of the one that was on the right hand.

And Joseph said, "Not so, Father." Said, "You have put the blessing on Manasseh instead of on Ephraim."

And he said, "God has crossed my hands."

What? From the Jews, the oldest, the first chosen of God, through the cross come the blessing back to the Gentiles to get the Bride. The blessing come through the Cross from the Jew to the Gentile. Rejected: they rejected the Cross; therefore, He got the Gentile Bride.

Now, when Joseph, before this, when he was--heard of his brethren who... They had been out of fellowship for many years, the Jew.

Now, watch, we're getting back to Zechariah now, where they wail and mourn and wail, and even families will separate themselves from other families. Go out and say, "How did we do it? How could we have ever done it?" When they say, "Where'd You get them scars, them prints in Your hands?" even those that pierced Him. He'll come in the clouds and they'll see Him, even those who pierced Him. And every house will mourn, and they'll wail. They won't know what to do.

And when Joseph... You know the story. When he seen his brethren and he make out like he couldn't speak Hebrew and got the interpretater to interpret for him. And he couldn't speak Hebrew, he act like; but he wanted to find out. And when, finally, one day when they brought his little brother, did you notice it was Benjamin who set Joseph's soul afire?

What is it today that's going to set His soul afire, our Joseph, Jesus? That young church that's been down in Iran yonder, who's kept the commandments of God, and it's a newborn people that's gathered into Palestine and restored back again. That six-point Star of David, the oldest flag in the world, a nation's been borned in the last few years. There's Israel.

Nations are breaking, Israel's awakening,
The signs that the Bible foretold;
The Gentile days numbered, with horrors encumbered;
Return, O dispersed, to your own.
The day of redemption is near,
Men's hearts are failing for fear; (Just look at the bomb, atomic bombs.)
Be filled with the Spirit, your lamps trimmed and clear,
Look up. your redemption is near.

False prophets are lying, God's Truth they're denying,
That Jesus the Christ is our God; (Glory. But the revelation's come.)
So we'll walk where the apostles have trod. (Right in their same place)
For the day of redemption is near,
Men's hearts are failing for fear;
Be filled with God's Spirit, your lamp trimmed and clear,
Look up. your redemption is near. (Oh.)

Oh, Joseph, when he seen little Benjamin standing there... That's his little brother. You seen little Benjamin now that's over yonder, setting over there. The tribes of the--of the earth--or the Jews, return back there where there'll be a hundred and forty-four thousand of them standing there to receive Christ when they see Him coming. They'll say, "Lo, this is our God Who we've waited on." Then they'll see the pierced... "Where did these comes?" He said, "In the house of My friends."

And they'll wail and they'll cry. And each family, the tribes of David, and Nephtalim, and all will separate themselves, each family, and weep to themself when they see Him standing in the air, the One they pierced.

What will His message be? Watch what Joseph said. When he said...

Watch another thing. When Joseph got the children before him, he looked at them; he seen little Benjamin. He seen Ephraim, he seen the rest of them there, the... Gad and all of them. And he...

The twelve tribes, the ten tribes then, standing before him. He seen them all standing there. He knew they were his brethren. And he looked at little Benjamin, directly, his throat begin to fill up. He knew them was his. What did he say? "Let every man leave me." What happened to his wife and children? They went into the palace.

Where will the Gentile church go at the rapture? Into the palace. The Bride (Hallelujah.), the Bride will be taken off the earth in the rapture. Then when He returns, His Bride isn't there when He makes Hissself known to His brethren the Jews, those who pierced Him, those who rejected Him. But his wife and his loved ones, his close friends there, his--his own God-sent companion set in the temple.

And when he looked, he said they was... They didn't know; they said, "Oh, this great prince." And they begin to say one to another, oh, about these things of what they had done.

I believe it was Ephraim... Or not Ephraim, but a--I forget which one it was now that--that said, "Well, we ought not to have killed our brother Joseph." Said, "You see, we're getting paid back," Reuben. Reuben said, "We ought not to have killed our brother," said, "because (You see?), we're getting paid back for what we done."

And Joseph standing there; didn't think he could understand Hebrew, oh, but he knowed it.

Some thinks, "Can't understand speaking in tongues," but He knows all about it. Yeah, He knows. The Gentile kingdom come in with speaking in tongues and interpretations in the head of gold. The first head, before it fell, what ended that first Gentile dispensation? A handwriting of unknown tongues on the wall, and a man there could interpret it and tell what it was. It goes out the same way (Amen.): entered in and goes out the same way.

They thought he couldn't understand them tongues that he was speaking in, but he knowed it. And they said, "You see what we got?"

And Joseph then seen they're sorry for what they had done. Now, He sees their sorrow and regret for rejecting Him, so He's choking up in His throat now. He's ready to dismiss His church from the earth, take her into glory; then return, and then all the tribes of the earth shall mourn.

What did they do? Reuben and all of them begin to cry; they said, "Oh, oh." They feared and said, "This is him. Now, we know we're in for it. Now, he will kill us. Now, he... We know that we're going to be destroyed right now, because that is Joseph that's been away from us so long. That's Joseph, our brother, now we're really in for it."

He said, "Don't be angry with yourself. God did this to preserve life."

What did God do? Why did the Jews reject Jesus? So that we Gentiles, so that the people that He called out for His Name's sake... God did it to preserve the life of the Gentile church, Bride.

All the tribes who rejected Him will mourn. They'll hide themselves in dens and in rocks and things. They'll hop--fall on the mountains. They rejected It--Him. All the kindreds of the earth shall wail because of Him. And each family in Israel there will separate themselves; families will separate one from the other, and saying, "Why did we do it? How did we come to reject Him? How? There He stands. There's the God Who we've waited for. And there He is with nail prints in His hands, and we did it."

That's exactly what them brethren said right down there when they come back and said, "There's Joseph who we sold."

He said, "I'm Joseph, your brother, who you sold into Egypt."

Oh, they were scared, and they were mourning and wailing and running to one another. "What can we do?"

He said, "Don't be angry with yourself, 'cause God did this all. God sent me ahead."

God created all men: white man, black men, brown man, yellow man, every man. God created every man. He created the Gentile, created the Jew. He created all, and it's all for His glory. The Jews had to be rejected in order to take a Gentile Bride.

That's the reason all these types are. So the Gentile Bride and Her offsprings with Her, that glorious Pentecostal church washed in the Blood of the Lamb, with all the power of the resurrection living in them, will rise someday in the rapture in a moment, in a twinkling of an eye to go be in the Presence of Jesus, while He returns back and dismisses everything to make Himself known to His brethren.

Watch what the Scripture says here in closing. Oh.

Behold, he cometh with clouds; and every eye shall see him,... (Now, He's talking about the second coming, not the rapture.)... and they also which pierced him:...

The 7th chapter, the 1st verse... Or the 7th verse of the 1st chapter:

... every eye shall see him, and they also which pierced him: and all the kindreds of the earth shall wail because of him. Even so. Amen.

Then He gives that great--great quotation. Who is this? Who is this they're going to look for?

I am Alpha and Omega,... ("I'm A and Z," the Greek A and Z, Greek alphabet)

Acts 2:36, the Bi... Peter said, "There's not another name given under heaven whereby a man must be saved." (Or no, I beg your pardon, misquoting it.) He said, "Let all the house of Israel know surely, that God has made this same Jesus, Who you crucified, both Lord and Christ."

John 14:7 and 12, Thomas said, "Lord, show us the Father and it satisfy us."

Said, "I been so long with you, and you don't know Me?" Said, "He that seen Me has seen the Father. Why sayest thou, 'Show Me the Father'? I and My Father are One.

I said that one time to a person. The lady said, "Just a minute, Mr. Branham." Said, "You and your wife are one too."

I said, "But not that kind."

She said, "I beg your pardon."

I said, "Do you see me?"

She said, "I do."

I said, "Do you see my wife?"

She said, "No."

I said, "Then they're a different kind. He said, 'When you seen Me, you have seen the Father.'" So-so that was enough for that.

So in Saint John, or I John 5:7 to 8, you all that's putting it down. I John 5:7 to 8, the Bible said, the speaker, the very same man that wrote this revelation that Jesus give him. He said: "There are three that bear record in heaven, the Father, the Word (The Word is the Son.), the Father, the Word, and the Holy Ghost: and these three are one. There are three that bear record in earth: water, blood, and spirit: and they agree(not are one, but they agree) in one."

You cannot have the Father without having the Son. You cannot have Father or Son without having the Holy Ghost. Right. But you... And water, blood, and spirit, that's the elements it takes to get into His body.

When the natural birth takes place, what's the first thing happens when a woman's giving birth to baby? First thing is water; second thing is blood (That right?); next thing is spirit: the baby catches his breath and start breathing.

Water, blood, and spirit; that constitutes the natural birth, also the spiritual birth. Water baptism in the Name of Jesus Christ, justification by faith, believing on the Lord Jesus Christ; water. What's the next? Blood; sanctification, cleaning up, getting around.

There's where you Nazarene people failed. You just went that far and didn't go no farther. The vessel is sanctified on the altar, ready for service, but not in service. "Blessed are they (beatitudes) that are hungering and thirst for righteousness, for they shall be filled." The vessel is sanctified. That's true. That's like the virgin. The word "virgin" means "pure, holy, unadulterated, sanctified."

Five had oil and five did not; five was filled and the other one just remained in sanctification. Have you received the Holy Ghost since you believed, you Baptists, Presbyterians?

"We not know whether there be any Holy Ghost."

"Then how was you baptized?"

After he'd laid his hands upon them, they were then, after being saved and sanctified, they were filled with the Holy Ghost. Right.

Water, blood, spirit, Jesus come to wash, and to cleanse, and to sanctify a church that He might come and live in with His own Blood; He gave His own God-born Blood that He might cleanse us from our sexual birth and give unto us a sanctified, holy vessel that He Himself might come.

"A little while, and the world seeth Me no more; yet ye shall see Me because I (personal pronoun) will be with you, even in you to the end of the consummation." Amen. "All the way through, I'll be with you and in you. The works that I do shall you do also. These signs shall follow them that believe": God in the church. Oh, my. Deity... "There are three that bear record in heaven, Father, Word (Son), Holy Ghost: they are One.

Now, you can be saved without being sanctified. You can be sanctified and not have the Holy Ghost. That's right. Sanctified spirit without being filled, sanctifying your heart, cleansing your heart without filling it with something... That's what he said when the unclean spirit's gone out of a man; he walks in dry places, comes back, finds his house all garnished, and comes in. The last estate of that person's many times (seven times) worse than it was at the first."

That's what happened to you Pilgrim Holiness, and Nazarenes, and so forth. You accepted; and when the Holy Ghost come, begin to speak in tongues and give signs and wonders, you called it the devil and blasphemed the works of God, called it a unclean thing. And you see where your church went? Come out of it. The hour is here; the revelation of Jesus Christ is being taught: God revealed in the power of His demonstrations of the Holy Ghost. Amen. The day of redemption is near.

Now, Deity in Him, I Timothy 3:16:

... without controversy great is the mystery of godliness: for God was manifest in the flesh,... seen of Angels,... believed on in the world, received up into glory.

Oh, just on and on and on. But where are we at now? At the end of the 8th verse.

Tonight we start the--the 9th verse, "The Patmos Vision." Oh, there's great things in store for us. You love Him?

I love Him, I love Him

Because He first loved me

And purchased my salvation

On Calvary's tree.

You really do that? Has God made Hisself known to you, been revealed that He is the Son of God, Jesus Christ, God manifest in the flesh to take away sins? He's revealing Himself in these last days in His churches, making Hisself known.

Now, these very things that's going on in the church, watch and see at the end of this message that if the Bible don't say these things are to take place. Just exactly. See if they didn't exactly in the Ephesian age, and the Pergamos, Thyatira, on down, every age, told how Luther would do, and how Wesley would do. And how this Pentecostal denomination will go into a Laodicean, lukewarm condition. But in the midst of that, He'd pull the people. That's right. That's exactly.

We're at the end. Oh, I'm so glad. I... Oh, as I seen myself breaking away, and look at my friends and things, and see the world and the--and the chaos that it's in; and then think that the coming of the Lord is drawing so near. We're at the end of the age.

Men's hearts are failing for fear. Everywhere, everybody, they're--are alarming on the radio, all the time, "Be ready for a air raid. Take this in; take that in; go down in the basement." How you going to hide from that? Can't hide from that. That thing will go a hundred and fifty feet in the ground for a hundred and fifty miles square. Why, the concussion of it would... If it'd hit here, it'd shake Indianapolis to the ground. Why, it'd just blow Indianapolis to pieces, hit right here in Louisville (See?) one of those. Hard to tell what they got besides that.

And look, you don't have to... You don't... Russia don't have to do that; Cuba can do that; any little, bitty place. A--a little, bitty place the size of Alcatraz out yonder can do it, cover the whole world. Only thing you have to do is just line her up and pull one string. You don't need no army; you just need one fanatic to do it in the hands of the devil. That's exactly right. He'd do it, and then the whole thing is over. It's all over then.

But, oh, let me give you this blessed thing. When we see that so close, when we see that it could happen before morning... Remember, the church goes home before that happened. The rapture takes place before.

Now, that you might not get twisted up, remember, Jesus said, "As it was in the days of Noah, as it was in the days of Lot..." Remember, before any rain fell, Noah was in the ark. See? Noah was in the ark; He was carried over through the... And now, Noah was a type of the Jews, but Enoch went home without dying. And when Noah seen Enoch go, he knowed it was time to start on that ark. That's right. That was Noah's sign, when Enoch went home. And as soon as the Gentile church is taken away, then He makes Hissself known to Israel. See? That's right.

Remember, in the days of Lot, as Jesus said, before one speck of fire ever hit the earth, that Angel said, "Hasten. Hurry. Get out of here, for I can't do nothing until thou has come hence." Before any fire hit, Lot and his family was out and gone. So the rapture will come before the tribulation sets in.

The tribulation, many people get that mixed up; and we'll get it straightened this week, the Lord willing, by the help of the Lord. Remember, you're looking for a great tribulation period, that was, if you'll type that in the Bible, that was Jacob's trouble days (You see?), when he was troubled. That had nothing to do with the Gentiles; the Gentile has nothing to do with it: no type in the Bible for that. The Gentile church is raptured.

And you're looking for the water to turn into blood and things like that; that comes over to Israel again, back yonder with Moses and Elijah. When they return, Elijah for the fourth time, returns back. And the Spirit... Neither of those was dead; or Moses died; they didn't know where they buried him. He was bound to be raised up somewhere between then and there, because on the Mount Transfiguration, there he was talking to Jesus, him and Moses. See?

So they'll come back and be killed, and lay in the spiritual street called Sodom where our Lord was crucified, Jerusalem. That'll be preached to the Jews. And smite the earth and close the heavens and so forth like that... And the end of the Gentile ministry will carry over and connect with that, and the Gentiles will go home, and that ministry will go on. There'll be the doom of all things. Two-thirds of the earth fell and everything else. When them dead bodies laid in the streets three days, watch what kind it was.

Look at these pictures that I got from down in South America, when they killed that Pentecostal missionary there and his wife, laid in the street. And him and two little children, a little girl with her little belly swelled up like that, they wouldn't even bury them. Walked along and spit in their--on them like that for three or four days. Brother Kopp taken the picture; I got them at home. See? The way they do. Then they send gifts one to another.

Look how that types in the Bible; you see what church is going to do that. That's right. And right at hand, and moving right in like a snake right now, just as cunning as it can be; sign of the things, right down.

Look at the prophecy the Lord give me in '33, how it would happen, "They'd permit women to vote; in voting they'd elect the wrong person." Seven things was given; five of them's already happened. The next thing was a great woman, a church, or power or something, to take over in this United States and rule. Then I seen it just like ashes laying, where it come to the end. It was the end time.

It said, "They'd have a machine that could drive, that didn't have to have no driver in it." They just perfected it. It said, eleven years... The Holy Spirit said to me... There it is on paper; you can't--it can't be denied. There it is on paper as the Holy Spirit said. Eleven years before the Maginot Line was built, I said the Germans... America with this President Roosevelt will be the rascal of all of them." And that's right; he was; not hurting you Democrats' feelings. But I--I'm telling you; it's not a Democrat or Republican now; it's Jesus Christ the Son of God that we're talking about. I'm neither Democrat nor Republican; I'm a Christian. So then they... Whatever it was... But you notice there.

And look here, the other day, if you want to see what a renegade bunch that is, taking those machines and fixing them where every time you'd vote for Mr. Nixon you had to vote for this other fellow the same time. Ed--J. Edgar Hoover pulled the machines out. How many's been reading it? Why, sure, it's all over the whole papers, news, and everything else. You see where we're at?

There's nothing honest no more but Christ. Amen. Oh, that blessed old Book. That's it. That's the only One that tells you who you are, where you come from, and where you're going (Yes, sir.), this blessed old Book. Oh, that makes me love Him, don't you?

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.

Amen. Mmmmm. [Brother Branham knocks on pulpit--Ed.]

What a great day is ahead of us, friends. The Revelation of Jesus Christ that God gave to His Angel, and come and signified it to John, that it might be known through the Church Ages the thing that's in store for us.

May the Lord bless us now, as we stand to our feet. And ever who's playing the piano, give us a little chord, if you will, "Take The Name Of Jesus With You."

Now, listen. There is no doubt there's strangers here among us in the Tabernacle this morning; I want you to shake their hands. Invite them, go home with you, and whatmore, and make everybody welcome. I want everybody to be sure to do that.

And remember the service will start at seven o'clock tonight, and at seven-thirty I'll be speaking "The Vision On Patmos." Tomorrow night, the Lord willing, I'll be speaking on the first church age, Ephesus, of the church age.

Now, we're going to sing "Take The Name Of Jesus With You," our little Tabernacle dismissing song. And let everyone sing now. All right.

Take the Name of Jesus with you,

Child of 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, (Precious name,) O how sweet!

Hope of earth and joy of heaven.

Now, 'fore we sing the next verse, I want Methodists, Baptists, Pentecostals, Catholics, Nazarene, Pilgrim Holiness, to all just reach around, shake hands with somebody in front of you, at the side of you, at the back of you; say, "Christian pilgrim, friend, I'm glad to have you here this morning, glad to fellowship with you around the things of God. And I know we've had a great time, hope to see you here again tonight." Something like that, as you shake hands with people, front of you, back of you, around you.

At the Name of Jesus bowing,
Fall... (See you tonight, brother.)... feet,
King of kings in heaven we'll crown Him,
When our journey is complete.
O precious name, O how sweet!
Hope of earth and joy of heaven;
Precious name, (Precious name) O how sweet!
Hope of earth and joy of heaven.
Till we meet! till we meet!
Till we meet at Jesus' feet;
Till we meet! till we meet!
God be with you till we meet again!
Now, as we bow our head:
Till we meet! till we meet!

THE PATMOS VISION

Branham Tabernacle
JEFFERSONVILLE.IN SUNDAY 60-1204E

...?... As Brother Neville was making those announcements, that... Brother Moore was saying the other day, talking of the Spirit of the Lord, came--coming into the building. He said, "It got so great in there till I thought the rapture had come." And said, "I looked around and I seen others setting here," said, "No, it hasn't come yet, 'cause if--if they're still here then I--I know I'm still here." So sometimes the Spirit of the Lord gets that good to us.

We're so glad to have many friends that we see in the building: too many to try to mention. I just happen to notice, come in the door, Brother Carpenter, the man that married wife and I together. Brother Carpenter has been a great blessing to us here at the church, and has been a blessing to us in the way of the ministry, and preaches any--most anywhere. And we're glad to have him in with, oh, so many others. [Blank.spot.on.tape--Ed.]

Now, there's another question here that was given me last evening:

Brother Branham, are the five foolish virgins of Matthew 25 counted as the Gentile remnant? I understand that the five foolish virgins were saved but have to go through the great tribulation period. Is this correct? If so, what will be their final destination? Could they be the sheep which are divided from the goats in Matthew 25:33 and 34?

Pretty good theologian according to what I... [Blank.spot.on.tape--Ed.]... think it too, that they are the remnant, the sleeping virgin is the remnant spoke of in Revelations of the woman's seed that keep the commandments of God and have the testimony of Jesus Christ.

A woman will take a--a piece of goods and lay it down; well, now, that is what she's cutting her--or takes her pattern and lays anywhere she desires, which way she's going to cut that. And then what she has left over is called the remnant, but she chooses to cut it from a certain place by her own free thinking. But what's left over is called the remnant.

Now, if you notice, there were five foolish and five wise virgins; all of them was virgins, made out of the same material. But by election, God chose His Bride by election before the foundation of the world, put their names on the Lamb's Book of Life slain before the foundation of the world; before the world ever began, God in His mind, being infinite...

And we use the word sometime as predestination, but it's a sure hanger in this church age that we live in. It was certainly a great thing used in the days of the martyrs, 'cause they certainly believed it. But it's got away from it now to the legalist ideas, the legalist teaching in the church which come... Which was a good thing, because all of it had gone Calvinistic in England till they didn't even have revivals any more, and John Wesley come along preaching the Arminian doctrine which balanced it up. God will always balance it up.

So then the foolish virgin was the one who did not have oil in their lamps, that I believe that was cast out into outer darkness where there'd be weeping, wailing, and gnashing of teeth. If you'll compare that on your footnotes, it'll run it right back again to the great tribulation. And I think they're the ones that stays back and goes through the great tribulation. Quite a lesson there, if we had time to go into it. If you...

Now, remember, I've said, the first word when you hear the tapes, "These things is just according to the way I believe them to be right." See? Now, if they are wrong, I don't--I don't know they are. I... And I can only say what I believe. And I don't mean to hurt anyone's feelings. We must just lay them aside when we come in, and then take the thing that's been said, and search it, and see if it's really the Scriptures or not. That's the best way to do it then, because in a day like we're living in now, in a nation where it's been gleaned over and over and over and over by all kinds of everything, well, it's hard to get people to really just grasp It. Like it is in a virgin territory, you tell them; they believe it; that's the way it goes on.

But now, one will come along with this idea, and one will come along with this idea, and we got about nine hundred and something different denominational churches, and each one contrary (his teaching) to the other; and there's got to be somebody wrong and somebody right. So now, the only proof of it is, is bring it back to the Bible (See?), let the Bible... Now, many times, people put their own interpretation. But we try the very best that we can, not to put any human interpretation on It: just read It like It is, and say, "That's the way It is."

And then I've always noticed, if you'll take just what He said, it'll make everything dovetail just exactly right in the Scripture. It's almost like putting a jigsaw puzzle together; you have to look at the pattern before you can get the puzzle together right. If you don't, I always said, "You'd have a... In your scene, you'd have a cow picking grass on top of a tree." So it just wouldn't look right.

And if we just let the Holy Spirit... Who wrote the Bible? The Holy Spirit moved on men and wrote the Bible. Then without the Holy Spirit, no matter how well you're educated, you'll never understand It. Because even Jesus thanked God that He'd hid It from the eyes of the wise and prudent, and would reveal It to babes such as would learn. And every one of the disciples were more or less illiterate and unlearned people, but one, and that was Paul. And Paul said he had to forget all he ever knowed in order to find Christ. So he told the Corinthian church, that he didn't come with the wisdom of men and great speech, because then their--their faith would be in the wisdom of men, but he came to them in the power and demonstration of the Holy Spirit, that their faith would rest upon the works of the Holy Spirit according to the Word of God. And there's where we're trying to hang so close to right now, because before the week's over, or time the week's over, you'll see it; that's exactly what's been that little thread coming down through the age all along.

Thank you for putting the board up a little higher. That looks better. Now, oh, we... I wish we had it just all winter, so we could just take the full Book of Revelations and just go right through It. It's such a beautiful teachings in there. And I remember, I guess it's been twenty years ago, or twenty five, when the church was yet new; we started one--early one fall, and was way almost to the next fall, getting through the Book of Revelations.

I remember taking the Book of Job. Oh, Brother Wright, I stayed on it so long till finally a woman wrote and asked me; she said, "Brother Branham, ain't you going to never get Job off that ash heap?" Well, I was trying to make a point, 'cause right there's where everything bottled up to that place; up to the spot to where there's where the Spirit of the Lord came on him. Then when the lightning begin to flash and the thunders roar, the Spirit come upon the prophet, and he seen the coming of the Lord. And I wanted to drive that home; that's the reason I held him on the ash heap for a long time, so--so we could make the point. And I knowed it may get a little tiresome, some. I get nervous too, and I hear someone playing around on something, look like he'd go ahead and hit it. But maybe God's leading that person for a purpose for that.

Now, back to this remnant, before we leave the question. I hope I get it clear, this... I truly believe that the remnant is chosen by God. I--I believe it, that God chose the remnant before the

foundation of the world, and has by His foreknowledge... Not the word... Now, watch the predestinate (See?), 'cause it's a stingy little word amongst the people. See? But God, before the foundation of the world, in His great infinite mind, chose the church, chose Jesus, chose the church, and could predict at the beginning what it would be at the end. He...

If He's infinite, there's nothing what He did not know. He knowed every flea would ever be on earth and how many times it'd bat its eyes. Now, that's just how... And how much tallow it would make, and how much all of them would make together... That's infinite; it's infinity; you--you... Just no way to explain It... And God, that's what He is, the infinite God.

So if you notice, the Bible said that in the last days that the antichrist that would come upon the earth...

Now, listen close. That's the only flaw... I guess he could find millions in mine. But on our precious Brother Billy Graham, the other day, that notable sermon he preached last Sunday, and I certainly did think it was a timely message. And... But he said that "Satan is even deceiving the elected."

No, the Bible said he would deceive the elected if it was possible. But it isn't possible, because God chose them before the foundation of the world. See? The Lamb... Jesus Christ was the Lamb slain from the foundation of the world. When God even puts in His mind, when He speaks that Word, It can never change, It can never alter. See, because He--He--He's infinite, and His Words will come to pass.

Just think, the very... The earth that we're setting on tonight is the Word of God made manifest. The world was framed together by things which does not even appear. He just said, "Let there be," and it was. How easy it is for that God to heal a sick body then, if He can build a creation by just speaking it. See, His Word, if we could only get faith to see what His Word is. We are so earthbound and so conglomerated in our minds that we... Oh, I don't know. We've had so many indocumations, a shot from this one, a shot from that one, and--and it's just got us to a place he all twisted up. But if you could ever shake the whole thing loose, come back to know that He is God, and His Words can no more fail than He can fail... And if that Word fails, then God fails; and if God fails, or... He isn't God. See? So... And remember, He can't say one thing here and something else over here; He's got to stay with His first decision in order to be God. So we just...

And He's only asked us one thing: to believe that what He said is the Truth, and He'll bring it to pass. Oh, how beautiful. You expected a spontaneous thing to happen; sometimes it just takes a little bit of faith. It won't make a miracle, but if you'll hold on to it, it'll bring you out; just stay right with it. Like He said, "The seed of a mustard, the smallest among all seeds..." But did you ever notice, mustard won't mix with nothing. You can't cross mustard up with anything; it won't cross. And if you got faith, just a little bit of faith that won't cross up with any unbelief or any churchanity or dogmas, just stay right with God, just stay right with it, it'll bring you right on through the fog, take you right out. Yeah. Just stay with that faith.

Now, the beginning, when God... The Bible said in Revelations that the antichrist, in the last days... Now, look at these churches all getting together. The antichrist in the last days would deceive all that was on the earth who's names were not written in the Lamb's Book of Life from the foundation of the world. When was your name put on the Book of Life? The... Before we ever had a world you were chosen to receive the Holy Ghost in this age.

I've joined with Eddie Perronet.

I've anchored my soul in the haven of rest,
To sail the wild diving seas no more;
The tempest may sweep o'er the wild, stormy deep,
But in Jesus we're safe evermore.

There's nothing can separate us. God cannot--don't go back on His Word. And if He's infinite, and gives you the Holy Spirit here, knowing that He's going to lose you down here, what kind of a business does He run? If you're not deceived in your experience, if you got the Holy Spirit... But watch what the Bible said, Ephesians 4:30, "Grieve not the Holy Spirit of God, whereby you are sealed until..." The next revival? Does that sound right? "You're sealed until the day of your redemption." How long? Until your redemption.

You take a boxcar; you load it on the track, and when it's perfectly loaded... Now, they can't close that car yet; the inspector has to come by. And he inspects and see if anything's loose that'll shake. The box may be... The boxcar may be fully loaded, but if it's got loose places in it, he has to pack it over again. And that's what's the matter, a lot of us don't get the Holy Ghost; when the Inspector comes by, He finds a lot of loose places (You see?), so He won't seal it yet.

Great theologian came to me the other day, or not the other day, it's been three or four years ago, and he said, "I want to ask you something." Said, "Abraham believed God and it was imputed unto him for righteousness."

I said, "That is true, right."

Said, "What more could the man do but believe?"

I said, "That's all he could do."

He said, "Then where do you go with this Holy Ghost stuff outside of that?" Now, you know he was a Baptist. And he said--he said, "Where do you go with this Holy Ghost?" Said, "If the man believes, the minute you believe, you have received the Holy Ghost."

I said, "No, no. Now, you--you make a contradiction in the Scriptures, and Scriptures don't contradict themselves. See? Paul asked them, 'Have you received the Holy Ghost since you believed?'"

And he said, "Well..."

I said, "It's true that Abraham the father of the faith gave--he had the promise of God and believed God, and it was imputed unto him for righteousness, but He gave him the seal of circumcision as a sign that He had received his faith."

Now, if He's never sealed you with the Holy Ghost yet, He's never received your faith in Him yet; you got some loose places. See? You might believe, yeah, but there's a lot of loose places. But when you get all the loose places packed right, then He seals you with the Holy Ghost until the day of your redemption. That's God's confirmation that He has received the faith that you professed in Him.

Abraham professed faith, and God said, "I'll give you a sign now that you--that--that I've received you." And He give him a sign of circumcision.

Now, when you receive Christ as personal Saviour, and believe on Him, and ask Him to clean your life up, and then when He comes back with the Holy Ghost and gives you the sign of the Holy Ghost, then you're sealed till your redemption.

This here boxcar, if it's loose... After it's all packed up together and they close that door and put a seal on it, and it's--it's sealed till its destination. The railroad company would penitentiary you for lifetime if you'd break that seal. They cannot be broke. It's sealed to its destination, not for everybody along track to pull it open, and look in it, and examine it, and look it over, and throw a few things out, and put some more things in. No, no.

This church will say, "Well, that's dogma. This is no good; that's no good." When God gives you the Holy Ghost, it's settled. You know where you stand; you know what happened; and you're sealed all the way till the day of your redemption, your destination of this earthly journey. Oh, my. That ought to make anybody just have faith and believe God, just rise up in the power in the Holy Spirit.

Now, these virgins that did not get the Holy Spirit, you remember, the only thing they lacked was oil in their lamps. Is that right? The Bible said the oil symbolizes the Holy Spirit; that's the reason we anoint the sick with oil and so forth, because it's a symbol of the Holy Spirit. Now, and then if--if the Holy Spirit did not come upon them, they did not have it... And when He come, they said... Now, to the virgins that did have the oil, said...

You see, they were back in the church age; there was some of them in there that was good people, but they wasn't in the star light, what I mean, with the wick dipped into the oil. See, and it was out. It was gone out; they'd separated themselves. Paul said in his day, "They separated themselves from us, seemingly not having the faith." See, and went away from them, "They went out from us because they wasn't of us." Now, it started back in that early Ephesian age and comes on down into this age today. Same thing, every one of those ages, what happened in them lapped over into these ages down here. We're going to get into that deeply in a little while.

Now, notice that this virgin though, she went into where there was weeping, wailing, and gnashing of teeth.

Let me say this, my precious loving friend; 'cause usually at the church here, when I come here, I just come here and have a healing service and pray for the sick, and out across the country somewhere. But this is the time I been telling you a long time, put your conscience in your pocket. Now, we want--we want to come and be honest and true with one another, because we're at the last day. Yes.

Now, there's where you precious Nazarenes and Pilgrim Holiness under sanctification failed. See? Now, did you know Judas Iscariot lived right up to that same place? Judas believed on the Lord Jesus as Saviour, accepted Him as Saviour. And he also was sanctified. He was sanctified in John 17:17, when Jesus said, "Father, sanctify them through the Truth; Thy Word is the Truth." And He was the Word. All right.

In Matthew 10, they were given power to heal the sick, raise the dead, cast out devils. And they went out into all parts of the--of the country and cast out devils, and come back rejoicing and shouting and praising God. And Jesus told them, "Do not rejoice because that the devils is subject unto you, but rejoice because your names are on the Book of Life." That right? And Judas was with them; Judas was with them; but that was a year and six months before Jesus was ever crucified.

Now, then when it come to Pentecost for Judas to receive the Holy Ghost and so forth, he showed his colors. He--he denied Jesus and become a traitor to Him. And that's just exactly where that spirit come: right up through Luther, Wesley, brought that church up to sanctification with the virgin life (pure, clean, holy, nice, finest people you ever met), but when it comes to, when they go to speaking in tongues and receiving the Holy Ghost, the Nazarene, Pilgrim Holiness, Free Methodist then said, "That's the devil." And right then is when you blasphemed the Holy Ghost and shut yourself off forever; "For whosoever speak a word against the Son of man shall be forgiven him, but whosoever speaks against the Holy Ghost shall never be forgiven." See, see?

Remember, all the disciples spoke in tongues. Jesus Christ died on the cross, speaking in tongues. See? So if you can't deal with them here, be friendly with them here, what about over there? Then if these are devils, so was them. So you see there where it showed his color? There comes that virgin, clean as the rest of them, pure life. I'll take the old fashion Nazarene, Pilgrim Holiness churches, who really believed in sanctification, you can't lay a finger on their lives, clean as they can be. It's a good thing that we'd all live like that. That's right, you have to.

Now, we know we got a lot over in Pentecostals as impersonators. That's true. But just as long as you see a bogus dollar, you know that was made off of a good one, a real one. That's right. And there's--there's a real Holy Ghost, a real One that speaks in tongues and shows signs and wonders, and it's been since Pentecost down. So we have to have the impersonators. We have to

have an evil woman that's no good to make a real woman shine out. We have to have a nighttime, black darkness, to show that sunlight is glorious. That's right. You have to be sick to enjoy good health. And it's a law of pro and con; and it's--a--and it's a--always been, and always will be, as long as time is...

Now, so, there's where the church moved itself up.

Now, didn't Jesus say that in the last day (Matthew 24) that the two spirits would be so close alike until it would deceive the very elected if it was possible? See? But he who was chosen from the foundation of the earth has Eternal Life. And Eternal Life, you cannot get rid of It. It's eternal as God is; you can no more cease to exist than God can cease to exist. That's right. Because you're a part of God; you're a son and daughter of God; your life has been changed and you are a part of God; you have Eternal Life. Oh, I love Him. Don't you?

Now, someone had give me a note here, just a little question. We won't take too much time now to answer it. And remember, each time you lay a little question up, I'll try my best to get to it if I can. But this was an important question.

One wanted to know if it was wrong for women to testify, or to sing, or give messages in tongue, interpretate the messages, or prophecy in the church.

No, it isn't wrong; it's a--as long as it comes in the place in order. See? The church is in order, and only when... The real, true way to do it is for those who speak with tongues and things or messages are given before the message from the pulpit, never during that time; 'cause the Holy Spirit's moving just from one place at a time, as Paul spoke of there.

But women are gifted with prophecy, and gifted with tongues and interpretations, and everything but being preachers. They're not to be preachers. They're forbidden to preach in the churches (That's right.), take the place, or be a teacher, or anything in the church. But as far as gifts, the woman has all those, can occupy one or any of those nine spiritual gifts according to I Corinthians 12, and is under no bondage that her message should not come forth in its place.

You see, each message waits for its time. If there be one who speaks with tongues, there be no interpreter, let him hold his peace until there be an interpreter. See? And these messages are given usually just before the meeting. Then the prophet, or the preacher, which is a New Testament prophet, a preacher, when he comes forth, God begins to move through him. See? Then when he's finished, then messages begin, another; then, just before... It's always in order, always. But a woman does have the right.

The next, I'd just like to take a little time on answering this; I'm going to read the headline:

THREE FAITHS TRANSLATED OF ONE BIBLE BEGINS.

Washington, October the 15th. Catholic, Protestant, and Jewish scholars working as a team have begun a new joint translation of the Scriptures that may prove to be the long-awaited canon Bible.

Some more things in here I'd like to study a little bit 'fore I make the announcement of it. In other words, you see just exactly what we're talking about, just exactly what the Scripture says that will take place in these days, that these things will join together and form up a image to the beast. Exactly. They've tried it, and working on it, and now they got the best opportunity they ever had of presenting it, 'cause it's just right in their hands. And that's the very reason that I'm bringing these prophetic messages, because I think it's timely.

And if there's anybody that could come back each night, we'll try to start early, let out early. And if-if I do not finish the subject, then I will announce the next morning. If we don't get through the setting of 19, the 9th verse to the 20th tonight, we'll start it in the morning at ten o'clock. We'll let you know at the close of the service, how we get along.

Then tomorrow night on the church of Ephesus, beginning, running through the seven nights: Ephesus, the Ephesian church age; and the Smyrna; and Pergamos; and Thyatira; and Sardis; and Philadelphia; and Laodicea, next Sunday.

And knowing these great jewels laying down the road, it's so hard to keep my hands off of them till the time. Just seeing them down there, and feeling the Spirit feeding amongst the people, it makes me just want to jump in real quick and--and say something about them; but just have to hold back and place them in their age and at their time. So if you miss coming at night, be sure to get the tape or some way that you can catch it, because I want it to go everywhere. And I have did this because that I feel led of the Holy Spirit to do so; that's the only reason that I'm doing it. And I--if I didn't think it would help the church...

And in this day, remember, the hour will soon arrive where we can't have these meetings, and you've got to do it now while we got time to do it. See, we don't know what time they'll stop this now.

And so there'll be a unionize amongst the churches, and they'll unite themselves together, form up the head of the confederation of churches, which they've already got a big U.N. building and every denomination is in it. And you'll either have to belong to some of those denominations or be ousted. And that's the time where we have to show our colors and be sure that we know, not a guess work, but know **THUS SAITH THE LORD** where you're standing. The little church has always been in the minority; it's a little bitty group that--a little thread, like a--a red string that wipes through the Bible, but it's the church always. And we want to remember it.

Now, just a little comment before we read again. This morning we taken the Supreme Deity of the Revelation of Jesus Christ, Who God revealed Him to us this morning as the supreme Deity: the great I AM (not I was or will be), I AM, always. And we notice in this 1st chapter of Revelation, of the Revelation... What is the revelation of? Jesus Christ. What's the first thing He reveals Himself here as? The God of heaven, not a triune god, but a one God: one God; and He reveals Himself that way in the first of the Revelations, and speaks it four times in the 1st chapter so that there will not be a mistake. The first thing you've got to know that He is not a prophet; He is not a junior god; He is not a secondary god; He is God. He is God. And so therefore, the revelation came forth, and we still continue with It tonight on down as we get His sevenfold Personage of His Being.

And, oh, may God help us as we teach these Words. I--I--I've studied it as from the historical standpoint, but wait till I get in the pulpit here for the inspiration. Because I feel that we are setting together in heavenly places in Christ Jesus, and that your Spirit, your part, the lick of Fire (the Holy Spirit) that's on you comes to another, and another to another; It kindles the great Body of God and sets It aflame, and there's where revelations...

Now, the thing that we're talking of, this question was asked me, "Should women... and so forth?" That's exactly what started the church in its chaos at the beginning, they taken all the solemnity from the audience and placed it in the pulpit. But God is the God of the audience. He works in every human being; He lives in every heart that He can get into. He finds those gifted people and works through them.

Now, if the devil can't catch them on one thing, then he comes over and just makes a big conglomeration of nothing and runs the people away. Like Paul said, "When you come together, if you all speak with tongues, and the unlearned comes in, won't he say you're crazy, foolish?" Somebody speaking in tongues, and this and this one just out of order, and everything, that won't work. But he said, "Then if one prophesies and reveals the secret of the heart, then they'll say truly God's with you." See? But if one speaks with tongues by a revelation and gives the interpretation of it, something to edify the church, then the whole church is edified by it. Something that'll speak and God speaking in languages that we know nothing about and will give it to one and interpreted

by another one, and say a certain thing that happens just exactly the way it's said; then you've got the Spirit of the Lord among you. And, oh, let's strive for that, friends; let's--let's keep that fire burning.

Now, just before we open up the--this great canon of Scripture, I wonder if it'd be too much if we could just stand up and change our posture just for a few minutes as we pray.

The Almighty God that brought again the Lord Jesus from the dead and has presented Him to us after nineteen hundred years as the infallible God of heaven, we thank Thee for this and for His Presence with us day by day in our daily walk. And we are so happy to know that in this hour of confusion when the world don't know what to do, they're digging holes in the ground, and they're fortifying themselves in concrete, but, O God, they cannot hide from the wrath of God. There's only one--one remedy, Lord, and we're so glad that we accepted It: "When I see the Blood, I'll pass over you." Oh, how glad we are for that all-sufficient protection tonight of the Blood of the Lamb of God, the High Priest, standing in glory tonight, making intercessions upon our profession. We are so happy to have Him with us tonight, the great Speaker, the great Holy Spirit, the great unction Giver, the great Life Giver.

And now, Lord God, as I have called these people together here under this roof tonight, and we've assembled here as the church or a portion of it, we assemble not in the name of this tabernacle, in the name of any individual, but in the Name of Jesus Christ. Let the Spirit that dominated His body and His mind, and controlled Him, come into us tonight and interpret the Word, and preach the Word, and give It to our hungry hearts as we wait on Him. For we ask it in His Name and for His glory. Amen. (Be seated.)

Now, to you that's got your Bibles, turn to chapter 1 of Revelations and start from the 9th verse. Your pencils and papers, and I'll try to give you little dates and so forth as I go along.

Now, this is... Actually this morning was more of the sermon type, placing the foundation upon the Deity of the revelation, God being revealed in Christ. How many believes it? God was revealed in Christ, Jehovah revealed in Christ. Now, where's God to be revealed? In His church with His people, in us. The same Spirit, the same works, the same manifestation, the same love, the same forgiveness, the same long-suffering, gentleness, patience, peace, mercy, all that was in Christ is in the church.

Remember, keep this in mind: all that God was He poured into Christ (He was the Fullness of the Godhead bodily), and all that Christ was He poured into the church: God above us, God with us, God in us, the triunity of God, God manifested in three different manners: Father, Son, Holy Spirit.

The revelation showed that He is not three gods, neither is He chopped up in three pieces. But He's one God that was God in the days of the Fatherhood; He was God in the days of the Sonship; He's God in the days of the dispensation of the Holy Spirit, the same God, not three different ones, not three persons, not three personalities. He's one Person, one Personality. You cannot be a personality without being a person. Some people said, "He's not three persons, but He's three personalities." You cannot divide that; 'cause if He's a personality, He's a person; has to be a person to make a personality. So He is one Person, one Personality: the same yesterday, today, and forever; Alpha, Omega; He that was, which is, and shall come. Oh, He's just all. I love that.

Watch His nature, His Life, His works. It should be manifested right here in this tabernacle, just like it was in His day (not saying this prejudice, God knows that), not only here, but across the world. I'm glad that it is. Then we know where we are standing, because we have that same Spirit in us, moving with us and showing that He's here. It's not us; it's Him; we can't do those things; it's God. Besides that, in the scientific world He permitted His picture to be taken. With us, in us, around us, over us, through us, working in and out of us, oh, how wonderful.

They used to sing a little song.

I AM that spoke to Moses in a burning bush of fire,
I AM the God of Abraham, the Bright and Morning Star.
I AM the Rose of Sharon; oh, whence did you say that I came?
Do you know My Father, or can you tell His Name?
Oh, who do you say that I am,
Or from whence did you say that I came?
Do you know My Father, or can you tell His Name?
I'm Alpha, Omega, the beginning from the end,
I AM the whole creation, and Jesus is the Name. Amen.

Oh, how marvelous, the revelation. Now, remember, you cannot get it through theologians; it doesn't come that way. It'll only come as a revelation. Water baptizing using the Name of Jesus Christ, can only be given as revelation. Jesus and God being the same Person can only come as revelation. The whole Bible is built on revelation. The whole church is built upon revelation. Matthew 17 says--I said, "Upon this rock (the spiritual revelation) I'll build My church, and the gates of hell can't prevail against it." We challenge anyone to show us anywhere, history or Scripture, where there was any persons ever baptized in the name of Father, Son, Holy Ghost outside of the Catholic church until Martin Luther's day. Then the Protestant church, it was...

And every evil... Listen, as we go into the church ages. Every evil that was in that first church, lapped over into the next one, just kept going on down until finally it ends up in complete apostasy in the last day. Every evil just keeps lapping over in each church, every little ism that started out. Like in Genesis, the vine started growing; it weaved its way through the church and comes out in the last days. No wonder the Bible said, "Blessed are they that escape in that day," (Yes, sir.), that escape all these things.

Now, ask God to... While we're talking on Revelations, ask Him to give you a revelation of this. For it can only be known by revelation, and you can only be saved by revelation. You have a knowledge of it intellectually, but you can't be saved until it's revealed to you. "No man can call Jesus the Christ, only by the Holy Ghost." That's what the Bible says. No man can say Jesus is the Christ until he has received the Holy Ghost. He might say, "The pastor said so; the Bible said so." Them are true. "The church says so." That is true. But you don't know yourself until the Holy Ghost has revealed it to you, and He's become in you. "No man can call Jesus the Christ, only by the Holy Ghost." Not by knowledge, not by intellectual.

How they going to make a Bible that, try to squeeze it, make it fit Jews, Catholics, and Protestants, when they as different as day is from night. Thought the Jews knowed better than that; but I guess maybe it's just the hour for it to come, where it all has to go in this great apostasy. So in all things it's... Remember, we cannot stop it, but the only thing we can do is throw the Light out there, maybe give ourself as a martyr and walk away, so that's the only way we can do it. But many will have to do that. And so that's the way the Bible is set up and the things that we get into. If I don't watch, I'll get into it.

Now, first thing on the Book of Revelations, it starts out that it is the revelation of Jesus Christ, Who He is. Now, Jesus Christ is God Almighty. We know that. How many believes it? Say "Amen." [Congregation says, "Amen."--Ed.] He's God Almighty, and He has one Name. That Name is the only Name given under heaven whereby you must be saved: Jesus Christ. Why they afraid of It at the pool, is what I can't wonder. See? It's because that that spirit creeped in way back there in the Smyrna age, and weaved itself right on down through into that great dark age, and made it a

doctrine, and come right out with it in this last days. Now, just watch the history and the Bible as we go through this week, how it does--how it brings them things out.

Now, the next thing. It was given by Christ to John, through an angel, to be given to His (What?) churches, to reveal it to His churches. And the seven stars in His hand was the seven messengers of the seven churches. And every man that'll ever have the message, will have it, the same true message that started at the beginning.

And oh, when we get down in them deep places there to see how God moved these things in, it's marvelous; it'll just make you shout. I--I'd read and then walk around a little while and cry, and walk back and set down again, and then walk around awhile. I just so happy knowing that... How did God ever be so merciful to us to let us see that thing in the hour that we're living in? Why, it's like Jesus said, "A man sold all he had to buy a certain diamond." You sell out to the world, the things of the world, and everything that pertains to anything else, to have this. That's right, put your whole anchor right on that. It's the anchor of the soul to see His revelation of His Word.

Now, whoever reads it is blessed. Is that right? And we said this morning, if you can't read, ever who hears it read is blessed. Now, It starts off with a blessing to those that will even set and listen at it being read, and's a curse upon anyone who will try to add anything to It or take anything away from It. Then if the Bible plainly reveals that Jesus was the Almighty God, then woe unto him that will take it away from there. Yeah. It's a revelation. Whosoever shall add anything... It's the complete canon of revelation; it's God's last Book, His last Word, His last... And any revelation that comes contrary to that, is of a false prophecy; it isn't God, 'cause This is Truth.

And, remember, this is the only Book in the Bible that Christ endorsed Himself. Think of that. The only Book, is the revelation of Himself, the only Book that He set His seal upon, and put His blessings and His curses: blessings to those who will receive it, the cursing for those who will not receive it.

Now. Now, we get to the Isle of Patmos now to get started, the 9th verse. First place we want to say it's... The title of this is "The Patmos Vision." It took place in A.D., between A.D. 95 and 96. The place was at the Isle of Patmos. Its location is thirty miles off of the coast of Asia Minor, west, opposite of the Ephesian church, in the Aegean Sea bordered by the Mediterranean. That's the position where it's at.

Think. Now, a little island sets thirty miles off the coast of Asia Minor, in the Aegean Sea. Just opposite of the church of Philadel--or the church of Ephesus, where the first message was given, where John was pastor at that time. In other words, looked right back to the east and he was looking right straight at his church, from where he was at. And the first message was to his church, that represented a church age.

All right, the vision was given to Saint John the Divine, who was the pastor of the church at Ephesus at that time.

What condition then was this hour? Where was it and what condition? All right. It's knowed in history as a rocky island full of serpents, scorpions, lizards, and so forth. It's thirty miles around it and full of rocks. And it was used in the days of John, as a Alcatraz, a place where the Roman emperor's empire exiled criminals, real bad criminals, that they couldn't keep them in jail and so forth, they put them out there on that island to die: let them stay there until they were dead.

Question: The reason why John was there. A godly man, a righteous man, a man of good reputation, good character, never in trouble, why was this man there? The Bible said, "For the Word of God and the testimony of Jesus Christ."

Now, we got the setting: The Isle of Patmos in the Aegean Sea, thirty miles off the coast, approximately thirty miles around it, rocky, full of lizards and scorpions and so forth, and used for a

prison house like Alcatraz is. They get a prisoner they can't keep in prison here, they... So such a horrible criminal, they put him out on Alcatraz.

And now they took this sainted John the Divine, the last of the disciples, and the only one who died a natural death... John, before going to the island was accused of being a witch, and was boiled in a vat of grease for twenty-four hours without scorching him. You can't boil the Holy Ghost out of a person...?... It's fire itself. Boiled him for twenty-four hours in a vat of grease, without any harm. And said, the reason the--the Romans give, that he was a witch and bewitched the grease. What the carnal mind can think of.

Now, you see, when they call us mind readers, and fortunetellers, and Beelzebub, do you see where that old spirit come from? But you see where the real Spirit come from? It's the church age. See? Twenty-four hours, boiled him in hot, bubbling grease and never even touched him. Oh, how God garrisoned him in Him with His Holy Spirit. His work wasn't finished.

They put him on the isle for two years. And while God had him out there alone to himself, he wrote the Book of Revelations as the Angel of the Lord revealed it to him. And then as soon as that was over, he come back to homeland, and pastored the church in Ephesus, and died, and was buried in Ephesus: John the Divine.

Oh, what a setting now. All right, the church then under John, or under great persecution, John writes the 9th verse:

I John, who also am your brother, in tribula... and companion in tribulation, and in the kingdom and in the patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

In other words, he took the Word of God and was proving It, that was the Word of God, and Christ came back through him and testified that he was right. There you are. God's Word being made manifest in him, proving that He was God's servant. Then they couldn't deny that, so they had to tell him that he was a witch; he bewitched the grease, and it wouldn't hurt him, and he bewitched the people and they wasn't healed; and he was a fortuneteller that couldn't--some kind of a bad person, a ill spirit, a foul spirit. And that's the reason they put him out there, thought he was dangerous to be amongst the society. But he was only carrying out the will of God, and God had a purpose under all that condition.

He could not use him, and all the persecutions and things, 'cause the saints was coming, "Oh, Brother John, what will we do about this? And what will we do?"

John was a prophet; we know that. And so they were asking these questions, so God just had the Roman Empire to pick him up and set him out there on the isle. And He said, "Now, come on, John, I want to show you something that's going to happen." The last of the apostles, there wasn't no more to write it but John. So they set him out on the Isle of Patmos from A.D. 95 until A.D. 96. And he wrote it, and he said:

I am your brother, and companion in tribulation,...

Now, he didn't speak of the great tribulation. That was not the great tribulation, and does not come to the church. The great tribulation comes to the Jew, not to the church. So it wasn't the tribulation, the great tribulation.

Now, the 10th verse:

I was in the Spirit on the Lord's day, and heard behind me the... voice,... of a trumpet,
I was in the Spirit on the Lord's day,...

Now, you can't do any good until first you get in the Spirit; God can't use you. You're--you're--you're--you're... All your efforts are--are in vain until first you do it in the Spirit. "If I will sing, I will sing in the Spirit. If I'll pray," said Paul, "I'll pray in the Spirit." And then if there is anything that comes through you that's any good, it has to be revealed to me by the Spirit and confirmed by the Word, made manifest by the results it bears.

Now, like, other words, if I say, Jesus Christ promised in His Word that if I would repent, be baptized in the Name of Jesus Christ, I shall receive the gift of the Holy Ghost. The first thing for me to do is to repent. It's revealed to me that that's true. Then be baptized in the Name of Jesus Christ; then the results is I receive the Holy Ghost.

If I am sick, and He promised me if I would believe and have the elders of the church anoint me in oil and pray over me, the prayer of faith shall save the sick. "Lord, I believe. I follow Your instructions, Brother Neville who prays over me, anoints me with oil..." That settles it, just go on; it's all--it's all over.

Oh, you say, you don't feel any different though. Jesus wasn't born... When God slayed Him before the foundation of the world, when He was the--He was the Lamb of God, slain before the foundation of the world. But in God's own mind, He was already done. I wasn't here then neither; neither was you. But in God's book, if our names was ever on there, it was put on before the foundation of the world.

When God says anything, It has to take place. So when you meet God's qualifications, just remember, God will manifest Himself and take care of the rest of it; you just go ahead as a finished work. Oh, isn't that wonderful? Oh, my, think. Just tell God. God said, "You do this, and I'll do this." Well, if I go do this, He's got to do that.

Now, the devil say, "See, He delays." That don't make any difference. Daniel prayed one time, and it was twenty-one days before the Angel ever got to him; but he wasn't discouraged; he knowed He'd come anyhow, so he just waited till He got there. That's right. Oh, that's when you're getting faith.

Now, we have to get off of that; we'd have a healing service right quick, wouldn't we? That's right. Yeah, of faith... But we want a soul-healing service to heal the inside, because that is what's going to last. You get Eternal Life; Eternal Life does not vanish or grow old; it stays, remains the same.

Now, he got in the Spirit before anything took place. The first thing he did, he was in the isle called Patmos (all these things that he did), and he said, "I heard a voice," and all these other things. But before anything took place, he was in the Spirit. And if you notice that in your Bible, big capital Spirit: Holy Spirit. Amen. He got in the Spirit. Oh, I just think that's wonderful.

I was in the Spirit on the Lord's day,...

On what day? The Lord's day. Now, there's a big discussion. Let's just quieten that, just for a minute.

Now, as we said this morning, some said that the revelation of Saint Matthew 17, was Peter. The Catholic church said, "He built His church upon Peter; he was the first pope." How could he been a pope and been married? See? And said, "Peter went to Rome, was buried over there in the..." Then tell me one place, history or anywhere, that Peter ever went to Rome. See? Paul did, but not Peter. All right.

So we find out that all these isms and things, it just crept up. See? But and people today are... Everywhere you go, they... Some great church has got a certain nail that was in His hand. You know how many nails they got, authentic nails, today that was in? Nineteen. They got bones; they got--they got pieces of robes, and touch and handle. And we don't--we don't have those things; we don't need that. Christ is alive. He's in us, not some nail, or piece of cloth, or piece of bone, or something. He's the living God, living in us now, manifesting Himself. We only have one article of a memorial; that's the Lord's Supper, commemoration of His death. But as far as Christ Himself, He is with us and in us. And that's the thing that we want to wave (the glory of the Holy Spirit) to the world, wave It until the Light goes out. All right.

Now, the... So, you see, we took that other side of the road. You know I've always tried to be this, and our Lord has always revealed it to me; there's one extreme and another extreme; but right in the middle of the road lays the truth. Did you notice Isaiah, where He said that there shall be a highway: Isaiah 35? And you remember how our precious Nazarene brethren used to sing that song, you know, "The Highway of Holiness. Highway of Holiness." Now, if you'll read your Bible right, it doesn't say, "the highway of holiness." It said, "There shall be a highway and a way, and it shall be called," not the highway of holiness, but "the way of holiness." "And" is a conjunction that finishes your sentence. See? "It shall be a highway and a way, and it shall be called the way of holiness," not a highway of holiness.

See, a road's built, a way... A good road is built, the highest part's in the center, because it let's all the trash wash off to both sides. That's it. When a man really comes to Christ, he's got his eyes centered on Christ. If he's a little bit emotional, he'll be a fanatic. If he's a little bit cold, he'll get on this other side and be just a cucumber, over on that side (See?), his intellectual. But the main thing is right in the middle of the road, with enough Spirit in you to keep you warm and moving (Amen.), and knowing enough to keep yourself under obedience to the Spirit, and move just as the Spirit moves, not till or not after; just as the Spirit moves.

The Catholic church said, "The revelation was Peter."

The Protestant church said, "It was Christ."

But the Bible teaches it was the revelation that He gave (God gave him) of Christ. "Thou art Christ, the Son of the living God."

"Blessed art thou Simon, son of Jonas, flesh and blood has not revealed this to you, no man, seminary, or a monastery, anything taught it to you. But My Father which is in heaven has revealed this to you, and you're Peter. Upon this rock I'll build My church, and the gates of hell can't prevail against it."

Now, we come to another place here where you get two different ideas. Now, I may be wrong; if I am, God forgive me. But I'm going to disagree with the Seventh Day Adventists that say that it was the seventh day he was in, the Lord's day. The Seventh Day Adventist brethren, and many of them claim that it was the sabbath day that he called the Lord's day. The Christian church calls it, the Lord's day, "The Sunday, the first day." And we notice a lot of times that--that the Christian church yet today, the Protestant people refer to it as the Lord's day, Sunday. That is not Scriptural. Sunday was the first day of the week in the Bible, not the Lord's day. And neither was it the seventh day, sabbath. It would be impossible for it to be either one of those days, 'cause it taken John two years to write the Revelation. Which day was it? There'd be many of those seventh days and first days pass over.

The Bible, the Revelation was wrote from A.D. 95 to 96, two years. It was the Lord's day. The Lord's day is exactly what it said, and that's what it was. John was carried in the Spirit over into the Lord's day. This is the day of man, but the day of the Lord shall come. On down through the Scriptures we'll find that he was in the Lord's day, caught up in the Spirit, and taken over to the Lord's day. Amen. That's right. See, he was in the Lord's day. The Bible speaks of the Lord's day. We'll get to it in a little bit, the many Scriptures.

The first thing, the sabbath day, as we talk about it, the sabbath day is not keeping a certain day. We have no commandment to keep Saturday for a sabbath. We have no commandment to keep the first day for a sabbath in the New Testament. The Bible said in Hebrews the 4th chapter, "If Jesus would've given them rest, would He not afterwards spoke of another day." That's right. "But there remains a rest, or a sabbath-keeping, to the people of God. For we who believed too, have entered into His rest, we cease from our works like God did from His."

Watch. Oh. Praise the Lord. I just get to feeling so good; I get ahead of myself.

Notice, in the sabbath day... God made the earth in six days, and the seventh day He entered into a rest and never returned no more to build any more world. Then He gave it to the people as a memorial. Because you couldn't keep it now, 'cause when you're keeping the sabbath here, the other side of the world is Sunday then again. See? So it showed it for a people, a space and time for Israel. But then there remains a sabbath-keeping for the people of God.

For we which... believed to enter into His rest,... although the works... (I'm quoting the Hebrews the 4th chapter.)... although the works was finished from the foundation of the world.

For he spoke in a certain place... on this wise,... the seventh day...

And again, he limited a certain day, saying in David,... (you put it down, Hebrews 4)

Again, he limited a certain day, saying in David, To day, after so long a time; and it is heard, When you... or said, When you hear his voice, harden not your heart.

For if Jesus would have given them a rest (day),... would he not afterwards have spoke of another day.

But there remaineth... a rest (or a sabbath-keeping)...

The word "rest"... "Sabbath" is a strange word to us, which means "rest." It's a Hebrew word which means a "rest day," a sabbath day; don't work; rest

For if Jesus would've given them rest,... would he not... have spoken of another day.

But there remaineth... a rest (or a sabbath-keeping) to the people of God.

For we which have entered into his rest,... we cease from our... works, like God did from his.

We never turn back to it on the next day of the week and start it again; we've entered into a rest.

Jesus speaking on the beatitudes, He said, "You've heard them say of the old time, 'Thou shalt not kill.' I say unto you; whosoever is angry with his brother without a cause, killed already. You've heard it say, them of old times, 'Thou shalt not commit adultery.' (That's the commandment.) But I say to you, whosoever looks upon a woman to lust after her has committed adultery already with her in his heart." Is that right?

So all these things were memorials, just signs, wonders, waiting for the real time to come. Now, when Jesus finished that, Matthew 11 (the beatitudes), He said,

Come unto Me, all ye that are laboring... (tired)... and are heavy laden, and I will give you rest unto your soul.

Take my yoke upon me, and learn of me; for I'm meek and lowly... (Is that right?)

Come unto me, all ye that labour and... heavy laden, and I'll give you rest to your soul.

"If you've labored one day, ten days, five years, thirty-five years, fifty years, ninety years, and you're tired and weary, come unto Me, I'll give you rest. I'll take all that load of sin off of you, and enter into you, and give you perfect rest and satisfaction."

Now, what is that rest? Let--let's just settle this just a little bit, see what it is. Some of them said, "Why, you go join church." No. "You put your name on the book." No. "Well, a certain kind of water baptism." No. Let's just settle it and see what it is. Would you like to do that right here while we're waiting? We'll see where John went, over into what kind of a day did he go to?

When Jesus died upon earth, and His work was finished, He entered somewhere.

Now, let's go back to Isaiah the 28th chapter and the 8th verse, I believe it is now, Isaiah 28:8. And let's read: Isaiah 28, the prophet speaking seven hundred and twelve years before it happened. Now, how many would like to know what the true sabbath is, the true rest is? Here it is. Now, here's where the prophet spoke it, and I'll show you where it come to pass. Watch, Isaiah 28:8.

For all... (The prophet prophesying of these days)... For all tables are full of vomit and filthiness,... (people taking communion, that smokes, and drinks, and lies, and steals)... so that there is no clean place.

Who shall he teach knowledge?... (Who could you teach knowledge today?)

How many heard Billy Graham today? It was a wonderful sermon he preached on, how that a people could believe a lie and just keep on in that lie and--and even justify themselves and think that they were doing what was right. The American public taking, he said, and--and saying, "A wise man's filter, and the smoking man's cigarette," taking a one of the devil's lies, and instead of making him a fool, whatever he is, to smoke such a thing and try to make him a wise man. He's a fool to even smoke it, when the--when it's full of death and cancer and everything else, and still he puts it down his lungs. He's a fool, not a--not a wise man's filter; there is no such a thing. A wise man don't use the stuff.

"There's no life unless it's in Oertel's 92," or something like that. There's no Life outside of Christ; that's the real true Life. What makes men and women drink that stuff? Because they're trying to satisfy that thirst in there that God put in there to thirst after Him, and they're trying to satisfy it with the things of the world. And that's the reason we have those things. That's the reason people act like that, because they're trying to quench that thirst that's in them for God, and the devil's giving them death instead of Life.

... all tables are full of vomit...

The clergymen, everything else speak of it, "It's all right to have a little clean fun." There's no such a thing.

Who shall he teach knowledge? and to whom shall he make... understand doctrine? them that are weaned from the milk, and drawn from the breasts. (Now, we're no more babies.)

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:

For with stammering lips and other tongues will he speak to this people.

To whom he said, This is the... (What? Sabbath-keeping.)... the rest wherein ye may cause the weary... ("Come unto Me all ye that weary and heavy laden.")... may cause the weary to rest; and this is the refreshing: yet they would not hear.

When did that happen? Seven hundred and twelve years later when on the day of Pentecost stammering lips set upon the people, and they were all filled with the Holy Ghost, and begin to speak with other tongues, and the Holy Ghost took their lives over, and ceased from their worldly things. Then they entered into a rest with Christ. Paul said in Hebrews the 4th chapter, we which have entered into His rest has ceased from all worldly doings as God did on the day of His creation; He entered into His rest, and we enter in with Him as our worldly works is through. There's your real true Sabbath.

So Paul was picked up and got into that Spirit of Sabbath, and was transmitted by the Holy Ghost all the way over into the day of the Lord.

Why we got wars? Why we got troubles? Why is nation against nation? Jesus come, the Prince of Life, and they killed Him.

Here a few weeks, or even right now, there's reindeers, and Santa Clauses, and--and jingle bells, and all kinds of things hanging up, which is pagan ceremony. It's an article of the Catholic church. People paying great prices and swapping presents and things like that, pagan. Christmas is a day of worship.

And by the way, Christ wasn't born on the twenty-fifth day of December either. He couldn't have been. If you'd ever been in Judaea, the hills are full of snow, worse than it is here: He born in April when all nature comes forth.

Now, but it's a tradition. And why--why do we do those things? Because we follow the traditions of men instead of the commandments of God. Then something like that wouldn't matter, but they just make a commercial day out of it. It's a disgrace, a shame for them to do such things as that. A

pagan ceremony: when did Santa Claus have anything to do with Jesus? When did the Easter rabbit or a chicken, or colored up with some kind of ink or something, or some kind of little white rabbit have anything to do with the resurrection of Jesus Christ? Don't you see how the commercial world...

That's the reason they sell these old rock-and-roll books, and dirty pictures, and vulgar and things like that, is because the nature of the people crave for such nonsense. It's because there's something wrong in the heart; they've never entered into that rest with God and ceased from these things. When they come into that and receive the Holy Ghost, then they're finished with the world and the things of the world.

God transmitted him. Oh, I don't believe he was took like Paul, now, up into the third heavens and seen things. All right, the precious Holy Spirit did a few weeks ago here, let me see... In other words, I was afraid of death, and the Holy Spirit taken me over and showed me what it was. You've heard the testimony. Then when I come back, "Then, death, where is your stinger?" Transmitted to see what was just beyond the curtain... He let me come back to tell you that beyond there we're not spooks and spirits; we're men and women, young, never die, never get sick, just beyond the veil. Death can do no more to you than pull you right into that place.

Now, John was transmitted from the Isle of Patmos, in the Spirit, over into the Lord's day. This is the day of man, men are fighting, but the day of the Lord will come when these kingdoms will become the kingdoms of our Lord and of His Christ, then there'll be the great millennium. The Lord's day, the day of His coming, His judgment, that'll be the Lord's day.

This is the day of man; that's the reason they slam you around and do what they want to with you, but there'll be a time... Call you... They call you now holy-roller and fanatic, but there'll be a time come (See?), that they won't do that. They'll scream and wail and fall at your feet. The Bible said, Malachi 4, you'll even walk out on the ashes after they're burnt up: leave them neither root nor branch. That's exactly what the Bible says; "The righteous shall walk upon the ashes of the wicked." That's exactly. They'll not be left root or branch, nothing to come back to. And they'll be done.

Now, this is a man's day, man's doings, man's works, man's church, man's ideas, but the day of the Lord is coming.

Now, he was in the Spirit on the Lord's day. All right, and the first thing he heard when he was in the Spirit on the Lord's day... Now, we got the 10th verse.

... in the Spirit on the Lord's day, and he heard... a voice, as... a trumpet,

Let's not pass one parable now. If we have to take it tomorrow, we can take it. See? Somebody just watch the clock, that it don't get late on me.

All right, now, "was in the Spirit on the Lord's day..." Now, remember, the first thing you have to do is what? Get in the Spirit. How's these revelations going to ever come to you? Get in the Spirit. How you ever going to get the Holy Ghost? Get in the Spirit. Get in the Spirit.

When you was a sinner and you went to a dance, you got in that spirit. Oh, my, you started clapping your hands, and patting your feet, and shindigging, and throwing your hat on the floor, and going around and around, acting silly. You was in the spirit of it. Could you imagine a fellow, was a dance fiend, going to a dance, say, "Well, and you all having a pretty good time, I suppose." "Oh," they'd say, "you wallflower, get out of here." See?

Go to the ball game, somebody knock a home run, or something another, set and look, and say, "Well, guess that's pretty good." No, you wouldn't be a baseball fiend; you wouldn't be a real... You wouldn't be in the spirit of baseball. When somebody knocks a home run, you raise up and holler, "Whew. My. Win." Knock somebody's hat off his head like that, nobody says a word about it.

Then in the church when you get in the Spirit, raise up and holler, "Glory. Hallelujah. Praise the Lord."

Somebody turn around and say, "Holy-roller." (Oh, Brother Wood...)

I'm going to ask you a question. If we're holy-rollers because we do that, then them's unholy-rollers out there. I'd rather be a holy-roller (Wouldn't you?) than an unholy one. My. Certainly. The unholy-rollers...

Now, he was in the Spirit. He got in the Spirit, then things begin to take place. And then when he got in there, he heard a trumpet. Now, a trumpet always announces the approaching of something. Like when you come... A--a king is approaching, they'll sound a trumpet. When Jesus approaches, He'll sound a trumpet. Is that right? When Joseph went forth, they sounded a trumpet. And now, something's coming forward; John got in the Spirit and he heard a trumpet. He heard a trumpet, and he turned to look what was behind him when he heard the trumpet, after he got into the Spirit.

Maybe he was dancing, jumping, running all around on the island. He was having a good time; he was in the Spirit. So and he... That may sound sacrilegious, but I don't mean it that way. See? He could. That's... He might've been doing that. I believe he was having a good time in the Spirit, just praising God; because that's exactly what happened when the Spirit fell on them at the first place. When the Holy Ghost fell on them, they staggered like drunk men and women, and acted like they were drunk, and jabbering, and call--carrying on like that till the people said, "These people are full of new wine." That's the way they acted the first time. So the Spirit come on again, he probably acted the same way. See? There's nothing new about this--this thing; this is an old-time religion. Yes.

"In the Spirit on the Lord's day..." Now, we hear it. Now, what? And what was he done? He was transferred from the isle now, in the Spirit, over into the Lord's day. And as soon as he got over into the Lord's day, he heard a trumpet. What is it? It's Somebody approaching. A great One's approaching. Trumpet sounds, Somebody's coming. He looked. Hallelujah.

... trumpet,

Saying, I am Alpha and Omega, the first and the last:... (Hm. Not announcement of the second party, or the third party, but the only party. "I'm both Alpha and Omega; before I show you anything, I want to let you know Who I am." Amen.)

The greatest of all the revelations is the Deity, the Supreme Deity of our Lord Jesus Christ. You can't get to first base until you believe that, walk out... That's what Peter said, "Repent, and then see the Deity. Be baptized in the Name of Jesus Christ for the remission of your sins, and then you're ready to go in the Spirit." The first thing you have to know is the Deity of Christ. "I am Alpha and Omega. I'm from A to Z; there's no more but Me. I was at the beginning; I'll be at the end. I'm He that was, which is, and shall come, the Almighty." Think of it. That's what the trumpet said.

Be careful John. You've entered into the Spirit. Something's going to be revealed to you. What is it? A trumpet sound, the first thing, "I'm Alpha and Omega." The first of all revelations. (Oh, sinner, bow, repent now before the time's too late.) "I'm Alpha and Omega." That's the first thing that He let him know Who He was. (Who's this approaching? Is this King Jesus? King God? King Holy Ghost?) He said, "I'm all of It. I'm from A to Z. I'm the Beginning and the Ending. I'm the immortal, eternal One."

Just a little later we watch Him in His sevenfold Personage, watch what He is then. See? "I am the Beginning and the End. I am Alpha and Omega, the First and the Last. I was before there was a first; and after there's no more last, I'll still be there," in other words, "The First and the Last."

... and, What thou seest, write in a book, and send... to the seven churches which are in Asia; unto Ephesus,... Smyrna,... Pergamos,... Thyatira,... Sardis,... Philadelphia, and to Laodicea.

All right, the first of all revelations is the Supreme Deity of Jesus Christ. You must know Who He is when you hear the voice (All right.), the same voice that sounded on Mount Sinai, the same voice that sounded on Mount Transfiguration, the same One, One like the Son of man.

Now, watch in this next verse. All right.

And I turned... (the 12th chapter now)

We're going to leave these churches alone just for a minute, because this whole week coming on these churches. See, so we're just going to pass over that.

But He said, "These... I'm going to direct you to send this message that I show you." Who is? "I'm the First and the Last. I'm the Supreme One. I'm the Almighty One. And I've come to tell you that I'm giving you a message to seven churches. I want you to write it, get it ready." See? "And the seven churches that are in Asia..." Now, they were churches there then with the nature in them that represented these church ages to come.

Now.

And I turned to see the voice that spake unto me. And being turned, I saw seven golden candlesticks;

"Seven golden candlesticks." Now, it's the... The King James version, which you probably have, either a Scofield or--or maybe a Thompson Chain, or some of them, it isn't correct there. It does not say candlesticks; it says lampholders; lampstands, I believe, is the right, correct word said in the original translation. See, in other words, these seven golden candlesticks were seven churches. He says a little later on, in the--in the 20th verse here, "The seven candlesticks that you saw are seven churches." So, you see, if it was a candle, it would soon be consumed and burn out just in a little bit. But it isn't candles; it is a--a lampstand. It gives it as a lampstand. "Being turned I saw One like the Son of man standing in the midst of--the middle of seven lampstands."

Now, now, look. The candle would soon burn up; it would go out; there would be no more to it; in a few hours it would be burnt down. But a lampstand, a lampstand's like this...

Here, let's--let's get a Scripture here; let's get Zechariah 4:1, then we can maybe get from Zechariah there what we want. Zechariah 4:1, and I believe then maybe in this we'll be able to--to pull together that what we're wanting. I can't find Zechariah in Zephaniah, can I? All right. All right. My old Bible's about wore out. Zechariah 4:1, listen close now; you get a beautiful picture here.

And the Angel...

The prophet, now, just five hundred and nineteen years before Christ...

And the Angel that talked with me came again, and wakened me, as a man that is wakened out of a sleep,... (Now, the prophet's in a vision.)

And he said unto me, What seest thou? And I said, I have looked, and behold a candlestick... (Now, that's the same word that's translated lampstand.)... all of gold, with a bowl up on top of it,... (That was a lamp.)... and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: (See, the same church ages coming up... See?)

And two olive trees by it,... (Now, what kind of a--a--a... What did they burn in those lamps in the Bible times? Does anyone know? Oil. What kind of oil? Olive oil.)... two olive trees... (What is it? The New and Old Testament; two standing by it)... one on the right side of the bowl, and the other upon the left side thereof...

And I answered and spake to the Angel that talked with me, saying, What are these, my lord?

And the Angel that talked with me answered and said unto me, Knowest thou not what these--these be? And I said, No, my lord.

And he answered and spake unto me, saying, This is the word of the LORD to Zerubbabel, saying, Not by power, not by might, but by my spirit, saith the LORD of hosts... (He will restore Jerusalem.)

Now, what is a candlestick? It is a lampstand. And notice how beautiful here, when he turned, he saw this One like the Son of man here standing in the midst of the seven golden lampstands, which means seven church ages to come. And each pipe, or--or lampstand, hooked into the main big oil censer... And in this oil come forth up to a little odd-shaped lamp that set with a wick in it, and the wick hung down into the oil. And as long... They poured oil into the top of the stand, which

filled up the main big stem, and the big branch as it run out into the stems, like this. And the lamp with the wick hanging down, this--this pipe into the--kept burning day and night. You never had to light it; it never went out; they just kept pouring oil in the main pipe. And these lampstands would come out like this, had the lamps setting on top of them. The wick from the lamp run down into here, got it's life out of here. Oh, what different it is from a candle. How different. It's a lampstand, and it's pulling oil.

Now, these lampstands, the fire that was on these lampstands in the Old Testament... When they lit one lamp, they could not light the next lamp with the same fire they had in their hand. They lit one lamp, then picked it up and lit the other lamp; then set it down, and lit this lamp; and then took and lit this lamp with the same fire that they started at the beginning. Oh, I hope it don't go over your head, "Jesus Christ the same yesterday, today, and forever," the same Fire, Holy Ghost, lit every one of those churches right down through the ages.

Didn't Jesus say in Saint John 15, "I am the Vine; ye are the branches"? Now, He is the main Vine; we are the branches. Now, the vine does not bear fruit...

[Blank.spot.on.tape--Ed.]... that you can take a citrus tree, like an orange, and you can take a--a limb off of a--off of a, well, I'd say, a grapefruit tree, and split a little place in the orange tree and put that grapefruit in it; it'll grow. You go over here and take a lemon limb and put it in a orange tree; it'll grow. Or take a pomegranate, and take it, or any citrus fruit, tangerine, or tangelo, any of those citrus fruits, and put them into this tree, and it'll thrive off the life of that orange tree; but it will not bear oranges. It'll bear grapefruits; it'll bear tangelos; it'll bear lemons; but it's thriving off of the life of the real vine. But if that vine ever puts forth another vine--another branch, it'll be of the same life that's in it; it'll bear a orange. Because at the beginning in the root of it is a orange tree life, but others can live off of it as long as it's a nature of citrus fruit. But it can't bear the fruit of the original, because it's not of the original.

That's the way the church is. They have split the Vine and grafted in Presbyterian, Methodist, Baptist, and so forth like that. It's bearing Baptist fruit, Presbyterian fruit, Methodist fruit, but if it ever--that tree ever brings forth another vine, it'll be the same kind of a vine it brought on the day of Pentecost: the original Vine. It'll speak in tongues and have power and the signs of the resurrected Christ in it. Why? 'Cause it's thriving of the natural resource that it's planted in. Actually, it's not planted in it; it's borned in it. Glory. Oh, my. Didn't think of that one right then. See, these others are grafted in; they graft them into the tree, so they bear their own kind of fruit. They can't take this. They don't believe in that, because they never knowed nothing about it. But if they're borned in that same life that come out of that tree, that's the only thing they can bear, is the life of the original stem.

These lamp stems all fit into one great big bowl, one great big holder, and nine different--or seven different lampholders come out of it. And when they did, each one of those lights was drawing from the main resource of its life. And its light was because it had its candle dipped down into this main barrel. Oh, what a beautiful picture of one of those seven stars that represented that, with his life on fire with the Holy Ghost here. And he... By faith he's burning with the Holy Ghost, and his life is a candle--or not a candle, but a wick that's dipped into the Holy Spirit (into Christ), and through that wick he's drawing the Life of God out to give Light to his church. Oh, what a picture of the true believer. What kind of a Light's he giving? The same kind of Light that was when the first candle was lit.

When the first church age started, it was Ephesus. Paul, the angel of that church, one of the stars... There's seven stars which means seven angels, seven messengers. This week I can take the Scripture and the history and prove to you each one of those are true in each angel, and every angel had the same Light. That's right. Then right between these ages, that great One to come.

Notice, now they're drawing from this main barrel of Oil, the Light. The life is dipped into Christ. You are dead, and your life is hid in Christ through--or hid in God through Christ, and sealed by the Holy Spirit. There's no way at all to ever get you away from there. How can you do it? Nobody can tamper with you. The end of your life is burning with the Holy Ghost, oh, a-burning, giving Light. Where's the other end of your life dipped? Into Christ. You are dead and hid in Christ. The Holy Ghost is blocking it off there that you can... The devil can't touch you. Amen. He can whiz and make a noise. Even death itself can't touch you: "O death, where is Thy sting? Where is Thy victory? Thanks be to God Who gives us the victory through our Lord Jesus Christ."

The end of this verse, let's read it.

... And being turned, I saw seven golden candlesticks;

And in the midst of the seven golden candlesticks one like... the Son of man,...

My. Did you notice? Stars, candlesticks, lamps, what does it mean? What does this mean? That the dispensation that we're living in is nighttime; candles and lights and stars mean night. And what does a star do? It reflects the light of the sun until the sun returns. Blessed be the Name of the Lord. And a true minister of God don't reflect some flashlight, some match stem, some shuck a-burning; he reflects the golden rays of Christ to the church, that "He's the same, and He's alive, and He shine on me." Amen. That's the Light he reflects. The star reflects the light of the sun (See?), so we're reflecting the Light of the Son of God, doing the same thing He did, giving Light. What kind of light? Gospel light to those...

Now, let's watch Him just a little further, as we take the rest of this 13th verse.

And in the midst... (That's the middle.)... of the golden candlesticks one like... the Son of man, clothed with a garment down to the foot, and girded about the paps with a golden girdle.

Now, here's more proof that this doctrine is right about being the Lord's day. Did you notice Him? He was not a priest during this time; neither was He a king; He was a Judge.

Notice, a priest, a high priest, when he went into the sanctuary or went in to minister, to service, he tied himself around the waist. Tying his girdle around the waist, meant that he was serving: never tied it over his shoulder. But here He comes out, walking out with the girdle tied around the top, with a sash over His shoulder, girded about the paps, the breast, with a golden girdle, girded up high. What is it? An attorney, a judge. The judge with his sash over his shoulder, girded up here, not down as a priest. See, that shows He wasn't in His priesthood now. John went all the way over into the Lord's day and saw Him coming as the Judge.

You believe He's a Judge? Let's read Saint John 5:22, right quick, we'll see whether He's a Judge or not. Saint John 5:22:

For the Father judges no man, but has committed all judgment unto the Son:

That right? He is the Judge, the Supreme Judge. And John shows that He wasn't in the day of His prophecy, as a prophet, neither was He plumb out into the days of His kingship, but He was in the day of the Lord as a Judge. Now, how many knows that the priest having his girdle, his string around his waistline meant he was in service? Anyone who reads the Testament, who knows the Old Testament, knows that. When a priest is girded around here, he's in service; he's a servant. But He was girded up here: a Judge.

Let's read a little farther.

... a golden girdle was about the paps.

That's right, up around here, He was the Judge.

Now, we're going to read the sevenfold glory of His Person. Oh, my. This makes me shout before I get to it. Notice. Oh, this is such a wonderful thing. Just listen.

And his head...

Now, watch. He's seven things here he mentions: His head, His hair, His eyes, His feet, His voice. Seven things He mentioned here, the sevenfold glory of Jesus Christ. Let me read It.

His head and his hair was white as wool, as white as snow;... his eyes were a flames of fire; ... his feet like.. fine brass, as if it'd been burnt in the furnace... and his voice... the sound of many waters.

And in--and he had in his right hand seven stars and out of his mouth goes a sharp two-edged sword: and his countenance was like the sun shining in its strength.

What a vision. What did he see here? The glorified Son of God and a symbol. Now, let's--let's just be ready now.

Oh, my, I thought that was nine; it's only eight. I haven't got started yet. All right. That is good. Now, sorry these brethren standing. I... Makes me nervous to see them stand (See?), 'cause I know their legs are hurting. If I just had anyway, brethren, or anything I could do, I'd sure do it. And I want you to get this so bad. And stand a little while, and God reward you richly, is my prayer.

Now, now, notice. The first thing now we notice His head and His hair was white like wool. His head and His hair was white like wool. Now, it does not mean that He was aged that did this. That wasn't the reason of it. He wasn't aged to do this. He was... It was because of His experience and qualification and His wisdom. Because He's eternal, and eternal cannot age. You understand?

Let's turn first, and we'll--we'll picture Him out here as this, and we'll find out what He is. Now, let's turn to Daniel 7:9, just for a minute; you see the same picture in Daniel where He comes as--over here at the Ancient of time. And most everybody, Bible scholar, knows exactly where we're heading for right now. Daniel 7 and the 9th verse; I'll begin at the 8th.

And I considered the horn, and, behold, there came up... another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn there were eyes like... a man, and a mouth speaking great things.

And I beheld until the thrones were cast down,...

Now, listen. Listen close now. Can you hear me in the back all right? Say "Amen," if you can. I asked my wife back there. I think this mike here's... This more of alive here, isn't it? I yell too hard, I guess, in this one.

All right, now Daniel 7:9:

And I beheld until the thrones were cast down, and the Ancient of days did sit, whose garments was white as snow, and the hair of his head was like... pure wool:... (Ancient of days)... his throne was like a fiery flame, and his wheels were burning fire.

And fiery--fiery streams issued and came forth from before him: and thousands... thousands ministered unto him, and ten... times ten thousands stood before him: and judgment was set and the books were open.

"White hair..." All... Anybody knows that's the old judges in ancient days, like English judges used to wear a snow white wig. How many remembers that? Old ancient judges wore a white wig because they was... And here He is, showing again that John's over in the Lord's day; he saw Him as the Judge (Amen.), not as Priest, not as King, not as Prophet, but as Judge. The Father, Saint John 5: 22, committed all judgment to Him. And He's Judge now, come to judge the nations. Oh, for that day when you see Him like that. His hair was as white as snow; Daniel saw Him coming to the Ancient of days. Watch Him blend these two together. All right.

... and the judgment was set, and the books were open.

And I beheld them because... And I beheld then because of the voice of the great--great words which the horn... (No, I've got the wrong place, haven't I?)

Daniel 7:9, yeah, here we are.

... and his wheels...

And a fiery stream issued forth and came... from... him: and tens of thousands came and ministered unto him,...

And I beheld them because of the voice of the great words which the horn spake: and I beheld even until the beast was slain, and his body was destroyed, and given to the--the burning flame. (Uh.)

As concerning the rest of the beasts, they all had their dominion taken away:... (That's all the Gentile powers and kingdoms will fall.)... yet their lives were prolonged for a season and time.

And I saw in the night vision, and, behold, one like the Son of man come in... clouds of heaven,... (How did we see Him come in this morning in the 3rd verse? Coming in the clouds of heaven, the Son of man.)... one like unto the Son of man coming in the clouds of heaven, and He came to the Ancient of days, and they brought him nigh before him.

And there was given him a dominion, and glory, and a kingdom, and all people, nations,... languages, should serve Him: this dominion, is an everlasting dominion, which shall not pass away, and his kingdom shall... his kingdom that which shall not be destroyed.

Come to the Ancient of days Whose hair was white as wool. And John turned and he saw One like the Son of man standing in the midst of the seven golden candlesticks, with a snow white hair: the Judge, not girded around the waist, but girded around the paps, up here, a judge. With the sash of the judge over His shoulder, He stood with a golden, pure, holy, refined girdle that held His righteousness, His cover. He was covered all the way to the feet. Watch the sevenfold manifestation of His Person and glory.

Now, I believe, the 14th verse:

His hair... His head and his hair was as white as like wool, as white as snow; and his eye were... a flames of fire;

Head, hair, "eyes were like flames of fire." Think of it. Those eyes who once was dimmed with human tears, now has become flames of fire. In anger He stands there as the angry Judge. Why did you reject Him? O sinner, think of this. Think of it, lukewarm church member. Think of it, Catholic, Baptist, Presbyterian, Pentecostal. Think of it, Catholic. Your virgin Mary had to go up to Pentecost and receive the Holy Ghost, and stagger and act like a drunk woman. The very mother of Christ had to get that before she'd be permitted to heaven. How are you women going to get there anything less than that? Think of it, men, each of you.

His hair, and His eyes once dimmed with human tears, yet I want you to notice something about those eyes. When He was on earth, yet they were dimmed with tears like a man, for He cried at the grave of Lazarus. Right. Full of sympathy, His humanity, He was clothed, He was God clothed in humanity in order to take away sin. But yet behind that humanity, He had something behind that could look right down into the heart of a man and know all about him. Why? There was something behind Him, yet He was clothed in mortal flesh.

But they didn't know Who it was, "If you don't believe," He said, "that I am He, you'll die in your sins." That's right. "If I do not the works of My Father, then believe Me not; but if I do the works of My Father, than believe the works if you can't believe Me." Oh, how He tried to get the message to them, the revelation. Could look right down into the heart of a man and know all about him.

How I think of that: Those eyes that once pierced over the mountains, looked into the face of suffering, and could weep like a man; but yet could take the Spirit of God behind that human vision there and see all things, things which was, and things which were--were, and things which would come, foretell the end from the beginning, that's 'cause God was behind them human eyes. Let God come into your life and take control of you, and He'll show you things to come. For it's not you no more; it's the Holy Spirit in your life back there looking through them mortal eyes to pick out things.

O glory to God. "I'll pour out of My Spirit upon all flesh, and your sons and daughters shall prophesy; your young men shall see visions, your old men shall dream dreams." Hallelujah. Sometimes He has to put you to sleep so He can look through you, but He'll sure show you many

times. "Your young men shall see visions, your old men shall dream dreams; upon My handmaids and maidservant will I pour out of My Spirit. Not upon My deacons and pastors, and upon My... Upon whosoever will, upon all flesh, I'll pour out My Spirit." You wonder why I scream that out, but it's coming in these church ages.

There He was, those eyes. And remember, one day those eyes that were dimmed with tears, those eyes will stand at the judgment. Now, they're like fiery flames running to and fro through the whole earth, and there's nothing happens but what He knows it. Oh, my, it's recorded. Running to and fro through the earth watching every move, perceiving every thought, knowing everything you're doing, the intents of the heart, what you intend to do. He knows all about it. He knows whether you love Him. He knows whether your intentions are right to serve Him. He knows all about it. And what will it be when you stand that day when every sin's naked before Him, and He stands there at the white throne judgment?

God, deliver me from that place. I don't want to see that. When an angered God walks out there with fire flashing from His eyes, with the righteousness, the white wig over His head like that, and His eyes flashing with fire that knows every thoughts of your heart, and everything you ever intended to do. Hide me over in the Rock of Ages cleft for me. The old fellow used to sing, "When this world's on fire, stand by me. Stand by me, and let Thy bosom be my pillow. Hide me over in the Rock of Ages." God, I don't want Your judgment. I don't want Your... What I want is Your mercy, Lord. That... Give me Your mercy, not Your justice. Just give me Your mercy, not Your laws, not any of the... Just give me mercy, Lord; that's all I can plead for. Nothing in my arms I bring (I'm no good, no account.), only simply to Thy cross I cling. Lord, that's all I know: One come to take my place.

Watch His sevenfold Personage now of His Person, and you'll see that what He did. His head... was white as snow;... (like wool, white hair)... and his eyes were as... (Let's see.)... His head... was white like snow; and his eyes were... flames of fire; And his feet were like... fine brass, as been burnt into the furnace; Watch now, we just noticed where He's covered, you know. Now, watch. His head, His eyes, now He goes down to His feet like brass. Watch the contrast to that image there that John saw of Jesus, and what Daniel saw of the world empire, the head of gold and so forth. Look at what this was here, standing there, brass. What does brass speak of? Brass speaks of judgment, Divine judgment. It shows that His full purpose is coming here on earth as God to be made flesh, and He died for us and took the judgments of God, the Divine judgment, and has received a Kingdom that's brass, and solid, and it cannot be moved. Nothing harder than brass, they never found nothing yet that would temper it.

Judgment. Brass speaks of Divine judgment passed. Look at the brass serpent in the wilderness. What did that brass serpent represent? The serpent represented sin; but being brass, judgment already passed on sins.

Now, notice also the days of Elijah, when they had rejected Elijah as prophet, that little thread of the ancient church age. One of these days I'll bring up and show you Israel had seven church ages too, and typed exactly with these. And in their church age, in the days of Elijah, they refused him and there's three years and six months there was no rain. And the ancient prophet said that the skies looked like brass: Divine judgment upon the nations for rejecting God and listening to Jezebel.

Brass also represents Divine judgment at the altar where the sacrifice was killed, brazen altar. Killed... The very foundations was brass, the judgment. He tread the winepress of the fierceness of God and took our judgment upon Him.

Turn to Revelations 19:15, just a minute; let's see what He did. The Revelations 19 and 15, let's read just a moment if I can find it. Yeah, let's begin about the--let's see, about the 12th verse.

His eyes were... flames of fire, and on his head was crown, many crowns; and he had a name written, that no man knew, but... himself

And he was clothed with the vesture dipped in blood: and his name was called The Word of God... (Now, remember, His Name wasn't the Word of God, His Name was called that. See?)... his name was called The Word of God.

And the armies... of heaven... the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goes a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he shall tread... (What's that?)... tread the winepress of the fierceness of the wrath of Almighty God.

What did He do? The wrath of God was upon us for being sinners. Is that right? No one could save himself. There's nothing we could do; we're all borned in sin, shaped in iniquity, come to the world speaking lies. And what did He do? He came to the earth (Hallelujah.) and tread the winepress. All the wrath of Almighty God was poured out upon Him. "Thou art worthy, O Lamb of God, for You were slain." Taking the sins of the world upon Him, and He bore our sin, and God poured out the fierceness of His wrath upon Him. "And He was wounded for our transgressions, bruised for our iniquity; the chastisement of our peace upon Him, and with His stripes we were healed." Never a man died like that man. He suffered until the Blood and water separated in His body. And drops of Blood dropped out of His brow before His death.

... the winepress of the wrath of the fierceness of Almighty God.

Someday those brass feet of justice (Glory.), when He comes as Judge, He'll tread the antichrist, and all of His enemies. Hallelujah. He'll walk through the earth with a rod of iron in His hand. Amen. Oh, repent, sinner friend, while you got a chance to repent. Try to put it off and think it's just a little story that won't happen; it will happen. "It just couldn't happen to me." It will happen to you. Feet of brass, tread down His enemies. Because He suffered and tread out the winepress of the fierceness of God to pay for our sins. And then we, guilty, poor, miserable worms as we are, stick our little nose up, and read some kind of a atheotic book, and try to think there's no God, and say there's no nothing like this and judgment can't come. He'll take those brass feet and crush out His enemy. He'll wade over the antichrist. He'll take those apostate churches and sling them into the eternity yonder, somewhere into a consuming fire where they'll be consumed and done away with. And He will reign on earth, Him and His church forever. Glory.

"Head, white as wool," righteousness, experience, eloquency, sufficient, wisdom. Aged, white, speaks of wisdom, old. Knows what He's doing, He's the--He's the fountain of wisdom. He's the fountain of experience. He's the fountain of every good thing; therefore, He's represented in this One like the Son of man, was clothed with this white hair hanging down. Daniel saw Him many hundred years, seven hundred years, and said, "He was the Ancient of days. And One like the Son of man come in power and united with this Ancient of days, and the judgment was set."

Now, I want to just ask you something. I'm speaking to you lukewarm church. Ten virgins went out to meet the Lord, five of them was wise, five foolish, as we took this morning, that grafted tree. Now, remember, as they went out to meet God... Now, watch, the Bible said, "The books were open." Daniel 7:9, "The books were open." That's the book of the sinner. "And another book was open." Who came with Him? The church from the rapture. Oh. "Tens of thousands times thousands times thousands of thousands came with Him and ministered to Him," His wife, the Bride. Oh, glory. His wife came with Him, the Church.

Judgment was set, and the books were opened. And another book was open, which was the sleeping virgin, and every man was judged thus from the book. You'll be asked to give a reason

why you didn't, and then what then? You know better now; you know better. You might not have knowed it before, but you do now. See? Where if this righteous will scarcely be saved, where will that sinner and ungodly person appear? The one who rejects, knows better and then rejects it, where will they appear? His feet like brass, Divine judgment.

Now, let's see, we'll soon... down to the end of the page now.:

... hair like wool,... and his eyes were... flames of fire;

And His feet like a--feet like a--brass,... burned in a furnace; and his voice... the sound of many waters.

"Voice of many waters." What does waters represent? If you want to mark it down, turn to Revelations 17:15, and you'll find that the Bible said, "The waters which thou sawest is thickness, and multitudes, and people, and tongues." All right. "Voice..." What a horrible thing for a drifting soul on the sea of life, no pilot to guide him, a-loose, floating with the tides, to hear the roar of the great cataracts, the falls, what a horrible thing it would be to a soul drifting.

"Voice of many waters." What is His voice? It's the judgment; the voice of the ministers through the Holy Spirit, that's cried out to the people in every age, standing there. The voice of many waters cried out, thickness and multitudes. The voice of those seven stars in His hand to every church age, preaching the baptism of the Holy Ghost, the baptism in Jesus' Name, speaking in tongues, the power of God, the resurrection of Christ, the second coming, Divine judgment. The voice of many waters coming forth from this One that looked like the Son of man, many waters.

What it'll be to know that you set in meetings and heard that you should get right with God and receive the Holy Ghost, and a drifting soul to hear that voice speak out in that meeting that you set in, and heard the judgments of God preached, and refused it, the great falls just below you, the great cataracts that'll take you to your eternal doom.

Voice of many waters, fourth Personage of Him, voice of many waters... How you going to do it when it's recorded in glory, when the voice tonight is recorded? Your voice is recorded. Your thoughts are recorded. "As a man thinketh in his heart, so is he." Notice, your voice is louder in heaven than your... I mean, your thoughts are louder in heaven than your voice is on the earth. Certainly, it is. God knows the thoughts and the intents of the heart; He knows all about it.

He said to the Pharisee, "You hypocrite, how can you speak good things, when out of the abundance of the heart speaketh the mouth? Calling Me, 'Master, good,' and I know; I can look right through you and see that you're hypocrite. You don't mean that."

Oh, what will that be on that day when that voice thunders out of many waters, many church ages forming out?

Now, I want to ask you something else. Let me say something to you people that's saved, let me say this to you.

Now, you drifting soul, you poor drifter that's drifting over that great cataract yonder, be careful. It'll be a horrible thing when you know that there's no saving for you then. You can't get saved then; you know your doom lays right before you. When you know within a few minutes you'll hear that voice speak out, "Depart from Me, you workers of iniquity, into everlasting fire which is prepared for the devil and his angels." You'll know when you hear that great falls a-roaring of those voices of those meetings, while you're passing out of this. Oh, what a horrible thing, what a nightmare. Don't let it happen to you, people. Repent, get right with God now, while you can get right.

Now, I want to ask you something else. What is any sweeter to a man that's anchored, laying back under the evergreen tree, to hear the rippling brook? Oh. That's the church setting in heavenly places with the voice of God rippling sweetly and talking to them in... See what it is? It's a condemnation to the sinner and a blessing to the saved. A man who's safely anchored his boat upon the Rock Christ Jesus, and just lays and listens, how he can rest. Enter into that rest.

How I like to get where the water's a-running. If we ever go fishing or anything, I usually try to find me a place where the water's a-rippling, 'cause it just makes you rest. You hear it just talking all night. Oh, my.

Isn't it beautiful when you can really anchor your soul into Christ, in such a place till you can get quiet before Him, and hear His Voice speaking to you, "I'm the Lord that healeth thee. I'm the Lord that giveth thee Eternal Life. I love thee. I knowed thee before the foundation of the world. I put thy name upon the Book; thou art Mine. Fear not, it's Me. Don't be afraid; I'm with you." Then I sing.

I've anchored my soul in a haven of rest,

I'll sail the wild seas no more;

The tempest may sweep o'er the wild, stormy deep;

But in Jesus I'm safe evermore.

Remember, the very voice that speaks sweet to you, will condemn the sinner. The very flood that saved Noah, destroyed the sinner. See what I mean? The voice of many waters...

Watch now, hair like wool, and eyes like flames of fire, feet like brass, and a voice of many waters.

And he had in his right hand seven stars:...

"Seven stars." Now, let's take the 20th verse right here.

And the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks.

The seven stars are seven angels... (or seven messengers, seven ministers)... of the seven churches: and the seven candlesticks that thou sawest are the seven churches.

He interprets it for him so there'd be sure to be no mistake. An angel for each church age... Oh, that's going to be beautiful, this week, when we go back yonder in history and pick up them angels and see the very ministry they had. They had the same ministry, exactly the same all down through the age in that little church.

Sometime ago, someone said, "You know, the Catholic church, there's a good saying that it's the real church because it stood all down through the ages."

I said, "That's no mystery, when it had all the government and everything else behind it, how it stood and waved the storms. But the mystery to me is how that little, bitty minority could ever wave the storm, that was sawed asunder, and throwed into lions, and put on stretchers, and eat, and burnt, and by lion--and killed and everything else, and how they survived it." It shows that the hand of God was with them. That's all. And still today her Light's still burning. Amen. Yes, sir.

Now, "The seven stars that was in My right hand." He had seven stars in His right hand, which means the seven ministers of seven ages. Oh, it's--it's beautiful. How we go back and get the--the minister that brought the message to the Ephesian church, and the minister who brought the message and held with It until death, right down to the Smyrna church, and to the Pergamos church, the Thyatira, and on down through the age, even into this age now. The ministers that kept and brought the Light, and held It back like the original at the beginning, and brought the Light through, He held them in His right hand.

Think. Right hand doesn't exactly mean like Christ setting on God's right hand. It doesn't mean that God's got a right hand, because God is a Spirit. But Christ was the right hand of power. Your right hand man, the fellow--fellow stands by you, the closest to you...

And, remember, the seven stars was in His right hand. Just think, they were drawing their current, their Light from Him. They were completely under His control in His right hand. Oh. Every true servant of God is the same way. Held in... Who can harm them? Who can harm them? As one of the angels cried back there at the beginning. Remember a "angel" means "messenger." We get into those deeper things later in the week. "A angel" means "messenger." And he said, "What can

separate us from the love of God that's in Christ? Can sickness? Can peril? Can nakedness? Can sword? Can death? I am persuaded," said Paul, "that there's nothing can separate us from the love of God that's in Christ," for we are completely yielded to His right hand.

Somebody say, "Holy-roller, holy-roller." That don't bother them a bit, "You're a religious fanatic." They don't even hear it. They're completely yielded and drawing their Light from His right arm of power: reflecting His Light in meekness, and kindness, and gentleness, and patience; signs, and wonders, and miracles. Let the world call it witchcraft, whatever they want to, makes us no difference, because we know we're yielded and in His right hand. Isn't that wonderful? My.

Now, let's hurry, 'cause we don't want to wear you out. "In His right hand, seven stars." Now, the seventh and last representation of His Person...

... and out of his mouth goes a sharp two-edged sword:... (I meant, that's the sixth one.)

... out of his mouth goes a sharp two-edged sword:...

Now, voice of many waters, and out of His mouth... In His right hand He had the stars.

... and out of his mouth goes a sharp two-edged sword:...

Now, do you know what the sharp two-edged sword of the Bible is? Let's just catch it so you'll know. Take Hebrews 4:2, just right back just a page or two and you'll get it. See? Hebrews is just in behind the Revelations here; Jude, and then Hebrews. Now, get it close now. Or... Hebrews, the 4th chapter of Hebrews, here we are. All right, Hebrews the 4th chapter and the 12th verse:

For the word of God is quicker, and more powerful, and sharper than any two-edged sword, piercing even to the divide asunder of the soul and the spirit, and of the joints and the marrow, and is a discerner of the thoughts and intents of the heart.

And then they call you a mind reader. It's the Word of God made manifest in His church. Sharper than any two-edged sword.

Say, I just happened to think of something else of there. I don't know whether I wrote a Script... Get Revelations 19, just a minute. Let's get this again; I think that's right. I'm maybe... Revelations 19 about 11:

And I saw heavens open, and behold a white horse;... (Here comes white again, judgment.)... and he that set thereon was called Faithful and True, and in righteousness does He judge and make war... (You know Who that was, don't you? All right)

His eyes were... a flames of fire,... (Who was He?)... and on his head was... crowns;... (Oh, oh, He's done come over into the kingdom now.)... and he had... and--and he had a name written, that no man knew, but... himself.

And he was clothed with a vesture dipped in blood: and His name is called The Word of God.

What went out of His mouth? What went? The white horse rider. And Revelation also, 7, when... I believe 8. When the white horse... no, it's 6. When the white horse rider went forth, He was given a--a bow, to conquer and to conquer.

And a sword went out of His mouth. What was He? The white horse rider of Revelations. Notice the sword. "Out of His mouth goes a sharp two-edged sword," the Word. And finally, by His Word, when It's made manifest to all the sons of God, He'll tramp every nation down with His Word, by this sharp sword. Look here what happened, as we get it.

And... his right hand... and out of his mouth went a sharp two-edged sword: and his countenances was like the sun shining in its strength.

"A sharp two-edged sword." What was going from the mouth of this Person? The Word of God. It's a sharp two-edged sword. What was it doing? Discerning the thoughts of the heart, the intents; goes even deeper than the meat, the flesh, the blood cells, into the bone, down into the marrow of the bone, plumb on beyond that, even to the Discerner of the thoughts and intents of the heart. That's what the Word of God does.

"And the Word was made flesh and dwelled among us." And now the Word's made flesh in His church, dwelling among us: His angels in His hand, minister. God is depending upon His church. God is relying on us of this age to bring this Gospel Light to a dying, heathen-bound, traditional world. God's laying the burden on me and you. Woe unto us if the heathen dies without knowing it. Oh, they carried reading, writing, arithmetic, and a few religious pamphlets, and they've made no more than a bunch of proselytes. I mean the Gospel. The Gospel is not the Word only. Paul said so. Paul said the Gospel didn't come to us through Word only, but that Word made manifest. When the Word, by the Holy Ghost, is... The Word is planted into the heart that's got the Holy Ghost and produces what the Word says it would. And the Word can discern the thoughts of the heart. Glory. Oh, my. Oh. A Discerner of the thoughts and intents of the heart, the Word does.

Goes from His mouth, a sharp two-edged sword, wake up the heathens... Something's got to happen one of these days. Yes. The Word of God, His Name was the Word of God, the Word made manifest. Look, Jesus said, "Go into all the world," Mark 16, His last salute to the church before He returns to reveal Himself in the church age. He commissioned the church, "Go into all the world and preach the Gospel to every creature." What? Preach the Gospel. Mark 16, "Preach the Gospel to every creature." What is that? In other words, demonstrate the power of the Holy Ghost: had to be.

Now, watch, to every... Not just teach the Word. He never said go teach the Word; He said, "Go preach the Gospel," not teach the Word, preach the Gospel. "And these signs shall follow them that believe this Gospel; in My Name they shall cast out devils; they shall speak with new tongues; if they would take up a serpent or drink a deadly thing it wouldn't harm them; if they lay hands on the sick, they shall recover."

"And they went forth," said the Scripture, "preaching everywhere, the Lord working with them, confirming the Word with signs following." That's the Gospel, the Gospel on display. These signs shall follow how many? Unto the end of the world, to every age. There's that little minority coming down through, holding that Light. No wonder Jesus said, "Fear not, little flock, it's your Father's good will to give you the Kingdom,": the little flock, the minority always, not in the majority.

All right, now one more quotation. And we took the 20th, so now let's see here on this verse here. Now, the 16th...

And he had in his right hand seven stars:...

Now, let's take the... and the... His countenances:

Out of his mouth goes a sharp two-edged sword: and his countenances was like the sun shining in its strength.

If you turn to, let's see, Matthew 17. Let's just get it right here while we're at it; so we're just passing it through, and many of those people that are taking it, let's--or writing it down, we'll just let them read it so that we'll know. Matthew 17, all right.

... after six days Jesus take Peter, James, and John... in a high mountain apart,

And was transfigured before them: and "His face did shine as the sun, and his raiment was white as the light.

He was transformed. What did He do? Passed Himself into transformation, over into His coming day.

Now, watch, just a few hours before this, Jesus had made this quotation back here in the next chapter, "Verily I say unto you, that some stand here..." How many knows what I'm going to say? "Some stands here shall not pass away, not die, until they see the Son of man coming in glory." Is that right? And He taken Peter, James, and John, the three witnesses, 'cause in the Old Testament everything, every word was established by three witnesses, and taken them up on the mountain.

Notice what come first. Oh, I just can't stop right here, just got to get this. Look. What's the first thing they seen? They taken Jesus up on the mountain--or He taken them up, and He was transfigured before them, transformed. His raiment shined like the sun in the middle of its strength, and there appeared unto Him Moses and Elijah. What form is the Son of man coming in now? And first will appear will be Moses and Elijah.

Now, notice, before Jesus returns to the earth... Now, this is a little ahead of time, but the Spirit of Elijah will return back to the earth and turn the hearts of the children back to the fathers. The Bible said so. Jesus saw him here; the apostles saw him here, the order of the coming of the Son of man glorified. He's to be glorified and coming back. The first thing, before they saw Him, was what? Elijah. Then what? Moses; Israel returning yonder, the law-keepers, and then the glorified Son of man. Hallelujah. Do you see the order of His coming? The Spirit of Elijah, or the witness of the last church age (See?), coming in power to manifest Him.

Then a hundred and forty-four thousand Jews to gather on Mount Sinai... Where Israel has become a nation itself, the oldest nation in the world, the oldest flag in the world: has their own nation, their own flag, their own army, their own money, and everything else. They are one of the members of the leagues of the nations, because they are a nation. Jesus said they should never be cast away until all things is fulfilled.

The mysterious of how that bunch of Jews, persecuted everywhere, and turned out, and run out, and throwed out, like the church down through these ages of rejection, and yet Jesus said, "When you see the fig tree putting forth its buds (that nation returning back to be a nation again), the time is at hand, even at the door. Verily I say unto you, this generation shall not pass until all these things be fulfilled." This strain... This people shall not pass away. Hitler tried to kill them; Mussolini tried to kill them; Stalin tried to kill them, everybody else, but they will never be a-blemished or banished from the earth; they will be a people and a nation standing yonder. Amen. There will come Moses and Elijah. Oh. Hope you get it.

All right. "Sun shining in its strength," His countenances, transformed, transfigured. Now, another thing, in Revelations 21:23, if you want to put it down, in the New Jerusalem (21:23), He is the Lamb that's in the city that's the Light thereof shining; for they needed no light in the city; the sun shall not rise in it, because the Lamb which is in the midst of the city shall be the Light thereof. And the nations that's saved shall walk in the Light of the Lamb. Amen. He is the Lamb's Light. Oh, aren't you happy about that?

Not only that, but He's also in the coming (John saw Him in the Lord's day.), the Sun of righteousness. Let's go to Malachi, Malachi, the last prophet of the Old Testament, Malachi the 4th chapter.

Got a little story to say about my precious wife setting back there. I gave her a rough time before we was married; I've tried to make up for it after we was married. And I didn't know whether I wanted to be married again or not, and so she got all broke up. And I thought she was too good a girl just to leave go, let some good man marry her that'd take care of her. I thought I even wasn't worthy of it; and I am not, of her kindness, anyhow. So she was all tore up and didn't know what to do. This has been years ago, about twenty years ago. She got so tore up, she started crying day and night. And I was trying to break away from her, not because I didn't love her, because I didn't want to take her time; 'cause, let her find somebody, some good person, 'cause she's too good a girl just to let go like that, and me take--and just go with her and things like that. And I--I thought she loved me, and I knowed I loved her. So then I thought, "Well, I'll just try to... I'll get a date with some other girl, and go out, and make her feel bad about me." I liked to killed her; I hated it awful bad afterwards; she got all broke up. I told her. I said, "You're too good a girl. I--I don't want to take your time like that."

And she said, "But I--I just love you, Bill, and that's the only one I can love." Said, "I--I've always loved you."

I said, I--I appreciate that. But I said, "You know," I said, "I'm a hermit." I said, "I'm--I'm just going to live like a hermit. See, I--I ain't going to get married at all."

And she was so set on it, you know, poor little fellow. And she went out to the shed. And she got out there, and she got down on her knees, and she said, "Lord, I don't know what to do. I--I don't want to disobey You, and yet I love Bill. And I don't know what to do. Lord, will You just give me a little bit of consolation? Will You just help me a little bit? I never did ask You this before in my life, Lord, and I hope I never have to ask You again," she said, "but if You'll just help me, and let me open up this Bible, and You give me a Scripture. I've heard people say You did that." And when she opened it up, it was Malachi 4.

Behold, I give unto... or send unto you Elijah the prophet before the... that terrible day of the LORD.

She said, "I got up from there just as well satisfied that we was going to get married as anything." See?

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea,... all they that do wicked, shall be stubbles: and the day cometh that shall burn them up, saith the LORD of hosts, and it shall leave them neither root nor branch.

But unto you that fear my name... the Sun... (S-u-n)... Sun of righteousness shall rise with healing in his wings;...

"The sun shining in its strength..." Oh. The strength of the Son of God shining in our midst tonight, standing in the middle of the seven golden candlesticks in His sevenfold Personage here as a Judge: as One Who has suffered and died for us, and taken the Divine judgment upon Himself, and has tread the winepress, the fierceness of God. To the sinner He's a horrible cataract, and a loose soul upon the sea of life. And to the church, a sweet Saviour, anchored in rest, and hearing the bubbling brook as you lay and rest perfectly satisfied in Christ. What a time. Shining upon us with His warm rays, "Fear not, I am He that was, which is, and shall come. I'm the Almighty; besides Me there's none. I'm both Alpha and Omega. And I'll give unto him that is athirst of the fountains of the water of Life freely." Oh, what a promise and what a love affair it is. And the Lamb in the middle of the city that don't need no light, and He's the Sun of righteousness with healing in His wings.

He's the Lily of the Valley,
The Bright and Morning Star,
He's the fairest of ten thousands to my soul. (Yes.)
In sorrow He's my comfort, in trouble He's my stay,
He tells me every care on Him to roll. Hallelujah.
He's the Lily of the Valley,
The Bright and Morning Star,
He's the fairest of ten thousands to my soul.

Yes, sir. Oh, that great Morning Star as it comes out to shine, hailing the day coming on, heralding it, saying, "The day is fixing to break; the Sun is coming close," and He pulls Hissself out of behind all the other stars (oh, my) with healing in His wings.

Now, back to our message. And we're closing now, to get ready for tomorrow night, because the time is quarter till nine, and we don't want to keep anyone too long, just so we can be here.

All right, "the Sun of righteousness with healing in His wings..." Now, His countenances. He was a Judge, or another thing to show that he was over into the Lord's day. You believe that? He went over into the Lord's day and saw the Lord as a Judge; not as priest, not as king, but as a Judge.

He is the Judge. Don't you believe that? The Bible says He's the Judge. And here He was all dressed as the Judge, showing what He had done, what He was, what He was to the sinner, what He was to the Christian. And here He stands now with the voice of many waters, and His countenances was like the sun shining in its strength.

Now, the results, the 16th verse. "And..." No, I beg your pardon, it's 17th verse. And when I saw him, I fell at his feet as dead...

My. The prophet couldn't stand no more, see such a vision. He just--He just sapped his strength, and he fell right down at His feet as dead. Now, watch.

And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

Oh, my. Not a prophet; God. "I am the First and the Last. I'm the first of the Revelation, the last of the Revelation. I'm He that was; I'm He that is; I'm He that will come." Let's see. I am... I...

And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

I am he that liveth, and was dead; and, behold, I am alive for evermore,... (Right now)... (And then he screamed out)... Amen; and have the keys of hell and... death.

Don't get scared. Why would we fear? Why would the church fail to keep His--to think of His Word? Let's stop here just for a minute, 'cause we're closing. Why would this church ever fear? What has He ever promised that He hasn't manifested before us? Why would you fear a punishment or a hereafter, "Fear not. I am He that was, He that is, and will come. I'm the First and the Last. I have the keys of hell and death right here." Why? "I've overcome and conquered both hell and death (That's both grave and hades; death itself, hades itself.) for you. I've overcome it all. I overcome hell, death, grave." When He was on earth, He was the only gra...

Many men has set out to conquer. Did you know that? Napoleon set out to conquer the world, and he did at the age of thirty-three. At the age of seventeen to twenty-five, Napoleon was a prohibitionist, he didn't believe in drinking or anything. He went to France (He was not a Frenchman; he come from an island; he went over there to get even with France, 'cause he didn't like it, didn't like France.). But he was conquered. And he went forth and he conquered France, and he took them Frenchmen and conquered the world. And at the age of thirty-three he set down and cried because there's nobody else to conquer, and died an alcoholic, defeated. He couldn't even conquer himself. See? And then met his waterloo at Waterloo; he met his end at Waterloo. I've been out there and seen the old ancient signs, the relics and things out there, when we was in the land. Now, we take that conqueror; he started as a young man and he took the wrong side to conquer, and he died a disgrace.

But there was another young Man come into the world one time; He died at thirty-three and He conquered everything that could be conquered. When He was on earth He conquered passions, pride; He conquered sickness; He conquered devils. When He died, He conquered death. When He rose, He conquered hell. He went up in and conquered everything that was against mankind and...?... the vine--winepress of God and crushed it down and conquered death, hell, grave, sickness, formalities, everything else, and overcome it all, and rose on the third day, and conquered all the atmospheres above, and cut that mist between God and man, and connected heaven and earth together. Glory. Oh, my. Whew.

There He stands the Mighty Conqueror since He rent the veil in two; there He is. "Have the keys of both death and hell hanging on My side, fear not." Laid His right hand (His power) upon him, and raised him up by the power of His right hand, said, "Don't fear; I'm He that was, and He that is, and shall come. I'm the First and the Last. I'm He that lived, and died, and is alive again forevermore. Amen." Oh.

Lo! Behold the mighty conqueror,
Lo! Behold Him in plain view,

There He stands, the mighty conqueror,
Since He rent the veil in two.

Amen. Cut every obstacle from human beings, that they might be connected like in the garden of Eden. Now, man... I was going to choke it, but I'm going to say it. Man is omnipotent. You don't believe that, but he is. A man that's fully surrendered to God is omnipotent. Did not He say in Mark 11:22, "Whatsoever things you say and don't doubt in your heart, it'll come to pass. You can have what you've said"?

What happens when two omnipotence meet? When God and man comes together through omnipotence, something's got to shake. Some... Whatsoever you'd say with that creative power of omnipotence of God, knowing that He's promised it, and He said it in His Word, it creates a power that goes out yonder and brings things to pass; things that is not, it makes them as though they are, because two omnipotence have met. There He stands. Oh, isn't He wonderful.

Let's see if we got some more good things. The 18th verse, now the 19th verse. John... What happened? When he seen His countenance, the result, he fell at His feet; he just couldn't stand no more; his human life was sapped away; he just couldn't do it. He was a Conqueror; He'd already conquered.

Now, He gives a command, and then we start to end the chapter, the 19th verse.

Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

We took the 20th verse:

The mystery of the seven stars which thou sawest in the right hand,... are seven golden candlesticks. The seven stars are seven angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Oh, it's breathtaking, friend. See Him standing there in the supreme--the supremacy of His Deity. He's the Judge, the Priest, the King, the Eagle, the Lamb, the Lion, the Alpha, the Omega, the Father, Son, Holy Ghost; He that was, which is, and shall come. Tread out the winepress of the fierceness of God, and pleased everything, until God said at the cross... When He raised up, He said, "It's finished." Pleased God so, till the Spirit that left Him come back on Easter morning and picked Him up and rose Him again for our justification.

There John looked up and saw Him standing there with feet of brass, eyes like flames of fire running to and fro throughout the earth. Daniel saw Him seven hundred years before that in the same position, the same kind, same Man standing there, the Ancient of days, and One like the Son of man that joined in with Him, and all judgment was committed to Him, stand at the white throne judgment.

Seeing these things, what kind of people ought we to be, friends? God bless you is my prayer. See? You love Him? You believe Him? Have you anchored your soul in Him?

Let us bow our heads just a moment. Just quietly and softly, as we're going to sing quietly, "I've Anchored My Soul In The Haven Of Rest." "I'll never hear them rippling cataracts to send my soul away, but It'll speak sweet peace to my soul." Quietly now, reverently, everyone...

I've anchored my soul in a haven of rest,
I'll sail the wild sea no more;
The tempest may sweep o'er the wild, stormy deep,
In Jesus I'm safe evermore.
I've anchored my soul in a haven of rest,
I'll sail the wild sea no more;
The tempest may sweep o'er the wild, stormy deep,
In Jesus I'm safe evermore.

Shine on me, (Let the rays of glory, Lord.) Lord, shine on me,
Let the Light from the lighthouse shine on me;
O shine on me, Lord, shine on me, (Let's lift our hands to Him.)
Let the Light from the lighthouse shine on me.

To be like Jesus, (Yes, Lord.) to be like Jesus,
On earth I long to be like Him;
All through life's journey from earth to glory,
I only ask to be like Him.

[Brother Branham begins humming--Ed.]

O wondrous Saviour,
On earth I long to be like Him;
All through life's journey from earth to glory...

Would you like to have His Life living in you, reflecting His Presence? If you would, and you haven't had it yet, would you stand for prayer, the ones that would like to be remembered in prayer? God bless you.

From Bethlehem's manger... (Just remain standing now, just remain.)... came forth a Stranger, (You'll be a stranger to the world.)

On earth I long to be like Him;
All through life's journey from earth to glory,
I only ask to be like Him.
Just to be like Jesus, to be like Jesus, (That's my desire.)
On earth I long just to be like Him;
All through life's journey from earth to glory,
I only ask to be like Him.

[Brother Branham begins humming--Ed.]

... lowly, humble and lowly...

Now, heavenly Father, standing on their feet is many who wants to receive You. They're tired of this drifting around, not knowing where they're going, out on the life's tide; and know maybe before daylight the heart will stop beating, then the great cataract falls ahead of them, a drifting soul. They've been like themselves; they've been like the world; but they want to be like You now, Lord. Receive them into Thy Kingdom; they are Yours, Father, because You know their hearts and the intents of their hearts.

You've so written it, and have said it with Your own lips, "He that heareth My words, and will believe on Him that sent Me, has Eternal Life." You also said, Lord, "Blessed is he that readeth and he that heareth the words of the prophecy of this Book, for the time is at hand." They realize that time is at hand. They can't drift no longer, Lord. Throw out the lifeline; pull them into Thyself, Lord. May they go forth from this night, reflecting the Light of Jesus Christ. I commit them to Thee, Father God, in the Name of Jesus Christ.

May they humbly follow the Lord in baptism here at the church; put on the Holy Spirit in their life so that they can be like Jesus the rest of their days. We ask it in His Name.

Just to be like Jesus, to be like...

Some of you all standing near or setting near those people, that's Christians, reach over and get ahold of their hand and shake their hand. Put your hand upon them; praise God for their soul. Our altars are all filled up here with the children and things; we can't bring them up here.

... through life's journey from earth to glory,
I only ask to be like Him.

Shine on me, O shine on me,
Let the Light from the lighthouse shine on me;
O shine on me, Lord, shine on me
Oh, let the Light from the lighthouse shine on me.

You feel real good? Don't you feel good? Aren't you happy you're a Christian? Shake hands with somebody that's setting near you now, while we're going to sing a hymn, "We'll Walk In The Light," this beautiful Light, the Light of the Lord Jesus Christ being manifested in flesh.

We'll walk in the Light, such a beautiful Light,
Come where the dewdrops of mercy are bright;
Shine all around us by day and by night,
O Jesus, the Light of the world.

Sing it, everybody:

We'll walk in this Light,
It's a beautiful Light,
Come where the dewdrops of mercy are bright;
Shine all around us by day and by night,
Jesus, the Light of the world.

Come all ye saints of Light proclaim
Jesus, the Light of the world;
Then the bells of heaven will ring,
O Jesus, the Light of the world. (Raise up your hand now.)

We'll walk in the Light, beautiful Light,
Come where the dewdrops of mercy are bright;
Shine all around us by day and by night,
Jesus, the Light of the world.

We'll keep walking in this Light,
It's such a beautiful Light,
It comes where the dewdrops of mercy shines bright;
Just shine all around us by day and by night,
Jesus, He's the Light of the world.

We'll walk in this Light (Gospel Light), beautiful Light,
Comes where the dewdrops of mercy are bright;
Shine all around us by day and by night,
Jesus, the Light of the world.

Back at the beginning at Pentecost when the Holy Spirit fell upon the church... The Message come on down into Smyrna; there stood Irenaeus, the great saint of God, speaking in tongues,

power of God, raising the dead, healing the sick; He was walking in the Light. After him come Columba, the great powerful saint of God. Many of the other great saints packing the message on down, walking in the Light, the Gospel Light, the same Light that shined on the day of Pentecost; Christ standing in the midst of His people, in the seven golden candlesticks reflecting His radiance like the sun in the middle of its heat. Here we are in 1961.

We're walk in this Light,
It's such a beautiful Light,
It comes where the dewdrops of mercies are bright;
O shine all around us by day and by night,
O Jesus, the Light of the world.

Let's stand:

We'll keep walking in this Light,
It's such a beautiful Light,
It comes where the dewdrops of mercy are bright;
Shine all around us by day and by night,
Jesus, the Light of the world.

You love Him?

I love Him, I love Him
Because (just because) He first loved me
And purchased my salvation
On Calvary's tree.

Never again to turn to the things of the world, I am dead to the world and the world is dead to me. I only walk in Christ, led by the Holy Spirit. I love Him because He loves me, and shined His blessings upon me, giving me the right hand of fellowship into His Kingdom. Now, we are sons and daughters of God, and it does not yet appear what we shall be at the end; but we know that we shall have a body like His own glorious body, for we shall see Him as He is.

Then we'll be walking in the Light, a beautiful Light,
That comes where the dewdrops of mercies are bright;
Shine all around us by day and by night,
Jesus, the Light of the world.

You love Him? You know, after the message is a-cutting and everything, I like to hear the people get into the hymns and go to worshipping and singing in the Spirit. There's nothing more prettier than good old singing. That's right. I love good old fashion Pentecostal singing; not them overtrained voices that holds till they're squeaking and turn blue in the face, and don't know what they're singing. I like somebody that maybe couldn't carry a tune in a basket, but yet he's got a Pentecostal blessing, now he's singing about it. Oh, how--how glorious those melodious songs of the cross. Oh, my.

Our dismissing song now:

Take the Name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it everywhere you go.

Tomorrow night at seven o'clock, seven o'clock sharp, the services start.

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.

Let us all sing now.

Take the Name of Jesus with you,
Child of 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! (How sweet!)
Hope of earth and joy of heaven.

Now, we finished it up tonight the... Just asked me now if there'd be service in the morning? No, not tomorrow, get a good rest tomorrow. Maybe tomorrow night I won't be able to take that message over, so I'll take it the next day. Any time I fail on the--the complete message, I carry it the next day. But we got this set. I believe you're all ready for the church ages. Don't you? All right. Let's bow our heads while we sing quietly now.

At the Name of Jesus... (Every tongue shall confess it.)

Falling prostrate at His feet,
King of kings in heaven we'll crown Him,
When our journey is complete.
Precious Name, O how sweet!
Hope of earth and joy of heaven;
Precious Name, O how sweet! (How sweet!)
Hope of earth and joy of heaven.

THE EPHESIAN CHURCH AGE

Branham Tabernacle
JEFFERSONVILLE.IN MONDAY 60-1205

Lord bless you.

Anyone in here driving a--a Dodge, new Dodge, license number WX-2129, parked across the street there, has left their lights, headlights and all on. And if that someone is driving that car, why, you slip out and turn your lights off. It's just on the left-hand side of the street, right down Eighth Street. I guess that's a New Albany number, WX-2129. A red Dodge, new Dodge, that's at least a '59, '60, or somewhere along there. And I didn't know whether there was someone in here or someone had just--from somewhere else. All right, it was. And so that's a good thing. Now, I ain't going to say just the ladies forget that, because I do too.

Well, it's certainly good to be back again tonight in the service, and to have this fine time of fellowship together around the Word. Are you enjoying it? [Congregation says, "Amen"--Ed.] Oh, that's right; we're just having a wonderful, wonderful time. And now, we are trusting that God will help us to continue on.

Now, my brother went and got a blackboard here, but it's--it's too short; it just don't reach up high enough. So tomorrow, well, I'll try to fix it up here, swing it up above and make it so... I want to draw out some different things that I'd like to explain, so you can just--and just so you'd be sure that you really get it.

There was a... Last night, or yesterday it was, my little girl, Sarah, was kind of cute. Mother and I was looking over a little paper; she was taking my notes. And she had everything down just right, Isaiah and Matthew and everything. And right at the end of the--the paper, she had, "And--and death... The grave hasn't got any more victory in it, and the death had its stinger pulled out." She's about seven years old. And then she instead of having the "Revelation," she said, "The book of revolutions." Well, that shows they're interested in trying to get something anyhow, aren't they? I think Brother Collins' little girl, she's setting back there, they wrote "revolution"? Did they... "Day of revolutions," Brother Neville says. He's agreeing with her. I guess we all have to do that.

Well, we're really having a great time. My, the Lord is blessing. I went in to study this morning in a room, just right after I got the children to school, and just come out awhile ago; just having a wonderful time. Last night, studied kinda late too.

And about two-thirty in the morning some people come down from up north; they'd got us--got me up to pray for a little girl that was dying. And I'm sure the Lord will let her get well. They just come down all the way from Bedford, Indiana, to ask the request that the little girl be prayed for then. Two men had been in the service last night and drove all the way up there, then all the way back down, then all the way back again, probably all night in driving. And so it's good to know that people has that kind of confidence and believes God.

Oh, it's a great day that we're living in. And we're expecting now, on these church ages to just get more and more.

Now, we're trying to start just a little early each night, so we let out early. You like that better? And that let's the people that has to work, get home so they can go to work. Last night we were out at about five, ten minutes after nine, or at least I was finished.

And so we're happy to have all the visiting ministers in with us tonight. And I--I... Brother Junior Jackson, Brother Carpenter, and our brother from the church there, and many others on the platform here and out in the meeting.

And I was told today that a very precious friend of mine that was with me in the mission fields, Brother and Sister Andrew from way into deep China was in the meeting last night. What a wonderful time we had together over in the--Jamaica this last year. We had a great time; I was up to their home. And my, if--I wonder if Brother and Sister Andrew is present tonight here in the--in the meeting? This building's not built just right, so... Yeah, setting way back in the back. I wonder if you can just do as much as stand up to your feet, Brother and Sister Andrew, just a moment. The Lord bless you. We are so glad to see you, Brother and Sister Andrew. I invited them to come by last year when I was over there.

Now, not saying it in their Presence (I was going to say more, but I won't say it now.), but they are what I call real missionaries. If they get in tomorrow night, have them to speak here just before we come in. I want you to hear what really a mission fields mean, when they was back to far in the interior till they didn't even have nothing to... Well, they're... I think it was years and years and years they was back there, and they never even had as much as seen an automobile, or a train, or anything else for years and years. And how sister would make their bread out of... How she'd beat it up. And... Now, that's real missionary. Brother Andrew had a needle and thread, and he was the doctor; he sewed them all up when they got ripped up. And I think when the child's--children come along, Sister Andrew was probably midwife and Brother Andrew the doctor. They just depended on them.

And then when the missions from England, the Pentecostal Missions of England said they were too old to go back in the field (I'll just tell you how much missionary they are.), they wasn't going to take no easy chair and set down; they went right back on their own, back out into Jamaica and out there missionary now. Brother Fred Sothmann and I here had the privilege of going to their home and visiting with them, and what a lovely time they showed us; as--as sweet as Christians could be. And I tell you; I don't say this to... I'd rather give a little of rosebud now than a wreath after they're gone. I tell you; they're really Christians.

And I told my wife that Sister Andrew was one of the sweetest, nicest Christian women a person could ever meet. She's just... Her character is molded into Christ too; and Brother Andrew too. So I'm sure if you all seen them who just stood up; I wanted all this church to shake their hands and to hear them before they get away.

Now, tomorrow, the Lord willing, why, we're... Tomorrow night we're starting on this second church age. Tonight we're starting on the first church age. I'm sure the Lord has a blessing in store for us.

And remember, as I've said before, sometimes on these things we might disagree upon them as far as--as the theology is concerned. And most of my dates I take from the authentic historians, which really not interested in any side; they just wrote down facts, whatever it was, what the churches did. And I... Of course, the Divine part of the interpretation, I try to place it upon there myself, the best that I know how. And sometimes if I speak a little harsh or rash, or like that, I don't mean it in that way. Everybody knows that, that knows me, that I don't mean to do that. I just want... But in order to make a point stick, you... Just like driving a nail in a board, if you just tack it on there, it won't hold. You've got to drive it down and clinch it to make it hold. And that's what I'm trying to do.

So it--it isn't that I would try to disagree, 'cause I speak for all denominations and so forth, so it doesn't... That...

I always said, like branding cattle. I remember years ago I was setting one day when they was-- had the spring roundup, taking the cattle up into the forest, and I'd helped drive the cattle up to the, what they called the drift fence where the Hereford Association grazes the--the Troublesome River Valley. And I was setting there with my leg hung over the horn of the saddle, watching the ranger as he was watching these cattle go through the drift fence.

Now, you have to have... That's when you're going over on government property, and you have to be able to raise a ton of hay before you can put a cow on the pasture. And each ranch produces so much hay, so many cattle, then they can have them.

Now, they was going through there with all kinds of brands on them. Some of them had the "Bar X." Mr. Grimes right next to us there had the "Diamond T," a T on one end, a diamond. There was that "Lazy K," right up the head of Troublesome River. Ours was the "Turkey Track." Just below us was the "Tripod." And there was all kinds of brands going through that gate.

And I noticed the ranger never paid much attention to those brands; he never looked at them. Sometime they was on the left side of the cow, so he couldn't have seen the brand. So it--it wasn't that he was watching the brand. But one thing he was sure of, that no cow went through there 'less it had a blood tag in its ear. It had to be a thoroughbred Hereford or it couldn't go on that forest. The brand didn't make much difference, but it was the blood tag.

And I think that's what it'll be at the judgment. It won't be what brand we're wearing, but He'll look for the Blood tag, "When I see the Blood, I'll pass over you."

[Brother Branham speaks to brother Gene about the microphone system--Ed.] Now, am I just a little wrong, Gene, am I? Rebound. All right... It's a transposition between the two, is that right? All right. Thank you Brother Gene, all right.

Now, we're going to try to get out early again tonight, so we can get back tomorrow night and take these ages. And I tell you; it's so hard for me to hold back some of them great things laying down along the edge of the road: just try to get them out all in one night. You know, that's kind of my nature, but we just have to hold it back a little till each night.

Now, just before we start opening the grand Book, wonder if we could just stand for just a moment for change your position and it's a--as we stand up, those who can. And let's bow our heads now, solemnly, for a word of prayer.

Our heavenly Father, we are again approaching Thy great holy throne, coming without waving of faith, because we are coming, because we been bid to come. We could not say we're coming in the name of a certain church or a denomination, or in the name of this church, or in our own name, because we would not be sure of that, whether we could get this audition with God or not. But when Jesus told us, "You ask the Father anything in My Name, I'll do it," then we know we come in Jesus' Name, You're going to hear us, Father.

We're so glad as we read of the martyrs of the days gone by, how they sealed their testimony with their own blood; then, Father, it makes us feel that we're doing so little in this day. And I pray Thee, Lord, that Thou will forgive our--or our negligence, as we are, about Thy business. And we pray that You'll anoint us afresh as we read of Thy Word, and see the suffering that has been brought about in the days gone by to make up the canon of this great ransomed church of the living God.

I pray Thee, heavenly Father, to speak tonight through us because we don't know what to say; we're just waiting and we're asking this prayer here because we're in the Presence of God in His church, and we ask that the Holy Spirit that's on these people will unite its powers together tonight and shake forth the Gospel into every heart, that'll give us a new stand and a new hold for the age that is coming on. Grant it, Lord, for we see the fig tree putting forth its buds, and Israel becoming

a nation, and the Gentile days fading away and numbered, and we're looking for the coming of the great Redeemer, our Lord Jesus Christ.

Walk among us, Lord. As was said tonight, "You walk in the midst of the candlesticks," then walk among us tonight, Lord, and warn our hearts of the evil that's ahead, and give us understanding of Thy Word, for we ask it in Jesus' Name. Amen. (Can be seated)

Now, as I have said, each day I try to get just as much wrote down on paper as I possibly can of times, places, and so forth, because it's a historical event that we are approaching. It's been a history, and now we're coming down, also patterning it to the time.

Now, Sunday morning and Sunday afternoon--or Sunday evening, rather, we had a glorious time. I'm sure we did. I did, myself.

And of the Revelation... Now, what are we studying? The Revelation of Jesus Christ. And what did we find that God showed the revelation and Who He was? The first thing we find of all revelations, that God made known Who He was, that Jesus was no third person of a trinity; He was the trinity in full. He was both Father, Son, and Holy Ghost. And that was the revelation: Four times spoke in the same chapter, that He was the Almighty God, He that was, which is, and shall come, the Root and Offspring of David.

Now, we find out then, that in these things we're going to try to clear up the whole matter, because I don't know when we'll ever hear it again, maybe never, until time shall be no more and fade into eternity. And now, as I say, there may be many brethren, teachers far better qualified to speak this than I am, and probably could get a better interpretation to it, but God has placed it upon my heart to do it; and therefore, I'd be a hypocrite if I didn't say just exactly what I thought was right. See? So I--I always want clear before God at all times, that "I have not shunned," as Paul said, "to warn you day and night with tears, that the church might be in standing." Then if there's any lost, the blood be not upon my hands, because I want to be clear of all men's blood at that time. So if you differing, why, that's just in a nice friendly way; that'll just be fine. Now, but, maybe the Lord will reveal something that will help us all together.

Now, the first thing, we see that He revealed Himself. Now, we understand Who He was.

Now, on down, as I made that quotation about the sprinkling, and baptism in the "name of Father, Son, and Holy Ghost" being a Catholic baptism and not a Protestant or a New Testament baptism, I hope I've made that clear. And I've asked any person that would show a text of Scripture where anybody was ever baptized in the Bible or until the Laodicean Council where they formed the Catholic church, where anybody was ever baptized in the name of "Father, Son, Holy Ghost," please come show me. And I'd put on my back, "a false prophet," and go through the street. Now, I just make that, not to be hard, but just to show you that it's the Truth. See?

Now, then the Bible reveals Him here, that He is the Almighty God flesh among us. See? No Father, Son, Holy Ghost, it's not three gods, or one God chopped in three places. It's one God that worked in three offices: the Fatherhood, Sonship, and the Holy Ghost. God condescending from the garden of Eden, trying to make His way back into human hearts, to live and be sons and daughters of God again with Him, that's God above us, God with us, God in us. That's the difference. See?

And now those things... And the Bible reveals that and has thoroughly said it in the 1st chapter of Revelation, which is the only Book in the Bible, in the New Testament, the whole canon of the New Testament, is the only Book that Jesus put His own seal upon. And He said, the first of It, "Blessed is he that readeth and he that heareth." And at the end He said, "If any man shall take away any part of It or add anything to It, the same will be taken, his part out of the Book of Life." So it's a

curse for anyone to take anything away; this is the complete Revelation of Jesus Christ. So if we make Him three, you know what's happened. See, your name goes out.

And no one, no Protestant, no early church was ever believed in three gods. It was a great issue at the Nicene Council, and both of them went on--went on limbs, out this a-way, as to say. The trinitarian, the triune people that believed in the trinity, which finally formed in the Catholic church, they went to complete trinity, making God three people. And there was one that believed that God was one, and they went on the other side to be a unitarian. Both of them are wrong. God can't... Jesus could not be His own father, and neither can Jesus have a father and Him being--be three gods. It--it could not work. Because if He's got a father, and a father is another man besides Him, then He had--and the Holy Ghost is another one, He's a illegitimate child. The Bible said that the Holy Ghost was His Father. And if we have the Holy Ghost, then it's not the Holy Ghost; it's the Father in us in the name of the Holy Ghost using the office in us, because it was once in a man called the Ghost, It comes back and It's in us now, the same Jehovah God. See?

There's not no three gods. Three gods is pagan and heathen, and it was brought over. And if you'll just stay through the week and not be prejudice, but watch, take it in history. Take the same histories I do or anybody, any history. Just let's know it. All histories agree the same. Them historians have nothing to do with any sides; they just interested in stating facts, what happened. And watch exactly how that thing creeped in through Luther and come out through Wesley, and then exposed in the last days, the baptism in the "name of Father, Son, and Holy Ghost." Just watch where it come into the Catholic church in the dark ages, come out through Luther, down through Wesley, but between Wesley and the Laodicean (at the end) it was to be exposed. That's right. Now, and this is all history, and not only history, but it's the Bible.

And now, tonight we are approaching seven church ages which were seven churches that was in Asia Minor at the time of the writing of the Book. These churches, at that time, must've had the characteristics of the church ages that was to come, because that... There were more churches than that, the Colossian church and many others at that time, but God picked these churches because of their characteristics.

Now, we find that Him standing in the midst of the seven golden candlesticks, He had in His hand a seven stars. And those seven stars, He said, in the 20th verse of the 1st chapter, that they are seven Angels to the seven churches.

Now, in the Bible they did not understand this Revelation. Because what good would it do them to watch and wait if they knowed there'd be thousands of years before Jesus came? It was not give to them.

And I say to this, to you people here, you Catholic people, to you Lutheran, to you Methodists, and so forth, it was not give to Martin Luther, the Light that's on the Word today. Neither was it give to John Wesley. John Wesley preached sanctification that Luther passed over. And the Light comes as we have need of Light. God says It, and It isn't opened up to us because It's hid to our eyes until the day that God's able to reveal it. Wonder what it'll be after we leave? Yea, I'm persuaded that there's very, very much more that we know nothing about. That is right. There's Seven Seals, if we just take the complete Book of Revelation, that's sealed on the back of the Book. It ain't even, isn't written in the Book. And them Seals are to be opened during this church age, and the seven last mysteries of God is to be made known. Oh, I'd like to just keep it all winter and go through It. Yes, sir. The seven church ages...

As Daniel heard the seven thunders and forbidden; and John heard the voices, and this Book was sealed, and the back of the book was sealed with Seven Seals; but in the days of these Seals to be opened, the mystery of God would be finished. In other words, God would be known to His church, not in three people, but as one Person. The mystery of God would be revealed, and when

that was completely revealed, then the seven mysteries would open to the church; because in there, the church would be living under the inspiration of the Holy Spirit, Him moving in and out and showing His signs of being alive and among us, living among us, and we're then worshipping the living Christ that's among us.

Don't never look for big churches and big things. When we get to this Pentecostal age, you'll certainly see where they lost out. The very church "Laodicea" means "rich, need of nothing," and naked, wretched, blind, miserable, and don't know it. See? They went off after like great money, and buildings, and everything else, when the church has always been the--the out-scours of the earth. They were hated by all people, cast out, in alleys, anywhere they could live. Read Hebrews 11 and take the last six or eight verses of it, how, "They wandered about in deserts, and--and wearing sheepskins and goatskins, and was destitute, and afflicted, and tormented." Those people there, how will our testimony stand up against theirs in the day of the judgment (See?), those people in that day?

Now, in this church age... We have seven churches. Now, I want to get it placed out. I don't think you can see it from here; maybe if some of you could. I doubt it very much, but I'll try to make it (I know you couldn't, setting down in here.), make it seven church ages. I'll hold it on my hand so you'll understand.

It begins, the church begin at Pentecost. Could anybody deny that? No, sir. The church begin at Pentecost with a Pentecostal blessing, and was ordained by Jesus Christ to continue on until the last day with the same message and the same blessing working in them: His last commission to His church, Mark 16, "Go into all the world, preach the Gospel; these signs shall follow them that believe." Now, whereabouts? "To all the world." To who? "Every creature." Black, brown, yellow, white, whatever creature it was, preach the Gospel to every creature. "These signs shall follow them that believe." Now, tonight we're edging in on that, just start cutting in tonight, each night cut off a bigger hunk of it until we get down to our own church age. Now, we find that that was His commission.

Now, the first church age was the church of Ephesus. The second church age was Smyrna. The third church age was Pergamos. The fourth church age was Thyatira. The fifth church age was Sardis. And the sixth church age was Philadelphia. And the seventh church age was Laodicea. Now, the first church age started about A.D. 53, when Paul established the church in--in Ephesus. On his missionary journey he established the church at--at Ephesus, the Ephesian church, and was the pastor of it till when he was beheaded in 66--make him about twenty-two years the pastor of the Ephesian church. After his death then we're told that Saint Paul--or Saint John the Divine became the pastor of the church and carried it on up into this age, and the church age lapped over to 170.

Then after the Ephesian Church Age, from A.D. 53 until A.D. 170, then started in the Smyrna Church Age which lasted from A.D. 170 until A.D. 312. Then come in the Pergamos Church Age, and the Pergamos Church Age begin at 312 and lasted till A.D. 606. Then come in the Thyatira Church Age, and the church age of Thyatira begin at 606 and went to 1520, the dark ages. And then the Sardis Church Age begin at 1520 and lasted till 1750, the Lutheran age. Then from 1750, the next age come in was the Philadelphian, Wesley age; that begin at 1750 and lasted till 1906. And at 1906 the Laodicean church age set in, and I don't know when it'll end, but I predict it'll be done by 1977. I predict, not the Lord told me, but I predict it according to a vision that was showed me some years ago, that five of those things has (out of the seven)--has already taken place about...

How many remembers that vision here in the church? Sure. Said that how that even Kennedy would be elected in this last election. How that women would be permitted to vote. How that

Roosevelt would take the world to war. How that Mussolini would go towards Ethiopia, his first invasion, and would take it; that'd be the end; he'd die off after that. How these great isms would rise up and all fall back into Communism; Hitlerism, and Mussolini, and Nazism, and so forth, would all fall back into Communism. And eleven years beforehand, it said that we'd go to war with Germany, and Germany would be fortified behind concrete, the Maginot Line. It happened just that way. Said then, after that, would come to a place that--come to pass that science would increase so greatly until they would invent a car, the cars would become more like "egg" all the time. And that vision was told right here where the Church of Christ stands now, at the old orphans home. Charlie Kurn, perhaps in the building tonight, was living at the place at the time.

One Sunday morning about seven o'clock it happened. And It said, "Then there would come to pass that they'd invent a car that they didn't need a steering wheel in it; it'd be controlled by some kind of a power." They got it now. They got it now, a magnetic power, radar control. They don't even... Just set your radar to where you're going, it takes you yourself; you don't have to steer it.

Now, and it said in there, "At that time, there'd be a great woman stand up in the United States." And she was dressed and beautiful, but she was cruel in heart. And I got a parenthesis on the vision, even yellow paper, said, "perhaps the Catholic church." And the women being permitted to vote would help elect the wrong person for this nation. And that's what they done. Exactly. Now, said, "That would be the beginning."

Now, another thing it said, that... Then immediately after that, I saw this nation become as a smolter, just blowed to bits. Now, if them things has happened, so will this other. We're at... That's the reason I'm here tonight trying to bring this and set it to this people at Jeffersonville, 'cause I'm fixing to enter the mission fields pretty soon again, and don't know what time that I may be called away or caught away. I--I... We don't know that. And I want to be sure that I'm--let the church know the hour they're living, 'cause Almighty God will hold me responsible for it.

Now, now, each one of these churches, according to the Scripture there, had an angel. And the angel was a... How many knows what an "angel" means? It's a "messenger," a messenger. And there--there was seven angels to the seven churches, meant "seven messengers." Now, and they was stars in His hand. And in His hand these--these twelve--these seven stars that was to reflect the Light of His Presence in the day of night that we were living in, as the stars reflects the sun to the earth, makes it light so we can walk, and get around at nighttime.

Now, we find out then, that during this time, that each one of those angels had a position and place. And, brethren, tonight we don't get to it, because we know this angel of the first church, but it's going to be a mysterious and glorious thing to find and pull out of history before you, the angels of these other churches. The angel of the first church was Saint Paul; he founded it, God's messenger. The angel of the church of Ephesus was Saint Paul. The church... Now, the reason I...

Now, these others you might disagree, but I've set there for days and days under inspiration till I felt the Holy Spirit strike me and anoint me for it. That's the reason I know. And watch these men that has been picked, if you're a historian, they... The same men that I have got here, and know by revelation that they was the angels to the church, they had the same ministry that these did at the beginning. And that ministry cannot change; it must stay Pentecost all the way through.

Now, historians setting here is going to disagree with me on this man; but on the church of Smyrna, Irenaeus is who I know that was the angel of that day. Polycarp, many of you will say it was Polycarp, rather, you'd say it was him. But Polycarp leaned more to the organization and to the Catholic coming-on religion. But Irenaeus was a man that spoke in tongues, and had the power of God, and signs followed him. That's it. He was God's angel light, and he pulled the Light on over after Polycarp had been crucified or murdered, assassinated, then Irenaeus was one of his students, and Polycarp was a student to Saint Paul--or Saint John. And then Irenaeus taken his place, and he brought the light.

And the angel of the light of--of Pergamos was the great Saint Martin. I don't believe there was a greater man ever lived on earth, outside of Jesus Christ, than Saint Martin. Power? The assassinist come to him to cut his head off (He believed in signs and wonders, and the Pentecostal blessing.), and when they went to, they was going to assassinate him, he pulled his cloak back and held his neck out to them. And when the assassinater drewed the sword to chop his head off, the power of God knocked him plumb back out from him, and he crawled on his knees to ask...?... He was an angel to the church.

Other things. Watch how he... One of his brethren had been hung, be was on the road to try to find him, see what taken place. And when he got there, they done hung him. He was laying stretched out, dead, and his eyes pushed out of his head. He went in to him, and fell down upon his knees, and laid his body across him for an hour, praying to God. And the power of God come upon the man, and he raised up took his hand and walked away with him like that. That's history, just like George Washington, Abraham Lincoln, or whatmore. It's history.

Yes, sir. Saint Martin was the angel unto the Pergamos church, which the marriage church that takes them over into Catholicism after that.

The angel of the church of--of Thyatira was Columba. The angel of the church of Sardis, the dead church... The word "Sardis" means "dead," come out with a name, not His Name, "But a name that you live, but you're dead." Watch how they brought out that baptism in that day. See, come from it. The angel of the church of Sardis was Martin Luther, the first reformer.

The angel of the church of Philadelphia was John Wesley, the messenger.

And the angel of the church of--of Laodicea is not known yet. It will be someday, but perhaps he... on earth... [Blank.spot.on.tape--Ed.]... "He that has an ear..." [Blank.spot.on.tape--Ed.]... know this is the age we're living in. God will do the judging of that.

Now, notice now, and we'll get now to the Scriptures, back to the first church age. Now, I would like... I got some little things wrote down here that I wished you would listen closely.

The first church, the Ephesian church, the works of the church, what God condemned them for, was works without love. Their reward was the Tree of Life.

The church of Smyrna was a persecuted church, went through tribulation: reward was crown of Life.

The third church, Pergamos, the age of false doctrine, Satan's lying, the foundation of the papacy rule, marriage to church and state. The reward was hidden manna and a white stone.

The church of Thyatira was the church of the papal subduing, the dark ages: reward was power and rule of nations and the Morning Star. That's the little minority that went through.

The church of Sardis was the reformation age, the great missionary--or not missionary, but the hidden names; they had their own names. And the reward was white raiment, and name on the Book of Life (which has to come in the judgment). We had that the other day, the Book of Life; you're to be judged from the Book of Life. The saints are translated and taken without that, they don't go to that.

The Philadelphian church age was the age of brotherly love, the great commission age, and the great missionary age, the open door. And the reward was a--a pillar. Reveal the names of God was to be in during--during this age, when it went out around 1906. All right.

The Laodicean age was the lukewarm church, rich, increased in goods, having need of nothing, but was wretched, poor, blind, and miserable, and naked. And the reward was to set on the throne with the Lord, those who overcome that age.

Now, to break down tonight to show you a little bit about the service tonight, we're going to take the 2nd chapter, the first church age. Now, we... He's revealed and we know Who He is; He's God. Now, the church age begin as I said, around 53 to 170. And (a) the city of Ephesus, one of the three great cities of Asia, often called the third city of Christian faith (First was Jerusalem; second, Antioch; and third, Ephesus.). (c) a city of great commerce and trade... (e) The government was Roman. (f) The language was Greek. Historians believe John, Mary, Peter, Andrew, and Philip were all buried there. And Ephesus was knowed for its beauty.

Christianity at Ephesus was where the Jews lived, at Ephesus. And it was founded about A.D. 53 or 55. Christianity was planted there by Saint Paul. Later, Saint Paul spent three years at Ephesus. Paul's teaching bore great influence to the believers at Ephesus. Next, Timothy was the first bishop of the church at Ephesus. Paul wrote to the church at Ephesus. In Paul's time it was a great church.

"Ephesus" means, the very name "Ephesus" means "let go, relax, backslidden," called by God, "The backslidden church." God--God acknowledged first their works, their labor, and their patience. God rebuked their living--leaving their first love, for backsliding, and for no longer bearing Light. Ephesus was not a deceived church; it failed itself by not continuing in perfect love.

Summary of Ephesus' fruits: without love, led to apostasy. The promises: Paradise promised to the overcomer of the saints of Ephesus in the church age, given to the Tree of Life. Here's a beautiful thing. The Tree of Life is mentioned three times in Genesis, three times in Revelation. The first time it was mentioned in--in Genesis was in Eden, and Christ was the Tree. The three times it was mentioned in Revelations, was Christ in paradise. Oh, that's rich. The Lord bless.

Now, we're begin the 1st chapter of Ephesus--or the 1st verse of the 2nd chapter, the Ephesian church:

Unto the angel of the church at Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walks in the midst of the seven golden candlesticks;

John is the--the messenger at that time. Walking in the midst of these seven golden candlesticks was Jesus Christ, the Almighty God. What is He doing? He didn't say He was walking in one candlestick; He was walking in the midst of all of them. What does that denote? That He is the same God yesterday, today, and forever, and in every church age to every believer. He comes to--with the Holy Ghost to every age and to every person: same yesterday, today, and forever.

"Holding in His right hand..." "Right hand" means His "authority and power." Holding in His right hand, under controlled, the seven messengers to the seven church ages. Oh, I like that. See Him walking around through these church ages, the Christ, making Hissself known to His people down through these dark ages, down through every age; while the church got formal and pulled out, and some went one way and some another, but that little minority of the church still held on, and Christ worked with them, confirming His Word; winds it right through.

It's so easy to see how that we've got what we have today, when you begin to study this. Now, here at the beginning... I believe all of you could see this high. Here's one church age, that's Pentecost. The second church age, third, fourth, fifth, sixth, seventh church age. Now, if you'll notice this real close, the church begin at Pentecost. How many believes that? You see what happened at Pentecost, then we watch the church as it goes on down. It just starts fading out a little more, a little farther, a little farther; little bit, it's down like that as the real true church goes out. Now, the Christ... No matter how small the church is, "Wherever two or three are assembled together in My Name, I'll be in their midst." When they assemble together in what? In the name of the Methodist? name of the Baptist? name of the Pentecostals? Name of Jesus. Wherever two or three are assembled together, no matter how little it is... And they're going to be so small in the

last days, till He said He'd have to come quickly and cut the work short or there'd be no flesh saved for the rapture. "Wherever two or three are assembled in My Name."

Now, the first round, the apostles. Now, we see this is the beginning, Pentecost. He's walking around, the same great God, the same great signs was to take place all down through these ages because He walked among each age. Blessing what? His people that's assembled in His Name. I want you to watch in this as we go through the church. This church had Jesus' Name. This church had Jesus' Name. This church had Jesus' Name. And this church lost It. This church come out, the Lutheran age, with "a name that you live, but you're dead." And goes right on down until the end of this age; and between this age and this age there's an open door set that brings back that Name again to the church. Now, watch and see if that isn't true, after we get it here in the Scriptures. There between the--the ages...

Now, tomorrow night I'll try to have this setting up here so we can all see it. And I'll come down maybe tomorrow afternoon and draw out for--some of the--or the plans that I want to speak to you about. And if any of you's got the histories, bring them along. Or take your notes and go down to the library or somewhere, and get the history, and read it, and see if this is right.

Now, the 1st verse. What's He doing? He's saluting them. Unto--unto the angel of the church of Ephesus... (to John)... write; These things saith he that hold the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; (It's a salute.)

Now, the 2nd verse and the 3rd verse, He commends them. I know thy works, and thy labors, and thy patience... how that thou can not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: See, that apostasy had already begin to set in in this first age, already started right there; because the elect and true church who wanted to keep the precepts of the Bible, and keep the Words that Jesus said in His testimony, they'd already begin to pull away. Something begin to happen, and there'd been false teachers rise up, people who were teaching wrong, contrary to the Scripture, trying to bring in something or add something.

That's the reason He gave this revelation to the church and said, "Whoever takes away or adds to, your part will be taken out of the Book of Life." That's lost, brother. Just don't meddle with God's Word. Just no matter who It hurts or what It hurts, just say it anyhow. Just the way it's wrote there, that's the way. We don't need any great something else; we don't need any priest or anything to interpret it to us. God the Holy Spirit is the Interpreter. He gives the interpretation.

Now, if you notice, turning from the evils and finding the false prophets, after that they were proven false, having a form of godliness... See how the church begin to get formal during that time? They begin to kinda break down the people under the inspiration of the Holy Ghost, begin to cause people to kind of make fun of them.

Well, didn't Jesus say, "Blessed are you when you're persecuted for righteousness' sake"? He never said to start getting formal. He said, "Rejoice, and be exceedingly glad, for they persecuted the prophets which were before you." He said that in the beatitudes in Matthew 5, "Blessed are you." Why, to have people to make fun of you because you love the Lord Jesus is a blessing just to have them to say it. They're only... When they're cursing you, they're bringing God's blessings down on you. It backfires on them, like it did on Balaam that time. It--it backfires on them. When they try to make fun of you being a Christian, why, it backfires on them, and God gives a blessing, because "Blessed are you when men shall persecute you for My Name's sake." For His Name's sake, "Blessed are you."

Now, we find out that they wanted to start and get into a form of godliness.

Now, I could stop right here and say something: believe I will, Did you notice that every revival... Now, minister brethren, you check this. Every revival produces twins, just as Jacob and Rebekah produced twins: Esau and Jacob. I mean Isaac instead of--Isaac and Rebekah, instead of Jacob. Isaac and Rebekah produced twins. Their father was holy; the mother was holy; but they had two boys born: Esau and Jacob.

Now, both of them was religious. But Esau, when it come to works and deeds, as a good legalist, he was probably a better boy all the way around than Jacob was. Did you know that? Jacob was just a little boy that hung around his mammy all the time. But Esau got out and worked, went out and got venison and give to his old blind daddy who was a prophet; he tried to take care of him. But Jacob only had one thing in mind; he wanted that birthright. He didn't care how long he had to hang around or whatever he had to do; the main thing in his life was the birthright. And Esau despised it.

Now, don't you see the natural man, the natural man? When a revival comes, there's two classes of people comes out of every revival. There's a natural man that goes, and he'll come up to the altar and say, "Yes, sir, I accept Christ as my Saviour." He'll go out, and what does he happen? The first thing you know, he'll wind up in some good cold, formal church, because he thinks, "Well, if I join church, I'm just as good as the next man. Am I not just as good as So-and-so? What difference does it make as long as I belong to church and make my confession?" Why, it's a whole lot of difference. You've got to be borned again. You've got to have the birthright. And Jacob didn't care how much he was laughed at. He wanted that birthright, and he didn't care how he had to get it.

Now, a lot of people don't want to get the birthright, because they think that it's just a little unpopular. They don't want to get down at the altar and cry a little bit, or go without a few meals, and--and something another. They--they--they don't want to do it. A lot of the women with a lot of, you know, mani--makeup on, they think if they'd cry they might wash it off, have to put it on again. Why, they... it's... And I don't mean to say that sacrilegious; I hope it don't sound that way; but that's the truth. They just don't want it.

They don't want the new birth, because the new birth is kinda messy. It's like any other birth. Any birth is a mess, I don't care where it's at. If it's in a pig pen, or in the barn, or if it's in a pink, decorated hospital room, it's a mess.

And so is the new birth a mess. Amen. It'll make you do things that you didn't think you'd do: stand on a corner and beat a tambourine, or sing "Glory be to the God. Hallelujah. Praise God. Glory to God." Why, you'll act like a maniac. That's what it done to the apostles; that's what it done to the virgin Mary; she act like she was drunk. She was a mess in society, but it takes a mess for life to come out of. Amen.

Unless anything dies and rots, life can't come from it. Unless a man dies and rots in his own thoughts, Christ can't get into his heart. When you're trying to think for yourself, "Now, if I walk up to the altar and say, 'Yes, Lord, I'm--I'm a fine fellow; I'll take You. I'll pay my tithes. I'll do this,'" you got to die and rot right there to your thoughts. Let the Holy Ghost take over and just do whatever He wants to with you. Get kind of messy with it. That sounds horrible, not sacrilegious, but it's the truth. It's the only way I know how to punch the thing out to make you understand it. What was more of a mess than that dignified bunch of Jews that day, than to see these people coming out there with stammering lips? You know what a stammer is? [Brother Branham demonstrates what a stammer is--Ed.]...?... Other tongues, and acting like drunk people. [Brother Branham demonstrates how a drunk person acts--Ed.] That's exactly what they were doing. They looked messy.

And he said, "Are these men all full of new wine?"

But after one kind of got to himself, he said, "Let this be known to you, and hearken to my words; these are not drunk like you suppose it is." But he went right to the Scripture, "This is that that was spoke of by the prophet Joel, 'And it shall come to pass in the last day,' saith God, 'I'll pour out My Spirit upon all flesh.'"

That's the way the church was born first. How many believes that God is infinite? See? Then He cannot change. And if that was His idea of a church at the beginning; that's the kind of church He'll have at the end. He cannot change. So how you going to substitute shaking a hand, or sprinkling, or--or some other thing that it didn't happen right there? Each one of the apostles went right back to that.

After they done all these... Holy Ghost had fell on them, Peter said, "Can we forbid water, seeing that these has received the Holy Ghost like we did at the beginning?" And he commanded them to be baptized in the Name of the Lord Jesus. That's right.

Paul went over and found people shouting, having a big time, bunch of Baptists glorifying God, and he said, Acts 19, he said, "Have you received the Holy Ghost since you believed?"

They said, "We know not whether there be any Holy Ghost."

Said, "How was you baptized?"

They said, "We been baptized by the same man baptized Jesus: John the Baptist."

He said, "Yeah, it won't work any more." See? Peter done sealed it on the day of Pentecost. He had the key. See?

Said, "It won't work any more; you got to be baptized over again." So he baptized them over again in the Name of the Lord Jesus Christ, laid his hands upon them, and they had the same kind of results that they had there at the beginning. The Holy Ghost fell on them; they begin to speak in tongues and prophesy.

Now, that's been the church down through the age. Now, it started right here at the beginning.

"I know your patience. You're awful long-suffering. I know that... Now, remember, I'm He that walks in amongst the candlesticks. I know your patience, and your work, and your labor, and your love, and so forth. I know all that you've done. And I--I know that you've tried these people who call themselves prophets, apostles, and found that they are liars." Oh, that's pretty flat, isn't it? I'm not responsible for that; He is. He said they were liars.

But the Bible said, "Try a man. If there be any among you who's spiritual or a prophet, or says he is, I the Lord will make Myself known to him. I'll speak to him in visions and in dreams. And if what he says comes to pass, then hear him; don't be afraid of him (See?), because that I am with him. But if it doesn't come to pass, then don't hear him; he hasn't got My Word." See, if it's His Word, it happens.

Now, they found out these fellows wasn't carrying on according to the Bible. See, they were trying to get something else. (I want you to keep your thinking cap on now, where we get down to the nugget just in a few minutes.) Now, then He said, "I see what you--that you have long-suffering, and patience and with them. You've tried them and found out they're not apostles. They're not."

Now, as I said to begin, 'fore we start off on this again, every revival produces a pair of twins. One is a spiritual man; the other one is a natural man of the earth, "I joined the church; I'm just as good as anybody." And that's what this revival produced. That's what, every revival. That's what Luther's produced; that's what Irenaeus' produced; that's what Saint Martin's produced; that's what Columba's produced; that's what Wesley's produced; and that's what Pentecost produced. Just exactly.

You see how they've gone to seed, built their churches, and went on off, and big fine places, and (my, goodness) stand up and repeat the Apostles' Creed, "I believe in the Holy Roman Catholic

church, and the communion of saints." Anybody that believes in the communion of saints is a spiritualist. Anything communes with the dead is of the devil. That's exactly right. We have one Mediator between God and man, that's the Man Jesus Christ. That's right. That's what Peter said.

And you dear Catholic people call him the first pope, and Peter being the first pope who walked with Jesus... And then he said, "There's no other Mediator between God and man." And these, you've got ten thousand others today. Why has it changed so much, if the church is infallible and doesn't change? And all your masses are said in Latin so it won't change. What happened? Where'd you ever find the Apostles' Creed in the Bible? If the apostles had any creed, was "Repent, and be baptized every one of you, in the Name of Jesus Christ for the remission of your sin." There's no other creed I ever heard them knowing or ever recited anything.

But when it come the "holy Roman church" and all these other things, and "God the Father Almighty that preserveth heavens and earth." That's nonsense. That's right. It ain't in the Bible. There's no such a thing as that in the Scripture. It's a made up creed that they made up, But it's... All the prayers and everything is a made up thing.

We can see today that our Protestants, when we get down in here, just went right off of them. And just like Billy Graham said Sunday, "The people has been in wrong so much till they think they're all right while they're wrong." That's right. It's the truth. I'm glad that I'm... 'Course I know Billy Graham received the Holy Ghost under George Jefferies over there, but some of these days he'll come out of that. God's using him right there now, 'cause he can shake that kingdom that nobody else probably could get into. But you can see his preaching, that there's something behind that, because of some of these here shaking-hand Baptists. Yes, sir.

Now.

I know thy works,... and thy patience,... how that thou can not...

Let's see now, I got the...

I know thy works, and thy labour, and thy patience... how that can not bear them which are evil: and thou hast tried them which say that they are apostles, and are not, and hast found them liars: He found them to be liars. How'd they know that? They wasn't quoting with the Word.

Now, if a man says that... If this Bible says in Hebrews 13:8, "Jesus Christ, the same yesterday, today, and forever," and the man said, "Aw, the days of miracles is past," then that man's a liar.

If the Bible said, "Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of your sins," and every place in the Bible says the same thing, and everybody that was ever baptized in the--in the Bible time was baptized in the Name of Jesus Christ, and he commissions them to be baptized, sprinkled, or something else like that, that man is a liar, found out a false prophet.

I hope I ain't hurting feelings, but I... Brother, you--you--you can't baby this; it's time to take the gloves off and handle the Gospel. See? That's the truth.

Now, show me something different. Show me where one person was ever baptized any other way than in the Name of Jesus (See?), outside of the Catholic church. So if you're baptized that way, you're not in the Christian church; you're in the Catholic church 'cause you're baptized. Their own "Sunday Visitor," the catechism said, the question, "Will any Protestants be saved?" Said, "Many of them, because they have our baptism and many things like that." Said, "They claim about the Bible, and the Bible said baptize in the Name of Jesus Christ, and we've taken it from there and put it 'Father, Son, and Holy Ghost' and they knuck down to it." Certainly. See? Not a--not... It's not a--it's not a Christian baptism; it's a Catholic baptism.

Did you hear me of a night, "Have you ever been baptized in Christian baptism?" Christian baptism, Christ, Jesus Christ, not in some title.

Now, the 3rd verse now... All right, 2nd and 3rd verse... Now, the 3rd verse...

And hast borne, and had patience, and for my name's sake has laboured, and has not fainted. "For My Name." Did you notice they had patience? Labored for what? His Name. See that Name holding in that church? Now, watch it, when we get down through the week how that fades out and goes into another name. See? "Had--had patience, labored, and so forth, and for My Name's sake." He... They labored for His Name.

To keep the Name of Jesus Christ above any church, above anything else, let it be first, and... "Whatever..." The Bible said, "Whatever you do in word or in deed, do it all in the Name of Jesus Christ." Is that right? "Whatever you do in word or in deed..." If you marry, marry a person. If you can't, if they're all scrupled up in their marriage, don't marry them at all. See? If you can't freely say, "I pronounce you husband and wife in the Name of Jesus Christ," let them go. All right. If you want to baptize them, baptize them in Jesus' Name.

If you have to do something that you can't do in Jesus' Name, let it alone. Somebody said, "Take a little drink." You can't do that in Jesus' Name, so let it alone. Somebody said, "Play a little cards." You can't do that in Jesus' Name, so let it alone. A little, dirty, smutty joke at your bridge party, you can't tell that in Jesus' Name, so let it alone. See? You can't wear shorts in Jesus' Name, so let it alone. I could go on, but we--you know what I'm talking about. All right. You can't do that. What you can't do in His Name, leave it alone. Because he said, "Whatever you do in word and deed, do it all in the Name of Jesus Christ." All right, now.

Now, we're going to... That's the... He commended them for that. Now, I'm going to talk about the complaint now in the 4th chapter--or 4th verse, rather.

Nevertheless I have somewhat against thee, because thou has left thy first love.

Oh. "I have something against you. You've been patient; you've held up for My Name." Wouldn't that be just a good thing of this Tabernacle today? Yes, sir. "You've been all right, and you've had a lot of patience, and bore a long time, but the thing of it is... You've held up for My Name. I appreciate all that. I--I commend you for that; it's all right. And I've seen that you've tried them who say they're apostles and so forth, and found they're liars, they don't cope with the Word. I--I appreciate all that. But there's something I got against you, and that is that you've left your first love. You left that love that you once had for them good old fashion, Holy Ghost meetings, and you're begin to kind of slide backwards into that formal, come in with, "Our Father..." and a... Nonsense. See?

All this here society, and someone has to come out with a big robe on them, you know, to sing in the choir, you know, and the manicured all over their hair and everything, and a lot of makeup around their face, and they sing like I don't know what...

Here not long ago, if it hadn't been in Oral Roberts' meeting, I sure would've called a bunch out. I was--I was at the...?... Business Men's convention, and it was held... We didn't have... That night I was going to speak. They couldn't hold it over there in the hotel, and they took me to--to Oral Roberts' building. And when I was setting in Oral's study, there was a bunch of Pentecostal children (Oh, young men and women, sixteen, seventeen years old, eighteen) all standing out there; about thirty or forty of them going to sing some kind of a--a little, sounded to me like some kind of an overture by someone like Becky talks about, Tchaikovsky, or some of them kind of things like that; I don't know, some of them kind of a songs, classical songs. And here they was, the brethren was going to take up an offering out in the meeting, and each one of these went along and had them a little cup, act like they were blind, and all the jokes and carrying on you ever heard, between them boys and girls, and talking like everything. And them girls with enough paint on, could've painted Oral's building, almost. And there they was like that, and calling themselves Pentecostal. See? They lost their first love.

I sure go with David duPlessis, "God has no grandchildren." No, sir. We got Methodist grandchildren. We got Baptist grandchildren. We got Pentecostal grandchildren. But God don't

have any. They're sons and daughters. You can't come in on your mammy or your daddy because they were good men and women; you've got to pay the same price they did. You got to be born just like they was. God don't have no grandchildren at all. You're a son or a daughter, or, you're not a grandson; that's one thing sure.

Went to a meeting there, and they there--to a fine Pentecostal Assembly church. Boy, you ought to see them women scatter when they seen me coming in: with that short, bobbed hair, and those little old half-dressed, like a wiener almost, you know, skinned down in those dresses like that, Pentecostal women, dressed so sexy...

You're going to have to answer for it at the day of judgment. You're going to be guilty of committing adultery. Jesus said, "Whosoever looked upon a woman to lust after her, has committed adultery with her already in his heart." And if you present yourself to a man like that, who's guilty, you or the man? Be right. Shun the very appearance of evil. See? So there you are.

What's do? Lost their first love. Oh, you couldn't get them on a corner with a tambourine to clap their hands and praise God. Oh, no. They'd sing some kind of a classical something with a bunch of robes around them. See, they lost their first love. That's what's the matter with the first church. See?

They just have to act like the world. They have to dress like the world, look like the world, act like the world, and have their favorite television star, you know; they just can't keep from seeing it. "We Love Susie" or something another, you know, they just have to see it. They'll stay home from prayer meeting and everything else to see it. And if they don't, they give their pastor a good bawling out, to let them out in time till that program comes on so they can get home to see it. The love of the world more than the love of God...

Oh, too formal, they can't say, "Amen," no more. My, goodness, it'd break some of the makeup. See? They don't have it. No, that's Pentecost. That ain't Baptists. They ain't never had it to begin with, the--the Presbyterian. I'm talking about Pentecost. That's right. I know it's awful sickening, brother, but we want a birth out of this thing now: got to bring death before you can have birth. See? It's the truth. But there you are, left your first love. I...

If God had that against this church, He's got it against that one too. "Because you left your first love, I've got it against you. I have something against you; that's My complaint. You once had a great time, but you let the world begin to creep in, and you got to acting a little formal. You still holding My Name, and you're still doing the things that's right, and you got a lot of patience and so forth, and you labor, and you're like a mule, you just labor and work." My, my, my.

See, you've left grace and faith and power to swap it for labor and works. "Well, I tell you, Brother Branham, I--I help every widow woman I can." Well, that's a good thing; I commend you for that. But where's that first love you once had? See? Where's that joy you used to have? As David once cried, "O Lord, restore to me the joy of my salvation." Where is them all night prayer meetings and tears on your cheeks? My, goodness, the Bible's even dusty and got cobwebs on it. You read old love stories, and news things, and things that oughtn't to even be allowed to be published and put out for a--a trash can, and we Pentecostal people pick them up and just loft over them like a bunch of flies on a garbage can. That's right.

Oh, mercy. What we need is: Back to our first love. Back to Pentecost. I'd better get away from there. All right. But you understand, "Leaving that first love..."

The 4th verse, 5th verse now, a warning, the 5th verse, a warning: "Remember and repent." See? Remember therefore from whence thou art fallen,... (Where did you come from? From Pentecost you fell down to where you are now, backsliding.)... and repent, and do thy first works;... (go back to Pentecost again)... or else I will come unto thee quickly, and will remove the candlestick out of h-i-s... (See who it is, don't you?)... his place, except thou repent.

Other words, if you got a God-filled pastor, filled with the Holy Ghost, and you try to hold him under your finger, say, "Well, if he says anything about us having a robed choir, if he says anything about us wearing makeup, we'll just excommunicate him." Don't you worry; God will do it before you get a chance to. He'll go out and preach to stones on the street before he'd compromise with that kind of stuff. You got a pastor that really tells you the truth, you ought to honor God and stay in the Spirit, and worship God, realizing that you're going to be lost if you don't. See?

But people live today like they was going--this is the only thing there was, "live here on earth, that's all." You don't realize you got a soul that's going to leave here and go somewhere. And you seal your destination right here, the way you live and the way you do: out holding grudges, and mean, and everything, and then run to church. Oh, mercy. Whew. Shame on you.

You bring a reproach up--upon the cause of Christ. Isn't that right? Don't we do it? The bootleggers ain't hurting the church. It isn't that. It isn't the prostitute that's hurting the church. It's the people who profess to be Christians that's hurting the church. We know what the bootlegger is, know what the prostitute is. When our sisters dress like a prostitute, that's different; that's what hurts the church. When the men drinks like the bootlegger, well, then, that's what hurts the church. They're professing to be a Christian and then do that. The people look for you that name... "Let him that even names the Name of Jesus Christ depart from sin." See? Get away from it.

Oh, we're so short, brethren. Me, you, all of us, we're--we're short of what Christ wants us to be. And right here in this day it's time to lay aside every sin that's easily beset us, and run with patience the race that's set before us. Preachers, that's right, brethren...?... That's exactly right.

"Remember and repent, or I will remove the Light of the star out of his place." What's his place? In the church. "But if you don't repent and go back to where you was at the first place, I'll take your pastor right away from you and move him out of his place; I'll put him somewhere else where his--where I'll reflect My Light that'll shine." Um. Wasn't that solemn?

It's time for the churches to repent. It's time for Pentecost to get a lot of the little polished scholars out of the pulpits, and get the old fashion preacher in there that'll tell you the truth, not pat around and use the church for a meal ticket, big wages, and something like that, and psychology, and a few horse races, and soup suppers, and everything else. It's time to get back to the Gospel. I don't care how little you are, "Where two or three are gathered, I--I'll be in their midst."

"Repent, unless I come and remove the candlestick; send him away, else to shine his light."

Now, the 6th verse. Now, here's the one we're going to have trouble with. Now, except you repent, He'll come and move the pastor away.

But this thou has,...

Now, remember. Oh, don't miss this now. This is going to lock the rest of it together plumb on down to this age we're in now. Everybody feeling good, first? [Congregation says, "Amen."--Ed.] Are you in a hurry? [Congregation says, "No."--Ed.] All right, now. All right, bear just a little bit then. [A brother in congregation says, "Stay all night."--Ed.] Now... Thank you.

But this thou has,... (They had something then, didn't they? Now, what did they have?)... that thou hatest the deeds of the Nicolaitanes, which I also hate.

"You hate those deeds of the Nicolaitanes." Setting in the study today up there, I wrote something here on that; I want you to listen closely now in a couple pages here. The 6th verse, praises and agreed; that's God and the church agreed upon one thing, that they hated the deeds of the Nicolaitanes. The true vine, the true vine, the true church that was in this Ephesian church...

Now, remember, each church has its formals and each church has its spirituals. That's the twins that's born in every revival and lives in every church. They started it right in this age and it ends up in this age. And finally, the formals took it over in the Thyatira age, and Luther pulled it back out again. And now it's swinging right back in again. Can you see that formal religion? There's no difference between that and Catholicism. It's all the same thing. Every organization's butchered

right into it. God never did organize His church. That's exactly what they was trying to do here. And you watch and see now if that isn't right, just show you how cursed an organization is. It was-- it was foreign to the new church, the New Testament church. See?

But... thou... But this thou has, that thou hatest the deeds of the Nicolaitanes, which I also hate. The true vine hated the formal deeds of the Nicolaitanes; so did God. What was deeds in the Ephesian church, in the church of Ephesians, became a doctrine in the Pergamos church. In Ephesus the first church, it was a deeds, in the next church it become a doctrine. Can you hear it? Do you understand it now? It was a deed in Ephesus, and watch, over here in Pergamos it became a doctrine. It just started here in a little baby form. Now, in a minute we're going to find out what that was. Here is Paul's wolves: "deeds of the Nicolaitanes."

Now, what... Let's break that word down and find out what we got before we go any farther. The word "Nicolaitane" is kind of a foreign thing to me. I got every Greek lexicon that I could find. "Nicolaitane" come from the word of Nicko, N-i-c-k-o (Wait, I believe I wrote it down here.) N-i-c-k-o, Nicko, which means "to conquer or to overthrow." Nico-laitanes, "overthrow or conquer the laity." What they were trying to do here was trying to take the church where God had pastors, and the Spirit of God moving by gifts in the church of the living God, and they were having a doctrine start that they were going to have some priests, and bishops, and popes, and so forth. That God said He hated. He hates it yet today. Nico-laitanes (Nico, "overcome") or, "overthrow the laity." The laity is the church. How many knows the laity is the church?

All right, "Overthrow or conquer, or take place of the laity..." In other words, take all of the sacredness, all of the power from the church, and put it over on the priests; "Let the congregation live the way it wants to, but the priest is the holy one." Taking the Holy Ghost away from the people with signs and wonders following them, and take that away and give them a holy priesthood: taking away the Holy Ghost and swapping It for a priesthood. You see what it was? It was a... It finally became...

In this church here it was a deeds; and this place it become a doctrine; and Thyatira, it took over. And when Luther came out, it couldn't stay that way; it went right back and took over again: bishops, cardinals, archbishops. Who in the world's the head of God's church but Him Himself? Amen. Whew. Now, I feel religious. The Holy Ghost was sent to rule the church, not just the preacher, the whole congregation. Just the preacher be holy? It's all the church has the Holy Ghost.

And instead of that, instead of having the Spirit to make it, they've taken a little wafer, and a cracker, and some wine, and call it "the holy Eucharist" which means "Holy Spirit." How in the world can a cracker and a piece of wine be a spirit? Now, if--if that's the way, you have to read Acts 2 like this: "When the day of Pentecost was fully come, here came a Roman priest up the road, and he said, 'Lick out your tongue,' and he laid the wafer on him; he drank the wine, said, 'Now, you got the Holy Ghost.'" Now, now, we think that's terrible. It is.

Now, let's go down, I was ordained in a Baptist church; let's take us Baptists. See? The Methodist, what do we do? "If thou will confess that Jesus Christ is the Son of God, you're saved." The devil believes He's the Son of God and trembles at it; probably believes it more than a lot of church members does. The devil believes the same thing and trembles, because he knows he's doomed.

Now, we take it the Methodist form. Then they say that John did not baptize, that he sprinkled. Said, "There was a lot of gophers in the country, and--and the water come up in the places. And he had a muscle shell and scraped out a gopher hole." And they actually preach that. "And got some water in this gopher shell, or this muscle shell, out of the gopher hole, and sprinkled the people." Why, nonsense. Oh, brother.

Well, here we'll take it, "When the day of Pentecost was fully come, they were all in one place, in one accord. And the pastor came down and preached a fine sermon and say, 'Give me the right hand of fellowship, and we'll put your name on the book.'" That don't sound right, does it? You might get that... You couldn't get that in an almanac; they know better than that. The old Ladies Birthday Almanac is more correct than that would be.

Well, what's caused that then? The Nicolaitane bringing in a bunch of men to twist up the Scripture and make a denomination that can't let God move in it. It dies right there. See? And it said here, "You're dead. You got a name you're living, but you're dead." Many of them's dead and don't know it.

Me and my brother was fishing when we was little boys, up here. And I caught an old snapping turtle, and I cut his head off, get him off the line; I didn't want to fool with that thing; and threw him up on the bank there. And my little brother come along, and he said, "What'd you catch awhile ago?"

I said, "A turtle."

He said, "What'd you do with him?"

I said, "There lays there, and his head's laying up there."

And he went up there. And he said, "Is he dead?"

I said, "Sure, separated his head from his body, he must be dead."

So then he picked up a stick, and started to reach down to throw this turtle head back in the river, and when--or in the creek. And when he did, the old turtle grabbed it. You know, they'll snap for a hour or two. He jumped back; he said, "Hey. I thought you said it was dead."

I said, "It is."

He said, "Well, he don't know it."

So that's the way a lot of people are: dead and don't know it. Nicolaitanes... Oh, my. Oh, He said, "You hate that." Taking all the...?... fine holy priests, holy cardinal, holy bishop.

And some of you Pentecostals, "The great overseer, let him come down, the general overseer, he'll tell you whether you can have the healing service here or not." Hallelujah. The Holy Ghost is the One to say that or not; It's God's eternal Word.

"Well, Brother Branham, we believe that the Bible does teach baptize in Jesus' Name, but the general overseer said if we started that in our church, he'd kick us all out." Go ahead. That's right. I'd rather be kicked out here than kicked out there. So if you take anything out of here, you're going to kicked out there, anyhow, so you might as well get kicked out here. If he kicks you out here, you'd be kicked in There. So that's just the same thing, so stay right with it.

We want to be right. Oh, my, it's a serious thing, brother. We've got to get this thing right. We'll never be able to have a church until God gets a foundation to lay it on. He'll never build His church upon a bunch of nonsense. He has to come on His Word or He won't come at all: right on His Word.

Somebody, not long ago, up there, said, "Brother Branham, come out to the Chautauqua." How many was at the Chautauqua? Why, just looky here, a third of the church or more was at Chautauqua. Which... Now, that man got up there that afternoon, and you all heard him, not knowing that I'd know about it. God can reveal in the room up there what they're saying down there, and, you know, He did do it. Come up there, said, "Now, Brother Branham, oh, he's a servant of the Lord. When the Spirit is upon him, he's anointed prophet; he sure knows; God tells him what is and what's going to be; but his theology, don't listen to that."

What a scrupled up idea. How a man can say that? Why, I haven't... Well, if you didn't know split beans from coffee, you'd--you'd know better than that. How can you ever think of such a thing as that? "Why?" Why, the very word "prophet" itself means "a Divine revelator of the Word." How can you... The Word of the Lord came to the prophet. I never said I was one; they said it. But there you are. See?

How men... To hold up a little church doctrine somewhere, because their organization wouldn't agree with it: selling your birthrights for a mess of pottage, Esau, you miserable hypocrite. That's right. They're selling your birthrights for a mess of pottage, for a mess of denomination, a mess of organization that God hates. Just remember, you say "organization?" God hates it. It's the thing that separated brothers, and broke down... There's a many a Methodist, Baptist, and Presbyterian, tonight would like to have the fellowship around the table of God. But if they do, they'd get kicked right out the first time they start into it. That's exactly right.

"Mama belonged to it," and they're just a grandchild to begin with. Oh, my. I don't care what mama belonged to. Mama lived in all the light she had in her day; you're living in another day.

Science once proved, about three hundred years ago, by spinning a ball around the globe, said, "If a--any vehicle would ever move the terrific speed of thirty miles an hour, gravitation would lift it from the earth and take it out in space." You think science today believes that? They're running nineteen hundred miles per hour. They're not looking back to see what they said; they're looking back, see what they can see looking forward.

But the church always wants to look back and see what Wesley said, what Moody said, what Sankey said. All things are possible to them that believe; let's look ahead. Only thing in the Bible looked backwards... Do you know what kind of an animal always looks back? The lowest life there is. How many knows what the lowest life there is that moves? A frog. A frog is the lowest life there is, and a man is the highest life there is. And a frog looks backwards. I don't like that old low life. I want to look forward, believing, trusting, walking in the Light as He is in the Light (Amen.), as He shines the Light.

One time down in Kentucky I was having a meeting, an old fellow come out and said, "Oh, I don't believe that healing."

And I said, "Well, it's all right; you're an American."

He said, "I--I don't believe anything 'less I see it."

And I said, "Well, it's all right."

He said, "Now, I ain't got nothing against you, but I--I don't believe what you're saying."

I said, "It's your own American privilege; you don't have to."

He said, "Now, I never accept nothing 'less I can see it plainly. Uh-huh?"

I said, "Well, that--that's--that's good; you must be from Missouri."

Said, "No, I'm a Kentuckian." See?

"Don't sound very good for Kentucky," I said. "But anyhow," I said, "if you, that's the way you think, you go ahead." And he said--he said... I said, "How you going home?"

He said, "I'm going across the hill. I live over... Want to go over with me." Nice man, said, "Go home with me, stay all night, Brother Branham."

I said, "I wished I could, brother. But I said, "I'm going up here to my uncle." And he said... I said, "You want to ride over?"

No, I got to go across the hill up there, up this way, and down a hollow, and up," you know how it is down there.

And I said, "Well," I said, "how you going to get there?"

He said, "I'm going up the path there."

"Why," I said, "you can't even see your hand before you." I said, "How you going to get up there?"

Said, "I got a lantern."

And I said, "Well, how do you... What do you do, light that lantern and then walk with it?"

He said, "Yes, sir "

I said, "When you light that lantern, can you hold it up high like this? I'd like to see your house."

He said, "You can't see it."

I said, "Then how you going to get there?"

"Oh," he said, "I'll just light the lantern; and as I walk, it... I just walk as the light..."

I said, "That's just it." Amen. I said, "Just walk in the Light."

Just keep walking. Don't stand still, you'll never get nowhere. If you've been saved, walk to sanctification. You say, "How do I get there?" Just keep walking. "Is the baptism of the Holy Ghost after sanctification? How do I get that?" Just keep walking in the Light. "Is signs, wonders, and miracles?" Just keep walking in the Light. See? Just keep on. Every time you make a step, the Light will jump just a little ahead of you; 'cause He's always ahead of you. He don't push; He leads. He is the Light. Oh, I'm so glad of that. Aren't you? He is the Light, in Him there's no darkness.

"Thou hatest the deeds of the Nicolaitane." Become a doctrine... Now, let's see what Paul... Now, whose church... Who founded this church now? Paul, Ephesus.

Let's turn back now to Acts the 20th chapter, just a minute, in Acts the 20th chapter, and see what Paul... Do you believe Paul was a prophet? Sure, he was. Certainly, he was. Remember that night the vision on the stormy sea and so forth? Now... And all about it... Now, the 20th chapter of Saint-of Exod--or of Acts, and let's begin now about the--the 27th verse, and listen close now as we read. Now, this is Paul, a prophet, foretelling what would come to pass.

For I have not shunned to declare unto you the whole counsel of God.

That blessed man... Oh, I want to stand there that day and watch that martyr's crown put on his head. If there's such a thing as I can weep, then I'll weep. I'll shout to see Paul.

See Saint Paul, that great apostle,
With his robe made bright and fair;
And I'm sure there'll be some shouting
When we all get there. (Aren't you?)

Now.

I've not shunned to declare unto you the whole counsel of God.

Is that right? Now, Christians, look this a-way; I'm going to ask you something. Who was it that commanded the people that had been baptized another way besides the Name of Jesus Christ to come and be baptized over again? [Congregation says, "Paul"--Ed.] He preached the whole counsel. Is that right? Well? And what did Paul say in, I believe it was the... I'm not sure now whether it's Thessalonians the 1st chapter and the 8th verse. "If we or an angel from heaven would preach any other gospel, if a angel come down from heaven and preached any other gospel than this" (than commanding men to be baptized again in the Name of Jesus Christ, and the Gospel that Paul preached)... If any angel from heaven (Not a... let alone a bishop, or a cardinal, or a general overseer, or a pastor, or--or something)... If a angel come down from heaven and preached another gospel besides this, let him be cursed." That's right. Is that right? What he said, that's Galatians 1:8. I just happened to think of it. All right, Galatians 1:8, if you want to put that down, see what Paul said.

Now, here he says... Now, the 27th, I believe the 27th verse:

For I have not shunned to declare to you the whole counsel of God.

Now, listen what this... This is a prophecy.

Take heed therefore unto yourselves, and to all the flock, over... which the Holy Ghost... made you overseers, to feed the church of God, which he has purchased with his own blood.

Who purchased? Whose Blood was that? The Bible said it was God's Blood. God, with His own Blood... Is that right?

... feed the church of God, which he has purchased with his own blood.

The Bible said we're saved by the Blood of God. Did you know that? Certainly, It does. All right.

... he purchased with his own blood.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock,

Also of your own selves... (Watch, that man could look down through that and see that thing coming.)... of your own selves shall men rise, speaking perverse things, to draw away disciples after them.

[Blank.spot.on.tape--Ed.] Years later as he... [Blank.spot.on.tape--Ed.] Or a bunch of men that want to make an organization and take the--the sacredness and the Holy Spirit away from the church, and put it on bishops and popes and priests, to... They'll be holy, and the congregation live any way they--way they want to. And they'll pay the priests, and he'll pray them out of hell, and everything like that. And it's a Nicolaitane. God said, "I hate that." Now, listen.

"Let me see, and you say, 'God said He hated it?'"

Now, let's see if He did.

But this thou has, that thou hatest the deeds of the Nicolaitanes which I also hate.

God hates an organization. That right? Now, you see exactly what they were going to do; you see what they did do. Now, watch down through the church if they don't do that. He hates an organization.

He that has an ear, let him hear what the Spirit saith unto the churches;...

Now, Paul's wolves had become Nicolaitanes. They were trying to form a priesthood like the Levitical priesthood, which was foreign to the New Testament doctrine. Amen. The word "Nico," the Greek word "Nico" means "to conquer, overcome." Overcome what? The laity, the Holy Spirit: take out of the church the resurrected Lord Jesus with signs and wonders among the believers, and put men voted in to be a pope, or a carnal--cardinal, or an overseer, trying to take the Holy Ghost away from the laity and give it to an order called the holy order of men, placing them over the laity; not to call them pastors which means "shepherds," but "father"; which Jesus said, "Don't you call no man father on this earth." See that evil thing? And what did we do?

Oh, if we could stop. Wish we didn't have all these nights bundled up like this; I'd like to take tomorrow night on the 12th chapter of Revelation and show you that old prostitute woman setting up there, the whore. And she... The reason she was, because she committed fornications with God, and called herself a widow, and also she was a mother of harlots. Is that right? Now, we know that was Rome, because she's setting on seven hills, and everything just exactly, a man in her, and is the number of the beast, and so forth. We all know that from previous teachings who it was. But the sad thing of it, she was the mother of harlots. This is the beginning of her right here, begin in Rome as a bunch of Christians, so-called Christians.

Listen. God help me to make it real. A bunch of Christians in a church like this, they got formal, and indifferent, and pulled off, and set themselves up an organization, and then united that in the dark age with the state. And state and church became one what? Christian church, "Holy Catholic church" it was called, (The word "catholic" is the word means "universal."), the great universal Christian church, and called the people that spoke in tongues, and shouted, and healed the sick, and so forth, heretics. And finally made it so constrainuous until anybody was caught worshipping that way was throwed into the lion's den if they wouldn't embrace Catholicism. That went for all these hundreds of years back there of that persecution. But that church never died. You can't kill it. God said it would live to the end and then He'd give it a crown of Life. Come down through those ages of persecution...

Then along come Martin Luther to continue the age, and he swung the church out under justification. What happened when Luther died? They organized it, made it a Lutheran church; they got a doctrine. When they organized it, what did they do? Give it a birth right back into Romanism again. Exactly right.

Then the Holy Ghost moved out of that, and Wesley saw it. And Wesley, and Whitfield, and George Whitfield, and many of those others, and--and Asbury, and many of them were great

revivalists. They saved the world in that day. They had a revival in that Philadelphian age that saved England and the United States too. They had meetings where they kicked out and called "holy-rollers." You Methodist was done that; they'd fall on the floor under the power of God, and they'd throw water in their face and fan them. That's right. And they jerked so hard under it, till they got the--said, "they had the jerks." They--people would jerk and shake under the power of the Holy Ghost. That's Methodist history. From there come the Quakers and so forth that's now.

They organized it. They made this Methodist, Primitive Methodist, and this kind of Methodist, and that kind of a Methodist, until it's got so lowdown until the Methodist people wants to take the "Blood" out of their song books.

Here the other night on a television program (my mother called me), they had a Methodist pastor, right here in Indiana, teaching rock-and-roll in the church. Said, "It's a shame that we have failed to see this beautiful art that goes into the church."

That's the devil and a false prophet. Right. Don't want to hurt your feelings, but, brother, that's the God's truth. I'd rather anger you a little bit this way and make you study the Scripture, maybe get right with God, than to be lost at the end. You might not like me now, but someday you'll put your arm around me, say, "Brother Branham, that's true." Here it is right here, and their going into that. That's where they... It's just there. The Bible said they would do that.

Then from Wesley, if Wesley did that, then along come the Pentecostals. And they got the restoration of the gifts, started speaking with tongues, the Holy Ghost baptism.

Just like a grain of corn comes up out of the ground. The first thing, it rots, brings forth couple blades. Then it... You got a field of corn, you think. That blade grows up and makes a tassel. This first was Lutheran. The tassel, what was it? Methodist; the pollen, the brotherly love, the evangelize, the pollen going out into others.

Why, even nature claims these church ages. Methodist coming out of chaos--or, I mean, Lutheran coming out of chaos, Methodist shaking off its brotherly love, and evangelistic day, and the--and the day of--of missionary. The greatest missionary day the world's ever known was Methodist time. That's right. Shaking off its pollen...

What happened out of there? Out of that pollen come a ear of corn, Pentecostals, a grain, just like the same thing went in. Not a leaf, not a tassel, but a grain. And now, the--the Pentecostals has got fungus all over that grain, till it--you can't even see the grain hardly. It's time to clean it off. Amen. What did they do? Did the same thing the Methodists did. One organized them a bunch, said, "We're the Assemblies of God." The other one, "We're Pentecostal Holiness." Another one, "We're the Oneness." "We're the Twoness." And--and there's so many of this, and so many of them (my,) riding one-hump-back camel, two-hump, three humps, everything... Oh, there's sixty, or thirty, or forty different organizations of them.

What did they do? Threw it right back into Romanism again, baptized in the baptism of the Roman Catholic church. I ask any Pentecostal to show me where anybody in the Bible was baptized in the name of Father, Son, Holy Ghost. I ask any bishop, cardinal, any teacher, to show me where it was ever, ever done outside of the Catholic church. And Luther brought it with him; he brought catechism and everything else out of it. Methodists continued with it. Pentecostals, you ought to be ashamed. Clean up. Go back to the Word. Repent or God will take the candlestick away from you, the Light that you have got. Amen. All right.

Take the Holy Ghost out as a Leader and give them a holy order of men, and place them over the laity, and don't call them pastor, shepherds (We're supposed to be called pastors, "shepherds," the word "pastor" means.), but father, cardinal, archbishop, or general overseer. The true ones hated this thing. And God endorsed it for them and said, "I hate it too." Because He's supposed to

be the general overseer, the archbishop, the pope. He works with each individual, not an organization, but a person.

Now, strangely... Listen, as we're coming to the close. We just got one more verse.

Here we have the dogma of Catholicism's beginning, apostolic succession. How many knows that? Apostolic... Now, the Catholic says that the pope today is a successor of Peter: apostolic succession. There's no such a thing. How is your carnal, sexual desire... How was it that Esau and Jacob was both borned of a holy father and a holy mother, and one of them a Christian and the other one a devil? See? How can it be? Because sin is sin, and sex is sex, but God gives the birth. God chooses us from the foundation of the world. Did you know that? Wait till we get to reading these historians, and watch how Irenaeus, how he gives God praise for choosing him before the foundation of the world; how that Saint Martin, and all of those, giving Him praise, God, praise. Said, "Because..." And people speaking of him, saying, "He was chose before the foundation of the world." That's Scripture. Those brothers was lined up with God. But this old black church come through them fifteen hundred years of dark ages, smothered the whole thing like a lamp smoking, blinded the lights. "But it shall be Light in the evening time," the Lord said.

Apostolic succession, one after the other one; one pope, and it has to be in a lineage of popes before you can be a pope. Oh, my, my. That's nonsense. The--the laity... Not the holy and just, but the... Let the--let the priests pray for them and bring them out of their sins, forgiving their sins, paying money for a confession.

Protestants do the same. They try to be--pat their pastor on the back and live as the rest of the world. And he know no more about God than he does, lets them stay in his church and calls them members of his church, and letting them stay in there and professing to them that they are saved. How they'll be disappointed on that day if they're not born again. Without the Holy Ghost you're lost. No man can say, "Jesus is the Christ," only by the Holy Ghost.

The true church at Ephesus was not deceived by this polished, intellectual speeches, He... They hated it. They wasn't deceived; they know; the true church wasn't.

False revelation that these fellows had, called Nicolaitanes, which did not cooperate with the Word of God. Tell me where you ever see a priest in confession taught in the Bible here.

Where do you ever see sprinkling taught in the Bible here for remission of sins? Where do you ever see anybody baptized in the name of Father, Son, Holy Ghost for the remission of your sins? Where'd you ever see, giving the right hand of fellowship, and putting their name on the church books in there? Where do you ever see all this stuff at? What is it? It's a priesthood, or a--a clergy that's not right with the Word. And they're Nicolaitanes, and God said, "I hate them."

Get back to the Word. Oh, I--I know that's strong, brethren, but I--I--I'm not responsible; fuss at Him.

False revelation, not with the Word, but called them liars, false apostles, false prophets. But the true church held on to the original teaching of Saint Paul and the baptism of the Holy Ghost with signs following and confirming the Word that Paul taught. Amen. Show me where God will ever confirm the word of sprinkling. Show me where God will ever confirm, and bring speaking in tongues and great things, just by shaking hands with the pastor somewhere and putting your name on the book, and still chewing, smoking, drinking, telling lies, card parties, having a little fun, going... Oh, mercy. That's carnal, false prophets, friends. Yes, sir.

The way of God is holiness. Let this be known to every member here of the body of Christ: until you live a holy life, God refuses your sacrifice. The sacrifice must be offered with holy hands. That is...?... right. The high priest before he could even come in to offer the sacrifice, he had to be holy, and dedicated, and anointed, and perfumed, and everything, before he could even walk in the Presence of God to offer the sacrifice. Is that right? Then how can you go out here and cheat, and

steal, and fuss, and fight with your neighbors, and everything else, and carry on the way you do, and then come in and say, "O Lord God. Praise Jesus. Hallelujah."

People say, "I see them speak in tongues." That still don't mean they got the Holy Ghost. "I hear them shout." That still don't mean they got the Holy Ghost. The Holy Ghost is the Life.

The Bible said, "The rain cometh upon the earth oft to prepare it, to dress it for which it's prepared for (Hebrews 6), but thorns and thistles which is nigh unto rejection, whose end is to be burned..." The sun shines on the just and the unjust. The rain falls on the just and the unjust. The rain comes to make the wheat crop (we'll call it), and every weed that's in the field, if the wheat's thirsty, then the weed's thirsty. And the same rain that waters the wheat, waters the--waters the weeds also. The little old wheat will raise its head up and holler, "Praise the Lord. Hallelujah. Hallelujah. I'm so glad to get this rain."

The little old weed will holler, "Glory to God. Praise God. Hallelujah. I'm glad to get it."

But by their fruits you shall know them. That's right. By their fruits you shall know them.

7th verse, and then we're closing; this is the last of the church age. Now, we'll be about five minutes late, or ten, just a minute.

He that has an ear, let Him hear what the Spirit saith unto the churches; To him that overcometh I will give to eat of the tree of life, which is in the midst of the paradise of God.

Now, look, friends; here's the way you overcome. First you have to overcome, then you can eat the fruit. It's the overcomer. You remember the other night, our teaching last night? John had to get in the Spirit before he saw anything. And how you going set, saying, "If he's not Baptist, I ain't going to listen to him"? "If he ain't Presbyterian, I ain't going to listen to him. If he don't teach just exactly what my church teaches, I..." You--you--you ain't going to overcome; you ain't got in the Spirit yet. You're all out of order.

Get in the Spirit and say, "Lord Jesus, I love You; now reveal to me anything that You see fit, just bring unto me." Then you're--then you're getting all right. That's right.

Notice, three times the Bible speaks of--of the Tree of Life in Genesis, three times in the Book of Revelation. The other day we had that. Remember? Sunday, yesterday. The only... The devil hates every bit of Scripture there is, but he hates worse Genesis and Revelation. He attacks Genesis because the authenticity of it, because he wants to make people believe that It wasn't so; "Genesis didn't come about the way that God said they did, had something else caused this creation and thing." Then he attacks it that way. And he takes people away from Revelations because it reveals Jesus as being God, and him being the devil and he's doomed, and the glory of the sanctified church going home to God, and the doom of the false prophet, and all them that lie and do everything going to be cast into the lake of fire. It's no wonder he keeps them away from it. But remember, both places speaks of the Tree of Life in paradise.

Now, let's take this just a minute, and now the "Tree." Saint John the 6th chapter, if you want to mark it down, Jesus said, "I am the--the--the Bread of Life." Now, remember.

Now, we're going to use these two posts as a symbol here. So just before closing now. Now, on my right hand is the tree in the garden called the Tree of Life; on my left hand is the tree in the garden that's called the tree of knowledge. How many knows that the Bible says that there's a Tree of Life and a tree of knowledge? Now, man was to live by this Tree of Life, not to touch the tree of knowledge. Is that right? And the first time he touched it, he separated himself from his Creator. He lost his--his fellowship with God when he took his first bite of knowledge. Now, think hard now. And you writing your notes, I'll give time so you can get it, 'cause I don't want you to miss this.

Jesus, in Saint John 6... They were drinking from a fountain, and throwing up their hands and putting on a mockery there, that their fathers drank from the spiritual Rock, and so forth. He said, "I'm that Rock that was in the wilderness."

And they said, "Here you're saying that you was before Abraham, and you're a man not over fifty years old. And you say that you saw Abraham? We know that--now, that, you're mad; you're a devil." See?

He said, "Before Abraham was, I AM." I AM was in the bush with Moses: the burning bush, I AM. "Before Abraham was, I AM." Not, "I was."

Now, you people that say the days of miracles is past, you'd have to make that Scripture say, "I was the great I was." See?

Not "I was," or "I will be"; "I AM," that's all the time. He's eternal. The word "I AM" is an eternal, all their age, all the time, in all the seven golden candlesticks, every church, every place, every heart, "I AM," not "I was" or "I will be." "I am right now as I always was. (See?) Always, I AM."

They said, "Our fathers... We don't know you. We know you're a devil." Said, "Our fathers eat manna in the wilderness for a space of forty years."

And Jesus said, "And they're every one dead." That right? "They're all dead. But I (Oh.), I am the Bread of Life that come from God out of heaven. If... A Bread of Life... If a man eats this Bread he shall never die."

"Will this man give his body, to eat that? Now, he's mad, sure enough."

The Bread of Life was from the Tree of Life, where they was eating, from the garden of Eden. He was the Tree of Life. Now, if the Tree of Life was a Person, then the tree of knowledge was a person. Now, say the serpent didn't have a seed. If life come by man, death come by the woman. All right, she was the tree of death.

As soon as--as this one defiled her, which he did (the serpent), she said, "The serpent beguiled me." That's right. Not a snake; he was the most subtil of all the beasts; he was between a chimpanzee and a man. Seed of a animal won't cross with a woman: won't do it; but this fellow was; he was the next link to it. And God put such a curse on him, He put him plumb back on his belly, and no legs, and took every bone in him and changed it from anything like a man. Science trying to dig it up in a field... That's hid in the mysteries of God, in the middle of the paradise of God. There's your revelation.

She brought forth her first son which was Cain (Is that right?), the son of Satan, son of Satan. If they didn't, where'd that--where'd that evil come from? Out of Adam which was the son of God? Come from the devil, his father. And he murdered; first murderer was the devil, the devil's son.

Watch what happened after that, watch the lineage of Cain. On down through that generation that followed after Cain, was every one scientist and great men. Read the Bible. They build houses; they work with metal, and they were scientists. But everyone that come from Seth (which Abel died, a type of Jesus, died; and Abel died, and Seth took his place: death, burial, and resurrection)... from his; come humble peasants, sheep herders come down through that.

Now, Jesus said, "Your fathers eat manna in the wilderness and they're all dead. But I am that Bread of Life (What Bread of Life? From Eden.), that a man may eat of this Bread and never die." Now, God put an Angel around that Tree of Life to guard it, that no one could touch it, unless they would eat that Tree and live forever. Is that right?

Because they had to continue on this tree and die. Is that right? 'Cause as long as they had to eat to that, they died. And just as sure as you die because you eat from that tree of knowledge...

Now, let's look at that tree of knowledge now. Look what it's done. Now, let's see what it's done. The first thing, let's see, it... Well, let's see one that they... It invented gunpowder. It kills our comrades. That's right, kill one another with gunpowder off the tree of knowledge. The next thing we done, my, let's see, we--we invented the automobile off that tree of knowledge. It kills more

than gunpowder does. Oh, yeah. Now, we've got a hydrogen bomb. God don't destroy nothing; man destroys himself by his knowledge.

But all that belongs to God, God will raise it up again; God loses nothing. Jesus said so. That's right, "He that eats this Bread has Eternal Life, and I'll raise him up again at the last day." That's His promise. Now, God...

They went ahead eating on the tree of knowledge and dying. But as soon as they could get to this Tree, they would live forever.

So now, instead of an Angel out there keeping them away from this Tree; it's out there driving them around to this Tree; the angels of the churches, "It's to every person," bringing them back to the Name of Jesus Christ Who is the Tree of Life that stands in the paradise of God. Whew. My. I hope you get that. The Tree of Life, standing in the paradise of God, that you may partake of Him and become son and daughter of God and live forever. "He that heareth My Words and believeth on Him that sent Me has Eternal Life, and shall never come into the judgment, but's passed from death unto Life."

Brother, sister, now I'm--I... Sure, I've... I--I've cut you, hurt you. I--I didn't mean to do it that way. See? God knows that, but I've got to do it this way to let you see where we're at. I don't believe we have very much longer to stay. I'm not trying to unchristianize you because you belong to an organization. That's not it. The people are a victim of circumstances. They don't know nothing to do; all their parents has always done is go join church and things.

But, brother, one thing before we leave, let me make this one more quotation. The prophet said... You believe the prophets? The Bible said to listen to them. The prophet said there would come a time that there wouldn't be neither day nor night, but it'd be a kind of a dismal day. But in the evening time, just before the sun set, it shall be Light. Is that right?

Now, look what we've had. Now, let's just look. How does the sun... Where's the sun raise? Geographically in the east. Is that right? It sets in the west. I wished I had... I'll take the map tomorrow night and show you. When the Holy Ghost fell in Jerusalem, It made a perfect figure eight, Its tracks. It goes right straight across up into Ireland, right back around, right over, and comes to the west coast, and falls right back again; a perfect figure eight where the Gospel went. Now, civilization has traveled with the sun. How many knows that? You've been taught that and know it. The oldest civilization we have is China, and then from that she come right on across in the oriental. And when the Holy Ghost, not s-u-n, but S-o-n...

When the sun, the s-u-n, begins to shine down through the fog and mist of night, no matter where the seed is, it'll live; because all botany life lives by the sun. We know that. You could pour concrete right across a piece of grass, and next spring where is the thickest grass? Right out at the end of the concrete. Why? It's that life beneath there. You can't hide real life. That little life, as soon as it knows that sun's a-bathing through there, it'll worm its way for a half a city block almost, getting around under that concrete, till it can stick its head right up in the air and go to praising God.

You can't hide Life. That's right, Life. When you're borned again you can't hide it. Something's got to cry out when you got Life.

Now, all things that's dead now, and the--the little old seeds are bursted open, the pulp's run out, and it's dead, but the life is still there. Now, when the sun begins to shine in spring, the little flowers will come up, and everything will stick its head up again, out from under the chips, out from under the logs, out from under the rocks, it'll raise up again and live again (Is that right?), because the s-u-n is shining.

Now, someday the S-o-n will shine, which is the Author of Eternal Life, and everything that's been germitized to Him for Eternal Life, He said, "I'll raise it up in the last day." You see what I mean?

Eternal Life will be raised in the last days. If they bury you in the sea, they burn your body and swing it to the four winds of the earth, God will raise it up in the last days. If you have to fill the belly of a hungry lion, or--or go into a flaming pits, that'll take all the--the--the sixteen petroleums, and cosmic lights, and everything out of you, God will raise it up. "The very hairs of your head is numbered." Amen. God will raise it up.

Now, look here. Now, if every man dies by the woman, then every man lives by the Man. Partake of the woman in that kind of life, you know you'll die. There's no way out of it; you're going to die. And as sure as you take of That, you're going to live; there's no way out of it; you got to live. Amen. If that produces death positive, this produces Life positive. That's the only way you can receive it, is to have Life.

Now, the prophet said, that, "It'll be Light in the evening time." Now, look. He said there'll be a day that would be dismal; it wouldn't be called a day or night. It's kind of a cloudy, misty, cold day, but yet the sun's a-giving the Light. Way up above that fogs and clouds and so forth, the sun's giving the Light. It gives enough Light you can walk, and you can see how to get around, and so forth, but yet it--it isn't bright, pretty day. See? Now, nothing hardly can live in that day.

You can plant anything under where the sun don't hit it, it's dwarfed. Isn't that right? You farmers know that. Put the corn over in the shade or somewhere; watch, it dwarfs it. Fred, you ought to know that by your wheat. You put it out there, and if you have a bad summer, oh, cold and rainy, it dwarfs it.

Well, that's what's the matter with the church down through these ages; it's been dwarfed. It's been dwarfed by denominations, "Put your name on the book. We've had enough Light to know that there is a God." I'm glad of that. "We've had enough Light to know that there is a Christ; there's a coming judgment. We've had Light; so we put our names on the books; we shook hands with the pastor, so forth, and done that." All right, but now it's evening time.

Now, civilization come from the east unto the west, and now we're on the west coast. We can't go no farther; we cross over, we're back in the east again. We can't go no farther; we're at the west coast.

Now, the Bible said, "In the Evening time the Light would come." Now, what kind of a sun that shines in the evening time? Is it a different sun from rises in the morning? It's the same sun. Is that right? Well, then what did God promise? Now, we're going to get to this, hold it, right down here at this age. The Bible said so; I'll prove it in these church ages as we go on, that in the evening time there would come a Light break forth in the west that would bring back the Son of righteousness again with healing in His wings. And the same signs and the same wonders that was done back here in the east will be done over here in the west, with another pouring out of the Holy Ghost in the last day.

It shall be Light in the evening time,
The path to glory you will surely find;
In that water way, It's the Light today,
Buried in the precious Name of Jesus.

Young and old, repent of all your sins,
The Holy Ghost will surely enter in;
The evening Lights have come,
It is a fact that God and Christ are one.

Oh, it shall be Light in the evening time,
That path to glory you will surely find;
In this water way is the Light today,

Buried in the precious Name of Jesus.
Young and old, repent of all your sins,
The Holy Ghost will surely enter in;
Those evening Lights have come...

Same thing that Peter said, "Let it be known to you, that God has made this same Jesus, Who you crucified, both Lord and Christ. Repent, every one of you," he said, "and be baptized in the Name of Jesus Christ for the remission of your sins."

Let me tell you something. As I was speaking the other day upon the doctor's prescription. People don't like to take the doctor's prescription. If he's got a--a remedy that'll cure your sickness, and you refail--you refuse to take it, it ain't the doctor's fault that you died. No, sir. It's your fault, because you refused to take it.

And now, if the doctor writes a prescription and he--and you take that prescription to a quack druggist, and he puts something in there that oughtn't to be in there, it'll kill you too. Is that right? That doctor has studied that till he knows there's so much of that prescription that's poison to kill them bugs that's in your body; and there's enough antidote in there to upset the poison that it won't kill you. And it's got to be level. If you put too much antidote, it won't help the patient; put too much poison, it'll kill him. It's got to be balanced.

The question was, "Is there no balm in Gilead? Is there no physician there?" said the prophet. "Then why is the disease of My daughter not healed." What's the matter with the church? What's the matter we got too many old sick churches? Because we've had some quack druggists giving out the Prescription wrong. That's right. He never said Father, Son, Holy Ghost. He... What did the Prescription say? Here's Peter. How many knows he had the keys to the Kingdom? Jesus said so. What'd He say? In other words, he's got the ink pen for the Prescription. When they heard this all noise abroad (they was screaming, shouting, speaking in tongues, and having such a time), and they said, "These men are full of new wine." Peter said, "These are not full of new wine, as you suppose, seeing it's the third hour of the day. But this is that which was spoke of by the prophet Joel, 'It'll come to pass in the last day,' saith God, 'I'll pour out My Spirit upon all flesh. Your sons and your daughters shall prophesy, and upon My handmaids and maidservants will I pour out of My Spirit, and they shall prophesy. And I'll show signs in the heavens above, and in the earth below: fire, and smoke, and vapor. And it shall come to pass that whosoever will call upon the Name of the Lord shall not--shall be saved.'"

And furthermore did he say about David, he said, "Patriarch David foresaw it, and he said, 'Moreover my flesh shall rest in hope, because He'll not leave My soul in hell, neither will He suffer His holy One to see corruption.' Let me freely speak to you, brethren, of the patriarch David. He's both dead and buried, and his sepulchre's with us unto this day. See, but he, being a prophet, saw the resurrection of Christ. Let it be known to you, that this Jesus, that you have crucified with wicked hands, God has made Him both Lord and Christ." When they heard this, they were pricked in their heart, and said, "Men and brethren," or, "Dr. Simon Peter, write us a Prescription. How can we get This? We want a cure for sin." Oh.

Now, watch him, what he said. Now, you find out where these churches got off the track. He said, "Wait a minute. I'm going to write a Prescription, and it's going to be an eternal Prescription. It'll be for you, and to your children, and to them that's far off, and as even as many as the Lord our God shall call."

What did he say? How did he fix it? Like the Catholic has it? Like the Baptist has it? Like the Methodist have it? Every one of them has added something or taken something from It. Like the Pentecostals? They added and took away. But what did he say? "Repent, every one of you, and

be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost." An eternal Prescription, "It's for you, and to your children; this will last all down through every church age; give it to every one of them."

O God, cleanse my hands. Cleanse my heart, Lord. May, if it takes every friend I got, let me give the Prescription the way the Doctor said give it.

That's the reason they got so many dead churches, so many dead members. You're adding antidote, and taking so much away from it till the Prescription ain't itself at all; it won't even heal nothing. Shaking hands, and joining churches, and sprinkling, oh, mercy, that's not the Prescription; that's death. If you want Life and want the Holy Ghost, follow what God said do. Take the Prescription. That's exactly the way he said, "Don't add to it or take away from it." Then here comes the Revelation right over and said, "Whoever will take away or add to, the same will be taken (his part) out of the Book of Life." Oh, my, that's the main Doctor. Oh, I love Him. Don't you?

Oh, to that great age of the Ephesian age, when this heresy just begin to creep in, to make organizations. And pastors and deacons--or not deacons, but pastor--not pastors... But Cardinals, bishops, popes, overseers of the church, telling the Holy Spirit, telling the church, "Now, you cannot have that in here." Who's the boss anyhow?

Peter was asked that one time. Said, "You can't preach any more in Jesus' Name. You can preach if you want to, but not in Jesus' Name." Oh, the devil hates that Name.

Peter said, "Is it right for me to..." The Bible said, "Peter being full of (the denomination? oh, of) the Holy Ghost." Said, "Wait, I'll go see the general overseer, see what he tells me to do about this."

Let me tell you. Did you know the Assemblies of God has a psychiatrist to judge, and to go take their missionaries before a psychiatrist, to see if that man is mentally able to be a missionary? Pentecostal Assemblies of God. How many ever heard that? Sure, it's all through, everybody knows. Sure. Who is to look the missionary over and be the judge, the psychiatrist or the Holy Ghost? See, that's what you get in having men (See?), man-made theories, man-made doctrines. Wait till we get down to that Pentecostal age. God will burn that thing up just as sure as the world. Yes, sir. Yes, indeed. And you'll see it's catching afire all the way down. You see? Exactly.

But some glorious day He'll come. And remember, listen; there's seven church ages. Is that right? There's seven church ages. And remember when they went out to meet the Bride--Bridegroom, some fell asleep in the first watch (Is that right?), the second watch, third (not--not died, fell asleep), third watch, fourth watch, fifth watch, sixth watch; and in the seventh watch a sound came, "Behold, the Bridegroom coming. Go ye out to meet Him." What happened? All those virgins that slept, wakened.

On that bright and cloudless morning when the dead in Christ shall rise (cloudless, the evening Lights will be shining)

And the morning breaks Eternal, bright and fair;

When the saved on earth shall gather to their homes beyond the sky,

When the roll is called up yonder, I'll be there.

When the roll is called up yonder,

When the roll is called up yonder,

When the roll is called up yonder,

When the roll is called up yonder, I'll be there.

Let us labor for the Master from the dawn till setting sun,

Let us talk of all His wondrous love and care;

Then when all of life is over, and our work on earth is done,

When the roll is called up yonder,... (Every child of God raise your hands now.)

When the roll is called up yonder,
When the roll is called up yonder,
When the roll is called up yonder,
When the roll is called up yonder, I'll be there. (Oh.)

In the sweet by and by,
We shall meet on that beautiful shore;
In the sweet by and by,
We shall meet on that beautiful shore.

You love the old songs of the church? Oh.

To our bountiful Father above,
We will offer our tribute of praise,
For the glorious gift of His love,
And the blessings that hallow our day.

In the sweet by and by,
We shall meet on that beautiful shore;
In the sweet by and by,
We shall meet on that beautiful shore.

Now, shake hands with somebody around you, all around like that. That's good.
... sweet by and by (Say, "I'll meet you brother.")

We shall meet on that beautiful shore;
In the sweet by and by,
We shall meet on that beautiful shore.
We shall sing on that beautiful shore,

The melodious song... (Everybody sing now.)

And our spirit shall sorrow no more,
Not a sigh for our blessings of rest.
Everybody, with your hands up:
In the sweet by and by,
We shall meet on that beautiful shore;
In the sweet by and by,
We shall meet on that beautiful shore.

With our heads bowed now, let's say this [Congregation repeats after Brother Branham--Ed.]:
"Lord Jesus, I love You. I believe that Jesus Christ is the Son of God, God made manifest in the flesh to take away my sins. I do not trust my merits; I have none; but I am solemnly trusting in the merits of Jesus Christ Who is my Saviour, my God, my King. I love Him. Amen."

Tomorrow night at seven o'clock, the Lord willing, we'll take the church of Smyrna.
In the sweet, (With our heads bowed now.)... (Oh, by and by),

We shall meet on that beautiful shore, (By and by);
In the sweet by and by,
We shall meet on that beautiful shore.
Now, softly, everyone, sweetly:

Oh, to our bountiful Father above,
We will offer our tribute of praise,
For the glorious gift of His love...
And the blessings that hallow our day,
In the sweet by and by,
We shall meet on that beautiful shore;
In the sweet by and by,
We shall meet on that beautiful shore.

THE SMYRNAEAN CHURCH AGE

Branham Tabernacle
JEFFERSONVILLE.IN TUESDAY 60-1206

Most glorious Father, we are so glad tonight to know that we have in our beings Immortal Life. The Life of our God separated by tongues of fire and set upon each of them, and they were all filled with the Holy Ghost and begin to speak with other tongues as the Spirit gave them utterance. O Father, how we thank Thee that Thou did divide Thyself amongst the church. No wonder our Lord said, "That day you'll know that I am in the Father, and the Father in Me, I in you, and you in Me." How the God of heaven dwells among His people: "A little while and the world won't see Me no more, yet you shall see Me, for I will be with you, even in you to the end of the world." Down through every church age You'd be here, the same yesterday, today, and forever, and we would know You by the works that You perform. "These signs shall follow them that believe."

Lord, seeing the--seeing the climax of all ages, time is fixing to run out and eternity sets in. Father God, we are so glad to know that we're living in that remnant today, watching our lives and seeing the kind of objectives we have, the motives we have, and seeing that the Holy Spirit has took over. God, may every person in Divine Presence tonight realize these church ages that we're living in and flee quick to the Lord Jesus, for it is so plainly written, that, "The Name of the Lord is a mighty Tower, the righteous run into It and are safe."

O God, come tonight and anoint our being, Lord. Bring the wanderers, O Lord, that's so confused; look at the poor sheep, Lord, they don't know what to believe; there shepherd calls from everywhere. We pray, Father, that they'll hear that great Shepherd of the flock, the Lord Jesus, His great Spirit speak tonight, say, "Child of Mine, come unto Me, and I'll give you the Sabbath, the Rest that seals you to your eternal destination," Not be tossed about upon the earth as we see the time running out now. Grant it, Father. Speak through the speaker, and listen through the ears of those who hear, for we all are listening. In Jesus' Name we pray. Amen. (May be seated)

Now, tonight we are studying at the second church age. I see many of them taking notes and things; that's the reason I want to make this plain each time.

Now, the second church age was called the church age of Smyrna. And it taken place, the Smyrna age was issued in at the same time the Ephesian age went out. This Ephesian age was from A.D. 55 to A.D. 170. The Smyrna age come in at 170 and goes to 312. This church is the persecuted church, the one that wears the martyr's crown and the church of tribulation. And God's promise to-to the elected church in it, was to give it a crown of Life.

Each church had a star that was held in God's hand, which represented the messenger to that church age. The best that I could think was the messenger at the Ephesian church age (because the Bible does not say who they are) was Paul, because he established the Ephesian church and was the minister of that church age, that brought the Light to the church, which Saint John taken it up from there. And then Polycarp, and on down--Polycarp, rather, on down...

Now, the Smyrna age, I believe with all the--that I have been able to find, was Irenaeus. And now, I want to give you the reason why that I chose Irenaeus instead of Polycarp. Now, most all clergymen wants to think (and Bible teachers) that that angel was Polycarp. Now, Polycarp was a disciple of Saint John; that is true. And Polycarp sealed it; he was a martyr; they stabbed him under the heart and killed him. Now, but he was a great man, a notable man, a godly man, sweet,

no doubt one of the greatest Christians we've ever had. And there was nothing you could say against his life.

The reason that I chose Irenaeus: because I believe that Irenaeus was more closer to the Scripture than Polycarp was. Because Polycarp leaned kindly towards the Roman idea of setting up an organization. And--and Irenaeus was firmly against it; he absolutely denounced it. And then, as we all know, the great issue was coming at the Nicene Council; one of the great issues was whether God was three or God was one. And Irenaeus took the side that God was God now and just One.

I might read from The Ante-Nicene Fathers, volume one, page 412, just a little quotation; if you want to put that down, volume one of The Ni--ice--Nicene Fathers." And on page twelve, and it's the... If you want the volume, it's the last part of volume three. You could might read the whole thing; there's several chapters of it, or several sentences. Now, I begin to read right at the last, about the last twenty, thirty verses of it. I won't read it all, but just part of it.

"All the other expressions likewise being--bring out the title of one and the same Being"; (See, he's trying to say what they called Him Father, Son, and Holy Ghost, and he said, "That's titles, not names, titles of the One Being." That's exactly what we teach yet today.) "as, for the example" (and then in parenthesis) (in English), "The Lord of power, The Lord Father of all, God Almighty, Most High, Creator, The Maker, and such like. These are not the names and titles of succession of different beings, but of one and the same (Amen.) by the name of which the one God, Father, is... He--He Who all these things... grant to all the... of existence, the boon of all existence."

Irenaeus said that all these titles are summed up into one Name, under one God, and they are only titles of what He was. He was the Rose of Sharon. That's what He was. That's a title. He was the Morning Star. He was Alpha; He was Omega. That's titles of what He was. He was Father. He was Son. He was Holy Ghost. But there's one God, one God, and His Name is One. And that's one reason that I thought Irenaeus was correct in his--in his diagnosis here or interpretation of the Scripture.

Another thing that I'd like to read you, it's found in the book: "How Did It Happen?" And this is by the historian. And, "How Did It Happen?" by R. C. Hazeltine, the history of the early churches. And here on page 180, "The spiritual Gifts In Irenaeus' Time, A.D. 177 to 202." Now, the reason I'm quoting this, it's going on tape (You see?), and--and it'll be taken off on books.

"It was in Irenaeus' time that the most of the apostolic church of France had all the gifts of the Holy Ghost." That was from him teaching. See? "Irenaeus' church members at Lyons (That's Lyon, France.) spoke with tongues. It was not uncommon to see someone dead brought back to life. Healing was--healing was an everyday occurrence in all the evangelistic--evangelical churches everywhere. (That Irenaeus knowed how to teach.) Miracles were frequent. In fact, those churches were never without a miraculous manifestation of God's Presence either by vision, super-extension of the elements of nature, and a miracle, to remind the evangelical Christians of that day they was His beloved disciples. But from the history of the past, we cannot glean a single instance of raising the dead in the first Roman church."

That's people that don't--not interested in either side; they just telling the truth. It's historians.

That's why I think Irenaeus, because (You see?), he had the same faith that Paul and the disciples had handed down. That's why I believe that he was the angel of the church of Smyrna, because he was--he had the same Scriptural teachings; and the same Scriptural teachings upon the basis of God's Word will produce the same thing every time. If you will just simply take God's formula and carry it out to the letter, no matter what the churches say, just follow it just the way it says, it'll produce the same thing. And that's what Irenaeus did.

Now, I think that Polycarp was a fine man, understand; but I say that he leaned too much to organize the church, and like the Nicolaitanes was doing. They were organizing the church, and--and bringing a brotherhood together. Which seems all right intellectually, but (You see?), the Spirit is so far ahead of the intellectual till the--you can't even think right to--to the Spirit. "My high thoughts are higher than your thoughts," saith God. "My ways are higher than your ways." So there's only one way to do; that's just follow Him by the blueprint. That's right.

Now, we might think, if you was going from here... If I was going to Chicago tonight, I might get out here and get me a compass and say, "Now, let's see, Chicago sets right this a-way. All right, I'll take right off." I wouldn't get out of Jeffersonville. See? I got to get me a road map. And it's... There's a lay--way lined out that I can go to Chicago in six or seven hours of travel by automobile, but I can't just cut any way. The airplane just can't cut any way; he's got a--a air line or a certain height and things that he has to fly, of certain degrees that he has to stay in.

There's a way made, and God has a way. God has the way for His church, for His people. And He never did intend it to be controlled by popes, cardinals, archbishop, or general overseers. The Holy Spirit is the Tutor of the church of the living God, to raise it. And all the holiness don't go to a cardinal or a priest, to make him a holy man in the--in the church anything. The laity is just as right--much right to the Holy Spirit as any preacher, pastor, deacon, trustee, whatevermore. Laity...

And the reason they call it Nicolaitanes... As we had last night, Nicolaitanes, we broke the word down and took it from the Greek. And N-i-c-k-o, "Nicko," which means "to conquer or to overthrow." What? N-i-c-k-o, Nico-laitane, laity: to conquer the laity, and overthrow it by giving them a order of men, clergymen that would teach them and would... They would get their own conclusions together. That's how the Nicene Council was held. Because many got together and fixed up a--an order in the Nicene Council. We ain't--don't want to talk too much on it, 'cause that's Thursday night in the Nicene Council.

But there's where the Roman Catholic church was formed, out of a group of people that were converts of Saint Paul, and Irenaeus, and Saint Martin, and on down. They were converted Christians to the--from paganism over to Christianity, but wanted to pull the church back into a--an Old Testament form of ministry, like having high priests, and--and apostolic successions, like one pope to another pope, another pope. If we could go on down through this Bible, you'd find out that that's just exactly the truth and how God condemned the thing from the very beginning; and last night's church age, said, "I hate it." and so did the church.

God never intended the church to be run by men. God runs His church, and He runs it through gifts of the Spirit. The gifts of the Spirit is in the church to correct the spirit. He's got five ministerial offices in His church. First of them is apostles, or, missionaries. Missionary is the highest calling there is, apostle. The word "missionary" means "one sent"; "apostle" means "one sent." Why they ever chose to be called a missionary, I don't know. But they are apostles. All right. Apostles, prophets, teachers, evangelists, pastors, now, that's the elected offices of God to His church.

Then in each local church there's nine spiritual gifts that come among the people, that is, knowledge, wisdom, gifts of healing, working of miracles, speaking with tongues, interpretation of tongues. And all these things go in each local body. And every person in the church has an individual ministry, and that individual ministry goes together with the rest of the ministry to edify the Body of Jesus Christ. And never...

Now, remember this, that here in... I'll draw these lines tonight. The first church, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea... Now, remember as this goes on, this church had the fullness of the Spirit, but at the end of the church age we find that It was being pressed out. The next church age pressed a little more, little more, till this one there was just a little teeny speck. "You have a few things," He said. Oh, when we get to that Thyatira church age...

Now, after that come, God raised up a German by the name of Martin Luther that swung the church back again. It started it out a little more; he preached justification; along come Martin Luther, preached justification. Along come John Wesley and preached sanctification. Then in this church age here, they come right straight back again to the baptism of the Holy Ghost again, with the same signs and wonders, coming right down. Here's where it went out through fifteen hundred years of dark ages. And there's where the darkest--or the longest church period we have in the church ages. Then here's where it starts coming out, justification, sanctification, baptism of the Holy Ghost. And the Bible says that in the end of this age, that this little minority here will be squeezed down because the same church of Pentecost will start doing the same thing they started back here: Nicolaitanes. (O God, let me keep my mouth shut till I get to that.) See? What I can see there... See, until you can see here... And I'll show you that the messenger to this church age will hate denominations. The Spirit will raise up in the children. It's always been. And now, we got a...

Now, if you'll notice this, how it was great here, went out, and finally smothered all the way out. Then it starts back. Luther pulled it back; justification, sanctification, baptism of the Holy Ghost, and then right at the end time, he smothers it right down, until this is almost completely gone out here, just a little teeny bit there, and that's when He screams that if He don't cut the work short for the elected sake, there will be no flesh saved. See? There you are, right at the end time. Now, bear that in mind.

Now, we're going to start on this Smyrna church age. First I want to break it down here on some paper that I--that I have. Now, the second church age being Smyrna, and I believe you'll all agree with me (or I hope you do, or halfway, anyhow) that Irenaeus was the star to that church age. He was God's messenger 'cause he swept the country, into France (Gaul), down in there, and he established churches, and every one was established upon the baptism of the Holy Ghost, speaking in tongues, raising the dead, healing the sick, stopping the rains, and performing miracles daily. They knowed that the living God lived among the people. That was a man of God, 'cause Jesus said, "No man can do..." Or the--the people said, "No man can do these works except God be with him." It was Nicodemus that told Jesus that.

Now, a city of commerce, a trading outlet to Lydia and to the west, the third largest city in Asia, a great harbor city, noted for wealth, temples, buildings, schools, medicine, and science. Jews lived at--at Smyrna, and they evangelized the Smyrnaean people. Polycarp was the first bishop of Smyrna. Polycarp and other faithful servants established the deep faith of God in the believing Smyrnaeans. Early church fathers give exhortation of the truth to Smyrna. The church age of Smyrna, the name of the church was Samaria--Smyrna, rather, that means "bitterness, myrrh." It's associated with dead, 'cause they were dying.

A persecuted church, God called them persecuted. God looked upon their persecutions and gave grace to bear it. He looked upon its tribulations and gave them victory over death, looked upon their poverty and give them riches in Him. The church of Smyrna passed through the fiery furnace of tribulations, but was a sweet-smelling savour unto Him. That's that remnant now, not the old Smyrnaean church; just the remnant I'm speaking of. The great ten days of tribulation means "ten years of the bloodiest persecution."

I don't know whether I can spell this name, or pronounce it, or not. This was the emperor at that time; I believe was the bloodiest one of all of them since Nero in 67, D-i-o-c-l-e-t-i-a-n, during the year of 303 to 312 A.D.

God exhorts Smyrna to be faithful unto death, as He was, "And I will give you a crown of Life, as the Father has given Me." God promised the overcomer in tribulations, the victory over the second death, "Fear not them which can kill the body, but He that can destroy the soul--kill the soul." It... The Smyrnaeans was to endure to the end, "Fear not men, and a crown of Life will be given you"

The persecution of Christianity in the ages are typed in the church ages of Smyrna, are very important. We want to get to it just in a little bit, the Lord willing.

Now, if some of you miss some of these why if I write them a little too fast for the rest of the class, then we'll--we are... You can certainly get them from us any time you want to; we'd be glad to--to give them to you. (Excuse me.)

Now, on the 2nd chapter and the 8th verse we begin tonight. Now, what did we leave Him on last night? He was certainly--hated that Nicolaitane. Is that right? Now, what does God do? What we have to--found out first? The revelation of Jesus Christ, Who He is and What He is. Now, the next great thing we find out, that He hates anything that'll put anything to rule over His church besides Himself. He is a jealous God.

How I'd like to stop, 'cause we just got four verses here, just to quote a little something. How many can remember when the good prophet Samuel, when all of Israel wanted to act like the rest of the world? You remember that? And the prophet told them, said, "You're wrong." But they wanted to act like the Philistines and like the--the rest of them. Well, that's exactly what happened in this very first church age. It's strange that people don't want God to lead them. They want to follow... They want some man. Israel, made the greatest mistake it ever made, when grace had already provided them a prophet, a leader, provided them a lamb as an atonement, and provided them food from the heavens, and all the good things that grace had provided them; and still in Exodus 19 they wanted a law. They wanted to make doctors of divinity, and have some men; they wanted to have something to do into it too.

Man's always trying to outsmart the very Creator that made him, and he doesn't do a thing but kill himself. As a few Sundays ago I preached on the--the "Hybrid Religion." That's exactly. When you hybrid anything, you can never, it's done. It's finished; it can't come back no more. A mule can never breed back and have another mule, because he--he's a mule; he's a hybrid. Fine corn, you can't raise fine corn off of fine hybrid corn. It won't even... It might come up, but it's--oh, it's no good at all. You can't do it. Anything that's hybrid's no good.

And a hybrid religion's no good. As long as you're trying to add something to what God said, or do something that God don't want you to do, it's a hybrid religion. It might look pretty. Oh, hybrid corn will outshine the natural corn. An old mule will outwork two horses. Well, that's... It ain't working, brother; it's grace that we're saved by: not by works are we saved, but by grace. So that might... I hope you don't think these remarks... You're--you're setting under strain, and I--I feel it up here. You see? Because there's Presbyterian, Methodists, and all kinds in here. We know that. And so I--I feel it. And you have to relax yourself a little once in a while, get that shake off like.

Now, listen. Anything that's hybrid is no good. You got to take the original, the way God made it, then you got something that's real.

Now, we find out then that this church of Israel, as they passed on, God had fed them, and taken care of them, and done everything for them. And finally they looked over to the Philistines, and the Amorites, and the--and different ones, and said, "We want a king. They got something we ain't got."

That's the same thing the people does today. One of these... Our sisters will look over at the television and see Gloria Swanson, or whoever they, some of them women with a certain kind of a dress on, and they just can't stand it till they get one. See? You see some woman downtown, "Oh, isn't that darling?" What do you care what she aims to wear? People are just that way. I said it's the day of--of impersonation: somebody wants to impersonate the other. You take the... There's so many Elvis Presley's now, I--I tell you, you couldn't sack them up in boxcars, because he become popular in: carnal comp--impersonations.

We have the same thing in religion. The... I was reading the history of Martin Luther, and any of you historians know. They said it wasn't a mysterious thing that Luther could protest the Catholic

church and get by with it, but the greatest mystery, he could hold his head above all the fanaticism that followed his revival and still stay with the Word. That's the miracle, how God kept him clear and straight.

Now, so they come to this Samuel. They said, "Make us a proph--or make us a--a king." And the Lord told him that He rejected that idea, just exactly what He rejected here with organization. Just like He rejected that, He rejects organization. He don't reject organism, but organization. Organism, we have to have that. But organization we don't have to have, because it draws lines: "We are So-and-so." Are you a Christian, "I'm Methodist." Are you a Christian? "I'm Baptist." That don't mean no more than a pig in a pen. That has nothing to do with it, not at all. A Christian...

I asked a girl one night on the platform, "Are you a Christian?"

She said, "Why, I give you to understand, I burn a candle every night," like that had anything to do with Christianity.

Another man said, "Well, I'm an American. Sure." Well, that's got nothing to do with it, not a thing. You're a Christian because you belong to another Kingdom. That's right. And you are--you're in another Kingdom above.

Now, what did Samuel do? Just the same thing that God did here. Samuel called Israel together; he said, "Now, listen to me. I want to ask you something. Has there ever been one time that I ever told you anything that wasn't true?" Said, "Now, I'm God's prophet among you. Tell me one time I ever told you anything in the Name of the Lord that didn't come to pass." That's what Samuel said to them. He said, "And hasn't God fed you and taken care of you and done all these things?" Said, "You're doing sin by trying to act like the other nations."

"Oh..." they said.

He said, "I want to ask you something else. Have I ever took any money away from you? Have I ever begged you for an offering? Or have I ever told you anything in the Name of the Lord that didn't come to pass?"

They said, "No. You never took our money; that's true. And you've never told us anything in the Name of the Lord that didn't come to pass."

He said, "Then hear me. You're sinning by trying to act like the rest of them." But they wanted a king anyhow. Regardless of whether it was right or wrong, they--they wanted to carry out their idea.

That's the same thing the church did right here at Ephesus, they taken the Nicolaitane doctrine. And when they did, it pushed them right in to convert paganism and Christianity together and has caused a fifteen hundred years of dark ages. And when Luther pulled them out, if the second round of Lutherans didn't do the same thing they did back in Ephesus. Exactly.

Now, if you'll notice, the candlestick didn't set quite like that. They started down in this way and come up. Well, the highest one away from where he was standing was this one up here. And Christianity gradually smothered out as it went from where He was standing in the shape of the cross, as we'd seen Him in the 4th chapter, in the shape of the cross like this. And this was His right hand; that was His left hand. Now, right here, He had His hand on this church and on that church. He was both Alpha and Omega, and of course, all was in between it too, all the other letters. But He specifically said Alpha and Omega. Had a rainbow over His head, which was His covenant.

Now, if you notice, the light of Pentecost, way it started, gradually smothered out. These men, Irenaeus, Polycarp, all the rest of them sealed their testimony with their blood, until it finally squeezed Christianity into the darkest of days.

Now, look, the first age the other side of that great hump, come over was a little bit of Light, more Light, and more Light. See how it begins to shine again, coming unto that day. And now at the end

of this age, it's predicted here that it'd come to a Laodicean, a lukewarm. Now, here it is. Why, if this thing here brought them to this, why would we want that down here in Pentecost?

And you know the Bible said there'd be a beast. And we know that's the Roman papacy. That's exactly right. And then they would form an image to that beast. What is an image? Something made like it. And that's the confederation of churches, and Pentecost is in it. It'll come a time where you'll either belong to an organization or you can't keep your door open. Now, you see if that isn't true. That's the reason we pound it to death. Yes, sir. You... They even go lower than that; they'll try to stick you so bad, till they try to--won't let you buy or sell 'less you've got that organization mark on you. It brings it right in.

Just exactly like that day, they burned them, they... I stood there in that arena, wept like a baby when I'd look up there where the gladiators would set in that old arena there. And--and see them things, and know that many of my Christian brethren was eaten by lions, and--and tore to pieces on the ground there, and women and little children and things. I think, if they all went down in faith, would I let them down now? No, sir, brother. God, let me stand for the faith that was once delivered to the saints, that same thing, no matter how unpopular.

Somebody's always wanting to say, "Well..." Someone said not long ago... Oh, how many great ministers on the field has called me and said, "Brother Branham, if you don't stop that, every organization will be against you."

"Why," I said, "there's One that won't be, that's the One that's in heaven. That's the One I'm looking for." See? Now, I love people in every organization. Sure. But have I ever told you anything that the Lord--in the Name of the Lord, didn't come to pass? See? Has everything been said and been done right? Have I ever begged you for money? Then stay out of the organizations. You stay free in Christ; let the Holy Spirit always move in and out the church.

The only thing the matter, get all these little differences away from you. Little isms, and little funny feelings around you for brethren, and things like that, shake it away. Don't let no root of bitterness ever get into your soul. If you do, it'll canker you. Right. Keep love. I don't care how much people hate you; you love them anyhow. If you can't do that, you need--you didn't--you--you ain't sealed; you got a loose place yet. So come on back and get that sealed up right good with the Blood of Christ. It'll cleanse you from all roots of bitterness. Yes.

Now, see, but we're trying again. The Pentecostal blessing fell about 1906, somewhere in there. There's a minister setting with us tonight, a missionary from Tibet, one of... I don't say it because it's his Presence. I hope he didn't go home. I think he's still here, was going to speak for us a little 'fore I come down. And that man remembers the first of Pentecost. There wasn't any organization; everybody had things in common. Oh, how easy it is to take the wrong step right there, and how good it looks to the intellectual.

Look, little did Israel know when they was standing out there on the bank, a-shouting... Now, you say, "This kind of religion is something new." Why, it's the oldest there is. Sure. Even before the world was ever made, they were shouting and praising God. God said so, asked Job, "Where was he when the--when the morning stars sang together and the sons of God shouted for joy." That's before the world was ever created.

But now look at Israel, had seen miracles. That's the early Pentecost: Israel, the Pentecost of that day. Now, they had been brought up out of Egypt. God had blessed them, give them all kinds of great signs and wonders, and delivered them. And when they stood upon that bank and had a Pentecostal meeting... They did. Now, listen. Moses sang in the Spirit, and Miriam took a tambourine and run down the bank, beating this tambourine, dancing in the Spirit; and the

daughters of Israel followed her, dancing in the Spirit. And if that ain't a Pentecostal meeting, I never seen one.

Little did they believe that the--the promised land was forty years ahead of them. It was only about forty miles. But it take them forty years to get forty miles is because they chose the wrong thing. They chose to have a law instead of letting the Holy Spirit lead them, the Pillar of Fire take them on through and lead them. They wanted to have something to do themselves; they wanted to have certain priests, and certain dignitaries, and a little theology they could fuss about, instead of just going on and letting the Holy Ghost lead them. They were in the Spirit; God had provided everything; but they had to have something to do into it.

Just like hybriding again. Let the cow alone. Let the horse alone. Let the food alone. They... Science claimed in "Reader's Digest," the article of it, if they keep on hybriding food, and people eats it... Like chickens, they got that poor chicken till he ain't got no wings or legs. And if it lays, it lays itself dead; it can only live a year. And the tissue's so soft you can't hardly eat it. And people eating it, it's perverting people. That's right.

You know, homosexual is on the increase about forty percent in the United States over the year ago. And did you know that science claims that women are getting wider in the shoulders and narrow in the hips, and men are getting narrow in the shoulders and wider in the hips? You're eating a perverted seed; you're eating perverted stuff. Your body was made to thrive on the natural thing. And what's it doing? It's changing even the natural course of men and women, till Hollywood, even our government, and everything is full of perverts. What's he doing? They're bringing it on themselves by their own tree of knowledge, killing themselves.

Go back to the beginning. Let nature alone. Let God alone. Keep the church in the Holy Ghost. And get away from all these bishops and popes and all kinds of doctrines. Go back to where we started at. Go back. Jesus would come right... You say "I'm a Methodist."
He'd say, "It wasn't so from the beginning."

"I'm Presbyterian."

"It wasn't so from the beginning." What was at the beginning? A Pentecostal experience of the baptism of the Holy Ghost. That's the way it begin.

See, we had to pervert it. Oh, it makes prettier. Sure. That little church standing out there dancing and shouting; and down on the street, and people throwing rocks at them, making fun of them, and everything like that. That ain't very pretty, "But now we got the great "Doxology," and the Apostles' Creed, and, oh, Doctor Ph.D., L.L., double L.D. So-and-so for our pastor." And come out and "aaaaamen," like a calf with the cramps, and go on like that, all those kind of things.

Excuse me, I didn't--I didn't mean to say that. Forgive me; I didn't mean to say that like that. See? I didn't mean that. That ain't becoming to a servant of God.

But look, all them, I... just come upon my mind. See? But stand and say all them different things like that, practice before the... You know, say, "Now, no, you don't say that right. 'aaaaamen.'" I like a good old Pentecostal meeting where the power of God's falling, and you're screaming, and shouting, and praising God, having a great time. That's the way the Spirit's got ahold of the people. But we... You can't hear a "Amen," hardly any more; it's a "aaaaamen." However, that's where we get. You see? These organizations stick right...

Now, did the--was there a prophecy concerning that? You remember Paul's prophecy last night? "I know that after my departure grievous wolves shall enter in among you, and men of your own class, your--right in the own church (them Roman Catholic church, coming up) will raise up among you and pull away disciples after them." And Paul's wolves, we find out, become Nicolaitanes.

Listen at the Spirit speak through the prophet again, "In the last days perilous times shall come, for men shall be lovers of their ownelves (I'm Doctor So-and-so, don't you tell me nothing about it now. I'll give you to understand; I'm a Presbyterian. Hallelujah.' Or, 'I'm a Pentecostal.')" What

difference does that make, if you ain't Pentecostal by nature, the experience of it? See? Yes, sir, "I belong to the Assemblies. I belong to the Church of God." Well, what difference does that make to God? Got to belong to the Kingdom up there. See? That's right.

Now, if--if you see, they--all these things just a conglomeration of--of gaiety... Now, it said, "They'd be heady, high-minded, lovers of pleasure more than lovers of God." Oh, they can't go to church on Sunday night as long as there's some good television program on. Oh, my. Always they... Even the churches has got ball teams, and soup suppers, and cricket parties, and "lovers of pleasure more than lovers of God, truce-breakers, false accusers, incontinent, and despisers of those that are good." These despising those (See?), these despising those, choking them out: despisers of those that are good.

Oh, you say, "They're Communists, brother." Oh, no. Oh, no.

Heady, high-minded, lovers of pleasure more than lovers of God, truce-breakers, false accusers, incontinent, despisers of those that are good, having a form (denominational experience. See?)--having a form of godliness, but denying the power thereof.

What would they be in this day? See, "Having a form of godliness." Go to church just as pious you can be on Sunday, and put on the shorts on Sunday afternoon, mow the yard and have the Oertel's 92 out. And the pastor get outside, smoke a cigarette and come back... Oh. "Having a form of godliness..."

"Well, pastor, they got a church up there, they tell me that a lady got healed the other day from account..."

"Nonsense. Days of miracles is past."

"Why, you know what? I--I was up to a little church the other night, that little mission down on the corner, and there was somebody getting up there and speaking something, jab..."

"Oh, honey, don't you never hang around such like that. That's mad dogs. My, don't you fool around that. That's holy-rollers. Don't you never..."

"Having a form of godliness and denying the power thereof, from such turn away. For this is the sort that goes from house to house and leads silly women led away with divers lusts, never able to learn or ever come to the knowledge of the truth." That's exactly right. There you are: ladies' aid society, this society, that. The poor church has got so many societies that it can't even preach the Gospel no more. Pastor can't have but twenty minutes, and he has to talk about something else then. See? If it don't, the deacon board will meet him. Yes, sir.

O brother, what does a good pastor have to do today? Just do the best he can to stand out and cut the limbs where they want to, and let the chips fall in where they want to; and sling it out there. That's all. Yes, sir. That's right. Don't--don't spare nobody; just preach the Word and stay right with It, just hammer right on away. They throw you in jail, preach it in jail. They put you on out...?... Wherever you go, just keep on going, preaching. That's right. Now, that's what's happened. See, they're smothering it out.

Now, we're coming to the--the Smyrna age, the 8th verse:

... unto the Angel of the church of Smyrna write; These things saith the first and the last, which was dead, and is alive;

I want you to notice every time that He introduces Himself to a church age, He puts forth something of His Deity. That's the first thing He tries to make known to the church; that's--that's, His Deity. He's God. You see the great issue back here that Irenaeus and them was fussing about? They try to say that the God and three cosmos, and it's a God in three persons, and God in this. He said, "There's no such a thing. It's titles of one Being, and that is the Almighty God." That's right. So you don't... They've always had that. And God here in the beginning is introducing Himself of one of His--of His deities. You see He's introducing Himself first over here, "I am He

which was, and which is, and shall come. And I am the Almighty." Here He starts right off with the Smyrna age now.

Now, listen to Him, "I..."

... unto the Angel of the church of Smyrna... (And we believe that to be Irenaeus.)... write; These things saith the first and the last,... (See, introduced Himself, "I'm God now of this church age. I don't want no four or five different gods around here. I--I'm God. See, that's it.")... which was dead, and is alive; (Amen)

Now, that's the--the introduction. Now, now, "Smyrna" means "bitterness," and comes from the word of myrrh--myrrh. And the--the first church, the first church, and--had lost their first love, the Ephesian church. And this church had begin to have "a root of bitterness" coming up in them because that this church, the main church, the big part, the majority of them always, was hammering against the Holy Ghost ruling in the church, and they wanted to rule themselves. They wanted to set up a priesthood; they wanted to act like the Old Testament people did. They wanted priests.

They... If the pagan gods... Back there where they was converted, they had priests and so forth of the--of Jupiter, and priests, and of Venus, and so forth; they--they--they wanted to bring them same thing to make these men. See, the whole thing is pagan to begin with. All pagans has those priests and things like that. But--but the church of the living God, it's foreign to them. Christ is our Priest, our High Priest. We have a High Priest, a table also that we eat at.

Now, this church had begin to spring up a root of bitterness. Why? It was bitter against those who wanted to continue on with the Holy Ghost. The love had faded away, and they were trying to swap it to creeds and denominations, getting away from the Holy Ghost leadership. Think of that. That's why the--the--the bitterness was in them. All right.

Now, the first church, this--the bitterness started creeping in; the second church, a little more. And, finally, it crept right in because they were making a better church; they thought they were. Right there they had something dignified, the great Roman people could come in. Why? They had a pope; they had--they had great men, cardinals, and so forth. They dressed fine. They got away from all the noise and everything they had: very quiet. Showed they was dying. Uh-huh, they were dying. And so they got dignified, and they made a better body. The first thing back there, they had the whole thing in a big ecclesiastical denomination, the Roman universal church, the Roman Catholic church in the dark age. Well, then, they had dignitaries; they had class.

Oh, it was much prettier than when they used to stand out on the street, and have to walk in sheepskin and goatskins, and destitute, and sawed asunder, and--and laughed at, and made fun of, and as Paul said in Hebrews the 11th chapter.

Why, this great, big, fine-robed church, with underskirts on, and--and all this other stuff that they are like that... Sure they looked dignified, "Father, Reverend, Doctor, Father So-and-so." Oh, my. They could put on some real dog there

But, you see, it was a hybrid thing: hybrid. See, it didn't have any Life in it. They cannot go back no more; that's the reason they never rise. The Lutheran revival never did rise up again. The Wesley revival never did rise up again. The Nazarene revival did not rise up again. Neither will the Pentecostal revival rise up again. Why? Because you killed it. You hybrid it with the world, with the Nicolaitane idea, not let the Holy Ghost have Its way. That's right. You hybrid the church, and you can't breed itself back again. When you breed back, you get more Methodists; Baptists breed back, get more Baptists; Catholic breed back, gets more Catholic; get the same thing you're shelling off the ear. But let me tell you something; when the Holy Ghost comes back, it brings new birth and new Life, a Person... Baptism of the Spirit brings the church back to itself again, puts Life back in it.

Hybrid corn don't have life in it. What life it is is just about sapped out. Now, we'll get that in that dark age there, "What little you have, hold onto it," He said. They'd about squeezed it out. Now, but it won't reproduce itself again. Now, does...

But the Body of Jesus Christ is not, is not an organization. The Body of Jesus Christ is a mystical Body; it is a Body of--and a Kingdom that's a spiritual Kingdom that's set upon the earth by Jesus Christ being the King of this Kingdom, the High Priest to offer sacrifices for the wayfaring in this Kingdom. He's the Prophet, the Word that preaches the Truth and brings the Light of God in this Kingdom; and He is both Prophet, Priest, and King in this Kingdom. And how do we get in this Kingdom? By the denomination? by letter? by handshaking? But by one Spirit we are all baptized into one Body which is the mystical Body of Jesus Christ, and we're baptized in there, not by water, not by sprinkling, not by pouring, not by any kind of water baptism, but by one Spirit, Holy Spirit, we are all baptized into one Body: I Corinthians 12. Yes, we are baptized into this Body by one Spirit, Holy Spirit; then we don't run to anything but Christ. You are Christ's. It's a mystical Kingdom of God that's set up, that we come into it by Holy Spirit baptism. I love that. Hm.

There are people almost everywhere,
Whose hearts are all on flame
With the fire that fell on Pentecost,
That cleansed and made them clean;
Oh, it's burning now within my heart,
O glory to His Name!
I'm so glad that I can say I'm one of them.

I'm one of them, I'm one of them,
I'm so glad that I can say I'm one of them, (Hallelujah.)
One of them, I'm one of them,
Now, I'm so glad that I can say I'm one of them.

Though these people may not learn to be (D.D.D., Ph.D., See?)... may not learn to be,
Or boast of worldly fame,
They have all received their Pentecost,
Baptized in Jesus' Name;
And are telling now both far and wide,
His power is yet the same,
I'm so glad that I can say I'm one of them.

Aren't you glad? Yes, sir. Just one of them, that's all.

I remember walking down through Memphis, that little, old colored lady with her head leaning over there, she said, "Good morning, parson."
I said, "How'd you know I was a parson?"
She said, "The Lord told me His parson's coming down the street, be wearing a tan hat, packing a suitcase." Said, "I knowed you was him when I seen you coming." See? Oh, she was one of them. That's right. Oh, how God is good.

Now, I believe something... [Brother Branham reads a note given to him--Ed.] "The little girl you prayed for--for Sunday night from Bedford, is supposed to have just died. This cannot... Please could have prayer." A little girl that we... They prayed for here Sunday night, from Bedford is--has just died," they said. Let's have prayer:
Lord Jesus, I pray that somehow, some way, Lord, let our prayers go through for that child. We commit the little thing to You, our Father God. And we think of those people that were here and

praying and asking prayer for that little girl. Father God, I ask that--that this report may not be so, Father; we don't know, but I pray that You'll have mercy, and give strength, and let the little thing be raised up and live for the glory of God. In the Name of Jesus Christ we ask this. Amen. May the Lord Jesus add His blessings.

Now, a church... Now, the church name is associated with the nature of its character. Did you notice the Smyrna meaning "bitter"? And you notice each one of the church now, it's the--the church name has something to do with the character of the church. I could say something here; but I'd better not, 'cause you'd get me wrong. See?

Your name does too. You might not know it, but it does. Oh, yeah. You say now, "It's numerology." No, it's not. When Jacob was born, they called him Jacob which was "supplanter"; but when he wrestled with the Angel, God changed his name to Israel, "a prince." Is that right? Saul was "Saul of Tarsus," a mean fellow; but when he come to Jesus, he's called, "Paul." Simon's name was "Simon"; when he come to Jesus, he was called Peter, "a little stone." Oh, yes, sir. The... Your name associates what you're... It has an impression upon your character.

And this church was called Smyrna because it was dying. "Smyrna" means "bitterness." In other words, a root of bitterness was coming up and was choking it out; it was on its road out to myrrh. That's what they anoint bodies with: myrrh. See? It was myrrh. Frankincense was an ointment. Myrrh is used to--to anoint dead bodies after they embalmed them and so forth. Associated with death, and the church was dying.

And, oh, can't you see today, friends, the great Pentecostal move that did have Life a few years ago, can't you see it's being anointed now with myrrh? See? The same ointment was in this church here has come plumb down and anointing this one down here; dying out because they're going back to ecclesiastical rags, and taking off their white robed saints. The little people who stood out there, and a genuine Holy Spirit, spoke with tongues, and manifested God. And, brother, they was as honest and all wool and a yard wide. They--they absolutely was genuine; you could trust them anywhere. Now, you don't know what to trust and who to trust. See? There's something's happened. Something's happened. What is it? They're being anointed with myrrh, of bitterness. Raising up one...

What had caused it? One come in; there was a--a church called, the first was a General Council. Then they called it the Assemblies of God. Out of the Assemblies of God come the Church of God. From the Church of God, then they begin to look across and say, "You're Assemblies." The other say, "You're Church of God." Then out of that come the United Pentecostal Church of God, on an issue. And then the first thing you know, instead of accepting Light and walking in it, why, they done organized themselves till they couldn't accept Light.

Now, when the--the baptism in the Name of Jesus Christ was brought forth instead of Father, Son, Holy Ghost to the Assemblies of God, they'd already anchored themselves so they couldn't change it. And they know it's the truth. I challenge any of them to show that it's not right by the Bible. It's absolutely the truth. But what can they do? They can't do it. See, they'd break up their creed; they can't.

Then what did the Oneness do? Instead of accepting it and going ahead, they got starchy. "Bless God forever. We got the Light, and you haven't. We're the..." What'd they do? They organized it. You can't organize God. God's even without form, the Bible said. No, nothing formal about God... Now, and the Assemblies tried to organize Him and make them--their--theirs the--the--the real church. And then the Oneness come along, tried to organize theirs, and they had more Light. So what'd they do? They blowed it out by their own selfish, bitter way they went about it. Instead of giving it out with salt and sweetness, they tried to disfellowship the other one, have nothing to do with him. And that's what done it. It'd sweep on. Then the first thing you know, up come another one, they got this, and now they broke up. One said, "He's coming on a white horse." The other

one said, "He's coming in a white cloud. Bless God, I'll start me an organization over here." See what the way they do? It spread myrrh--myrrh. What did it do? It shut off brotherhood.

A many woman, man tonight in the Assemblies of God would like to come and be baptized in the Name of Jesus Christ, knowing that it's the God's truth. They'd be excommunicated if they did it. And a many Oneness of the... Now, I'm not Oneness. I don't believe in the oneness the way they do. I don't believe in Jesus like they say, "Jesus"; there's a lot of Jesuses. It's the Lord Jesus Christ. That's right. Now, and I don't... I believe that different from what they do. They baptize in the Name of Jesus, in the Name of Jesus for regeneration, that being baptized regeneration brings in Christ to you for your water baptism. I don't believe that. I believe regeneration comes by the Blood of Jesus Christ through the Holy Spirit. That's right. Baptism's only an outward act of the inward work of generation's done been done. See? So I don't agree with that. That's all right, but they're all my brethren.

When I first started out as a Baptist preacher, they come around saying, "Brother Branham, you come over here; we--we got it; we carried it over here."

I said, "Neither one of you, I stand right between the two groups and say, 'We are brothers.'" Don't care what, I don't care if a man disagrees, that don't make one speck of difference to me; he's still my brother.

I got a brother that likes apple pie; I like cherry the best, but I ain't going to disfellowship him. He can eat his apple pie and I eat my cherry pie. And I put calf slobbers on top of mine. If he don't want it, why, he can have it. You know that... What is it? Whipped stuff they put on it, you know, whipped cream. I like it. Getting too old now to eat it, but it's a... But I--I--I... That's what I like. If he don't like it, he don't have to eat it. That's all right; I'll eat mine. But he's still my brother. That's right.

And so I--I like that; I like a fellowship. But when we draw lines like this and say, "No, this is our denomination," and won't reach over and shake hands with the next man, and say, "Bless God, brother." My. That's when you call fellowship. If you don't, you get that root of bitterness just like the Smyrnaeans got back there, and you cause the same thing. All right, so their name was "bitter."

The Nicolaitanes kept smothering them out until the dark ages. Luther's age brought out the first step of grace, a little Light begin to shine. Then come forth, after that come John Wesley with sanctification, grewed a little brighter. And then come the baptism of the Holy Ghost with the Pentecostals, bringing back again the faith of the fathers. But they could not keep it that way; thus they had to organize it; and then they started right back into Nicolaitane again, just exactly what the Bible said they would do.

Now, I have to watch here or I'll get it--too much time took up. Let's get to the 2nd verse, or the--that'd be the 8--9th verse. All right, now the persecution, the 9th verse:

I know thy works, thy tribulations,... poverty, (but thou art rich)... (Oh, my.)... I... (Now, He's talking to the church now, the real church, not the others; they hated those deeds of the Nicolaitanes.)

I know the blasphemy of them which say they are Jews, and are not, but they are the synagogue of Satan.

Now, they were complaining. They were poverty-stricken. The... They had taken all they had. They'd built up their little church like this; and being that they was such a little bitty group, they'd pushed them out, the big church had, just smothered them out. And He said, "I know. I know you have to meet down on the corner; you meet in the alley or anywhere else that you can." (And I've been in the catacombs where they have to meet; go down under the ground and meet and things there.) "I know your tribulations, and I know your troubles, and so forth like that, but you're made rich through those tribulations." Oh, my. Tell me any time that persecution comes upon the church

it strengthens it. Always it strengthens the church in tribulations. "I know your tribulations, but you're rich." Why? "You've held onto Me; you're rich. But your tribulations ain't hurting you."

Now, the... As you can notice, the Nicolaitanes had got themselves a synagogue now. And the Bible said so here. Did you notice it here in the 9th verse?

... which are not, but are the synagogue of Satan.

Uh-huh, the true church had been pushed out. The Nicolaitanes had taken over, and they--they pushed out the people that had the Holy Ghost; so therefore, they--they didn't have no use for them. If Smyrna in Asia had only knew that the things--that martyr's crowns would've awaited them, they would have shook. See? Now, in other words, what... When this prophecy was written and was sent down, and the church got ahold of it, and they seen they was the ones going wear the martyr's crown, why, they'd--why, it scared them to death. They was looking any time for it. Didn't come in their age. Then maybe some of them said, "Well, you know, you know, I tell you, that prophet was wrong. John was wrong, he--he--because it didn't happen to us here in Smyrna." Why, it was to be hundreds of years later. See? But when God speaks anything, it has to come to pass.

There's where we sink our faith, right there on God's Word. God keeps every promise. No matter... You might think it has to happen right here, but maybe that's not God's time for it to happen. "But My Word will not return to Me void, but It will accomplish that which It was purposed for." God will always honor His Word, and in Its own good time It'll reap.

So these people was the one, the first church, but in that church was the characteristic that would come out in the Smyrna church later on. Now, then they were to wear a martyr's crown; many of them was to be killed.

Now, let's take the--the 10th verse, as we read this:

Fear none of these things... (the synagogue of Satan)... which thou shall suffer: behold, the devil shall cast... you into prison, that ye may be tried; and that you shall have tribulation ten days: be thou faithful unto death, and I will give you a crown of life.

Oh, my. They were told not to fear when they were called on to die for their--their religion. Now, Sister Wood, wherever you are, I hope this helps you. Sister Wood was telling me the other day, she couldn't hardly understand why that some could be delivered and others not. Sometimes you have to know... God told these people, "Now, don't you fear about, 'cause Satan's going to cast you in there, because that this Nicolaitane outfit that's coming, pushing you in, because I'm going to let you die for My cause. But I'll give you a crown of Life at that day." So don't...

Now, watch, He said... Now, if you notice as we read this 10th verse. Let me read it over again. Fear none of these things which thou shall suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and you shall have tribulation ten days: but be thou faithful unto... (Did you notice that's not "until"? Not "until" death, but "unto" death. You get it?)... be thou faithful unto death,... (See, and they did.)

Now, He said, Satan... Did you notice who He--who He classed as the one that was doing it? Now, this synagogue of Satan was the Nicolaitanes. We know that. Wasn't it? There was an organization, a priesthood that was rising up that would make these people suffer, that would make these people suffer, and they were to be faithful to the Gospel unto death. Did you notice in a marriage ceremony, "not until death do we part," but "unto death do we part." See? Now, "unto" and "until" is different. Now, they was to be faithful to Christ unto death. "Go right on down to death with it. Don't be afraid, for I'll give you a crown."

Now, this ten days that they talk of here, the ten days. A day in the Bible represents a year. And the ten days was of the last ten years of the reign of this D-i-o-c-l-e-a-t-i-o-n, Diocletian, Diocletian? Diocletian, that was that great emperor that reigned in the last... Well, there's several

emperors reigned during the Ephesian church age. And Nero, I believe, was one. And this Diocletian here was the last one that reigned in the last ten years, and he was the bloodiest persecutor of all of them. He just sided in with this group, and they--they murdered the Christians and killed them; they burned them; they--they did everything, and it was ten years of the most bloody persecution. And his time and his reign was from 302 until 312. That ended the Smyrna age with the issuing in of Constantine. And he come in at 312; Constantine did. That was the ten days of tribulations. And it started with Nero and ended up with a Diocletian. And it started in... Nero was about A.D. 64 when Nero took the throne.

Now, the 11th verse is a promise. Now, we'll have this just before closing:

He that has an ear, let him hear what the Spirit saith to the churches; He that overcometh shall not be hurt of the second death.

Now, I got to say something here, that in order... If I think in my heart and don't say it, then I'm a hypocrite. See? I want you to notice something here in this Scripture. And I think it was one of the biggest puzzles to me for so long until I found out. Now, let's read that real close now. See?

He that has an ear,... (in other words, "has a ear to hear"; see, that's open to the Spirit)... let him hear what the Spirit saith unto the churches;... (Now, see, this same thing, this persecution and everything comes. Every part of it laps over in every church, the churches.)... Spirit says to the churches; He that overcometh... (In what church? Ephesian? Yeah. All right. Smyrna? Yeah, all of them)... He that overcomes... (in all the churches)... shall not be hurt of the second death.

He in the Laodicean church that overcomes what? Overcomes the Nicolaitanes, overcomes the things of the world, overcomes these denominations, overcomes these priesthoods, overcomes everything of the world, and sells out, and loves Christ, he'll not be hurt of the second death. Why? He's got Eternal Life. Eternal Life can't die. Jesus said, "He that heareth Me has Eternal Life, shall never die. I'll raise him up in the last day."

Now, now, there... Now, you're going to be many disagree with this, but I want you to think real hard before you make your decision. See? I'm going to say something now.

That's the reason I don't believe that there is an eternal hell. There cannot be an eternal hell. 'Cause if there ever was an eternal hell, then there always was an eternal hell, 'cause eternal... There's only one form of Eternal Life, and that's what we're all striving for. And if you're going to burn forever and for eternity, then you have to have Eternal Life burning; then it'd be God burning. You can't have eternal hell, and the Bible plainly says that hell was created. And if it's created, it isn't eternal. Anything that's eternal never was created; it always was; it's eternal. And the Bible says that hell was created for the devil and his angels. Hell was created; it isn't eternal. And I do not believe that a person will be eternally punished.

I believe that the Bible plainly states here, that he that overcometh shall not be hurt by the second death. Now, "death." The word "death" comes from the--is this; it's "separation." Now, when we are separated from God in sin, we're already dead; the Bible said so. We're alienated from God; we're cut off; we're dead in sin and trespasses; we're an alien to God and to His commonwealth. And then when we receive God and have Eternal Life, we are His children and a part of Him.

My little boy there, Joseph, is part of me, no matter what I--he'd ever do. He... I might... He might not have... If I was a great rich man and had a lot of inheritance, he might even inherits anything; but still he's a son; he's part of me. Sure, he's part of me. Now, I can no more deny him than I can deny myself, because he's part of me. The blood test would show that he's mine. See?

And the Blood test shows whether you're God's or not. See? You're God's children and you have Eternal Life. But the soul that sinneth, that soul shall be separated. That right? Then it will be no more. Now, look. Anything that had a beginning has an end, because anything that had a beginning is a creation. But God was not created; He was always God. There's no place He was created. And the only way that we can ever have Eternal Life is to be part of that creation. Glory.

Oh, if we could see it. See what the Holy Ghost does for you? It's the Holy Ghost, the Creator Himself, God the Father in the form of a Spirit, called Holy Ghost because it was upon the body called Jesus, His Son; that He created Jesus, the body, that's the reason it had to die. God dwelled in this human flesh, and the blood cell was broke, and the Life of the Blood cell come back.

That's the reason that the old worshipper in the Old Testament could not go away... He went away with the same condemnation that he had when he come. But in the New Testament, said Hebrews, that, the worshipper once purged has no more conscience of sin.

Now, the Old Testament, they brought a lamb; he laid it down, put his hands upon it, the worshipper; priest cut the throat, and he felt the bleeding, and heard the bleating of it. And it died, and he felt its little body stiffen out, and he was dead. He knowed that ought to be him; the lamb took his place. The priests took the blood, put it on the altar, and--and the smoke went up, and it was a prayer of forgiveness for the wor... [Blank.spot.on.tape--Ed.]...?...

Animal life could not come back upon a human and coincide with the human spirit, because it's animal spirit. Animal life and human life, it couldn't do it. But when a... That's the reason he went out with the same desire to sin, same thing. Come in for committing adultery, and offer up his sacrifice, and go back out the same thing in his mind. That's right.

But here when the worshipper... O Church of God, don't fail to get this. The worshipper, once truly walks up to the Son of God and by faith lays his hands upon Him (Oh, my.), look there in His face with that spit hanging in His face, the Blood running down His face, feel the pains of, "My God! My God! Why hast Thou forsaken Me?" O brother, when you see what a price that died for you, and Who it was, Emmanuel, God dying in your place...

Then what happened? The worshipper then, when that Blood cell was broke in the Son of God... What made that Blood cell?

What are you? You're one little cell that come from your father. The female does not have the hemoglobin. The--the female only produces the egg; the incubator, she is to pack the--the--the brood. But the blood comes from the male; that's the reason the--the child takes the father's name. And the--the woman marrying to a man, takes his name, on account of the children; she becomes an incubator for the child that she shall bear for the man.

But like as I said: a hen can lay an egg, but if she hasn't been with the male bird, it won't hatch. That as I said, that's the reason we got so many old, cold, formal churches today. They got in this Nicolaitane idea, got a bunch of nests full of rotten eggs, and they never will hatch, because they ain't... You could do anything to them (call them bishops, deacons, and whatever else), they'll never believe in signs following the believers, because they've never been with the Mate, Jesus Christ. If they ever get fertilized with that Mate of the power of God...

When that Blood cell was broke there on Calvary, and that Life that was in there, teeny Jehovah... Oh, it ought to be striking.

You know, everybody's looking for a sign. Aren't they? Everybody says, "Oh, show me a sign." The Jews said, "Show me a sign."

Let me give you a sign. God gave you a sign one time. They asked for a sign. The Israel asked for a sign. He told the prophet, "I'll give them an everlasting sign: a virgin shall conceive. A virgin shall conceive and shall bring forth a Son. (Amen.) He shall be called Emmanuel, 'God with us.'" The greatest sign that was ever given...

When God, the Creator of heavens and earth, made the solar system... Stand out there at Mount Palomar and look through that scope yonder, and you can see a hundred and twenty million years of light space. Break that down in miles, and beyond that's still moons, stars, and worlds, and He made them all, just blowed them off His hands, like that. Yes.

And that great Creator became my Saviour, come down to a little blood cell, not through a man, but come virgin to a woman; and took this little pollen from the woman, and formed Himself a little house and lived in it. Oh, it--it ought to be striking. Jehovah, Jehovah over a pile of manure in a barn, crying: Jehovah in a manger of straw. That's an everlasting sign, some of these big-headed people. Jehovah, God, a crying baby (Hallelujah.) in a stinking stable. And then we think we're somebody, stick your nose up; if it'd rain, it'd drown you; and then go along thinking you're somebody. And Jehovah laying in a stable, over a--a pile of manure, crying like a little--any little baby. It ought to be striking. That's the sign.

God said, "I'll give you an everlasting sign." That's a real sign: Jehovah, playing as a boy. Jehovah, Jehovah working in a workshop, sawing wood like a carpenter. Hallelujah. My, oh, my. Jehovah washing the feet of fishermen. "I'll give you a sign."

"Oh, but we have to have the clergy, you know, with the robes and all the cards--collars, and..." See? Oh.

"I'll give you an everlasting sign." Jehovah standing in the courtyards with spit on His face; Jehovah stretched up naked in a body between heavens and earth; He despised the shame of the cross. We have His statue there with a little rag around Him; 'course that's just a sculptor did that. They stripped Him naked, embarrassed Him. Oh, that bunch of hypocrites when that hour come. This is the day of man; the day of the Lord's a-coming; Jehovah, Jehovah dying, yes, nothing happened; Jehovah praying, nothing happened. That's right. It ought to be striking. That's an everlasting sign. That's the sign that all men would know. Then He died; Jehovah died. Then the earth begin to shake. Oh, my.

Then He rose up from the grave and ascended on high, Jehovah, returning in the form of the Holy Ghost to live in His church, among His people. Glory. Jehovah walking down through the church, discerning the thoughts of their mind; Jehovah healing the sick; Jehovah speaking through lips till the man hasn't got no control of hisself; Jehovah coming back in English and translating it. Hm. Want a sign? Amen. That Jehovah come down to a prostitute, rise her up, where she's so--she's so lowdown till the dogs won't look at her, and wash her white as snow, and give her a heart as pure as a lily. Oh, my. Jehovah, taking a drunkard laying yonder in the alley and the fly-blows all over his mouth, and making him preach the Gospel... The Blood of Jesus Christ cleansing us...

When He was on earth, He went to the lowest city there was, and to the lowest people there was, and they give Him the lowest name there was. That's right. They treated Him the worst and called Him the worst name that could be called: Beelzebub, a devil. The lowest they could give Him, man give Him.

But God raised Him up, and He give Him a throne so high till He has to look down to see heaven (Amen. Glory.); and He give Him a Name above every name that's...?... in heaven and in earth; and all the family in heaven and earth is named after Him. That's what man thought of Him; that's what God thought of Him. O God, let my thoughts be like Yours, Father. Yes, sir. O precious Name...

Now, "He that believeth on Me has Eternal Life." Now, if there's only one form of Eternal Life, and you get it and we're seeking for it through Jesus Christ; that's God's Life, then when that blood cell was broke on the Son of God, and that little Jehovah that was bottled up on the inside of this man called Jesus (when in Him dwelt the Fullness of the Godhead bodily), and now when we accept that Blood for the remission of our sins, that Spirit that was on not a Man, but on God... Glory. The Bible said, "The Blood of God."

Somebody said, "You remember, don't say nothing about the Jews, 'cause He was a Jew." He wasn't a Jew. He was neither Jew nor Gentile; He was God. That's right. He was a created Blood. God made it special. It was His Own, and through that created Blood we accept it as our pardon because He died the death for us. That Blood cell broke, releases that Holy Spirit to come back on

us, and now we are sons and daughters of God through a birth of the Spirit. Then the Life that was God's, which didn't have no beginning or neither will it ever has an end, is mine and yours by the grace of God in Jesus Christ. There you are.

Now, hell, we'll go back to that awhile. I tell you that--that there cannot be... I do believe in a burning hell. Yes, sir, the Bible said so, the lake of fire. Now, but that cannot be an everla--it cannot be an eternal. It could be... The Bible never says it's eternal; it says everlasting hell. Don't say the word "eternal"; it says an everlasting hell. Now, it's prepared for the devil and his angels; an everlasting hell, not an eternal one.

Now, after... That soul may be tormented there for its doing for ten million years, for all I know. I don't know what everlasting might be in God's sight. It might be for five minutes; it might be for a million years; it might be for ten million years; but there will come a time when that soul will cease to be.

Here's what the Bible said. See, see?

He that overcometh shall not be hurt by the second death.

The first death is separating from our loved ones. We'll go in the Presence of God, never out of His Presence. See? Now, if there's a second death, then it has to be the death of the soul. And then he that overcomes the world, or overcomes the things of the world, has Eternal Life and shall not be touched by the second death. There you are: Eternal Life. But the--the sinner... The Bible said, "The woman that lives in pleasure is dead while she is alive." That right? "The soul that sinneth, it shall surely die." What is die? Completely separate, no more. See? Now, it's cut off, is right. It's cut off; there's no more to it. How long will it be to take that? It'll go down through the same process it come in, and it'll come to a place till there will neither be nothing left of it. It'll just go back from ever what it's made out of.

We can take the cell, and break the cell to one cell, to another cell, till you'd come down to the first cell; break into that cell, then you got the chemistry of the blood; you come into different chemistries of the blood, and then you come down to a little part in that cell that's life. They can't find that. They know nothing about it. Now, that life will finally come to a spot till it is no more. What are the chemistry of that life? I don't believe it has any chemistry. It'd be spiritual.

And then, in that, finally it'll completely separate and be no more. That's what the Bible says. "The soul that sinneth, it shall die." And they that overcome in these church ages here shall not be hurt by the second death. The body dies first; the soul dies next; and it will be no more. See? Now, do you believe that's the Bible that said that?

Now, remember, if hell is eternal, then the Bible's wrong when it said hell was created. And then if a man's going to burn for eternity in hell, then he'd have to have Eternal Life to be conscious to burn. Is that right? Well, how many forms of Eternal Life is there? One (That's right.), just one Eternal Life.

Now, don't go away and say, "Brother Branham don't believe in hell." Brother Branham does believe in hell. The Bible teaches there's a hell. Just as sure as there's a--a place for rest, there's a place of--of punishment. And God will certainly make a soul that sins against Him be punished. And for rejecting Jesus Christ as your Saviour, you'll certainly will be punished for it. But there'll be a time when you'll be no more. But how many millions years that'll take for you to go back to that, I don't know. But sometime...

You're a time being until you're borned again; then you're an eternal being. And the only way you can get it is have part of God in you, being Eternal Life. Can you see it? Certainly.

He that has an ear, let him hear what the Spirit saith unto the churches;...

I love Him. Don't you? I'm so glad to have Eternal Life. That doesn't bother me any more, because that we have Eternal Life now. And I know that, and I trust that everybody will have it, all of us.

Irenaeus, yes, I had a note here on Irenaeus, about "read this history." That the reason Irenaeus was chosen is because that he had the signs of the Pentecostal original church following him. Now, if God... How many believes that the church begin at Pentecost? All right. How many believes that God endorsed the church at Pentecost? All right, sir. Then if that was God's first church, and that's what He called a church, and He's the Vine now, we're the branches, if the Vine ever puts forth another branch, what will it be? Pentecostal. Yeah. Now, maybe not by name. Now, we got names of Pentecost, but that's no more than Methodist, Baptist, Presbyterian, Pentecostal. That don't mean a thing (See?); that's just a name. But as long as you got a Pentecostal experience in your heart, Pentecost in your soul giving you Eternal Life, then God has promised you that you'll never be touched with the second death; that you got eternal Life and can't be touched with the second death. See? You got... You're...

"Grieve not the Holy Spirit of God." Now, don't grieve It, do things that's wrong. If you do, you'll pay for it; 'cause the Bible said, "Grieve not the Holy Spirit of God whereby you are sealed until the day of your redemption." Is that right? "Grieve not the Holy Spirit."

Oh, it's going to be a wonderful day, some morn, some of these times. To show you that the resurrection's going to be universal, "There'll be two in a field, and I'll take one; and two in a bed, and I'll take one." See, it'll be a night one place and daylight on the other side of the earth; it be a universal resurrection, that rapture. The trumpet of God shall sound, and every one of these, of this little church here, here, here, and even that little bunch that went through there, and come out here, here, here.

When that virgin, that virgin when she seen in the seventh watch that... Now, remember, there were seven virgins. Is that right? I mean, five virgins went out... Ten virgins went out to meet the Lord; five was wise and five was foolish. Is that right? And now, in the watches though, there was seven watches. And at the end of the seventh watch... Some slept from this watch, this one, this one, this one, and that... The seventh watch, there was a voice went out, "Behold, the Bridegroom cometh, go ye out to meet Him." And they rose and trimmed their lamps. And all these others rose down through here. Oh, won't that be a wonderful time.

Now, we used to sing a little song:

It's a wonderful time for you,
What a wonderful time for me;
If we all prepare to meet Jesus our King,
What a wonderful time it will be.

Here, let's see if we can sing that:

A wonderful time for you,
A wonderful time for me;
If we all prepare to meet Jesus our King,
What a wonderful time it will be. (Won't that be wonderful?)
O won't it be wonderful there,
Having no burdens to bear?
Joyously singing with heart-bells all ringing,
O won't it be wonderful there?

How many of you knows that you'll get home? How many knows you'll go out that door? You don't know. How many knows if you do go out, you will come in again? You cannot tell. So don't let this night fail; don't you fail God in this night, for this might be the last night that you'd have a time or a chance. Who are you anyhow? Where'd you come from? Where are you going? The only Book in

the world can tell you what it is, is this blessed old Bible here. And that's the Bible that we believe in; that's the God that we believe in.

And if you're not into that Bride, into this little bunch of minorities, way down here today being squeezed out by creeds, and denominations, and so forth, if--if--if you're not in that little group... Now, you don't have to join this Tabernacle; you don't have to join anything. You just have to be born into that Kingdom. Now, if you want your fellowship in the Methodists, Baptists, Presbyterian, wherever you want it, that's up to you. See, you put your fellowship with anybody you want to. But I'll tell you one thing: when you're borned again, you know, "Birds of a feather..." My.

Someone asked me one time, said, "Brother Branham, you told them people, 'Go on back to the Methodist church.'"

I said, "Sure. Let them throw them out, and they have no place to go." So then you know, sure. So go on back; won't be very long. You see? It won't be very long; they'll be right back again.

You know, one time in the ark, the place of safety, Noah... There was a big flood come. And so Noah turned the crow out of the ark, and he just went on cawing and looking around. Why, he was satisfied, 'cause he was a vulture to begin with. He could fly from one old dead carcass, and eat a belly full off of this mule, and go over there on this--on this old sheep, and eat a belly full off of him, and something else, when there was just all kind of old dead carcasses laying around.

So the crow will just set down there and caw around, "Boy, I'm having me a jubilee all by myself," just cawing away.

But when they turned the little dove out, he was a different nature. That stink, he couldn't stand it. Um. Why? A dove hasn't got any gall; he's the only bird that doesn't have a gall. He couldn't digest it, so the only thing he could do is get right back to the ark and beat on the door.

Just go anywhere you want to. Only thing I'm asking you to do is just come into the Kingdom, and I know where you'll go. You won't be able to stand it any more, brother; you'll say, "I've crossed the separating line; I've left this world behind." Yes, sir. It sure is.

Oh, they were gathered in the upper room,
All praying in His Name,
They were baptized with the Holy Ghost,
And power for service came;
Now, what He did for them that day
He'll do for you the same,
I'm so glad that I can say I'm one of them. (Aren't you?)

One of them, I'm one of them,
I'm so glad that I can say I'm one of them, (Hallelujah)
One of them, I'm one of them,
I'm so glad that I can say I'm one of them.

How many's glad of that tonight? Oh, my.

Come, my brother, seek this blessing
That will cleanse your heart from sin,
That will start the joy-bells ringing
And will keep your soul on flame;
Oh, it's burning now within my heart,
Oh, glory to His Name,
I'm so glad that I can say I'm one of them.
I'm one of them, I'm one of them,
I'm so glad that I can say I'm one of them, (Hallelujah.)

One of them, I'm one of them,
I'm so glad that I can say I'm one of them.

Now, while we sing this next verse, I want you to shake hands, like you do each night, all the Methodist, and Baptist, and Presbyterian. Shake hands with one another, and even be friendly enough to chew each other's chewing gum, if you can. Now, just be real, real friendly, being sociable now while we sing it.

I'm one of them, one of them,
I'm so glad that I can say I'm one of them;
One of them, one of them,
I'm so glad that I can say I'm one of them.

Though these people may not learn to be,
Or boast of worldly fame,
They have all received their Pentecost,
Baptized in Jesus' Name;
And they're telling now, both far and wide,
His power is yet the same,
I'm so glad that I can say I'm one of...

Now, let's really sing, you know.

One of them, one of them,
I'm so glad that I can say I'm one of them, (Hallelujah.)
One of them, one of them,
I'm so glad that I can say I'm one of them.

Would you be willing to be a martyr for Him, of Smyrna? If it come to the spot that you had to face death or take it back, would you face it? Yes, sir. O God, it would be a pleasure. Yes. That's the way I want to go, right in the pulpit. That's right. I thought I got it and was going to get it in Germany here not long ago. Oh, they was going to shoot me through a night scope, and German soldiers run all around me and held back like that. I thought, "What a wonderful thing it would be to die for my Lord right here on the field." Oh, my. What a--what a wonderful thing.

Well, let me sing you a little song. Can I? Have you--have you got time for just a little hymn? All right. I can't sing it; I talk it. Oh, I've always wanted to sing. And some of these days when you get over to your lovely big home up there in paradise, way down at the end of the woods down there, where Russell Creech and I will be for this hunting, you know. Way down at the end of the woods there's a little cabin over there that Brother Neville sings about, "Build Me a Cabin in the Corner (I thought he was talking about my place.) in Gloryland." One of these mornings when you walk out on your great porch over there, and look around like that, way down there in the corner you hear somebody singing:

Amazing grace, how sweet the sound,
That saved a wretch like me!

You say, "Well, bless God, old Brother Branham made it. There he is; I hear him standing over there right now, singing "Amazing Grace." It'll be amazing grace that brought me there. That's right.

But it's dripping with blood, yes, (That's why I'm preaching this.) it's dripping with blood,

This Holy Ghost Gospel is dripping with blood,
The blood of disciples who died for the truth,
This Holy Ghost Gospel keeps dripping with blood.

The first one to die for this Holy Ghost plan,
Was John the Baptist, but he died like a man;
Then came the Lord Jesus, they crucified Him,
He taught that the Spirit would save man from sin.

There was Peter and Paul, and John the Divine,
They gave up their lives so this Gospel could shine;
They mingled their blood, like the prophets of old,
So the true Word of God could honest be told.

There's souls under the altar, (these martyrs) crying, "How long?"
For the Lord to punish those who've done wrong; (Listen. Quickly.)
But there's going to be more who will give their life's blood
For this Holy Ghost Gospel and its crimson flood.

It's dripping with blood, yes, it's dripping with blood,
This Holy Ghost Gospel is dripping with blood,
The blood of disciples who died for the truth,
This Holy Ghost Gospel keeps dripping with blood.

Oh, there's going to be... [Tongues and interpretation goes forth--Ed.] Amen. [Tongues and interpretation goes forth--Ed.] Amen. Glory. Amen, amen. Yes. Amen. "He that has an ear, let him hear what the Spirit saith unto the churches."

I love Him... (Worship now, see what He'll do. If you have never loved Him before, would you want to love Him now? Would you stand up and recognize Him, take Him as your Saviour?)... me, (God bless you, brother.)

And purchased... (Someone else would stand, say, "I want Him now, to love Him.")... salvation
On Calvary's... (God bless you, sister. God bless you back there, young lady)

I love Him... (It's... He that has an ear, let him hear what the Spirit saith to the church.)

... He first loved me

And purchased my salvation

On Calvary's...

Our heavenly Father, as You see these three standing to their feet, O God, I pray Thee to be merciful, O eternal One, and to give to them pardon of every sin, and salvation, the Holy Spirit in their life, that they'll not be touched by the second death. They realize, Lord, tonight as they stand there, that--that there's something near at hand. The Holy Spirit has given warning. To see the Spirit of God fall among people, see it work just according to the Scriptures, just the three messages and close off. O God, a message to each person.

Now, Father, we pray Thee to be merciful. Let that precious Spirit stay in our midst. May we reverence It, God; grant it. Take these souls into Thy custody, Father; they're the fruits of the message tonight, and of the message from the Holy Spirit that was spoken among us. And we ask, Father, God, that You'll be with them all the days of their life. And may, in the world without end may we meet them in there, saved by the Blood and grace of Christ. We give them to Thee now, Father; fill them with Thy holy Spirit. For we ask it in Jesus' Name. Amen.

God bless you, my brethren. Ever who's near those people that were standing, Christians, shake their hands when they set down, give them--wish them God's speed.

See how obedient the Holy Spirit is, how it does it right at the end? See? The Bible said, "Let it--the--them that speak with tongues be by two or, not the most, by three. You see? The message not while I was speaking, after it was all over. Now, that's the way it's supposed to be, everybody real reverent and listen what the Spirit says. Then what happened? Sinners raised up to repent. Oh, think. The Holy Spirit Itself, not getting it... Even to the Word has come and made manifestation.

I know some of these people who speaking in tongues. I know all three of them that spoke; and I--I know the ones that gave interpretations; I know their life is sinless before God. Brother Neville here, our pastor, a Methodist minister; a Methodist minister, setting here, received the Holy Ghost. Junie, over here, Brother Jackson, another Methodist preacher received the Holy Ghost (That's right.) with a gift of tongues and interpretations.

And you notice how they have their church, everyone reverent, God's speaking. You see how He speaks just exactly according to the Bible; one; the message don't get over just right, He speaks it again, but He won't speak over three times (See?) according to the Scriptures there. See, He'll give that message, and He never entangles it, for the spirit of the prophets is subject to the prophet. Everything listens and quietly...

Now, that's the way the church should be in order. Now, to you people that's maybe here from out, that's heard me speak it, that's the way it should be. See, the message goes forth. See the results? It happens right then. Something takes place, just exactly like discernment or any other spirit. Isn't He wonderful? Oh, I'm so glad to know that that same thing that was ordained by Saint Paul back here, hasn't died down to right here: still the same thing. Oh, I'm so glad I can say I'm one of them. Aren't you? All right.

Now, tomorrow night at seven o'clock, we're taking the age of Laodicea, and that's the marriage age. I want you to come if you possibly can. I was just a little late tonight, because maybe the Holy Spirit speaking and so forth. But it's early yet, it's only about twenty minutes after nine. And usually I'm here ten or eleven o'clock, so that's really early down here. So do you enjoy the--the--the messages of the Lord? And do you really? Is it feeding your soul.

God bless you, my children. You know, I love you with all my heart. And sometimes when the Spirit gets ahold of me, It cuts both... That's the way the Word is; It's sharp like a two-edged sword. It cuts coming, going, inward, outward, every way. But that's what circumcises us. Circumcision just cuts off the surplus flesh, the things that we oughtn't to have.

Now, I want you to notice. Did you hear the Spirit on the interpretation tonight? "Stop that foolishness." That circumcises. Be sincere. We all get off the line, but God knows how to shave the bumps off of us, doesn't He? He certainly does. I'm thankful for it. Aren't you?

Are you the little pianist here? I don't see... Is Teddy... I don't see him here anywhere. Is--is this... All right, sister, if you will. Is that you're daughter, Brother Daulton? Daughter-in-law. Mighty fine little lady, so glad that you're a Christian. All right, what's our good, old dismissing song? Let's try one, just before we do now. Just a minute, sister, 'fore we sing "Take The Name Of Jesus With You."

How many knows "Don't Forget The Family Prayer"? How many prays in your family, your family prays? Oh, that's good. Let's try it once, just like old times now.

Don't forget the family prayer,

Jesus wants to meet you there;
He will take your every care,
Oh, don't forget the family prayer.
You like that? Let's try it again:
Don't forget the family prayer,
Jesus wants to meet you there; (You got a date now)
He will take your every care,
Oh, don't forget your family prayer.

[A sister says, "Brother Branham, could I say something?"--Ed.] Sure can, sister. [The sister begins speaking. Blank.spot.on.tape--Ed.] Sister Nash, that's very fine. Oh, if you'll just...

If we trust and never doubt,
He will surely bring you out;
Just take your burden to the Lord and leave them there.
Leave them there, leave it there,
Take your burden to the Lord and leave it there;
If we trust and never doubt,
He will surely bring you out;
Take your burden to the Lord and leave them there.

Don't you like them old hymns? Oh, I just... I believe them men picked up the pen and was inspired by the Holy Ghost to read that.

Like blind Fanny Crosby when them worldly people of that day tried to make her write worldly songs, said, "Why, you'll be a rich woman."

She said, "I have dedicated my life to Christ and all my talent." She was blind, you know. Said, "I--I owe my life and all to Christ." She said...

And then they kind of got peeved at her because she turned down such an opportunity. She didn't sell her birthrights like Mr. Presley and them did, but she--she maintained her integrity. So she--she... They--they left her, said, "Then when you get to heaven, if there is such a place," said, "if you're like you are here, you'll be blind." Said, "What if you are blind," said, "how would you know Him?"

She said, "I'll know Him. I'll know Him."

Said, "What if you're blind? What if you are blind?"

She said, "I'll feel for the prints of the nails." Then she turned around; she started walking back; she said:

I shall know Him, I shall know Him,
And redeemed by His side I shall stand;
I shall know Him, I shall know Him
By the prints of the nails in His hands.

O my Jesus, with those five precious wounds, bleeding for me yonder, how could I ever deny that precious One? Let me die; let me go the... Let me go the way of anything, but never let me deny that precious bleeding One yonder that died for me. Yes.

And as you leave tonight, you want to "Take The Name Of Jesus With You." All right, sister. Shall we stand now, audience.

Take the Name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it everywhere you go.
Precious Name (Precious Name), O how sweet! (O how sweet)

The Seven Church Ages

Hope of earth and joy of heaven;
Precious Name (Precious Name), O how sweet! (How sweet)
Hope of earth and joy of heaven

Now, as we bow our heads and softly sing,

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, O how sweet!
Hope of earth and joy of heaven;
Precious Name, O how sweet!
Hope of earth and joy of heaven.

THE PERGAMEAN CHURCH AGE

Branham Tabernacle
JEFFERSONVILLE.IN WEDNESDAY 60-1207

All right. Now, as far as I'm concerned, it'd be better to turn it out. All right. We are so happy to be here again tonight in the service of the Lord. And last night I really felt the millennium had come. And so now we got some, I believe some questions here, and I'll put them in my pocket so... I--I guess this is prayer, to be prayed over it. And we are... And I'll try to answer the best that I--that I can.

Say, if you'd tell Doc if he'd turn that out, that the--beaming right down here on me, so I'm not under a spotlight. You know, I'm not one of these spotlight preachers. So now, it'd be better just without it, I suppose. Last... I asked for it, Doc. I'm repenting; I--I'm repenting. You see? Oh, oh, wait. You have to turn up there and operate on it? [Brother Branham has a conversation with his brother, Doc--Ed.] Oh, well, just leave it alone. Yes. Well, just let it alone. Oh, no. Now, don't you drop it. Now, I like that better. Sometime... And I don't like a light to shine right in your face, you know. And it shine down this where I can see better. I thank you, sir. That'll cost him.

You know, you can't get finished on these church ages. And today when I was studying on this one, I said to my wife; I said, "Oh, my. I--I got enough texts to preach fifty sermons right out of this one." See? And they just... There's no way to do it, but just hit the highlights, and maybe when we write up the book then we'll try to get more in it.

I didn't see you here, brother. How are you, Brother West? I just heard some good news, that the last of Brother Daulton's family came in, the other boy--the other girl. That's ten, is it? Nine. You remember that was under the new ministry when the Lord told him there that the--his family would be saved. I been praying for them, standing there not knowing what I would be saying; the Holy Spirit said, "I give you your family." See? And--and there it is, every one of them. See how the Lord does? See, His words are perfect; they never, never fail. Well, we don't want to get onto the Divine healing side; we're trying to stay as long--this part, on the prophetic side.

Now, tonight I'm going to try just to talk, and if I can, and we'll get down to the historical parts of this great church age, of the second--or the third church age we're on tonight. Are you enjoying it? Now, I'm just full. I just really think it's wonderful how the Lord Jesus has blessed us and give us these things, and we appreciate it with all of our heart, letting us know before time what is going to happen in the future. He knows the end from the beginning, and so we're so happy for that. So we are trusting the Lord to bless us.

And did you notice last night the Holy Spirit gave us (after the service was over) three messages and three souls, just exactly. And when the Spirit was speaking, then it come back on the last interpretation, repeated, said, "What the Spirit saith unto the churches..." Or, "He that has an ear, let him hear what the Spirit saith to the churches." Just... And the Spirit saying through the gifts of the church... Oh, may the church hold that reverent now (See?); just keep it reverent. Be careful; Satan will come along, try to run you off at the deep end at it. Be sure it's the Holy Spirit each time. And if it's the Holy Spirit, He'll speak directly to something that's going on. It's for the edification of

the church. See? And then if you be reverent with those, God then will give you more. See, just keep adding more and more. And as...

Now, someone's been calling and asking, people calling today and asking when the healing services will be. Now, as soon as this services are over, next Sunday evening, I'm going away for a few days to kinda rest up my throat a little bit, and the following Sunday, the Lord willing, we'll have a healing service, the following Sunday morning. That'll be... Don't know just what day that'll be, but it'll be a week from--the 18th, Sunday morning. Is that all right, Brother Neville? [Brother Neville answers, "Yes, sir."--Ed.] Sunday morning the 18th, praying for the sick...

And in this, our pastor here, I haven't got a chance to say very much about him, but I want you all to try to meet our pastor. He's certainly a--a real brother in Christ. We're happy to have a brother that brought up in a Methodist background with holiness. And we all know Orman Neville everybody around here does. There's nobody puts a finger on his life. I'd... He don't like for me to say that, but yet I'd rather give him a little bitty rosebud now, than a whole wreath after he's gone See? And now is the time.

One night I was going out of the church and someone said, "O Brother Branham, I sure appreciated that sermon."

And I said, "Thank you."

And so somebody standing at the door (It's been many years ago, here at the Tabernacle.), a minister, said, "Well, bless God, I don't want nobody telling me that." He said, "I want all the glory to go to God."

I said, "Well, it does." See? And I said, "Well, I like it myself." I said, "I really like it." And I said, "I have to be truthful."

And he said--he said, "Well, I don't like for people to say that about me, bless God."

I said, "There's just one difference between me and you: I'm honest about it and you're not."

Anybody likes... If you take a little child, brag on him a little, he'll do a better job (See?)...?... See? And God, always, He likes to tell His children when he does right. And He likes to tell them when they're doing wrong, so why not tell them when they're doing right? See?

So I certainly thank God for Brother Neville being the pastor of this flock here at the Tabernacle. And seeing that man, Methodist, his background, slow to... Why, just like want to eat in the wrong stall. So... But finding out through the--the great Holy Spirit, and now coming into those gifts; and how fluently the Holy Spirit using him when he don't use his own mind. Watch the interpretation with the same rhythm, and the same ups and down, like nouns and pronouns, and so forth, and answering it right back again.

And this little brother, I don't think he's... Junior Jackson Well, I'll keep still, Junie. I thank God for Junie Jackson. The brother certainly has a great gift from the Lord.

And just always keep humble. Now, everyone in the church has something to do; but don't never pull it aside for something else. Let it blend in with the rest of the church; It's for God, all things. See, see? Don't everybody want to speak with tongues, everybody interpret.

Try to do something good and just keep being good; hold no malice, no grudges; don't let any bitterness. No matter how bad the person is and how bad they talk about you, don't you never think evil in your heart against them; 'cause right there the devil will set right in, work up something right there. Just keep it all covered up with godly love, confession, and making right, and do good to those who do evil to you. "If you only do good to those who do good to you, why," Jesus said, "don't the Publicans the same?" See, the sinners, anybody can be good to those that's good to them. But be good to those who are not good to you; do something for those that would not do nothing for you. Speak a good word for the man that would speak evil against you, and that way you keep all the bitterness out of your heart; and you're always in love with everybody then. As long as you stay in love...

Now, you say, "Well, they did..." We're not the judge; God is the Judge. And you won't want that poor fellow to be cast away, would you? Certainly not, no matter who they are. You wouldn't want that, so try to be kind to them. "And love hides a multitude of sins." Yes, sir. Love, just that good, Christian, godly love...

If a man comes up and calls you a holy-roller and all kinds of names... Now, now just don't act like it. See? If you can't act like it, just walk away. But in your heart, you should be to a place you say, "Well, it... Now, perhaps, brother, if you understood in the way I do, you'd feel like I do about it." See? And just be real sweet to him, but go ahead like that. And even though we might differ as far as the east is from the west, that don't make any difference.

As I said the other night, I got a brother that's a... He's a man-size man: Melvin; he's tall, blond-headed. Now, we don't look no more alike than if we wasn't any relation at all. And our--our appetites are different, and our desires are different; but yet his mother is my mother; his father is my father; he's my brother. See? Because we were borned in the same family.

Now, we different. Melvin's not a Christian, and he likes baseball, horse races, and things like that. And I--I think he likes chocolate pie, so I'm sure we different there. So I--I don't like horse races or baseball. I like fishing and hunting. See? And he wouldn't turn his hand over for that, and I wouldn't turn my hand over for the other. So then (See?), but he likes chocolate pie and I like cherry. So then...

Now, I'm not hinting. See? But I said that one time in a meeting somewhere, that I liked chocolate pie, and the next night I had about five chocolate--or cherry pie, and I had four or five cherry pies the sisters had baked and brought to me. My, did we have a jubilee up in my room. Yes. But I--I don't mean it that way. See?

So I mean just to show you the difference. You see? But no matter what he is, I love him; he's my brother. And so he's not a Christian 'cause he sees things in another light. I see things in the Light of Christ; but yet I can't say he's not my brother, because we're brothers born in the same family.

Now, last evening, I made a quotation at last. And remember now, the first message come to the church after the ones that you know about, besides down there in Kentucky, was that there will be mysterious things in this meeting that'll shock many. Remember that? It's on tape now. See? Last night one of them was revealed. So it kinda stopped just for a second, but I'm sure you caught it; because the Holy Spirit brought over, that was to be: A eternal hell, there's no such a thing in the Bible.

There's no eternal hell. If you had eternal... If you burned in hell for eternity, then you have to have Eternal Life to be there, if you're alive. And there's only one form of Eternal Life; that's God. See? So and then the Bible doesn't teach an eternal hell; it teaches an everlasting hell. That might be for ten thousand million years; I don't know, but it has to cease.

Because I had to bring it in there. I keep it away from the churches and things till I--it's up to me to say it. Then there's several things in here is going to be up to me to say it, and so then each night we find them.

But now, from tonight on, begin to put on your spiritual thinking (See?); let the Holy Spirit just soak it in. And then if you hear it and disagree with it, just go away and say, "Poor Brother Branham, he--he certainly doesn't know. I'm going to pray for him." And you do that, and then I'll... The Lord will make me know what's truth then, but you just sympathize with me, and don't--don't cast me away. So then that might be true also, but, oh, I'm having such a good time thinking it this way. So it's just making each end meet. And I... Oh, I--I may be wrong; but there may be a break there somewhere that I don't know nothing about, so maybe you do, and you pray the Lord will show it to me.

And now, and above all things, keep praying one for another, and never let the devil show any bitterness anywhere. See? Keep your souls pure in this hour, for we're in the closing hours of the history of this world. See? We're at the end, friends, without one shadow of doubt.

As we come down along these church ages, we're going to find out pretty soon, and maybe a whole lot of it tonight. We're more or less backing up and getting a background where we have to close it out; and now, and tonight we reveal some real spiritual things. Remember now, I've said it, you'll have to put your spiritual thinking on. But watch the Scriptures. It's got to be in the Scriptures, and it's got to be through the Scriptures. See? Now, remember the--just the knowledge of the Word, of saying, "Well, I went to high school. I went to Bible school. I went to college." That doesn't spell nothing. All the Pharisees and Sadducees did the same thing and missed knowing Jesus by a million miles. See?

The Scriptures, the revelation of the Scriptures is hid from the eyes of the wise and prudent, and revealed to babes such as will learn. So let's you and I be babes and just unload our hearts, and say, "Lord, You--You tell us, and we--we are listening." And then catch the spiritual application. Now, remember that. Words that will be said from tonight on, catch the spiritual application, because we're coming into a great mysterious church age.

Now, I think that was all. Now, remember tomorrow night, we're on another church age each night. And I'm sure that we could have plenty of time tomorrow to run all day long on this, and then tomorrow night too. But, now, see, many of them will be working, and I'll try just get the very highlights of this message, hit the spots that's spoke of here, which you can take one of them and just keep on running it out till there's just no telling where it would go. You see? But... And then you study it out at home, and I'll be praying for you, and you be praying for me, and God bless us together as His believing children. Now, before we start, I wonder if it wouldn't be too hard on you if we could stand.

And you know why I like to stand and pray? Jesus said, "When you stand praying, pray, 'Our Father Who art in heaven... Then forgive one another.'" You see? And then Gideon chose his army one time by the ones that stooped and bowed down and lapped the water, or the ones that stood up and got the water. You see? So the ones that fell, they'd been--been prostrating themselves before idols, and he knew they wasn't subjects to go. So the one who stood with their eye up watching all the time. That's the way we do: stand and pray. Now, I believe in kneeling and praying too; but, standing and praying, I think it just means something to us somehow. Let's bow our heads now, each heart be bowed also.

Gracious heavenly Father, as we are now solemnly approaching Thy throne of justice... And we're not coming to ask You to give us justice, because we'd all be consumed, but we're coming, pleading mercy, O Lord. Pour out upon us tonight of Thy Holy Spirit, not because that we are worthy, but because that we are unworthy, and realize it, and recognize it, and are coming not in our own name, because it's not sufficient. We have no justice or--or nothing; our utmost righteousness would be filthy rags in Your sight. So we humbly come in the Name of the Lord Jesus, bringing Him before us, the Blood of His covenant, packing it upon our hearts, and saying, "God, be merciful to us sinners who are pleading for mercy in the hour of distress." That when someday the last sermon will be preached, we don't know when it'll be; the last time there'll be a shout go in the air; the Bible will lay closed on the pulpit; arms will be stacked; and the taps will be sounding; the sun will be setting. O God, then hide me, O Rock of Ages, in that hour.

And we see there's no escape now, nothing but through You. We see nations are breaking. We see the Bible fulfilled. We see Israel awakening. We see the Message to the church. And the hour is just about over at the time of great things to be revealed, and the Seven Seals open.

God, God, O God, be merciful to us; we plead for mercy. And as Your servant, I plead for mercy for everyone in Divine Presence tonight. God, may there not be one person among us that's got sin on their soul, but may it be cleansed just now by the Blood of the Lord Jesus, that we all might meet in that blessed place yonder beyond the sky.

And as I approach this Scripture tonight, Father, oh, I'm insufficient. God, there's none of us sufficient. We admit we know nothing, Father, but we're solemnly depending on the Holy Spirit that He might reveal to us. As we unfold through our--our mental knowledge that You gave us, the history, may the Holy Spirit give the spiritual application to our hearts. Grant it, Father, for we wait on Thee in the Name of Jesus Thy Son. Amen. (May be seated)

In the 2nd chapter of the Book of the Revelation, and the second church, the third church age. Begin... [A sister speaks in another tongue--Ed.] Pardon me.

Our Father Who art in heaven, hallowed be Thy Name. Thy Kingdom come, Thine will be done, in earth as it is in heaven. We ask You to be with us, Father, and bless us, and help us to be wise master-builders in this hour of great distress amongst the people. When confusion and all is being carried on, help us to be our best, Lord, to be Your servants through Christ's Name. Amen.

Now, I said that first, that you might know. Did you notice the interpretation didn't come to the Word? Our Sister was anointed with the Holy Spirit, no doubt, but she had gave the message after the Word had been come into. You see? You just a little bit from the order of the thing. Now, that was all right, sister dear, ever who you are. Holy Spirit upon you, oh, it's so hard to hold it like that; I know. It's just like... Or when you be saying something another and... See, but it was all right; but you probably felt it even before that we started. You see? And that's the reason (See?), it comes back when the Spirit's working. The spirits of the prophesiers are subject to the prophets. You see? That's you.

Now, maybe the Holy Spirit anoint you again, I hope He does, just after the service is over. And you watch the interpretation come (See?), 'cause it should be right straight in order then. You see? But we're just approaching the Word (You see?), in here. So now, that was really of God; it really was; I believe it and feel it with all my heart, because I felt the back-come to it. You see? But the Holy Spirit... It wasn't time. He's got a message to the sister for the church, but here's where He's working His message now. You see, He won't confuse Himself; He puts all things in order. I'm sure everyone understands (You see?), that just right.

Now, in the--in the 2nd chapter of the Book of Revelation, and let... We begin tonight with the--with the Pergamos age, the 12th chapter. Now, last night we left off at the 11th verse.

He that has an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt by the second death.

Now, in the first church age, we found out the Nicolaitanes was started in. God revealed Himself as... Jesus revealed Himself as the Almighty God: no other, no parts, no pieces of God, He was God alone.

Now, in the last night's church age, we find out that He stood at the door, and He wrote these things to the church, and told them of their poverty. But He said they had a--a--this Nicolaitanes, and so forth, that He hated.

Last night they were the--wore the martyr's crown. He told them not to be fearing unto death, that He would--He would be with them. And then at the last He said, "He that overcometh, He that overcometh shall not be hurt by the second death."

Now, if there's one death, and we know about it, then there's got to be another death somewhere; 'cause one death we die it here in the flesh; the second death we died it in the spirit, the soul. It's, "And the soul that sinneth, it shall surely die." Die is just absolutely go out from everything (See?),

you're--you're... Death means to be taken away; it's--it's--it's carried away, hid away. Then when our loved ones die, they're out of existence as far as we know. We call that death.

But a Christian does not die. There's no Scripture that a Christian dies, because he's got Eternal Life. When a sinner dies, he's finished, and his soul will finally die. But when a Christian dies, he's just waiting with Jesus to the return back again. Oh, I hope I have time to get to that at the end of this vision tonight, get to that where we come back; and you'll see it, how it brings in that same thing of the second death. This same chapter we're on tonight brings in the same thing, and such a beautiful application here.

Now, now, tonight, we're going to read this letter right quick, because I have some--some information historically we want to get to first and try not to keep you too long. Now, at the... After these services is over, any time that I read this too fast, if you want to get the application of it, Brother Mercier here has it all; I hand the notes right to him; and he could, 'cause he's writing on the book; he'd give you any of the you know you--you want on it. That'd be all right, Brother Mercier.

12th verse...

Unto the Angel of the church of Pergamos write; These things saith he that has the sharp sword with two edges;

I know Thy works, and where thou dwellest, even... Satan's seat... and thou holdest fast my name, and has not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

But I have a few things against thee, because thou has there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

So has thou also them that hold the doctrine... (It's deeds back there in Ephesus, now it's become a doctrine.)... doctrine of the Nicolaitanes... (You remember me telling you that the other night, how it had approached to that? A deeds in Ephesus, now it's a doctrine.)... the--the doctrine of the Nicolaitanes, which things I hate. (Um.)

Repent; or else I will come unto thee quickly, and will fight against them... (not the real church)... them with the sword of my mouth.

He that has an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him... (him)... a white stone, and in the stone a new name written, which no man knoweth saving he that receive it.

Now, the Lord add His blessings to This, and help us now as we try...

Now, on the background of this church. It's the third church age, called Pergamos. And the--the date that this church existed was from 312, A.D. 312 to 606.

The age was: false doctrine, Satan lying, the foundation of papacy rule, and marriage to church and state.

The reward was hidden manna, a white stone.

And the star, the Angel of this church, by all that the Holy Spirit would let me do, I have picked Saint Martin. It was the--the revelation given me on it, because reading of the other saints during that time. I picked Saint Martin because that he was a godly man; to my opinion he was ten times more apostle than Saint Patrick was.

Now, Saint Patrick was Saint Martin's nephew; Saint Martin's sister was the mother of Saint Patrick. And Saint Martin was... Of course, that was Saint Patrick's uncle.

Now, his life was from A.D. 315 to 399. Now, here's the reason I picked him in preference to other saints of that day because the way that he held himself. And under the inspiration of God, I do not believe that...

Now, the Catholic church did not canonize him; they did not recognize him, and that's another reason I picked him. Uh-huh, uh-huh. And all these that we're seeing, that's got the spiritual ministry, the early church turned down. The--the Nicolaitane church turned it down, because of these things; they were spiritual. And as I've drawn here, the church was being squeezed out, and the Nicolaitane doctrine was in the--was in the majority; and the true church was in the minority, has always been.

And as I said from beginning, it was Jesus that said, "Fear not, little flock; it's your Father's good will to give you the Kingdom." That's why I apply the Kingdom to a spiritual Kingdom. And we are--have a spiritual Kingdom, and we're so happy of that, and a King in this Kingdom. Remember, He is the King of saints (sainted ones); He is their King Who leads it.

The life of Saint Martin was--is one of the greatest miracle filled lives of anybody in the church ages. From all the way from Saint Paul out, he was one of the most spiritual men. He was... One of his first miracles was... He was a soldier to begin with, I believe. And then one day he was coming by and there was someone, a--a man laying cold and shivering, and all the people that was willing, or, not willing, but was able to help the man, they just passed him by like the--the priest and the Levites did in the Good Samaritan. But when Saint Martin come by, realizing his duty as a Christian believer, he had one coat, a cloak over his shoulders; he cut it in two with his sword and gave half of it to the beggar; he took the other half. And that night begin his career, for Jesus Christ appeared to him in a vision, wrapped in that same robe that he cut half in two; which fulfilled the Scripture, "Inasmuch as you have done unto these, you have done it unto Me."

So take that for a lesson. Whatever you do to somebody, you're doing it unto Christ. Just remember. Now, you... Let's say that together [Brother Branham and congregation speak in unison--Ed.]: "What you do to others, you have done to Christ." So no matter what he thinks about you, it's what you think about him (See?), that brings the blessing.

That was his first miracle and the beginning of his ministry. There's so much to it; I--I wouldn't have time. Because I want you back tomorrow night and every night, so I don't want to keep you too long.

All right, the next miracle that I chose to speak of tonight. He was absolutely demolishing heathenism, and he was firmly against the church of Rome. He absolutely disagreed with all of the first church of Rome's bishops, he--they was getting worldly and so forth like that, and he withstood them. He certainly was against them. That's a miracle that he even lived in them kind of times. Now...

But he was destroying a pagan grove one day, and a-tearing down a pagan altar, and there was a sacred tree standing by the pagan altar. And he was cutting this tree down, and many standing by was resenting it. He said, "If I be a man of God, tie me the way that tree's leaning and let the tree fall on me. If I be a man of God... If I'm not a man of God, the tree will kill me. If I am a man of God, my God can twist that tree somewhere else." Quite a challenge... So they started chopping on the tree; and when the tree started to fall, it switched around and killed a bunch of the spectators. God twisted it back up the hill: a miracle. Oh, all the time there was miracles in his meetings.

Another miracle that I thought to speak of, was a dead baby that he laid his body across. And it raised back to life again, after he had prayed for some time for this baby.

Another one's outstanding to me, was the emperor. And he was going to kill some of God's Holy Ghost-filled people. And of course he was the--the right hand of the--of the bishop of the first church of Rome at that time, and he actually was a pope before he was called a pope. His name was D-a-m-a-s-u-r, and he was putting all the Christians to death that he could get ahold of to put to death. And--and this emperor's wife, a pagan, and darkness over her own heart...

And when this sainted Saint Martin came to intercede. His wife put him next to it that he would try to intercede for these Christians not to be killed. 'Course when he finally got to him, didn't do any good, because he was just the right-hand man to this pope; so he killed those Holy Ghost-filled Christians anyhow.

But Saint Martin wanted the interview with him, and the guards stopped him at the gate. Well, Saint Martin fell on his face, and laid there, and prayed until God showed him to go in. When he raised up off there, he walked through them locked doors, and they opened by themselves, walked right on.

Now, this is history; this is just not somebody writing about him, and just as a little... If any thing, they would be prejudice, if it would be some church talking; or the, I'd say, at least, especially the papal church, they wouldn't mention those things. But see, the history quotes the truth. See?

And this man walked right up, Saint Martin, and right by every guard, everything else, right into the front of the emperor. And the emperor didn't want to respect God's servant. You know, that--that's not--that's not mannerly. So he just turned his head and wouldn't even respect him. You know what God did? He tried to talk to him, and he just kept his head turned, and God was going to make this heathen pay respect to His servant. So He just set the thing afire, and it scorched him all out of his seat, and raised him up, made him stand up.

Now, that's Bible history, "Nicene Council." He had to respect God's servant; He made him stand up. It even scorched the seat where he was setting; fire went through his body and scorched the bottom of the seat, and he had to jump up from there. God has a way of doing things, you know. Uh-huh. "God's able of these stones to rise children to Abraham." And you remember, that same God dwells among us tonight. It's the same God. All right.

And then another that I like, and then I'll stop. I got some here, but I just... Now, this is one I was very fond of. While he was one day waiting for his people in prayer in his study room...

And he--he was a great man, and he carried this Holy Spirit-filled church in Tours, all... Oh, he was a--had them all filled with the Spirit, all of his congregation. And all out throughout all the country, the Christians did miracles and signs and wonders.

See, God speaks to His messenger; the messenger speaks to the laity. And then that's what takes place. You see? He--he keeps the laity and him alike in God (You see?), the Holy Spirit flowing through the group of them.

Many times when they was martyred, they stood the minister right out among them, like that, and killed them all at the same time. And what evils they did do to them people: they burnt them. They took men and nailed them with--down to logs, and turned wild dogs loose, or--and let them eat from the back of the person, pulling their intestines through before the person ever died. Taking women, would cut their right breast off, and let them stand there as their heart beat, and just throb till they pitched over, dead, like that. Take their children from expectant mothers and feed them to the hogs and things, let the mothers stand and watch it. And all kinds...

Now, you wouldn't think that people professed Christianity would do that. But listen, the Bible said, Jesus said, "It'll come to pass that they'll kill you, thinking they're doing God a service." You remember, that same Jesus that said that, through the same Spirit, predicted it again in the end time. It's got to come. If these others hit just perfectly with the Scripture, watch and see if it doesn't coincide exactly through the Scripture and through history. God said it would happen, here's the history said it did happen; God said it'd happen here, and here's where it did happen (See?), just exactly. Then what are we going to do when we get down to the Laodicean church age (See?), where we're at now, and the woes and things pronounced to get in it?

So now, then this, he was in there praying while his congregation was waiting. And there was a beggar come to the door and knocked at his door, and he opened the door (and he was busy), and he told him he wanted a--a garment. He was naked and had nothing; it was cold, and he said... He sent him around to See the chief deacon. And the chief deacon was irritable with him and run him out. And when he did, it run around; he come back again and told Saint Martin that the--that the--the deacon had run him out.

And so then, about that time, this chief deacon come back in and told him kind of sharply, that, "Your congregation's waiting on you. You're keeping them waiting." But he was in prayer. It's better that he stay in prayer till he feels led of God to go out.

And this beggar come back to the door. And Saint Martin took off his own good garment, and give it to the beggar, and had the--the--the chief deacon to go and get another one and bring it to him. So he had to get a garment anyhow, and put it on Saint Martin. And he wore the lesser garment out before the people instead of his good garment.

See it just goes to show: give the best that you have (See?); give your life; give your time; give everything to Christ. And that same Spirit that lived in Christ lives in you, and--and your influence in your neighborhood and upon the people that you deal with, will be so much like Christ till it'll work the same thing Christ did.

Finally it'll come to pass that the people laid in the shadows and was healed (That--that's right.), just so much power of love around them. And they said that when Saint Martin was preaching, after he come out with this lesser robe on, that the entire congregation noticed a glow of Light all around him (Uh-huh. See, see?), because he had done the right thing.

Always do right, your duty to God; think right, that's your duty to yourself; and you've got to come out right. That's right, you just have to.

Now, we want to start now on trying to take this in a canon of explanations tonight, because It's dealing here very strong.

Now, to the Angel of the church of Pergamos write; These things that saith he which has the sharp two... sword... sharp sword with two edges;

Now, I want you to notice He's introducing Himself again tonight in Deity. Every church was one of His glorified state: the One that had twelve star, or--or "seven stars in His hand, He that has the sharp two-edged sword" (See?), something another, "He that has the feet of brass, the eyes that run was a flames of fire." He's introducing Himself back to His Deity.

Now, you say, "Where does Deity lay in this, 'He with a sharp two-edged sword coming out of His mouth'?"

Well, the Sword is the Word. Hebrews 4, we took it in the beginning when we run that Deity of Him down. The sword we found in Hebrews 4:12, that was, "The Word of God was sharper than a two-edged sword." Is that right? That was the Word of God. Is that? Now, watch, you have... Get these interpretations. Now, trace that Word, Saint John 1, "In the beginning (way back) was the Word," that created the heavens and earth. Is that right? "And the Word was with God, and the Word was Deity. And Deity was made flesh and dwelled among us." Is that right? "The Word was made flesh and dwelled among us."

And here He is standing here, the One at the beginning, "Say this to the angel of the church of--of Perga--Pergamos. Say this to him, I am the Word of God." Oh, we see Him over in Revelations, coming with His vesture dipped in Blood, crown upon His head, riding on a white horse, and on His thigh was written, "The Word of God." Oh, I like that. He is the Word, the Word of God. So we see this Deity then in the beginning, to introduce Himself, He is the Word.

Now, if He is the living Word, then this wrote on the Bible is part of Him; then if you can receive this into Him, which is the Word, this Word comes into you by faith makes It alive, because the...

Oh, catch That. The Word comes into you, if the Holy Spirit's in there, It's alive as soon as It comes in, and every promise is true. Nothing... "Therefore, if you say to this mountain 'Be moved,' and don't doubt in your heart." Because what? You are Deity speaking. You believe it? The Bible said so. And whatever you say shall come to pass if you'll not doubt, if you can get all of the--the world bred out of you, let the Holy Spirit make you a full son or daughter of God (no world, no condemnation, no doubt). What is it then? It's no more you; it's God in you. Then you take His Word; It's a promise, and say, "Father, it's Your promise." "Satan..." Something's got to move. See, see?

Now, you can't do that until God has revealed to you then what that case should be. See? Then when you know what that case shall be, then you can say, like Jesus... He was the Word. Is that right? And yet Jesus, the Man, the Tabernacle, said, "I do nothing except the Father shows Me first."

Then it is not the Word then until It's made manifest to you. You get it? No wonder people say "Days of miracles is past," the Word isn't manifested to them. No wonder they can't believe in the Holy Spirit; the Word's not manifested to them. No wonder they can't see the revelation of the baptism in the Name of Jesus Christ; the Word isn't manifested to them yet; and yet they don't have one Scripture to go to; there's no place where anybody was ever baptized any other way.

And about the Holy Ghost, the Bible said that no man can call Jesus the Christ, only by the Holy Ghost, and people then say they don't believe that the Holy Ghost is right. See? See, it's not made to them. Jesus said, "No man can come to Me except My Father draws him first. And all the Father hath (past tense) given Me will come to Me." Oh, isn't that beautiful. "All that the Father has given Me, will come to Me. None of them will be lost except son of perdition, and I'll... (He was born for that purpose.), and I'll raise him up again at the last day."

Oh, my. There's where our names are put on the Lamb's Book of Life from the foundation of the world. Isn't that beautiful. How could we doubt?

O God, take away the doubt from among us; just circumcise our poor human hearts till there will be no doubt at all among us. That's my prayer. Just roll away every doubt, Lord. Let me live sweetly, humbly, and walk as a--as a lamb of God on earth. Let--let me walk like He walked. Let me speak like He speaks. Let my motives be like His motives. Let--let me... Let others find Jesus in me. Let me lose myself and find it, Lord, in Thee. That's it; let me just lose myself and find it in Thee: just so enshrouded into Christ till there's no room for no doubt, just what He says.

Now, don't go out here and say, "Glory to God. Hallelujah. Praise God. You see what I can do? Glory to God." You haven't got it yet. That's not the way He did it, no: stick His chest out and say, "See what I can do? Yes, sir. I'm the Son." No. He never taken praise for nothing; He gave it to God; He walked humbly and sweetly with such a air around Him till people just loved to be around Him. Now, only His enemies... And He loved them enough till even He prayed for them constantly, all the time. And that was your Example, my Example, to do to others as He's did to us.

Now, we want to notice here again now in the 2nd verse, that which would be the 13th...

I know Thy works, and--and where thou dwellest, even... Satan's seat... and thou holdest fast my name, and has not denied my faith,...

See, they're living where Satan is seated, and still they're keeping the Name of Jesus. See? "And not denied My faith..." What kind of faith did He give them? Pentecostal faith, at the beginning. They had a Nicolaitane faith there, a church organization and so forth they was building up, a church coming into existence under organization; but He said, "You got away from that; you hated it, and so do I. And you've not denied My Name; you've not went after their little old cults and things; you have stayed right straight on My Name. And you still got My faith like it was at the beginning." Oh, I like that.

... not denied my faith, even as those in the days wherein... (I guess you pronounce that A-n-t-i-p-s)... Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

I'm going to stop there just a minute. "Satan's seat." We want to kind of exercise on these things; I want you to catch it. Be sure you do now. "Satan's seat..." Now, God pronounced in Genesis where Satan's seat was, and that was in Babylon. It's always been Satan's seat, and in Revelations it was the same thing. But if you notice, Babylon changed itself from pagan to papal. And now in the early years, or just before this taken place (a few years), Satan's seat built the great... I guess you would call him a pre-king-priest of the Chaldeans. The hierarchy of Babylon changed his seat when the Persians was pursuing him, and he left Babylon. His name was A-t-t-a-l-u-s, Attalus, the great king-priest of Babylon. When the Persians came in and taking over Babylon, running out the Chaldeans, Attalus, their king-priest, fled and took his seat at Pergamos. "The Satan's seat is where you are dwelling." Get it?

Now, that's why I go back to pick up this history out of the church history, finding where--to what taken place when He said, "You are dwelling where Satan's seat is." I thought, "Well, where could that be, a certain thing, Satan's seat?" Then I find out that this great king, after he was fleeing from the conquering Persians that taken over (according to Daniel's vision), he came to this city of Pergamos, at Rome, and there made his headquarters. Satan shifted his headquarters from Babylon to Pergamos, where (future) he would start the new Babylon. Oh, my. Now, you get the backgrounds where we're at. All right. Now, and there he martyred this wonderful brother, was martyred there, Antipas.

Then changing his technique... First he was a persecutor of the Christians. Oh, how he hated Christianity. And he was a priest-king himself, heathen by nature, and 'course then he changed his attitude and consolidated with Constantine. Constantine was always considered (and is by the papal today) the origination of the Knight's of Columbus, now, the one that gave that bloody oath. But Constantine (I say this with reverence and respects.), to my way of reading it out of history, never was converted.

Now, he dreamed a dream one night, that if he... He seen a cross, and said that by this he would win the battle; and because that he had promised reliefs to the Christians, that he would be a Christian, if they'd pray for him to win that battle. And I stood by the bridge there, that where he, on the other side of the bridge, sleeping, dreamed this dream, and woke up, and painted a white cross on the shields of his and all of his warriors. And there's where formed the Knight's of Columbus which is under the Roman Catholic domination. But he never did one thing religious; the only thing that he ever did that's wrote in history, as I ever seen, was, he put a cross on top of the Saint Sophia church. (Uh.)

But he was a politician, and when he was the emperor of Rome at that time, he and this pagan priest together, consolidated and brought in the lukewarm church called the Nicolaitane at that time (Christianity, which was leaning towards a priesthood), and wanted in the church. And we have taken in future studies of the church of Ephesus, and so forth, and--and of Smyrna, those Nicolaitanes...

Now, the Nicolaitanes had become a--not a deeds like it was back at the beginning here, but here it's a doctrine. Here it was a deeds; they were just trying to get it in; but over here in the third church age it's become a doctrine: high priests, great fellows; hadn't called them popes yet now; but they were called, like, archbishops, great fellows, you know, renown. And their doctrine was--was, it was formal.

They were getting away from the Spirit-filled, Holy Ghost-led church. They let them go off in the minority and called them heretics, because they wouldn't agree with them to have these great

denominations. But the church wanted to stay free under jurisdiction, under the power of the Holy Spirit as Christ had promised them He'd be with them, and that was their King (Oh.), their King.

The true church has never changed its attitude, not to be ruled by some board of--of... I don't know what you do call them now. They're cardinals, and bishops, and popes, infallible ones. We believe there's one infallible One; He is our King; He's Jesus Christ with us now in the form of the Holy Spirit: God in us, living among us, leading us and guiding us unto the waters of Life, making Himself known; showing, as He did among those early saints and martyrs, that He was the Lord God of creation, healing the sick, raising the dead, showing visions, casting out devils.

Not one time can I ever glean one thing, of all the bishops of the Nicolaitane church that formed the hierarchy of Rome, the pope... Not one time in history have we a record of any of those bishops ever raising the dead, or anything like that, because Christ, the Resurrection, wasn't in their hearts. They consolidated and went off for a denomination, sold out their birthright. But the church of the living God had the power of Christ. The other church had the dignitaries in it; but the true church stayed with the Spirit. Are you understanding? All right.

Now, this... So Constantine, to weld his empire together, here's what he did. He took those Nicolaitanes, and went to them (which was a form of Christianity). Do you understand it clear? They were Christians, so-called professing Christians without the Holy Spirit. Oh, I wish that sinks in so you'll never let it go away. See? It was Christians, denominational Christians without the Holy Spirit. They were Christian by name; they were Christian by their gathering together; they taken communion; and they kept the orders, but rejected the leadership of the Holy Spirit. They had no signs and wonders among them; they claimed those things were in the past, that they had to set up a church for a reign. We'll get into it in a minute, what kind of a reign. See?

Now, so then the Holy Spirit church had to keep itself away from such things. But in Pergamos, it was all addressed to the angel of the church of Pergamos. See, 'cause it was his responsibility now to do this.

But Constantine was not interested in Christianity; he wanted to bring his pagan ancestors, his pagan church... And the Laodicean which had rooted and--or the Nicolaitane which had rooted and grounded into Rome and had made a great showing, and many of the people were Christian believers (so-called), formal... And the true church was in the minority, always was and always has been. I'm just going to wait a minute, let that soak real deep. See?

Remember, the true church has always been the little bitty group that's been pushed out of the other churches. The true church never was organized, because it's not an organism; it is the mystical Body of Jesus Christ living on earth, the Holy Spirit moving in these members. So you can't organize Christ, you can't do it. I want you to hold onto that for that Laodicean age, now. And remember it and keep it, 'cause every Word I speak is on this tape.

And now, remember, keep it in mind: God's true church was never organized. The Catholic church is the first organization ever known in the world, never before was there ever an organization, and it is the mother church as the Catholics say it is. It is the mother church, mother of organization churches. The Bible says she was, so you can't dispute that. When they say that's the mother church, it is the mother church. She's pictured in Revelation 17; we're going to get to her directly. All right.

Now, so Constantine, with this in his mind to strengthen his empire (as Rome always did, to hold the keys to the world), he had to bring his pagan ideas and take the Christian ideas, and some way consolidate them together, to weld this together and make himself an empire that would be second to none. See? 'Cau--Because that he was... That would make him yet the greatest ruler in the world: Constantine.

And as far as conversion, he was--he was a politician, but not a saint of God, as some of them try to make him. He wasn't. Never one thing did he ever do that even sounded like Christianity to me. So on the one of the Nicolaitane churches he put a cross; and as far as anything else he ever done that looked Christianity, I never seen it; 'less he, that night he painted them on his shields right there 'cause he had a dream; the Christians was praying for him that he'd win the battle. Now, then it would strengthen his empire. And then to do this, he brought in pagan ceremonies over into the Nicolaitane Christian church. I'll call it the formal denominational church that was forming. He brought pagan ceremonies over into this Nicolaitane church, and that was the birth of Catholicism.

Now, brother, I'm quoting history. I have thousands of Catholic friends, and they're just as much friends as Protestants are. But Protestants can't holler; just wait till tonight's over. See, see? You're going to see they did the very same thing. Pot can't call kettle greasy (See?), because it's--it's just the same thing; the same spirit got right among them. And then you're going to see why I'm always condemning that thing. Because it's wrong. The very Spirit in me, if... I try to, and something in me cries out; I just can't hold my peace about it, always have, because...

Great men, great religious leaders has told me, "You'll ruin your ministry. Brother Branham, you're doing things" said, "that--that's not your business. God called you to pray for the sick." God called me to do more than pray for the sick. The sick's just one thing that I can catch the attention of the people; that's all. Sick, praying for the sick is a minor thing. See? The message is what we're talking about. Those things are going back; sick, a man sick, a man can get healed and die again. But a man that's born of the Spirit of God has Eternal Life. So God just don't go around healing the sick like that. That gift's right in the church for the local body; one, and then the other one, and then the other one, then the other one. See? That, gifts just goes through the church. But it's more than that, and I hope you catch it. All right.

The birth of Catholicism... In order to do this, to catch the--the eyes of the Christians and also the eyes of the pagans, to weld them together and make one church...

Oh, I wish I had that just now, a piece of paper somebody laid up here the other night. I was going to bring it, and I forgot it; so many things laying around in the room there. They're doing the very same thing right now, and you started it when you elected the last man you elected. They are working now to find even a Bible that won't hurt the Catholic, nor the Jew, nor the Protestant. They're going to make them a Bible that'll fit the whole thing. Can't you see the cunningness of another Constantine? History's just repeating itself back. Now, you see, I got the... You heard me read it the other night, didn't you? And I--I got it laying at home, and they've been working on it for a long time.

Now, they say in '62 they'll... And notice that Pope John XXII has commit--asked all the little daughter churches to come back home to the mother church. Don't worry, she will. They will. She's going to. They're already back. They don't have to go back; they're already there now. Like I was saying, "This country said, 'Well, if Mr. Kennedy gets elected, the Catholics will take over.'" Take over? They already did it a long time ago and you didn't know nothing about it. Who pays their teachers? How do they get these things to go to their schools, and teaching Catholicism right in the school? And you taxpayers pay for it. Oh, right under your nose (See?), like that. Oh, my, how he worked in. The Bible said he'd take it by flatteries, and he did. See? That's right. See, pay taxes on nothing. So, oh, there's so much could be said here. I'll just have to cut off from them spots, and go back again to pick up.

In order to get this thing to working, Constantine set up a lot of worldly entertainments to attract the attention of both pagan and Christians into the church. Are you spiritually minded? Are you thinking? Isn't that the message of the hour? The church has bunco games, parties, give away

cars, and just to get them mixed together, welding that power back together till they can get a striking place. Just right here...

Now, that's history, someone has no--no axe to grind; they're just quoting what happened. But he did it: welded the church together by having worldly entertainments to bring together the Nicolaitane church. Now, remember, he could not touch that borned again church, no, sir, not any of them. But the formal Nicolaitane church fell for it.

And what do we have in our Protestant churches? Soup suppers, entertainments, skating (oh, my), rag sales, and everything else. See? Now, you know that's the truth. Well now, if that--if that is God's Word, friends, it's the truth. And all Protestant churches are guilty. See?

Now, never was God's plan to--to have soup suppers and dances in the basements, and all that there carrying on to pay off the pastor and the things. If people was just taught to pay their tithes, that'd be all there'd be to it. That's God's plan. But God has a plan, but man wants to make his own plan, hybriding God's plan. All right.

Now, in doing this they consolidated and made the early--formed the early Catholic church later. Then at the first great Nicene Council... When I read that, I just fell on my knees. The great Nicene Council had taken place in A.D. 325; all of them was brought together; the bishops and fathers of the Christian faith was brought together at Nicaea. That's the reason it's called the Nicaea Council, in A.D. 325. And about fifteen hundred delegates came to the--the--the convention, or the council, about fifteen hundred delegates, and the laity outnumbered the bishops five to one in the delegation; but yet, through the Nicolaitanes (the cold formals) and Constantine's politician plan, they outvoted the true church, and won the victory, and issued in bishops a holy order of men; taking this--the Holy Spirit from the meeting, and placing it upon bishops, cardinals, and popes, and so forth.

The same crooked deal that the Democrat party played in this last thing... Now, that's right. Now, we're not... I'd... And the Republicans would be just as lowdown. But I'm talking about one thing that they proved (Edgar Hoover) in California and many other places: they had those voting machines placed to where you'd vote for Mr. Nixon; you had to vote for--for Kennedy the same time. He didn't have a chance. Well, now that they've proved that wrong, then why don't they do something about it? We're living in the hour; that's it. We're at the end time. They know it; they proved that they were crooked, and now they won't do nothing about it.

That was a crooked outfit back there, and here's the birth of it again, to get in a certain man, to get over a certain doctrine: Nicolaitane doctrine, which was once just a--a deeds, now it's become a doctrine. The days of Al Smith it was a deeds, but now it's a doctrine. Uh-huh, uh-huh. Now, it's here; it's upon us. "Oh, he'll make a jim-dandy president," there's no doubt about that in my mind; certainly, and for that next term, till he can get welded in, get these pagan and Christian formals weld together.

They're working on Bibles to try to bring it together, the popes, the cardinals. The archbishop of England, the archbishop of Canterbury, I met him, shook hands with him, talked to him, myself, when I was in England; leggings on plumb up almost to his hips, and (oh) kind of a funny-dressed fellow. But he went over to visit the pope, the first time they visit for hundreds of years. What is it? We're at the last hour.

That's why I'm standing here tonight instead of out here on the platform somewhere else trying to preach and pray for the sick. And I can't meet them all on the platforms (these messages over and over), and that's the reason we're taking it on tape and sending it to the world, that they might be warned and get back to the faith.

Even at the last of the Christian age, Jude, before the Book of Revelations was written; Saint Jude, supposed to be the brother (foster brother) of Jesus, said, "I want you to earnestly contend

for the faith that was once delivered to the saints." They'd begin to get away from it then after the death of the Lord Jesus. And now how far is it away tonight? See?

Now, this first Nicene Council, and it was in A.D. 330--325. About fifteen hundred delegates and bishops attended the meeting, but they overruled them in some foggy, stormy council it was. And they overruled them and voted in that the Nicolaitanes took over; and that was to take the--all the church, and put it under a supervision of popes, or--or bishops, or something; taking the power from the church and giving it over to the bishops, that the bishops should rule the church and the only one that had anything to say about it.

Did you notice in the Catholic church today? You can't read that Bible, that's not for you to interpret. That's the bishop. See where it come from? Now, you can see what the Nicolaitanes really was before it begin to squeak and crawl. It was born right there. That's true. And it was a form of Christianity: still is.

And then the Protestant types right after it. The Bible, in Revelation 17, said the mother and the daughters. We'll get to it after while, the Lord willing. Now, you notice it's the same today; they took over. Now, Constantine used Balaam's strategy.

Now, I want you to try to listen as close as you can. Now, He said here in the Bible here, "Hold fast My faith." Now.

... have a few things against thee, because thou hast the... because thou has there them... (Not these here, but there; they have them, "you have them in the--in the Pergamos church." See?)... holding the doctor--the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornications.

Now, Constantine used the same strategy that Balaam did. They had a meeting after this council meeting here that the bishops was put over the churches, and so forth, to rule it, and take all the power from the laity. And they had no thinking of theirself, neither did they have any right to interpret the Scriptures. And it was all to the priests, was to do the interpretation of the Scriptures.

Finally, after while, they make a master priest, and they--a vicar, which was the pope. But now they've come to the spot where they put, all the--the understanding belongs to the priest, and the congregation don't have to read the Bible; they don't have to do nothing; and, frankly, they--the Bible's kept from them. And now they--they've taken it all over upon themselves and it was voted in thus because it looked good.

It looked good because they was rich, and so forth, and he gave the... At this great meeting, when he called together, Constantine gave the bishops nice buildings; he got ahold of some money and--and all these big places of great, like buildings, he gave these over to the church, that they could use them as--as church houses. Oh, they were nice buildings, all dressed up, and so forth, so he gave them over to the church.

Besides that, he dressed up these bishops with great big robes, and the undershirts and things under them. And besides that, he put them up on--or built a high place like this, and put them up on there like an idol. And down below them he made marble altars, under them. And he did all this converting from the pagan idea, over, and bringing Christianity into it by taking their bishops. See, they just took down the idol and put up the bishop (See?), making him an altar, the same thing, and making him a god. Put up the bishop, he had all the say-so, dressed him all up and made him look like a god. Instead of putting him like their pagan gods, they put him on a robe like Jesus wore. See? And they made him just look like an idol setting there.

Oh, you can imagine how the pagan said, "Well, I can go for that; there's somebody can speak back to us. We've been talking to an idol, but this man can speak back to us."

How the Christians thought, "Well, that's just fine. Now, we can do anything we want to, 'cause there's our god. We can just... We can talk to him; he can tell us back what to do. If we sin, we'd

tell him about it, give him a little something, and a little--do a little novena or something; and the first thing you know, we're all right, and go back out and feel free again. Don't have to worry about nothing."

Oh, that looked good, sure. It still does to the carnal mind, but you'll never poke that down a borned again child of God. They've never been able to...?... for he knows Who he has believed and persuaded that He's able to keep that which he's committed to Him against that day. And forgetting the things that's in the past, we press towards the mark of the high calling in Christ. Amen. Oh, how thankful I am.

Marble altar under him, setting up here, real dressed, a fine church... Oh, my, they was all fixed up. All right. And this altar was overlaid, this marble altar, beautiful (You ought to see them yet, same thing.), overlaid with gold, and studded with gems, jewels in this altar: beautiful. Very fitting it was to the Nicolaitanes and to the pagans. See what he did? He took the pagan ceremonies, the pagan ideas, and took Christianity, the cold formals that didn't know no better, didn't have the Holy Ghost to lead them different; and made them a god here on earth, and made an altar for them, and a god to set there to forgive their sins. Are you spiritual? Do you understand what I mean? See what it is? A sin passing forgiveness on earth.

I'm not quoting that from my mind; that's the history. Give you a page and number of the sacred history, just the same as I can tell you George Washington, and Abraham Lincoln, and the Battle of Gettysburg, and so forth. Sure, all those things are history I'm quoting here.

Now, then it was very fitting to... Not to this borned again church, no, sir. Well, when they put a man up there now, to be a head bishop, to recite ceremonies, of course that run the Full Gospel plumb out of it. It does yet today. Them ages are just carried over, just lapped over (See?), another form, another day. Oh, when they put a dignitary up there like a god, and he'd have a few ceremonies said...

And notice that the pagans prayed to their dead ancestors. And a Protestant church that would stand up and say, "I believe in the holy Roman Catholic church and the communion of saints..." You, Methodists, hide your face, Presbyterians, and Lutherans. Anything that intercedes with the dead is spiritualism. Sure. But now, the Protestant can't laugh at the Catholic; he does the same thing, makes this all-sufficient confession that he believes the same thing: baptized right back into the Catholic church by his water baptism, rejecting, and making fun of people who try to live that right; go to a church and see people shouting under the power of God, and stand outside and make fun of it. All that...

See, spirits don't die; people do, but not spirits. See? The Holy Spirit, It can't die. It was on Jesus; now It's in His church, always will be until He comes for His church, 'cause It's a part of Him. See? Those persecutors, they--they made fun of them back there in that day; they still live here today. God takes His man but not His Spirit off the earth. The devil takes his man but never the spirit out of the earth.

Those priests that sanctioned Jesus' death, that said He was a fortuneteller, or a devil, them fellows was religious as all religious could be. That's right. They knowed that Scripture by letter, but they didn't know the true interpretation to It. They had their own idea, and they wouldn't listen to nothing else. And then they seen Him and know... How could they fail to see that Jesus didn't qualify to everything every prophet ever said about Him? But they were blind. And God said He blinded their eyes for a purpose, that we might have a chance for salvation.

Now, the Bible's predicted again that He'll--that we are in this Pentecostal age, is naked, miserable, blind, and don't know it. There's the condition of the church, Philadelphia. Oh, you formal Baptists, Presbyterians, and Pentecostals... See, there you are. Sometimes I don't mean that to you setting here; I'm on a tape (You see?), and I know where it's going. See? Repent. Get back to the Bible. Get back to Christ.

All right, but that's what taken place, the Full Gospel was pushed out. The signs and wonders in the church was dispelled, and when the Holy Spirit group was excommunicated from amongst the others, then they denied that there was a day of such. And it was at that... And they do the same thing today. It's exactly. Can't you see the spirit of it? As I told you in the beginning, put on your spiritual thinking; let God open up your heart. Don't be prejudice; set and listen; say, "Holy Spirit, reveal to me. I see it; there it is."

Ceremonies, where? Baptists, Presbyterian, even Pentecostals, just become a religious ceremony. Only thing they do is beat on a piano, something or another, jump up-and-down awhile; and just as soon as the piano stopped, uh: go out, cheat, steal, lie, everything else. But the real... And enough temper to fight a buzz saw, talk about everybody and everything... See? There you are. Not only Methodist, Baptist, Presbyterian, Catholic, but Pentecostal church in the Laodicean age here...

Oh, why don't you get back to that what your forefathers had? Why don't we come back to real Pentecost that sanctifies and fills with the Holy Spirit, that brings Christ to us? That's what we need. All right. Now, same today...

Now, the word "Pergamos" means, "married." The very word "Pergamos" means "married." Christianity (that is, the Nicolaitanes side, the formal side) married to the state with pagan ceremonies. Pagan ceremonies... And it was the birth of the Catholic church in that day. Now, anyone knows that the Catholic church was brought into existence at the Nicene Council. Before there, it was called a Nicolaitane by God; which means "nico--nico," "to conquer, overcome or overthrow the laity." And when they did that, they didn't want the Spirit amongst the people, and "pastors," which means "shepherds," to let the Holy Spirit...

You say, "Why, can't the priest be a shepherd?" What kind of a food's he feeding you? Do you get the same results they had at the day of Pentecost? Certainly not. "Hail Mary," whoever seen that at Pentecost? Novenas, all this sprinkling, pouring, using a triune God (Father, Son, Holy Ghost), where'd you ever get that at Pentecost? Jesus said, "Let the house of Israel know assuredly, God's made this same Jesus, Who you crucified, both Lord and Christ." That's right. Where do we get those things? It's a Nicolaitane to begin with, and formed up into Catholicism.

Now, you say, "Well, I'm sure glad that I'm not amongst them." Now, just don't be too sure. See? Now, remember: Christianity, Nicolaitane. Now, do you get the story? Listen close 'fore we go any farther. I want you to get it if we stay here till midnight. So...?... So the... 'Cause, brother, it's your soul. You can say, "Well, I belong to..." That ain't--that ain't it. If you haven't got the Holy Ghost, brother, I don't care how many churches you belong to; you're lost. If you are not borned again of the Spirit of God by the baptism of the Holy Spirit, you're lost; 'cause you haven't got Eternal Life. And Eternal Life is the only thing that God will raise up, because it's the only Life that's left.

If a grain of corn... As I have quoted here, the Agricultural Hour... How many remembers old Brother Spurgeon, the Methodist preacher up at Henryville? A wonderful old character... We were setting at the ice cream fountain at Red Furnish's, one day, eating ice cream; and we were talking about a meeting that I had up there, and the Agricultural Hour was on. And Red had the--the little speaker turned on, and of the--of his radio setting out there. And somewhere they were speaking... 'Course the message was coming from Louisville. But the 4-H Club had--had got a machine that could turn out a grain of corn that they could put the calcium, and the petroleums, and everything into the corn, and make it look just exactly like it was made from...

The 4-H had it, science had perfected it that the corn looked so real that you could take a handful out of the sack growed in the field, handful out of the sack the machine had turned out, and this

over here that the machine turned would make the same kind of corn flakes, corn bread. And actually you could take them down to the laboratory and cut them apart, the grains, and you couldn't tell one from the other: had the same amount of petroleum, same--same amount of calcium, and--and moisture; everything that went in one grain, it was in the other one.

He said, "The only definite way to know that which was growed in the field, and which was made by a machine: bury both handfuls. And they both rotted, and the one that was made by machine would not come up again; but the one that God had growed lived again." Why? Because it was not germitized.

And you might look like a Christian, act like a Christian, and do every good deed that you could do, and live faithful to your church; but unless you are germitized with the Holy Spirit, the Life of God, Eternal Life coming in you; not by confession, but by a gift of the Holy Ghost... How do you get It? The doctor said on the day of Pentecost, that wrote the prescription, "Repent, and be baptized, every one of you, in the Name of Jesus Christ, and you shall receive the gift of the Holy Ghost," the gift of the Holy Ghost, which is Eternal Life. That's the only thing that God will raise up. It's the only thing that's got Life He can raise up. See? That's the only thing that can go. I hope that's clear. God, grant that it's clear.

Now, the Nicolaitanes then had the formal side, and they married to the pagan church, bringing in pagan altars, making Christian altars; brought in a pagan god, and made it speak and talk in the form of a bishop: set up there, robed it up and make it look like a god. You see? It's not what's on the outside; it's what's on the inside. Them two grains of corn looked the same; it wasn't what was on the outside; it was what was on the inside (See?), the inside, the Life.

Well, it was made there, and that was the birthplace of early Catholic church, was the mother of all church denominations.

Now, you say, "Well, now, Brother Branham, then as long as I ain't Catholic..."

Now, just one minute; let's stop here just a second, by the way. And let's--us turn now to Revelations, 17th chapter, just a minute. Just turned right straight to it. Now, this is the revelation of what? Jesus Christ to His churches. As I read, listen close.

And there came one of the seven Angels which had the seven vials, and talked with me, saying... Come here and I will show... thee the judgment of the great whore that set upon many waters:

Now, so that I can have a witness, how many knows that a woman in the Bible, every time that it's given in a symbol, means the church? All right. How many knows that the great whore, right here in the same chapter, is the city that's set on seven hills? All right.

And now, how many knows that the Bible said the waters, here she set upon many waters; not a water, but waters... And "waters" means "the people." Why, get the 15th chapter, you can see here; it's just the 15th verse. See?

And he said unto me. The waters which thou sawest, where the whore setteth, are people,... multitudes,... nations, and tongues. (See, see?)

Now, this woman was an apostate. Wasn't she? Now, this is teaching, so you must put your conscience behind you now. See? What is that foul woman called whore? Is a woman that's untrue to her marriage vow. Now, the church, the Catholic church claims to be the Bride and the Wife of Christ. Even the nuns cut off their hair and have no affections; they're all affections to Christ. Is that right? Sure. Anybody...

I come from a Catholic background. See? I got their "Facts Of Our Faith," and their books; and your Protestants, and the Baptists, and whatever you believe there in my study. So I study it, so if anybody says anything. "Whoop." I can back you right up to your own thing. See? So the hour's come for this to go out.

Now, first thing, God had to move across the nation, showing signs, wonders, and miracles, that the people would know. God's sheep knows His Voice; they know; they know exactly. You have to

find first... You go out without being known, then you just... What do you do? You do more harm than ever. Let it... Let God take care of that. See?

"I'll show thee the judgment of the great whore." Now, if she was that, then she was a woman professing to be something that... She was committing adultery. Is that right? Well, then, if it was a church, she was committing adultery against God. Is that right? Then adultery would be fornications, spiritual fornications: she's teaching something to the people that's not God's Word. Is that right? She's teaching something that isn't true. That's the Nicolaitanes. See it coming here? Going about putting popes, and priests, and taking the Holy Spirit out: "Days of miracles is past," and the Bible said, "Jesus Christ the same yesterday and forever." The Bible said, "Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of your sins"; she says, "Father, Son, and Holy Ghost," sprinkle, pour and oh, my. See?

Now, watch what this woman was doing.

... whom the kings of the earth have committed fornications, and the inhabitants of the earth have been made drunk with the wine of her fornication.

"Drunk..." Kill you, put you to death, shoot you, or anything else, brother. They're absolutely drunk on that stuff. See?

The wine, that's what she's giving out (See?), her wine of her fornications. "Let me tell you something. My mother was Catholic, and I'll..." All right.

Now, you say, "That's horrible." Now, just wait a minute, Protestants. I'm talking to these on the tapes. See?

So he carried me away in the spirit into the wilderness: and I saw--I saw a woman setting upon a scarlet coloured beast,...

Now, what does the word "scarlet" detect? It detects royalty. Means... I mean, means "royal, loyal royal" (See?), like kings and so forth.

... full of names of blasphemy, having seven heads and ten horns.

Now, the seven heads are the seven mountains on which the city sets. And this woman is a city, we know.

And the woman was arrayed in purple...

The woman... The beast was scarlet, but the woman was arrayed in purple. Now, have I not warned you the other day, there's three curtains? I don't know how long I'll live, but remember this. As I've told you many years ago, "Watch Russia."... There's three curtains; remember this. There is the iron curtain. There is the bamboo curtain (Red China and so). And there's a purple curtain; you watch that curtain; that's the deceiver. So much...

... the woman was arrayed in purple... scarlet colors,... decked with gold... precious stones and pearls,... (Remember me speaking back here what the first altar was of the Nicolaitane? See? Woman being the church)... having a golden cup in her hand... (You remember? The gold overlaid the altar; cup, she was giving the people.)... full of the abomination of the filthiness of her fornications:

That's what she's giving the people; they were swallowing it. Sure. Drunk on it, just drunk. All that bunch of Irish, and French, and so forth, cut your throat if you say one thing against that church. Sure, they would. See?

And upon her forehead was a name written, MYSTERY, BABYLON...

Now, where did Babylon move from? From Babylon up into Pergamos, and become... Satan shifting his seat... Oh, I wish we could go through all Revelations, so you could see it.

... BABYLON THE GREAT, THE MOTHER OF HARLOTS... A MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

What was she? A mother of harlots. Them wasn't sons. Was they?

[Blank.spot.on.tape--Ed.]... their church. Yes, sir. Said, "Isn't the church called in the Bible, Babylon?" See, in their own book. All right.

Now, if she was a prostitute, a whore, and she was the mother of harlots, she had to have daughters. And if they were daughters, they were girls; they were churches. Now, where did the Protestant church come from? Is that right? What's the difference between a--a whore and a harlot? The same thing.

Martin Luther came out, to switch out, to give the true church a chance; Wesley; on into Pentecost; and every one of them went right back to that Nicolaitane idea of organizing with general overseers, and everything else, and went right back with the same baptism that they were baptized with, same form, same ceremonies, even many of them with catechisms and "hail Mary." Not hail Mary's, but... What's this that's about the same thing? That Apostles' Creed... Show me the Apostles' Creed in the Bible, brother. If--if they had a creed, it's Acts 2:38; that's what they commanded everybody to do. Where'd you ever hear an apostle make a creed, saying, "I believe in the holy Roman Catholic church. I believe in the communion of saints"?

When Peter, the one that had the keys, said, "There's no other mediator between God and man, but Christ Jesus."

But look at the Protestant churches. What did they do? They couldn't be satisfied. Each one of them that come out, come out with a Pentecostal blessing. That's exactly right. Even Martin Luther spoke in tongues. That's exactly right. Excused himself, saying, "God, these horrible words that I mutter, and I don't know what I'm saying." See? Sure, he believed in it. Certainly, he did.

Now, down through the age they've had--had the Spirit, but they always pull away and make organizations after them first founders are gone. If you'd let the Lutheran church go on, and not organized it, it'd been Pentecostal. What is the Pentecostal church, I mean the real Pentecostal? Not the denomination, now, it's just as pot and kettle again. See? But they done the same thing, and that put them right back at the Nicolaitanes just like they did at the beginning. How many sees that? say "Amen." [Congregation says, "Amen."--Ed.] That's right. Now, just so that I have your word that you're...

See, a mother of prostitutes... If they're prostitutes, how did they become prostitutes? By committing fornications against the Word of God. If the Word of God said, "Repent and be baptized in the Name of Jesus Christ," and every person in there was baptized in Jesus' Name, and then you take Father, Son, and Holy Ghost, that's prostitution. Is that right? And if the Bible baptizing is by immersing ("baptizo," from the Greek word), then how do you get sprinkling and pouring? Where does that come in at? If you substitute shaking hands, or taking a wafer on your lip and swallowing it, or something another like that for the Holy Ghost, and the Holy Ghost came from heaven like a rushing mighty wind and filled the people, and made them speak in tongues, and shout, and act like a drunk person; and you substitute shaking hands, or put your letter in a church, or something like that; how are you ever going to get out of the way of committing spiritual fornications?

Now, just ask yourself that. Shake your minds down; open up your heart and be honest, brother. We're at the end of the road. These meetings are just not set here in vain; they were ordered of God. I believe it just as sure as I--you believe me to be His servant. And I say it in the Name of Jesus, that God placed upon my heart to come here. I don't get one penny for doing it. I--I--I--I could be out here praying for the sick somewhere, or something like that. Or I could be out yonder going fishing, and drawing my money just the same; I get a salary from the church. But God placed it upon my heart; I couldn't get away from it, just kept crying to me at it, and I'm doing all I can. I'm here in the Name of the Lord, doing everything I know how to do. Don't let it pass you.

Now, Protestant, do you see what I mean by the Catholic and Protestant church? Just... One is just the same as the other. That's exactly right.

Now, means wedded, "Pergamos" means "wedded."

Now, let's take... He said, "Thou has them among you that has the doctrine of Balaam." Let's just take that.

Have we got time? I'll hurry just as quick as I can. Or would you rather just wait and see if we can come back in the morning? How many just rather we go ahead just a little while longer? Let... All right, now I--I know it's hot in here. And if you're setting still and hot, what do you think up here? You see? But oh, my, we're trying to get away from that place that is hot. That--that's what it is, cause we're eternal.

Now, now of course when they set up a church like that, what happened? Now, listen closely, my children. What happened? Why, of course, that took the Holy Ghost right out of the church. No wonder none of their bishops raised the dead or done the miracles. And them talking about some of these saints being in their church, they protested the thing, but they claim them.

Look at Joan of Arc, that young girl. I ask you Catholic people, or you Protestants, any of you. Joan of Arc, in her day, there wasn't nothing in France there but the Catholic church; they'd smothered the saints down. But God moved upon that girl and she had the Holy Ghost. And what did she do? She could foretell things, the Lord would give her visions and foretell it. She prayed for the sick. She prayed for a little dead baby, and it come back to life again. That's Pentecostal. See? And what did the Catholic church do to her because she protested the Catholic church? They called her a trial and burned her to a stake as a witch.

And now you say, "Saint Joan of Arc." Two hundred years later, about, when the church found out what they had done, and she was a Saint, oh, of course, they done repentance for it; they dug up those priests body who sanctioned her death and throwed them in the river. You think that'll ever wash the blood off its hands? The Bible said, "The--the blood of every martyr was found in her." That's what the Angel of the Lord said was found in Babylon, "Every murder, a martyr, and all the saints of Christ that was ever martyred, was found right here from the Nicolaitane age on through, every martyr." Think of that. (Thank you, Brother Ben.) Now, think of that.

Now, just a little further now. The Christian church married to a--to a--to Babylon. "Pergamos" means the "wedding."

Now, the doctrine of Balaam. "You have them among you who has the doctrine of Balaam."

Oh, I just love these things. Oh, if you could just stay a little longer on one (See?), but you just... We want to let you see it and then move on to something else, 'cause it's just--just full of golden nuggets. I'm a prospector; I like to go down and dig these nuggets up, and shine them up, and polish them up like this, and look at them. And every one of them will reflect Jesus Christ, every one of them. See? Every one of them reflects Jesus Christ. He's the Alpha and the Omega, every--every karat of gold in the nugget. That's right. He is every bit of it. That's the reason He's Deity made flesh among us.

Now, in order to get... I--I won't take time for this, 'cause I got... I see it's nine. And I--I got another thing I want to get in tonight, if God willing. And I want you just put this down and you read it tomorrow; you put down Numbers 22 to 25. I want you to read that now, and you can follow behind me. And now--and now Numbers 22 to 25.

We know that Israel... Israel was the chosen people of God. Is that right? They were the... They were Pentecostal. They had the Spirit among them. You remember last night's message, how that Moses when he had crossed over the Red Sea, or the Dead Sea, and found behind him in the Red Sea, the blood (representing the blood), all the taskmasters that ever beat him and all the children of Israel... Moses raised his hand and sang in the Spirit. Oh, every one of us can be a Moses when we look back in the red Blood of the Lord Jesus and see every old drunk, every old

bottle, every old vulgar woman, every old dirty thing that we ever done in our life, all dead in the Blood of the Lord Jesus. Makes us sing in the Spirit. Cigarettes, tobaccos, and bad habits, and everything else dead in the Blood of the Lord Jesus, then we can raise our hands and sing in the Spirit. See?

Look what Miriam done, the prophetess. Now, remember, she was a prophetess. She took the tambourine and begin to beat the tambourine and dance in the Spirit, and the daughters of Israel followed her down the bank, beating these tambourines, and dancing in the Spirit: real Pentecostal.

And then if you notice when they come to Moab. Now, we're getting back... We're on the Scripture now, the doctrine of Balaam. And Moab--Moab was Israel's brother. How many knows where Moab come from? All right. Moab is what I would call the hybrid, because that Moab started from Lot's daughters. Lot had a baby by his own daughter, had the two children. And Moab was one of them, and he formed the nation of Moab, the tribe. And actually, Lot was a nephew to Abraham, which actually come back in that same line. We know that.

Now, I want you to notice they were not pagans, as some of our plays recently would give you to... Remember, they were believers. Now, when here come Israel up on their road to the promised land, making their way right in the line of duty, and here laid Moab right in the way. They sent messengers to Moab and said, "Let us pass through your land. We are your brother."

Now, Moab represented the Nicolaitanes. Now, you see just in a minute. Israel represented the true church. And Balaam was one of the bishops, popes (Watch and see now.), carnal Christianity. Now, we'll notice that he was gifted; there's no doubt about it. Many of them are fine speakers, doctors of philosophy, and--and great men. You can't deny that. But "having a form of godliness, but denying the power thereof."

Hold back to that original Pentecost. Don't get away from there. When you do, you're lost. Stay with that blessing. That's it, the Blesser of the blessing.

Now, notice as they journeyed. They come up to this formal hybrid church, and they said, "We are passing through to a revival. We're going over to the promised land, will you permit us to go through? If our cattle lick up any grass, if they drink any water, we'll pay you for it."

Then what did the... King Balac, he got all excited, and he didn't want such a meeting as that in his church or his land. So what did he do? He sent over to the pope, or to the bishop, Balaam, a hireling prophet, one that loved money more than he loved God. And the King Balac told him, "If you'll come out here and curse this people, I'll make you a great person." And God spoke to Balac... And I wonder if there'd happen to be some... I mean Balaam... Wonder how many Balaams is in this world tonight? Methodist ministers, Baptist ministers, Catholic priests (Mercy.) that knows that God... If you read this same history and the same Book I do... Balaam...

Now, notice. Then he said, "Come down and curse the people."

And Balaam said, "Oh, I'll ask God."

God said, "Don't you go."

But the next morning, he said--went and told the priest, or the--the king.

And he come back, said, "Oh, I'll--I'll make you a great man."

So Balaam kept on; and God said, "Go on then; you go on."

See, if you won't follow truth... You think, Nicolaitanes, that because God's doing for you what you're doing like that... There's original truth. You're only taking God's permissive will. You say, "God gives us the Holy Spirit," or "He blesses us, and we're baptized in name of Father, Son, and Holy Ghost." You Balaamite (See?): doctrine of Balaam. God did tell him after he was so arrogant. He just let him go on, hang his own-self. You got to get back to truth, foundational truth, back to the Bible. "Oh, He's blessed us. And..." Oh, I know that.

He did, told Balaam, said, "You go ahead. If you want to go, if that's... You're bound to go that way, and you want your organization route, take it; go on."

Then Balaam started, jumped on his mule--or not his mule, his donkey, down through there he went. And the first thing, you know, the Angel of the Lord stood in the way. And, you know, that prophet, that pope, bishop, cardinal, whatever he was, was so blinded to spiritual things, the thought he was going to get his promoted, because he lived on the River Euphrates. I guess he thought that was some inheritance, like "Upon this rock I'll build My church, Peter," or on some rock that was in Rome, or something. But when he got to the place, there stood the Angel with a drawn sword, and he was so blinded that he couldn't see it. And the mule smashed his foot against the wall. And then he rode him on, and the--the Angel stood in the way again. God will block every door. And this mule still turned around. And he jumped off, and took his stick, and begin to wail him with it. This little donkey, laying there, getting beat on the head...

And I'll show you what changed him, what made him have the notion, or told him where he was wrong, He let that mule speak in tongues: not a mule, he was a donkey. Don't say he was a mule; he couldn't have got it; he's a hybrid. See, he was original seed.

Moab with signs past, all things are past. Israel had signs following.

But this little donkey turned around and said, "Haven't I been your donkey? Have ever I..." And that--that blinded bishop setting upon there, still beating that mule; and the mule got talking to him in unknown tongues to the mule.

And he said, "Yes, you're--you're my donkey."

"And have--have I--have I ever not carried you, or have I ever failed you?"

"No, you haven't. But if I had a sword, I'd kill you. I'd stop this meeting. I'm on my road down there to stop that bunch of holy-rollers from coming through this land. I'd--I'd put it on you." See?

And the first thing you know, he happened to look around; he thought, "Well, this is funny. I can hear that mule talking."

O Balaam... Umm. See, God's always spoke in unknown tongues to people. He did in the days of... You say, "That's just on Pentecostal." Oh, no. No, no. At Belshazzar's feast He spoke in tongues, wrote it out on the wall. They had a man there had the gift of interpretation, so he interpreted it for them, told them what it was. Same thing's today.

So being that there was no interpreter to it, God just let this old Balaam wake up (this cardinal) and realized what it was. And did you know that blind fellow went right on anyhow? Sure. That's the way they do it today, same thing, the Moabites, Nicolaitanes, going right on. And they went right on over there, and he went...

Now, watch, if God had to regard fundamentalism, He was duty bound to bless Moab; because notice, Balaam built seven altars. That's exactly, the number seven: seven church ages. See how the spiritual application? Now, hold that now. Spiritual application, I'm going to get to it in a minute in a hard place. See? The spiritual application... Seven altars, seven bullocks (clean animals), and seven rams, speaking of the coming of Christ, hundreds of years before He came.

But they believed. What did they believe? They believed in Jehovah God. What else did they believe? They believed that a clean sacrifice was to be offered. That's right. And they claimed that they believed that the Messiah was coming, because they offered a--a male sheep (which was a ram). That right?

Now, you just tie up with a Baptist one time, find out if they don't do the same thing. That's exactly right.

Well, now what's the difference? Here's Israel down at the bottom of the hill, offering the same offerings that they offered up here, praying to the same God. Can't you see the Nicolaitanes, the

hybrid? See it? Don't you see the true spiritual? What was the difference of them? One of them had signs following. The other one had the form; the other one had signs following.

That's the same thing that taken place here, the Nicene Council; Nicolaitanes, formal Christianity. And the Holy Spirit comes back and said, "You've got the doctrine of Balaam among you. (See?) And you... I hate them deeds of the Nicolaitanes, them doctrines that they got, because it's the doctrine of Balaam who taught the children of Israel to stumble." How did he do it?

Then when he went out to curse that people, God said, "I'll tie up your tongue; you can't say nothing but what I tell you. You can't curse what I bless." So he looked down there.

And look at this hypocrite. Oh, we could just run on out with it. See? Look at this old King Balac, the--the--the--the head of all of it, told this here false prophet, said, "Go down there and just look at the back part of them."

That's the way the--the big churches like to say to God's little minority. "You know what? I knowed one of them. Boy, you know what he done? He--he did this, and he did that. Them's Pentecostals. Sure." Oh, but if you just knowed the truth about them, but papers and things will keep that quiet. But let a little Pentecostal get out of the right sometime, and watch how the whole country blabbers it out. Sure. Yes, sir.

But now notice, he said, "Just look at the back parts, the back, the worse part of it."

Balaam said, "Yeah, I'll just look at the back part, that bad part what they do. That's what I'll do; I'll just look at their--their orneriness, their no-good." Because if he was looking at the no-good, they wasn't. That's right. They'd done every sin on the calendar. But what he failed to see, he failed to see that smitten Rock, that Brass Serpent, that joy of the King among them: healing, signs, wonders, and that Pillar of Fire hanging over them.

That blinded prophet couldn't see it. No, sir. But he was showing the dirty part of them, "Well, I know one that run away with another man's wife. I--I know this; he stole some money." That's right. That's right. I'll admit that; but they got the same thing over there, but they didn't say nothing about it. See? So he just show him the worse part.

But He said, God said, "You just say what I say." And Balaam got into the Spirit, fell into a trance; and instead of cursing Israel, he blessed it. Amen. There he was.

Now, if God had recompense--or respects to a fundamental, these high schools, and great seminaries, and college, and Ph.D.'s and D.L.D.'s and, oh, all kinds of D.D.'s... Well, what if He had respect to that, well, then, you could... He'd had to have respect to them. See? But He respected and had already blessed these people with a blessing, because the Spirit, the King... They said, "There was a shout of the King in the camp." Oh, what? What? "The King of saints." Screams and joy, what of? Another Kingdom.

I'll prove to you they were not denominational. You want me to do that? I think I put down a Scripture here for that. Yes, sir. Let me prove to you that Israel was not... Let's turn back to Numbers, just that so that you'll see that they wasn't. They... Now, Moab was a great denomination. We're going to get Numbers 23:9; I'll get the--the 8th verse with it.

And how shall I--how shall I curse, said Balaam, whom God has not cursed? or how shall I defy, whom the Lord has not defied? (Uh-huh.)

Now, listen what--what He said.

For--for from the top of the rocks I seen him,... (That's God. Not from down in the valley, but from the top of the rocks. Oh, His eye is on the sparrow, and I know He watches me.)... from the top of the rocks I seen him,... (Amen. Not from some... back behind some valley so you can see their back part of them; "I saw the whole thing," God said.)... from the top of the rocks I seen him, and from the hills I beheld him: lo, the people shall dwell alone, and shall not be reckoned among the nations. (Hallelujah.)

That settle it? They were not a denomination: "nations." Oh, they were wanderers in tents, alleys, down on the street corners, the little mission. Get behind the rent, they kick them out; God's wanting them to go somewhere else (See?), wanderers. That's right.

Over in Jamaica, not long ago, there was a fine Pentecostal doctor of divinity standing there. And I said, "Oh, how the Lord blessed the early Pentecostal church: they had nothing." I said, "They were just wanderers about."

He said, "Uh, Brother Branham?"

I said, "Yes, brother." (Loving fine brother)

And he said, "I--I just wanted to show you where you're wrong."

I said, "Oh, I'm so glad of that. I--I always want to know where I'm wrong, 'cause God knows that I--I don't want to be wrong." I said, "Well, if I'm wrong, I sure want to know it, brother. Thank you."

He said, "You keep praising those Pentecostal peoples."

I said, "Yep."

He said, "They made the terriblest mistake they ever made when they sold their property." Said, "When the persecution arose, they didn't even have a home to go to. They didn't have no place to go, and they wandered about."

I said, "Just exactly the will of God."

He said, "Why?"

I said, "If they'd have had a home they'd have went back, but they had to go from here to there, spreading the news, everywhere, that the Holy Ghost had come."

Don't tell me that God makes a mistake. He never makes a mistake. He knows how to do it. They sold their properties and become vagabonds, spreading the news everywhere; and said the news was spread to all the whole known world then by them wanderers who give up everything to have the Holy Ghost. The people did not belong to a denomination. See?

Now, remember, the denomination is what God is calling "Injected into the doctrine of Balaam." Well, then when he could not get them into this denomination, you know what Balaam done? Now, listen close now; we're coming close to the close. Now, what Balaam done, he done the very same thing they done here at the Nicene Council. That's the reason He said, "You've got the doctrine of Balaam and those Nicolaitanes."

Now, Nicolaitanes was the people who pulled out and wanted to make organizations and--and so forth. Which, finally... How many knows that's the truth? That's the organizations. That's exactly the God's truth. And they finally organized the greatest organization in the world. And what did they make it? A Catholic. And what does the word "catholic" mean? "Universal." An organization worldwide, organized, "All these little things must come into one church." Now, if you'll notice. Oh, I... You just keep on going.

Look. What was Babylon? Who founded Babylon? Nimrod. What did he do? He made one big tower, and a big city, and made all the other cities pay tribute to this city. Organization, that's the backgrounds of it. Sure. Come right over here in the church age and organized again, and brought the whole nations into it. And right here it said, "The whore that made all the nations drink of the wine of her fornications." Her adultery that she was committing, claiming to be a Christian and giving out such stuff as that: catechisms, prayer books, and everything else... And the Protestants come right along, the same thing, just following right in her tracks.

All right, let's go just a little bit farther now. All right. All right. He said now, that, "These was the doctrines of Balaam."

Now, what did Balaam do when he found out that he couldn't--that he couldn't curse Israel? He told Balac it would be a good idea then for him to invite these people to the festival of the god. They had a--they had a--a great festival up there; they were--where they were going to have. And

they a--a they a... festival was called the feast of Baal-p-e-o-r, Baal-peor. I suppose p--peor, Baal-peor. It was a--a feast to worship.

And Balaam said, "Now, I'll tell you, Balac; I'll give you a good idea. If you'll just--if you... God won't curse them, that's all there is to it, so I'll tell you what we'll do. We can't get rid of them; but if you'll just invite them over, you'll swing the whole thing your way."

See, exactly, exactly what Constantine did. Perfectly. That's the reason the doctrine of Balaam.

What did they do? They then... Balac's teaching come down amongst Israel, and they invited all the Israelites up to this big feast, the big blowout they had, oh, some big party, shindig of a thing up there they had. And when they got up there, why, these Israelite people begin to see these pretty, sexy-dressed Moabite women. Yes, wasn't like their common girls down there. Oh, they looked so pretty. My. How they were made and, oh, how they could show themselves. And they fell for it and begin to commit adultery. And Balaam knowed if God wouldn't curse them, he'd take them over on this denominational side and cause the anger of God to kill them anyhow; let God kill them Hissself, if he could ever get them out of the way of the truth.

And as soon as you walk out and join a church instead of receiving the baptism of the Holy Ghost, you're dead. Not for you, but on here; I'll let that soak a little while. Dead: "You have a name," said to Luther here, the Sardis age. The word Sardis means "dead." "You have a name that you're alive, but you're dead." That's what God said. Yeah. See?

And when they committed spiritual fornications up there, the church married from the baptism of the Holy Ghost to a denomination; they become dead. There you are. That's what the Bible said; that's what God said, speaking to the churches.

Now, I want to just read something here to you, that I...

And God, what did He do? And now, when they did this, the evil thing, and they were in adultery, God killed forty-two thousand of them at one time: forty-two thousand, for committing adultery. And what is it spoke of here in the church? The spiritual adultery, that you profess to be a Christian and still living like the world. O brother, receive ye the Holy Ghost. Get away from these old creeds and things; they're dead (recite the Apostles' Creed, or some kind of a creed, and say a few prayers wrote out of a prayer book, or something like that...). Jesus never did tell His people to say a prayer; He said, "Pray." Pray. All right.

Now, Constantine's feast, just like Balaam... Now, watch. Like Balaam's pagan feast, Constantine had a pagan feast. All right. Pergamos was invited. And a--notice now this...

I've got something wrote down here; I'm going to leave it alone right now. All right. All right. I was just trying to catch this note here of the--something I put down.

Pergamos was invited. All right, they was invited to a feast after the Nicene Council. They was invited to the feast of Winter Solstice, which means the sun, worship of the sun, which was a pagan god, which fell on December the 21st, the shortest day in the year. And the years... The same time doesn't change till December the 25th. All heathens celebrated it, the sun god's birthday. The sun god's birthday was the shortest day in the year, December the 21st. And anyone that ever read the history of the churches know that heathens worshipped on that day. It was a celebration.

Well, the Romans had--they had the big games, the Roman circus. How many seen this here, whatever it was here not long ago, they had, "Ben Hur"? See? Now, the Roman circus; that's what the Romans had on that sun day, in commemoration of the birthday of the sun god. See?

And now... And they made a big feast up there and invited the Nicolaitanes to come up. Oh. Isn't it perfect? "The teaching of Balaam you have in you," (See?), telling Pergamos what they had, the big races. There they thought that... These Nicolaitanes thought, "Well, now, that's fine. This big feast is celebrated annually?" "Yes." So then with the invitation to the--the--the so-called

archbishop, or whatever he was then, and everything, they taken to make it a continual thing, to bring in fornications, bring in adultery, forming up the Catholic church, which is every Protestant denomination a member of it (organization). God has no organization, and hates the very name of it. The Bible said so.

And when they did that, what happened? They--they said now... They had to have a spiritual application, so they changed the (Lord Jesus) S-o-n of God's birthday from April (which all good scholars know, and anybody with spiritual revelations, that He was born in nature time like when lambs and everything else is born: in April) way back up to the 25th day of December. And still worship Christmas, now it's Santa Claus. And what... Oh, mercy. See? Still more pagan festivals added to it. That's just all. There you are. Invited, Balaam, "You have the doctrine of Balaam among you." There it is. (O God, just reveal it, Father. See?) The birthday from April until...

Now, the historians says that "All evidence that Jesus was born in the month of April when all other life comes forth." But they've changed it back to the 25th day of December, five days after (See?) after the pagan god, so they could put their ceremonies together: paganism and Christianity. And Catholicism is nothing in the world but a bunch of pagan superstitions and Christianity's off-casts put together. That's right. That is true. And the Protestants that knuck to it is just exactly the daughter of the mother prostitute. That's exactly.

Now, God help us to be real protesters against anything that's not godly. See? Oh.

And to make the spiritual application with it, do you know what the bishop said? The bishop said, "We have a right to do this because he is the Sun of righteousness." Umm. Oh, they get a loophole, like they did on Father, Son, Holy Ghost, in Matthew 28:19, same kind, exact. Sure, they got a loophole; they have to have some kind of a spiritual application. You see? But it don't...

The Bible said, "In the mouth of two or three witnesses let every word be established." God said it there, and He says it three times. If God take up to vericate something else, He took Peter, James, and John; everything He done, He had two to three witnesses to prove everything He done, all the way through the Scripture. That's right.

But, you see, those little things has to come there so they can pick it up to be that. God knowed it before the foundation of the world. There they got it, the spiritual application, "Because he is the S-o-n of God, we'll just take the pagan s-u-n's birthday and make it S-o-n's birthday, and 'cause he is a Sun of righteousness." Um-um. You know, Protestants still fall for that, something like that. Sure, they would, take it right away from the Scripture to somewhere else. Oh, my. I... Let--let's just stop for a minute. All right.

Here's one little thing I'd like to get. Let's get the last of this verse here right quick. Can we do it? Yeah. Well, I'll hurry real, real quick now, and you... We'll hit the highlights of it. All right. Where we at now?

But a few things I have against you,... Balaam,... (That's right, I got that.)... So hast thou also... the doctrine of the Nicolaitane...

Repent;... else I... come... quickly, and... fight against thee with the sword of my mouth. He that has an ear, let him hear what the Spirit saith unto the churches;...

My. Here when Constantine did this, it was... When they fixed up this great festival... I--I just... I started to move away from that; I'm going to wait before I read that 'cause the Holy Spirit keeps moving back; that's the reason I did what I did then; said, "Don't you hold that back." So here it comes. Uh-huh, uh-huh. All right. The reason...

When they fixed up this big thing (I want to tell you what happened so that you'll understand.), that was the birth of postmillennium. Because the church had gotten rich; it was rich as it could be. And it was what? Powerful. It was over the state; state and church was together.

Now, God with a kingdom? And didn't Jesus say that they... Every one of these nations was his, told Jesus so, and showed Him the kingdoms of the world, said, "They're every one mine. I do with

them anything I want to." And then unite God and the devil together? Oh, you can't do it. Certainly, you can't. That's the reason the state is organized. God's not this organizations. Certainly not, you can't do it.

But they had it then; they had their church called Christianity; they had it united with the nation, the whole emperor of Rome, all of it. The big bishop up there over all of it, which was... After while called him pope, but he was a--he was a bishop then. And Boniface III was the one who become the first pope.

Then we find out that here he set up there as really a pope over... A god they had in human form, they had a great altar. They had fine riches. They had great, powerful, marble-laid altars, and decked with gems, and so forth all over it. And they had big churches. They controlled the state. And you know what? The word went out that that was the millennium, that all the promises to them poor Jews, that God had forsaken them (which He said He could never do it), and tried to bring in the millennium before the coming of the Lord Jesus. When Jesus comes is when the millennium sets in.

That's the birthplace of postmillennium. And that's the reason the Catholic doesn't teach the coming of Jesus to this day. It's all in the church. This is the millennium. The church owns everything. This is it. See, postmillennium (oh, my) without the return of Jesus Christ. This lasted unto the assassination of Constantine which come between 312 and--and... A.D. 312 and 606. Then Boniface III was made the universal bishop or pope over the whole universal church.

I believe we'll finish this verse, and then I'll have it. Praise God. See? So now, I just held just for a minute. 17th verse...

He that has an ear, let him hear what the Spirit--Spirit says unto the churches; To him that overcometh will I give to eat... the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receive it.

Would you rather wait till tomorrow night, or have it now? [Congregation answers, "Now."--Ed.] All right.

Heavenly Father, I pray that You'll let the people understand now, in the Name of the Lord Jesus, that they might understand everywhere (and where the tapes go), that they might know that I--I say this because it--it is the Divine interpretation Thou hast given me. Amen.

... he that overcometh...

The first thing I want you to remember: that each one of these messages is addressed not to the church, but to the angel of the church. Look back here, the first one, the church of Eph... Unto the church... To the...

Unto the Angel of the church of Ephesus... (That right?)

All right, the next church age, the 8th verse:

... unto the Angel of the church of Smyrna...

All right, and the 12th verse:

... unto the Angel of the church of Pergamos... (Is that right?)

The message is addressed to the leader of the church. God help that guy that'll pull away from that message. But it was given to an angel, and the angel was in His hand under His Own control, giving it thriving power from Him, from His right hand. They're His right hand; that is, they're in supreme power while they're here on the earth; because they are the Lights from Him, giving the Light to that church age. See, "Unto the angel of the church..." addressed to the star of the age that is responsible. The angel of the church is responsible if he doesn't preach the Word. That's right. And that angel will have to answer in the judgment.

How many remembers the vision here not long ago about... Look here. When I was--when I was laying down on the bed, and the Holy Spirit come; and I looked back, my wife there. And there I was laying there, and went up into the Presence there, and I seen all those people. And you remember me telling that? All of you do. See?

And I said, "Why, are they..."

He said, "They are yours."

And I said, "All them Branhams?"

He said, "No." There was millions of them. He said, "That's your converts."

And I said, "Converts?"

"See that woman that you was admiring so there, young and beautiful," said, "she was past ninety when you led her to Christ."

And I said, "Oh." I said, "Then I was afraid of this?"

And he said, "We are waiting here for the coming of the Lord."

I said, "I want to see Him."

Said, "You can't see Him now," but said, "soon He will come. We're waiting for Him. But when He comes, He will come to you first. And you'll be judged according to the Gospel you preached, and we will be your subjects."

"Well," I said, "you mean I'm responsible for all these?"

"All of us."

I said, "Well, will every one..."

He said, "You were borned a leader."

And I said, "Well, will everyone be responsible?"

He said, "Every leader."

I said, "What about Saint Paul?"

Said, "He'll be responsible for his age."

"Well," I said, "I preached the same Gospel he did."

And millions of voices raised, said, "We are resting upon that." See? There you are, "resting."

So the angel of God, the messenger to the church, is responsible if he preaches not the Word. All right.

"Hidden manna." Let's give the interpretation the best we can. What does hidden manna type? Hidden manna was a manna that was kept in the place--or a showbread, in the Bible, that was only for the priest. How many knows that? See? Now, it wasn't for... They had a bread for the congregation, but there was a special bread for the priest. Is that right?

This is a special bread, a special bread, hidden manna. What is it? Who is our Manna? Christ. All right, Saint John the 6th chapter, 48th to the 50th verse, if you're putting it down, Jesus said He was, "the Bread of Life that come from God out of heaven," the Manna.

Well, what is the hidden manna? The manna that isn't given to all of the congregation. The revelation is poured out upon the angel of the church, the revelation of the Word (See?), revelation of the Word is given to the Angel of that age, for it's hid from everywhere, and revealed back (the hidden manna) to... It's addressed to the angel of the church. See? You get it? It's a little bigger revelation of what Christ is, maybe a little higher call.

Wonder if Luther recognized that? Wonder if Wesley did in his day? Oh. Wonder if Saint Martin recognized it? Irenaeus? Now, you know, the church didn't even canonize those men; they wasn't saints to them; but they was the one who had the signs following. They took their--their own bishops, and so forth, for canonize.

Why, here not long ago, a woman went to get the Life of Saint Martin in a English book store. And when... She said, "Saint Martin."

And the person took the rack out, said, "He isn't known very much in history; he wasn't canonized." See? Till yet this day; but God has his name; God knows who he is.

See, that's the difference. Somebody wants their name in some big something, but God's people wants to shun that kind of stuff. They don't want great big things, and great big something; they want to be humble, that humility. The way--the way up is down. "He that humbles himself shall be exalted; he that exalts himself shall be abased." Humbled himself... Don't try to be a big something; try to be a little something, but be what you are. See? Be little in the sight of God; be little in your own sight; everybody else is above you. "Lest him's the greatest among you be minister to all."

Who could be greater than Jesus Christ Who girded Himself and washed the disciples' feet? A foot washing flunky He become. The God of heaven, the Creator of heavens and earth, washing dirty feet for fishermen (Oh.), with manure and stuff, and dust off the roads, where their garments had swept it up, and washing it off; a foot washing flunky, what He was. And then we think we're somebody. We got to be Doctor, Ph.D. So-and-so. Oh, my. That ain't Christ. That don't display the love--lovely Jesus Christ. He become servant to all. That's right. Taught us an example that we should do to one another as He's did unto us. Oh, that's--that's my Lord. What makes Him big, because He made Himself little. See, that's what made Him be.

I've had the privilege of meeting some great men in my life, and I've had some privilege of meeting men that thought they were great. A real great man tries to make you think you're great and He's nothing. See? Meeting kings, and so forth, and men who are really are great men...?... Meet real staunch Christians, patched clothes, and things like that, and some of them come to the pulpit like a bandbox. And then... See? Oh, my. Well, so forth... All right.

The hidden manna, a little something special. What is the special? Not something to... The blessings of the Holy Ghost? Oh, no, that's for the whole congregation. But the hidden manna was a special revelation, 'cause he had to teach the others. See? Was a little more knowledge of the Scripture, that he could teach others. He's supposed to be. Is that right? You'll never live no higher than your pastor. You just remember that. See? And so... 'Cause he's the shepherd that feeds you. If he's the shepherd, he's got to know where the manna is, to feed the--the sheep. Is that right? Now, a little special... And watch this just a minute, the revelation, the hidden manna.

Now, white rock, he shall have a white rock, this angel shall have. A white stone, that's a rock, isn't it? And a... That's right, purity.

He--He met a man one time and his name was Simon, and He changed his name to Rock, "Peter." Why? He had the keys. Is that right? He changed his name and made him a rock. Is that right? Peter had the keys, because he was the one who had the keys to the Kingdom.

"A new name, a new name written in this rock that nobody knows but he himself." He knows who he is, but he can't tell others. See, see? No one knows but himself. See? Peter knows he had the keys, but you didn't hear him bragging about it. See? These guys who brag about what they are is usually nothing. "A white rock, and in it a new name," not his own name, but he's somebody else (See?) that only he himself knows (he that's got the rock, the name). See, special manna to feed the church, remember.

Remember when this taken place to this church; it was the same age, the same time that This was revealed that the Nicolaitanes had set themselves up a head of their church, a pope, and give him a white rock altar below, beneath him, a marble altar (Is that right?) and inlaid it with studs, and things like that, which was precious to him.

But this angel of the Lord knowed who he was, a son of God, through--through the revelation of Jesus Christ.

And when--when the Nicolaitanes set up their leader and put a marble stone at his feet (See?), God set up His Spirit-filled leader for His Spirit-filled group: His angels; and it set upon him a seal of a name, but he mustn't reveal it. He must keep it to himself. See? "No man knows but himself." "Hidden manna, a stone, a new name that no man knows but he himself," and it was addressed to the angel of the church. I wonder if Luther knowed that? I wonder if Wesley knowed it? I wonder if--if the other great angels?

And I wonder today, if in... Coming in the world soon, the great angel of Light that'll come to us, that'll lead us out, a great Holy Spirit come in power, and will lead us to the Lord Jesus Christ. He probably won't know it, but he'll be here some of these days. He'll make... God will make him known. He won't have to make himself known; God will make him known. God will prove His own. That's what He said when Jesus was here and they didn't know Him. See? He said, "If I do not the works of My Father, then don't believe Me; but if I do the works of My Father, and you can't believe Me, then believe the works." Is that right?

Oh, isn't He wonderful. The Book of Revelation... Now, you see where the churches is? See how they're crowded out? See how the church went out here? Now, this is the age we're coming to tomorrow night, the Lord willing.

Now, I'm sorry that I kept you so long, but I--I--I hope that you--you'll learn something. And taking down the notes, that when... I have some more here, about three or four more pages, but I just haven't got time to get to it. And 'cause it's getting late, and it's about seventeen minutes now until. But we'll put it in the book, anyhow, and so we'll--we'll--we'll have it.

Now, how many loves Him with all your heart? How many believes Him with all your heart? Oh. Now, do you think that I would stand here just because that we're not an organizations, that we're not a organizations, and would say those things? Do you understand now, brethren, why I--I, all my life I've fought against that thing? See, It was the Holy Spirit. I couldn't understand it myself; I didn't know it till just a few days ago. See? I didn't know what made me do that; I didn't know why I always cried out against women living wrong and things; I didn't know it; I do now. See?

Now, the Lord knows that these things are wrong. Here they are pulled right up in history, and can... The Bible said... Now, look here. The Bible said beforehand that these things would happen. Now, we know that, didn't we? Then we take the history of that age, and see that it happened just exactly the way the Bible said. Is that right? Well, then, when we get down here to our church age, and what he predicts for our church age, it'll happen just exactly the way God said it would. Do you believe that? Oh. Don't you want...

Oh, I want to see Him, look upon His face,
There to sing forever of His saving grace;
On the streets of glory let me lift my voice;
Cares all past, home at last, ever to rejoice,

Oh, I want to see Him, look... (How many does?)
There to sing forever of His saving grace;
On the streets of glory let me lift my voice;
Cares all past, home at last, ever to rejoice.

Now, as you shake hands with one another, front, back, and around, with all the Methodists, Baptists, Presbyterian, whatever it is...

As I travel through this land, singing as I go,
Oh, pointing souls to Cal... (not the church, Calvary), to the crimson flow,

Many arrows pierce my soul from without, within;
Oh, but my Lord leads me on, to Him I must cling.

Let's stand now.

Oh, I want to see Him, look upon His face,
There to sing forever... (Let's raise our hands up.)... saving grace;
On the streets of glory let me lift my voice;
Cares all past, home at last, ever to rejoice.

Oh, how I love Him. How I love Him. Wonderful, wonderful.
Wonderful, wonderful, Jesus is to me,
The Counselor, Prince of Peace, Mighty God is He;
Oh, saving me, and keeping me from all sin and shame,
Wonderful is my Redeemer, praise His Name.

I once was lost, now I'm found, free from condemnation,
Jesus gives liberty and a full salvation;
Saving me and keeping me, oh, from all sin and shame,
Wonderful is my Redeemer, praise His... (Everybody, real loud.)
Oh, wonderful, wonderful, Jesus is to me,
Counselor, Prince of Peace, Mighty God is He;
Oh, saving me, keeping me from all sin and shame,
Wonderful is my Redeemer, praise His Name.

Oh, how wonderful.
Oh, wonderful, wonderful, that Jesus is to me,
He's the Counselor, the Prince of Peace, the Mighty God is He;
He's saving me, keeping me from all sin and shame,
Wonderful is my Redeemer, praise His Name.

Let's together say, "Praise His Name." Praise His Name. My Redeemer... Remember tomorrow night seven o'clock. Until then, until you come back again, do this.

Take the Name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give... (...?... to be with you, brethren, God...?...)... go.
Precious Name (precious Name), O how sweet. (O how sweet.)
Hope of earth and joy of heaven;
Precious Name (precious Name), O how sweet.
Hope of earth and joy of heaven.

As we bow our heads now in prayer for the last song or last stanza...

At the Name of Jesus bowing,
Falling prostrate at... (Lord God, heal these, Lord, as we...?...)... we'll crown Him,
Oh, when our journey is complete.

THE THYATIREAN CHURCH AGE

Branham Tabernacle
JEFFERSONVILLE.IN THURSDAY 60-1208

Now, tonight we're... Just before we go into this great church age... I--I just hope our Lord pours out His Spirit upon us just and blesses us again. And we can only hit the highlights now, because in the great event of coming on, we'd be here all week long. And, oh, last night we had such a glorious time.

But now, just before we read the Scriptures, could we just change our--our position for a few moments and stand for a word of prayer.

Our gracious heavenly Father, we come in the all-sufficient Name of the Lord Jesus, knowing that someday You will come. And we are trying to prepare the hearts of the people to receive this great revelation that You are the living Son of God, not dead, but alive forevermore; and living in Your church as the witness of Pentecost, of that great time when the time of refreshing would come from the Presence of the Lord. We're so glad to enjoy them times down here after nineteen hundred years.

And, Father, we humbly bow our heads in respect of these great men down through the ages, those stars that You held in Your hand, which You said was, angels of the church ages, the ministers. How we thank You for great Saint Paul of Ephesus. How we thank You for Irenaeus, O Lord, Irenaeus the great servant of Yours; and for Saint Martin; and tonight for Saint Columba. Lord, how we thank You for these men. In the midst of dark Romanism, paganism come in the church, they stood gallant for the Pentecostal message and blessings, speaking in tongues, and--and great signs and wonders, the healing of the sick, and raising the dead.

Many of them, Lord, was pulled apart, and killed, and fed to lions; great things taken place. The earth is bathed with the blood of the righteous. And, Father, their blood cries out today against that wicked adulterous church. And You said, someday when You poured--the Angel poured his vial upon it, and the--the blood of every martyr was found in it.

Lord, help us to have--be ready to stand now, because the time is closing in. As we see this two-horned beast rise up out of the earth, not out of the thickness and multitudes of people, with horns like a lamb, but it spake like the dragon... We believe that hour is close at hand now, Father, when these churches is confederating themselves together, making a image unto the beast; and it'll be terrible on that group, Lord, that won't join it. The very boycott will come, but in that hour You promised to take Your church. Help us, Lord.

Before one drop of water fell, Noah was in the ark. Before the fire could strike Sodom, Lot was gone. Father, we believe, before the atomic powers ever blow this earth to pieces, the church will be gone. We're so glad, Lord. And we know that the bombs are hanging in the hangers tonight. And we can look towards heaven and see the Son of man rising from His throne to start towards the earth for the rapture of His church, and know that His precious feet won't touch this sinful earth at that time; for as Rebekah rode the camel and jumped off the camel right between the house of Abraham, out in the field she met her bride. O God, and the church will meet our Bride in the air, "For we which are alive and remain shall not prevent or hinder those which are asleep. The trumpet of God shall sound, the dead in Christ shall rise first, and we shall be caught up together with them to meet the Lord in the field, in the air, and forever be with Him."

Oh, help us, tonight, Lord. Give us sweetness of our spirits, and take all bitterness and indifference away from us, and may we be so melted with the Holy Spirit. Let the Angel of God rule tonight. Lord, I don't know what to say to these people. Now, I've got the histories and things wrote down of what You did, but it takes You to interpret the future, so I pray that You'll grant it through Jesus Christ's Name. Amen.

Now, let us turn now to the Book of the Revelation. And we're tonight on the church age of--the fourth church age, Thyatira, great church age known as the dark age. This church age started in at 606 and ended at 1520. I... Was all that I could do, picking out. Many scholars take--take Saint Patrick to be the star or the... each...

Seven stars was the seven angels of the seven church ages. We know tomorrow night, beyond a doubt, Luther; and then Wesley. We don't know who this Laodicean church star will be. It's... We're in the age now, been since 1906 at the beginning of Pentecost. But there will be an angel rise that'll smother out all the dogmas, take the church ready to go home. Now, some master of--of--in Spirit, that'll rise with signs and wonders. Now, I pray that God will help us to know this.

In picking this out, looking through, Saint Patrick was a great guy. And getting some of the old ancient manuscripts, Saint Patrick was not a Catholic. He protested the Catholic church. And during the time of the Reformation, that dogma that they had was dug up, and proved that Saint Patrick protested the Catholic church. That... Saint Patrick was more like an organization man; he had his own school. He first... When he was kidnaped on the banks of the sea, him, and his two little sisters that he never heard of no more. They were taken off, probably to Rome and sold for slaves. He was taken also and sold as a slave and was given a job of herding pigs.

He trained dogs to take--take care of his pigs, and so forth; and they would come at different grunts and things that he'd give the dogs. And that finally was a way of escape in the bottom of a boat, when the dogs covered him up until he got out into the sea. Later come to his own lovely place, Ireland, and found his mother and father still living... And Saint Patrick was a--a nephew of the great Saint Martin. Which, was one of the greatest as we've ever had in the line of men since Jesus Christ, was Saint Martin.

His churches was all filled with the Holy Ghost; they all spoke in tongues, had signs, and wonders, and miracles, just all kinds of miracles taking place. He kept the Pentecostal faith in the midst of that church age that was wedding to Catholicism; paganism and the Nicolaitane wedding together, making an organization, and making the--the Nicolaitanes... And we call them "Nico," means "to conquer, conquer or overthrow the laity," and take the Holy Spirit away from the congregation, and just the priest is holy, just the man. See? And then they live anyway they want to, I guess, and just as long as they confess it to the priest. Then they...

Found last night, that--that they set them up, that Constantine set up the first bishop, and put it--give this buildings to them, as we give you the dates and everything that you've got down. And then they had the great solstice feast there, which was the 21st day of December, the shortest day in the year, and brought in then this heresy, being, that He was the sun day (See?) the--the day of the sun's birthday, they brought the birth of Jesus Christ from April up to December the 25th.

December 25th, through that five days was when the Romans had their big celebrations, the circus, and so forth, and that's when they had this great pagan feast. And they put this man as a god himself up there and dressed him up and everything. And they had their god right with them. And the--that's when the post-millennium people come into existence, right there, 'cause they thought the church was in the millennium right there (See?), 'cause they was rich, had need of nothing, state and church all together. "Millennium is on," is still a Catholic teaching till this day. See? Now, the Millennium on, well, we know that that's wrong. The millennium: the second coming of Christ brings the millennium. That's right.

The earth is groaning, crying for that day of sweet release,

When our Lord shall come back to earth again.

Now, this great saint here was Columba. He was a great man of God. Now, I've got his history kinda written down here. First, the fourth church age, "Thyatira," it means "to be lax, loose, or hazy." See, it was just a illegitimate time from 606 to 1500.

The star was Columba, from Ireland and Scotland, which was a nephew to Saint Martin; and lived about sixty years after Saint Patrick, and so his ministry begin about sixty years after Saint Patrick. His...

He never did accept the Roman doctrine. He was a great man of faith. He rejected the Roman teaching, never did go to Rome, and rejected it altogether. As I couldn't see where they'd ever canonized him, like they did Saint Martin and them; they didn't canonize him and Irenaeus because they were still in that church that had signs and wonders of Pentecost, but believed. He never took the Roman teaching, on their teachings. He took the Bible for the teaching after his godly mother, the sister of Saint Martin, and never took the Roman teachings at any time. He taught that signs of Mark 16 should follow every believer. Amen. I... That's the kind of guy I like, believers. Yes, sir.

He--he heard God's audible voice calling. That's another good sign too. See? Then nothing could stop him after that; he was gone...?... he was on the road when he heard the audible voice of God.

One miracle... I got several wrote down here, but if we just take this one. One miracle was that when he had went to a certain city that the Lord had sent him to, and the city didn't want to receive him, so they went out there and tried to--took the musicians, and so forth, and closed the gates and tried to drown him out by playing, the musicians. And he begin to preach, and it drowned out the musicians and the gates come open; he went on in and preached anyhow. He got the whole bunch converted.

Here's another little one I'd like to just kind of speak about. He went into a city. They had their cities walled in those days, of course. So he went to the city, and they turned him out. He was going away, and the chief's boy fell violently sick, and they sent down the road after the good saint. He come back and laid hisself across the dying boy, and he come to life.

His church was filled with the Holy Ghost; he would have nothing less; for every member of his church must be filled with the Holy Ghost. And he protested and highly hated the hierarchy of Rome. I believe he was the star of the age. What was he doing? With speaking in tongues, the baptism in the Name of the Lord Jesus, carrying out the very things that they started. If the God is infinite, and that's the way He set up His church at the beginning, it has to remain the same, and it has (even in the minority) all the way down; almost squeezed out here, comes back again through Luther.

Now, we want to start now, and see if we can start to get some of these verses off now as we begin at the 18th verse.

... unto the angel of the church of Thyatira write;...

Did you notice these--these addresses? These messages are addressed to the angel, or the minister bearing the Light of that church age. See? Now, last night we found out in the closing of this other church age of--of Pergamos, that the angel of the church (in the overcoming of this church age) would receive a stone. And in this stone...

Now, we've took that stone and symbolized it, means a "rock." What is it? The angel would be one like Peter, called "stone."

Find out that your name has a bearing on your life. Now, I can't go too much of that, 'cause the devil has a false numerology; we know that: starts people feeling, and so forth like that, which runs into spiritualism. And spiritualism is of the devil; we know that. And that's the way, you have to watch. Like they...

The reason they called Jesus a Beelzebub, a devil, because (You see?), He could discern the thoughts of their mind. See, but He was the Word of God. And Hebrews 4 said the Word of God's sharper than a two-edged sword, even a Discerner of the thoughts of the intents of the heart, the mind. See? So He was the Word; He's the living Word; and the living Word comes into us and then It does the same effect on us. See, same... 'Cause It's the same Word. See? It's the same thing among us. That's the way. And sometimes those who are not in that bracket speak with tongues, and another one interpret it. What is it? The Word made flesh again among us.

And then, we notice then that this angel would receive--the angel of the church age that received the stone... It was a white stone, mean not his own righteousness, but God's own righteousness. And in this stone was a name, a name that no one knowed but the one who received it himself. He knew it, but no one else could know it but him. When you hear these guys flatter you, telling there's--they're John, they're Paul, they're Mary, they're this, that, or the other. Don't you believe it, 'cause if it was, he'd never say nothing about it. See? That's right. He has to keep it to Hisself. He knowed; no one knowed but he himself, but he knowed because every perfect overcomer receives a new name in that--in that--that way.

Did you notice Abraham was called Abram, but when God went to use him, He changed his name to Abraham. S-a-r-r-a was Sarra, but when God was going to use her, He changed her name to S-a-r-r-a-h: Sarah, "princess." Did you notice Jacob? "Jacob" was "supplanter." Esau means "red, hairy and red"; red-headed, and red all over, is Esau. Now, and Jacob was "supplanter." And "supplanter" is a "deceiver." Didn't Esau say, "Isn't his name called Jacob, 'supplanter'?" But when he wrestled with the Lord all night long, and overcome, and was blessed, God changed his name: Jacob, Israel, "a prince with God." Paul was called Saul until he met the Holy Spirit in the form of a Light that shined down upon him; his name was changed from Saul to Paul. Simon, when he met Jesus, He changed his name to Peter. That...

And when Jesus overcome, His Name was changed. And He would reveal that Name, "He that would be with Him, overcome as He has, he received a new name; and I'll reveal My new Name to him." See? And every overcomer, I mean, among such as that, them leaders and so forth. Now, all the children of Israel didn't get their name changed, of course. That's right. But those high leaders, when they overcome, they had received a new name. See how it dovetails in just perfectly?

And now, we find out that He also got hidden manna. Now, hidden manna is typed to the shewbread. The shewbread was for priests alone. That is right. Shewbread was just for the priest. And they... It was a special thing made for the priest, that is, the leaders; and this man overcome. The whole congregation got manna, but he got a hidden special manna, or special revelation, oh, of Who Jesus was, and what about Him, all about Him. See, he got that revelation if he had overcome. To the angel, "Hold fast, for he that..." He had overcome... Addressed to the angel of the church... See?

Now, we find then, tonight, we start out:

... to the angel of the church of Thyatira write; These things saith the Son of God, who has... eyes like... flames of fire, and his feet... like fine brass;

Now, when we seen Him in the first, Ephesus age, or in the first beginning of Revelations, we seen Him in His sevenfold glorified Personage: "Hair..." We find that John found Him over in the Lord's day.

When He comes now, He is a Priest. When He was here on earth, He was a Prophet, God's Prophet. Now, He took His own Blood and went before the Father, which makes Him a Priest. When He comes back He'll be a King: Prophet, Priest, and King. He was God's Prophet; He was an eagle. He was God's Priest; He was a Lamb. When He comes back, He'll be the Lion, the King (the tribe of Juda) to reign.

But between His Priestly operation, when the sanctuary's left, then we find Him standing there. And John said he was in the Spirit on the Lord's day; not the seventh day, not Sunday; that's all mistaken. We found that out, searched it through the Scripture; it was the Lord's day. This is the day of man. The coming of the Lord will be His day.

And we find him in the Lord's day. And, when he seen the Lord, He had on a snow-white hair. And we know that that represents a Judge.

Another thing, He was not Priest then, 'cause the priest was tied around the middle, means service. But He was tied around the paps, up here, which meant that He was a Judge. Amen. And we see Him walking in the midst of the seven golden candlesticks.

And now, we took back to the Ancient of Days, being white at the white throne judgment when Daniel saw Him, "Come to the Ancient of Days Whose hair was as white as snow."

Now, white... The old English judges down through the years, used to be, when they went into the judgment seat they'd put on a big white wig, snow-white wig, because they were judges. And John saw Him in the Lord's day, when He was a Judge. Amen.

Now, we find out that He had eyes like flames of fire. That eyes then like flames of fire... Once them eyes was dimmed with human tears. It could stand and weep over a man dying, and knowing in the next five minutes he was going to live again; but just human sympathy... But behind that was such power He could look right through a man's life and tell him who he was and all about it. Because it was coming now in this reflection as fire. Eyes can look to and fro through the earth and see everything that's going on. Where will you stand in the day of judgment? Your sins will be naked before Him.

And you notice He had out of His mouth, a--a sharp two-edged sword, which we found was the Word.

We seen His feet was "fine brass, and so forth, which meant His foundation. He tread the winepress of the wrath of Almighty God, and tramped down and took sin upon Him, and waded out, and pleased God. That's right. And His foundation is our foundation.

On Christ, the solid Rock, I stand; (said Eddie Perronet)

All other grounds is sinking sands. (That's right.)

Now, we find here, each time when He meets a church age, He addresses him as one of His Deity Names. Now, we find out back there, the first in all revelations is the Deity, the Supreme Deity of Jesus Christ: "I am He that was, which is, and shall come. I am the First and the Last, the Almighty God." See, the first revelation... John turned to look what was talking to him. The first thing He addressed him at...

Any king, when he's addressed, he--he tells who he is; anybody. "I am So-and-so when I speak to you; you don't know me. I'm William Branham. I'm John Doe," whoever it is.

He said, "I am the First and the Last, He that was alive and is dead, am alive forevermore." Oh, my. The Deity... Here we see Him in His sevenfold Personage of His glorified state. In each church age He--He approaches them in a different one of those Deities, a different one of those glorified states.

Now, tonight, He comes with a flaming fire. He's looking down into Laodicea--or down into Thyatira. This is the age that the church is married into Catholicism and paganism, or Nicolaitanism and paganism wedded together and formed and gave birth to the first church, organized church.

And God said that the deeds of the Nicolaitanes (which was in the Ephesians), over in the little church of Pergamos became a doctrine, and said it was a doctrine of Balaam. And Balaam was the one who taught Israel to go over there and commit fornications, or they committed fornications with Moab, which was a lukewarm church member, or the common church, the great organization. And we find out that God said that Nicolaitane doctrine which was the--take the--put all the power up in a church and set it aside and make it an organization, He said, "You hate it, and I hate it too."

He just keeps saying, "Hate it. Hate it. Hate it." And it's come into full swing here. See how the church squeezed out, right up here till just a little bitty thing, and that's the church we're on now.

Now, in this day that this revelation came, or was to this church, it was a day that Rome had built upon the great stones of their place of hay and straw. But He's addressing this church that He still remains the flaming fires that looks down through the time, and His foundation is not hay, stubble, but it's a solid, tried brass in the fiery furnace. The foundation is sure. I love that. We know where we're standing,

All right.

I know thy works, and thy charity, and thy service, and faith, and thy patience, and thy works; and the last--last to be more than the first.

All right, the church seems to have almost completely been cut off, just a little dwindle, and they'd got away from the great spiritual meetings, and were kind of relying upon works. God don't want us to rely upon works. That's a--a sign of organism. "We take Miss Jones over some wood. And we'll take So-and-so, their children, over some clothes." And that's all right. But don't you depend on that; don't you do that. Brother, that--that--that's a good deeds; a good, decent citizen will do that. But what it takes to be a Christian is a borned again experience, the baptism of the Holy Ghost. All right.

Dwindled off, they was resorted to works instead of love and faith, getting the more and more all the time as it went on.

All right.

I know your works,... I know your faith, I know your patience, and so forth...

But now, we're going to take the 20th verse; listen at this.

Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calls herself a prophetess, to teach and... subdue my servants and commit fornications, and to eat things sacrificed unto idols.

Now, woman... What did we find out woman represented last night? The church. Now, now we find out here they were called Nicolaitanes, doctrine of Balaam; and now it's become to a Jezebel.

Now, Jezebel... If you'll notice, this is a great history. Now, if you want to write it down, start in I Kings, about the--I Kings, about 16. Jezebel was not a daughter of Abraham; neither was this group over here, the pagan Rome. The Nicolaitanes was the cold, formal bunch of Christians that had separated themselves from the real Christians, seemingly not having the faith. And they wanted to make the church like a lodge, the same as they got today; like a lodge, no Spirit in it at all; "Days of miracles is past. All that was for another age. We got a brotherhood." A good Mason, Odd Fellow, or anything like that produces that. And that's all right, but that'll never take the place of a new birth in Jesus Christ, salvation to the soul, this truth.

All right, this Jezebel, now, she was a daughter of Abraham, that's true, a princess of an idolater. At that time when the royal family, her royal family, was famed by cruel savage loyalty to Balaam. Her father was a priest of the idol of A-s-t-a-r-t-e (I don't know how you pronounce it; I just picked it up in the history). Ahab used his strategy like Constantine. This great powerful nation laid next to Israel, so therefore...

What did Constantine do last night? He wasn't converted. He was a politician. What was he trying to do? He took the Christians, when they told him they'd pray... And now there, remember, he's... We're talking now of the Nicolaitane. And he said if they would pray, and he'd win this battle, then he would--he'd be a Christian. He had a dream. Painted his shields white, that night, of the cross. Where the Knights of Columbus was born, right at that time; now that's where they take their stand. But he never did anything like a Christian. On one of the Nicolaitane churches, called Saint Sophia, he put a cross. As I said last night, that's the only thing he ever done that sounded

anything like he was for the church, as far as I could ever glean out of any of the pages of the histories; and many other scholars say the same thing. We know nothing about his conversion. Now.

But what did he go into? The thing he wanted to do, he seen the most of Rome now. Now, look at this, watch this strategy. And watch how the Bible confirms it, God, hundreds and hundreds of years before it taken place. And Constantine used the same strategy, God said here, that Ahab used.

Now, Constantine seen a great part of his people were these Nicolaitanes, Christians. Some of them was called heretics, that's the Pentecostals; they were heretics and holy-rollers, and whatmore. There's where your real signs and wonders laid. But the church natural then was coming on up to the organization. What did he do? Constantine played a smart part. He goes over there, and he gets his pagan friends, and gets his Christian friends, and unites the churches together, sets up a--a--brought paganism into Christianity. Christianity and paganism married in the Pergamos church.

Now, what did He say over here to this tonight? The same thing that Ahab did. Ahab, to strengthen his kingdom, married Jezebel, this idolatress: to strengthen his kingdom, to get more strength into Israel.

And that's what the churches is trying. You see where they're trying to make a Bible, have it out next year in '62? That it's a Bible that'll please the Jews, it'll please the Catholics, and please the Protestants. Oh, brother. I got the newspaper clipping. I haven't got it with me tonight; you heard me read it the other night though. There you are. See?

Oh, them things to try to increase, they take God's holy things and scatter them any way to increase and make a lot of numbers. That's what the church done. It accepted people into it on the basis of shaking hands, and got renegades and everything else, unregenerated people. But into the true Body of Christ, which is not an organization, but the mystical--mythical Body of Christ, you can only come in there under one way, and that's through the baptism of the Holy Ghost. That's right. And the same signs that struck them apostles, strikes the church. That's exactly right.

Now, we don't have to compromise and say, "Well, we'll go join with the Assemblies. We'll go join with the Oneness. We'll go join with this, or the Baptists, or Methodists." Let's join with Christ. Stay free from these things. 'Cause each one of those organizations are all right, but they--they get their doctrines and their things, and you have to go see if the general overseer will let you come in that country and have a meeting. If you don't teach just exactly like they do, oust you out; you can't stay with the Bible. God can't do it; He hates it. Any other borned again Christian would too. Many of those people out there are absolutely wants to do, wants to serve, and wants to fellowship. But you can't do it; they'd kick you out. Well, let them kick you out; go on and get the Holy Ghost anyhow. That's exactly right.

But, you see, they--they want to get that--that dogma. They want to get you to where you got a lot of money.

The Baptists had a slogan in '44: "A million more in '44." What did they get? Just like the great evangelist Billy Graham said when he was in Louisville, "I'll go into a city..." Said, "Saint Paul would go into a city; he'll make one convert; come back next year he's--he's got thirty off of that one; great-great-great-great-great-grandchildren from that one conversion." He said, "I'll go into a city, call thirty thousand up; I'll go back next year and can't find thirty." And what he said, he made a good statement, but still I don't believe that our precious brother was right. He said, "You lazy preachers." Said, "I'll give you their names and address; you set with your feet up on the desk and write them a letter instead of going, talking to them."

I--I kind of admired him for that. I like a man to be what he is, not a hypocrite; stand right out and be what you are. And I like that. But I'd like to say, "Billy, who was up there to take that convert that Paul had? What it was, Billy, if you'd just quit letting them go back there and shake hands, and wake up and say, 'Yeah, I accept Jesus as my personal Saviour,' and let him stay there till he dies, and rots, and borned again of the Holy Ghost, he'll make new converts."

Brother, you're... He's a blooming with fire, and you can't put him out. He's like a house on fire in a high wind; you just can't do it. Oh, he's spreading everywhere, brother, a real convert of Christ; he can't set still. He's just... He's on the move. Oh, I'm so glad. Oh, my. The old fashion baptism of the Holy Ghost that sets your soul afire (Amen.), 'cause I can't stand still, wind fanning you, a rushing mighty wind just keep blowing you. I just keep feeding some wood and keep going. Yes, sir.

Nobody had to take Paul's convert; Paul taken them deep enough in Christ till he got dead to himself and alive in Christ, and He done the rest of it. That's right. That's what it is.

Baptist brethren are fine. But a million more, what good does it do? You got a million more names. Well, just set down and make up some if you want to put them on there. That's all right, but, brother, what we want is names on the Lamb's Book of Life, slain from the foundation of the world, washed in the Blood, filled with the Holy Ghost, signs and wonders following.

Search the histories. I wished you all would get the Nicene Council and read those things, to see how those martyrs held that flame of Pentecost. I'll tell you now, brother, you Baptists, Methodists, and whatever you are, the true genuine Light... It's not the Pentecostal organization now; but the true, genuine Light is a Pentecostal experience. Now, I've been days and days now in those histories, digged them--into all I can find everywhere, and it's that flame of Pentecost that stayed alive from Pentecost down to this time. Yes, sir. Been pushed out...

Some of them say, "Well, the great Catholic church has stood the waves. Why, it proves that she's the real church." Why, it's no strange thing to me, with the state and everything else behind her she could exist. But what's the--what's the strange thing, is that little bunch that's pulled off, that little minority, kicked out, throwed in jail, sawed to pieces. How did they ever exist? Because the Spirit of the living God moves in their being. And all the demons of hell cannot prevail against it. "Upon this rock I'll build My church, and the gates of hell can't prevail against it." There's the real thing. That's what give the Holy Ghost to these Methodist preachers and so forth here. It makes them rise up, does something to you. It'll never fail.

Ahab, that hypocrite... See, he goes over, he says, "Now, if I could just consolidate now and get this big nation. And if I marry that old boy's daughter down there, well, that--we--we'll be friends." What was he doing? Selling his very birthrights.

Now, when this Protestant church does go back and unite with the Catholic church, it'll do the same thing it did back yonder. Ahab lived in the day that...

It's been three times. He was in the midnight experience of the journey of Israel, and here it come to a midnight again, and we come to the midnight again here. Three generations before this went in here, in here, and in here.

Now, if you notice, Ahab married Jezebel to strengthen his people. That's exactly what Constantine did. He set up a great big church, and took the altar, and made a big marble, dressed this man up, pope, set him up on there. And he was a living god; he could talk to them, and--and they would tell her about their sins, and that just pleased that old lukewarm church, and away they went. Sure. That's it. Well, but that didn't please that man who was borned again, when they take that and then bring in pagan ceremonies of saying prayers. What did they do? They've taken down Jupiter and put up Peter. They took down Venus and put up Mary. And it brought--it brought paganism into the Christian ranks.

And when Ahab married Jezebel, he did the very same...?... He brought idolatry into Israel. And what did Jezebel do? She killed every prophet she could get her hands on. Is that right? So did the popes. Every true Christian they could get their hands on, they killed them.

But there was a star of that age, old Elijah. Oh, yes, sir. He wasn't scared to tell them about it. Yes, sir. He was God's star of that age. He got down to one time he said, "Lord, I'm the only one left."

God said, "Now, wait a minute, wait a minute, wait a minute, Elijah. (Uh-huh.) I done got seven hundred hid out around in yonder. See? You don't know where they're at. They're out there, the Pharisees, Sadducees, Baptists, Methodists, and Presbyterians, but I--I'll get them out of there; you just wait. See? I've got them out there. There's... They're--they're--they're Mine, and they'll not bow their knee to Balaam yet." But old Elijah was the voice of God in that day. He sure was the very type of the voice of God at the first coming of Christ, and it'll be the type of the voice in the second coming of Christ again, according to the Scriptures.

Now, we find out that this little Jezebel, when she got over there, she was really going to cut down all of the altars of God and put up her own altars. And she had Israelites bowing before an idol. That's exactly what Constantine did when he formed the Catholic church. He brought paganism over into the--the Christian church, and had Christians bowing to idols. That's exactly the dark age again: dark age of Israel, dark age of--of the church: bowing to idols. And Elijah was the star in his day.

And caused all Israel to worship Balaam, and so did the Catholic church at Thyatira.

Now, I want you to notice another thing striking here. I was getting my history here. Jesus said that she was--called herself a prophetess. "That woman Jezebel, who calls herself (calls herself) a prophetess." Now, you see, the Catholic church don't permit their people to read the Bible, because they say that the priest is the only one that can Divinely Divine that Word.

Well, that's true interpretation of a prophet. A prophet has the Divine interpretation of God's Word. That's exactly right. How a person can call one, somebody a prophet, and then say they have the wrong revelation? Just as much sense as eternal sonship again. You see? See? See, it's--it's the... A "prophet" means "the correct Diviner, the one that the Word of the Lord came to, the revelation came to him." The word "prophet" means "a Diviner of the Divine Word." Jesus said, "If there be one among you who's spiritual or a prophet, I the Lord will speak to him. And if what he says comes to pass, then hear him; I'm with him. If it doesn't come to pass, then don't hear him." That's all. It was the--it was the Divine Word of God, and the Word of the Lord came to the prophets.

Now, they said that this church then was a prophet. Now, remember, it's changed from this Nicolaitane now; it's changed over to a her (You see it?), a Jezebel. Now, last night it was the doctrine of Balaam (See?), doctrine of the Nicolaitanes and doctrine of Balaam.

Now, Balaam was the one who made whoredom with Israel. And what did the--the--the Nicolaitanes do? Made the organization. So put them both together and you got a her, church. Sure. Revelations 17, "The great whore that sets upon many waters," woman, prostitute... What is she, or how is she a prostitute? She's committing fornications, spiritual fornications, misinterpreting the Word to the people. "Get away from that fanaticism." That's real fanaticism. That's right.

Now, see, she calls herself a prophetess, "We're the one. We're the council. We're the Laodicean council again, the council of men, and we have decided this, and this, and thus. So you listen to us." But...

That--that little priest up here, interviewing me about Elizabeth Frazier, or that Frazier girl. Said, "The--the cardinal wants to know if you--or the bishop, if you baptized this Frazier girl." Said, "She's becoming a Catholic."

I said, "Yeah, I understand that."

Said, "Did--did you baptize her?"

I said, "Yes, sir."

Said, "How did you baptize her?"

I said, "In Christian baptism."

He said, "Well, what do you mean by that?"

I said, "Christian baptism, the way the Bible says. There's only one way to be baptize in Christian baptism. Every person in the Bible was immersed under the water in the Name of Jesus Christ."

He wrote down, he started writing down like that. Said, "You know, the Catholic church used to do that."

I said, "When?" I said, "I have all the ancient histories here that I could ever get ahold of from London and everywhere else." So I could study when this hour will soon approach, when something's going to happen. See? I said, "I--I--I want to know where."

He said, "Oh," he said, "in the Bible."

I said, "Do you say that..."

He said, "Jesus organized the Catholic church."

I said, "Was Peter the first pope then?"

Said, "Most certainly."

I said, "I thought the church was infallible and didn't change, and all the masses was said in Latin so it wouldn't change."

He said, "That's true."

I said, "Well, you sure done some changing since that time." I said, "If that Bible is a Catholic Book, then I'm an old fashion Catholic." See? That's right. I said, "I'm an old fashion Catholic then." And I said, "It certainly had..."

He said, "Well, now (You see?), the Bible is just a history of the Catholic church." He said, "God is in His church."

I said, "God is in His Word." That's right.

"Let My Word be true, and every other man's word a lie." And here on this Book of Revelations is the only Book (Let me repeat it.) that Jesus put His endorsement upon. And the first thing He did was reveal His Deity, and He completely does it. And He said, "Anybody that'll take anything out of It or add anything to It, the same will be taken, his part, out of the Book of Life. Blessed is he that readeth, or he that heareth. And cursed is he that'll add one thing to It or take anything away from It." There you are, so you see the danger part. So don't never add nothing to That; just leave It the way It is, and just keep on going.

The Spirit will reveal It to you if you'll just be humble...?... You see? That's right. Now, so It's not complicated. God... Jesus thanked the Father, for saying, "I thank Thee, Father, that Thou hast hid these things from the eyes of the rabbis, and the bishops, and the cardinals, and the general overseers, and--and has revealed It to babes such as will learn." See, that's what you want; It's a revelation of God that can only come as He said there, "Who does man say I am?"

He said, "Thou art the Christ, the Son of the living God."

He said, "Simon, you never learned that in a seminary. (See?) Nobody ever told you that. That come--was a revelation from heaven. And upon this rock I'll build My church, and the gates of hell can't prevail against It."

That's exactly the revelation that Abel had in the beginning. It's the revelation was then; it's still the revelation; and it'll always be the revelation. That's right.

Now, we find out here that she was a woman now. And a woman represents a church. Is that right? Christ is coming for a what? Bride, a woman, chaste virgin. And the old woman here, she claimed herself to be the--the church of God; but what she was, she was decked in riches, and

pearl, and everything, and had a cup of the filthiness of her fornications, that she made all the kings of the earth drunk upon the wine of it. Is that right?

Now, we find her here that she's called Jezebel. And Jezebel, the evil that Jezebel did, as soon as she got a hold in amongst them Israelites, she put them to death, and done everything she could, and--and built up her own altars. Is that right? That's exactly what the Catholic church did. That's exactly.

But now let's read just a little farther. This is going to stunt you. Sometimes you get stunted, you'll eat a little more.

... calls herself a prophetess,... (Now, if she says, "I'm the only interpreter of the Word..."),... and teaches and seduce my servants to commit fornications,... to eat things sacrificed unto idols.

That brother that asked about the serpent, about eating the fruit in the garden of Eden, you see what it is (don't you?) when He said, "eat," here. What it was, was spiritually. You see? And the... and...

And I gave her space to repent for her fornication--fornication; and she repented not.

Behold, I will cast her into a bed,... (What kind of bed? Of worldliness. That's exactly what she'll see.)... and them that commit adultery with her into the great tribulation, except they repent of their deeds. (That's going into the great tribulation.)

And... will kill her children with death;...

Whoa. Her what? This old gal had some children. Now, Revelations 17... How many... All of you was here last night, I suppose. All right. Revelations 17, this old prostitute Catholic church, was a--called a whore, and she was the mother of harlots. Couldn't have been boys, they were churches. Now, where'd the Lutheran church, where'd all these come from? Where'd every organization come from? Where's the beginning of it, Laodicea? Nicolaitanes finally formed into that; that's exactly the same thing again. You can't help it, brother. Old Elijah called out against the thing in his day. John called out against it in his day. Yes, sir. "Don't you think you say in yourself, 'We have Abraham to our father,' for I say God's able of these stones to rise children to Abraham." See? Just can't be helped...

Now, she had children. Did the real Jezebel have children? Yes, sir. Listen.

... I'll kill her children...

What? The Catholic church, her children is the Protestant denominations. See, it's exactly, 'cause they're doing the same thing: baptized right into her by their freak baptism, unscriptural baptism; shaking hands for the Holy Ghost; Father, Son, and Holy Ghost instead of the Jesus Christ. And just doing everything contrary to the Bible, still. And they walk right into it.

Her daughter was called Athaliah, A-t-h-a-l-i-a-h. She had her... She, Jezebel, had Athaliah married to Jehoram, the son of king of Judah, and soon the altars of Baalim was standing in Jerusalem. Now, you don't have to go to the history for that; that's Bible. See? Her daughter, Athaliah, married Jehoshaphat's son, which was Jehoram. And her daughters did the same thing she did.

Oh, my. Can't you see it? See how them organizations has done, brethren? They come right back through Luther and them, just exactly, and organize themselves together instead of letting the Holy Ghost... And Pentecost did the same exactly thing. They couldn't just let the Holy Ghost go ahead and have Its way, and go ahead; and every light come, just examine it by the Word, and go on. They couldn't let the Holy Spirit lead; they had to make an organization and cut off from everything else that would come along. Went right straight back and married into the thing again. Just exactly. When we get to that age, you just watch what's waiting for you down the road here. See? Married right straight back in... Jesus said here, "Her... This Jezebel, she calls herself a prophetess, and I'll throw her in a bed of worldliness, and kill her children also (Don't... What kind?) with a death."

What is, what kind of a death is her children to be killed with? You see they're dead now, spiritually dead. They have no revelation. They know their organization; they know their catechism; they know their doctrine of the church; but when it comes to knowing God, some of them don't know no more about It than a Hottentot would know about an Egyptian knight. That's right. When it comes to really knowing the Holy Spirit, wondering, call--wanting to call the Spirit of God a soothsayer, a devil, of the discerning spirits, and things like that, and casting out evils. "Why, he don't belong to our organization. That group, oh, brroo [Brother Branham illustrates.--Ed.]" See, they just don't know. And then tag It with a name of Jesus Only, or some kind of a holy-roller, or--or some kind of a thing like that. Just don't know...

And the hour is close at hand when that thing's going to be exposed. That's exactly. God will do it as certain as I'm standing behind this pulpit, 'cause He'll jerk His children out as certain as I'm standing right here. God in heaven knows that. You believe me to be a prophet of the Lord, a servant of the Lord, you listen to me. She's close at hand. Yes, sir.

Her children will be killed with spiritual death. Look at them: cold and formal. Look at the... Look at our... We don't have to talk about Baptists and Presbyterians; we know they been dead for years. What...

When Luther had his revival, justification, if he would've... If he'd have kept on, this--this Pentecostal great move now would've been the Lutheran church. The Light would've come by sanctification, as Wesley followed It. See, Luther couldn't follow that. No, sir, they're already Lutherans.

So then Wesley come. After Wesley died, then what happened? They organized that and made Wesley Methodist, Primitive Wes... oh, all kinds of Methodists. See? And when... Had a great revival, but when they throwed in the organization... What happened when Pentecost come along speaking in tongues and bringing the restoration of the gifts? They couldn't move; called them devils.

Now, what's the Pentecost done? The same thing they did. And where they at? Just as dead as a doornail. Yes, sir. That's exact. "I'll throw her children in a bed of--in a bed of death, and kill them." Let--let me read that so that you'll see here; I believe it was the 22nd verse.

And I will cast her into a bed, and them that commit adultery with her unto the great tribulation,... (the--the great tribulation)...

That's what's going through. Now, remember, let me stop here just a minute, that great tribulation is that--that which is going to throw in there, is those people that are the sleeping virgins that didn't have oil in their lamps; yet they belonged to an organization, good people, went to church, everything; but they come for oil, but too late then. See, throw her into great tribulation; she'll go in that, the Catholic church goes in, all of her children goes in with her, in the great tribulation.

... except they repent of their deeds,

Now, not the children that's in there; but the church itself, that's her children is the organization, not the people that's in there, like poor Catholic, Baptist, Presbyterian, or Pentecostals. I feel sorry for them. Just, "Well, I..."

"Are you a Christian?"

"Well, I'm Presbyterian." Oh.

That's no more to do with it than to say a hog with a side-saddle on was a race horse. So what in the world could you do about that? Why, nothing at all. I didn't mean that jokey, that's--this is no--not no place for jokes; this is--this is the Gospel. See? I just wanted to give an illustration. See, but that--that's right. See, they ain't got no--no more to do with It than nothing.

"I'm Pentecostal."

That don't have no more to do with it than nothing. You could belong to forty-eleven of their organizations, but are you a born again child of God? Really, do you love everybody with all your

heart, with your soul, and you love God, and you're daily... No matter what anyone does to you? If you rear up, say, "Humm," like a buzz saw, it shows the Holy Spirit's departed, if you ever did have It.

Look.

... lest she repent of her deed.

And I will kill her children with death;... (Her children, Jezebel's.)

Now, what did Jezebel do? Married her daughter into the other rank of Judah over there, over into Judah. Now, watch the spiritual application. Maybe I can draw it out. Here, watch this real close now.

Here's Jezebel and Israel. But here's Judah, a different type over here, another one; this was Jehoshaphat over here. All right. Now, this here was Ahab; now, here's Jezebel right in here. Now, she come through here and caused all of Israel to go to idolatry.

That's exactly what Catholic church did back in her days when Constantine united the Nicolaitanes (the cold formals up in here) into the--to the--the church and to paganism, and made a pagan form of Christianity. I don't want to hurt your feelings, Catholic people, but I'm responsible 'fore God. That's all the Catholic church is, is a pagan form of Christianity: superstitions, and idols, and everything else (That's exactly right.), just a pagan form. Now, that's true. If I was dying in this minute, that's the truth. And the Protestants right in the same thing, just in another category.

Now, watch what Jezebel done. Then, you see, the--the devil... She was so surrendered, she took her daughters. She had a daughter born here, and this daughter goes over here to this great holy man, and takes and marries his son, and brings the same thing over in here from Jehoshaphat, over in this part.

Now, the real Nicolaitanes, the Nicolaitanes, the cold formals that wanted that organization, they married into it here. And now, notice the same thing. They took Jezebel here (the Catholic church), and down here she takes her daughter (her organizations) and marries it right into them down there, and does the same thing to them. "Kill her children with death," spiritual death. Organize themselves to death, and the first thing you know, all the Spirit's gone.

Tell me. Let me just ask you one thing, any historian here, which I know there's five or six of you setting here. I want you to come and produce me one Scripture, or--or--or one text of--of history, that any of them churches that ever fell and went back into the organization ever rose again with a revival. Tell me. When they organized themselves, did they ever have a revival after they organized? No, sir. The Spirit left them. I'm including Pentecost.

When the Pentecostal blessings fell, and you all spoke in tongues, you old-timers, having them great Pentecostal blessings and things, fell. After while you had what you called the General Council. Organism's all right, but not organization. First thing you know, you couldn't stand it; you had to go right back and become a child of Satan, and organized yourself.

And then another Light come on, about the Name of Jesus Christ. Then they got all stuck-up and said, "Bless God, if you ain't got Jesus' Name, you're going to hell. And we got It, and you ain't got It." What'd they do? Just died right there in the tracks, made an organization out of it. See? Instead of letting the Light just go on through the church, it'd automatically take its place. But you organize yourself. What is it? A child of Jezebel. And they all died together.

Now, I want to ask you something. Has the Assemblies of God, or the Oneness, or--or any of the rest of them ever rose in a big united revival? Not at all. This last revival just passed by, that the Holy Spirit come down on the river (many of you setting here right now) in 1933, and this great healing service was to take place, that would sweep the world, and it never come through any different organization at all. God went outside the realms and raised up a heathen almost to start that revival. And look what it's done. See?

Them organizations, as soon as they organize, they're dead. He said, "I'll kill her children with death." Oh, my. I know you... Please don't feel bad at me, but I... If I know this and don't tell it, I'm a lowdown hypocrite, and God will hold me responsible for it. I want to be like Paul, to shun not to declare the whole counsel of God. That's right. All right. All right.

Now, and they built altars in Jerusalem. Now, I want to see... And when Jezebel married Ahab, she brought images for Israel to bow down to. So did the Nicolaitane doctrine, marrying into pagan; took down Jupiter, put up Peter; and Venus, to Mary; and as the Bible said, "She caused all Israel to sin."

So has the Catholic church caused all the daughters to marry into an organization, and the whole thing's sin, like Jezebel to her daughter. All right. And in doing this when the hierarchy was set up, and Pope Boniface the--Boniface the--the III taken his seat, and they had a--a god on a throne, they had no more use for a Holy Ghost baptism in the church. That's right. They got their creeds and formals and go on.

And when the organization accepted the same dogma, they stamped out the freedom of the Holy Ghost to the church: Baptist, Presbyterian, Methodist, and so forth. They certainly did. And gradually we see them withering and dying like Jesus said of the vine. Now, all the Holy Ghost signs and wonders was placed back in a day past. And they have gotten rich like she did. So she caused all the whole world to sin, because she has gone to every nation, her and her daughters. That's right.

Now, watch Him call her in another church age now. Watch Him call for her. Watch Him plead down here at the end and take out His remnant, the Elect's sake, just a few, that no flesh would be saved if--other not.

As it is written in Revelations 13:6 (You'd like to get to that just a minute?), that He said He--that "This woman caused all to receive a mark (this beast did), caused all to receive a mark (both poor, great, whoever they was), a mark of the beast," which was the Roman Catholic church. Either that or they made an image... Revelations 13:14, they made a image unto the beast. You--you... I guess you all reading that. If you haven't, why, we'll turn right back and read it. Revelations 13:14.

And he deceived them that dwell upon the earth by the means of those miracles which he had power to do in the sight of the beast;... (that's this confederation of church)... and to do in the sight of the beast; saying unto them that dwell upon the earth, that they should make a image unto the beast, which had the deadly wound... (paganism)... and was by the sword, and did live... (through papacy, pagan Rome to papal Rome See?)

Make an image to her, what would it be? Just what they're doing right now, just exactly, moving up in this confederation of churches: all the churches belong to this organization, all go into one group. Now, they're getting a Bible. And Pope John has invited them all back. The archbishop of Canterbury, all going around... First thing you know, the whole thing comes right back to mammy, because they're harlots to begin with. See, see, see? They say, "We'll all join together in one big cause to fight Communism." And don't know that God raised up Communism (I can prove that by this Bible.), and even put in their minds of them to avenge the saints, of the blood that they had shed upon the earth. God organized Communism just the same as He did King Nebuchadnezzar to--to chastise Israel. He raised up Communism, and someday she'll blow Rome plumb off the map. That's exactly. God said so. That's right.

I'm against communism; it's anti-God. Sure it is. But don't you place much sense in that Iron Curtain, but watch that purple curtain. Read the Foxes "Book of Martyrs" and you'll see that that's right.

Now, let's see where we... And you see here now that she caused all rich, poor to receive a mark; but there's one class that she could not touch. You know that? Revelations 13:8. Listen to this. Let me read this.

And I stood upon the sands of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns,... upon the horns... crowns, and upon the heads the name of blasphemy. (That's the seven hills; we took it all last night, you know)

And the beast which thou sawest was like unto a leopard,... feet like--like the bear, and his mouth... the mouth of a lion: and the dragon... (which was the red devil that stood before the woman to devour her child, which was Rome, we all know)... and gave him... power, and his seat, and great authority.

And I saw one of his heads as it was wounded to death;... (paganism. See?)... and his deadly wound was healed:... (papal take its place, joined in with Christianity, with the Nicolaitanes)... and all the world wondered after the beast.

Catholicism has swept into every nation under the heaven. That's right. As Daniel said about the iron going into the clay, and so forth.

And I'll give you a little thing on that, that iron and clay. Did you notice, or have I ever quote it to you, in that last great conference they had up here where Khrushchev took off his shoe and beat the table with it? There was five eastern nations gathered there, there were five western nations. Khrushchev headed the eastern nations; Eisenhower headed the western nations; there's the two main leaders, the two big toes. "Khrushchev," in Russia, means "clay." "Eisenhower," in Ameri--in English, means "iron." We're at the end.

And they worshipped the dragon which gave the power to the beast: and... (That's our next message here at the Tabernacle, you understand.)... and they worshipped the beast, saying, Who is like unto the beast? and who is able to make war with him?

In other words, look here. Eisenhower has got a big name here in this United States, but in Rome he ain't nothing, in Russia he's nothing. Khrushchev's big in Russia, but in the United States he's nothing. But there's one man that's big everywhere; that's that pope (That's right.), "Let us organize ourself together and come together."

And there was given unto him a mouth to speak great things, blasphemy... power was given unto him to continue forty and two months.

And he opened his mouth and blasphemed God,... ("teaching for doctrine the commandments of men; heady, high-minded, and lovers of pleasure; having a form of godliness, denying the power thereof")... and blasphemed his name,... (took Father, Son, and Holy Ghost instead of the Lord Jesus Christ. See?)... and his tabernacle, and them that dwelled in the...in--in heaven.

And it was given to him to make war against the saints,... (There comes the persecution rising.)... and to overcome them: and power was given to him over all kindreds,... tongues, and nations.

And all them that dwell upon the earth--earth shall worship him, whose names were not written in the Book of Life of the Lamb slain from the foundation of the world. (Oh, oh, oh, oh, oh.)

"Foundation of the world..." Our names, if they ever was on the Book, was put on back there. Jesus said, "No man can come to Me except My Father draws him first, and all that the Father hath given Me will come to Me. My sheep hear My Voice (This is the Food. See?), and a stranger..."

Then he say, "Well, I just joined a church, I'm as good as you." That ain't sheep Food.

Here's sheep Food, "Setting together in heavenly places in Christ." Oh, He's so wonderful. Isn't He? All right.

Now, let's finish up right quick because it's--it's past time now. All right. "But I say..." Let's see now, I--I got the 23rd verse.

And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

But unto you I say, and to the rest in Thyatira, as many as has not this doctrine,... (What kind of doctrine was it? Organizations, bishops, and archbishops, and popes. See?)

"Has not this doctrine..." Now, the Bible, we found out last night that Israel, coming through Moab, they was not a nation. They dwelled upon the face of the earth, and they was a people free. Is that right? A type, wanderers about in tents and so forth... The Pentecostal groups is the same way, the true Pentecost, wandering about place to place. See? All right.

... and has not this doctrine... (but organize theirself, and making a great organization out of it)..., which has not this, and which have not known the depths of Satan,...

Now, remember we found out where Satan's seat was. Last night we took him plumb back to the beginning. Where was his seat in the beginning? Babylon. And Babylon... When the--the hierarchy, a king-priest of Babylon was being pursued by the conquering Chaldeans, he come to Pergamos and made his seat...?... shifted his seat from the land of Shinar up to Pergamos. We just read that right in the histories last night. And now, there he begin, and there formed the Catholic church, which is still is mother Babylon. All right.

... the seat of Satan--and the seat of Satan, as they speak; I will put none more burden upon you. "There won't be no more burden; just what you've already got." This little minority that's in there (See?), that's all squeezed out in this dark age. Now, it's pretty near fifteen hundred years they went through that.

But that which you have already hold fast till I come... (In other words, "You've got the Pentecostal blessing still in your hearts. Hold that till I come to give you the relief, for this next age is just coming up in the next time.")

...he that overcometh, and keepeth my words unto the end, to him I will give the power over the nations:

And he shall rule them with a rod of iron; and as a vessel of the potter shall they be broken into shivers: even as I received of My Father.

You see, that church, what will it be when that dark age church rises to stand in judgment against that pagan bunch of--back there? Will they be rode down. Them brass feet will tramp right through there; I tell you. "He'll break them into shivers," the Bible said.

And I will give unto him the morning star... (You know what that is, don't you? Christ is the Morning Star. All right.)

He that has an ear, let him hear what the Spirit saith unto the churches,

Oh, my. Aren't you glad. It's just a little bit late. I have some more, I'll pick it up maybe tomorrow night, on this of the two thousand years there.

But He's the Lily of the Valley, the Bright and Morning Star,
He's the fairest of ten thousand to my soul;
The Lily of the Valley, in Him alone I see,
All I need to cleanse and make me fully whole.

In sorrow He's my comfort, in trouble He's my stay,
He tells me every care on Him to roll. Hallelujah.
He's the Lily of the Valley, the Bright and Morning Star,
He's the fairest of ten thousand to my soul.

You love Him? Oh, I just...

I love Him, I... (Now, let's worship Him now, all them cutting Words and message...)
Because He first loved me
And purchased my salvation

On Calvary's tree.

Isn't He wonderful. I love Him. Now, the things that I missed getting to, will be in the books, of course, 'cause we can't bring the whole church age in one night. I kind of quieten it down a little tonight, on account of being a teeny bit hoarse. But oh, isn't He wonderful. Hmm.

There are people almost everywhere,
Whose hearts are all on flame,
With the fire that fell on Pentecost,
That cleansed and made them clean;
Oh, it's burning now within my heart,
Oh, glory to His Name.
I'm so glad that I can say I'm one of them.

Oh, one of them, I'm one of them,
I'm so glad that I can say I'm one of them, (Hallelujah.)
One of them, one of them,
I'm so glad that I can say I'm one of them. (Are you glad?)

I remember coming from Chattanooga one night; and the plane was down at--at--at Tennessee, down there at Memphis. They put me up in that big, fine hotel there, and called me, said, "The plane will go out at seven o'clock next morning."

And I was taking some mail down to put in the mail box, coming home, writing back to some of my friends. And going down, the Holy Spirit said, "Keep walking." I just kept on, got on down in the colored district.

I was standing down there, I thought, "My. Look here; it's time for that plane to go."

And the Holy Spirit kept saying, "Keep walking." Just like He did in the woods the other day down there, you know. "Just keep walking." So I kept on walking.

I happened to look way down there, in one of those little colored shacks where the colored people was living, poor, down there. An old Aunt Jemima, typically, with a boy's shirt tied around her head, leaning over the... like that...

And I was going along there singing:

One of them, I'm one of them,

I'm so glad that I can say I'm one of them, (O Hallelujah.) (And what do You want, Lord?)

One of them, I'm one of them, (You believe in being led by the Spirit? Yes.)

I'm so glad that I can say I'm one of them.

It's been about fourteen years ago now. She looked over the fence. I was about, oh, a half a city block from her, and I seen this old, colored lady eyeing me right down, you know. I just kept on, quit singing, started walking on down. I got up close to her, great big tears on that big fat cheeks; she looked at me, said, "Good morning, parson."

Turned, I said, "How do you do, auntie?" And she said... I turned around; she was laughing, that big smile across her face. I said, "How'd you know I was a parson?" Down south, you know, a preacher's a parson. Said, I said, "How'd you know I was a parson?"

She said, "I knowed you was coming."

And I said, "How do you know that? Do you know me?"

She said, "No, sir." And she said, "I know you was coming." Said, "You ever hear the story about the Shunammite woman?"

I said, "Yes, sir."

And she said, "Well," she said, "I's is that kind of woman." She said, "And the Lord give me a baby, and I told her--told Him that I'd raise him." Said, "I'm a poor woman. I wash and work for the white folks for a living." She said, "And He told me that He--He give me the baby, and I told Him I'd raise him." Said, "I've raised him the best I knowed how," but said, "parson, he got amongst the wrong company. He got a disease, and we didn't know nothing about it till he got advanced stage. And he's dying in there on the bed." Said, "He's been unconscious now, two days. And the doctor-man come and said it done eat up his heart and so forth, got into his blood stream, so bad till it damaged him so that the stuff that they give him wouldn't help him now." And said, "He's dying." And said, "I just can't stand to see him die a sinner." And said, "I prayed and I prayed," said, "All night long I prayed." Said, "He's unconscious; he don't know nothing." Said, "He hadn't for two days."

Said, "I prayed, I said, 'Lord, You give me that baby' and said, 'like You did the Shunammite woman.' Said, 'Where is Your Elijah? Where is...'" Said, "Well, where--where is something to help me?"

And said, "I fell asleep on my knees." And she said, "The Lord spoke to me, and I dreamed," and she said, "'Go out and stand by the gate. And there'll be a man coming down the street, wearing a little tan hat and a dark suit.' He said, 'He'll speak to you.'"

And she said, "I been standing here since 'fore daylight." And her back was wet from the dew. And she said, "And I seen you coming in that tan hat," she said, "but you're supposed to be packing a little satchel."

I said, "I left it in the hotel." See? And I said, "Your boy is sick?"

Said, "He's dying."

I said, "My name is Branham." I said, "Do you know me?"

She said, "No, sir, Parson Branham, I--I never heard of you."

I said, "I pray for the sick." She wasn't interested in that. She didn't want her boy to die a sinner.

I walked in; they had an old gate there with a plow point hanging on it to swing it back (Maybe many of you northerners wouldn't know what it is.), but it's to keep the gate closed. And I walked in the house, in a little, bitty, old, two-room (looked like the little, what we call a little "shotgun house") like, setting there; there's a room here, and that's the living room, bedroom, and all together; and the kitchen back there. When I walked in... It was a little whitewashed place, and nice, stripped down on the sides and clapboard. So then... No, I believe she had tar paper on top of the roof; I remember seeing them big bubbles, like of the dew, hanging on top of it.

Then when I walked in, there was a sign hanging there across that door, said, "God Bless Our Home." Right here in the corner was an old bedstead over here, and one over here. There laid a great big fellow (not a rug on the floor), great big boy, big fine-looking chap standing there. I guess he was weigh a hundred and seventy or eighty pounds, close to six foot. And he had the blanket in his hand, going, "Um. Um."

And she said, "Mama's baby."

And I thought, "Mama's baby." And yet he had a--he had a social disease, syphilis. And he--he was dying.

And she kissed him on the forehead, and patted him like that, said, "Mama's baby."

Why, my heart just went big. I thought, "Yes, no matter how deep you are in sin, you're still her baby." Then I thought, "See, no matter how bad off he was, it was still 'Mama's baby.'" And I thought, "God said, 'A mother may forget her suckling babe; but I can never forget you, for your name's engraved in the palms of My hand.'" See? How could it be.

I looked at that poor old saint walking around there. You could tell, brother, she didn't have nothing in the house; but she had something in the house that every house in Indiana, everywhere else

ought to have in it; It was God. I'd rather have that than have a big fine home with pinup girls, and all this vulgar, nasty stuff. Old Bible laying there where It's opened, old pages wrinkled in It... I looked at her. And she said, "The parson come pray for you, honey." He go, "Um. Um. Dark. Um." And I said, "What's he saying?"

And she said, "He doesn't know. The doctor-man says he's out of his head." Said, "He thinks he's out in a big sea somewhere, and he's rowing a boat, and he's lost." And said, "That's what I can't stand, parson: to know my baby's dying, lost." And she said, "I knows you come to help me, 'cause the Lord's done told me so."

I said, "I'll pray for him," and I said, "maybe the Lord will heal him."

She wasn't interested in that; she just wanted him to raise up and say that he was saved. That's all, just so as long as he was saved. No matter, he has to go anyhow, so, sometime; as long as he's saved. Oh, if we could just get that attitude. That eternal home yonder, she knowed she'd live with him again then.

Said, "If I could just hear him say he was saved."

I said, "Let's bow down." And she knelt down. And I took ahold of his feet, and his feet was real cold and sticky. And I couldn't pull the cover over, a little--little thin blanket she had over him there; and just had on his trunks, you know.

And so he... And he was pulling that back like that, just thinking he was in it. He grabbed that, and thinking he was pulling oars. He kept saying, "It's so dark. Um. Um. It's so dark." So then she tried to talk to him; and he just kept saying, "It's dark and cold," just pulling.

Then I--I looked at her a little bit, and she knelt down there; I said, "Auntie, would you lead us in prayer?"

She said, "Yes, sir."

Just she, and I, and the boy, and the Holy Spirit in the room is all. That old saint prayed. My. When she talked to Him, you knowed she had talked to Him before. Yes, sir. She knowed Who she was talking to. She said, "Lord, I don't know what You're going to do," she said, "but everything's just the way You said it."

Oh, my. Oh, I'm so glad. I'm so glad He's still the same Jesus was back there with those saints back in there. He's still the same Jesus today.

And I never asked her about her religion, whether she was Baptist, Pentecostal, or what. That wasn't my business. I was--I was just following the Holy Spirit, and she was doing the same thing. We wanted to see what He was going to do.

So we knelt down, and she started praying. And when she got through praying, she raised up and kissed his head, said, "God, bless my baby."

And then she said, "Now, will you pray, parson?"

And I said, "Yes, ma'am." And right then it was about half past eight, maybe quarter till nine, and I was two miles from the place, and--and the airplane leaving at seven o'clock; and didn't know when I'd ever get out.

So I put my hands over on his feet; I said, "Heavenly Father, I don't understand this. And You... I--I was suppose to catch an airplane awhile ago, nearly a hour and a half ago. You just kept saying, 'Walk,' and this is the only thing that I've found yet. And she said that You--she seen me coming. If that--if that was You, Lord, then I don't know what to do but just put my hands over on the boy."

He said, "Oh, mama," said, "it's getting light in here now." About five minutes from then, he was setting up on the side of the bed with his arms around his mother.

I slipped out, run down there, caught a cab, and run over to the hotel to get my suitcase, thought I'd go over and just wait, may have to wait a day or two in them days. You know how hard it was right after the war there to get a plane, so I thought, "I'll have to wait a couple days."

And I got in the cab and run out there, airport. Just as I got there, he said, "Flight number 196 for Louisville, Kentucky, now leaving." God held that airplane on the ground for me, like that. Oh, I believe it.

About two years from then, I was going down on the train, going over to Arizona, to Brother Sharritt's, there to a meeting. And so I was to pick up with Brother Moore and them. And so when I went over there, I stopped there at Memphis. And the train pulled in, as you all know how it pulls in going west like this, and then backs out and takes the turn tables and switches off. And them sandwiches on the train, they want about sixty cents apiece for them. And I can buy them for ten, fifteen cents, you know, out somewhere else. So I just waited till the train stopped to get me some sandwiches. I was going to get me a half sack full of hamburgers, and really have a jubilee going over there. So I jumped out and run down through there real quick to get me a hamburger stand; looking around, was going to layover there about thirty minutes.

And so I--I started to get me some hamburgers, and I heard somebody say, "Hello, there, parson." And I looked around, a little red cap, standing there batting his eyes, you know, said, "Don't know me, do you?"
"Don't believe I do, son."
Come over and said, "Look at me good."
And I said, "Yeah?" I said, "I don't believe I know you."
He said, "I knows you." Said, "You Parson Branham."
And I said, "Yeah, that's right." I said, "You ever been in one of my meetings?"
He said, "No, sir." Said, "You remember that morning you come down to the house and my mammy was..."
"Oh." I said, "You're not him?"
Said, "Yes, I is. Yes, I is." He said, "Parson," said, "I is healed, sound, and well. And not only that, but I's a Christian now. Praise the Lord," he said. Oh...

They were gathered in the upper room,
All praying in His Name,
They were baptized with the Holy Ghost,
And power for service came;
Now, what He did for them that day
He'll do for you the same, (Aren't you glad?)
I'm so glad that I can say I'm one of them.

One of them, one of them,
I'm so glad that I can say I'm one of them, (Hallelujah.)
One of them, I'm one of them,
I'm so glad that I can say I'm one of them.

They don't have big educations and things.

So these people may not learn to be,
Or boast of worldly fame,
They have all received their Pentecost,
Baptized in Jesus' Name;
And are telling now, both far and wide,
His power is yet the same,
I'm so glad that I can say I'm one of them.

One of them, I'm one of them,

I'm so glad that I can say I'm one of them, (Hallelujah.)
One of them, one of them,
I'm so glad that I can say I'm one of them.
Come, my brother, seek this blessing
That will cleanse your heart from sin,
It will start the joy-bells ringing
And will keep your soul aflame;
Oh, it's burning now within my heart,
Oh, glory to His Name,
I'm so glad that I... (Now, shake hands with somebody in front, in back, and around.)

Oh, one of them, one of them,
I'm so glad that I can say I'm one of them, (Hallelujah.)
One of them, one of them,
I'm so glad that I can say I'm one of them.
One of them, one of them, (God bless you...?...)
... one of them,
I'm so glad that I can say I'm one of them;
I'm one of them, one of them,
I'm so glad that I can say I'm one of them, (Hallelujah.)
I'm one of them, one of them,
I'm so glad that I can say I'm one of them.

What's this old-time religion? It started back here, and she drips all the way down through with the Blood of Jesus Christ. Oh, my. Oh, how glad I am for the Gospel. Oh, yes, sir.

It's dripping with blood, yes, it's dripping with blood,
This Holy Ghost Gospel is dripping with blood,
The blood of (Martyrs, all down), who died for the truth,
This Holy Ghost Gospel is dripping with blood.

Now, what kind of a Gospel is It? Like It started at Pentecost. See?

The first one to die for this Holy Ghost plan,
Was John the Baptist (He received It in his mother's womb, you know.),... died like a man;
Then came the Lord Jesus, they crucified Him,
He preached that the Spirit would save men from sin.

Kept dripping with blood, yes, dripping with blood,
This Holy Ghost Gospel is dripping with blood,
The blood of disciples who died for the truth,
This Holy Ghost Gospel is dripping with blood.

You couldn't organize it. Huh-uh.

There's Peter and Paul, and John the Divine,
They gave up their lives so this Gospel could shine;
They mingled their blood with the prophets of old,
So the true Word of God could honest be told.
Kept dripping with blood, yes, dripping with blood,
This Holy Ghost Gospel is dripping with blood,
The blood of disciples who died for the truth,

This Holy Ghost Gospel kept dripping with blood.

There was souls under the altar, crying, "How long?"
For the Lord to punish those who've done wrong;
But there's going to be more who will give their life's blood
For this Holy Ghost Gospel and its crimson flood.
Keeps dripping with blood, yes, it's dripping with blood,
This Holy Ghost Gospel is dripping with blood,
The blood of disciples who died for the truth,
This Holy Ghost Gospel is dripping with blood.

Now, from the time of Pentecost, and the martyrs at Pentecost, down in the church of Ephesus, down into Pergamos, down into Thyatira, over into--to the Sardis, in the Ephesian... or the Philadelphian, and on down into the Laodicean... And now what would happen down here? As the Bible said, everything come in, and this beast would rise up in the United States.

You remember the vision that was read here, 1933? I was going... The church wasn't even built. Didn't know what a vision was, called it a trance. I was just a young Baptist preacher, and we were...

All my life I saw those visions, and I'll ask anybody to rise and say if ever one of them ever failed. No, never did. It can't. See? It won't.

And now, and as I started to Sunday school I fell into a trance. We was having it over here at the old Masonic home, Charlie Kurn's place, little group of us. And I seen this President Roosevelt leading the world to a world war: predicted. I said, "And there's three isms: the Nazi, and the Fascism, and Communism." I said... (How many in here remembers?) I said, "Keep your eyes on Communism; it'll all head up in there." I said, "Ethiopia, Mussolini will go to Ethiopia, but he'll fail." And I said, "We'll finally go to war with Germany," but I said, "Germany will be fortified in, in a great big bunch of concrete," eleven years before the Maginot Line was built, eleven years.

I said, "Then after the war... We'll finally win it. And after the war is over, it'll come to pass that science will be inventing great things." And I said, "When they do, they'll make an automobile, and automobiles will continually shape down (You know what they looked like in '33, now they...)," said, "they'll become like eggs, look like an egg. For I seen on a highway, a great master highway, a car going down the road that didn't have any steering wheel in it. It was controlled by a power." They got it right now...?...

I said, "During that time... Now, they're permitting women to vote; and women, in voting, will finally..." I said, "This nation is a woman's nation; it's marked by a woman. It's a woman right down through prophecy, everywhere; and number thirteen everywhere in prophecy." And I said, "It's a woman's country; she has her liberties here. And she'll ruin it; she's the ruination of the world."

(And, Roy, I got your letters on that, that great woman that... "Every criminal case... We've X-rayed it down now to: every criminal case was ever done in this United States, a woman was behind it." That's exactly right. That's immoral women. You see?... and things.)

Now, so then I said, "There will be in that time, during that time the woman will be permitted to vote, and they'll elect the wrong person (They did it on this last election. That's right.) which will start the stronghold. During that time it'll come to pass that--that there'll be a great woman rise up in the United States; she'll be beautifully dressed (And I got in parenthesis, perhaps the Catholic church. See?), that'll take rulership over the power, overpower the others in the United States. She'll be beautiful to look at, but she'll be cruel-hearted as she can be."

I said, "Then I looked again, and I saw the United States just blowed to pieces. There wasn't nothing left on it."

And I predicted then. "Now, this, that was THUS SAITH THE LORD."

And think. Of five of those seven predictions has already happened.

The church to take ahold, the Catholic church. And the coming of the end time...

And I said, "I seen, looked like just stumps a-burning, rocks blowed out, and the whole United States just looked bare, laying like that, as far as I could see where I was standing."

And I said, "I predict, according to the way time is moving; it'll be sometime between this year '33 and '77." And it'll have to squeeze awful hard to get through there.

And we're setting on a powder keg, friend. Everything's ready.

Oh, but our precious heavenly Father Who promised, Who promised... Isn't it wonderful to be a servant of Christ? All the things that He promised, and think we have the privilege as living right here, Him right with us now, knows every secret of every heart, knows all about you; them flaming fires going right through our hearts, knows all about us, and loves us.

And aren't you glad to be in that little minority group tonight that keeps the faith? For it was His commandment, "Fear not, little flock, it's your Father's good will to give you the Kingdom. And except this work would be cut short, there would be no flesh saved." See, we're right at the end time.

The Pentecostals becoming cold off, lukewarm, spurted from the mouth of God... Just a little bitty group pulled out here, just a few, but in that will come the: "Behold, the Bridegroom cometh." And when it does, every one of these watches, every watch of these watches, to... Remember, there's seven watches of them. And we're right in this last watch. But every one of those virgins back through here rose. Amen. Oh, what was it? The same Holy Spirit.

Then when the church is gone in, like we took Sunday night, Joseph to make hisself known to Israel, his brethren, he dismissed his bride, everything, and sent them back into the palace. And he stood alone with the Jews and said, "I'm Joseph, your brother."

Put it right over in the Scripture where it said they'd set a day of mourning, and every house mourning to itself. They say, "Where'd You get them scars," said, "in the hands of... in Your hands?"

Said, "In the house of My friends."

"They that pierced Him shall look upon Him." There He stands, the Joseph.

He said, "Don't..." As Joseph said, "Don't be angry with yourselves, 'cause God did it to preserve life." What? The Life of the church, the Gentile, "For His Name's sake, a people out of the Gentiles."

Oh, we're at the end, my brethren. We're here. Blessed be the Name of the Lord. Let's sing this good old song, as Pentecostal brothers and sisters together. Now, you say, "Well, I'm a Baptist." But if you got the Pentecostal blessing, you're Pentecostal. All right. All right.

Blest be the tie that binds

Our hearts in Christian love;

The fellowship of kindred minds

Is like to that above.

Now, listen, friends. If there's anyone here among us, that if anywhere down along life's journey, that a little bitterness has come in your heart (Hear me.), get it out of there now. Get that; don't never let nothing... [Tongues and interpretation comes forth--Ed.] Amen. [Tongues and interpretation comes forth again--Ed.] Amen. Amen.

Lord Jesus, we thank You for these messages. It stirs us, Lord knowing that we have not shunned but have kept the faith. Oh, I pray, God, that the Spirit will continue to stay in the church. Keep us close to one another, Father. Keep us with You. And walk among us, Lord, in this last candlestick age that we're living in. Be our Light. Shine forth upon us this great times of darkness, Lord, for we realize that candlestick and stars speak of darkness. And, Lord, we're glad that we're children of

Light, walking in the Light of God. We're not earthbound with these things of the earth, but we're Your children. How we thank You for these things.

We thank You for sending these messages as a confirmation of Your Word. May You always be honored among us, Father.

May You keep us from all the bitterness of the earth. Keep us sanctified, that our lives will be pure and clean and holy before You. Let the Blood of Jesus Christ do this for every one of us, Lord. Take from among us, if there be anything at all that's not right. Take it from us, Lord. This is the hour of searching times. These meetings are meant for that purpose to search our hearts. You said, "Them flames of fire of Your eyes, searched out and know the reigns of the heart." You certainly do, Father. And speak back to us and then telling us to keep make--keep ourselves ready that the hour is arriving. Oh, how we thank You for this, Father. We will do that with all that is in us by Your grace. Amen.

Oh, don't you love Him? Now, if there would be a stranger among us, that's the way it was at the beginning. When Jesus was here on earth, He said, somebody asked Him about a marriage and divorce case or something, He said, "It wasn't so from the beginning." You have to go back to the beginning.

Then if the beginning was a Pentecostal church and He's the Vine, we're the branches, every time that Vine brings forth a church, it'll be a Pentecostal church--Pentecostal branch: same thing it was at the beginning (See?), each time. Now, you can graft other vines into it and it'll bear it's fruit. You can take a orange tree and put a lemon on it, and it'll bear a lemons living off the orange life. Put a grapefruit beside of it, it'll bear a grapefruit 'cause it's a citrus fruit.

So these organizations, denominations and things, stuck out there, call it Christians, they can live by the Christian life. That's exactly right, but they'll bear denominational fruits (That's right.), 'cause their stuck out like that. But if that branch itself ever puts forth a--or that Vine ever puts forth a branch, it'll be--it'll write a Book of Acts behind it. It's exactly right. 'Cause that's what happened the first time. Every branch it puts forth itself will have oranges, every one. And the Bible has spoken and it had twelve branches on it.

Oh, I'm so glad to be living under that branch, aren't you? Yes, sir. Oh, it's wonderful.

All right, remember tomorrow night now on the age of Philadel-- of Sardis. The...?... coming forth of the Lutheran organization, Martin Luther...?...

THE SARDISEAN CHURCH AGE

Branham Tabernacle
JEFFERSONVILLE.IN FRIDAY 60-1209

... the king. My brother was just telling me that there was--these handkerchiefs was for someone that's dying with cancer. So we'll be praying for them just in a little bit. [Brother Neville says, "There's two requests right on the other side."--Ed.] Two requests? All right, all right, sir. And I'll lay them here to pray over them also.

And then someone just passed a note, come around and passed a note over that--about the services for tomorrow. You who are here visiting us, we'd sure be glad to have you come down in the afternoon at two o'clock, tomorrow afternoon, they're going to have tape services. If you're not doing anything, it'd be one of the messages that you've never heard will be played and have prayer meeting, and--and we'll just expect a good time tomorrow afternoon at two o'clock. It's going to be a pretty busy time for me, 'cause tomorrow (See?), I have to pick up Sunday morning, and also Sunday night's, and tomorrow night's too, and all of the history on those churches.

And now, Sunday morning, the Lord willing, we're expecting a great time, 'cause Sunday morning being our off, kind of an off from Saturday night... is the Laodicean church age. But Sunday morning I want to pick up: The Sleeping Virgin, and The Resurrection. The four... Hundred and Forty-four-Thousand, and all those little loose ends that ties the message together for Sunday morning. Services will begin at nine o'clock. Is that right, pastor? At nine o'clock, Sunday morning, that we want to pick up all those things like "What becomes of the sleeping virgin, and what becomes of the wise virgin? When do they return back? Or where will the hundred and forty-four thousand appear?" And many things like that for Sunday morning, to try to tie that together, which that goes right in with this message. Then Sunday night we'll take up the last great angel and the message to the Laodicean, Sunday night, the Lord willing.

And now, then tomorrow afternoon is the service here, a tape service. Brother Gene just told me that they'd--we'd begin at two o'clock tomorrow afternoon. And you people that like to come hear the messages, have prayer around the altar, you that's seeking the Holy Spirit or something, wonderful time. Church is nice and warm, open, and ready for anybody at any time that wants to come in and pray and seek the Lord. The church is open and waiting. And we're--we'll be expecting you, put it like that, be expecting you tomorrow afternoon.

Or at any time that you want to come into the church to pray, why, it's always ready. And if it happened to be that the doors is locked or something, just across the street there, my brother, who is the caretaker here. I think it's 411, I believe that... Or 811... Is that... 811, just about just cater-corner from the church here: 811. Why, he... The... His wife would have the key if they pull the door together and it locks, but they leave it open, maybe of a morning, open it. After the service, is closed at night to keep children from running through it, you know, and breaking out the windows and so forth; you know how kiddies are, especially in this day. So we close it on that account. We hate to have to even close the door any time on the church. Maybe when the other one's fixed, we'll get it so it'll be different then, and we... Somebody can be there all the time so that people can come in and pray, and seek healing, seek the Holy Spirit. You who does not have the Holy Spirit in your life, come down, stay here, just stay all night if you want to, just stay till you do receive It.

Who was that out here awhile ago singing, "God all over me, and God everywhere"? I thought the rapture had come. I was looking right around to see if everybody was around. It was really wonderful; I appreciate that. We could stand a little of that most any time. Yes, sir. That's... I just got in time to get to hear that.

And I've missed all the good singing in these meetings, because I thought maybe that... Oh, I just so busy, you know how it is. People--people come in by plane, by train, by... You--you never know it (You see?), 'cause it just comes in by phone; you have to go to them, meet them, and pray for them, everywhere. It's just constantly going, and then trying to study too; it makes it quite a problem. But we're always happy to meet the people and do what we can for them, because it's a... That's our... We are a public servant for the Lord Jesus Christ to His people in this day. And we like to do more than we do do, but we can't.

A minister rushed in this morning, nervous breakdown, just going to pieces, fine fellow. And because that he was... He just overworked. Got... Started to get up, and his little girl was standing in the room, she just started whirling. She had a little red pajamas on; said the last thing he remembers was a little red dot going around, around, around, around, like that: went out. See? And so they rushed him right up. So it's--it's just too much work. You see? You remember you're physical and we--we want... We think the whole burden's laid on us. But you know, God's got servants everywhere to take care of some of that, and so we just do the best we can. But a gracious minister trying to do all he can in this last days for his Lord. I sure... And the Lord delivered him right there, and was fine, brought him right back around normally and all right, went on his road, rejoicing.

And, oh, a great thing happened today. I just don't want to get started on those things, but... You know, I told my wife, I said, "Now, there'll be somebody coming up there, and he'll be a man, short, heavyset, dark hair and dark eyes; he'll read that sign and start... But you call him. See?" I said, "Because the Lord's got a message for him." And I raised open the Bible, and I said, "I'm going to lay these things in here so you see that's exactly what the Lord wants him to do."

Eight years ago, a Polish man from Poland, raised in Poland... At a meeting he come to the platform and they said... Or the Holy Spirit looked at him, told him, said, "You're just confused." That's what... He thought I said it, but the Holy Spirit said. It stayed right with him all along, and finally drug him from Kansas City to the building last night, and then he really got confused when he heard about that water baptism. He went to his hotel; and the Holy Spirit said, "Rise now and go on up there." Somebody wanted to come along with him, but he refused it, 'cause in the vision he come by himself. See? And so... And he gentlemen-like to read the sign, started to turn back away, and my wife called him, and I went to the door; I said, "That--that's him; let him come on." He said, "What must I do?" After he'd seen, he said, "Now, I see it." I said, "I want to show you this so that you'll know now. See?" I said, "The Lord told me you was coming." And he asked him... I said, "Now, here's the Scripture. Read it right here before you go on."

Well, he's here to be baptized in the Name of Jesus Christ now. So...?... He may be setting present now, for all I know. Are you here, brother? A brother, a Polish brother. Huh? Yeah, back over in the corner here. Sure. Stand... Raise your hand up so they can see you there. All right. So see, the Holy Spirit... That just happens all the time. Many people thinks that visions just come on the platform. Oh, that don't start it. What about it, Brother Leo? Just everywhere. See? Well, this is the minor place of it here. This is just where a little bit happen. Out there where it's going all day and night. You see? Ask my wife, and she, them, and my neighbor back there, Brother Wood, and all those who's around. Oh, my. These are the little--little things here; it's the big things that happen there. Now, and the half has never yet been told. Oh. I'm so happy for just knowing that

our Lord is soon coming, and we're going to be with Him forever then; not forever, but for eternity, for eternity.

Now, the Lord willing, I believe it's the eighteenth, Sunday, a week. Sunday, a week, the eighteenth... Had an awful battle; Satan's tried to give me this flu that they got going around here; I just keep handing it back to him; and he hands it to me, and I hand it back to him. So... And so I've had quite a little battle. So we'll probably battle it out next week. And then, the Lord willing, by the next Sunday, the eighteenth... And now, we are going to try to bring some service to pray for the sick people, 'cause they're--the things are backing up and backing up, and the real extreme emergencies we're trying to take care of as quick as we can, the hours of, all hours of the night and everything they come and go. So the eighteenth we're going to have a regular healing service. And if you got some of your loved ones that wants to be prayed for, well, you bring them up, or bring them in at that time.

Now, there's many of the folks of Jeffersonville was telling me, said they come up in time to get here, about five o'clock, said they ain't no even room for their cars or...?... So they... I said... Well, you... This is our visiting brethren from everywhere, people, many ministers." I said, "They're--they're laying onto the teaching of this."

And we're just trying to hit the highlights. And then a little later, why, we'll have it in book form so you can read it and--and it'll be a little--little more added to it, because at night... You noticed last couple nights, I've trying been save the voice (You see?), because that big climax, that's what I want to see; there where the revelation of Christ be made in this age (See?), of what it is.

And now, before we start reading the Scriptures... And I know tomorrow's the big commercial day when we all have to go get our Saturday night's groceries in. And we have to get them on Saturday afternoon or Saturday morning, one, so we can have Saturday night free to come to church. So we'll try to let out early tonight so you won't be too tired tomorrow to get it, and then get back to the afternoon service with the brothers here with the tapes and--and also for tomorrow night.

Now, can we just stand a moment for prayer, if you will. I wonder, before we pray, if there's anyone here has special requests for prayer, if you just let it be known by an uplifted hand. God sees. Now, you see whether we're in a needy world or not, brethren. I guess ninety-five or ninety-eight percent of the audience lifted their hands then for... Now, remember, you can't even move without God knowing it. See? He knows your intentions; He knowed what you was asking for. Let us bow our heads.

Gracious heavenly Father, we are approaching Thy holiness tonight, Thy throne, through Thy promise that You said that You would hear, and if we would believe, You would give us what we asked for. And we're confessing all of our wrongs. We realize, Lord, that we're not--we're not worthy of any of Your blessings. We are--we are unworthy. We are altogether unworthy, and we do not come as if we were--we were worthy and--and we'd done something great. O Father, when we look at Calvary, that takes all the greatness away from us; we--we know nothing else then but Christ and Him crucified. Then when we see that He raised up on the third day according to the Scriptures for our justification, returned back forty days later in the form of the Holy Spirit to abide with us until His visible appearing in the skies at the end time... And we see that end time approaching real swiftly now. And we're the most happy people, Lord, because that--that You have given us this great privilege.

I'm so thankful, Father, that this listening audience sets with bowed hearts and listening...?... And then, Lord, I pray that You will sanctify my lips tonight and every night and every time that I shall come to Thy pulpit to speak to Thy people; because, Lord, never let me speak anything wrong. You still have power to close mouths like You did in the lion's den with Daniel. And if I should ever

say anything that wasn't according to Your will, close up my mouth, Lord, that I speak it not. Bypass my thoughts; put me on the right track, Lord, where I will speak nothing but the truth. For I realize that in that great day these people will be waiting yonder upon the--waiting according to the ministry that I have preached to them. If You come to--to take any of Your stars, and Your angels, Your ministers, Your servants, they will have to be thrashed out first according to these messages that we've been preaching here. You will hold them responsible, Your servants.

Now, Father, I pray that You will let the Holy Spirit speak and not men. Circumcise our hearts that we can hear Him. I will be listening, Father. Pray that You will heal the sick and the afflicted. All that the people are in need, everywhere, let Thy grace and mercy be with them. Grant every request that was made known tonight by the uplifted hand. Out across the country while many others are suffering, even those who these handkerchiefs represent, and these requests laying under my hand here, let the Holy Spirit answer, Father, and heal the sick. Speak to us now through Thy written Word by the Holy Spirit, we ask in Jesus' Name. Amen. (Be seated.)

Now, tonight it's a little warm in the church. The great Laodicean church age coming up... And tonight we're approaching that other great church age which will be the--the fifth church age. We've taken the first church age which is Ephesus. I might read these over again at the beginning; they were all written out. And so I would like to read them over for you that would like to check up on your papers.

The first church age was the Ephesian church age, from A.D. 55 to 170, Paul being the star, and it was the first church age. "Works without love" was God's complaint. Reward was Tree of Life.

Second church age was 170 to 312, Irenaeus being the messenger of the day. And the complaint was a persecu--was tribulations and a persecuted church. Reward, crown of Life.

The third church age was Pergamos, Saint Martin being the messenger to that church. The church age was from 312 to 606. The complaint was false doctrine, Satan's lying the foundation of the Papal rule, and marriage with church and state together. The reward was hidden manna and a white stone.

And the fourth church age was Thyatira; Columba being the angel of that church age, the messenger; 606 to 1520. And the church age was Papal seducing, the dark ages. (Last night, you know, the dark ages...) And the reward was power to rule over the nations, and the Morning Star, to the angel.

Now, tonight, we're beginning on the fifth church age, which is the church age of Sardis, S-a-r-d-i-s, Sardis. And the messenger to this church age, Martin Luther, becomes more familiar to the Bible scholar, or the teacher, or the laity, rather, today. And that church age begin in 1520 and ended in 1750, 1520 to 1750; and the age of what we call Reformation Age. And the complaint was using their own name. And the reward for the little remnant that was left, was to walk before Him in white raiment, and their names in the Lamb's Book of Life. May the Lord bless us as we undertake now.

Now, we begin on the 1st verse of the 3rd chapter, of this church age, the message to Sardis, the period of the reformation, a small believing remnant left, just almost out.

Now, to some of the newcomers, you might say on this here, that--so that you won't be behind in it... It's rather crude, and sometime we're going to come where we can place our messages out on the--draw it up, come in the afternoon and fix it up; may do it Sunday. Now, these each represent the--the church age: one, two, three, four, five, six, seven. This beginning with Philadelphia...

And this up here represents the--the Pentecostal power, or a church that was on Pentecost. It was quite a large church at the beginning, but they started a--a--a denominational spirit coming among them, trying to denominate the church, which was called the deeds of the Nicolaitanes. Can you hear me way back? Yeah? All right. The deeds of the Nicolaitanes. Now, it wasn't a doctrine yet.

And then we took the Word and broke it down, what was "deeds," what was "Nicolaitane." That's a foreign name to us, "Nicolaitane," so I took the Greek and broke it down. And "Nico" means "to conquer, or to overcome, or overthrow something." Nicolaitane, "laitane" is the church, "laity." Nicolaitane, a--a deeds that was trying to overthrow the laity and put all the blessing... And the only one to read the Bible, the only one to give the interpretation would be the bishop or some great head person of the church.

Then we find out in the second church age it begin to squeeze way out. This is still Pentecost; and this is denominations: "d."

Now, in the third church age, Pergamos, Pentecost was almost squeezed out. But the doctrine of denomination, it become from a deeds here, all the way to a doctrine here. Then they was really getting mar--married right here. They married... The... This group here that had overpowered the Pentecostal groups...

Now, the way I'm saying that, brethren, that is the honest fact. That's according to the sacred writings of the histories. The books of the "Nicene Council," Foxe's "Book of the Martyrs," and all the great ancient writings. I've got some of the oldest manuscripts there is. And every one... I say this with not... Not saying that now, Pentecost. That don't mean... When I say Pentecost, that doesn't mean this organization the day we're living in. That's just as guilty as the rest of them. But I mean the real Pentecostal, the real Spirit of God with the original doctrine, with the original blessings, with the original names, with everything exactly the way it begin at the beginning like it went through the Bible.

Now, then when we come to this age, you see how far Pentecost comes up? Can you see it in the back all right? Can you make it out way back there? All right. Now, here come, last night, the great age that we're in here, Constantine, Constantine, "C-o-n-s," I'll put it. He, being a pagan, was--asked these Christians here (the ones that had the doctrine of the Nicolaitanes) if they would pray that he would win a certain battle, well, he would become a Christian. During that time when he was at battle, he dreamed a dream that he should... By a white cross that was put before him, he said, "By this you win." And that's right. Then he woke his army up and painted on their shields a white cross, and that was the birthplace or the beginning of the Catholic order today, called the Knights of Columbus.

Now, now, Constantine, there's... You can't glean one thing from the histories of him being converted. He was nothing but a crooked politician. He had in his mind the idea to--to unite his kingdom and make it strong. So he himself, being a pagan, worshipped the idols; then he seen that the doctrine of the Nicolaitanes had almost squeezed out to a place, so he used the same strategy that we found out last night.

And Jesus predicted it three hundred and four years before it come to pass, that he would teach the doctrine of Balaam, how that Balaam deceived the children of Israel, caused them to commit fornications and--and offered--take things offered to idols, eat things. Now, we know that eating these things offered to idols, what it really was was worshipping. Going in, they were bowing down to idols, putting idols back in the Christian church; just like Balaam did back there, had Israel to commit fornications, to go to this big feast of the idol.

Well, Constantine did the same thing with his strategy, and he made a church. He gave a lot at the Nicene Council, and then they... He made a--a lot of great buildings that he had, and he converted these into churches. And then he made a big marble altar, decorated with gold and gems. Up above there he put like a throne, and he made one man the head like a... He was called then a bishop. And they put him upon this throne. Boniface III was throned. Not only did he walk around with clothes on like the--the peasant did, but they made him a--a great fine robes and dressed him up like a god, and set him up there, and called him "The Vicar." Vicar, or the "Vicarius Filii Dei," it means "instead of the Son of God."

Now, here's to him that has wisdom, draw, write that out: VICARIUS FILII DEI. And then when you draw a line under here and add the numbers, and you got exactly what God said the mark of the beast was: 666. See, Vicarius Filii... Now, I've been in Rome and been in the Vatican. And the triple crown: jurisdiction of hell, heaven, and purgatory... See? Seen the crown, seen the vest, seen right there...

Actually, on a Thursday afternoon at three o'clock I was supposed to meet the last pope that was there. Baron Von Blomberg had the... And he said, "Now, when you go, Brother Branham, the first thing you have to do is bow down on your right knee and kiss that ring."

I said, "That's out. That's out. Just forget it." I said, "I give... I have nothing against the man, he...?..." But I said, "There's one thing, I'll give a man his title. If he's "Reverend," that's all right, a "Bishop, Elder, Doctor," whatever, I'll gladly salute a man, but do a worship to a man? I owe my homage to one Man Jesus Christ. That's the only Man I'd bow--bow before." I said, "Just forget it. Just cancel it out." I wouldn't take it. And so I...

After coming home I found out there was another great American did that too, Teddy Roosevelt. He refused to do it on account... Remember that in history? That he refused to see the Pope because he had to kiss his ring or... They had it on a big toe also, you know. So... Oh, no. No, that's out. So then...

However, in... Now, as Balaam... Then we found out last night, over... Now, here first, before we leave here, they consolidated this church and married, got some pagan ideas, pagan idols that was in the church. The god of Jupiter, the god of the sun, the god of Mars, the god of Venus, and all those idols of gods, and he took all them out of the pagan churches; and put up Paul, Peter, virgin Mary, all those, and said, "Here is your Vicar because Jesus told Peter, 'I give you the keys,' and he is an apostolic successor." That's still Catholic doctrine till this day. And they put up idols. And what did they do? Brought idol worship into Christianity, so-called Christianity; not real Christianity, because the little Pentecostals...

Now, remember, I don't... I didn't say, Baptists, Methodists, Presbyterian they're in all. But the real, genuine article of God was Pentecost; was, is, and will always be. That's where the church begin, right here with Pentecostal power.

Now, you say, "Is that right, Brother Branham?" I'll ask you to take the histories, and look down through the stream of time to here, and find out if every one of those real true children of God didn't hold onto that Pentecostal blessing, spoke in tongues, interpret tongues, had signs and wonders, baptized in the Name of Jesus Christ. Everything that the apostles did, they did too, right down through there. That's the reason in there, reading the history, I took Paul, and Irenaeus, and--and--and down to Saint Martin, Columba; every one of those men, plumb down into this age here, had signs and wonders.

All right. He said the--the mike was having a little... Is that better? All right. No, they shake their head; they can't hear it at all now, Bill. All right. Can you... Is it... Now, can you hear me now? Now, how's that? Is that better? Is that... Everybody says, "All right, Bone." That's one mark against you. All right, okay.

Now, in this age here then when he made up this great big thing, and put up this man here as a universal bishop over all the churches, give them plenty of money and so forth, and promised them, and did unite the church and state together, and let the church control the state. Made him a great man... So there is exactly... What Constantine did is the very same thing that we found over in this other church, that what God said; that in the days of Elijah, that they suffered that woman Jezebel to subdue His children; that taken place in the dark age. And look here where Pentecost is now. My, my, just blacked it out. And for almost one thousand years, it... From about 500 to 1500,

right, that's 606 to 530--520, is exact numbers, but right on one thousand years. They'll... bloody persecutions... Read the history.

Now, a Catholic will tell you that the Christian church, they was the Christian church. They are the denominational Christian church. But the true Pentecostals was pressed out, killed, and murdered, and put to death by the popes and bishops and so forth, bloody as it could be.

Now, someday that's going to cost me my life (See?) to say that. But that's one thing sure; I know which way I'm headed, and that I am... See? Just keeps dripping with blood. But it's getting the hour now, which you see according to what's going on in the nation it isn't going to be long. Don't you never back up on that. That's the truth. Stay right with it. Mingle your blood like them in that day.

Now, in here you see what taken place. Then in here the Jezebel doctrine come in. Jezebel was a woman, a pagan who... Ahab did the same thing that Constantine did: married this woman in order to strengthen his kingdom, and brought idolatry into Israel just exactly like Constantine did back there. And the Pentecost was almost gone completely.

Now, God raised up Martin Luther. I want you to notice how it goes out here and almost fades completely out, then barely starts here, and comes down to here. See? And I kind of marked across that because it's a--it's a great lesson for Sunday night, the Lord willing.

Now, now, I believe we're kinda caught up now to where we are at. Now, right in here is the--the dark age, right here, from 1500--from 606 to 1520. Right in here. I'll put this here so you'll... 606 to 1520, that's the dark age, this church right here, the dark age. Now, this church that we're coming out on now is the Lutheran church.

Now, most everyone back there, those people died out in the... These men like Irenaeus, and Martin, and Columba, and they faded out. And now, you take anybody that wants to, search back any history you wish to, if it's an authentic history, and when they tell you that Saint Patrick was a Catholic, they don't know what they're talking about. Saint Patrick protested the Catholic church, and never went to Rome, and firmly refused their doctrine. It's exactly right. Go to northern England--or Ireland today, and you'll see the same thing. Saint Patrick was a man of God. But Saint Patrick, when it said in there that he--he chased all the snakes out of Ireland, that was a legend.

How many of you ever read and heard about William Tell shooting an apple off his boy's head? That's a Catholic legend, never was a word of it so. I was right there where it was supposed to happen. It's wrote up there, "A legend, not so," in Switzerland. Billy and I was setting right there by the side of Lake Lucerne where he done the--the things. Was, he shot a man, that's true, but not a apple off his boy's head. That's just legend, superstitions and things; it never was so. They have no record of it there where it happened or anything, that they ever did it. And it really spills her out there and tells what it was. Now, but in this, and there's no actually history that says he does.

So now in here, in the church age, that's where it almost faded out, completely gone out of existence. Now, in this other age comes the age of Reformation. Now, these things here after almost a thousand years of blackness and darkness and fading out, and so forth like that, the church kinda lost the sight of Irenaeus. He was a great man, a godly man. So was many hundreds of those precious saints that gave their life's blood just as freely, standing in that arena, as they could (See?), for the cause of Christ, for the baptism in the Name of Jesus Christ, for speaking in tongues, the resurrection of Jesus Christ living in the life and His Divine Presence there, while the people that call themselves Christians was persecuting them. That's right. That's exactly.

Oh, it's a--it's a demonized legion of hell, deserving I don't know what. Come up like that and form themselves and make themselves, "calls herself a prophetess," a Divine interpreter of the Word,

nobody knows it but them. Calls herself, but she is a liar. See? But in the same time, got His angel there with the truth. The truth will always go back to this (See?), always go back to the original, because God never changes from that.

Now, and we found out also last night, before we leave this, so it'll be settled in your heart. Not only did... In the type, Jezebel, she had a daughter. You remember that? In Revelations 13, said this apostate church, Rome, had daughters. She was the mother of harlots. Is that true? Jezebel had a daughter, and what did Jezebel do with her daughter? See, all those things, types and shadows? Jezebel seen that her daughter married Jehoram, which was the son of Jehoshaphat in Judaea.

Israel was divided at the time, like this. Here is Jerusalem here, and here is Judaea here. Why, Ahab was here, and Jehoram was here. All right, Jezebel had this conquered, all Israel taken idols. Then... (All but Elijah and that little faithful group...) All right. Now, over on this side was Jehoram over Judah; and when she had the baby by Ahab, she taken this girl and married her to Jehoram's son--or to Jehoshaphat's son which was Jehoram, and brought idolatry into Judah, and put pagan altars in Jerusalem.

That's exactly what the Catholic church done. She stuck out her doctrine of denomination and so forth, and cut the Holy Spirit out of the church down here with her daughter (Lutheran, Methodist, Baptist, Pentecostal, and so forth). That's exactly what she done. The Bible said, "She's a mother of harlots."

Now, you just look through the Scriptures. If you--you see anything any otherwise different in Scripture and history hitting exactly on them same marks, you come to me as a gentleman. See? That's right. It's not there.

These denominations is the poisonous things we've ever had in Protestantism, trying to make man govern the church, another a--a image like the one that set on that throne. The head bishop, the general overseers of Pentecost, "Well, now, let me see, what's his doctrine? Oh, he baptized in Jesus' Name? He can't come in this. No, sir, brother." You turn it down. They have to turn it down too. "I'll give you to understand, don't any of you go to that meeting over there. Thumbs down. No matter how sick you are, stay away, no matter what God's doing. If you ain't looking through our glasses, why, you're not seeing at all." So a image unto the beast... And the image had life to speak. That's exactly right. You don't think he can speak, just cross him up a little bit one time. You sure get in trouble.

I remember, Tulsa, Oklahoma, I was... Oh, I was getting in a awful mess there, them denominations begin swinging around there. And I was setting in this building one day, and I seen a--a vision. I seen a--a little, pretty, little old kitten, and he was laying on a silk pillow, and he was the cutest little fellow. And I walked over there (and I'm afraid of a cat), and I went over and I begin to rake him, and he was going, "purr, purr." You know how they do that, make a funny noise, you know. And I was raking him, I said, "Pretty, little kitty." And he said, "purr," just as fine, you know. And I looked over behind his pillow, it said, "Pentecostal kitten." Well, I thought, "Now, isn't that strange. Now, this has got to be a vision."

And Something said, "As long as you rake his fur this way, all right; but now, if you want to see what he's made out of, rake his fur backwards." See? So when I raked his fur back, them eyes stuck out, green, and he was a monster standing there spitting at me as hard as he could (See?), just rake his fur back a little bit. Tell him his baptism in Father, Son, and Holy Ghost is of the devil and of the Catholic church, watch what happens to him. See, it stirs it up.

I come down and said to Brother Gene and them, down in hall, Brother Leo and them, I said, "I sure had a real vision of Pentecostal denominations then."

Now, the 3rd chapter, let's first... Sardis is a dead church. It's dead because it got killed during this time. Just a little stretch of Life, we'll find out in a few minutes what it was, just in a little bit. From

1520 to 1750 was this Sardis age. And the star, or the angel of... The star that was in His hand, which was the angel or the messenger of that church age... Is that clearly understood that the star was an angel, and an angel is a messenger to that age? All right. All right.

Now, we have finished with the Nicene Council. She died back in there, and all come into power and glory, church and state united. And can anyone remember what the lesson said last night, what many of those people thought? The millennium was on. And all the... Bringing in the millennium without the coming of Christ. See? The coming of Christ issues in the millennium, first thing.

And in those days they had... If you take the history, you find out they had false Jesuses rise up and everything else. See? And they even thought that the pope was Jesus, calling him a vicar, "instead of the Son of God." Yes, big holy god, like, setting there.

Let me tell you something. The Bible says that when Jesus comes, before He comes there would rise false prophets, and there'd rise false Jesuses. That's right. "Lo, here..." But let me just drop this into your heart: there will never be a Jesus set a foot on this earth until the church is raptured and gone. Now, just bear that in mind, 'cause there'll be false Christs rise up. But Jesus will not be here on earth; 'cause the trumpet sounds, and He never comes; we meet Him in the air (the church is already gone). And then when Jesus appears, it'll be the returning back. The Gentiles go to meet Him in the air. That Scripture? See? They go to meet Him in the air, and then we go up. And Jesus is--never puts His feet on the earth until the church has been raptured and took home and the wedding supper's over in heaven, and then He--then He returns back after the Jewish remnant.

So now, it was finished, the Nicene Council, the church had been--been under the papal reign for almost a thousand years. They had killed off all who disagreed with them. That's right. You either come under that or you was--you was--you was killed, like Jezebel did to Israel.

The Holy Spirit had left altogether but just a very few during this age, like Elijah and the remnant of Israel that had not bowed a knee to Baalim. If you'd like me to read that down there, that's I Kings the 19th chapter and the 18th verse, when Elijah was standing back there in the cave, and he said, "Lord, they--they've killed all your prophets. They've done everything, and I--I'm alone. And I'm the only one's escaped." But God told him He had several hundred yet that hadn't bowed their knee to Baal in the laity out there.

And so, Sardis, now we start out. The very word "Sardis," the 1st verse, the word "Sardis," in the English terms, means, if you want to look it up, means "the escaped one." The true Sardis was "the escaped ones." That's what "Sardis" means (All right), "the escaped one."--now, see and "the escaped one."

Now, we're going to start on the 1st. Very... We're going to call it the age of Reformation, and it's a very fitting thing for this reformation if we should call it that, because it's... The reformation was the escaped ones that come away and escaped out of it.

Now, let's take the 1st verse.

... unto the angel of the church of Sardis write; These things saith he that has... seven Spirits of God, and the seven stars; I know Thy work, that thou has a name that thou livest, and art dead.

Now, the salute. Now, the seven Spirits are... The seven Spirits and the seven stars... The Spirits was the angels that went to the stars which were messengers: seven Spirits, seven different times the Holy Spirit would anoint a messenger, which was a star in his day. A--a Spirit is eternal, and the star that was made for a purpose to reflect Light in the dark of these church ages where candles and stars are represented. The angel, the Spirit, was the one that went to the star and reflected the Light of the Holy Spirit through the star to that church age. That you might wonder who the seven Spirits are, it's the seven messengers of the seven church ages. See? Now, and

each time that the star came in on the scene, the Holy Spirit came down and anointed that star and kept it just exactly like the first one was.

Now, let me--let me confirm that to you. Paul said... If you want to know what kind of a star it was, because remember, Satan is a star too, star of the morning... Now, notice, Paul said... Do you believe he was the star to the Ephesus church? He said, now, if you want to know whether It's true or not. In Galatians 1:8, Paul said, speaking there, that after the time would come, and grievous wolves and so forth, he said, "If an angel come down from heaven and taught any other gospel..." Now, you know, this man was coming, look like an angel, a big vicar. He said, "No matter who it is, if any angel or anybody ever comes and teaches any other thing than this Gospel we've taught to you, let him be accursed." Is that right?

Paul was the one who constrained them to be rebaptized if they hadn't been baptized in the Name of Jesus Christ, come and be baptized over again in order to receive the Holy Ghost, Acts 19:5. He was also the one that laid hands on the people, and gifts, and set the church in order with working of miracles, Divine healing, gifts of tongues, interpretation of tongues. Is that right? I Corinthians 12, see what Paul said. I Corinthians 12, and you'll find it. He set in the church... God set in the church these great gifts; and Paul set them in order, and put them in order so they could work for the glory of God. Paul said that. Then if any man, no matter what denomination he belongs to, that tries to tell you that the days of speaking in tongues, interpretation of tongues, Divine healing, and miracles, and the witness of the Holy Ghost as the baptism, let him be accursed. For the same Spirit that was upon Paul will be the same Spirit that was sent to the next church age, the same to the next church age, and the same on down unto the end of the church age. The same Spirit, the Holy Spirit. You believe that?

If you notice this, this is wrote here. The writer knowed. Look, the "seven Spirits." Watch: capital "S," Holy Spirit, only one of them. Uh-huh. The same Holy Spirit coming seven times to all seven church ages bearing the same Light. Get it now? Seven church ages, seven times this Holy Spirit would carry this same Message, which was pronounced a curse to anyone who'd change It. Now, see if that bears with the revelation of the whole thing. He said, "Whosoever shall take away or add to, the same will be taken (his part) out of the Book of Life." That's the whole thing covered over then. So there's no room for you to jump or squeeze any place else (See?), 'cause that's it. That's what God said; that's what the Spirit said; and that's what the churches said. Now, if you try to force in any other kind of a doctrine than what Paul taught, it's wrong. The Bible is correct. His life... Jesus said, "I'll take his part out of the Book of Life." Now, you say, "What part of the Book of Life?"

There's many people that has their names in the Book of Life that's sure going to fail. You know that, don't you? Remember that teaching the other night? Did you get it? May go over that, don't sound good just yet; don't feel right. See?

Judas Iscariot was the son of Satan; he was a devil manifested in flesh. Je--the Bible said he was. The Bible said he was borned the son of perdition.

Watch this just a minute. Now, on this was Jesus; here was the thief to His right; here was one to His left. Now, when... Jesus was the Son of God. Is that right? Now, some people only see three crosses, but there was four: four crosses. Now, what is a cross? Is a tree. Is that right? The Bible said, "Cursed is he that hangeth on a tree." He was made a curse for us; He hung on a tree. It'd been cut down, but it was a tree. Is that right? All right. Down here, at the bottom of the hill, stood another one. Judas hung hisself on a sycamore tree. Is that right?

Look. Here is the Son of God; came from heaven, returning back to heaven, taking with Him the repented sinner. Here's the son of perdition; come from hell, returning back to hell, taking with him ("If Thou be.") the unrepented sinner (See?), the unrepented sinner, "If thou be the Son of God, save thyself and us too."

This one said, "We have..." (preaching, that Gospel preacher) "We deserve what we're getting, but this Man's done nothing." "Lord, remember me when You come into Thy Kingdom." Who was that?

Some... A little bit last night or the night before... This is God's Abel; here is the devil's Cain. As Cain killed Abel at the altar, Judas killed Jesus at the altar. That's right. The smoke just rising way back there in Eden and settles down right here again. That's exactly.

Oh, it's glorious, that old road, that blessed old road, just full of glory.

Now, now, we find here (Excuse me.) that this church of Sardis, unto the angel, He said, "The seven Spirits; He that has the seven Spirits..."

... unto the angel of the church of Sardis write; These things saith he that hath the seven Spirits of God,...

And now how many know that God is one Spirit? Sure. God, the Holy Ghost: God, Father, the Holy Ghost, all the same Person, 'cause Mary was conceived by the Holy Ghost. Now, the--but God used this Holy Spirit in seven different evangelical Lights to the church, seven church ages. You get it? Seven church ages.

Now, you say, "God doesn't do that." Oh, yes, brother.

Look. He used the Spirit of Elijah, and when Elisha went awa--Elijah went away, Elisha received a double portion of It. And when Elisha got sick and died, then It come back again on John the Baptist: same thing, made him act just like Elijah did, living in the wilderness and so forth. Is that right? And predicted to come again in the last day. See? God uses the Spirit right on down.

And Jesus was anointed with the Holy Ghost, went about doing good. Is that right? And the same Holy Spirit was upon Jesus, came right back into the church on the day of Pentecost, comes right back into the next age, the next age, the next age. And what is It? The same and one-self Holy Spirit. Oh, don't you see God above us, in the Father; God with us, in the Son; God in us, in the Holy Ghost. It's three offices, and not three gods. See? Those three titles, Father, Son, and Holy Ghost, belongs to one Name: Jesus Christ. All right.

Now, watch now as we go on. "The seven Spirits," says He that holds... In other words, "holds His messengers," messengers that will be anointed with Holy Spirit, with this same Holy Spirit that Paul, the first one's anointed with, the second, third, fourth, fifth, sixth, and seventh, all of them are in His right hand (Oh.), deriving their power and their Light from His right hand.

Now, He ascended on high. And Philip said, when he was dying--or Stephen said, "I see heavens opened, and the--and Jesus setting at the right hand of God." Now, it don't mean that God's got a great big right hand, and He's setting on it; but "right hand" means the right hand of power and authority.

That body that God created... "Would not suffer My holy One to see corruption, neither will I leave His soul in hell," but raised Him up and set Him in the stead of the Spirit on the altar. Watch. When they seen the--Him setting on the altar, and had the Book in His hand, and no man on earth or beneath the earth, or anywhere was able or worthy to even look at the Book; but a Lamb that as It had been slain from the foundation of the world, way back at the beginning when He first started this redeemed body, come and took it out of the right hand of Him that sets upon the throne, and set down Himself. Amen. There you are. That's the Scripture. It's just beautiful. See?

Now, "He that overcomes shall set with Me on My throne, as I have overcome and set down on My Father's throne." Other words, "I took within My body the Holy Spirit. I overcome all the things of the world through the temptation by the Holy Spirit, and took over. (And in Him dwells the Fullness of the Godhead bodily.) All powers in heavens and earth is given unto My hands," He

said. All the power... Then God's powerless if He's another person. For the Bible said, Jesus said after His resurrection, that "All the power in heaven and earth, both, was given unto My hand." And Jesus comes from heaven with ten thousands times ten thousands of His saints, and the Bible said that the heavens was empty for the space of a half hour. Where is this big fellow, God then? Uh-huh. See, He's in Christ. Sure.

And as we overcome by the Holy Spirit like He had, we will set with Him as He takes the earthly throne of David, to set and rule with Him just like He did up there (Amen.) with power and authority over all the earth. "And the--the earth is groaning, waiting for the manifestations of the sons of God to be manifested, God's sons."

Because after all, this world was not given for God to control. Let's notice. That's right. Who is the god of the earth? Man. That's his domain. All, everything in the earth is subject to the man. Through sin he fell; through Christ's redeeming power he comes back again (That's right.), because the earth belongs to man, it was given to him, and he was ruler over everything. And all nature's groaning, waiting for that time that when the sons of God will be manifested again. Oh, my. Manifestations of the sons of God... Now, we'd better leave that right now.

But the messengers are in His right hand, waiting. Wherever He sends them, they'll speak the same thing. For the Holy Spirit that was in Christ... Oh, the Spirit that was in Christ, when He left, He said, "A little while and the world ('kosmos,' the Greek word which means 'world order'; not the earth, the world, the order of the world) will see Me no more. Denominations, or whatevermore, will see Me no more. Yet ye shall see Me (the church, the believer), for I... ('I,' personal pronoun is right) I will be with you, even in you, unto the end of the world," Jesus Christ the same yesterday, today, and forever. You see It?

Then if that was Christ's Holy Spirit came on the day of Pentecost that did those things, it's Christ's Holy Spirit been pushed out here, Christ's Holy Spirit still holding in here, Christ's Holy Spirit still holding here, on down here and to the end of the world. The same Holy Spirit that filled Paul with the Holy Ghost and the things that he done, will fill this one, Irenaeus full of the Holy Ghost, fill Martin full of the Holy Ghost, fill the rest of them full of the Holy Ghost, and It fills you and I full of the Holy Ghost, and it's a Pentecostal blessing from one church age to the other: Alpha and Omega, the End and the Beginning, and All, Root and Offspring of David, Morning Star, Rose of Sharon, Lily of the Valley, whatevermore, Father, Son, Holy Ghost, He that Was, Which Is, and Shall Come, the Alpha, Omega, All, All in all. Oh, my. That would make me sing a song.

Oh, who do you say that I am, (said Jesus) from whence did you say that I came,
Do you know My Father, or can you tell His Name?
He said: I'm Alpha and Omega, the beginning from the end,
I AM the whole creation, and Jesus is the Name.
I AM that spoke to Moses in a burning bush of fire,
I AM the God of Abraham, the Bright and Morning Star. (That's right.)
I AM the Rose of Sharon, and from whence did you say that I came?
I AM the whole creation, but Jesus is the Name.

All the family in heavens and earth tie into that one universal, blessed, Holy Ghost filled, shook down, named by the Holy Ghost, spoke by the Holy Ghost, born by the Holy Ghost Name. That's right. God's given that all the family in heaven and earth, and everything, that every knee shall bow to that Name. And there's not another Name given under heaven whereby man must be saved: not perhaps, ought to be, but must be saved. Oh, I love it. It's just good. All right.

"In His right hand..." Now, do you find out? It is a Pentecostal church; power, signs, wonders being performed all the way along. Now, we're... Went down through the dark ages where It's

almost smothered out. Now, let's take this 2nd verse. Oh, I believe we'll just carry on just a--a little bit with this 1st one yet.

I know Thy works, that thou hast a name that thou livest, and art dead.

Turn over to the next church here; you find out, "But thou hast not denied My Name." Following church, "Not denied My Name." But in this church, "You have a name." Watch here. This church kept His Name; this church kept His Name; this church kept His Name; and this church went through a dark age and there's nothing said about it; when they come out to the Life on this side, the first little escaped one, when Luther pulled them out, "You have a name that you are alive, but you are dead." Now, what name did they use after they quit using Jesus' Name? Father, Son, Holy Ghost. And there ain't no such a thing. It's a dead--it's a dead theology.

Tell me: is Father a name? How many fathers in here? Raise up your hand. Which one of you is named Father? Sons? And humans, that--that's what it is. Not... Its Name is not Holy Ghost, that's what It is; It is the Holy Ghost. The Name... The Holy Ghost ain't a name; the Holy Ghost is a title; Father, Son, and Holy Ghost.

So you see there, it's just as bottomless as the eternal sonship. There's no such a thing as eternal sonship. A son's born from; eternal never did.

There's no such a thing, as I said the other night, as an eternal hell. How you ever get eternal hell? There always was a hell then. The Bible said it was created for the devil and his angels. There always would be a hell; if there always will be one, there'll--had to be one at the beginning. And what... Who used it back there when--when He was El, Elah, Elohim, "the self-existing One," when there's nothing else? Then hell had to be right there with Him. See? Hell was created for the devil and his angels. And all the wicked will be cast into it. That's exactly right. They'll be punished for maybe a hundred million years for what they've done. But there'll come a time that they'll have the second death. There'd be nothing left of them. Everything that had a beginning has an end. So when we receive Eternal Life, we're receiving part of that cosmic light that was back yonder before there was ever was a molecule. That Light of God comes into our heart that enlightens us that we see Jesus. Bible said we don't see all things, but we see Jesus.

Now, He said, "I know that... I'm He that's got the seven Spirits that sends to the seven churches. I know all of your works and all about it, but you've got a name that you're living but you're dead." Now, remember, whose age was this? Martin Luther, the Lutheran age.

Now, they was condemned at the start. They didn't even have a start; they were dead to begin with. They didn't have to die; they were dead to start with. See? They just snatched out.

Now, notice this. Now, let's read the next verse:

Watch. Be watchful, and strengthen the things which remains, that are ready to die: for I have not found thy works perfect before God.

Now, he's talking to Luther now. We all admit that this--this was the Lutheran age; that was the reformation. Now, what did He say? "You brought out a false name that you're living, but you're dead." What did they do? They put it right back into the denomination again. Then pot can't call kettle black; don't harp the Catholic (See?), 'cause you're right back in it, using his same creeds and names. And well, Luther brought out many of the catechisms and everything else that the Catholic church had and took up a name himself. See, "You have a name that you're living, which has come from this dead thousand years here, and you're still holding that name. You got a name," remember?

To be sure that's right, the other churches, said, "You have kept My Name." "You've kept My Name." This age they lost it. And come out here and said, "You've got another name that you're living, but you're dead."

Oh, you Methodists, Baptists, Presbyterian, Lutherans, and Pentecost, repent and be baptized in the Name of Jesus Christ for the remission of your sins. Get out of them old dead creeds and things that belongs to a Catholic church that's going to be consumed and all of her daughters with it.

There's no one can say that Father, Son, and Holy Ghost, them kind... And that thing, and they call it the holy trinity. Trinity? I want somebody to find even the word "trinity" in the Bible, and come tell me about it, just find the word "trinity." It's not even in there. There's no such a thing.

Now, now.

... and ready to die:...

"Hold to that that you got; Luther snatched you out. Hold to that, 'cause it's ready to die. You'll... They'll purge you right back into it again. Hold to that; it's ready to die."

Now:

... and I have not found you perfect yet before God.

Isn't that beautiful? Oh, my. I love that. Not perfect, why? They was just justified; Luther preached justification; you had to be sanctified and then filled with the Holy Ghost. And then they wasn't their own; they were perfected by the Holy Spirit in them. Not the--not the Christian that's perfect; it's the perfect Holy Spirit in him. See? That's what... As I said, "It ain't the holy mountain; it's the holy God on the mountain. Not the holy church, not the holy people, but it's the Holy Ghost in the church and in the people." That's the holy part. See?

"Now, I've not found your works perfect. You haven't come to perfection." Because we find out now that they had justification right here, justification. This was... No, I beg your pardon. Justification is right here under Luther; and sanctification is here; and here is the Holy Spirit. See? Now, that three elements that worked in those three church ages, that's what it takes to constitute the full birth. They were only conceived as a little germ in the womb of the mother. That's right, the Holy Spirit coming to birth...

Now, I want to ask you something. When a natural birth takes place, what's the first thing happens? Water. The next thing? Blood. That right? Next thing? Spirit. That's right.

What came out of the body of Jesus when He died? They pierced His side, and water and Blood came out, "And into Thy hands I commend My Spirit": Water, Blood, Spirit.

"Therefore being justified by faith (Romans 5:1), we have peace with God through our Lord Jesus Christ," justification. Sanctification, Hebrews 13:12 and 13, "Jesus suffered without the gates that He might sanctify the people with His own Blood." Luke 24:49, "But tarry ye in the city of Jerusalem until you're endued with power from on high. After this the Holy Ghost is come upon you, then you'll be My witnesses in Jerusalem, Judaea, Samar..."

Not when you become bishop, not when you become deacon, not when you become pastor, not when you become pope, "But after this the Holy Ghost is come upon you, then you'll bear witness." You can only bear witness of your church and of your creed, it's a... If you're just a deacon, if you're just a pastor, if you're just a pope, or if you're... You're bearing record of a creed. But when the Holy Ghost is come upon, then you bear record of Him. And the works that He did, you do too, 'cause His Life is in you. Oh, oh. My, my. Like that. Yes, sir. Oh, I get it, more of it up here, I believe, than you do out there. I just feel good with It.

"Things that are ready to die, hold on to them." Now, he says here, now in the 3rd verse:

Remember therefore how thou has received and heard,... (I like that.)... and hold fast, and repent. If therefore thou shall not watch, I will come unto thee as a thief, and thou shall not know the hour that I come upon thee.

"Hold fast to your justification; stick to it." Don't let them people stomp that back away from him. "That also that you have received, you heard." They read the same Bible that we read. See? But they just didn't take all of It, because It wasn't revealed to them. It wasn't for their age. That's the

reason that they'll come forth in the resurrection. They walked in what Light they had to walk in, so they'll come forth.

Now, I've heard many Pentecostal people that preaches the baptism, saying, "Them Lutherans and so forth won't come forth." Oh, yes. I know a little story about Doctor Aegery up there, when I told him... He said, "What are we?" I said... You know, they raised that great Lutheran seminary there, Bethany, at Minneapolis. And he said, "Well, what have we Lutherans got?"

I said, "Well, I'll tell you. I believe you got Christ."

And he said, "Well, we want--we want the Holy Ghost." He said, "Do you think we got It?"

I said, "Potentially." And I said, "You're believing unto It."

He said, "Well, what do you mean?"

Now, they have thousands of acres there that the students... If they can't--can't pay their way through, they let them work their way through and raise corn. I said, "Well..." There's just--just big tables. They give me one of these smorgasbord dinner down there in that big seminary, and there's fine men. Doctor Aegery setting here, and Brother Jack Moore over here, 'cause I was set him close where if he got to speaking some big words I didn't know, I was going to punch Jack with my leg and see what he said. You see? So then, I said...

He set next to me, and he said, "Well, what we want to do is find out something here." Said, "We're hungry for God." And said, "We read a book on Pentecostals, the Gifts" And said, "We went, a bunch of us brethren flew to California; we met the man that wrote the book." (I know him.) He said, "We'd like to see some of the gifts in operation." He said, 'I don't have any of them,' said, 'I just wrote about them.'" He said... And said, "Then when we come over there and we seen this, we're hungry. We want God."

And I said, "Well, one time there was a man went forth." You know, on his own grounds there. See? "A man went forth and disk up a great big field. And he took all the roots out of it and everything, and then he planted corn. Each morning he went to the door and looked out to see if he had any corn. The first thing you know one morning, two little blades was sticking up." (Anyone ever raised corn... Where's George Wright and them, Roy Slaughter and them? You know, them two little blades that stick up.) "'Oh,' he said, 'Praise God for my field of corn.'" I said, "Did he have a field of corn?"

He said, "Well, in one way."

I said, "Potentially, yes." I said, "That was you Lutherans in the first reformation, putting forth that little blade." See? "Well," I said, "by and by that corn growed." I didn't tell him about the off fall (You see?); I just let him know the corn growed.

So I said, "The corn grew, and after while it got a tassel on it. And that tassel looked back down to the leaf and said, 'Ah-ha-ha, you ain't got nothing, you old formal Lutherans.' See? Said, 'I am the... I--I'm the breeder, the great missionary time.' The wind blowed, and the little tassels fell off like that and dropped down; that's Wesley, sanctification." See? That was the greatest missionary age we've ever had, has been the Wesleyan church, during the time of Wesley, even exceeds this age. The Wesleyan church age, it was a missionary age, and it scattered. What it did do? It scattered it.

See, even nature bears record of these three right there. Nature itself, God in the beginning made it so it would be that way. You don't even have to have the Bible; you can look at nature and see where you're at. See?

And then--and there after while it dropped over there, and what come out? Up come a ear of corn; it had grains on it; that was the Pentecostal group. Now, the Pentecostal group was the same kind of a group down here. From here he had two blades of corn, Luther; here he had the tassel,

Wesley; and down here he had the grain of corn (What?) just exactly like it was back here, same thing.

Well, now, what was this here? He said, "Well, now," the Pentecostal said, "I don't have no use for you Methodists or you Lutherans." But after all, the very life that was in the two little blades helped make the tassel. And the life that was in the tassel made the corn. So, you see, it's all God's program. They had the Holy Spirit potentially; so did Wesley under sanctification; but today it brought back speaking in tongues and restoration of the beginning back here, the same Holy Spirit (You See?), the true one. Amen. Yes.

All right, "Hold fast that which you've heard, lest it die."

Now, the 4th verse, I believe it is:

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

"Now, don't make a denomination out of it. We don't want to do that." No, I've... I--I read the wrong verse, didn't I, or did I not? Yeah, yeah, that's right. Yeah. All right. Yeah, "In Sardis, has not defiled their garments." There was a few of them that still would not bow down to that thing, and kept themselves pure and clean, the old trace from way back to Pentecost, the Spirit-filled. A lot of them then in Luther's age begin to denominate. What'd they do? Started right back like the Bible said, acting like their mammy, come right back down, started their denominations. But a few of them stood right out, that they wouldn't do it; they stayed right out for God. Said they... He said, "Well, all right, you got a few names, and they are worthy to walk before Me, dressed in white."

Don't make a denomination. Don't take up the Nicolaitane doctrine now. Don't start your denomination off again, but just stay free in God. Let the Holy Spirit lead you as you go on. There's a few of them still left.

Now, the 5th verse, I believe:

He that has an ear, let him...

Let's see now.

He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before the angels.

Now, "the few names..." Very few, small remnant was left that didn't take on the--take--was took over by the Catholic doctrine. All right.

Now, we come to speak of the reformation. I'd like to... I left off Luther's background so that I could get it in here. Now, the next verse said:

He that has an ear, let him hear what the Spirit saith unto the churches.

God, trying to warn them here to stay out of this Nicolaitanism, stay away from there, keep their garments unspotted from any things of the world, just stay free in Him, and He would lead them and guide them. Now, that's the first beginning.

Now, by reformation I mean the escaped ones, the ones that had escaped even in the Sardis church, or... Do you understand what I mean? The ones that still had escaped that horrible thing... Now, now, we'll pick it up again tomorrow night and bring it right on down here in the--into the Pentecostal age, and show you that's exactly it. Now, there's some of these things, that we talk of here, of how did they escape it. Now, we'll pick that up down in the next age. See, we have to pick it up to make it go together. If you don't, then you--you--you--you miss giving the--the people--nailing it down in that next age. You see? You've got to let them have it just as the Bible gives it here. See? All right.

Now, the escaped ones is the one He's talking about. That's these right here, this little bitty group here that's living by justification. Now, look. They come out; they seen the Light; Luther turned right... And after the death of Luther, not Luther; Luther never made no organization; it was that

bunch after him. Wesley never made no organization; it was that group after him. Them old founders of Pentecost never made an organization; it was the group after them. That's the one that does it (See?); it's the second round that does it. The real angel of Light will never make an organization. You'll find out on this--on this Pentecostal age what comes at the end of that organization too (See?) when the Holy Spirit reveals it to us.

Now, He said, "You've got a little bit of life left, just a little bit. It's ready to die; it's dwindling; it's just justification. They can swing you any way. You haven't got any Life yet, because you took the wrong name. But you're--you're at least you've been snatched out. See, you are... You--you've escaped the Roman church. You've escaped all that dogma, and you've at least come out that far." Now, you're reading the same Bible. Now, but the same Bible that teaches the Holy Spirit... He never condemned them for what they had. "Just hold on to that till I come. See, just keep holding on."

Now, the church age begin about 1520, when the Roman universal Catholic church had full swing. That lasted until October the thirty-first (if you're all putting it down), October the thirty-first, 1570 A.D., when Martin Luther nailed his ninety-fifth thesis on the church door in Wittenberg, Germany, and from that time the Reformation was on. Did you get those dates? Let me get it again so you'd be sure: October the thirty-first, 1570 A.D., when Martin Luther nailed his ninety-fifth thesis on the church door at Wittenberg, W-i-t-t-e-n-b-u-r-g, Wittenberg, Germany. From that date the Reformation set in; the fire begin to fly. He protested that Catholic church standing there, that ink pen like that, he said, "This be the holy body of Christ? It's a wafer and a little wine." And whammy, he threwed it on the floor. That's right.

He protested the Catholic church, and the--that began the little snatch-out from then. All right, look, it was on. But it was more of a--a fight for political power than it was for the real true church, for the Christian standards. They only fought for a political right to come out of the church and make another church. They never reformed, coming out of the Catholic church to bring back the Holy Ghost and power in the church, because they denied It. See? It was a political rally. That's their... It would certainly fit, "Thou has a name that thou livest and are dead." In other words, he just brought out the Protestant denomination; that's all. He brought a daughter out of the church, out of the... He brought a prostitute out of the whore. That's exactly what had happened. He brought Athaliah out of Jezebel.

Now, any one that reads the Reformation knows that's so, because he just simply... A few of the old relics and orders that--and ceremonies, he--he simply demolished them, but as far as bringing the Holy Ghost back in the church like it was back here, he did not do it. No, sir. It was a political fight more than it was a spiritual fight. It was politics instead of the Holy Ghost. He had not yet entered the church. O brother, He hadn't come back; He comes back here, not up there.

Now, it was a great political rally, but it was not for the holy Scriptures and the--and the Holy Ghost. It was a political rally that he did get rid of some of the old relics of the crucifix, and "Hail Mary's," and all of that. But he still brought out a catechism. He still brought out this... What do you call it? Consecration services or whatever it was down there when they go down on the--the Easter morning, and the pastor wishes them a "Merry Christmas," you know. "Don't see them no more till Christmas time," he said, you know. It a... Oh, confer--confirming service, what I'm trying to say. Take them down and confirm them, give them the first communion and confirm them. There is no such a thing as confirming. The only confirming that's mentioned in the Bible, in--in the Bible, is when God confirmed His Word with signs and wonders following them. That's the confirming, not the confirming of belonging to a Lutheran church. It's God confirming His Word in you. "And the Lord would work with them (Mark 16), confirming the Word with signs following." That's the confirming of the Pentecostal church. That's the confirm... God confirms Himself alive

as a miracle-working God in the church, speaking in tongues, interpreting of tongues, and doing the same things they did at the beginning.

Am I wearing you out? [Congregation replies, "No"--Ed.] All right. Now, notice, they did not bring back the Holy Ghost revival; they brought back a new church age. They brought back a snatched-out one, escaped one from the Roman hierarchy to make a Protestant hierarchy. That's the only thing they did: jumped right out of the skillet into the fire. See? It--it's right. Exactly.

Jezebel just give a birth to a daughter. And now, don't think I'm just saying this to--to act smart. I'm saying this because the Bible said so. The Bible, in Revelations 17, said she was a mother of harlots. Jesus said here, "Just like Jezebel was, so will she be." And she put forth daughters that polluted the--the country that wasn't polluted. Now, that's exactly what Protestantism done to the real Spirit of God; it polluted the thing and put it right back into another organization. Which, if God willing, on Sunday morning, I want to show you that--that--that they make a image unto the beast, and the beast was Rome. And they made a image like that. What was it? A organization. Oh, I hope that soaks down into your hearts, people.

Now you wonder why I've fought organization so hard all my life; I didn't know myself. But it was something within me crying out; I couldn't help it. I wondered, always wondered, why was--I always down on women so? See, all my life... Not the... I don't mean real women; I mean these supposed to be, you know, moral fibers broke out of them and everything, you know. That's the kind I... Something in me...

When I was a little, bitty, old boy, up there, and seen them women come up there on the road, and they know their husband's out working, and them up there with some guy, drunk; on the side of the road, and they'd walk them up and down the road, sober them up enough to get them home to cook their husband's supper. I said they ain't worth a clean bullet to go through them. That's right. I said they're lower than animals would do a thing like that. And I... When I was seventeen, eighteen years old, I'd see a--a girl coming down the street, I'd cross over on the other side; I said, "That stinking viper." See? And I would've been a real hater. But when I received God in my heart, God let me know that He's got some jewels out there; He's got some real ladies. They'll not all defile themselves like that; thank God for that.

When I was over in Africa, when I was over in Switzerland, and when I was in Rome; I was asked this question on it, "Hey, say, Brother Branham, don't you all have any decent women at all in America? Every song comes over here, there's something dirty about your women."

I said, "That's the Americans. But we got another Kingdom in existence over there; that's the Kingdom of God, and they are ladies to the core." They are...

The Bible said, over in--in the prophets, said... I believe it was about the 5th chapter of Isaiah (I'm not sure, it'd be in the 5th or 6th chapter there.), talking about, "Blessed is that daughter of Zion, shall escape in that day from all them things." How she'd walk down the street; she'd have her stockings rolled down; she'd mince as she walks, twist like that, and the things that she would do, just exactly the way they do now, just perfectly. Wear garments like a man, which is an abomination to God...

I seen a religious society awhile ago, going in to have a--some kind of a little blowout they have about every night, and these women all going in with these knickerbockers... Or--or what--what is them things they call them? Not shorts, but the others stuff. Yeah, they pedal pushers, or them things there... Oh... They need a pedal pushed, all right; brother, that's a board about that wide. That's right. Head comes and... Pedestrian that's on your foot, and that's exactly what they need. That's right.

But oh, you say, "Well, now, I think it's more decent for a woman to wear that than it is for a skirt."

God said, "It's an abomination in His sight for a woman to put on a garment..." And when a woman cuts her hair like a man... God wants a woman to look like a woman, dress like a woman, act like a woman.

And He don't want a man with great big sideburns hanging down like this, and like a duck setting on the back of his head like that. He wants him to look like a man. Yes, sir. My, they dress so feminish till hardly know what sex they belong to. It's--it's pitiful, these beatniks and everything we have today. No wonder we're living at the end time; there isn't nothing left in this world but for God to pour out His wrath upon it and burn her up. That's all. A just and holy God could do nothing else.

They spurned the Blood of Jesus Christ. They've dogmated themselves. They've got into an organization. And the old--some old holy father with his--old bachelor with his collar turned around, come up and tell them, "My blessed children." That means no more than a sow saying it.

I'm telling you, what we need today is a back to the Bible and the Holy Ghost, brother, and the power of the resurrected Christ come into the church working signs and wonders and miracles. Amen. That's the Gospel. Yes.

Brought forth... so... Yes, that's right, it did. The--the--the revival done some pretty good things there, that revival. But it didn't bring forth the Holy Ghost. They didn't bring that forth till down in this Laodicean age, down in Pentecostal age. But it did do one thing. This revival done some things that He said, "Don't let it die now, strengthen, keep adding to it." See?

It brought forth a free Bible to the people again. The Lutheran age brought forth a free Bible. They made their press and begin to give the world the Bible. God bless the Lutherans for that. Yes, sir. They put the Bible back in the laity's hand again; was just priest alone. Never even had to look at It; because it was what the pope said, and he was the god; so whatever he said, that did it.

So now, the Lutheran revival, what they wanted, to strengthen... Now, you got the Bible in your hand, now read It. Believe It. Don't lay It up on the shelf, say, "Well, we got a Bible." That ain't going to do you no good up there. There's too many Lutherans in Pentecost today, laying the Bible around and taking what somebody else says about It. Brother, read the Word. "Search the Scriptures, for they are they which testify of Me," said Jesus. "In Them you think you have Eternal Life." That's the thing to do: read the Word. Now, He said, "Hold to that, and don't--don't let that slip."

And another thing that He wanted them to hold onto, that had a little strength left in them, was... The Lutheran revival, the second thing it done, it brought the doctrine of justification to light. The Catholic don't take justification; it's the Catholic church.

Just like that priest, they had to put him off the air here sometime ago. He said, "There's no other salvation nowhere else but in the Catholic church." Salvation's in Christ, not in the Catholic church, not in the Protestant church. It's in Christ, salvation. But the Catholic believes... They don't care what the Bible says; it's what the church says. See? And you can't talk to them, because there ain't no way; they ain't no way to talk to them. They don't care. They got... They'll talk to you on their catechism, anything like that; when it comes to the Bible, they--they just discard That, "It's what the church says." ...?...

Jesus said, in this very thing Jesus Himself said, "If any man shall take anything away or add anything to It, it'll take his part out of the Book of Life." Jesus said, "Let every man's word be a lie, and Mine be the truth. Heavens and earth will pass away, but My Word shall never pass away." Is that right? Oh, there It is, brother.

I'm a believer in God's Word. That's right. And not only that Word that God speaks there, then I ask the heavenly Father to give me the Holy Spirit to confirm that Word, to make Christ live in me.

So I know I got Eternal Life, not because I deserve It, because His grace has give It to me. That's the rock. "Upon this rock I'll build My church," He said.

All right, justification... All right. The thing of it was, after they had already brought forth something that they ought not let die, that was, they had got the Bible in their hand again. The Lutherans did that. And another thing, they got the doctrine of justification by faith. That's what Luther taught; everyone knows that; that was his doctrine. Justi... Can't you see how perfect that is? Then along come Wesley with sanctification; then here comes the Pentecostal with the baptism of the Holy Ghost. See? Just as perfectly... Now, I...

"You've got a few things, hold on to them now, and--and don't let them die. If you don't hold onto that, I'll come quickly like a thief, and you'll go right back into the denomination again." And that's what they did, just exactly, went back in. "You come right back to the Nicolaitanes again, 'cause you'll go right back out a denomination. Hold on. Keep reading that Bible, and keep justification, and keep pressing on." But there's a little remnant come out of there, a little remnant.

After the first come Luther, and then come Zwingli, and on down, Calvin, and on, and so forth, on down to Wesley. But there was a little remnant come out of there that taught sanctification. And out of sanctification come a little remnant went on into the Holy Ghost. See, that little remnant, all the way along there, keeping that--that alive. All right.

But thirdly, they brought so many of the pagan forms of doctrine out with them, with it, such as denomination, false baptism. Now, they come out sprinkling and--or so forth like that, and Father, Son, Holy Ghost. They brought catechism. Truly had... Truly they fit up with the name--with the--what Jesus said here, "You have a name that you're living, but you're dead." That's correct. All right.

Fourthly, it is true that the reformation swept away many of their polished relics, and--and rituals, and so forth, but it failed in the church and the restoration of bringing forth the reform; it failed to restore back full Gospel teaching with signs following. The Lutheran church never did have it. They never had it; and they never had it in the Wesleyan age. They only had it down at the end of this Laodicean age.

Now, when we get into that, we'll get right back in the Scriptures and show you just exactly how they promised it. They did not have the--did not restore the Holy Ghost revival.

They did turn from idols; and they turned from idols; that is true. They took down the idols out of the church: Mary, Joseph, and--and Peter, Paul, and all of them. They turned from the idols, but they did not turn to the risen Christ. Luther turned them from the idols, but into more like a politic, or a--or a denomination, or organization to make themself just another organization (an image like the first one) and try to outgrow it by the denomination.

And now they're still fighting. The Methodist still wants all the Baptists to be Methodists. And all the Lutheran wants all the Baptists and Methodists to be Lutheran. The Pentecostal wants all Baptists, Lutheran, and everything else to be Pentecostals. See, it just keeps adding to your denomination. But that's not God's program in the first place. God's program for restoration was to bring back that which was from the beginning.

Looky. Resurrect that. If this book falls to the floor, now to take another book and take in its place isn't restoration, resurrection. He has to bring the same one up. Amen. So if the church died through the dark ages, become completely pagan back here, then the restoration, the... That's a reformation, to reform; but to be reformed and borned again is two different things. See? They brought back reformation, reforming, getting away from a lot of their idols and so forth, but they never brought the Holy Ghost back in the church. Oh, blessed be the Name of the Lord. Brother, sister, can you see it? They never brought the Holy Ghost back, because the one that really brings

the true Gospel Light... Put on your cap now. The one that brings the true Gospel Light is the angel of the church down here. And you're going to see that Sunday.

Now, they'll have lights up on top of lights, and Christian lights, but they'll every one go right back into that organization. But there will come one that'll stand against it (Yes, sir), and he'll jerk a remnant from there just as certain as I'm standing in this pulpit. That's right. And he'll go straight back to the beginning. And I'll take the Scriptures out of the Old Testament and the New Testament and prove to you that he'll do that, the angel of the church of Laodicea (That's right.), go right straight back to the original and resurrect this thing here again. And the resurrection will come at the day of this here. That's right.

But Luther jerked the church out, the escaped one: escaped one, one step, sancti--justification. The escaped one, he got one foot out of paganism. That's all right. The next time, it takes two feet out. That's all.

Just like... Did you notice in the Bible there's--there's water coming out from the back of the temple? And he said he saw water up to his knees; then the next water up to his waist; and the next time, it went over his head. But when he went over his head, he had to get to a place he could swim. See, he had to swim.

So we're getting into a place now it's either swim or drown. That's all. It'll drown you or run you completely away, or bring you in, one. So it's swim or drown. Hallelujah. Oh, I am so glad of the Holy Ghost. Aren't you?

I'm so glad that I can say I'm one of them.
I'm one of them,... (What them? Not this, that, or that, or that.)
I'm so glad that I can say I'm one of them, (Hallelujah.)
One of them, one of them,
I'm so glad that I can say I'm one of them.

Don't that sound good? Listen.

They were gathered in the upper room,
All praying in His Name,
They were baptized with the Holy Ghost,
And power for service came;
Now, what He did for them that day
He'll do for you the same,
I'm so glad that I can say I'm one of them.
Oh, one of them, I'm one of them,
I'm so glad that I can say I'm one of them, (Hallelujah.)
One of them, one of them,
I'm so glad that I can say I'm one of them.

Do they go to seminaries? Nope. Some of them can't even write their own name. That's right. Peter couldn't. The Bible said he was a ignorant and unlearned man, him and John. But they had to take heed to them, 'cause they knowed they'd been with Jesus.

Though these people may not learn to be (educated),
Or boast of worldly fame ("Oh, bless God, I got so many so-and-so."),
They have all received their Pentecost,
Baptized in Jesus' Name;
And they're telling now, both far and wide,
His power is yet the same,

I'm so glad that I can say I'm one of them.
Oh, one of them, one of them,
I'm so glad that I can say I'm one of them;
One of them, one of them,
I'm so glad that I can say I'm one of them.

Aren't you glad of it? So glad to be one of them. I'd rather be one of them than anything I know of. Oh, I'd rather be one of them than to be the President of the United States or be the king over the world. I'd... If the Lord Jesus walked down here, say, "I'll turn you back to twenty years old and make you an overseer, a king of the whole world, and give you ten thousand years of--of life upon this earth, to stay at twenty years old, never have a sick day, a heartache, and all will be joy and everything, and the king of the whole earth, to live ten thousand years; or would you rather to be one of them and just have to struggle through like you're doing?" I'd say, "I'm so glad that I can say I'm one of them." After ten thousand years, then what? But this is eternal. How did it come, brother? Oh, it's been come through Blood. That's right. It's come a long ways, and it come by God being made flesh and dwelled among us.

In a manger long ago, I know it's really so,
A Babe was born to save man from their sins.
John saw Him on the shore, the Lamb forevermore,
Oh, Christ, the Crucified of Calvary.
Oh, I love that Man from Galilee, from Galilee,
For He's done so very much for me.
He's forgiven all my sins, placed the Holy Ghost within;
Oh, I love, I love that Man from Galilee.

The woman at the well, He all her sins did tell, (He's the same yesterday, today, and forever.)
How five husbands she had at that time.
She was forgiven of every sin, and a deep peace placed within;
She cried, "Come see this Man from Galilee."
Oh, I love that Man from Galilee, from Galilee,
For He's done so very much for me.
He's forgiven all my sins, placed the Holy Ghost within;
Oh, I love, I love that Man from Galilee.

A Publican went to pray in the temple there one day,
He cried, "O Lord, be merciful to me."
He was forgiven for every sin, and a deep peace came within;
He said, "Come, see this Man from Galilee."

I like that. Don't you?

The lame was made to walk, the dumb was made to talk,
That power was spoken with love upon the sea;
And the blind was made to see, I know it could only be
The mercy of that Man from Galilee.

Sing it with me:

Oh, I love that Man of Galilee, of Galilee,
For He's done so very much for me.

He's forgiven all my sins, placed the Holy Ghost within;
Oh, I love, I love that Man of Galilee.

Don't you love it? Oh, my. This good Holy Spirit Gospel, oh, I love it. I love Him with all my heart. And I'm so glad tonight that I'm numbered with them, and we're together as brothers and sisters. Baptists, Methodists, Pres--Catholic, Presbyterian, whatevermore, God has brought us out of every walk of life and has brought us over here to this great fellowship of the Holy Spirit. Not belonging to any denomination, that's up to them what they do, but we are in a mystic Kingdom. We are baptized into the mystical body of Jesus Christ by the Holy Ghost. Who is? Methodists, Baptists, Presbyterian, and whosoever will, let him come.

And Jesus said, "All the Father has given Me will come to Me, and none of them will be lost, and I'll raise them up again at the last day." Oh, my. We used to sing an old song down at the altar here. I don't know whether we can sing it or not, "Room, room, yes, there is room, there's room at the fountain for me." You like them old songs like that? Give us a key somebody, somebody that knows how to start it. Where's our pianist at? Is she here? Or the Brother Teddy, or any of them here? Oh, my, I--I don't see him anywhere.

Room, room, yes, there is room,
There's room at the fountain for thee;
Oh, room, room, yes, there is room,
There's room at the fountain for thee.

You like them old songs? And I like this too.

Down at the cross where my Saviour died,
Down there for cleansing from sin I cried;
Oh, there to my heart was the blood applied;
Glory to His name!
Glory to His name! (His precious Name)
Oh, glory to... (Let's just close our eyes now and sing it.)
Oh, there to my heart was the blood applied;
Glory to His name!

I am so wondrously saved from sin,
Jesus so sweetly abides within,
There at the cross where He took me in;
Glory to His name!
Glory to His name! (that precious Name)
Glory to His name! (precious Name)
There to my heart was the blood applied;
Glory to His name!

Now, while we sing this next verse, shake hands with somebody in front of you, back of you, sides of you.

Come, to this fountain so rich and sweet;
Cast thy poor soul at the Saviour's feet;
Oh, plunge in today, and be made complete;
Glory to His name!
Glory to His name! (that precious Name)
Glory to His precious name!
There to my heart was the blood applied;

Glory to His name!

Oh, I love that. Don't you?

Glory to His... (precious Name)
Glory to His name! (Glory.)
... to my heart was the blood applied;
Glory to His name!

Oh, my. I'm so happy for that. Aren't you? So glad that I can come to this Fountain so rich and sweet, cast my poor soul at the Saviour's feet.

I remember one day as a little boy, about eighteen years old, running from the Lord. I went out west; I wanted... My father was a rider, and I wanted to go out and break the horses. There was something hungering in my heart. Oh, I tell you.

I went down to the Baptist preacher; he said, "Stand up and just say, Jesus is the Son of God; we'll put your name on the book." That didn't satisfy me.

Everywhere I went somebody... The Seventh-day Adventists, went to see him, a fine man, Brother Barker, lovely brother; he said, "Billy, come and accept the Lord's sabbath." (I have now.) But he said, "The sabbath day..." And I thought, "Oh, my, that just still don't do it." You see?

I went out west, and I thought... Got way back up there that night; we was on the roundup. And, you know, you took your saddle off and your camp bag, and laid it out, and use your saddle for a pillow. And I was laying back up under them old pine trees that night. I was on day watch, and so the night boys was out bringing the cattle down. And there was an old guy called "Slim," from Texas, he had a--a guitar there and he was playing:

... Glory to His name!

And another guy there had a comb with a piece of paper, blowing through it. [Brother Branham hums, "Glory to His Name"--Ed.] They had been singing other songs, cowboy ballads, and got singing that "Down at the Cross."

My, I turned over, put my blanket up over my head like this. I looked back out, you know; it looked like them stars was hanging right down there close to the top of them trees in them mountains. That old everlasting whisper of them pines; I could hear Him holler, "Adam, where art thou?"

About three weeks after that, I went down into the city, and all the boys got drunk, and I didn't drink. I'd have to take them all home, pile them on the car, any way. And they'd get out there and shoot at one another's toes, and everything else, and dangerous to be safe; draw a straight line down through there, bet one another five dollars they could walk it, and they couldn't walk a sidewalk out there like that, you know. And that's the way it was till they all got sobered up, after they got their money.

And I was down there and they was all drinking; I went over to the park and set down. I thought, "My, my..." About thirty-five years ago, or thirty-five, I guess, thirty-five years ago. And I set down in that a park. Phoenix was a small place then; we come from Wickenburg down there. I set down there, and there was a little Spanish girl come flipping through there; and me setting there, this big hat setting on the back of my head. She passed by and dropped this little handkerchief, you know. I said, "Hey, you dropped your handkerchief." I wasn't interested.

I heard a little noise down the street there, and went down there. And there was an old boy converted out of them bucking stalls out there, pot marks all over his face, and the tears running down his cheeks there, playing a guitar, singing:

Glory to His name!

Oh, my. The tears running down his face, he stopped and said, "Brother, you don't know what it is unless you receive this wonderful Christ":

Glory to His name!

And I pulled that big hat down and away I went. Oh, my. You can't hide from Him. You just might as well come out and confess it. Oh, He is wonderful. Yes, He is.

I am so wondrously saved from sin,
Jesus so sweetly abides... (abides within)
There at the cross where He took me in;
Glory to His name!
Glory to His name! (Name)
Glory to His name!
Oh, there to my heart was the blood applied;
Glory to His name!

Oh, come, to this fountain so rich and sweet;
Just cast your poor soul at the Saviour's feet;
Oh, plunge in today, and be made complete;
Glory to... (Now, let's bow our heads, just raise up our hands now.)
Glory to His name! (glory, glory)
... (O God, precious Name!)
There to my heart was the blood applied;
Glory to His name!

Glory to God. Let's stand up. Oh, just a minute; just wait just... [Tongues and interpretation comes forth--Ed.] Yes, Father.

Now, if there would be some who wouldn't know what that was, that's Pentecost, the Holy Spirit speaking. Jesus said, "Go into all the world, preach the Gospel. These signs shall follow them that believe. They shall speak with new tongues, lay hands on the sick, they shall recover." All these things that He speaks of, it shall come to pass.

Oh, I am so glad. See the Holy Spirit coming, confirming that Word? A Light, take it, don't--don't doubt it. Just receive it, and He'll deal with you as a child and bring you right up. Isn't that sweet of the Holy Spirit now? It's the Holy Spirit upon us.

I remember one time in the Bible, they didn't know which a way the thing was a-coming, the enemy was coming, and the Holy Spirit fell upon a person like that and told them just exactly where to go. And they went there, and God confused the other army and routed them. That's right. Oh, we still live in Bible days, don't we? And always, as long as the Holy Spirit's there...

Oh, let us stand as we sing...

Take the Name of Jesus with... (Remember the Message.)
Child of sorrow and of woe;
It will joy and comfort give you,
Take it everywhere you go.
Precious name, (precious Name)... (O how sweet.)
Hope of earth and joy of heaven;
Precious name, (That precious Name), how sweet!
Hope of earth and joy of heaven.

Take the Name of Jesus with you,
As a shield from every snare;
When temptations 'round you gather,

Breathe that holy name in prayer. (Praise God.)
Precious name, (precious Name)... (O how sweet.)
Hope of earth and joy of heaven;
Precious name, (precious Name), O how sweet!
Hope of earth and joy of heaven.

Listen to that verse.

Take the Name of Jesus with you,
As a shield from every snare;
When temptations around you gather,
Breathe that holy name in prayer.

Oh, let's sing it again.

Take the Name of Jesus with you,
As a shield from every snare;
When temptations 'round you gather,
Breathe that holy name in prayer. (Let's bow our heads now.)
Precious name, (precious Name), O how sweet!
Hope of earth and joy of heaven;
Precious name, O how sweet! (How sweet!)
Hope of earth and joy of heaven.

THE PHILADELPHIAN CHURCH AGE

Branham Tabernacle
JEFFERSONVILLE.IN SATURDAY 60-1210

Brother went and got me a big, hot cherry pie. I tell you; it pays to hint. It's... What about that, Brother Neville? There he is. See? Looks like cherry pie's kind of a favorite to me. It's really good. Just like I say about when I eat cherry pie, now, sometimes you run into a seed. Now, I don't--I don't throw the pie away; I just throw the seed away and keep on eating cherry pie.

That's the way I want you to do about these messages. When you run... Go right along with me; when you hit something you can't--you can't digest it just right, why, well, just don't throw the whole thing away; just throw that part away (the seed), and just keep on eating pie. Why, that's the way. See?

When you... You like chicken, fried chicken? Nearly everybody does. Well then, when you eat chicken, you hit the bone; you don't throw the chicken away; you just throw the bone away. Isn't that right, Pat? You just throw the bone away, keep on eating chicken.

Well, we're happy because that we can eat Food that doesn't have a bone or a seed in it. Wafers came down from heaven, called manna, covered all over with the sweetness of heaven.

You know, I believe it was David one time said, "It tastes like honey in the rock." I believe the poet said, "It was Honey in the Rock." Oh, my brother, have you tasted the..." See, just like... tastes like honey in the rock. "Honey in the Rock, my brother." That's the way it is.

Now, you know, I--I wondered one time what that meant, "honey in the rock." And I thought, "Well, it's perhaps they found a beehive one time in a rock." But come to run it down, I got a little inspiration on it. I... Not that time I was looking for it, but later on I found out that each one of them shepherds that had sheep...

There's something about it, you know, our bodies are made up out of the dust of the earth. Every--every living thing come from the earth. And there was these shepherds, believed that lime helped the sheep when it would have something wrong with it, you know, sick, or something or another. They'd want it to lick on a rock. You've seen sheep do that, go lick on the rock. And to get the sheep to lick on the rock, they'd pour some honey on the rock. Then the sheep would go to licking the honey, and then he'd get the rock too (You see?), when--when he was licking the honey.

Well, we got a whole scrip bag full of Honey here. We'll put it on the Rock, not on any church; on the Rock, Christ Jesus. And you sheep go to licking now, and you--you'll sure to get well right away. All the sin troubles will be gone away when you lick--lick the Rock. That's all you have to do. Something about a rock that's got healing to it: healing. In the days gone by, before they had the rabies shot, they used to have what they called the "mad stone." When a person get bit by a mad dog, why, they'd put him on this mad stone. And now, if the mad stone... If he stuck to the mad stone, he got well; if it didn't stick, then the patient's too far advanced, it--it would die.

So that's the way it is today. The worst bite that I know of is not a mad dog, but the devil. And we got a Stone for that: Rock of Ages. Just hold on to it. As long as you hold on, you'll get well. Don't never turn loose and back up; just keep on holding on. Stick to it, and--and you'll--you'll get all right.

Now, before we go into our night's lesson, and--and we want to stand just a moment, if we can, for a word of prayer.

You're not Robert Daugherty's sister, are you, here? She called me yesterday, I believe it was, and was talking about she wanted prayer. And I--I didn't know; you looked something like her. I didn't know whether you was her or not. I seen you here last evening.

Now, how many wants to be remembered before God, or wants God to remember you, rather? Just...

Our heavenly Father, as--as our little song leader up in Chicago used to sing, "Remember me when tears are falling down," Lord, remember me now. In the hour of death, in the... All down through life, we want You to remember us, Lord. Remember us not as sinners, as what we are, but we want You to remember us as confessed Christians, that we've accepted Jesus Christ, Thy Son, and our Saviour, for our--to be our propitiation for our sins. That we know that that's the only--only chance that we have, the only road, the only means of salvation. It's not through any church or through any other mechanical devices, or any organization, but through Jesus Christ, and Him alone.

So we approach in His Name tonight, asking that You'll bless us as we congregate ourselves together to study Thy Word and to know what You have for us in store for tonight, that we might build up our--our spiritual bodies to a lively church, a church where You can live, and walk in, and feel comfortable, walking among Your people, telling us what to do, and know that we'd do it right away.

And we love You, Father, but we know we're not quite in condition yet that You can speak through us just like You wish to. So we pray that You'll circumcise; that is, cut off all this foolishness, all the surplus flesh away from us tonight, that we might be wholly dedicated to Thee, that Thou could use us at any time. And we pray that that time will be tonight, Father, that You'll use us to bring forth these nuggets out of the Bible, and polish them off, and let the people see the reflection of Christ in this great church age. We ask it in Jesus' Name. Amen.

Now, we've had the church ages now on down until tonight's church age is the sixth church age. Tomorrow night finishing up the church ages, taking one each night, Monday through Sunday... And tonight the church age is called the Philadelphian Church Age. And the star or the--the messenger, angel messenger to that church age, we believe, solemnly, with all of our heart, to be John Wesley.

The church age begin at 1750 when the Lutheran church age went out and lasted up to somewhere in 1900, around 1906 A.D., the Wesleyan church age. And then issued in from that, the Laodicea.

And now, the age is the age of, church age of brotherly love, the great missionary age and the open door age. And the reward was a--a pillar, made a pillar, and the revelation of three Names: the Name of God, the Name of the City of God, and God's New name, is the revelation that was given to this church, this age. And now, the church... This age begins in Revelations 3:7 down to the 13th verse, and the 13th verse inclusive, Revelations 3:7 to 13.

Now, we been reviewing these a little bit at nighttime, going back. And the church age, first was the Ephesian church age. Can anybody say right off who the angel or the Light was, minister of that church age? Paul. The Ephesus church age, A.D. 55 to 170. The reason I picked up 55, that's when he started his missionary journey, and it was then when he established the Ephesian church and the--and the different churches along there.

All right, the second church age was the Smyrna. Can anyone remember what the angel of that church age was, any of the class? Irenaeus, is right. All right, it was 170 to 312.

The third church age was the Pergamos church age. Can anybody remember, in the class, who was the saint of that church age? Saint Martin is right. From 312 to 606...

And then the next church age was Thyatira. Can anybody remember the saint and the messenger, angel of that age? Columba, is right. And that's 606 to 515.

The next was Sardis church age, which was last night. And anybody... 'Course, you know what the angel of that church age was. Remember? Martin Luther. And then his was 1520 unto 1750.

And tonight we're on the Philadelphian church age, which is John Wesley, the messenger of that day, from 1750 to 1906 A.D., and it's the age of brotherly love.

Now, we find out that each one of these churches, church ages, expressed the characteristic of that church. It told what the church was and the characters of the church, the characteristic, rather, of the church.

Now, last night was Martin Luther. I... In these, I am... The reason I'm getting this and the boys are putting it on tape... I'm studying all day long. And you say, "All day long on just what little history you give here?" No. The historical points will go in the book. See? This here, I'm... Reason to get here, is to get these things pulled out by the inspiration from before you people, where we gather together to get the inspirational part of it. The history, I can read that out of the book, but this is where I'm looking for the inspiration; then we pick it up from the tape. Then we got the... We got... In the book then, we'll have both the historical data of it and also the inspiration of the Holy Spirit has give us while we're together here, this heavenly places in Christ Jesus. And I believe it ought to make a striking little commentary on these church ages. And the Lord grant His blessings to it.

Now, the... Last night, the church age being the Sardis church age, was really in the Greek was called, "the escaped one," but I believe that the English translation is "dead." Now, it was both a dead church and an escaped one, because it was the church that had died under the papal reign in the 1500 there, or 1520, of the--of the great papal reign which we call the dark ages; where Christianity was at the lowest ebb it ever has been or ever will be, even in the Laodicean church age.

Now, there's one of the striking things though, keep bearing on your mind that these church ages start, and whatever's in that one church age it goes all the way down through every church age, and each one of the church ages lap over one another. If you study the history close with the book, you'll find out.

It's like laps like this, laying over each other. And one church age is going out, and the angel that comes in between there is to call back that church to the faith that it once lost. It's always been.

Look at Jude, the last book in the Bible (See?), till you hit the Revelation there. Jude said, "I wrote unto--wrote unto you that you might earnestly contend for the faith that was once delivered to the saints." The lapping over, between the apostles and the coming of the Revelation, because most apostles were dead then (See?), was gone on. One living at that time, that was Saint John the Divine, which is the revelator or the writer that got the Revelation from the Angel of the Lord to write the Book of Revelations.

Now, see, they lap over one another. So now you... I guess you've noticed that and picked it up, coming down, as I've been mentioning. How that even here in the--the Sardis age, that was the marriage age. Actually, the church never really come into full existence until Thyatira, but it got married in Sardis. And Sardis means a--a being a--a marriage.

Now, now, if you notice it married here, and then lapped over into that age there. And you notice Luther, last night, come out with a dead name, a name of dead, and then escaped one. See, it had the dead church from back here, and the escaping of the little remnant that was brought out in this age here.

And tonight as we're ending up the Philadelphian age, it's bringing in the beginning of the Laodicean age.

Then tomorrow night when it goes out of the--just at the end, you notice, the angel appears right at the end time, and just at the end time, to rebuke the church for losing its first love and how it's got away from God like they did down through there, the ages. And at that time the rapture comes to take the church home; the church goes up just at the time of the message. And so we are--we are nearing that age now. Did you get that? All right. See? All right. See, just at the time the--the angel of the church, the messenger of the age, comes in to rebuke them for losing their first love, bring--trying to bring them back...

Same thing the messenger does tonight; the angel messenger comes back to rebuke them, each age like that, for what they had done. So that makes a lapover in each one of the church ages, just lap right over one another like that, like climbing up a step, it's laying in laps like that, going up.

Now, I got just a short piece of history here on the messenger for tonight, of the John Wesley. John Wesley was the star of the age. And he was born on June the 17th, 1703, in Epworth rectory, England. He was the fifteenth child of nineteen. John and Susanna Wesley, father and mother... Father, a preacher; mother, a consecrated saint; although with nineteen children to take care of, she found much time through her busy day to teach her children Bible lessons, and Bible stories, and pray for them. That's what made the boys what they were. The great song writer, Charles, his brother, who gave the world some of the most inspiring songs we've ever had...

John, an associate of George Whitefield... John--John Wesley and George--George Whitefield was really the first founder of this Methodist--or the sanctification.

John rose up early every morning; for sixty years he got up every morning at four o'clock. That's one thing the church has fallen from. Got up every morning at four o'clock and preached at five A.M. for fifty years straight. And sometimes he preached from two to four times a day. It is said by people of England that he rode a horse forty-five hundred English miles every year to preach the Gospel. Forty-five hundred miles on a (That's English miles; you know they're longer than ours.) to preach the Gospel...

Many books of his--was wrote of slander about him in his day, slandering him, making fun of him. But they've long been forgotten now; so has their authors. You can't do nothing against a child of God and get by with it; you--you just fighting the air. God's going to take them right on through anyhow.

He was called a Methodist because of his methods of doing things. It is said in his lifetime that he preached more than forty thousand sermons. Think of that: forty thousand sermons. Soon after his going away in 1791, the Methodist denomination took its roots in the world and started the Methodist church. Then, of course, Asbury and many more were in at the time.

Now, if we notice the salute to this church, as we're going to start now on the 7th verse, the messenger of Philadelphia. The true church in the... The true church in the professing church, it was a true church in the professing.

... to the angel of the church of Philadelphia write;...

I've called your attention to the lapping over, each one, now. Now, you'll get here, the angel... If you'll watch the way he brought in the age of the Methodist age lapping on, and run over into a little bit of the Philadelphian--or to the Laodicean, Pentecostal age. Then tomorrow night, the Pentecostal messenger comes back to rebuke these for falling, just as this age rebuked them from falling back here in Sardis, the Lutheran age, the lapover.

Brotherly love... It was a great age of missionaries and missions. The world has never seen the time; it even goes over into our time now, that when the world ever seen such a time of missionaries everywhere. In the last, oh, I'd say the last hundred and fifty years, it's been one of the most outstanding times of world history for missionaries getting into all parts of the world with the Gospel. It has been...

As far as literally, as literally just going, sending the message of the Gospel on paper and tracts and books and so forth, the Gospel has long ago went to every nation under the heavens, long ago. So, you see, that goes to prove that that wasn't what Jesus was talking about. He never said go into all the world and make Bible schools. Neither did He say go into all the world and pass out literature. Those things are fine.

But His commission to the church was, "Go into all the world and preach the Gospel." And the Gospel is not altogether the Word, but it's making the Word come to Life. See? Because Jesus said immediately, "These signs shall follow them that believe." You know, Mark 16, His last--His last mission to the church was, "These signs shall follow them that believe." His first commission to the church in Matthew the 10th chapter was, "Heal the sick, raise the dead, cast out devils; as freely as you have received, freely give." And His last message to the church was, "Go into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned; and these signs shall follow them that believe."

Isn't it strange that many cut off that part there? "And" is a conjunction that ties your sentence together. See? Now, He said, (Many of ministers will say, "Go preach the Gospel"), "He that believeth and is baptized shall be saved, and he that believeth not shall be damned, and these signs shall follow them (shall)--follow them (them) that believe. In My Name they shall cast out devils; they shall speak with new tongues. If they take up serpents, or drink a deadly thing, it'll not harm them; if they lay their hands on the sick, they shall recover." Signs of the living God moving among the people... Oh, how far now? To all the world. You get it? All the world.

So therefore, when I say that the Pentecostal message, not the Pentecostal organization now, the Pentecostal message is the only true message from God... Now look, Mark 16, if you're reading It there. All right, right here Jesus commissioned His church, "Go into all the world, preach the Gospel; these signs: speaking in tongues, healing the sick, performing miracles..." Will last till how far? "All the world." How--how many? "To every creature." That's all the way down to the end here, to the consummation. All right. These signs shall follow just this church? "Them that believe in all the world. All the world, to every creature, these signs shall follow them," not this, them that believe. So it's a Pentecostal church. See, see?

Now, we have took in this age right here where we're at tonight on the Philadelphian, P-h-i-l, the Philadelphian church age. In that age there, evangelize and has missionaried all the complete world with literature.

Jesus said, "When this Gospel is preached (this Gospel is preached) to all the world for a witness unto Me, then the end shall be." Well then, if that was what He was talking about, spreading out literature, sending out missionaries with reading, writing, arithmetic, and passing out tracts, and making people shake hands and believe that there is a God; if that's all it was, then He's far past His coming. See? So it shows that the Gospel... Paul said, "The Gospel didn't come in word only, but through power and manifestations of the Holy Ghost."

Then when Jesus said, "Go into all the world and preach the Gospel," He said, "Go into all the world and demonstrate." Oh, I like that. Demonstrate the power of the Gospel, taking the Word, that what It says, and show the people what It says, and then make It manifest to them. Oh, that's the way. That proves It.

Oh, when great Morse Reedhead, standing there in my room that day, president of Sudan Missions, the biggest in the world; when he said, "Brother Branham, you being a Baptist, you ought to know what's truth."

I said, "The Bible's the Truth."

And he said, "Well..." He said, "What's these Pentecostals got?"

I said, "The Holy Ghost." See?

And so he said, "Oh, I seen them tear up the furniture and kick over the stuff."

I said, "Yep. The only thing it is, is you guys hold yourself back and isolate yourself away from them. They got plenty of steam; they make the wheel roll and do something, but they blow it all out the whistle." You see? I said, "If they'd just put her down here, they'd have signs, wonders, and miracles, and everything. But they don't know what to do with it; it's got to go somewhere, so they just--just scream it out, blow it out."

Hm, I'd rather be blowing it out than holding it, and not have any steam to blow out, wouldn't you? Like the old fellow used to say, "I'd rather be afraid of a little wild... I'd rather have a little wild fire than have no fire at all."

The trouble of it today, we try to paint a fire, say, "You know, way back in the days of Pentecost, they did this." Now, what good does it do to show a freezing man (that's freezing to death) a painted fire? It ain't going to help him a bit. No. You've got... He's got to have the fire hisself. And if there's a power of God that makes the Pentecostals work for the Lord, and do the works and signs that they did; if you'll not just paint the picture, but bring the picture in reality to them, they'll get the same experience, the same salvation, seal their own testimony the way they did. See? But you got to get it to them. You got not to place it back in some other generation, but bring it up here.

Now, we find out that this age of brotherly love was a great missionary age. Jesus said, "Into all the world, and to every creature, and these signs shall follow."

Now, as we've come down through the history and through the Bible, I want to ask you: hasn't each night... We read in the Bible here what Jesus told John would happen, and right here we took history and proved that it did happen just exactly. That's the reason I had such a time searching out these--these men to see where that God servant was that carried this message right on through, but he was there. He was there, just as the Bible said: kept the message just like from the beginning, never fooled with it.

And then we seen it was almost stamped out, and He called that same age, a dead age, dark, so forth. And then come out just a little light, then a little more strength, and then went into the Pentecostal (real experience) again right at the end time; and then the Bride caught away, and away It went; and the tribulation set back in again (all right), the great tribulation which is coming up before all the world.

Now, the great missionary age, brotherly love, the age of missions... Let me just name to you some of the great men and then I--I just wrote their names down here: John Wesley; George Whitfield--Whitefield; he was about 1739; Charles G. Finney, Dwight Moody, William Carey, that great missionary that went to India in 1773, David Livingstone in South Africa. See, all those, some of those great men. Just... I got names of plenty of them here of great men that lived in that brotherly love; that the black man, the white man, the brown man, the yellow man, all the walls was broke down, and these men went out into the mission fields. Brotherly love, stretching out a hand to all nations everywhere, and it was opened up to them that they could go. Another open door age, 'cause they couldn't... Before that they couldn't have done it, the papal and--and papacy of Rome and so forth had it all so closed up till they couldn't go. But in that age the doors was opened, 'cause He said it was an open door age.

They opened up many doors during that age: the door to the Gospel, the door to the mission fields, the--the--the door back to Christ; and everything was opened up during that age. And you can see what they did, their brethren done a great job out of it.

And from John Wesley, the star after the Sardis age, after he come over waking them up from the Sardis age, for the past hundred and fifty years great missionaries (like of no other time or age before) has covered the entire earth. Think of that. Every nation under the heavens has heard the Word. It completed many, many, many years ago (See?), but not the Gospel, just the Word, "The letter killeth but the Spirit giveth Life." See?

When I stood in South Africa, there on that platform that day and seen there was thousands times thousands setting out there, Mohammedans. And I met one Mohammedan missionary. And this Mohammedan missionary said, "Oh, for that precious soul." Now, that man had been over there for years and years, and had turned one Mohammedan to Christ. Because the Mohammedans sprung from the Medes-o-Persians, as their laws does not change or neither does it alter; when they're a Mohammedan, they're a Mohammedan for all times.

So there they had that one soul this brother was talking about, standing out there at the yard of Pretoria, the capital of South Africa. That's up in the--in the free state, the free state, Orange state, and over in the Transvaal.

And we went from there, on down into Capetown and Bloemfontein, and through that way; and come back up through Grahamstown, east London, and then into--back into Johannesburg again after we left a--a Capetown, and come up the coast.

All right, the last town we went to was Durban, where we gathered most of the natives, there was a hundred and fifty to two hundred thousand natives setting out there, Mohammedans, natives, we had... They had to take for weeks across... The racetrack, far bigger than Churchill Downs, second biggest in the world; London's got the largest, South Africa, and then Churchill Downs. Then they had fences because they had tribal war, and the police (two or three hundred guards) standing out there driving each one of the tribes into the fences so they wouldn't fight one another, and disarm them, with their spears and essieguards and so forth that they packed. Setting on the ground there, one looking through the fence at the other one, tribal wars. Their chiefs, packing them on somebody, with a big fan fanning them like that, and the queen. The queen of Rhodesia come down with twenty-seven carloads, or trains, or coaches full of people from Rhodesia, to attend the meeting. And a--a special train came down.

The Lord was doing great things, great marvels and signs. And what did we find? Sidney Smith, the mayor of Durban, going out that day, I said, "What's that fellow, that little tag on his neck, around?" A colored man, as we would call it here, the Negro race... That's what I was there to preach to. And many of them wore no clothes at all, not a thing, men or women. So they... He had a idol in his arm; he had a little tag on his neck. I said, "What are they, them tags on their neck for?"

Said, "They're Christians."

I said, "Christian? With a idol in his hand?"

He said, "Well, now, Brother Branham, I... He's a Shangai," said, "I can speak his language." Said, "We'll just drive up there, and you talk to him, call him anything you want to. Just talk like you was going to ask him any questions; I'll ask him, then tell you back what he said."

So I said, "How do you do, Thomas?" And I called him Thomas, because I thought that was a good fitting name. And I said--I said, "How--how do you do, Thomas?" And he looked at me. And I said, "Are--are you a Christian?"

"Yes," he--he was a Christian.

And I said... Oh, of course, he didn't know me. He'd never--none of them had ever seen us yet. So I said, "What you doing with that idol?"

He, "Oh, his--his father packed it." See, it was--it was god. See?

And I said, "Did... Your father packed it," I said, "Well, that--that's no reason for you to pack it. You're a Christian, you oughtn't to pack it."

He said, "Well, one day the lion got after his father, and he built up a little fire and said the prayer the witch doctor told him over this idol, and the idol run the lion away." Animals kill a lot of them there. And he...

And I said, "Look, the--it--it wasn't the prayer that the witch doctor told you; it was the fire that run the lion away." I said, "The lion's afraid of fire." And I said, "As a Christian, Thomas, you shouldn't pack that. You should have nothing to do with it."

And he said, "Oh, well," he said, "if Amoyah..." That's the unseen force, "our God that we don't see." "Amoyah" means something, "a force like the wind." Said, "If--if Amoyah fails, this won't." So he'd pack them both, "If one don't work, the other one will." Now, that's the strength of Christianity. Uh-huh. Yeah. Oh, my.

But then that afternoon, when the Holy Spirit came down at the meeting in the racetrack and begin to reveal the secrets of the heart, after I took the Scripture...

About a hour, where it really taken me fifteen minutes, 'cause they had fifteen different interpreters for it to go through. So I--I'd speak like, "Jesus Christ the Son of God"; and this one say, "bah, bah, bah, bah, bah"; this one, "gloo, gloo, gloo, gloo"; and then, "um, um, um," like that; all meant "Jesus Christ the Son of God"; interpreters. I'd have to jot down what I said last; I wouldn't know where he was at, and then wait till they got through.

And then when it got back, I said, "Now, the missionary told you of a Jesus that come to save you." You see them looking at one another, you know, different tribes, and all the way up and down like that. I said, "The missionary told you that. But did that missionary... In reading this Book, did you see there where He was a great Healer and said that He would live down through the age in the people till He come again? 'Works that I do shall you also'? You that's ever accepted Christ as your Saviour, with those tags on, would you like to see Jesus come back up here today and walk down through the people and do the same thing He did when He was here on earth?

Oh, all of them, "Sure." They wanted to see that. You see? They wanted that.

I said, "Then if He will do it, use us here to do the same thing that He did when He was here on earth, would you believe His Word? "

"Oh, sure." You see, the Mohammedans setting out there...

The first--second person on the platform was a Mohammedan woman. The Holy Spirit speaking, I said to the woman myself; I said, "Now, you know I don't know you; I can't even speak your language." And she admitted that.

She had the red dot right in between her eyes here, which meant she was a thoroughbred and a Mohammedan. So I said, "Well, now, for healing you, I cannot heal you." But I said, "Did you understand the--what I said this afternoon, the message?"

And she--she talked back to the Mohammedan interpreter that... She was a Indian, what she was. She said, "Yes, she understood. She'd read the New Testament." Oh, yeah. Uh-huh.

See, they believe in God too. They're the seed of Abraham also. See? But said... Then she believed in God, but she believed Mohammed was His prophet. And we believe Jesus was His Son. See? So she said, "Oh, she--she believed God."

And I said, "Then if you know the Old Testament and know what God was in the men gone by, in the ages gone, then Jesus, One that we call the Christ, was to be the God-prophet. Yeah, they killed Him. You think they didn't, 'cause you said he got on a white horse and rode away. That's what you're taught by your priest, that He never was killed. Now... And he died a normal death somewhere else, years later."

I said, "You believe that. But this Jesus, the way--according to the New Testament, He died and rose again, and sent His Spirit back on His church." Now, you got them. See? That's exactly what that Mohammedan challenged Billy Graham about (See?), same thing, same principle.

I said, "Now, if... Mohammed never made you all any promises. But Jesus made us a promise, that the same works that He did, we'd do also. Now, you remember He said in Saint John 5:19, 'I do nothing till the Father shows Me.'" I said, "Now, if Jesus will come and show me what your trouble is, or what you're here for, tell you what your outcome was, what your past was, and what

your future will be, and if He can tell you what your future--your past was, surely you'll believe what the future will be."

She said, "That's true." See, through the interpreter.

And I said, "All right, may He do it."

And all them Mohammedans just raising up, watching, you know. And when the Holy Spirit said, "Your husband, short, heavyset man with a black mustache... You was at a doctor, about three days ago." Said, "You got two children. He give you a female examination; he said you had a cyst on the womb."

She looked down and bowed her head; she said, "That is true."

And I said, "Now, if you read the New Testament, is that like Jesus Christ Who told the woman at the well?"

"That is true."

And I said, "Well, why did you come to me as a Christian? Why didn't you go to your Mohammedan prophet?"

She said, "I think you can help me."

And I said, "I can't help you. But if you'll accept this Jesus Who is here now, Who knows your life and knows all about you, He'll help you."

She said, "I accept Jesus as my Saviour."

That did it. That was it. Ten thousand Mohammedans come to Christ that afternoon. See? About thirty years on the mission field, and it turned one over by literature, where in five minutes time ten thousand come by the Gospel being made manifest.

God never did tell us to build churches, never did tell us to make schools. They're all right. Hospitals and so forth, God knows we need them; it's His program; but the commission of the church is to preach the Gospel. But we passed out tracts, literature from Asbury, this fine little place up here which... God bless them people, that little Methodist college up here at Wilmore, Kentucky, is one of the finest, spiritual, little places in the world, I suppose, at this time. They're fine people.

And I was coming down out of... I forget the... It was Rhodesia, but I don't know the name of the town. Billy, can you remember it? Salisbury, that's right, New Salisbury. He's my memory. New Salisbury, Rhodesia... And we was coming down out of Rhodesia, and I seen American passport when we was boarding plane, a boy and three girls. And I said--walked up to them and I said, "Hello there." I said, "I see you have American passport."

He said, "You speak English."

I said, "Yes," I said, "I--I am an American."

He said, "Well, that's fine."

I said, "Are you traveling?"

He said, "No, we are missionaries. "

I said, "Oh, how nice." I said, "Sure glad to get to meet you." And I said, "Where you from? What church, or are you with an organization, or just free?"

He said, "No, we're Methodists. We're from Wilmore, Kentucky."

I said, "It's in my backyard almost at home." I said...

He said, "You wouldn't happen to be that Brother Branham up here?"

I said, "Yes, sir. That's right." And that--that cured him right there (You see?); he wouldn't say no more. And I--I seen the attitude he taken, looked over at them girls; they looked at one another like that. I said, "Just a moment, son." He wasn't nothing but a boy. And I said... And the girls. And I said, "I'd like to speak with you all just a minute on the principles as Christians, we all are, and we're here for the same great cause. I want to ask you three girls and you young man, can you in the Name of the Lord Jesus... You said you'd been here two years. Can put your finger on one soul that you have won to the Lord: one soul?" They could not do it: not one soul.

I said, "I don't want to hurt your feelings, not at all." And I said, "I appreciate what you're doing; but you girls ought to be home helping your mammy with the dishes. That's exactly right. You ain't got no business over here. That's exactly."

And nobody's got a business going to the fields unless they have received the Holy Ghost and preaching the power of demonstrations, 'cause it's the only thing that'll--that'll move those people. And look what uprisings you got now and everything; it's because that the true Gospel hasn't been preached to them. Been given to them in word form, well, and see what that is? That's the continuation of the--the escaped one of the Luther age, where it give the world the free press (That's right.)--or the free Bible.

Now, now, the age, the great age... Now, let's begin now. I believe we're on the... That was the salute, the 7th verse. Through...

... unto the... Philadelphia write; These things saith he that is holy, he that is true, he that has the keys of David, he that open, and no man shutteth; and shutteth, and no man open;

Quite a statement, isn't it? I--I'm going to come back to that just in a minute, 'cause it--it applies farther in the Scripture here.

I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou has a little strength, and has kept my word, and has not denied my name.

Now, now, watch the--the time coming now, after the great missionary move that swept across the nations of brotherly love, to take what they had. Nothing against it, of literature and whatevermore, into the different parts of the world. Now, the church denomination had gone back to education, works again (See?), gone back.

After the great denomination had been set up, Jesus set an open door. After the Wesleyan age had come in, and the Methodist church had been established in the earth, taken roots, growing, making a great church which it is today, one of the greatest among the Protestant churches, and that time, the thing that took place then was Jesus set an open door for the church before they entered into the Laodicean age.

The reason I'm saying this this way, so you can see what I mean by the lapover. See? It's from the missionary age of the door. But, you see, He'd--He had told them He had the key of David and so forth. But here He said He had set before the church now, after that age of missioning, and Whitfield, and--and all those others, and Finney, and Sankey, and Moody on down (Moody being one of the last), come down to now He set a open door before the church. Oh, here's where you have to watch now. It's just in between the Philadelphian and the Laodicean age, lapover.

Jesus is the Door. Now, if you'll turn with me to John 10:17... Let's back this up now and be sure that many of you would believe. And then somebody would say, "Well, I--I never... He just said that." I'd like just to read it: John the 10th chapter and the 17th verse: John 10:17. All right, we read these Words. I beg your pardon, John 10:7, not 17.

Then said Jesus unto them... Verily, verily, I say unto you, I am the door of the sheepfold.

That's back into the blessing. How do we get into Christ? What is He? The sheepfold. I often wondered about that, "What? Could He be a Door, being a Man?" Now, over in the--over in the eastern countries there, I found out one day when I noticed that the shepherd, at nighttime he takes all the sheep inside of the corral, drives them through a door. And then when he gets all of them in there, he counts them all to see if they're every one in. Then he lays down in the door himself. Nothing can come in to the sheep, or any sheep can go out without crossing him. So Jesus is the Door (See?) to the sheepfold.

And I was riding in a little British jeep, and I said to the fellow; I said, "Those are..." The shepherds come down through the city, and a whistle blowed, and everybody slammed on their brakes, and I thought, "What's the matter?" And it was a shepherd going through the town with his sheep.

Now, over in the east, it isn't like here. They lay all their goodies out--out along side of the house in the market places. And there's apples and pears, and what kind of fruits, and grapes just piled up beautifully, piled up along on a rack like this, runs down. And each one of the sellers stands there and tries to pull you in to buy some of his fruits and things.

Well, this shepherd, he started right down that main street. I said, "Brother, here's where the riot comes in; I'll stand up and watch this."

And the brother with me said, "You'll be surprised, Brother Branham. Watch." Everything stopped. The shepherd walked along, paying no attention, every sheep following him exactly, following him. If he made a jot like this and turned, every--the sheep right behind him made a jot, the next one followed him, the next one followed him, right on out and made that turn.

Oh, that's the way we follow the Shepherd. That's right. Going right down through the middle of that street to get something down at the other end, and them sheep following him just like a dog. They'd look over and look at those goodies, but they followed the shepherd. Oh, I like that. See? I said, "Oh, brother, I wish I could just talk this language; I'd preach right now." There you are. Yeah, he--he'd not turned right or left, but stay right after the shepherd.

That's what the church has done all the way down through; staying after the Shepherd, the Holy Spirit that leads us into Eternal Life; not turning because this is a big flowerly church, and this one's got so-and-so many doctors and so-so like that, but stay right after the Shepherd. Wherever the Shepherd goes, the sheep follow, "My sheep know My voice, and a stranger they will not follow." That's right. He... That shepherd knows grunts and everything else that make those sheep behave.

Then when we got out of the city, it was an amazing thing, I seen a--a field out there and some men laying around; they had donkeys, and cows, and pigs, and sheep, and goats, and everything out there. And I said, "Well, what's them guys out there?"

He said, "Shepherds."

And I said, "A shepherd herding donkeys?"

And he said, "Yes, sir."

Well, I said, "I--I thought a shepherd just meant sheep."

He said, "No. 'Shepherd' is a 'herder, grazer.' And over in your country they call them cowboys and--and things like that."

I said, "Oh, I see, a shepherd is a herder."

"Yes."

"He watches the herd."

"That's right." He said, "The strange thing is at nighttime, where you--it's striking... You being a minister, and I might tell you something." He said, "When nighttime comes... It's true he pastors every one of them, leads them around and helps them and see that they get good things through the day. But when nighttime comes the--all the--the mules, and the donkeys, and the--the camels, and whatever he's got, is left out into the field. But he rounds up the sheep and takes them to the corral."

"Oh," I said, "Lord, make me a sheep, whatever You do." See? For when the nighttime comes, I want to go into the sheepfold. Enter in at the Door; come by the Door. John 17:7 here, or--or He said, "I am..." Or 10:7, rather, He said, "...I am the door to the sheepfold.

All that ever come before me is thieves and robbers: but the sheep did not hear them.

I am the door: by me if any man enters in, he shall be saved, and shall go in and out and find pasture.

"Now, I have set before this church, between the Philadelphian age and the Laodicean age, a open door." Oh, do you get it now? And got your thinking caps on real good and tight? Listen now; this is good. I tell you; it's Honey in the Rock, just getting the nuggets out and shine them up.

"I am the Door to the sheepfold." What is that Door that was set now? Let's go back in our minds. And from that great missionary age of the Methodists, that swept through the country with the message of sanctification, Luther through justification; Wesley come along with the message of sanctification. And at the end of the Methodist age, the end, when it took roots and begin to come a great organization... And when any church...

Now, listen, that's strong. But I want someone to show me anywhere through the gleanings of history. Any church that God ever raised up, come up the Pentecostal way without any organization; and as soon as it organized, it died and never raised again. Oh, the membership went on, but they never had a revival. Luther's revival never raised, and neither did Methodist revival ever raise; and neither will the Pentecostal revival ever raise. No, sir. They organized it, which God said in the church ages He hates that thing, the doctrine of the Nicolaitanes.

Now, remember, we're not talking against anybody. The good people is scattered. God's sheep is in all them places out there. That is true. That's right. Methodists, Baptists, whatever they are, they're God's people if they are borned again of the Spirit of God, they're God's people; but the organizations has cramped them down. And packed letter from Methodist to Baptist to Campbellite, and so forth, till they--they wore their letters out just packing them from place to place.

All right, how the Lord said now in the end of that age, "I am the Door to the sheepfold." Now, what door was opened about Jesus, just between these two ages? 1906, about when the Methodist age and--and--and Dwight Moody and them faded from the scene, there come forth a break forth of the people receiving the Holy Ghost, speaking with tongues and things come back into the church. That's about right in about 1906, along in there.

All right, what took place then? After that begin to come along, the first thing you know, they organized the old General Council which went in, now called the Assemblies of God (See?), out of that church that was lapped over. And what taken place then? He set an open door, an open door.

Now, let's just read it, and I'll catch it word by word just the way He brings it. See, "Behold..." Let's see:

... no man shutteth;...

... set before thee an open door,...

It's on the other side.

I know Thy works: behold, I have set before thee an open door, and no man can shut it:...

"A open door," what was it? It was the revelation of the supreme Deity of Jesus Christ, not being a second person of a trinity, but being God Himself made flesh and dwelling among us. And the revelation...

Now, if you notice, just in a minute, let's just read just a little bit farther.

... shut it:... and has a little strength,... and has not denied my name.

The first time the Name's been spoke of now since back in this age back here, lost its Name; and Luther come out with a name that he was alive and was dead (Is that right?), Father, Son, and Holy Ghost. Here comes out the Name of Jesus again in between these two ages here, in between: the open door. Now, it's a revelation what He was, the Deity, the revelations of His Deity.

Now, that's what He revealed at the very first church age. Now, watch. As John saw him standing, the seven golden candlesticks, He was standing with His hands out. Here's the first candlestick, second, third, fourth, fifth, sixth, seventh, with His hands out in the form of the cross. He said, "I am Alpha and Omega." In other words, "I'll be supreme in the first; I'll be supreme in the last."

The Lights rises in the east and sets in the west. It's been a dismal, dark time, but "It shall be Light in the evening time." The same Gospel power that raised up here on the one hand at the east, has

shined over and now in the other hand at the west, "Alpha and Omega, I'm A and I am Z." In His hand... You get it?

Now, what did He do in the 1st chapter of Revelations? He revealed His supreme Deity to the first church: Ephesus. Is that right? But, now notice. Every one of these churches coming down through here, He revealed Himself in Deity only in His glorified form; but on this last one, He become Z, back to the original beginning again (See?), "The First and the Last." The first age, now the last age, for He said, "I am the First and the Last." And...

But you say, "How did that happen? What fellow put that forth?" It was a revelation. Many of you here has received it, 'cause His en... I'm going to say something now. Look. His entire church is built upon Divine revelations of Himself. Is that right? If you don't believe that, let's turn to Matthew 16:18; you'll see just in a minute that the whole revelation is built upon Himself; His whole church is built upon the revelations of Himself.

Now, let's begin here at the... Let's begin, I'd say, about the 14th verse.

Then they said, Some say... thou art John the Baptist:... (The--the question was...)

... Jesus, said on... the coasts of Caesarea Philippi, and asked his disciples, saying, Who, do man say... I the Son of man am?... (13th verse, and that's 16:13 now.)

And they said,...

Now, watch, here's the first place to the church Jesus ever spoke of, and the--on into the Revelation is the last.

And he said, Some say... thou art John the Baptist: and some, Elias; and others, Jeremias, and other... and--and... or one of the prophets.

He said unto--unto them... (the whole, entire group)... But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. (Oh, my.)

And Jesus answered and said unto him, Blessed art thou, Simon--Simon Bar-jonas:... flesh and blood has not revealed this to thee, but My Father which is in heaven.

Oh, my. "You never got this from a seminary. There was no other way you ever got this, Simon, the son of Jonas; the only way you got it, was a spiritual revelation that was revealed to you from heaven that I am He." Jesus said, "If you don't believe I'm He, you'll die in your sins. (That's exactly right.) I am He."

I say... unto thee,... thou art Peter,... upon this rock I'll build My church; and the gates of hell can't prevail against it.

What is It? Spiritual, spiritual, the spiritual truth, the Word of the Lord.

Now, we find out that in this great revelation that God gave here to the church in this last days, that God sent and reveals Himself the open Door between the two ages. It wasn't in the--the Laodicean age; neither was it in this other age, the Philadelphian age; but it was in between, the lapover, 'cause the... I'll prove it in just a little farther down, and you'll get it. You see? We'll make it rich, so sure that you can't keep from seeing it, if you just want to see it. See? All right.

Now, the revelation of Himself is where He's built His church. How many knows that to be true now? He built His church upon the revelation of Himself.

All right. Now, what did He say? "No man can shut it."

I know Thy works: behold, I have set before thee an open door,...

What is the open door? The revelation of the supreme Deity of Jesus Christ. What did He say to His first church back here, back in this age? He said, "I am He that was, which is, and shall come. I am the First and the Last. I am the Almighty." He said it three different times, made Himself Deity to this first church here; before He went into the last church age, He said, "I've set before you an open door." If you want to see the revelation, here it is, where He'd build His church. And the only way He could take His church, is back to the revelation of what He is. Truly.

Look. When Abraham made a covenant--or God made a covenant with Abraham that day that he said, "How will these things be, seeing that I'm old, and my only heir is--is this Damascus servant I've got here, Eliezer?" Said, "I'm old, and You promised me a child. How will You do it? How will it be done?"

And remember he went to sleep; a deep sleep fell upon him like every man does: death. And then he noticed, before him went a--a smoking furnace; every sinner deserves to go to hell. He had killed a beast, a heifer, a she goat, and a ram, and a turtledove, and a pigeon. He never separated the turtledove and pigeon. And then this little white Light went before there, and went back and forth between these cut pieces of animal, confirming the covenant with Abraham.

Now, in Japan, if there happened to be a Japanese person here, you know how they make a covenant in Japan? They throw salt on one another. Get a little cruse of salt, and set down there, they talk, "Will you do so-and-so?"

"Yeah, I'll do so-and-so." Then they make a covenant, get some salt, and throw it on one, 'cause salt is a preserver. See? All right. They throw salt on one another; that's a covenant.

In America, how we make a covenant here, we say, "Well, will you do a certain thing?"

"I'll do a certain thing." And first thing you know, we shake one another's hand, "Shake on it." That's a covenant.

But in the orients, the way they made a covenant, they wrote up something. And they wrote out a contract, and they killed a beast in time of Abraham. They cut that beast open and stood in between it, wrote this contract, and tore it like this. One took one piece, and one the other. And then they took an oath that, let their bodies be like this dead beast if they failed to keep this contract. And now, the only way that this contract can ever be... You could never duplicate it. It's got to come right back exactly the same thing joined together.

Now, what was God showing Abraham what He was going to do? That He was going to take Abraham's Seed, through Isaac down to Jesus, and He took Him up on Calvary, and there He tore Him apart. He tore the Spirit out of Him, away from the body; He raised up the body and set it on the right hand of the Majesty on high, and sent back the Holy Spirit to the church. That's the covenant of God, tore it apart: we got the Spirit; He's got the body. And when It comes back together, the Spirit that was in us joins with Him as Bride. Amen. Not any denomination hooked into It at all. No, sir. It's purely unadulterated, Holy Spirit birth. That's all. That's the covenant.

Now, now, we find out that He said, "I set before you an open door." And I don't care how many man-made organizations comes up, or denominations, even the gates of hell can't shut it. Only one way to beat it, join it. That's all. You can't join it, so you have to be borned into it. Right. So there's nobody could ever stop that message of supreme Deity and the baptism in the Name of Jesus Christ. The gates of hell will never prevail against it.

You say, "How do you know it's right?" It's exactly with the Word, and no one else can say nothing about it. Exactly. It's the Word. No place where anybody was baptized in the name of Father, Son, and Holy Ghost.

This great Saint Paul, the angel of Ephesus, commissioned every person that had not been baptized, no matter how you been baptized, if you never been baptized in the Name of Jesus Christ, he commissioned you to come and be baptized over again in the Name of Jesus Christ. He said, "If an angel from heaven comes teaching anything else, let him be accursed."

So you can see what the angel comes in this last days, what kind of a message he's going to have when he comes out. We may be leading it up to him. But I'm telling you, when he comes, he'll preach the baptism in the Name of Jesus Christ. If you don't believe it, you come around tomorrow night and let me show you through the Scripture. He certainly will. And the circumcision of the heart, and Divine miracles, and workings of powers just like they had on the day of Pentecost, the

very original Pentecostal blessing will come right back to that little remnant to take it up yonder. That contract will be just exactly like it was when it was tore off in the first way.

Oh, I love Him. I'm so glad, so glad, I--I can't express it hard enough. I'm so glad that I can say I'm one of them. I'm so glad.

I just wish all my brethren was like that. I just wish that I could have my brothers and sisters out here, my precious friends out in the world, to see this great thing. I--I--I would--I'd be willing tonight, God knows this. I got a little boy Joseph to raise; and a little girl Sarah and Rebekah; a lovely wife that I hate to leave; but if I knowed that my brethren across--the people that I know in this world, could accept that and believe it, and be filled with the Holy Ghost, I'd be ready to go right now. That's exactly right. See? Oh, if I could just... And you can't... If you talk gentle, they think like you're trying to put something over on them. And--and there's only one thing to do; that's stay right with the Word and nail it down there. That's exactly right; stay right with it. Oh, how I love Him.

A revelation of Himself, His supreme Deity. What did He do it? I just can't leave it somehow. He revealed it in the church at Ephesus. Is that right? And that was when the Light first broke through to shine, the Christian Light. Is that right? The Holy Ghost age started right here at Ephesus. And the prophet said there come a day that wouldn't be night nor day, but in the evening the Light would come back again." You see it? See? But see, this day of dismal, come across through there, all this here dismal organizations and everything; but in the last days over here, way down here He'd set that open door. Jesus said, "I'm that Door."

Did you ever hear Him say, "I am the Gate. I am the Way, the Truth, and the Light"? See? Did you ever hear Him say, "Strait is the gate, and narrow is the way"? Did you ever notice how that strait was spelled? S-t-r-a-i-t: water. A "strait" means a "water," spelled like that. S-t-r-a-i-g-h-t. See? Strait, "Water is the way. And that water is the gate, and narrow is the way." What is the water? The gate, the door. See, to open... "In the Name of the Lord Jesus is the way, through the water. Strait is the gate; narrow is the way, that..." Jesus... "Water is the gate, in the Name of the Lord Jesus, entering in."

"Repent every one of you and be baptized in the Name of Jesus Christ for the remission of your sins and you shall receive, as you look towards Calvary, the gift of the Holy Ghost. For the promise is unto you and to your children. (Some of them said, 'Just for the apostles.') For you and to your children, and to them that's far off, even as many as the Lord our God shall ever call." That--that's all. "As many as the Lord our God shall call." The promise is to everyone, if you'll come the same way the Prescription reads. That's right.

Don't say, "Well, I'll slip around this way."

There was a man one time slipped around, you know, and got in another way. Did you know that? Did you ever read the parable of it? There's a man slipped around and got in the other way.

Now, in the orient, when they--they was at the wedding supper... We'll pick it up in the morning, at the wedding supper, how that man got in there. We'll try to take that in the morning. I was going to say it now, but let it go. In the morning how that man got into that place from the wedding supper... or, for the wedding supper...

All right, "Strait is the gate; narrow is the way." Water is the gate, the entrance unto the Lord God.

"I have set the open door. I had the keys. I'm the only One can open it; I'm the only One can reveal it; I have the keys." Is that right. "There no man can come to Me except My Father draws him, and all the Father has given Me will come to Me." No man can be saved, only through Jesus Christ, not through any church, any organization, any bishop, pope, just through Jesus Christ. He has the key; He's the only One that can... The keys of what? David, the future coming millennium

where He'll set on the throne of David. "I have the keys of David; I open this door and nobody can shut it. Nobody can open it but Me, and nobody can shut it to Me."

How can it be? How can any man know He is the Christ until He's revealed Himself to him? See? He reveals Himself. He has the key. He can open it or leave it alone. See? "I have the key to the door. I am the Door. I am the Way. I am the Truth. I am the Light. (Oh.) I am the Alpha. I am the Omega. I am the First and the Last. I am the Father. I am the Son. I am the Holy Ghost. I AM. Not I was or will be. I AM THAT I AM, that's...?... the whole thing. I AM, not I was or will be. I AM, that means living presence for eternity. See? I AM. Always was, always will be; I am now as I always was and always will be." See? He--He's just I AM.

Have the keys of David to the Kingdom; no man can shut it. The 7th verse proves that (All right.), that He has the keys of David, "No man can shut."

Now, let's see what the next thing is:

... for thou has a little strength,...

Oh. Said to this little group down here, "You got just a little strength now." What does that mean? Just like a man that's been dead, kind of shaking himself, coming alive, reviving up a little, coming to life. You've come out of them old dead creeds and everything; you've begin come to life a little bit, shaking yourself, kind of waking yourself up. "You got a little strength, but I've set a door before you now." As soon as they come out of--of Lutheranism, and papalism, and all those other isms, and--and Methodism, and everything, He said, "I've put a door before you; now you got a little strength, what you going to do about it? It's set before you, you can walk in or walk out, either one you want to. The door is set before you. You've got a little strength, just coming to Life, you're just begin..."

So it was with the early church. Notice at the end of the Laodicean age, went back to works again. Now, if you notice over here, to--to show that this church is between these two, if you get over into the Laodicean age, or the Laodicean church age, "I know thy works," right at the end of the Laodicean age. What was it? "Thy works, and the seat where Satan's at." What was the seat of Satan? See, went right straight back into a denomination again.

You Assemblies of God, and Pentecostal Oneness, and the Church of God, oh, don't you see, brethren, what you've done? You went right straight back to the thing that God hated, break up brotherhood. Look at the Assemblies of God, some of the finest people in the world is in them Assemblies of God. Look at that United Pentecostal church, just as fine as you ever met in your life. Look at the Church of God. And because of those organizations, they fuss, and squeal, and fuss at one another, and call one another "buzzard's roost" and "rat den." Why, it's a disgrace.

One thing God hates is sowing discord among brethren. And that's right. And them organizations is what does it: sows discord among brethren. We should be standing in the breach and saying, "We are brothers."

We are not divided,

All one body we;

One in hope and doctrine, (the doctrine of the Bible)

One in charity.

I like that old song, "Onward, Christian Soldiers." Yes, sir.

The end of the Laodiceans, they went back to works again, or Pentecostal denominations went back to the denomination. Let's get verse 15. I got here, "Verse 15 of Revelations 3." And see if that isn't right. Revelation 3, and--and--or let's see if I wrote that down right. Revelations... Oh, no, no, I--I wrong, verse 15. It's the verse 15 of this same chapter, shows the same thing down here. Yeah, uh-huh:

I know Thy works, that thou art neither cold nor hot:...

"I know Thy works." Showed they went back to their first thing again, went back with their strength and went back to the Pentecostal denominations, the 15th verse of--of the same chapter. All right.

Between the two ages they got a little strength, between the two denominational Nicolaitane doctrinal age. Now, when the Lutheran here had formed, went back into the Nicolaitane, the great archbishops and so forth, then along come Wesley, and they formed the archbishop of Canterbury, and all these different great, "Oh, we're that..." in the churches and so forth, and in--in that age. Then over here in the Pentecostal, they go right back to the same thing again, all of their great denominations, the doctrine of the Nicolaitanes. But between these two ages He opened the door and give the church a little strength to revive enough till it shake its head, look out yonder, see where it was at, get the revelation. Turn and see any knocked out, you know, and first thing you know, he begin shake his head and look around and shake his head.

By the way, I was dreaming about that last night. Charlie, I thought I shot a squirrel, knocked him off the limb. And I seen an old woman over there. Oh, was she ever angry with me; she was going to come, get me. And this squirrel had a little white string around his neck. And that little fellow lay there and shook his head two or three times, looked at me, and he took off as hard as he could go, right back to the woods.

You know, that old woman might meant the church. Mightn't it? She tried to stomp me; I got away from her somehow. And... But oh, just a little light, but enough to know to--to... I know I went down the street, and she was going to cut me off down there, and I turned my Ford around so quick; they had a trailer on the back of it, flipped the whole thing around took off the other way, keep her from getting me. Just did get by...

"Now, you have a little strength left, so you want to use this strength to really turn about face between the two denominations." Did you notice, "Kept His Word"? Watch the next verse here now.

... you have a little strength, and hast kept my word,...

"Kept My Word," that's how they got their strength. That's how they got the revelation. The one that got ahold of the Bible when Luther printed the Bible, and it come down through the Wesley age and so forth, they got ahold of It and kept the Word; and seen the revelation of Jesus Christ being God made flesh among us, and the water baptism in the Name of Jesus, so they went right into her. There you are. They--they got His Name then. See? Why, it's just as plain as--plainer than reading the newspaper. See? Just... And you can't deny it, 'cause right here it is figured right here in the Bible, and here it is right here, and we got... It's history. That's exactly where the Pentecostal church started, got its name; about 1908, 10, 12, somewhere along there, it begin to fall.

Now, all right.

...and has not denied the name... has not denied My Name...

Now, I like that. Has got the--got the keys to David now; He can keep His Word and--and put you into the Kingdom. His Name had been revealed. They got out of the church that had a name that they were dead, and now they got into the church that's got the Name, that is, got Life? See? Come out of the dead, Father, Son, and Holy Spirit: "Name of Father, Son, Holy Spirit," that don't even make sense. See, it's give there for a revelation. His whole Book is wrote on revelation. That's what it is; He reveals Himself.

Now, He said, "Go baptize the people in the Name of the Father, Son, Holy Ghost," Matthew 28:19. Now, what one of them names you going to use? Now, most of the trinitarian people baptize, "In the name of the Father, in the name of the Son, in the name of the Holy Ghost." That's not even Scriptural. Ask anybody, see if it isn't... It's in the name, singular, not names: Name, Name of the Father and Son and Holy Ghost. See? All right. Father is not a name; Son is not a

name; Holy Ghost is not a name. So what is it? Something dead. There's no name to it. But through those dead titles...

By the Life of Christ, it reveals. And Peter must've had the... He was standing right there with the keys of--of the Kingdom of heaven in his hand, and the Kingdom is the Holy Ghost; hanging on his side the keys to the Kingdom. In other words, the revelation, 'cause Jesus told him. Oh, brother, don't you see that? Peter was the one that was blessed with the revelation of truth. And there he was standing right there, and he heard Jesus say, "Go ye therefore and teach all nations, baptizing them in the Name of the Father, Son, and Holy Ghost."

Peter turned around and said, "Lord, I sure got the keys here. I got the revelation what that meant, 'cause I know Father's no name, Son's no name, and the Holy Ghost's no name, but I know what that Name is. So I baptize you in the Name of the Lord Jesus Christ." Amen. Whew. That's right.

Now, it's just like if you was reading a love story. And you... That's the last book of Matthew, last part of Matthew. If you picked up a love story, some of you ladies... I know you don't do it; sure you wouldn't do that; no, no. See? But if you did it when you was a sinner (See?), you picked up the story down in the... You know, when you was a little old girl, and you picked up this story, said, "John and Mary lived happy ever after." Huh. Who's John and Mary? Now, there's only one way for you to know who John and Mary is; that's go back to the first of the book and read it. Is that right?

Well, then in the last book of Matthew, the last verse, that Jesus said, "Go ye therefore, teach all nations, baptizing them in the Name of the Father, and of the Son, and the Holy Ghost, teaching them to observe whatever I have commanded them." Now, if--if Father's no name, and Son's no name, and the Holy Ghost is no name, better go back to the first of the Book. See? Now, if we go back to the first of the Book, 1st chapter of Matthew, you find this.

I'd just like to give this little illustration on account of there might be somebody here that never seen it. Watch this, This is the Father; this is the Son; and this is the Holy Ghost. Now, watch close. Father, Son, Holy Ghost. That's what Jesus said in Matthew 28:19. Is that right? Father, Son, Holy Ghost. Now, Who is this? Father. Listen class. Father, Holy Ghost, Son. Now, Who's this? Holy Ghost. Who's this? [Congregation says, "Father"--Ed.] Who's this? [Congregation says, "Son"--Ed.] Son. All right. Now, this was the Father of Who? Jesus Christ. Is that right?

Now, Matthew the 1st chapter, 28th verse, let's read it. We'll take the love story now and see what it reads like. We'll see Who--Who this Fellow was that--of--that He said, "Go baptize them in the Name of the Father, and of the Son, and the Holy Ghost." All right. Now, the 1st chapter of Matthew starts out with the genealogies:

The book of the generations of Jesus Christ, the son of David, a son of Abraham.

Abraham begot Isaac;... Isaac got Jacob;...

And on and on and on, on down till it comes to the--the 18th verse. Now, you see, you go ahead down here to the 17th verse:

And so all the generations from Abraham to David were fourteen generations; and from David until the carrying away of Babylon... fourteen generations; and... the carrying away of Babylon unto Christ were fourteen generations.

Now, the birth of Jesus Christ was on this wise: When... his mother Mary was espoused to Joseph,...

Are you reading behind me? Listen close:

When... his mother Mary was espoused to Joseph, she was found with a... before they came together, she was found with a child of God the Father.

Does that read like that? Found with a child of what? [Congregation says, "The Holy Ghost."--Ed.]

Well, I thought somebody said this was His Father. Now, if the Holy Ghost is one person, and the Father's another person, then He had two fathers. What you got? A illegitimate child. "Oh," you said, "they just slipped up and made a misprint there." All right:

And Joseph her husband, being a just man, not... and not willing to make her a publick example, was minded to put her away privily.

But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the [Congregation says, "Holy Ghost."--Ed.]

"Mouth of two or three witnesses, let every word be established." Huh? The Holy Ghost was His Father. Well, He said God was His Father. Now, if they're two different people, which one was His father? Huh. See where you get yourself. You just hang yourself right out in the middle of the mid-air. See? Now, you've got to say that the Holy Ghost is God Himself. It's the Holy Spirit, which is God. (Now, you got two now, instead of three.) All right. All right, 21st verse:

... that which is conceived in her... (Who put... Who was the One conceived this in her? The Holy Ghost. All right.)

And she shall bring forth a son, and thou shall call his name... (Name)... JESUS: for he shall save his people from their sins.

... all this was done,... Now, all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel,... being interpreted... God with us.

What was His Name? Now, who is John and Mary that lived happy ever after? What is the Name of the Father, the Son, Holy Ghost? When Jesus was borned on earth, He was Christ the Lord. At His circumcision, eight day later, His mother gave Him the Name and His father gave Him the Name of Jesus. He was Jesus Christ, the Lord Jesus Christ then.

He was Lord. When He was borned, He was Christ the Lord. And then when He received His Name of Jesus, that made Him Jesus Christ the Lord. That's exactly what was revealed to Peter; he knowed who John and Mary was when He said, "Go, baptize in the Name of Father, Son, Holy Ghost." So it could be revealed because Jesus knowed that Peter had the gift of revelations. He knowed, because it had already been revealed to him by the Spirit above. And when God sees that a man can receive revelations from above, He can trust that man, do something with him; when it's revealed to him, because He said, "No man can reveal this but His Father." God's the only One Who can reveal it, and He knowed Peter and--was in contact with the Spirit. So he...

Peter knowed the revelation, then he went up there and he said, "Repent, and be baptized in the Name of Jesus Christ for the remission of your sins."

Now, just a few days before that, Jesus told Peter (same time when He told him Who the revelation was, "Upon this rock I'll build My church, and the gates of hell shall not prevail against it"), "And I say that thou art Peter, and I'll give thee the keys (Oh.), the keys to the Kingdom. I'll give you the keys. Whatever you bind on earth, I'll bind it in heaven. What you loose on earth, I'll loose in heaven."

Then on the day of Pentecost, at the inauguration of the church, ten days after Jesus had said, "Go baptize in the--in the Name of the Father, Son, Holy Ghost," Peter by spiritual revelation knowed there was no such a-thing as name of "Father, Son, Holy Ghost." Well, nobody else thought that till the Catholic age. And every person that's baptized in the name of Father, Son, Holy Ghost is actually baptized in the Catholic faith. That's right, not in Christian baptism, never was...?...

Now, on the day of Pentecost, they were all filled with the Holy Ghost, and speaking in tongues, and--and acting like they were drunk. And they were drunk; they were drunk on new Wine, the new Wine that come from heaven out of Canaan above. And when they were all screaming, and shouting, and acting like they were drunk and so forth, Peter stood up in the midst of them and told

them that they were not drunk, but they were--they were... This was that that the prophet had said would come to pass, He'd pour out His Spirit.

And now, they--they said, "Men and brethren, what can we do? Men and brethren, what can we do?" That's the question. "How are we going to get it? Who's got the keys?"

"Come here, Simon. You got the keys; pull them off your side. What are you going to say?"

Now, remember, Jesus Christ said, "If you bind it on earth, I'll bind it in heaven. If you loose it on earth, I'll loose it in heaven." If He's God, He has to keep His Word."

Now, you Catholic priests, show me your forgiveness of sin. A Catholic priest told me one time, said, "Didn't Jesus say, 'Whoever sins you remit, to them they are remitted'?"

I said, "He said it."

"Whosoever's sins you retain, to them they are retained'?"

"Yeah."

"That's whoever you forgive, they're forgiven; whoever you don't forgive, they're not forgiven."

I said, "That's correctly what it said."

He said, "Then didn't Christ give His church, which we are His church, the power to forgive sins on earth?"

"Certainly did." I said, "Now, if you'll forgive them the same way that they forgive them, I'll go with you." Yeah. I said, "How'd they forgive them? Did they tell them, go do a novena or something, or the way you do?" No, sir.

Peter said, "Repent." Amen. There's the key, "Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sins, and then you shall receive the gift of the Holy Ghost." The key went "click" on earth, and went "click" in heaven. That's it.

That's the reason when Paul met some that already been baptized by the same man that baptized Jesus, he said, "Have you received the Holy Ghost since you believed?"

They said, "We know not whether there be a Holy Ghost."

He said, "To what..." You take your Greek word, said, "How was you baptized?"

They said, "Unto John."

Said, "That won't work any more. Heaven's done closed. You have to come and be baptized in the Name of Jesus Christ."

So they heard this; they were baptized over again in the Name of Jesus Christ. And when they did, Paul laid his hands on them; the Holy Ghost came upon them, then they spoke in tongues and prophesied.

Oh, brother, that's back to the beginning. That's exactly. That's the open door that was set right here. Geographically it's right, the evening Lights, and every Scripture in the Bible leads right to it.

We could stand here for hours, and we got fifteen more minutes time, and about thirty-five different comments to make here. And so we'll get them in the morning if we don't get them tonight. All right.

Now, all right.

... and no man shutteth it; for thou hast a little strength, and hast kept my word,... (All right?)... and has not denied my name.

There we got it: "Not denied My Name." Name had been revealed, got away from the old dead Sardis denomination, and had come into the living church.

Now, let's take the 9th verse. Now, we're going to watch now; we're coming over into something that's very dangerous.

Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before Thy feet, and to know that I have loved thee.

There's a good night full right there. Watch. What are they now? Them that He talked to, that had found His Name after all this time here down here, come in the open Door Jesus Christ, got the

Word of Life, been filled with the Holy Ghost, and now He said, "There are those among you who are in the synagogue of Satan."

Now, my brother, if you would just want to go back to--to Pergamos, at Revelations 2:13, just a minute, and let me just show you here what that really is: the denomination.

I know Thy works, and where thou dwellest, even where Satan's seat is:...

There you are. That Laodicean--or, I mean that Nicolaitane church age where they had denominated... And watch, to show that they was a church, a synagogue, a church, a church of denomination (Oh, brother.), the synagogue of Satan. Then the works of denomination is of the devil. Not the Christians now, remember, they're Christians. But the denomination itself... All right. Now, did you notice He said, "You have those among You who say they are Jews, but you found them liars."

Now, remember, the great angel... Now, what's he speaking to? This last church, this open door between the two churches.

Now, the first church age was taught by who? Paul. Now, let's go to Romans 2:29 and see what a Jew is, so that you'll be sure to know it--it isn't my own thought of it. Romans the 2nd chapter and the 29th verse of Romans. All right, here we are.

But he is a Jew, which is one inwardly; and circumcision is... of the heart, and in the spirit, and not in the letter; whose praises is not of... whose praise is not of men, but of God.

What is a--what is a Jew? A Spirit, Holy Ghost-filled Christian. I know that you're down here after that age of sanctification that say they got the Holy Ghost, but... He said it; I never. They said they had the Holy Ghost without the signs following, but He said they are liars. "These signs shall follow them that believe." Can't make Him lie. Oh, brother. That blinds you around, around. See? Oh, my. I'll... Behold, I will make them of the synagogue of Satan, which say they are Jews,... ("Which say they are Spirit-filled Christians, say... The synagogue, the organization, I'll make them that says they got the Holy Ghost, and all organize--organized up there. They haven't even got the revelation yet." See? All right.)... I'll say... them that say they are Jews... (or Christians)... and are not, but do lie; behold, I will make them... come and worship before Thy feet, and to know that I have loved thee.

Right here it'd have to break in on me in the morning's message. That's the sleeping virgin right there. Can you see it? When was it at? At the end time. Oh, when they went out... Here is the... See? They are justified by faith, sanctified: justified through Luther's message, sanctified through here, but missed the open Door. You see it? Justified by faith through Luther; sanctified through Wesley's age...

Many of them precious Nazarene, Pilgrim Holiness, Wesleyan Methodist, and so forth, all of them live a good, clean life, sanctified, and think it's got the Holy Ghost; and hear a fellow speak in tongues, or something, they'll laugh at him, make fun of him, and say it's of the devil. Brother, you've sealed your doom when you did that. You blasphemed the Holy Ghost, which is unpardonable.

Well, you say, "We belong to the First church." I don't care how many churches you belong to, has nothing to do with the Word of God that don't take nor add. That's right, "Synagogues of Satan..."

I hope I don't hurt you. I--I just hate to talk like that, but there--there's Something inside of me motivating me to do it. I don't know why I do it. But I... You know I don't like to do that. I just feel like awful when I say it, but yet I've got to say it. There's Something in there making me say it. Always hated to cut at women. I--I feel so... A woman can cry, and I just feel terrible. I--I just hate to cut at women, but there's Something in there makes me do it. See? A immoral woman (Oooh, man.), I just can't stand it. Because there's Something inside that makes me do it, the Holy Spirit.

And I look down here in the Word; I think, "Lord, if I'm wrong, show it to me. Don't let me do that just to be going like that. People won't... I won't... I love people. You know I do. Don't let me hurt nobody. God, You know I wouldn't do that."

But the Holy Spirit rise up and say, "Stand on that Word. Stay there. Stay right there on that Word. And I say, "Yes, Lord. If it... You're my best Friend. You're the only One I... You're my real Friend that's going to--only One's going to help me when this life is fading away, so I'll stand right with You then, Lord."

Here I come. I don't mean to hurt, but please don't take me wrong when I'm cutting at them organizations and things. Way before I knowed anything about this, all my life I've cut at it, never did believe it. That's the reason I wouldn't hook up with it. And... All right. Thank God for keeping me away from it.

Behold, I'll make them of the synagogue of Satan, which say they are... (Spirit-filled),... and are not, but... lie; and I'll make them to come... worship before your feet,...

Don't you remember the sleeping virgin when she raised up? Now, remember, what was she called? There's ten of them went out to meet the Bridegroom. Is that right? Five was wise, had Oil in their lamp. How many knows what oil signifies in the Bible? Spirit. Now, one couldn't say, "You're not sanctified, and I'm not..." They was all sanctified, every one of them, all sanctified; but five was wise enough to have the wisdom of revelation to catch that Door (See?), to be filled with the Spirit. They had oil in their lamps, and the others had no Oil. And when they were awakened, why, here they come to them, said, "Oh. Oh, give me some of your Holy Spirit, Oil. Give me some."

Said, Yeah, "Sorry, sister, just got enough for myself. I sure ain't got any to spare."

So... and while... They said, "Go pray up." And while they were gone to get some, the Bridegroom came, and they went in to the wedding supper; and they was left without, where they'll go through the tribulation period of...

Watch just a little, couple more verses, and you'll see they go right on into the tribulation period. See?

Now, the sleeping... We'll pick that up in the morning. Yeah, I believe it'll be a little better if we waited for that, 'cause we're getting down here now just about time (All right.) to close.

Now, let's see:

Behold, I will... and they found them that they are liars, (that they do not have the Holy Ghost.) Just one little thing here, please, while we're all together. Judas Iscariot, as I said last night, was the son of perdition. The Bible said he was born the son of perdition. Then when he... And Jesus Christ was borned the Son of God. Then God lived in Christ. Is that right? The... Satan lived in Judas. If He was the Son of God, borned the Son of God, the incarnate Son of God; then Satan was born the son of perdition: he was the incarnate--the son of perdition, Satan, the devil.

Now, if you notice, he joined himself with Jesus and become one of them. See? Now, the reason he did that, to get that deception that he could come into this day in the church. Now, Jesus said, "Them synagogues is of Satan." Oh, my. Did it strike? They are synagogues of Satan. That's Judas pretending to be a Christian.

What was Judas' main thing? Was money. The biggest pull of a lot of these things today is money. Look at the Assemblies of God, building six-million-dollar building over here, and teaching the Lord's coming right away. Oh, the bombs is in the hangars to blow us away, and build a six-million-dollar building. Oh, my. Well, rich and have need... We get that tomorrow night now, the Lord willing.

Now, notice here. Oh, look how the churches are big, these big organizations. They pool their money together and... Oh, mercy. They just become multi-billion, even have finances, loan

associations among them, and everything, loaning out money and things, the churches. Brother, that don't sound like apostolic to me.

Peter said, "Silver and gold have I none, but such as I have..." Give me that, and take all your money. That's right. "Silver and gold have I none, but such as I have give I thee: In the Name of Jesus Christ..." That's what he had: the revelation of it. "Give I thee: In the Name of Jesus Christ stand up and walk."

All right. Now, we find out here that they were synagogues of Satan. Now, how could they be? Now, Judas when he come... Now, look. Just about the time that Jesus come on the scene, Judas come on the scene. You notice that? And just about the time Jesus went off the scene, Judas went off the scene. Just about the time the Holy Ghost come back on the scene again, Judas come back on the scene, spirit of antichrist, to work in also the children of disobedience, not minding the Bible, but minding the--the denomination. See? And they made them a synagogue. And Jesus said here it's the synagogue of Satan. Where? Setting way down in this age here. How did it start back here? By an organization. That's the same thing it did down here. "A synagogue of Satan," You get it?

"The synagogue of Satan," He said, "which say that they are Spirit-filled." Now, how could they say that?

Judas, when he was here on earth, he met up with Jesus, made a confession that he was a believer in Jesus, and become the treasurer, packing all the money. Is that right? You all know that. Now, if he believed on Jesus Christ, he accepted (falsely) justification. Is that right? In Romans 5:1, "Therefore being justified by faith..." That's right. All right.

Now, then another thing, in Saint John 17:17, Jesus sanctified them through the truth, He said, "Thy Word is the Truth," and He was the Word.

And He gave them power against unclean spirits, to go out and have healing services, and cast out devils, and--and to do all kinds of miracles. And when they returned back, Judas with them... Now, watch, Nazarenes, Wesleyan Methodist... Turned back, rejoicing, and exceedingly glad, and praising God, and shouting because the devils was subject unto them. And Jesus said, "Rejoice not because the devils is subject unto you; but rejoice because your name is written in the Book of Life."

And remember Judas was one of them. See, he could deceive the church right up into that. He's worked right along them lines, you know, but when it come to Pentecost he showed his colors. That's exactly what he done in the Primitive, in the Methodist church, and what he done in the Lutheran church, and what he's done in the Nazarene church, and the Churches of God and them, come right up to sanctification; when it come to the baptism of the Holy Ghost to speak in tongues, and have signs and wonders, they condemned it.

They'll go the Divine healing route for you. Sure, Judas did too. See? But when... There's many Divine healing get out on the road today, brother, stand up for two hours and say, "Your crops is going to burn up if you don't give them fifty dollars a night, apiece," and all that kind of stuff, that's the devil. It sure is. I believe in Divine healing with all my heart. But that stuff's of the devil; absolutely, that's of the devil. Don't care how much you can do, or how much more; Judas cast out devils too.

Jesus said, "Many will come to Me in that day, say, 'Lord, Lord, haven't I cast out devils in Your Name and done mighty works?'"

He said, "If you did, I know nothing about it. Depart from me, you workers of iniquity; I didn't know you." Sure.

Oh, brother, "Strait is the gate, and narrow is the way, and but few there'll be that'll find it." We're talking about this few, because we're in the last age where it's got to be just a few. Receive it, please, my brethren.

Don't think that I'm standing here... I'd rather... If it'd be me, I'd--I'd... For me, I could compromise with myself and say, "Let's take the Assemblies of God or some movement, just join into them and go along with them." But oh, brother, woe is me if I do that. Woe is me. I know better than that. God would send me to hell for doing such a thing as that. Yes, sir. If I have to--I have to seal my testimony with my life, I'll just have to seal it, that's all. Because there's Something in me; I could no more do that than nothing in the world.

I know this is truth, and I've got to stand by what's truth, and the Bible backs it up. The organization's against me, but the Bible says it's right. "Let every man's word be a lie and His true." That's the truth; that's it; just stay with That.

... make them... the synagogue of Satan,... (All right.)... And they shall know... come to your feet, and... know that I... loved you.

Because thou hast kept the words of my patience, I also will keep thee in the hour of temptation,... Watch now, to show this is not the Methodist age I'm talking about, yet it's the lapover. Look. Are you ready to listen? Everybody? Listen close now.

Because thou hast kept the word of my patience, I also will keep thee... (that little remnant)... from the hour of temptation, when...

The church is going to come to a place where you're going to have to get in this organization or--or be... You're going to--you're going to have it, brother. That's all. You're either going to be organized or take the mark of the beast, or take... You're either going to organize it, or go in the denomination (which is actually coming the mark of the beast), 'cause it's a boycott. See?

... come upon... that shall come upon the whole world, to try them that dwell upon the earth.

Behold, I come quickly: hold fast to that which thou has, that no man take away Thy crown.

Now, this great temptation, the hour of temptation that shall come to try the whole world, goes into the tribulation (Just in a few minutes we'll see it.), goes on into the tribulation, and the tribulation did not come in the days of Wesley. So what age are we in? What's this Door set before? It's between the Wesley and the--where the church is headed right now, and already into, the Laodicean age. But this little place right in here, that's been the last thirty-five, forty years, has been an open door setting right before the people to come in, and God will take the remnant and seal it off. And they'll go on into a lukewarm, and He'll spurt them out of His mouth. The work will be cut short, up goes the church, and here comes the antichrist moving in for destruction. Just perfect, fits with the whole Bible right on around.

All right. Now. And here's the appearing of the sleeping virgin. Also here proves that the last of the church ages moves to the first part of Pentecost, for they go on into the great tribulation which shall come in the--which did not come in the Wesley age.

11th verse, all right, "a crown of Life." The--the 11th verse said.

Behold, I come quickly:... (What? Quickly after this now. See?)

Behold, I... hold fast to that which thou has... (Keep on to it.)... that no man take away Thy crown.

What is a crown? What is a crown? It's a--it's a--it's a... "Crown" means that "you have--have a domain." You are a king if you're crowned. See? And we are sons of God when we're crowned with Eternal Life, and our domain is the earth: "Make you priests and kings unto God." Is that right. So there you are.

And over in the New Jerusalem, how that the kings of the earth even bring their glory into the city there. Oh, it's wonderful. Let... If you want to take that... See, just like shine like stars, crowns. And Daniel 12:3 gives a great, big description of it, if you'd like to write it down. Maybe we'd have time just for a few minutes to get it. Let's get Daniel, what he says here in 12th chapter of Daniel. All right. Let's start at the 1st, at the 12th chapter:

And at that time shall Michael... (See? Oh, you know Who that is.)... shall stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble,... (What is

it? Right after this: tribulation.)... such as never was since there was a nation even till that same time: and at that time thy people shall be delivered, every one that is found written in the book. And many of them that sleep in the dust of the earth shall awake, and some to everlasting life... (the crown)... and some to shame and everlasting contemptment. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness shall as the stars for ever and ever. Oh, brother, there's your crown, that glorious crown of Eternal Life: a crown of Eternal Life.

12th verse, right quick before we... And then I think we're going after that then. Him that overcometh will I make a pillar in the temple of My God,... Now, we're going to go through this real quick, because I'm already five minutes past time. But you can sleep in a little bit in the morning, can't you? Mama, you let him sleep. You get up all right, but pop's kind of hard to get up. But you just let him sleep just a little bit. Slip out real easy and get his coffee made, or whatever he does; he'll be in good humor.

Him that overcometh will I make a pillar in the temple of my God,... Oh, let's just take it word by word here for a minute. Will you bear with me that long, just a little bit? I know it's hot, and you know it's hot up here too. But let's see. I'll make a... He that overcometh will I make a pillar in the temple of my God,... Pillar... A pillar, or a foundation. Foundation in the temple of the house, or the house of God. "The temple of my God," or, "the house of my God." It's a pillar, the foundation. These are those that took the Word which they heard in verse 8, and went back to the foundation.

Now, let's get Ephesians 2:19, over at the church of Ephesus. You know, you have to go back to Ephesus; that was the beginning. Is the right? All right, let's go back to Ephesus where Paul was, the church that he established. And let's see now where we're at. All right, the church of Ephesus. Let's go back now and see what this foundation is back there, and see what Paul said about the foundation back in that first church age there. Now, he's talking to the Ephesians. Now, therefore ye are no more strangers or foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the... (Lutheran, oh... the Baptist... Now, wait, I got mixed up, didn't I?)... But are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

Everything went in at the Door, Jesus. "And he that overcometh will I make him a pillar." In other words, part of the foundation, "What will I give him? I'll put in him the doctrine of the apostles and prophets from the beginning, and give him the revelation." What'd the prophets say about Him? He's Counsellor, Prince of Peace, Mighty God, everlasting Father. That's what they said: the prophets, the apostles. "And he that can overcome all this synagogues of Satan, keep himself free and look straight to the Gate, I'll make him a pillar; I'll put him back in the foundation of My Word in the house of My God." Oh, my. "I'll put him right there in that pillar in the foundation, where they stay right in the Word." Amen. I like that, brother. It's good. I may act funny; I--but I feel good. All right.

... make him a... He that overcome, make him a pillar in the temple of my God, and he shall go no more out:... (What is that? If he's a pillar, he ain't going out no more. He's the Bride. That's right.) As Ephesus age had, like Paul taught them in Acts... Now, wait a minute. If you're going to be a pillar... I had another Scripture down here I want to get to you before we get to the Bride. Now, if he's going to be a pillar, you're going back to Ephesus, you're going back to the age that Paul was in. And Paul, the angel of Ephesus, which was the beginning of the church, the foundation, he taught them, "If they were baptized any other way besides the Name of Jesus Christ: had to be

baptized over." That's right, Acts 9--or 5:19--or 19:5, rather. In Galatians 1:8, he said if an angel taught anything else, let him be accursed. A...

They were also the Bride that was in the temple. Now, let's get to Revelations the 7th chapter, see if they were the Bride, 7th chapter of Revelations.

Now, I might, I--I... We are talking here of the remnant of Israel, hundred and forty-four thousand, and so forth, but let's--let's just skip that just a little bit and go down here about the 12th verse. Say, it's a Pentecostal meeting there. This is the people that was... Oh. See?. Well, we'll start here at the 9th verse, 'cause the first is to Israel, and there was a hundred and forty-four thousand of them sealed, which we're getting to tomorrow.

And after these I beheld, and lo, a great multitude, which no man could number,...

Now, you remember, from 4 to 8 is Israel, which was the eunuchs, the temple guards. See? We'll get it in the morning, the Lord willing. Now, you see, and they're all twelve tribes. The tribe of Juda, He sealed twelve; Reuben, He sealed twelve; of Gad He sealed twelve; and Levi; and Zabulon; and Benjamin, twelve. And how many tribes are there of Israel? [Congregation answers, "Twelve"-Ed.] Well, what's twelve times twelve? Hundred and forty-four thousand. And they was all the children of Israel; John knowed them, every one; he was a Jew.

After this... lo, a great number, which no man could number,... (Here comes the Gentiles.)... of all nations,... kindreds,... tongues, stood before God and... the Lamb, clothed in white robes, and palms in their hand;

That's them poor creatures back yonder that died, and the lions eat them up, and everything else for this Holy Ghost Gospel that kept dripping with blood. Thousands times thousands of little children with their heads busted in the streets and everything else, there they stand, white robes on, and palms in their hand. See? Oh, my.

And they cried with a loud voice, saying, Salvation to our God which setteth upon the throne, and to the Lamb. Salvation to our God that sets upon the throne,... to the Lamb.

And all the angels stood around about the throne, and about the elders and the four beasts,... fell upon their... fell before the throne on their faces, and worshipped God.

Listen, if you don't think this is a Pentecostal meeting:

Saying--saying, Amen: Blessings... glory... wisdom... thanksgiving... honour... power... might, be to our God for ever and ever. Amen. (Whew. Sound like they had a camp meeting there, didn't it?)

... one of the elders which--which answered, asked unto me,... or, saying unto me, What are these that are arrayed in white robes? and whence come they?... ("Now, you're a Jew; you knowed all the twelve tribes. Now, who are these? Where'd they come from? They got white robes on; where'd they come from? Not the tribe of Benjamin and the others, who are these over here?")

And John was so...?...

I said unto him, Sir, thou knowest... ("It's--it's got me. I--I..." See?)... And he said unto me. These are they which have come up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

For therefore they are before the throne of God... (inside the house here),... and shall serve him day and night in the temple: and he that set upon the throne shall dwell with them.

(Look like they went hungry a little bit, didn't it?)... They shall hunger no more... (Glory.)... neither shall they thirst any more; neither shall the sun light on them any more, or any heat.

For the Lamb which is in the midst of the throne shall feed them, and... lead them into the fountains of waters: and God shall wipe... all tears from their eyes... (There it is; there's the Bride. Oh, my. How beautiful. The Bride...)

Let's see what He said here now, so we be sure we don't miss it now, the 12th:

He that overcometh shall be a pillar in the temple of My God, and... shall not go out any more... (The Bride standing there with the Bridegroom... Oh.)

Oh, oh, if we'd could--had time to take that. I got for the book over there. Over in Revelation, said, "All the kings of the earth bring their honor into it." That's like, in type, the tribe of Levi: all the rest of them paid tithes to him (You see?); from one new moon to another, one sabbath to another, they went up to worship. What a day that'll be. All right. "And I'll..." Let's see, "Shall not go out any more." All right.

... a pillar in the temple of my God,... and I will write upon him the name of my God,... Now, what's the Name of God? Jesus. If you want to jot this down (We're getting a little late.), "Jesus." Ephesians 3:15 said in heaven and earth all's named Jesus. You see? All right. All right. Now. All right.

... and the name of the city of my God, which is the new Jerusalem, which comes down out of heaven from my God: I'll put on him... (Oh, you can see it's all the same Name, if you'd already caught it. See, see?)... I'll put on him the name of the city of my God,... "The City," He goes ahead and say, "which is the New Jerusalem (See?), the New Jerusalem. I'll put on him the New Jerusalem." Now, the Bride, or the church, is the New Jerusalem. How many knows that? The church itself is the New Jerusalem. You believe that?

Let's just prove it. Revelations 21, I think it is that we want. All right, let's look back here so we can show. The Bible said, "Prove all things." See? Now, Revelations 21. Oh, listen to this right... Just listen to this, if you want to see what this new City of His (God's Name) is.

And I saw a new heavens and a new earth: for the first heaven and... first earth was passed away; and there was no more sea.

And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

The new--new church is the Gentile church, the Bride. The Bride is a Gentile, and the Gentile has His Name. He took a people out of the Gentiles for His Name's sake. You believe that?

If you don't believe it, turn to Acts 15:14 and find out. Acts 15:14, if you want to turn over to it just a second, and we'll... Then you'll... Acts the 15th chapter and the 14th verse, I believe we'll find it. Then we're just about ready to close. Acts 15 and the 14th verse...

And after that they had held their peace, James answered, saying, Men and brethren, hearken unto me:

Simeon has declared how God at the first did visit the Gentiles, to take out of them a people for his name. (All right, there She is. Oh.)

Now, I think that's just about pretty near got the last of it, and now we'll close in saying that this... Let's see.

And I will write upon him the name of my God, and the name of the city of my God... (Which is all the same: Jesus, Jesus, Jesus: the Bride married to Jesus, makes it Mrs. Jesus, and so forth. See?)

There's some mighty fine women in this building tonight, mighty fine, but there's one of them that's mine; she's got my name. I hope you got that. She's bearing my name; so will His Bride. All right.

I'll write upon him the name of my God,... which is the new Jerusalem, which cometh down... or, the city of my God, which is new Jerusalem, which comes down from God... out from heaven from my God: and I will write upon him my new name.

I better leave that alone, hadn't I? All right. Notice, "him" there is singular. Now, if you'll go back to Revelation 2:17 just a minute, just review it just a second:

He that has an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receives it.

Don't you love Him? Isn't He wonderful?

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary's tree.

You know, I love to sing in the Spirit after a meeting where you had--that's cutting and everything. Don't you? Oh, how I love to get in the Spirit then. The Word (See?), the Word's fallen now; now only thing It needs is some moisture (See?), some praises, then It starts growing. You see? Oh, don't you love Him? Let's raise up our hands and sing that.

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary's tree.

Oh, let's just bow our head and say: "Father, we love You. We love You. Oh, how we love You. We just thank You so much, Lord. Oh, our--our poor human hearts cannot express what we feel inside of us, for how You have washed us in Your own Blood. We were aliens, Lord. We--we loved the things of the world, and we were all--all messed up out there in the things of the world, and You come down by Your grace and reached Your precious holy hands down in the muck of sin that we were, picked us out, chose us, washed us, cleaned us, put a new Spirit in us, and set our affections on things above. How we love You, Lord."

In this age, deceived, that there's nothing else in the world left for us, Lord. There's nothing left for the world; it's--it's--it's at the end time. We see by the Bible, every age has gone. We're now in the end, going out swiftly. It won't be long till Jesus will be coming. O God, set our hearts afire; don't let us stand still. I think, what would great Saint Paul do if he was here tonight and would see the things the way they are? How that he... That man, they'd have him in jail before daylight; he would be out here telling the people to make ready the coming of the Lord.

In this hour, Lord, there's many sick, because here's handkerchiefs and requests laying here. I pray that You'll heal every one of them, Father. We know that's a part of Your ministry that You proved infallibly to be the truth, the signs following the believers. From the body of Paul they took handkerchiefs and aprons and sent to the sick, and unclean spirits went out of them, and they were healed, because that the people believed in the living God. Grant it again tonight, Father, as I commit them unto You, Lord, through Jesus Christ.

And now, Lord, I pray that You'll take our souls in Your hand, wash us, iron us, because it said You was coming for a church without spot or wrinkle. Let the hot iron of the Holy Spirit just press all the wrinkles out of us, and we're hanging ready for the coming of the Son of man.

Now, Father, we pray that Your blessings rest upon us. Worship with us, Father. We worship You. We stand tonight and give You our hearts. We...

THE LAODICEAN CHURCH AGE

Branham Tabernacle
JEFFERSONVILLE.IN SUNDAY 60-1211E

Aw, he never finished that. I said, "I was late for my wedding, borned a little late, a little late for my wedding, if I can just be late for my funeral." That's the one I really want to be late at, real late. No, it was phone calls at the house; I couldn't get away hardly, and after my wife and them left early, I just had so many things. And then people different places, praying, and just now entering in; the revelation of the Lord came for a brother, sister standing back there, sick; you know what I mean; it's just go, go, go, go. And I haven't even got to shake hands with some of my friends here from Georgia and different places all around, up in Canada. I just feel awful bad about not getting to shake your hands.

And, by the way, where's Fred at tonight, Fred Sothmann? Fred, you remember that time you called me from Canada, was coming down, and I told you not to come by car? You come anyhow; had a wreck, like to tore his car up, like to killed his wife, family, and broke his nose, and laid them all in the hospital.

A while ago when I was leaving, right at noon, Brother Ben here was standing out there, come over towards me. And Rosella came over there; she said, "I'm going home."

I said, "Rosella."

She said, "What's the matter, Brother Branham?"

I said, "I feel real funny about that." See?

Said, "Anything going to happen?"

I said, "I don't know. It seems to me; Something warned me."

She called me a few minutes ago; she'd an accident. And so, no one hurt, but it was the hand of the Lord. And she was sliding (It's all icy in the north), and she slipped at Indianapolis, and started sliding across the road real fast this way. And she screamed out, "O Lord, help me." The car swung back this way again, come back and went into its right lane, and started on all right. She went on up the road, and she said, "My, my, how thankful I am to get out of that, 'cause other cars is coming right on that same track, just flying." So she got across the road, and then she stopped up there to... I believe, to something. She stopped to get her a cup of coffee or something. And just 'fore she got out of that car, another car slammed right in her back, and another one right behind him, and another one right behind him, and there they all piled up. But said she was shook up a little, but not bad, but she wanted to thank the Lord, and call and tell the church to thank the Lord that she didn't get hurt or anything, and asked the church to continue to pray that she'd get home. See, she's a new driver; she just got her license. So--so I'm so thankful.

But it always pays to take those warnings of the Lord. Said, "Well," she said, "I'd miss a day's work." What's a day's work? Cost more than that to fix the back of the car up. See? So it's best to--to make you... Stay with the Lord. Isn't that right? If He tells us anything, we better stay with it. 'Cause He's always right. Isn't He? Always right.

Now, oh, this is such a--been such a wonderful week. I just don't know how to express myself to God and to you people for this wonderful week. These have been some of the happiest eight days that I ever preached in my life. That is true. I have--I have learned so much of the Lord and His

tender mercy, and all that He's done for us, and to see His Spirit working back in the church. I'm so glad to see the gifts begin to operate back in the church again. See?

Now, once there, when you're away, it just seems like somebody will actually enter in, will just--just pollute it, you know, they'll just start doing anything. And when you dishonor those gifts, God will dishonor you. See? That's right. You've got to make them right. And the way we want it is just when it's in order, the way they're speaking with tongues, not just quoting the Scripture, but telling something that's fixing to take place. And if--if you'll just keep being real reverent with that, it'll begin that... If anyone gets out of order in a church, the Holy Spirit will speak it right out and tell them who it is. And that they'll--they'll feel chastised and go to the altar. That's what those gifts are for.

And to see our pastor here, Brother Neville, he was a bashful, backward sort of a boy. And I tell you; he was--looked like he was never going to take ahold of it when it come to Pentecost. But to see him stand up and interpret tongues and prophesy, I tell you, he's come a long way. Right. Let us pray for our pastor.

And see the gifts begin to come in church. And another little, humble brother here, he's here, ought to be here somewhere. I guess he is; he's always is. He's a very humble little guy, used to be one of the trustees here at the church, Brother Higginbotham, a precious, godly man. And to see that he has receive the gift of speaking in tongues, who'd have ever thought that Brother Higginbotham would've done that? A bashful, backward little fellow, didn't want to be known by nowhere, staying back. But see, God can take a man like that and use him (See?), 'cause he don't want to do it in the first place. If he wanted to do it, he might come out a stuffed shirt. But as long as he comes out where he don't want to do it, maybe God can use him like that.

Junie's here, oh, he's behind the post from me.

I'll say this. I've heard many people speak in tongues. And I think it all comes from God, because you cannot make a sound without it meaning something to somebody, somewhere. You know, the Bible says there's not a sound without a significance; means that there's not a sound without it means something. You can't make any kind of an utter 'less it means something. I often wondered how that would be till I went to Africa and heard all them noises, and I found out then that it was somebody's voice. Sometimes it's an Angelic voice and so forth.

But Junie Jackson, a bashful, backward, little timid, country preacher out there in the Methodist church, way down--down around Elizabeth, Indiana, way back in the backwoods, quiet, wouldn't say nothing, kind of backward, and looked like... I'd see him sometimes, I want to take him, shake him, say, "Say something, Junie, just quit setting there looking at me like that."

We'd set down on a stump out in the woods, and he'd set there and say, "Well,... I guess... it's all right."

I'd say, "O Junie, I--I feel like; let me say it for you, you see. You're--you're too slow for me. See?" And God gave him a--a--a gift of speaking in tongues; I never heard any more plainer language in all my life. See?

Watch Him in the church. See that little woman speak this morning not knowing the other woman? And one not knowing the other one, and just in the sound of voice that it was said in; and when it was interpreted, in the same sound, the vowels, punctuations, just the same, coming back. And the message was perfect to the church. See how that is? We ought to thank God. Now, don't get your chest stuck out. If you do, you'll flatten yourself; the devil will take ahold of you. Just be humble; say, "O Lord, keep me in back; don't never let me raise up 'fore time."

He'll never let you get out of order. If you do, sometime, that won't--that won't matter. If you do, why, the pastor here will--will tell you. See, the--the gifts are not to be when you're--when we're preaching. Usually, if the gifts gets to working good in the church, we'll have you meet a long time before the other service; let the Lord work with you there (You See?), 'cause then on this part it

won't interrupt it at all. Now, while we're in the congregation, sometimes you have to hold your peace for a little bit. But if God's got a message, somewhere or another He'll bring it out (See?); just let Him alone, but do it according to Bible teaching. And Brother Neville perhaps will be teaching on those things, which we'll try to do it. I'll try to help him along as we can, both of us together, to bring it out and show you how it's to be used.

You feeling better, my Polish brother? That's fine. Oh, how the Lord blessed him. Eight years ago, told him something was going to take place. He was all confused, a real strict trinitarian. And the Lord said the other day, "There's a man coming; he has dark hair and brown eyes, heavysset. Don't turn him away; I'm sending him to you." I picked out a Scripture just where he was confused at, put me down a piece of paper and laid it there. After while here he come up. My wife said, "There's a man out there to see you." I said, "That's him; bring him on in."

And he--he told me what was said to him in--under the inspiration of the Holy Spirit. How he'd always believed and held onto the message, and so forth, amongst his people; yet criticized, he stayed right with it. Said, sometime ago, in the meeting, that I spoke to him and called his name. And how I ever said that name, I don't know. He said I had to--to spell it out, or something or another, in the meeting. Said he was packing a baby on his arm that had a breakout on its face, and said the little baby was cleansed completely, just complete. And how the Lord... And I said, "Well, the thing that you need now is go down to the church and be baptized in the Name of Jesus Christ."

I met him awhile ago on top of the mountain, 'cause he come down, was baptized in the Name of Jesus Christ. Now, he's all satisfied, feeling good, returning home. I hope he interprets for me in Poland one of these days, and Germany, and back over in them places there. The Lord bless you, my brother.

So many great rich things our Lord does. Just to see His--His mercy, and how it's from east, west, north, and south, He's leading His dear children; coming together, pulling out, shaking down. So much to be said...

Now, don't forget, next Sunday night, our Lord willing, next Sunday night, we will have the--next Sunday morning, rather, a healing service. The reason I say that on that, maybe then if there's too many for Sunday morning I have Sunday night to fall back to. You see? But if I can get them all out Sunday morning, well, all right.

Wednesday night is a midweek prayer meeting. Now, to you people that's here around home; you folks gather in here; have prayer meeting. Don't miss that; stay right with it (See?) and pray, seek closer to God. Don't never let fanaticism get among you. Keep... There's too much real to accept a false (See?); don't--don't get on the wrong side. Stay right...

I heard a familiar "Amen" then that I've heard for years, Brother Russell Creech. They tell me that Patty was the one speaking in tongues back there the other night. Patty, where you at? You here, honey? Yeah, my, I wouldn't even know her if I seen her. But I believe I held that child in my arms and dedicated her to the Lord, right here. "And she's a young woman," Meda said, "a young, beautiful, young teenage girl," with the power of the Holy Ghost upon her, speaking in... Russell, you are a rich man. Yes, you are.

Where's Sister Creech at? I haven't seen her. Is she around? Back there. O Sister Creech, how thankful I am that God has give you a child like that, why, you don't realize how--how thankful. At the age where teenage girls are snickering and laughing and going on, you know, with a bunch of nonsense to these guys and their duck haircuts and everything, and like that; and this little kid here with the power of the Holy Ghost, speaking in tongues in here. Oh, my.

Um. How many men tonight, Pentecostal preachers, that would give their whole life if they could see their teenage daughter who's out to the rock-and-roll parties do that.

Just--just value that, brother. I know what you're doing there at the Interstate; I done the same thing, worked a many hard day. But, brother, to raise them children... But remember, God's faithful, there'll be reward. Yes, indeed. "I will repay."

God bless you, Patty. Honey, I--I wouldn't know you if I seen you, I guess, but don't never leave that straight path, honey. Never let the devil put any--anything in you, like a nice golden apple, because it'll be a lemon. See? Drop the thing and leave it like that. Keep your eyes right on Christ, right on the cross. And keep moving on, for the hour is at hand, See?

So many things of exhortations I could just say, the blessings of God. I haven't been able to visit many, and this whole week I haven't prayed for over fifty people, I guess, and the ins-and-outs, and emergencies and what's come in, and so forth, but I been busy studying. But now, next Sunday, we'll be praying for the people and ask the Lord to come down and give us the great power, and manifest Hissself to us next Sunday morning, the Lord willing.

Oh, I just hate to start on this church age, because I know that's the last one of them. And... Now, in this, its going to be the--the winding up of the Seven Church Ages. Have you enjoyed it? [Congregation replies, "Amen."--Ed.] Now, remember, I say this at the end as I did at the beginning: there may be many things--there may be many things that you firmly disagreed with me, but don't hold it against me. See? Just love me anyhow, because it wouldn't make any difference what you would do or what you'd say; I'll think just the same of you; if anything, more (See?), and they'd... I'd think more of you. But I love you; God knows that. There isn't a man that could call the Name of Jesus Christ but what I'd love him. See?

And I never want any bitterness or indifference, though we could firmly disagree. If we was setting at a table and one eating one kind of pie, and one, another, that'd be just as much as right here. See? When it comes to fellowship with one another, we love one another. And if we don't do that, then we should do that. And if--we'll never go no farther in God until we do do that.

Just don't forget; don't forget that the greatest gift of all gifts is love. "Though I speak with tongue of men and Angels, have my body to be burned as a sacrifice, understand all knowledge, so forth, I am nothing. So... But when that which is perfect, which is love..." If all of the spiritual gifts isn't mortared together with love, it won't hold. Any other mortar will break away, "But love continueth forever." See, that is I Corinthians 13.

Now, tonight, entering this great church age. Oh, my. Now, we may be about quarter after (tonight) nine. And now, I certainly am sorry that we don't have enough room, but--to set everybody, seat everybody, rather, but we just don't have it, and maybe someday we will.

But now I want to ask you to do me a favor. You see my stand, and you know what it's going to cost me someday (See?), and the hour's close at hand. See? Now, I want you to do this; always pray for me. And remember, I have been honest as I know how to be honest. See? And I realize that I'm no kid no more; I'm fifty-one years old. And I--I when my... I cannot go until God calls me. And I'll go the way that He wants me to go, and that'll be it. See? But I must be honest and tell the truth, regardless. So I know it's a lonesome walk sometimes, but as long as He's with you what difference does it make? See?

Now, before we enter this great church age, I wonder if we could stand now for prayer, just a moment again. That kind of lets you stretch and to feel better. On the closing service, is there... How many here would want to be remembered before God? Raise up your hands to God, "Remember me, O Lord, at the end of the age. When life is all over, remember me."

Our heavenly Father, we don't have tongues enough to express our gratitude for the Presence of the living God that's been in our midst this last week, for the things that we have learned of You,

how You have revealed Yourself to us down through the time, and how You have made Your Word so plain to us. How we've waited on You, and how we have--have tried to express our love and failed to do it, Lord, 'cause mortal tongues could not do this. For even saving us, and You... For even giving us a hunger for You... For it's written in the Word, "Blessed are they that do hunger, (just to hunger, it's a blessing) hunger and thirst after righteousness." Then You made that great quotation, "For they shall be filled." Now, we believe that, Lord. Forgive us of our shortcomings.

And as we enter in tonight at--to this last church age, which is Laodicea, after we have seen the Scriptures and the history hit every time exactly right. So, Father, we know the quotation from Your great prophecy here of this last age; it will be just as the other six ages has been. Father, I pray that You'll let the Holy Spirit come to us tonight now, and bless us as we further wait on You. In Jesus' Name. Amen. (Thank you. Be seated)

If the Lord willing, the book will... soon as we can. Brother Leo is taking it off of the magnetic tape, to go on to the--go on to shorthand, from there to the type, then into the book.

And by the way, Rosella will have her book pretty soon, "An Alcoholic Saved." All of you remembers her story, how that the Holy Spirit called her in the meeting. And she was--been give up by four of the greatest alcoholic institutions, and turned away from the hospitals that there was in Chicago. And the Lord Jesus, in one moment's time, taken it all away from her. She just goes from jail to other places, telling people of how that God can deliver, talking to the alcoholics and so forth. She's been--by her testimony, won many people over to Christ.

Now, the first church age, can you tell me what it was? Ephesus. Second? Smyrna. Third? Pergamos. Fourth? Thyatira. Fifth? Sardis. Sixth? Philadelphia. Seventh? Laodicea.

The first was between A.D. 55 and 170, Ephesus; Smyrna, 170 to 312; Pergamos, 312 to 606; Thyatira, 606 to 520. Sardis, 520 to 1750; Philadelphia, 1750 to six... -06; now, it begin the Laodicean age, lapped over, and last night we got into the little lap. Now, we're, tonight, take the end of the Laodicean.

We believe that the Laodicean church started in A.D. 1906. I predict... Now, remember, "predict," especially you listening at the tape. I don't say it will be, but predict that it will end by 1977, that the church will go completely into apostasy, and she'll be ousted out of the mouth of God. And the second coming, or the rapture of Christ, might come any time. Now, I could miss that a year; I can miss it twenty years, I could miss it a hundred years. I don't know where. But I just predict that according to a vision He showed me, and taking the time, the way it's progressing, I say it'll be sometime between '33 and '77. At--at least, this great nation is going to strike a war that's going to blow it to bits. See? Now, that's pretty close; it's awful close. And I could be wrong; I'm predicting. Everybody understand say, "amen" if you do. [Congregation says, "Amen."--Ed.] See?

But the Lord showed me a vision of the great powerful woman, in '33, 1933, it's on paper. Of how that Roosevelt would cause... He helped cause the world to go to war. How that Mussolini would make his first invasion to Ethiopia, and he would take it, but he'd come to a disgraceful end. And how that then the three isms (Nazism, Fascism, and Communism) would all wind up in Communism. And how many in here remembers me just keep having you stand, and say it over like that, "Watch Russia. Watch Russia, the king of the north. Watch Russia, king of the north. Watch Russia, king of the north"? How many has heard me just say this, wave that over, over? The old-timers (You see?), back in the early part of the church. Just stand there and wave it over and over, "Watch Russia, the king of the north. See, what he would do, for all those isms will heap up into Russia."

Then I said, that this nation would finally go to war with Germany. And Germany would be built in a concrete wall. And that was the Maginot Line, eleven years before it was ever started to build it,

eleven years before. And I said, "The Americans will take an awful beating at that line." Some of these brethren here was at that line, Brother Roy Roberson and them; ask them what happened. They sure did. All right. "But finally," I said, "we will overcome and will be one of the winner in the war between us and Germany.

Now, I said, "Then after that time, that science would really progress." They did; they made a atomic bomb and everything. I said, "During their progression, they would make a... Cars would constantly begin to shape like an egg." And you remember the big old hood on the 1933, the big back come down like this and the spare tire back of it? Look how it is now (See?), streamlined (See?), like an egg. And I said, "Finally they will invent a car that they won't have to have a steering wheel in it. I seen a family going down the road in a glass-top car, great big fine-looking roads and fine car. And they were setting, looking at one another, and the car was running by itself, going right on around the curves and everything." And they've got the car right now; it's already invented. They've got the car. And I said then, "Oh, how science will progress in that day."

I said, "Then I seen a... They're going to permit women and are permitting women to vote. And by voting, they'll elect the wrong man some of these days." And you did at the last election. It was the woman's votes that elected Kennedy. We know that (See?), between the crooked machines and things fixed up, that F--FBI exposed. And how could anybody... Why don't they do something about it? Why ain't something said? Ha, afraid somebody'd lose their job. You see, it's just a bunch of politics, rotten to the core. That's all. Sure.

There ain't no--ain't no--isn't no, excuse me. There is no salvation in this nation; there's no salvation in any nation. Salvation's in Jesus Christ and Him alone. See? That's right. Now, I'm thankful for America. I'd rather live here than any place in the world, because--outside of Canada. Canada and the United States is twins; we know that, neighboring nations, wonderful place, but I--I believe I'd rather live here than anywhere I know of, because it's my home. I'm glad that I am an American, and thankful for it. But I tell you; it certainly needs a counter revival; it sure does. And it will not get it. No, sir. She'll never rise again. No, sir. She's gone. You remember, about five years ago in Chicago; that's on tape. You got it, Gene. I said, "They'll either accept It this year, or they'll constantly drop down." And they've done it (See?), and they will do it till she'll finally meet her end.

But there'll be a powerful woman. Now, remember, this is on tape too. A powerful woman, great woman, she'll either be President, or it'll be a woman representing the Catholic church (which I think it is) will take over here someday and she'll rule this country. This nation is a woman's nation. Flag was made by a woman; it's number thirteen. She started out, thirteen stars, thirteen stripes, thirteen colonies. Everything's thirteen, thirteen, thirteen, right on down. Thirteen stars on her silver dollar now. Everything's a thirteen. It's number thirteen, and appears in the 13th chapter of Revelations: completely thirteen. Everything is "woman, woman, woman, woman, woman," right on down. And she took over all the offices. She's took over Hollywood. She's took over the nation. She's took over the offices. She's took over everything there is; equal rights with the man, votes with the man, cusses like a man, drinks like a man, anything else. And the--just bait for the Catholic church, for the worship of a woman. They're already worshipping a woman anyhow. She's the best... An immoral woman is the best bait the devil ever had. She's worse than all the barrooms that ever was. She can send more souls to hell than all the barrooms in the country. That's right.

"A good woman is a jewel in a man's crown," said the wisest man on earth. A man ought to honor a good woman. See? "But an evil one is water in His blood," and His blood is his life. You men that's got good wives, you don't know how you ought to thank God for a good wife. For if God could've give a man anything better for a helpmate, He'd have done it. But a woman is the best helpmate that God could give a man. But when they turn...

She was the one in the garden of Eden that Satan chose for his tool. He didn't take the man; he took the woman. Why didn't he go to Adam and give him passion? He come to the woman and give her (See?), 'cause that was the one he chose. God took the man, and Satan took the woman. And look right on down, and in the end... When Babylon was set up in the beginning, Hislop's "Two Babylons," a woman... When it come on down into the age, now it's ending up the Gentile age... Babylon started like that, and ends up with a woman-worship (Mary) in the church. What a day we're living in.

Now, the Laodicea, the--the Laodicean age, the word means "lukewarm." It's increased with goods, and thinks she has need of nothing. But the Bible says that she's wretched, blind, miserable, and naked. What a condition.

The reward to them that overcome in this church age, is to set on the throne with the Lord.

Now, the star, or angel, or messenger of this church age, is unknown.

Now, the first church age messenger, who was that? Paul, Ephesus. Smyrna? Irenaeus. Pergamos? Saint Martin. Thyatira? Columba. Sardis? Luther. Philadelphia? Wesley. And in the--this Laodicean, we don't know yet, and probably won't know until it's all over.

But I'd just like to give my quotation of what this angel will be, what we're looking for. Would it be all right? [Congregation says, "Yes! Amen."--Ed.] Being that we're got a little time, I just wrote a little quotation here what I thought.

The angel of this Laodicean church, to end it up... Now, he will be at the end of the age, like the rest of them, like the Bible. He'll be at the end of the age. Not the first of it, at the end of it, because the angel always comes to rebuke them for what they done. "To the--to the angel of the church of Laodicea write these things." See?

"To the angel of the church of Smyrna write these things." See? Each one is to the angel at the end of the age. Paul, the end of the age. And on down, end of the age. The lapover, end of the age. End of the age, that's what makes it lap. See, "To the angel," speaking what it was. This laps over here, "To the angel," the end of that age. See, picking up right here, made the lap like stair-steps going up, the seven church ages...

Now, this angel that comes in this day, I want to... I've got something written here; I'd just like to read it. But he will be known the last part of the age. And because we are so close to that, so close to that Light age, that probably he's on earth now. We don't know him. He will be a--a mighty prophet that will be rejected by the church world, for they will go right on in their sins and finally be spued out of the mouth of God, out of the mouth of God's Presence.

I believe it will be one like Elijah. I'm going to give my reasons why. Now, let's just turn over here in the Book of Malachi, just a moment. I'm going to give you why I think it will be one anointed with the Spirit of Elijah. Now, I want you to put on your--your grace cap now. Malachi the 4th chapter, now, listen as I read, and you in your Bible. Now, think real close now for the next few minutes now, 'fore we go into the church age.

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea,... all that do wickedly, shall be stubbles: and the day that cometh that shall burn them up, saith the LORD of hosts, and it shall leave them neither root nor branch.

What's He saying? He's speaking over to a day coming (Will you agree on that?), to a day of the coming of the Lord.

But unto you...

Now, watch, now He's speaking back to Israel. Now, what did He say?

For, behold the day cometh... (way over)... that shall burn...

But to you that fear my name... the Sun of righteousness shall rise with healing in his wings; and you shall go forth, and grow up as calves of the stall.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in that--in the day that I shall do this, saith the LORD of hosts. (Not... The day that He shall burn the earth, we'll tread upon their ashes. That's the millennium, of course. See?)

Remember... the law of Moses my servant, which I commanded... him in Horeb for all Israel's, with the statutes and judgment.

Behold, I will send you Elijah the prophet before the coming... and great and dreadful day of the LORD:

And he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse.

The ending of the Old Testament.

Now, Jesus said... Matthew 17:10, speaking of this. All the Jews are looking for that coming Elijah. Now, watch what Jesus said about it, Matthew 17:10. We'll begin at the 9th verse, Matthew 17:9:

And as they came down from the mountain, Jesus charged them, saying, Tell no man the... Tell the vision to no man,... (See, "Don't tell this. You know it, but keep it to yourself.")... Tell no man the vision, until the Son of man be risen... from the dead. (Don't tell it.)

And his disciples asked him, saying, Why then said the scribes that Elias must first come? (Why is it Elias must first come before this Christ is to come, the Sun of righteousness? Why did they say this? Here You're already here, and the scribes said that--that Elias would come first.)

Now, watch:

And Jesus answered and said unto them, Elias truly shall come--shall first come, and restore all things.

But I say unto you, That Elias is come already, and you knew him not,... (See? He didn't say who he was. See?)... but have done unto him whatsoever ye listed. Likewise shall also the Son of man suffer of them.

And the disciples understood that he spake unto them of John the Baptist. (Now, now, John the Baptist was the Elias that was to come.)

Now, watch, I get back to Malachi the 4th chapter, again. Now, remember, He said here that before the great and noble, terrible day of the Lord shall come, "I will send to you Elijah the prophet." The 5th verse:

But I will send unto you... the prophet... I will send to you Elijah the prophet before the coming of the great and dreadful day of the... [Congregation says, "LORD."--Ed.]

Where do we find in the Lord's day? At the end of the age. That's when the world is going to be burned. You remember how we took Him with a white wig on, you know, and--and His breast, and girded about the paps. You remember that? And we proved by the Bible it wasn't a sabbath day, neither a Sunday; it was the Lord's day. Is that right? And that's the day that He comes as a Judge, and will smite the earth with a curse. Is that right?

And I will send to you Elijah the prophet before the coming of the great and dreadful day of the LORD:

Now, watch the compound coming of Elijah. Now, if you'll notice, all Scripture has a compound meanings. "But It's hid from the eyes of the wise and prudent, and revealed to babes such as will learn." Don't you believe that? Now, hold Malachi 4 right there.

And now, let's go back to Matthew 2 just a minute, just right across the page, Matthew 2. I believe I ought to have meant Luke 2 instead of Matthew 2. I got it wrote down here, but I was hurrying just a few moments ago, and the Holy Spirit was in the room on me, and I was just having me a big time. So I meant 2, let's see if this would be it. Now, let me study here just a minute. Matthew 2, that ain't where I'm looking for, is it? Now, just a minute, I'll get it in just... Let me have just a little bit of time here, 'cause I want you to be sure to see it, that the Scripture has a compound meaning to It. The Adoration of Ann; Return to Nazareth; The Passover; The Ministry of John. Now, let me

see if I could have meant Luke. I was reading somewhere and... I--I mean Mark instead of Luke, might've been Mark. But I want you to get this Scripture so that--that you'll know that it is the work of the Lord, that He does do this in this manner. Now, I'll tell you what I'm looking for, where "Out of Egypt I have called My son." Somebody with a marginal reading that could get it right quick or find it? "Out of Egypt I have called my son, I have called My son." Now just a moment.

[A brother says, "Luke 1:17"--Ed.] Luke 1:17. Thank you, brother. That's right, Luke 1. Mark... Luke 1:17, instead of 2. I want to get the 14th, that's where... That's it, brother. That's exactly right, Luke 1:17. All right. Now, now you can mark it down. Now, what it is, it's out of the blessings of the Lord, that it was blessed.

And thou shall have joy and gladness; and many shall rejoice at his birth.

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink;

This man that comes forth will be taught from his birth not to drink or to have anything to do with sin like that. You get it?

... and he shall be filled with the Holy Ghost, even from his mother's womb.

And many of the children of Israel shall he turn to the Lord their God.

And he shall go before him in the spirit and the power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; and make ready a people prepared for the Lord.

Now, now, we realize that he was prophesied, and John was that person. Is that right? John was the Elijah of that day that was to come.

Now, we also know that Scripture sometimes means two things. It'll say one thing, like over there in Matthew is where It said, "Out of Egypt I call My son." All right, I believe that's what I was hunting for, "Out of Egypt I've called My son." And then if you'll run that "son" reference there, He was... It did not... It went back into Hosea, which did not mean Jesus His Son; it was--was Israel His son, "Out of Egypt He called Israel." But it had a compound meaning and a greater understanding to it when it meant and talked about for--for Jesus' coming, which was a greater than--than Israel, when He called Israel out. All right.

Now, we also a find they'd had, in His first coming wasn't at the day of the Lord. Is that right? Now, back to Malachi, let's straighten this out first, "Coming at the day of the Lord." Now, watch His compound coming, His one coming and His second. Have you got your spiritual thinking ready? 6th verse now.

He shall... He'll send Elijah before the great and dreadful day of the LORD:... (Is that right?)

Now, we realize that that wasn't John, 'cause it wasn't the dreadful day of the Lord, was it? And neither did He burn the earth. So it must've meant a preview, or--or another future coming of John--or of--of Elijah. Is that right? 'Cause He said, "I'll send Elijah, and I'm going to burn the whole earth, and I'm going to just clean it off, and you'll walk out upon their ashes." That's the millennium; we know that. After the atomic bomb shall blow it from pieces, then there'll be--the earth will straighten up. And there'll be a great day here on the earth, and the church will reign with Jesus on the earth for a thousand years. Is that right? "But before that great and dreadful day of the Lord, when it's going to be blowed up, I'll send to you Elijah the prophet." Is that right? So it did not mean John the Baptist in that state, because the dreadful day of the Lord wasn't then: two thousand years off. Is that right?

Now, watch the next verse, and if you'll be real spiritual now... Now, this is a love letter, and you have to read between the lines and then it's made right. You know what I mean. Remember how I said the Scripture, "Jesus thanked God because He'd hid It from the wise the eyes--and prudent, revealed It to babes"?

As I have often illustrated about my wife when she writes me a letter; I can see what's she's saying on the letter, but I read between the lines to know what she means (See?), because I love her and

I--I know her nature. And you have to know God's nature and love Him, then the Scriptures stand right out to you. He reveals It.

Now, watch the next verse:

And he shall turn the hearts of the fathers to the children,... (Now, watch.)... and the hearts of the children to the fathers,... (See?)

Now, when John came as Elijah, he turned the hearts of the Israelites, the hearts of the children that was then accepting his message, the hearts of the fathers to the children. But when he comes this time, he's going to turn the hearts of the church back to the Pentecostal fathers. See, it's a vice versa there. You get it? Now, read it.

Now, listen close now:

And he shall turn the hearts of the fathers to the children,...

The old orthodox priest; he's going to tell them that... Oh, it... "Why, God's able of these stones here to raise children unto Abraham. Don't you think that you can..." See? Now, he's going to take the hearts of the old calloused orthodox priests and turn their hearts to the faith that the children had here. See, Now, all these that's been baptized and are waiting for the coming Messiah, "Who's warned you, you generation of vipers, to flee from the wrath to come?" Oh, my. Now, see, he was turning the hearts of the fathers to the children.

"And the hearts of the children to the fathers..." Now, when this great Elijah comes in the end of this age, he'll be taking the message of Pentecost to turn the children to the faith of the fathers, because he'll be rebuking them because that they didn't keep this same faith that was back there at the beginning. Amen. Now, I believe we pretty well realize it's going to be Elijah. Don't we? Now, we know it.

It didn't happen now (See?), the dreadful day of the Lord ain't come. I often wondered, "Would this man just be a preacher, then?" Elijah done all miracles, no preaching. But when his Spirit was upon John, It done all preaching and no miracles. Why? Jesus was going to follow him; He'd do the miracles, "For the Sun of righteousness shall rise," he said, "with healing in His wing." So John had no need of doing miracles; he just announced the coming of the Christ. And they...

Now, remember, and this John--or this Elijah that will come, will be misunderstood; he'll be such a great powerful man before the Lord until people will think he's actually the Messiah.

Because his very best friends said to him, "You're the Messiah."

He said, "I'm not worthy to loose His shoes, but He's coming after me."

Because they were under expectation then to see a Messiah. They thought the Messiah was coming. When they seen this great phenomenon rise up among them, they said, "He is the Messiah."

John said, "I'm not Him. But He's coming after me."

Oh, my. You get it? So his close friends will think he is the Messiah.

Now, notice another thing will take place in the nature of this; he'll come just before the Lord's day. Now, the earth never burnt in the days of John, so it is in the future. When he comes the first time, he only preached; the second time, he--he will both do preaching and signs promised by Jesus Christ. All right, now, let us look at the nature, what it will be, the nature of this prophet that's coming.

Now, we're satisfied that the angel of this last church age, predicted from the Old Testament down; now, the rest of them wasn't. Paul, Irenaeus, they wasn't predicted. But this last age, at the end of the consummation, the end of the world, it'll be such a tremendous time that we got just ahead of us, till this angel of this age was predicted all the way back in the Scripture, the Old crip--Scripture, the ending up of this age. It's Elijah, a great anointed one.

Now, watch. What kind of a nature will Elijah have? First, he'll be a mighty prophet true to the Word of God, for Elijah was true and John was true. That's right. Doing signs and wonders, will turn the hearts of the children back to the f--faith of the Pentecostal fathers. He will hate denomination like Elijah did. That's right, he will. I think we just got the thing started for him now, and about time to get it to come. He'll hate denominations. Elijah hated them, and so did John hate denominations.

John said, "Don't come, think, 'Now, we got Abraham to our father.' You Pharisees and Sadducees, you bunch of vipers (snakes in the grass other words.), for I tell you, God's able of these stones to rise children to Abraham."

Elijah said, "They've all gone astray, every one of them. Nobody left but me alone." Oh, my. He will also hate fancy women. Elijah did: Jezebel. Is that right? John did: Herodias. Both them prophets, the Spirit, the same Spirit. They hated the denominational world, the church world. They hated, also, fancy, no-good women. They... Something in their Spirit cried out against the thing. Jezebel was after Elijah's head and was going to cut it off; and she also had John's head cut off, Herodias did. Both of them...

This prophet will be a lover of the wilderness, like Elijah; he lived in the wilderness alone: John, in the wilderness alone. And we know it's going to be Elijah. All right.

And this prophet will be one that'll stay with the true Word of God. Yes, he'll stay with It, all the Word. What to? To restore back a faith to the Ephesus church, that's been lost all this time, faith in the church that had an open Door set before it and a rejected it.

Not a learned person: Elijah was not a learned person, the Tishbite. John was not a learned person. Luke 1:67, the Bible said that he was--that the child was in... As soon as he was born, he took to the wilderness, was in the wilderness till the day he was showed to Israel. That's right. One--Luke 1:67 to the 80th verse, if you want to mark it down.

This prophet will also be a moody sort of a guy. Elijah, after he had a great meeting, nobody could get along with him. Elijah had spells. When he went out there and called fire down out of the heaven and burnt up the altars of Baal and everything, he run out into the wilderness and he said, "Lord, I'm no better than my fathers; let me die." Is that right? And John... He--he set under a juniper tree, and after the great revival, now he wanted to die.

And John, when they cast him in prison, this foul woman, he set back there and begin to get moody. I believe Pember or one of them said, "His eagle eye got filmed over in the jail." He sent some of his disciples.

And, why, he'd declared It, said, "There's the Lamb of God that takes away the sin of the world." John saw the Pillar of Fire hanging over Him like a Dove, and come down, settled upon Him: witnessed it all, and said, "That's the Lamb of God." And said, "I have need to be baptized of You, and why You coming to me?"

Jesus said, "Suffer it to be so now."

But when they put him in prison, he gets down in the dumps real quick (See?), kind of hard, can't hardly pick him up. And when they did, he said, "Go, ask Him if He really is the One, or should we look for another to come?" Just exactly like Elijah did (See?), just the same.

See, sort of a moody sort of fellow, so we feel sorry for him, 'cause we know what that is. All right.

Now, now, at... The--the church, at his manifestation... I better leave that one alone. At his manifestation, the--the church... When he makes hisself known, this mighty Elijah that God will send to us, when he makes hisself known like Elijah did, the church was ready to be delivered, was delivered out of the hands of paganism. Is that right? Just when he come up there and said, "We'll prove Who's God," Elijah delivered the church. And John, just as John did, he said when he seen Jesus, he said, "I must decrease and He must increase." John started preaching and made hisself known just before the coming of the Lord, right at the end, the manifestation. All right.

Now, we find out that Elijah must mean the age to this church... To prove that it was Elijah, Elijah after he had give his prophecy... Elijah did not have to die; he was translated and was taken up into heaven, a type of the church at the end of this Elijah that will come. At the end of his time, the church will go in the rapture, without going through the shadows of death. It'll be the rapture. I believe the great Elijah, the great one that's to come, will be the anointed Elijah that's prophesied for the last day. Amen. I think he will be, when he comes, the angel, or the messenger to the church in the last days (a rejected, degraded people, as this church will get into, and is already). I think Elijah is promised in the Bible. I think we can understand that, that Elijah was the one that was promised in the Bible to come in this day. Do you believe that?

Now, let's turn now to Laodicea, and we'll see what our Lord has to say to us tonight about Laodicea, a Laodicea. All right, the salute to the church:

... unto the angel of the Lord...

The 14th verse to the 3rd chapter of Revelation:

... unto the angel of the Lord... of Laodicea write; These things which saith the Amen, the faithful and true witness, and the beginning of the creation of God;

Oh, my. We got all... If we had all night on that right there, how the Lord would reveal that to us... Watch.

The "Amen" is the "Last." He's appeared all the way down through in different things, but here's the last church age where it says, "I am... This is the finish; I am the Last."

Now, to show that He was the "First" also, as He was, He's the beginning of the creation of God. Oh, do you catch it? See? How could God be created that He's a Spirit? How could He be? He's-- He is eternal. He never was created; He never will be created, because He was God at the beginning. But He that is the beginning of the creation of God was Jesus Christ when He was made manifest, when God lived in Him. He is God's creation. Oh, my. See? "The First and the Last, the Amen, the beginning of the creation of God." When God created Himself a body, He come down and lived in it, that's the beginning of the creation of God. See? Oh, isn't He wonderful?

Now, we find at the first He showed His Deity right here, "I am the Almighty. I am He that Was, Which Is, and Shall Come, the Almighty," to the church of Ephesus: said it three times. Is that right? Comes right on over to the Laodicean and said, "I'm the Amen. I was the First back here; I'm the Last over here. And I am the beginning of the creation of God. Through the church ages that we're to have, you'll learn that I am God, God created in man form. I'm the beginning of the creation of God." Amen.

That would make a Presbyterian shout. Just think of it. "Beginning of the creation of God..." Now, I... Oh, how I like that, the creation of God, when God was created, when God was made flesh in Jesus Christ and dwelt among us.

Now, now, the next verse would be, to the other churches, commending, but He didn't commend this church. He had a complaint against it, not a commend. He didn't commend this for nothing, this Laodicean age. With all the Light that they had and went back on it, they didn't need any commending. Uh-huh. They needed a rebuke, and they got it. He had a complaint for this church, not a co--commend.

Now, I'll read the 15th and 16th verse here now.

I know Thy works,... thou art neither cold nor hot: I would that thou were cold or hot. (In other words, "Don't--don't just be lukewarm.")

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. (Um.)

And taught... Is that a commend? That's a rebuke to this ungodly Laodicean age, the worst of the whole bunch. All the rest of them under torments and everything they had, they had nothing; they was poverty-stricken, wandered about in sheepskins and goatskins, and destituted, and sawed and burned to death, and fed to lions, and everything else, and still held the faith. And this bunch is rich and has need of nothing, and everything else, and a prostitute. That's right.

Now, we got a great big lesson I hope the Lord helps us in it. He--he said, "because you're neither hot or cold, lukewarm..."

Like milk... See? A good cold milk's good. Isn't it? Hot milk's good for you. But lukewarm milk will make you vomit.

I remember one night I got sick down on the river, about twenty-five years ago. I was in a little shanty boat, living down there. I got sick, and they come up, my brother-in-law to take me over to Dr. Isler. Said, "What's the matter?"

I said, "I'm so sick at my stomach."

Said, "Drink you a glass of warm milk." Oh, brother. Lukewarm milk, it made me sick, so I just cleaned it all out what was on the inside.

Now, God said, "I'd rather you'd be hot, real red hot, or freezing, be one or the other. Don't get lukewarm, 'cause you make Me sick." That's what this church age does for God, makes Him sick. You see? "Either be... Don't be--don't be red... Either be red-hot or don't be lukewarm. Warm or hot... 'cause you make Me vomit."

The chilliness of the Anglican church in the days of John Wesley drove him to have meetings elsewhere, because it was cold, chilly.

The chilliness of the Methodist church caused William Booth to become a red hot salvationist. See, God said, "If you won't come and repent, I'll remove the candlestick. I'll take it out, give it to somebody else." So when the Methodist church wouldn't receive John Wesley's sanctification, William Booth come right up with the Salvation Army and took her right on. That's right. Why? They organized it (That's exactly.), made an organization out of it, and God said, "I hate the thing."

So there William Booth come right along and picked it up, and the Salvation Army, then what'd he do? The same thing, turned around and organized it again. After him come the Campbellites, and they existed awhile; and then John Smith with the Baptists; and then after that come the Nazarenes; and then after the Nazarenes come Pentecost. Nazarenes, what'd they do? Fixed theirs up the same way, denominated it.

What come in that time? Two little branches, Church of God and so forth, grewed out of there. What'd they do? Organized; just let them go. Along come the Pentecostals with the latter rain blessing, what'd they do? Organized, so He just let them go. That's right.

Now, we're going to get down here at the end; you get something real strong in a few minutes. All right.

All right, He wants you red hot or--or freezing: one or the other. Don't be lukewarm. Just don't pretend something that you haven't got; either be on fire for God or go on back into the--in the--in the organization. Don't--don't be lukewarm.

It's the same thing now. That's the same thing taken place in this churches here. He wants you either hot or cold. He don't want no lukewarm. That's what Pentecost has got to, a lukewarm condition. They get on a piano once in a while, and a few drums, and bang around a little bit; and get enough music, somebody get up and kind of, you know, kind of saying, "Praise the Lord. Hallelujah." Uh-huh. And the music goes down, "Uh, uh, uh," that's it. Oh, my, just makes God sick at His stomach. All right.

There's not much going on then, as a--as a red hot revival going on in them, but they had plenty of mechanical machinery in this church (You see?), 'cause they was rich and, oh, my, they was

getting together and making big meetings and everything. They was having a good time in this church; that's all true; but it's all mechanical machinery. But that's no warmth of the Holy Ghost. See?

Look here what He said in here, see:

I know Thy works,... thou are neither cold nor hot: I would that you were cold or hot.

And because you're lukewarm,... neither cold nor hot, I'll spue thee out of my mouth. (See?)

Now, He said, "I wish you were cold or hot. And because you're not, I--I just have to get rid of you, that's all, just sweep you out of My mouth."

Now, they had plenty of money; they had great buildings; they had great things going on; but they didn't have no warmth of the Holy Spirit. Oh, they had a machine, a--a regime. Oh, my. They got a united church together. Boy, they got the biggest buildings they ever had, and the things going on, but no Holy Spirit. See? That's what God sent for the church, the Holy Spirit,

Now, as we continue on in this 16th verse...

They have all kinds of committees. "Oh, we got a great regime of that. The old ladies' aid society, and a--the young men's pinochle game, and--and the bunco game on Friday night, and the--the basketball game on Sunday afternoon, and, oh, the baseball game on so-and-so. And, oh, we just got the--the men's chattering society. And, oh, we got all kinds of things."

I tell you; she's loaded down, societies, and clubs, and "beetings," and whatevermore, but no warmth of the Holy Spirit. See, you got a big regime, but you haven't got nothing there to warm up. You're warming up to the world but not to God; that's the reason they're lukewarm.

Oh, you got more members than you ever had. "Sure, boy. Why, we get a million more in '44," said the Baptists. But--but what have you got? A big machine.

Right in the same church where I heard that remark made, they had to dismiss fifteen minutes to give the pastor a chance to go outside, and all the deacons and all of them, to smoke, and come back in again. See? There you are. The Bible plainly condemns that stuff. "If you defile this body..."

The doctors condemn it and says it's full of cancer. Then they get on the radio and say, "A thinking man's filter."

As Billy Graham said, "He's a fool to think that way in the beginning." So...

"Thinking man's filter," a thinking man wouldn't smoke it at all. That's right. It take the second thought. But he tells the women it makes them real skinny, you know, so that you can wear some of these new kind of dresses they got. Boy, that sells it. More women smoke cigarettes than there is men now, and a woman will smoke three to one cigarettes to a man. That's exactly right, 'cause she wants to get thin. She don't realize that's TB and cancer and stuff making her that way, just in a baby form, coming into her, eating her up like that, killing her. Not a thing can come out of it but evil. That's right. See? But that--it--it's a thinking man's filter." Oh, my.

"No. No. No," you say, "but we have... Brother Branham, I defy that. We got great meetings. Look what Billy Graham's had across the country." Oh, sure, a big regime, hired evangelists, paid song leaders.

Yeah, they hire the evangelists. "Well, how much will you give me if I come hold that revival? Well, if you can't produce so-many thousand dollars, I won't come at all. That's right. And who you going to let lead the singing? Well, you go and hire so-and-so, he's a great soloist. You hire him to... He'll draw half my crowd he will hissself."

Paid soloists, paid evangelists, why, it comes to a place that soul-saving is a business. Soul-saving's not a business of the church; it's the power of the Holy Ghost in the church. Soul-saving is God's; you don't buy it with money. No, sir. No... All of it is, is works, works, works, paid evangelists, paid song leaders, paid choirs, everything else. God don't want that; it's all works. God don't want works; He wants the Holy Spirit working in you. That's right.

17th verse says.

Because thou sayest, I am rich,... increased in goods, and have need for nothing; and knowest not that thou art wretched,... (Oh.)... knowest not that thou art wretched,... miserable,... poor,... blind, and naked: (Um, um.)

They thought they were rich, this Pentecostal in this last age churches. They thought... And outwardly they were. Yes, sir. They are rich. Just think of the church, used to be a few years ago stood out on the corner, cast about from place to place, had a hard time. But now they got some of the biggest buildings there is.

You see where the Assemblies of God out here, that used to have their place in an ordinary wooden building, something like this here, and now they're putting up a six-million-dollar building, and they say Jesus is coming right away. Your works prove that you don't believe that. Hypocrisy, building million-dollar buildings and things like that and saying, "Jesus is coming right away." And poor missionaries on the field without shoes on their feet, real God-fearing missionaries, no shoes on their feet, and live off of two rations of rice a week; eat two times a week to pack the Gospel through jungles and things like that, to take it to their brethren. And we building six-million-dollar buildings, and the church with big, stained glass windows, and everything else, and putting it on that. Oh, you even got so much money till sometimes they got loan associations right in their churches. That's right.

Doctor in there to examine their evangelists or their missionaries... When somebody wants to go to the field, they give him a doctor's examination to see if he--or psychiatrist, to see if he's--oh, if he's mentally got his IQ's right. You see? The Holy Ghost examines that; you don't need a psychiatrist.

"But we're rich and have need of nothing." Oh, sure. You got plenty of money. Outwardly, plenty rich, have large buildings, stained glass windows... And eloquent preachers. Oh, my. My, I'll tell you; they're really eloquent. They can stand and talk all night and say nothing. See? When they come up... I mean about things they oughtn't to say. You see? Stand up, and some of this stuff, and talk about a little so-and-so and this so-and-so. And you know how it is. Paid singers... That's right. All right. But come into the pulpit, eloquent preachers. If they aren't dressed in a tuxedo suit with a collar turned around, and some kind of a frock-tailed coat on, why, their congregation feels real embarrassed.

And those singers come out there, them women, short-bobbed hair like Jezebel, enough paint on their face to paint a barn. Soon as they get that robe off, they wear shorts and man's clothes, and the Bible said, "If a woman puts on a garment pertains to a man, it's abomination in His sight." Walk down the street with their nose up, if it'd rain it'd drown them: smart-alecks, arrogant, high-tempered Jezebels. That's the reason we ain't in no revival; it's big piece of machinery work. Oh, might have a voice like an archangel, and God will make you answer for that. These Elvis Presleys and so forth, and Ernie Fords, or ever what they call them out here with these fine voices and using them for the devil, God said, "I'll require that at their hands."

The reason I respect blind Fanny Crosby, she never sold her gift out to the world. She kp--kept it with God.

Many of these people, eloquent singers, eloquent men, great men, and so forth, instead of using their talent for God, the devil's perverted them, and they're over there working for him. Personalities, radio and television personalities, selling theirself out, out there for the world instead of giving it to God. Some of them come to church, go to church and wear a big fine robe, come out there and sing like that, and go right back and sing rock-and-roll the next night. Such as singers that we know of, belong to certain churches, get out there and make them pictures, them movie pictures, get out there and sing rock-and-rolls. The kings of rock-and-roll, and claim to be religious. It's a trick of the devil.

One man had enough--enough good common sense up here, that said he was going to be a preacher, get on Sunday morning and preach, and then he'd go down there and--and get on the radio broadcast and sing rock-and-roll songs and everything like that, so he finally took a pistol and blew his brains out. I respect the man for doing it. That's right. That's right. He--he had more... He had as much sense as them hogs did anyhow; when they got the devil in them they run down to the water and choked. Some people don't even have that much.

I know you... I--I hate to be that hard, but, brother, sister, you got--you got to drive the thing down deep, and make it--make it a--make it stick. Amen. This is the day that we're living in. I guess if Jesus called Herod an old fox, and John called them a generation of vipers... All right.

They have large buildings, stained glass windows, eloquent preachers, paid singers. Yes, sir. What have they got in it? What's in it? Nothing of the Holy Ghost. Stand up there and go out and wear shorts, and come in and sing in the choir, you miserable hypocrite. Yes, sir. That's right.

And, you preacher, that'll go to a meeting because they give you more money than they do at some other place. You rascal, you're not a-fit to be in the pulpit...?... Money. "If you can't appropriate so many thousand dollars, well, we can't come. Our--our--our managers and things will come around, if you can get up the money we'll come. If I can't get full cooperation with everybody, I won't come. If everybody don't fully cooperate, all the churches, so I'll have plenty of money to make my debts meet, I won't come."

Brother, a real man of God would go if the Holy Ghost led him, regardless of what the...?... if he had to eat soda crackers and drink branch water. That's right, he's a real servant of God.

But people tie themselves up with broadcasts, and radio, and television, and all kinds of things of the world, till they got to have that kind of money. That's exactly right. See? That ain't God. He said, "Oh, you're rich, have need of nothing." Sure, but the very thing you had need of, you didn't have. That's right. But you didn't know it. See, "Rich, have need of nothing." Paid to do the things that they're doing, card-playing. "Oh," you say, "we got big congregations." Oh, sure. Yes, sir. "Biggest congregation... Why--why, you know, the mayor of the city comes to our church." Uh-huh. That's right. "Why, you know, So-and-so, when they come to town, they come to our church." Uh-huh. "We have all the celebrity in our church."

Yes, and let the poor, sainted needy come into the church, and they're a rebuke to you. You don't even want them there. You're afraid somebody will say "Amen," while you're preaching.

Like the little lady I read one time in a little book up here; she come into a church. Her children, she'd raised them in an old fashion church back in the woods somewhere where they was really godly. So the... A young fellow come in one day and married the girl, said he belonged to the outside church, you know, one of the big churches in the same denomination out in the city. So he told the mother he was a Christian. So he married the daughter and taken her out.

Well, finally he got her weaned off from the little old country church back in the mountains to out here, this great big fine church, same name; but back there they had the Holy Ghost; out here they had nothing. So then when they come in, this great big fine church...

So mother said, one day, she was coming down to--to see her daughter. Well, they wondered what in the world they'd do with her. So when she come down she looked like something out of a relic book, one of them little, high-necked dresses, you know, and long sleeves, and her hair was peeled back there, onion-face slicked down like that (peeled back, you know). And she come down, and she said, "Well, hallelujah, honey. How you all getting along?" Well, she said, "Now, in the morning is Sunday." Said, "You all going to meeting, ain't you?"

The husband said, "What will we do with her?" See? Said, "We can't take her over there like that." And said, "Well, I don't know what to do." Well, he said, "Mother, I tell you, we..."

"Oh," she said, "but, honey, I couldn't stay out of church. Surely there's a certain-certain church around here."

"Oh," she... He said... Said, "I seen one over on the corner there, I'll just go over."
And he said, "Oh, well, we'll just have to do it."

So when they went in; they let her go in first, ashamed of her. Here she come across the street with that little skirt, you know, and her Bible under her arm. But, brother, she might not have had her name in "Who's Who," but I imagine she had her name on the Lamb's Book of Life. That was the main thing.

When she walked in the church, she set down back there took her a seat, you know, and opened up the Bible, and she begin to read. And everybody begin to look around, thought some kind of an antique had dropped out somewhere. Looking around like that, and "Oh, my." With all their fine clothes on, you know, the typical Laodicean, and their fine dresses and so forth. Looked back and seen this little mother setting there, big smile on her face, you know, reading the Bible. Yes.

And the pastor, after while, after they got through all the other things, he finally had about fifteen minutes to talk. So he got up and he said, "The Lord is good."

She said, "Praise God. That's right. Hallelujah." And everybody stretched their neck like a gander, looking around, "Who was it?"

And after while, he said, "Uhm. Uhm. Uhm." He said, "Christians in every age should be valiant, great, fine Christians," or something on that order.

She said, "Praise God. That's right." And they all looked around.

And he, "Uhm," looked over to his deacon board.

And that deacon board got the idea. Goes back and takes the little woman by the arm, and walks her out the door, said, "You're interrupting the pastor."

You're dead and don't know it. Yes. Oh, what's your stained glass windows going to amount to? What's your fine plush pews? And what's all your big congregation going? Just straight to hell, as a martin to its box. For if you don't have the Spirit of God, you're lost. 'Less you're borned again you cannot see the Kingdom of God.

That's bitter. It's like I used to take castor oil, I said, "Mama, I can't even stand it."

She said, "If it don't make you sick, it don't do you no good." So I guess that's about the way this too.

Oh, if you would speak to them... Oh, big, fine buildings, and so forth, oh, they--they--oh, they... You go to their church, you'd happen to say... Go to their church and say, "Well, I'll tell you; you are Pentecostals?"

"Oh, yes. Uh-huh. Sure, we're Pentecostals."

"You believe in being borned again?"

"Yeah."

"Well, I want to show you something..."

"Oh, look at this building. You know how much the building--this building cost? That cost three quarters of a million dollars to put this up. You know, we used to didn't have it that way. We--we used to be down there at the alley." Uh-huh, and look around, you find out all these great things that they got. Yes, sir. And then they say, "Oh, we--we got all these big things." But they have no burden for lost souls. They always want to show you how much building they got. "Look at our Sunday school record, how big it is." What good does that do if they haven't got the Holy Ghost?

"Rich, increased in goods, have need of nothing," that's what He said. "You think that, but don't know that you're poor, wretched, miserable, blind, naked. And don't know it." See? That's it.

Oh, sure, they say, "You know what? We used to be... The little church we used to use is in the back part; this is the big one now." And I tell you, no burden for souls, but they've got to see that

all these things are taken care of. The ladies' aid, and all these other things, all has to be taken care of, but no burden for lost souls. Man, what--what this church has got into.

They were not burdened for souls, but they were burdened with wealth. That's right. They had the wrong burden. They had a burden for their wealth but not a burden for lost souls. The Scripture said, "They didn't know that they were wretched (Oh.), miserable, blind."

They think that they could take money and convert the world. "Oh, if we could just get a program on, that we could get a lot of money here, I believe we could...?... convert the world. If some of the rich people in our church, Brother Branham, if we could just get them to dig out, and I believe that we could start a society that would--that would go around and--and convert the world. We could take airplanes and drop literature all over Africa and things like that. If we just had some money..." Brother, the world won't be converted by money. The world will be converted by the Holy Ghost, powerful preaching of the Holy Ghost and the cross will be the only thing that'll convert the world. God's program is not money. It's the Holy Ghost; that's what God's program is for the Laodicean church age or any other church age. Yes, sir.

They want the Holy Ghost. Oh, they say, "We are--have gold." It was gold, all right, but not the right kind. They had plenty of gold but not the right kind. Now, so they were commanded by Jesus, "I know you're rich, and have gold, and have need of nothing, but..."

I counsel thee to come buy of me gold tried in the fire,... (a different kind of gold, yeah, a gold that's tried in the fiery furnace, that went through the fire of death, that went through Calvary, come out)...

Lot of this gold you got now is tarnishey; it'll canker; it'll rust. If you can mark down this, James... Saint James 5:1 to 4, and you'll get what it is, said, "Go ye, you rich men, now at the coming of the Lord, weep and howl for your miseries is come upon you, your gold's cankered in you." See, that's the kind of gold that cankers.

But the gold that Jesus gives is the Holy Spirit, the golden Oil of the Spirit, pours into your heart. And--and, oh, my, counsel you, "Come, buy of Me gold, if you want; get rich." Oh, yes.

Also they were blind. Now, that's a bad way to be. I don't think these Christians was so blind as they was nearsighted. I believe they were nearsighted. The only thing they could look at was their big buildings. Only thing they could look at was their big congregation. Only thing they looked at was a well-carnished choir with all of its big robes and things. I think they was just nearsighted; they couldn't see over their nose, hardly. I don't think they were blind; they were just nearsighted. All they could see was their... "Well, you know what? We belong to the So-and-so." Their big denomination, their big crowd, many members, their Sunday school, their fine buildings...

"But they had need of the Holy Ghost," Jesus said. They needed the Holy Ghost. So the Lord said to them, "Eyes, you are... Eyes are so bad, and you're so nearsighted that you can't see nothing but your big building here and your big fine congregation, and your--the mayor of the city and all coming to your church, and you got the celebrity. And you forgot Me. But if you are that blind, and your eyes is that sore, I'll sell you some eyesalve." Yeah.

See, it's strange them doctors of divinity didn't have any of that, isn't it? They had a lot of perfume, had a lot of theology. But they needed eyesalve, God's Holy Spirit, to massage their eyes and let them look for the coming of the Lord, let them look at the Bible, let them look at the Word. They know how to say "aaaaamen" just exactly right. They had the perfume; they had all the ointments; but they needed eyesalve, the Lord said. Said, "You need a little salve to go on your eyes, and it'll open them up."

Used to be, when I was a little boy... I've told this, I believe; I might've said it at the church. Just comes to my mind now. I was raised down in the mountains of Kentucky, partly, and we lived in an

old clapboard house. Mom, he heard... We had a--had a little old place upstairs, and we had a mattress of--of straw. And then on top of that mattress of straw was a feather tick. I don't know whether you know what a feather tick is or not or straw bed; an old bed, we was too poor. Pop and mom had the bedstead downstairs. And so we climbed up a little ladder and got in the top, and mom would put, some--some--sometimes, a piece of canvas over the covers and things, to keep the... You know, you can stand--lay there and count the stars between them old clapboards put on with the light of the moon, you know, and them big holes in the roof like that.

And so when it would snow or something, or the rain would go, us little young'ns would duck under this--this piece of canvas, you know, keep those--keep from getting wet. And sometimes the draft through those holes, we--we--we'd get a cold, and our eyes would matter, you know, get all stopped up with cold, cold in our eyes. And so mom would call us in the morning to come down. I'd say, "I can't come, mama, 'cause my eyes is all mattered up." I got--I got stuff in it, you know, cold in the eye. Couldn't get them open, you know. A little young'n laying there, and me and Humpy and them trying to open up our eyes and we couldn't do it, blinded.

My grandpa was a trapper; he trapped coons, raccoons. And that was a cure-all at our house, was coon grease. We greased the shoes with coon grease. And if you had the croup, they put a little turpentine on it and you had to swallow it, so, for the croup. And then when our eyes got all mattered up, mom would take this stuff... "All right, just a minute, honey." She run out in the kitchen and get this big old cup of coon grease and set it on there, and get it real hot. And she'd come up and massage our eyes (See?), until that it done the work. And after while I got so I could see, open my eyes. Get... The coon grease opened it up.

I'll tell you; we've had an awful draft. See? There's been an awful coldness sweep the country, a draft that said, "The days of miracles are past. There's no such a thing as the Holy Ghost, and no speaking in tongues. There's no baptism in the Name of the Lord Jesus." And, oh, all kinds of drafts, and it's closed a lot of eyes with some kind of a spiritual coldness. It'll take more than coon grease to open them eyes, brother. It'll take a fresh baptism in the Holy Ghost...?... to massage your eyes and make them see, take the nearsightedness out of you so you can see the Word of God is true. That's right, Oh, "I counsel of you to come get some eyesalve from Me, kinda anoints your eyes." See? Oh.

The doctors of theology has their own theology, and their perfumes and things, but it taken more than that. It takes the Holy Ghost to give the spiritual vision to see heavenly powers work. The Holy Ghost, the salve of the Holy Ghost. A salve is a hard oil; we know that; and then the Holy Ghost is the Oil of God.

And all the theologies and the perfume, "O brother, dear, you're all right. There's nothing wrong with... Everything's all right. But we have the biggest church there is in the city." That perfume won't work. No. It'll make you see right along here nearsighted, and say, "Yes, we got the biggest church." But what about the judgment coming on when God will make you answer, you Laodicean church members?

I ain't speaking so much here, but I'm on tape and going across the world (You see?), so speaking to about several million people at this time. You see?

So then that's it: Laodicean, lukewarm, backslidden, nearsighted, I don't know what all: mules. A mule's a hybrid; he ain't got no gumption to start with. You can talk to him, he stick them big ears up, go, "Haw. Haw. Haw. Haw." There ain't no kindness to him. He's a hybrid; he's between a horse and a donkey. That's what's the matter now, you put Nicolaitanes and Laodiceans together, and you got a donkey again. What we need... That's right. They don't know. You tell them about Divine healing, the baptism in Jesus' Name; say, "Haw. Haw. My pastor don't... Haw. Haw. We

don't believe that as Presbyterians." Ignoramuses, that's about what you would call him. But you...?...

I hate a mule. But I tell you; I like a good, gentle pedigreed horse; boy, you can teach him something. You can teach him to bow, and get in the circus, and almost do like a human can, because he's... He knows something. He's got a pedigree. A mule don't know who his pappy was or who his mammy was, and he can't reproduce himself. That's the way with some of these old, cold, formal denominations; they can't never rise up again. As soon as the church goes into a denomination, it's dead. It never rises again. What is it? It's hybrid.

Martin Luther was all right, but when he organized, what did he do? Methodist was all right, when he organized, what did he do? Pentecost was all right, but when you organized it, what did you do? You hybrid it and bred it into the Nicolaitane Catholic church. Exactly what you done. Took up her form of baptism took up her ways and actions, and the Bible said, "You are a daughter to a whore, a harlot: a daughter of harlot." Exactly right.

A good pedigreed horse, aye, he's gentle. Oh, he's good; I like him. Put his head over your shoulders, and loving, kind. Why? He knows who his pappy is; he knows who his grandpappy is; he knows who his grandpappy's pappy was. He can go plumb on back; he's pedigreed.

And I like to see a real pedigreed Christian, not packing his letters, he's a Methodist last week, and the Baptist this week, and the Pentecostal next week, and the Pilgrim Holiness next week. He don't know who his pappy is or who his mammy is. But let me tell you: a man that's born of the Spirit of God can take you plumb back to the day of Pentecost, and tell you; he's pedigreed, Pentecostal. Amen. I want to be Pentecost from the top of my head to the soles of my feet. I don't mean denominational Pentecost. I mean the real power of the resurrected Christ, the real Pentecostal blessing.

Eyesalve, open your eyes so we can look way back and see where it come from. You're just looking what the church is today; look back and see where it come from, then keep moving towards God and you'll get away from it. Yes, sir.

All right, I noticed another thing, said, "They are naked--naked, and don't know it. Sure.

Oh, naked and don't know it? Now, that person is in a miserable fix. If a man is wretched, blind, miserable, naked, now, if he--if he knows it, he'll help himself; but if he don't know it, the poor fellow's mentally gone. Is that right? Whew. That was kinda strong. Mentally gone, he doesn't know enough to help himself.

If you seen somebody coming down the street, poor, miserable, blind, wretched, and naked, and you say, "Brother, you are naked. "Oh, am I? Oh, oh, brother, help me in somewhere; help me to get clothed."

But you walk up to them and "Say, have you received the holy Ghost since you believed?"

"What are you, a holy-roller? Well, say, what do you mean? Don't you talk to me like that; I'm Presbyterian; I'm Baptist; I'm from so-and-so and so-and-so."

Naked and don't know it. Now, I never said that. The Bible said that of this age, "Naked and don't know it. Come, buy some clothes from Me," He said, "white raiment." White raiment belongs to the saints; it's the righteousness of saints. See?

Naked? Oh, sure. Yes, sir. Oh, you say, "Brother Branham, not our church; it's the best dressed church in the city." I wouldn't doubt that; some of the latest fashions, the best cut materials the latest Hollywood star's wear, so sexy you'd attract the attention of every man on the street. Uh-huh. Why, sure.

One lady said to me, said, "Brother Branham, do you mean to tell me? Now, we buy these dresses out of the store and that's all you can buy."

I said, "They still sell goods and make sewing machines. That's not much excuse for that."

The Bible said, "Whosoever looketh upon a woman to lust after her has committed adultery with her." Is that right? Well, then, if the woman dresses herself sexy and puts herself before a man, who's to blame for it? The woman is; she produced it. That's exactly right.

Now, you might be as pure as a lily to your husband. You may be a young girl that's never did anything wrong in your life, be a virgin when you marry your husband. But if you dress like that and cause men to look at you like that, he's committed adultery with you already in his heart. That sinner looked at you. As a Christian you may have the best cut clothes on in the city, the best of woolens, but it ain't becoming to a saint of God to dress like that.

[Blank.spot.on.tape--Ed.] Oh, yes, don't come to a child of God...

"Oh, no," they say. Well, they say, "Our church..." You are well-dressed? They said they was. They was rich, had need of nothing. Sure. Why, they said, "Even our pastor walks out with a great big robe on. All the choir walks out with a great big robe on." And the devil rolled up under it. Uh-huh. Uh-huh, that's right. Oh. Um. Well, I better not say that one either, so...?... All right.

Oh, all these big things, robed choirs, paid choirs, have to pay them to sing. Have to give the preacher so much or he'll get another charge that pays him a little better. He'll call the trustee board together and say, "Now, brethren, I--I... You've been very kind to me here; you give me so many hundred a week," or something another like that. "But the other Presbyterian church of Pres... (called "Pentecostal" or whatever it is) across here, they have--they've made me a promise that they'd give me so much more." Oh, my.

Then what's a poor saint got? What chance have they got? What has a poor little church filled with the Holy Ghost, what kind of a chance have they got? They couldn't afford nothing like that. So the Lord just rises you up something then (Amen.) hand-picked by Himself, fills it with the Holy Ghost, and sets him as the general overseer over it. Sends down... He said, "I counsel of thee to come and buy white raiment from him." The Bible said, "The white robes are the righteousness of the saints."

Now, I believe we... Let's get about the--about the 19th verse now. I believe it's about the 20th verse we're on, the best I can see. Yeah, yeah, and closing on this. Now, be real quiet now and listen now while we're doing this. Listen:

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in... and will sup with him, and he with me.

To him that overcometh will I grant to set with me on my throne, even as I also overcome, and am set down with My Father in his throne.

He that has an ear, let him hear what the Spirit saith unto the churches.

This is one of the most outstanding statements that I've ever seen in the New Testament. I want you to notice, "I stand at the door and knock." This is generally used, a quotation for the appeal for sinners. Is that right? We tell sinners, "Jesus is at the door, knocking." But here He's knocking at the church door for He once walked with them, but they with their organization and worldliness and coldness had excluded Him. He's on the outside the church.

Now, remember, in the first of the church ages, as we close, He was walking among the seven golden candlesticks (Is that right?), the seven church ages. And at the end here, we find Him outside of what church? The Laodicean, the Laodicean church. Outside, they had excuse--excluded Him. Why, He was standing on the outside trying to get back in. What a pitiful picture, the Saviour of the world, standing outside of the church that He bought with His own Blood. Shame upon them.

"I stand at the door and knock." After being pushed out or ousted, then trying to get back in, crawls back and knocks at the door. This is the most striking record in the New Testament. I think there's nothing could be any more sadder than this, to see the Saviour of the world took out of His own church, the Laodicean age. After He done told them what they had did, their richness and

everything, and what they were, and how they were lukewarm and so forth, and they--they had--they... He didn't have to spue them out; they'd spued Him out. And here, with all of that, still knocking at the door, trying to get back in. What for? To give them Eternal Life. The very ones that killed Him at Calvary, He was trying to save their souls. It's the most pathetic picture I ever seen in my life, ever thought of.

Excluded, what was He excluded from? Now, listen, friend. If this isn't striking. Get a picture of it; let it sink down in your heart. Our Saviour, when He was on earth, He was excluded from His own nation. He was rejected; He was excluded. The world excluded Him and crucified Him. And now, from His own church, He's excluded. He isn't wanted anywhere: had no need of Him. They'd got a denomination; they didn't need Him. They got a pope, what'd they need with Him any more? They got a archbishop, and general overseer, they had no use for the Holy Ghost any more. They didn't need That no more. Christ, the Holy Spirit, they didn't need Him. So their...

I don't believe they just up and throwed Him out, 'cause they hadn't missed Him. They hadn't missed Him, because they were still singing songs to Him; the preacher was still talking about Him, so they hadn't missed Him. But their own worldliness and their organization, organizing, saying, "The days of miracles is past and there's no such a thing as this and that."...

I ask you. Every revival that ever come, any of you historians... Now, down through here, these churches, every revival that ever come, the--it was always brought outside of an organization. Any man that ever started a revival was outside the organizations. And every time a--a revival started, they had signs and miracles of speaking in tongues and healings, and so forth like that, taking place. As soon as that founder died, then they organized it, and made an organization out of it, and went right dead, and God never fooled with it no more. That's exactly right.

And here He is at the last church age, standing outside the door, God Almighty. That--that breaks my heart to think of that, my Lord standing outside the door of His own church, after being pushed out by worldliness, and coldness, and denomination, and indifference, standing outside of the door, knocking, trying to get back in. When I thought that awhile ago, I just leaned over on my table, started crying. And I thought...

I've often thought, when Jesus was setting in that old Pharisee's house there, nobody paid any attention to Him, but He had dirty feet. They didn't meet Him at the door and wash His feet and anoint Him, taking the manure and stuff where He'd been walking; His garment sweeping around, brought that old stink of the road where horses and things had traveled, and--and got that stink on Him.

They'd always wash their feet; that was the custom. And a foot-wash flunky stayed at the door. And when the man come, they would wash his feet, and reach up there and get a little pair of sandals that fit him, put it on. And they anointed his head, and they--and made him smell good, and the burn in his neck from the rays of the sun, comb back his hair. He went in.

And the welcome at the guest, now here's the way. Stand up here a minute, Pat, I want to show you something. Here's the way they did it. They'd welcome him like this. Now, I believe... No, right here, I believe it's like something on this order here, to welcome like this (See?), and hug one another. And he was welcome.

But when Jesus come to this feast, just like He come to the Pentecostal feast here, somebody had missed Him. They were so interested in their affairs, the bishops and so forth was there. Jesus was invited but nobody washed His feet. And there He was setting over in the corner; they hardly knew He was there, with His feet stinking, dirt all over Him, dusty.

And then there's a poor old harlot down the street, come up there; she only had a little bit of money in a sack. And she looked over and she seen Jesus setting there with dirty feet. It broke

her heart. She said, "That's the Man that forgive that woman her sins. That's the Man that I've heard that done the healing. Why don't they pay attention to Him?"

Because the bishops and all of them was around, they ousted Him out. There He... They invited Him to come.

That's the way we do. We invite Him to come to our meetings, but then when we come we're ashamed of Him. "Oh, I wouldn't say--and say, 'Praise the Lord.' Oh, no, that Sister Jones is, they'd think I was a holy-roller." You hypocrite. That's right. "I'm afraid I'd speak in tongues and they'd call me a tongues man." You're a miserable wretch.

Now, remember, this is going in. You see? And you're miserable, wretched, poor, naked, and blind, and don't know it.

Jesus setting there with unwashed feet. And a street harlot, I could see her go down, let's--let's all take her for a minute. I can see her go down to the store, and she say, "I..." And the tears begin to run down her face, and she said, "I--I can't do it. If--if I take this stuff up there, He'll know where I got this money. He knows how I got it, but it's the only thing I got."

That's all He wants. That's all He wants. He don't care. You just come, "Nothing in my arms I bring."

So she got some ointment and she brought it up. And she got up there and she thought, "Oh, if I could just see Him." Then she slipped in and got around the door somewhere.

And, no, they hadn't made Him welcome. So she took the alabaster box and broke it and put it on her--on His feet, and begin to wash His feet. And she got to crying, "Oh, it's bound to be Him. That's the One I've read of always in the Bible. I know He'd recognize it." And the first thing you know... What beautiful water for His feet, tears of repentance dropping off on His feet. She didn't have no rag to wipe His feet with it, so she reached up and got her hair. Pretty curls all broke down, tears running down her face like that. She washed His feet, and once in a while she would [Brother Branham makes the sound of a kiss--Ed.] kiss His feet, wash His feet like that.

Jesus with dirty feet, and nobody paying any attention to it. And today He packs a dirty name as a holy-roller, something or another like that, and men ain't got the gall to stand up for Him.

This consecrated cross I'll bear,

Till death shall set me free,

I'll take the way with the Lord's despised few,

I've started in with Jesus,

O Lord, You take me through. (Take me through, Lord, no matter what it costs.)

I have, like Jacob, a pillow, a stone. What difference does it make? What He did for me.

And this poor prostitute there, crying, weeping. And the first thing you know, here stood the Simon, the big guy that ought... got Him to come down, said, "Uhm, uhm, uhm, uhm. That shows whether He's a prophet or not, he'd know what kind of a woman it was." That hypocrite.

So after she got through... And Jesus never moved His feet; He just set and looked at her and watched her. Oh, I like that. It's not the big things that we do; it's the little things we leave undone sometimes. He watched her, just watched her set there. Nobody was paying any attention to Him; finally, her in there crying and washing His feet, kind of paid attention to it, got the attraction of the people. And He just watched her; He never said a word.

Old Simon standing back there, said, "Uhm. See whether he's a prophet or not, don't you? Told you. Told you. If he was a prophet, he'd know who that woman was. You see, we were the great church here. You see, we'd know so. We know he's not a prophet, He'd know it."

After he... After she got through, them tears of repentance running down her face, washed Jesus' feet. He... I believe He felt a little refreshed.

O God, I'd liked to have been there. I would've washed them again. Yes, sir.

Boy, wouldn't a woman have a hard time wiping the feet with her hair today? She'd have to stand on her head to do it to get enough hair to wipe it. 'Cause she cut it all off.

But there, Jesus' feet, nobody paying... (critical), setting disgraced, that stink on His feet. She washed Him. After He got--after He got through, He looked down at her as if to say, "All right." Looked over, said, "Simon, I got something to say to you. You invited Me here, and you never met Me at the door. You didn't give Me any water to wash My feet with. You never anointed My head when I come in, take the parch of the sun off of Me. You never give Me any kiss of welcome when I come in. But this poor woman (Oh, my.), this outsider, a prostitute on the street, she had no water to wash My feet, and she washed them with her tears. She had nothing to wipe them off with, so she took her hair; she wiped them. She's continually kissed My feet. Now, I want to say to you: her sins, which were many, are forgiven her." That's right, never said nothing about his. "Your sins, which are many, are forgiven."

And today when Jesus; standing outside the door of the Pentecostal organizations, Baptist organizations, Methodist organizations, trying to get back in with Pentecost again, and the people are passing Him by. After you--your worldliness and things has pushed Him out of the church, He's standing, trying, crying to get back in again. And, oh, it's the most pathetic thing I ever seen in my life. Had no need of Him. Him, outside, knocking, trying to get in. That's the same thing He's trying to do. Why? Why? He was outside.

They never threw Him out. They still sang of Him, preached about Him, but had never missed Him in their presence. That's right. They were going right on. Why? They were nearsighted. They was looking at their big building. They were rich. They were looking at the great organization they belonged to, trying to build it up, getting more members to come in, and they didn't miss Him. No, no. They didn't miss speaking in tongues. They didn't miss the great, powerful messages of God Who cuts down to the heart and circumcises the heart, tears off the things of the world and shucks you like a piece of corn. Oh, they...

If you preached like that in their church, they'd oust you out. And that's the way the Holy Ghost preached. Jesus said, "You generation of vipers. You--you snakes in the grass." And John did too, and great anointed man, always tore the hide off of them. That's right. But they didn't miss Him, 'cause they didn't have that. See? So they had a little flowerly something patting them on the back, and said, "You just join, put your name right here, and--and we'll take you into membership. And you go get your paper from the other church and we will receive you, and--and so forth. Now, your pledge will be how much each year?" You see, that's it, "Rich, have need of nothing." Oh, but you have need of the greatest thing and haven't got it, Jesus standing outside trying to get back in with Pentecost.

What do you think would happen right in the Methodist church if the Holy Ghost fell upon the church, and they begin to shouting, jumping, speaking in tongues and acting like a drunk, bunch of drunk people? Why, the--the Conference would throw that Methodist church out of the Conference. You know that. What would happen in the Baptist church if it happened? Same thing. Pentecostals? Why, there's many of them it'd happen the same thing. Sure. Yes, sir, they wouldn't put up with that nonsense. They'd say, "Why, they even spoiled our new carpets." Uh-huh, sure. My. My. What a miserable bunch they are. That's right.

Well, all right, He was once with them, He walked with them in the midst of the seven golden candlesticks. And here is the answer: denominations and their worldly things, their bishops, cardinals, and all their worldliness, had ousted Him out and they'd never missed Him. And the church...

Now, what are we going to do to get Him back in? If He's outside the Pentecostal church now, what are we going to do to get Him back in? Will it take a unanimous vote of the people to bring Him back? Will it take electing of a new pope, new cardinal? Or maybe it'll take a--it'll--it'll take rising up a new denomination. That'll never take it. That'll never do it. A new denomination won't do it; a new--a--a--a--a--a new cardinal won't do it; a new pastor won't do it; a well-paid evangelist won't do it. There's nothing in the world can be done but you yourself. How do we get Him in? Not by a vote. No, sir. We don't vote Jesus back in, 'cause He won't come in.

Hear it, here it is, "If any man will hear My voice and open the door." Now, we know what the door is then. "If any man will open the door, hear My voice..."

Not--not "if any church, if any organization..." No, sir. He don't deal with them; they're dead and gone to begin with. He hates it, He always hated it. He said He hated it. He hates it yet tonight.

"But if any man," any Methodist man, any Baptist man, any Presbyterian man, any Catholic man, any Church of God man, Nazarene man, Pentecostal man. "Any man that will hear My voice and will open the door, I will come in and sup with him and he with Me." That's the message to the Pentecostal church. Not try to revive the Pentecostal organization, but revive the Pentecostal blessing in the individual's heart. That's the only way. "And I will sup with him, and he Me."

What does the messenger to the church--message to the church teach us then, teach--teach us? Not the growth in the Spirit. No, sir. Decline of the Spirit; we have a decline all the time. The metheda--the--the messengers to the church and the message to every church age condemned denominationism. Every message to the church, the church was constantly on the decline and wouldn't listen to it. The--the message to the church was disregarding denominations. And it made hybrid Christians, so-called (That's right.), who know nothing about God or the Holy Ghost. That's as true as I stand in this platform tonight. The fine lukewarm members, only to be spued out of His mouth...

Paul warned, the Gentiles was a branch. Now, I want some of you, if you will, to turn to Romans, 11th chapter, the 15th to the 27th verse, just so you can mark it down, you all. And then being it's late, I will quote this to you now just before leaving, because it's a... Now, Romans, if you want to put it down, 11:15 to 20--to 27. Paul told them, told, talking to the Gentiles there, the Romans, he said, "If God..." Now, listen as we're closing on the church ages. Paul said, "If God did not spare the original olive tree, but cut it off because of unbelief."... Is that right? What caused them to be cut off? Because they rejected Pentecost. Is that right? On the day of Pentecost they made fun and blasphemed the Holy Ghost.

When Jesus was here on earth, He said... They call--called Him Beelzebub, said He was a devil; "He's a fortuneteller," whatevermore.

He said, "I forgive you for that, but when the Holy Ghost is come don't you speak against It; 'cause you speak against It, it'll never be forgiven you."

And remember when Jesus commissioned His disciples not to go to the Gentiles (Is that right?), but go rather to the lost sheep of Israel.

How did they condemn themselves? By blaspheming the Holy Ghost, calling the Spirit of God an unclean thing. Made fun of Him when they were dancing in the Spirit, and so forth, on the day of Pentecost. That same city that made fun of it, Titus killed them in there, and their blood run out the gatesway. They eat their own children and everything in that same century. That's right. One of the greatest nations of the world become the lowest, and scattered to ev--four winds of the earth. Because why? Unbelief. And that was the original stump, the original tree, Israel.

And don't Paul say there? Who's got the Scripture right there? Got it, Pat? Stand up and read from the 15th to the 27th verse.

[Brother Pat reads the following Scriptures:

For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive tree;

Boast not thyself against the branches. But if thou boast, thou bearest not the root, but the root thee.

Thou wilt say then. The branches were broken off that I might be grafted in--Ed.]

[Brother Pat continues to read:

Well; because of unbelief they were broken off,...]

Listen, "Unbelief." All right, go ahead.

[And thou standest by faith. Be not highminded, but fear:

For if God spared not the natural branches, take heed lest he also spare not thee.

Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again?

For if thou wert cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?]

Hmm.

[For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

And so all Israel shall be saved: as it is written. There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

For this is my covenant unto them, when I shall take away their sins--Ed.]

Do you get it? Paul said, "If Israel come up and seen the signs here of the Holy Spirit, and was cut off..." Remember, because they rejected Paul's message (baptism in Jesus' Name, repentance and baptism in Jesus' Name, signs and wonders following the believer), and they rejected it... And they said, "Lo, we turn to the Gentiles." Is that right?

Let's see, I believe it was at the--where they first called Christians was at Ephesus, All right, Antioch.

Now, now, if--if the first tree was holy, its branches holy, the original tree, and because they disbelieved the Pentecostal message that Paul was preaching (Is that so?), God cut them off and took a wild olive tree, which was the Gentiles, us, and grafted us in that we might live off the bra--the substance of that tree...

Now, how much more in this day when we are rejecting the Pentecostal message that's come down through the church ages, how much more is God able to take that old wild tree off of it anyhow, and let the other one come in? Because He will reject it because of unbelief. Now, dovetail that with the lesson this morning. You know where we're standing now, don't you? We're at the end time for the taking away of the Gentile church, the rapture for it; and the issuing in of the Holy Ghost to come upon the Jews, and Jesus to make Hisself known, to seal the hundred and forty-four thousand. There you are. Bring back the original tree back into--the blessing into Israel again.

Jesus ain't going to stand outside of your door and knock all the time. There's a time when He'll get enough and turn away, then you'll do the knocking but you'll never find Him. Come while there's time. Come while there's a knock. Don't you compromise with anything less than the

baptism of the Holy Ghost like they got at Pentecost, with the same type of water baptism, the same things that they did there. Don't you let nothing put anything in your heart less than that.

Now, to you my Catholic friends, let me tell you something; you believe in the virgin Mary. Virgin Mary, being the mother of Jesus Christ, had to go up to Pentecost and be filled with the Holy Ghost, and she act like a drunk person. She was among them hundred and twenty, had the baptism of the Holy Ghost, speaking in tongues and acting like a drunk woman out there, under the Spirit of God. And if the virgin Mary had to do that in order to get into glory, how are you going to get in it anything less than that? Think of it. That's right.

Baptists... That Baptist preacher back here wants to be sure that it's said to the Baptists also. That's for anybody, don't care who it is.

So just joining church, and saying a creed, and going to church every Sunday morning, won't do you one speck of good. You're only making a mock out of God. Either be a real Christian or don't be anything at all. Be either hot or cold. Either be out... 'Cause you can't be... You never did see a black-white bird; neither did you see a drunk-sober man; you never did see a sinner-saint. No, you don't; they don't make them. You're either filled with the Holy Spirit and God living in you, or you're not at all. You--you are or you are not.

So therefore you must--you must remember that Jesus stands at your door, and remember God's promise here that He will in these days, because of what? Rejecting. What caused Israel to be cut off the original tree? Because they rejected Paul's Pentecostal message. And do you believe this is the last church age? The Bible said so. And what they--going to happen to them? They're going to be cut off because of rejecting the Pentecostal message, and then God will return again to the Jews. And all of Israel then will be saved, 'cause He'll take them as a nation, not as an individual. But to you and I it's individual, because He come to the Jews.

Acts, in the Book of Acts, He came to the Gentiles to take a people out of the Gentiles for His Name, His Bride. "A people," one here, one there, one over here, and He deals with us as individuals, and regardless of race, creed, or color. He deals with us as individuals; it's His bouquet that He'll put on His altar. But as the Jews, He always dealt with Israel as a nation; they are a nation of people, His nation.

I'm glad tonight that we had this message. And I'm so glad that you attended, and your attendance has been so appreciated by me. I'm grateful to Almighty God for Him letting me see what I have seen, and being able to deliver to this church, and now it's off my heart. For some time the Holy Spirit dealt on my heart; I couldn't shake it away; I just had to go with it.

There's two things I felt led to do: Go to Shreveport, Louisiana, for a meeting with Brother Moore. My wife setting there can tell you. For weeks I almost cried, wanted to go to Shreveport. Why? And anybody was there at Shreveport know why now. They never seen or heard anything like it, preachers coming from everywhere, Baptists and different kinds. One man said he started to put his hand on the icebox, and the Holy Spirit come upon him and said, "Go to Shreveport, Louisiana; it'll be told you there what to do." Told him my name and where to find... Said, "He'll tell you what to do."

I said, "The pool's open at the bottom of the steps. You need the baptism of the Holy Ghost." And there...

So things like that, people speaking, and--and prophecies and things of predicting things that happened right there among us.

Then I said, "I must go to Jeffersonville and write this book, 'cause I don't know how much longer I've got to be here. But if I express this and it goes on writing, after I'm gone the Words will live on." I've got the history wrote down which will go in the book. And I come here to bring it before the church to find the inspiration of the Holy Spirit, 'cause I didn't know these things myself. That's true. That's in the Name of the Lord, that's true, "I did not know them."

Now, I feel delivered. I feel that God has brought us the message. I believe that we're at the end of the road. I believe that the hour is here for the manifestation of God to be made known among us. And I don't know how much longer it'll be, but the hour is soon at hand.

We'll be looking for that great one to rise. He might come in my day; he might come in the younger day. I don't know. He might be right among us now; we can't tell. The Holy Spirit is here to lead us till that time, and when this leader will take us over he'll still be anointed of the Holy Ghost; the Elijah will, of course, that will come. But he will be a--the leader that'll turn the hearts of the children, or, the hearts of the children back to the Father's message, back to our heavenly Father's message on the day of Pentecost when He poured out His Spirit.

Which that little line, I drew it just as close as I could by the history and Bible, and showed that that thing has come right down through the church ages, and that's it today, showed that denominations is a curse before God. I hope that's settled in your mind, by Bible, by the acts of the apostles, by the history and all. That...

And there is never one time that God ever organized His church. The mother of organized churches is the Roman Catholic hierarchy. The Roman Catholic church, it's the mother of the organizations. And as soon as the revival breaks in any Protestant group, they go right back and do the same thing. And the Bible said she was a whore. And her... She had daughters which was churches off of her. They had to be women to be harlots. There she is. So we're setting...

But He also said this: "Fear not, little flock, it's your Father's good will to give you the Kingdom." So may we all at that day, you Methodists, Baptists, whatever you are, "Whosoever will open the door, I'll come in and sup with him."

May we be counted, my brethren, my sisters, may we be counted that little flock at that day. May we be part of that little flock that'll be waiting when He comes, as He comes to pick it up across the world. For the--the rapture will be universal. "There'll be two in the bed; I'll take one; two in the field, and I'll take one." Shows it'll be night on one side of the earth and daylight on the other. See? "So two will be in bed, two will be in the field." See? "I'll take one of each."

And as I said this morning, you'll be riding down the road some of these days, talking to mother, and you'll look around, she'll be gone. You be setting at the table, drinking your--your coffee or eating your breakfast, or--or something, and the first thing you know, look around and dad isn't there no more. That's exactly right. It's coming, and we don't know what time. But the thing of it is, when it's over then it's over; then there's nothing else you can do about it. You say, "I've heard that a long time." But you're going to hear it your last time. That's right. It's going to happen, because It's the Word of the Lord. And remember, has it failed any time through these eight nights that I've been preaching, but what--what Jesus said here, has come to pass, and done every church age just exactly?

And we see this church age right into it, and at the very hour... Even this morning in typing the virgins, the very time that the sleeping virgin... Now, you remember, the Bible said that the sleeping virgin, when the cry went out, "Behold, the Bridegroom coming," the coming of the Lord, the preaching of the Word... And then what happened? The time is at hand, atomic bombs and everything ready; the preachers running in the streets and begin to scream the message.

And as soon as they do, the big church then, the sleeping virgin, said, "Oh, well, we just Presbyterian a long time; maybe we would study and find out. Yes, you know, I believe we do need the Holy Ghost." And they're writing pamphlets and everything about It now, starting out. And they said, "Would you give us some of It?"

And they said, "No, we just got enough for ourself."

So when they went to get the Holy Ghost, went to pray up, like the churches, the big fine churches are doing today, the organizations... When they went to get the Oil, the Bridegroom came. So they're trying to get it right now, great churches, organizations, great international meetings about it in the--in the organized churches, saying, "We got to get back to the Pentecostal blessing. We got to have Divine healers in the church. We got to have speakers with tongues. We got to have interpreters of tongues. We got to have all these spiritual gifts in our church, and we're just going to have to start meetings and start doing it." They're getting councils, started to do it. While they're gone to do that, it's at that very time that the Bridegroom come and got those who had the Oil in their lamps and went away.

Then they come, and what happened? They were cast into outer darkness (the great tribulation period) where there'll be weeping and wailing and gnashing of teeth, while the Bride is in heaven, Oh, my.

Then at the end of that three and a half years, He will come like Joseph did and make Hissself known to His brethren. They'll cause a weeping all over, and they'll say... They'll separate their families, and weep, and--and say, "Where'd You get them scars?" And--and the pierced... The ones that pierced Him shall see Him, and He'll make Hissself known to His brethren.

Now, He's trying to make Hissself known to His church, and they've pushed Him outside. And He's still standing, knocking, said, "Is there one more in there, one that would open and let Me come in and talk with you?"

Oh, I'm glad, so thankful that about--many years ago, around twenty-eight years ago, I felt that knock on my heart. And I... He come in; I've been supping with Him and He with me ever since. And I received the Pentecostal blessing, received the Holy Ghost. Was baptized in the Name of Jesus Christ for the remission of sins, the only time I ever was baptized in my life, once. When I was just a little boy, nobody could tell me there's three Gods. No, you couldn't poke that down my... You can't give it to anybody that knows any--knows what God is. That's right.

So when I baptized... A Baptist preacher baptized me. I said, "I want to be baptized in the Name of the Lord Jesus Christ." Dr. Roy E. Davis baptized me in the Name of the Lord Jesus Christ when I was just a boy. See? That's right. So I--I believed it; I've stayed with it; and I know it's the truth. It's God's eternal Word. That's right. That's right.

I'm so glad that I can say I'm one of them.
I'm one of them, one of them,
I'm so glad that I can say I'm one of them;
I'm one of them, one of them,
I'm so glad that I can say I'm one of them.

Though these people may not learn to be,
Or boast of worldly fame,
They have all received their Pentecost,
Baptized in Jesus' Name;
And are telling now, both far and wide,
His power is yet the same,
I'm so glad that I can say... (Are you glad? If you are, raise up your hand.)

One of them, one of them,
I'm so glad that I can say I'm one of them;
One of them, one of them,
I'm so glad that I can say I'm one of them.
Come, my brother, seek this blessing
That will cleanse your heart from sin,

That will start the joy-bells ringing
And will keep your soul aflame;
Oh, it's burning now down in my heart,
Oh, glory to His name,
And I'm glad that I can say I'm one of them.

Oh, one of them, one of them,
I'm so glad that I can say I'm one of them, (Hallelujah.)
One of them, one of them,
I'm so glad that I can say I'm one of them.

They were gathered in the upper room,
All praying in His Name,
They were baptized with the Holy Ghost,
And power for service came;
Now, what He did for them that day
He'll do for you the same,
I'm so glad that I can say... (Now, let's shake hands, front, back, and around.)
One of them, one of them,
I'm so glad that I can say I'm one of them;
One of them, one of them,
I'm so glad that I can say I'm one of them.
Oh, one of them, one of them,
I'm so glad that I can say I'm one of them;

Well, one of them, one of them,
I'm so glad that I can say I'm one of them.
One of them, one of them,
I'm so glad that I can say I'm one of them;
One of them, one of them,
I'm so glad that I can say I'm one of them.

Aren't you glad you're one of them? [Congregation answers, "Yes. Amen. Hallelujah."--Ed.]...?...
noisy bunch.

[A brother speaks in another tongue. A brother gives an interpretation--Ed.]
How we thank You, Father, for Your goodness and mercies to us, the unworthy ones. To think that
You would confirm Your message now, Lord, promised the people. I pray, God, that Your mercies
rest upon them.

If there be any in here that doesn't know Him as Saviour, you'd want to find Him right now in your
hearts as the Saviour, would you stand to your feet while we offer prayer for you? He said that He
would, made this message there and He wanted to confirm His Word to you. If there's some here
that doesn't know Him and hasn't received His Spirit, He's speaking to you.
All right, that one back there, would you just stand up to your feet, brother. [A brother in
congregation speaks--Ed.] He wants to get baptized in the Holy Ghost, is that it, brother? God
bless you. Stand where you are. Is there another would like to rise up and say, "I would like to get
baptized in the Holy Ghost." God bless you, brother. God bless you. Just stand to your feet. Just
remain on your feet. Someone else that would like to receive the Holy Ghost and be baptized, like
to be remembered in our prayers right now, to be baptized in the Holy Ghost? Is there another,
before I say what I'm fixing to, would like to stand and be included?
Oh, would you be numbered as one of His fold? (Would you do it?)

Be spotless within, be watching and waiting that sight to behold;
He's coming again.

He's coming again. Would you want to be His foe or would you want to be His child? A angry God on that morning, nothing but the Blood of Jesus will He recognize. He'll never... Your church membership will be nothing to Him. Nothing but the Blood...

Oh, precious is that flow
That makes me white as snow; (...?...)
No other fount I know,
Nothing but the blood of Jesus.
What can wash away my sin?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus.
Oh, precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus.

[Brother Branham begins humming the song--Ed.]

Nothing but the blood of Jesus;
This is all my righteousness,
Nothing but the blood of Jesus. (Is there another?)
Oh, precious is... (Nothing can stand, brother, sister. The world's sinking; she's gone.)... as
snow;
No other fount I know,
Nothing but the blood of Jesus.

Slowly, Teddy, if you will, "There Is A Fountain Filled With Blood, drawn from Immanuel's veins."
Now, friends, you that's standing on your feet are--are trying to accept the sweetness of the Lord
Jesus. The same Bible that tells us that these things would happen, brought them to pass just
exactly the way He promised it. "Now, the promise," said Peter, "is unto you, and to your children,
and to them that's far off, even as many as the Lord our God shall call."

You stood up because you want the blessing of God on you. And as His servant, I pray for you. I'll
pray that God will give you the baptism of the Holy Ghost. And I wonder if you could do this in your
heart, if you're sincere, if you would make this promise to God: "God, I, from this time, standing on
my feet, seeking this baptism of the Holy Ghost, I shall constantly pray and wait until You fill me
with the Holy Ghost." Will you make that promise to God by raising your hands? "I will constantly
pray, constantly, until You fill me with sweetness and goodness of the Spirit."

I offer my prayer for you now as we bow our heads. Our heavenly Father, they are the trophies of
Your Presence. They know that these Words are true because they are Yours. They know that
they have been given by the Holy Spirit, because they are the Word of God. And they have been
convinced that they need You, that they need sweetness of the Holy Spirit in their life to give them
overcoming power. And they will receive power from on high, receive the power to live a Christian
life, to receive power to overcome temptation. As the song we was just singing, "They gathered in
the upper room and was praying in His Name, they were baptized with the Holy Ghost and power
for service came." That's what they want, power for service to come upon them.

I pray Thee, Father, as Your servant, as You seen them raising their hands... They have made a
pledge to You and a promise that they shall never cease; they'll not lay it aside, but they will pray

until You fill them, Lord, to a satisfying portion of Thy holy Presence in their life. I offer my prayer in their behalf, Lord, as Your servant, that they will be filled with the holy Ghost. Lord, I pray that they'll not leave this church until that happens, that they'll be right here until each soul is filled with the Holy Ghost. Grant it, Lord.

Thou art God, the Almighty; You was manifested in the flesh to take away the sins of the world. You arose on the third day, ascended on high. And You're here tonight in amongst us, and in the Name of the Holy Spirit. And we pray, Father, that You, our precious Lord, will fill each one of them with Your own Self. And may they be a--a blessing to Your Kingdom and in the world that is to come. And one day when You finally reach the end of the road, that may be today yet, we don't know when it'll be. But may I be able, Lord, be counted among those who goes in the rapture. May these be the ones that go in the rapture. May every person in Divine Presence and all that's filled with the Spirit, that belongs to God, go in the rapture.

Take these in tonight, Father. They are Yours now. I commit them to Thee, in the Name of Jesus Christ. Amen.

Now, I want the rest of you that's standing by these people, that has the Holy Spirit, raise up, lay your hands on them.

... a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stain.
Lose all their guilty stain,
Lose all their guilty stain;
And sinners plunged beneath that flood,
Lose all their guilty stain.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.
Wash all my sins away,
Wash all my sins away;
And sinners plunged beneath that flood,
Lose all my sins away.

Now, raise up your hands to God and just give Him praise; say, "Thank You, Lord. I raise to my feet; I give You praise. I thank You for Your blessings, for Your goodness, and for giving me the baptism of the Holy Ghost." Thank You, Lord. Thank You, Lord. Thanking You, dear God, for giving us... You keep Your promise. You said so. We believe You. Thank You, Jesus.

Aren't you happy? Say, "Praise the Lord." Teddy, let me sing one more, "We find many people who can't understand, This Is Like heaven To Me."

We find many people who can't understand
Why we are so happy and free;
We've crossed over Jordan to Canaan's fair land,
And this is like heaven to me.

Oh, this is like heaven to me,
Oh, this is like heaven to me;

Well, we've crossed over Jordan to Canaan's fair land,
And this is like heaven to me.

Oh, when I get happy, I sing and I shout,
The devil don't believe it, I see;
But I'm filled with the Spirit, there isn't a doubt,
And that's what's the matter with me.

Oh, that's what's the matter with me, (Praise God.)
Oh, this is like heaven to me;
I've crossed over Jordan to Canaan's fair land,
And this is like heaven to me.

Don't it make you happy? Good. Shake hands with somebody, say, "Praise the Lord. This is like heaven to me."

Take the Name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
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.

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, O how sweet!
Hope of earth and joy of heaven;
Precious name, O how sweet!
Hope of earth and joy of heaven,

Now, quietly, with our heads bowed:

... the Name of Jesus ever,
As a shield from every snare;
When temptations 'round you gather,
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,

THE TEN VIRGINS AND THE ONE HUNDRED AND FORTY FOUR THOUSAND

Branham Tabernacle
JEFFERSONVILLE.IN SUNDAY 60-1211M

Good morning. So happy to be here again this morning in the service of the Lord. Bad weather on the outside, but, oh, it's real good on the inside. This is one time we can say it's good to be on the inside looking out (Isn't it?), than to be on the outside looking in.

Had a good night's rest last night and feel lots better this morning. And we had a wonderful time last night, didn't we? Wonderful time... And I appreciate that. We've had... The service look like that has been one like was down at Shreveport, almost just a--a continuation of the following of the Spirit going right along. So we are very happy and so thankful to God for His goodness and mercy, and for you're--you people giving your spirit over to Him in cooperation so that He can lead us and guide us.

See, if you got a resenting a--a--audience, the Holy Spirit won't even reveal. You got to have something, that working together. They were in one place and in one accord, then there came a sound from heaven like a... See, see? But when you got... No matter how much I'd pray, and lay day and night studying and praying before the Lord, walk down here, maybe the anointing on me, walk up here and feel that resentment (See?), He--He just... It just grieves Him right away; He won't reveal nothing. But when you walk down here under the anointing and feel your audience under the anointing, that's when the Holy Spirit begins to work then, He begins to move and do great things for us. See?

Haven't talked to the pastor yet about... I heard "Only Believe," and so I just run in and see--see what he was--he had figured out for this morning. Now, Brother Neville, I'll tell you what; I'll start on this little class and if I get through about eleven o'clock, okay, you take over and start preaching. How's that?

[Brother Neville says, "Yes, don't disturb the anointing any, just go ahead."--Ed.] Oh, I believe the anointing just gets, anointing back here also. He's a...

Oh, Brother Neville has always... To the strangers here who may not have been here before, he's a (not saying it to his face, but) a gracious person, always been that way. He always reads that--that--lives that Scripture, "preferring one another," always in Christ, always preferring. And ever since I've knowed him, he's been that way; not since he's just been here at Tabernacle, but ever since I knew him, and that's been many years ago.

First time I believe I ever remember of seeing Brother Neville, to know him, I went to hear him preach one time down at the Methodist church, he--down in Howard Park, many, many years ago. Been, I guess, twenty years (I guess) ago or more since I knew him. Then he... And he was a... He's worked too; he's... Oh, I guess, till recently, he's always worked there in the forestry and things up Henryville where he's from; and worked for his living, preach on the side, the way I done my life too, till recently, and then we got started out where we couldn't do nothing else but this. So I'm glad of it. I'm glad of our new Boss, aren't you, Brother Neville? Yes, sir. I sure like It. Yes, sir. I'm just so satisfied with Him.

And now, I believe they're going to omit the Sunday school classes. Yes. The children's Sunday school class, they are going to omit it because of the room is--took the partitions out, so it just lets the church go right on back.

Now, tonight we're going to have the final great age of this, Laodicea. And last night we took the Philadelphian age and come over into the beginning of the Laodicean age and the lapover. And then them great mysteries that God begin to reveal to us between those ages, "the open Door," and "a little strength," "held My Word," "got My Name." All those little things in there, how God did so marvelously make them real to us, to which we are very, very thankful.

And don't forget, if there's any visitors among us that have sick people, we'll be having prayer for the sick next Sunday, a week from today. And that'll... If the Lord willing. And that'll be... You always notice I like to put that, "The Lord willing." The Bible said to do that, "if the Lord is willing." We don't know yet; He has never told me that I'd be here, and the church would be here, and we'd all be here, or whatmore. Then if it's His will, we'll be here. You see? If it isn't His will, 'course, we won't.

Brother Neville will be continually announcing it on his broadcast, and different ones, I guess, the brother here and the ones that has the broadcast. And then come in early as you can Sunday morning, 'cause we're looking for a goodly crowd here to be prayed for, and we want to come in. We'll... Well, let's see, I... If there's a big crowd like this, it's always best to have prayer cards, because they're so jammed together, you just, one pushing around the other one and things like that. I think if you just have it orderly so they just come one by one, it makes--keeps the confusion down amongst the people, you know.

And then just... And you don't even have to get up till your card's called. Just set right where you are if you're sick and feeling bad, and you won't have to stand in a long line. Just when your card's called, just come right on up and be prayed for and go down, and another one come up, like that. I like that a whole lot better. I usually have the boys to set some chair, if somebody feels bad while they're waiting, call up a few at a time; they feel bad, why, just let them--let them wait there in their chair until--or set in the chair until their number's called, till they can be prayed for.

And I do believe in Divine healing; it's one of the great doctrines of the Bible. But Divine healing has more to it than just Divine healing. Divine healing only says that there is a God Who's coming again. What does Divine healing speak of? It's the earnest of our resurrection. If there's no Divine healing then there is no resurrection. See? And if there is no Holy Spirit now to baptize us, there is no Eternal Life in the world to come.

The Bible said, "This is the earnest of our salvation." And you know what the earnest is? Is the down payment. See? If you go down and pay each... Say you bought a farm; they wanted ten thousand dollars for it, and you paid two thousand, that's your "earnest money," they call it the earnest of it. Now, if this baptism of the Holy Spirit is just the earnest on what's coming, oh, what will it be when we--when we get the full price? It'll be glorious.

Now, this morning we're going to try to tie, the Lord willing, some of those things in, of the--between the church ages (these right in here) there's something goes in: the hundred and forty-four thousand, the remnant, the sleeping virgin, the wise virgin, and the sealing of the Holy Ghost, marking of the beast, all those things just at the end of the age, and everything falls right in here in one place; so that therefore, we ought to have just the rest of the winter to take this out, but we--to get the Book of Revelations, see how It ties together.

Did you ever notice, civilization's traveled the same way, Mr. Wood? It's a... This man has got his same senses; he's got six senses, or five senses, rather, that he's had since he--since he come on the earth six thousand years ago. But right here in the last, just the last little bit, last hundred

years... And my, he come, back there moving slow in an ox cart. But from that ox cart, in the past hundred years, he's went from a ox cart to a--a rocket that'll fly nearly two thousand miles an hour. That's how fast he's picked up, from the ox cart to the rocket. And look, it's just only been in the last few years, why, I'd say not much over fifty years ago.

When I was a little boy up here on the Utica Pike, they had an old... There was a fellow named Elmer Frank used to live over here. He's kind of an attorney at law. He married a young lady up there on the road that my father worked for her--for her father; her name was Lusher. And they... And he had a--some kind of a automobile that had a crank, you get out on the side of and cranked it like this, and it only had one gear. And you had a big rubber thing for a horn; you'd blow it like that. And they said that thing would go the terrific speed of nineteen miles an hour. Now, papa went down and got some sand down in the wagon, and--and to bring it up there and put in sacks so he could hold it down, to see if it'd actually go nineteen miles an hour. (See?) But you ought to seen the roads; it would only go about ten this a-way, and nine up-and-down this way. So you get it together, you got nineteen miles an hour.

I remember all of us kids, mom would wash us all up, about five of us then; we'd hang on that fence to hear it. We'd hear it coming miles away, way down here, a roar, roar, roar, roar. Everybody'd stop and get their horses, and get out of their buggy and hold them like this, you know. That thing coming up the road, my, it was a terrific thing. And--and I just think, that was back; I was about seven years old. See? How... That was about 1914, and just think of how that things has changed since then. And see, and it's just been the last forty years or something. And look, he had six thousand years to do all that with right here, because the Bible said that he'd do it that way, "The last days they'd run to and fro, and knowledge shall increase."

Did you ever think of Nahum, when he--he saw Outer Drive in Chicago, four thousand years ago? He did. He said, "They would jostle through the broad ways." Now, the... I've been in the old countries where they had the--their streets like in Oslo and different places; there hardly is room to walk; it's just big enough for a--a chariot to go through in their cities. But probably the distance would be about from here to that wall, is all the wider their streets was, just wide enough for a chariot to go through the street. Well, see, Nahum said, "They were broad ways." And said, "They would run like lightning," these carriages. "And they would seem like torches," that's the lights on them. And said, "They'd jostle one against another," the wrecks. That prophet raised up above the time, and looked way in there for four thousand years, and saw that coming. Think of that: inspiration.

But we're at the end time, friends. It's just... And so is the Scripture, being that all these things is happening, all the Scripture's laying right in here in this end time right here. And I thought this morning, if God would help us, we'd tie these--some of these things in, as many as we could. And then tonight that great last age of the Laodicean church, how it received its message, and then goes on off, and ignores its message, right straight into a lukewarm condition that God spues from His mouth. See? In other words, it makes Him sick at His stomach even to think of it. "I'll spue thee from My mouth," He said.

Now, I've got some Scriptures written down here that I'd like to refer to this morning. But I wonder if it'd be too hard on us, just for a moment, to stand for a word of prayer.

Our gracious heavenly Father, as we come again this morning on this sabbath day. And outside, the rain begin trickling down, and the icy cold wind a-blowing, but we're so glad that we have a roof over our head today, that we have a little place, and still a nation to where we could come and worship God any way that our conscience tells us to worship.

Then we see in Thy Word that this isn't going to last very long, so, Father, we pray that You'll anoint us especially today, that we might get the best out of this that there is for us to get, and be

prepared for the hours that lay ahead when we'll not be able to do this. We don't know how much longer; it may be in weeks, months, or years; we do not know. But sometime we'll not be able to do this. So we pray, Father, that You'll keep us under Thy Divine directing, and may our thoughts be upon Thee, and the meditations of our heart be acceptable in Thy sight, O Lord.

Forgive our sins. We ask that as we confess them to Thee, that we have sinned and erred from the way. And we're not worthy to be called Yours, only make us Your hired servants, Lord. And we'll be willing to do anything that You tell us to do, any task that's laid upon us. We're willing to do it; only receive us into Thy Kingdom, Lord, that we can work in this, the great terrific hour that faces the world.

Bless us now with Thy Presence; teach us by Thy Holy Spirit, and get glory from our being here together. For we ask it in Jesus' Name. Amen.

Now, I would like to... First, I'd like to recognize every one of my friends in here; I been noticing around this morning. It's so hard here in the nighttime, our lighting's back in behind those hanging down places and it doesn't show the people. And it's kinda hard to see off this pulpit at night here, and it is also in daytime. I see many of our friends that's out from different parts of the country, that I can recognize them better today than I could at nighttime. And it'd be too many to try to call them all, but I want you to know that I certainly appreciate you. And after all this hard cutting and so forth, as I've had to do in the Scriptures, to make--to bring out the truth... Not what I wanted to do, but what God has got written here to do. See? And that--that's it. And yet I see many of my brethren who belong to organizations and so forth, setting right with me yet, so I appreciate you very, very much. And God ever bless you and help you is my prayer.

And now... [Brother Stricker says, "Brother Branham?"--Ed.] Yes, brother. ["If I might have the permission of the church to speak in behalf of all the people here, we want you to know that we appreciate you."] Thank you, Brother Stricker. ["And we love you."] Thank you, Brother Stricker. ["And we're praying for the grace to go through the things that you might have to go through, that we might stand by your side."] Thank you, Brother Stricker. [Congregation says, "Amen"--Ed.] Thank you, church. That's mighty nice of you to say that. I appreciate that very highly.

Someone was saying last night about... I believe it was Brother Fred that called me up and said about the--the vision or the dream that some brother had, that told it just before leaving last night, seen standing on the arch of the earth and a black cloud rolling after. I know he's after me. But that... Just as long... He--he won't be able to do it until God is finished, and then--then I--I... It's time for me to go then. So...

But I--I think of this could never be great. No, I don't want to be. See? But I think of "The Psalm of Life."

Lives of great men all remind us (See, what Paul did, what Irenaeus did, what Luther did, what Wesley did, or what Saint Martin did, and what they did...)

And lives of great men all remind us
That we can make our lives sublime,
With partings, leave behind us
Footprints on the sands of time;
Footprints, that perhaps another,
While sailing over life's solemn main,
(For after I'm gone. See? and gone on) Some forlorn and shipwrecked brother (pick up one
of these books to read),
In seeing, shall take heart again. (That's it.)
Let us be up, then, and doing;
With a heart for any... strife, (I like that, don't you?)
Be not like dumb, driven cattle (have to be drove to it);

But be a hero in the strife! (I--I like that.)

Now, our little Brother George used to have that one he liked, I had it at his funeral service. We've used... I'd set and quote "The Psalm of Life," you know, and he'd set and quote "Crossing the Bar." See? You've heard that.

Sunset and evening star,
And one clear call for me!
And may there be no moaning at the bar,
When I put out to sea. (You've heard it many times.)
For all without is moved with time and space,
The floods may bear me far,
But I hope to see my Pilot face to face
When I've crossed the bar. (I'm sure he did when he crossed the bar.)
And so, and mine is:
Partings leave behind me
Footprints on the sands of time,
So others, seeing, can come along,
Take heart and keep going.

For, some great day Jesus will come; and that's what we're going to study about this morning; it'll all be over then.

Now, I thought this morning, in order that we're not going to be able in these church messages... Now, maybe, if the Lord willing, soon I might have another little series of meetings upon the true and false church, all the way from Genesis, take it through the Bible and sweep it right down through Revelations: the both churches, just what they're going to do. And then maybe someday when we, if the Lord willing, we get the church built so we can have a little more seating room... You'd be surprised how many's called in and said like that; they just drive by, and it's all filled up, so they just go on. See? And so they... We don't have the room. And maybe like some... In the summertime when it's hot weather or something, where we'd get the high school gym or something, it'd be nice to take the Book of Revelations then, or something, or the Book of Daniel and Revelations, and tie it together so we could have it.

Now, we never got to deal with the Jewish people. The Jews were... Now, as I said, in the--in the dark age of 1500, the Catholic hierarchy, when they was establishing, united church and state together, that was the postmillennium. They thought that they were--they were absolutely in the millennium, because the church had received its vicar, one like Christ to set on a throne. And it was united with the church and state; all had become well, and that the great millennium was on. They still believe that. But that's an error, because the millennium can't come, can't be issued in without the coming of Christ. Christ brings in the millennium; He's the Son of prosperity. And when He comes, then will be a thousand years. And when it is, there'll be the rapture of the church will go up, and then the return of Christ. And remember now, when... What's the next thing we're looking for? The rapture of the church.

Now, don't get the rapture of the church and the white throne judgment mixed up. Because the rapture of church, there is no judgment (See?); you done met it right down here. That's right. For they which are in Christ are free from judgment. Jesus said, "He that heareth My Words and believeth on Him that sent Me has Eternal Life and shall never come into the judgment, but has passed from death unto Life."

How do we do that? We come into Christ and are baptized into one body (I Corinthians 12), one body. We're baptized into the body of Jesus Christ, and God has already judged that body. He could not stand us in judgment again, because He's already judged that body. And by the permission and grace of Christ He brings us into Himself: I Corinthians 12. By one Spirit we're all baptized into that one body, and free from all judgments, 'cause He's done stood the judgments. Oh, aren't you so thankful for Him. He took the judgments for us: no more judgment. But those who refuse to come into Him, that body, the mystical body... How do we get into it? By shaking hands? No. By letter? No. By some sort of baptism, water? No. By one Spirit, Holy Spirit, we are all baptized into that body.

Now, remember, we're going to deal on that sharply this morning. You're either in that body or out of that body, no halfway between it. There's no pretty-good Christians. And--and you're either Christians or you're not Christian. There's no black white bird, no drunk sober man. You can't have it. You're either a Christian or not a Christian. You're either in Christ or out of Christ.

Now, these may seem teaching. I'm not... I'm a long ways from being a teacher. But teaching is cutting; that's a special gift in the--in the body of Christ. First there's apostles, and then prophets, then teachers, and evangelists, pastors; five ministerial gifts in the body. And teaching is one of the gifts of the Spirit. Now, I just have to plug along with what I see that's right and try to bring it to the people and study and bring the Scriptures together. Now... But only in Christ, the body of Christ is to be recognized.

Now, the first three chapters of Revelations deals with the church. The Gentile, Jewish, Ethiopian, Afrikaans, e--every type of people in the world goes to the Gentiles to make up this body: black, white, brown, everything. It's a bouquet of flowers (That's right.) that God puts on His altar; and that's made up of all nations, kindreds, tongues, and people. But now, after you leave the 3rd chapter, the church ages here, God comes back and picks up the Jews, the church never appears no more during that age. It's the Jews. And God don't deal with the Jews as individuals; He deals with Israel as a nation, always as a nation.

That's how someone got it the other day. I've got a lot of letters on that, "Hybrid Religion," that I made a remark over in... The Bible said that a illegitimate, called "bastard child," could not enter the congregation of the Lord for ten generations, which would be four hundred years that a illegitimate child could not come into the congregation of the Lord. That's how bad that hybriding was; that was a woman that let another man live with her in order to bring forth a child, that that child was hybrid, not by its father but by some other man. See? And that was so evil before God, it taken ten generations to ever breed that out again, before God. But that doesn't apply to this age. You have a new birth now. They don't... They had just one birth back there, that was the actual sexual breeding. We have this new birth now which is the spiritual, that breeds out all the cull. And we are new creatures in Christ Jesus, borned again of the Spirit of God: new creatures. And the word "creature," if some of you good scholars here that understand (if you don't, you might look it up), the creature comes from the Greek word of "a new creation." Oh, the same as you are a creature here born sexually, you are then a new creation borned heavenly. Of--in God's new creation of a new man. New creation, that's a birth. But it has to be a birth. Just the same as the natural birth is necessary, the spiritual birth is just as necessary as the natural birth.

A young couple might get married and say, "Our first little boy, we're going to call John." If he's never born, John's never here. That's all. The same thing, you might... How many mythical ideas you build up about heaven, how great it is, if you're not born again you'll not be there. That's all. See? It's just got to be that way, 'cause it's got to be a birth. God has laid His laws down and everything works according to His laws. See?

Now, in the--these... There is a remnant of Jews to be saved. And we're going to take them first, because it places... Now, there's always three classes of people all the time, constantly. And keep--bear them in mind: that is, the--the believer, make-believer, and unbeliever, all those three. And there is a Jew, which is a cast-off, because giving us a chance; there is a lukewarm church; and there is a Spirit-filled church.

One time, Charlie Bohanon was president of the--or superintendent of the southern districts of the Public Service Company, when I worked for them. I was just studying then the Scripture, as a boy. And he said, "Billy, anybody..." Said, "John must've eat some red pepper and had a nightmare out there on the--on the Isle of Patmos."

I said, "Mr. Bohanon, you shouldn't have said that." He was my boss, supervisor.

He said, "Well, who in the world could understand that?"

I said, "It's understood. It'll be understood when the Holy Spirit's ready to reveal it." That's right.

And he said, "Oh, my." Said, "I tried to read it, and my pastor tried to read it." Said, "We got in such an awful fix." Said, "We had the--the bride setting on Mount Sinai." See? And said, "Then we had the bride with the dragon spurring water out of his mouth to make war with the remnant of the woman's seed. We had the bride up in heaven, all three; the same time."

I said, "That's without spiritual understanding." See?

He said, "Well, there they are, all the three at the same time."

I said, "Yes, sir, but that's not the way they were placed. See, you called the hundred and forty-four thousand the Bride, which they wasn't; they was the Jews. And the one that the dragon spurted water out of his mouth to make war with was the remnant, the leftovers of the woman's seed that kept the commandments and had the testimony of Jesus. And the Bride was in glory." See?

The hundred and forty-four thousand, 14th chapter of Revelations, was standing on Mount Sinai (That's exactly true.) having their Father's Name in their forehead. That is exactly right. The Jew, the remnant of the Jew...

And then here come the dragon, the Roman hierarchy. Which, the church itself had been raptured and was in glory at the wedding supper for three and a half years. Then the dragon... See? The dragon is always Rome, the red dragon. Now, to make that sure to you, in--in Revelations 12, the dragon was wroth with the woman that was to bring forth the man Child that's to rule all nations with a rod of iron, and he spurted water out of his mouth and--or--or to make war with the remnant of the seed. But the red dragon, first, he stood before this woman. As soon as the woman was to deliver this Child, he was to devour that Child as soon as He brought it forth. Now, who stood before the Israelite church (the woman Israel), to devour her Child (Jesus) as soon as it was born? Rome. Herod issued a proclamation that--that everybody was to kill every child from two-year-old down; there went a slaughter through that killed all the Hebrew children throughout the country. Very same thing that Pharaoh done to catch Moses, which was the type of Him, slaughtered all the children and missed him. Oh--oh--oh, God knows how to hide them.

Oh, aren't you glad you're hid? Oh, a hiding place... The Bible said, "For you must reckon yourself dead and your life in Christ, hid in Christ and sealed away by the Holy Ghost." The devil couldn't find you if he had to. He just couldn't do it. See? You're hid in Christ. Reckon yourself dead, and your lives are hid in Christ, hid in God through Christ, and sealed by the holy Ghost.

Now, now, this remnant was the sleeping virgin that he spurted the water from his mouth to make war with the remnant of the woman's seed. Now, what is a remnant? Now, there you--you have to get these types together now. There is a church which is church natural.

I'm going to... Maybe I can draw it here and make it a little bit plainer. Now, Brother Neville, if I take up some of your time, you just forgive me. [Brother Neville says, "Amen. I don't have any."--Ed.]

Now, there is the... Now, remember that there is the what? The unbeliever. I'll put that "U-b," unbeliever, and that's the sinner. And here is another one which is a formal; I'll put "F-o," formal church. And then, here is the other one which is the saved church, "S-a," the saved church. Now, keep them in mind all the time.

Now, in this saved church there's two classes in this church right here and right here, which was typed by Christ: one of them was a sleeping virgin, and the other one had Oil in the lamp. Now, you all... How many remembers the story? We're going to get to it just in a minute.

Now, first, 'fore we do that, we're going to the hundred and forty-four thousand of Revelation 7, so that it can really be understood. Now, you must remember this. And you that's marking it down, Revelations 7...

Let's just kind of take our time. (And--and you--you're not going to baptize till--till... After service this morning, all right.) We'll... I'll try to lay my watch up here and watch what time it is so we can get out. Now, we got--we got around almost two hours now, and the Lord help us to give us this study.

... after these things...

Now, we... The 6th chapter deals with the--with the white horse, which was the Holy Spirit went forth conquering, to conquer. Then come the pale horse, Death, and hell followed it. And each one of those riders on the horses...

Now, "after these things," after this great destruction. First went forth was the Holy Ghost across the earth, "conquering and to conquer"; then come the one in the great famine time, "a measure of wheat for a penny, two measures of barley for a penny, and so forth, but don't hurt My oil and wine"; and then on down till He opened these--these seals.

... after these things I saw four Angels standing on the four corners of the earth, holding the four winds... that they should not blow upon the earth, nor on the sea,... or any tree.

And I saw another Angel descending from the east, having the seal of the living God: and he cried with a loud voice to the four Angels, to whom it was heard... it was given to hurt the sea and the earth, Saying, Hurt not the earth, neither the sea, or tree... until we have sealed the servants of our God in their forehead.

Now, remember, the servants has always been... God's servants is the Jew. Abraham was His servant. The Gentile is not a servant; it's a Bride; it's a son. This is the son, the church is. The Jews are the servants. Oh, if you could just... If we just had time to comb them words out. A lot of times I do in the room there, run it all the way through the references and get it up. The Jews are a servant. If I stand here and take up all that time on a servant, I don't hit the other spots. You see? So just remember, trace that through the Bible; you'll find that the Jew is God's servant.

What a beautiful parallel here we could run, if we want to get back to Ezekiel 4, and find out there that He said, "Has anything like this happened before?" He looked at the high walls, and when he did, he seen abominations done in the city. And there went--come forth four men with slaughtering weapons. And they went forth to slaughter everything through the city of Jerusalem.

And before he--they went to slaughter, they held, stopped them, for there was another One came dressed in white with a writer's inkhorn (How many ever read that?) at his side, Ezekiel 4. Then had this writer's inkhorn at His side, dressed in white; He said, "Don't go into the city; don't slaughter anything until first you have sealed the servants of God in their forehead." And He went forth and He sealed, even said, to the little children and everything, sealing them.

And then the ones with the slaughtering weapons, four of them coming, went in and absolutely demolished everything, had no pity. They slaughtered men, women, children, and everything that had not this seal of this first Man with the inkhorn, Writer that sealed away. And the great...

Now, that was in the days after our Lord, when He warned them of it in Matthew 24, how that "When you see Jerusalem compassed about with armies, don't let--don't come down off the housetop, or let him that's in the field come not back and get his coat, but go into Judaea. Josephus gives the writing of it there, how they fled. And only those escaped was those who taken the Words of the Lord Jesus. And when they seen the armies compassed, and Titus, in A.D. 96, when they seen Titus compass the walls of Jerusalem and hemmed them all in there; they eat the grass off the tree. They eat the bark--bark off the trees; they eat the grass off the ground; they absolutely boiled one another's children and eat it. They starved them, just set them in there. And finally they run in there and slaughtered them till the blood run out the gate like a--like a pool was coming down, streams of blood flowing out the gate. They burnt the temple, tore down the walls, and it stands there till this day.

And the Moslem of Omar was erected where the temple stood. And Jesus spoke of that in Matthew 24; He said, "When you see the abomination that maketh desolation standing in the holy place, where the prophet Daniel spoke, said about it," then it's in parenthesis, said, "(he that readeth, let him understand)." See, "When you see this abomination, the filthiness of the Moslem of Omar standing there where the holy place once stood..." And today the Moslem stands there exactly where the holy place, right on the temple site. The Mohammedan Moslem stands as Jesus said it would do, as Daniel said it would do, and Jesus verified it that it would do.

Watch them prophets and God there foretelling those things, brother, it ought to raise the hair on the back of our necks to know that we're in the end time. We're at the end. There's nothing left. All these things happening just as He said they would, why, it ought to encourage us, make us get ready. He said, Jesus warned us, said, "When you see these things coming to pass," like we're talking about, said, "lift up your head; your redemption's drawing nigh."

And what would it do us any good if we gained the whole world? We're going to lose it anyhow. We--we can't win like that. There's only one winning; that's through Christ. Take Christ, then you're bound to win. You've got to leave here; you may leave before this service is over; you may leave before the sun sets tonight. You may go before it rises in the morning. Before next Sunday you may be gone, all of us. We don't know when we're going, but you know you've got to go. So isn't it a foolish thing to put it off? You're--you're tramping; you're--you're flirting with death.

Like the old toboggan slide. You used to get on a toboggan and go around this thing, see how close they'd come; and all at once, before they know it, down the slide they went; that's just the way you're doing, just sliding right around. You don't know what minute something's going to upset you, and you're gone: heart stop, automobile accident, just anything happen, and you die. And then your eternal destination lays right ahead of you. Think of that, friends.

"Now, when you see the abomination that maketh desolation standing in the holy place..." Now... Then in the days of the coming of Titus after Jesus had left, the Holy Spirit was that Man with the inkhorn at His side. And He went through Jerusalem and set a mark upon the people. And now, I want you to notice something, church member: And you claim to have the Holy Spirit? He said, "Don't seal any of them but them that sigh and cry for the abominations that's done in the city." Now, where's anybody so burdened about the world now and their condition?

Well, "I'm Methodist. I'm Baptist, Presbyterian, so what difference does it make?" they say.

Oh, not that constant burden for the lost, that sweetness. Don't never let anything rise up and put bitterness in your soul. No matter how bad anyone ever treats you or anything, don't never... Don't be guilty of letting that thing anchor in your soul. It'll grieve the Holy Spirit away from you. It certainly will.

I remember saying something here two or three years ago that was wrong. It was attorneys that called me, and I went and... My wife setting there. I'd... My head...?... feel like it's coming off, and I--I went back. And they called on the phone and said, "Tell him come down this afternoon."

And Meda said, "It's the attorneys."

I slipped outside the door; I said, "Tell him I'm not even here."

She said, "Bill."

And I said, "Tell him I'm not in here right now." And I went out. Then I got out there and felt real bad and come back. She told him; I seen it hurt her.

I went out to pray for... There was a man come in here, had a little sick baby. And just as I started to put my hand on that baby and pray for it, Something said to me, "You're a hypocrite." See? "You know what you did."

And I said, "Sir, I'm not worthy to pray for your baby. (See?) The Holy Spirit's grieved in me, and there's no need in me putting my hands on the baby. You just wait till I go make something right."

I went down and told the--told my attorney; I said, "I--I did wrong."

He said, "I thought you was gone."

I said, "No." I said, "That was... I caused my wife to say something that was wrong." I said, "I'm--I'm sorry, I--I didn't--I didn't mean to do that." I said, "Will you forgive me for it?"

And asked the wife to forgive me for it.

Then I went back up there at Green's Mill; it was in July. Oh, it was real still in the woods, and I'd been in the cave all afternoon, praying. And I went and stood on the rock out there and I could look way across the hills, and so pretty, and leaves and everything, just quiet; along about five o'clock, six, in the afternoon in the summertime. Nothing, been real still, hot day. And I said, "Heavenly Father, Moses, You stood him in the rock one time and You passed by." I said, "If You forgive me for that evil that I done, could You just pass by again and let me see You?" And just over to my left on the side of the hill there was a little whirlwind begin to blow real easy in the leaves; it come right down along the side of me like that and passed right down through the woods. I just cried like a baby.

I went back down; I said, "I know my sin's forgiven me now." See?

See, always keep all roots of bitterness out of you. See? No matter what anyone does to you, let--just have God in there that'll keep all evil away from you.

Now, these Christians that had the warning of Christ, now watch, a type of the thing we're talking about this morning... These Christians that had that warning, they got out of Jerusalem for they know it was fixing to happen.

Now, watch the church members, the type of the people who went to church, just join church, they all said, "Why, there's armies coming; there's war coming; now let us go into the house of the Lord and pray." But they're too late. Didn't do a bit of good. See?

But they was watching the warning, these disciples, knowed what Jesus said, and they escaped. The historians said that "The ones who was called cannibals..." They said, "They eat the body of--of this man called Jesus who used to heal them." See, they was taking the communion. They didn't... He didn't know what it was (See?), 'cause he was a carnal man, not a believer, and just a historian. And he... And they escaped the wrath that come upon the earth.

Now, you see, and then all of Jerusalem was destroyed. Now, that... Now, this here is perfectly a parallel: Revelations 7. Now, watch. From the time of Titus besieging Jerusalem, within the world, there hasn't been a time down through history that all the world went to war until 1914. Now, listen close. Now, here's where Mr. Rutherford got off the wrong foot on, I'm sure, right here. Now, watch.

And I--after these things I saw another Angel stand... four angels standing on the four corners of the earth,... (That's standing like this, on the four corners of the earth...)... holding the four winds of

the earth,... (Now, anybody knows that "winds" means in the Bible, "winds" is "war, strife," the devil is the power and the prince of the air. See?)... and holding the four winds... that they shall not blow upon the earth... or the sea,...

And... another angel descending from the east... (from which Jesus will come),... having the seal of the living God in his forehead--in his hand: and he cried with a loud voice to the four angels... (that was going to destroy the world, saying)... who was given to hurt the sea and the earth, Saying, Hurt not the earth, neither the sea, nor... trees, until we have sealed the servants of our God in their forehead.

Now, God don't have time; His is eternity. We measure by times; the only thing we know is inches, and squares, and miles, and so forth. God's eternity, no beginning or end. See? He's--He's eternal.

Now, in 1914 the whole world was marching into Germany for a world war (That's right.), all the world to a world war. And did you notice, it was a strange thing.

I want my good friend setting here, Brother Wood's father, to get this clear. See, they was... He's a converted Jehovah Witness. You see?

And so then this, all of them was marching to war. You well remember it in 1914. Now, isn't it strange (right in "The Decline of the World's War," I have the volumes of it, in volume two, about page forty-four) that they do not know to this day who stopped that war. Kaiser Wilhelm said he never issued no such a thing. But all of a sudden it stopped and nobody knows why. They were fighting, here come the--up front, and all...?... come and "It was all over, the war was over." And they'd already signed a treaty of peace, knowing not what happened.

Now, of course, that would take a day or two to bring all that out. They didn't know; but let's bomb it and hit the high spots. It was God that stopped it to fulfill His Word. That was that Angel that stopped it. Those Angels went forth with a slaughtering weapon (what?) to destroy the whole world, and another Angel said, "Wait a minute. Don't do that; we've got to seal these servants of our God in their forehead first."

That was just at the breaking of Pentecost, back in 1906, 1914, down in there. How many of the old... Is there any old-timer Pentecost in here, remembers them days back in there? Sure. When in that early times that when the Holy Spirit had just begin to fall, and people begin to receive the Holy Ghost, and speak in tongues, and pray for the sick, and so forth, just begin happening, or just in between these two ages here; just as it issued in, the church was real. Then the Pentecostals begin to take denominations, Assemblies of God, and--and the Church of God, and so forth, and went off into their isms just like they are now. So it's... We're at the end of the age. You see? All bottling down to the end, everything runs right down here to the end.

Now, on these, the four... You notice, it stopped on--on November the eleventh, at eleven o'clock in the day; the eleventh month in the year, the eleventh day in the month, and the eleventh hour in the day. You remember then what Jesus said about that? "One went into the vineyard to work at one time; one got a penny, and the next one went," them was eleventh-hour people. Was that right? There they are, the eleventh-hour people that's been held back. Now, it's getting time for them to come in, and they are gathering yonder those Jews for a nation. They were scattered all over the world, way down in Iran and different places where they'd never even knowed that Jesus was on the earth, never knowed nothing about a New Testament or anything.

And now you can look in the "Look" magazine, and "Life" and them, showing the pictures of them returning back. Didn't Jesus say it, "When you see the fig tree putting forth its buds"? Jews has always been the fig tree. "This generation shall not pass until all these things be fulfilled." And now, they're already back, already a nation, already got their own money, their own flag, and everything, and is recognized in the U.N.; they are a nation. She's settled. She's ready. Now,

ready for what? The sealing of the hundred and forty-four thousand (Now, we'll get to that just in a minute.) of Israel; them Jews, not the Wall Street bunch that's always cheated and stole and everything else; I mean real Jews, clearly true Jews that keep the commandments of God down there.

Now, the real Jews are gathering into Palestine again, and just exactly what the prophet said; as Ishmael and Isaac were at one another's throats, always fighting, predicted they'd be there in the last day, and there they set. Ishmael out here, and about a city block here and here's Isaac, and both of them (Mohammedans and Jews) a-fighting one another in a no-man's-land.

Now, to see whether this message that we got is connected with it or not. The very hour that Israel was signed in to be a nation; it was the very same hour, very same day, very same month, everything else: I was at Green's Mill, Indiana, when that Angel there appeared to me and sent me out on the field with this; after He had met me down on the river and told me what would take place, then commissioned me eleven years later at the same hour that Israel was signed in as a nation. It's all connected together.

See, the Angel of the Lord is on earth now (See?); He's moving around fixing everything for the coming of the Lord. And it's the same Angels that's heard the sin when they went down to Sodom and they found--said, "We have come down to see if these things are so, what We've heard." You remember that? And one Angel went down in... One stayed with Abraham, the elect. Sodom was down here, and Lot was in Sodom, and two Angels went down there and preached to them and brought that little, bitty group out, sleeping virgin. See? All right. But the one Angel stayed with Abraham. This Angels preached down here, a modern Billy Graham and them, pulled them out.

But the Angel that stood with Abraham had His back to the tent, and He said, "Abraham, where's your wife, Sarah?" How'd He know she was married--he was married? How'd He know he had a wife? And how'd He know his name--her name was Sarah? Said, "She's in the tent behind You." He said, "Well, I've made you a promise." "I..." You see Who the Angel is. "I made you a promise. I'm going to visit you according to the time of life; Sarah's going to have this baby." And Sarah, in the tent behind Him, laughed within herself. And the Angel with His back turned, said, "Why did Sarah laugh?" See the sign He give the elect church? See the sign they got in Sodom?

There's your three classes again right back; we're right straight back to it again.

We've got a... These great ministers that's covering that world out there... After Billy Graham received the Holy Ghost, he could not come out into here. That's his field down there, and he recognizes it, and God's holding him there. See? With that intellectual preaching, the thing that he hears here, but he's trying to jerk out Sodom, trying to jerk out, or give grace to that sleeping virgin. See?

But here was Abraham and his class, and Jesus said, "As it was in the days of Sodom, so shall it be in the coming of the Son of man."

See, those Angels will be here on earth doing the same thing. See, that's the reason Billy goes to the Baptists and so forth like that. Has to. See, Jack Shuler and all those great men--men out there that's going to be revivalists; they have to because they're--they're jerking out. They never done miracles down there; a few, like people smote blind. But preaching the Gospel smites them blind (See?), the Bible said so.

But this fellow out here done these signs, supernatural signs, to Abraham and his bunch, which is church-elect.

Now, 1914, the world went to a war, and they have never been at peace since: constantly swinging in, swinging in, swinging in; and they're doing the very same thing yet. And what was

they doing? Holding (O God, have mercy.), holding that great thing that I saw in the vision, the whole thing become to destruction, holding the atomic, holding the wars that they don't destroy themselves until the thing comes to destroy it; until Israel returns back and gets herself together; and then the message will go to Israel, and she'll be sealed with that seal of the Holy Ghost. See? After the Gentiles is called out the people for His Name's sake will be called out, which in this age right here they're called. Then Israel only receives a three-year-and-six-month's message.

Daniel said so, said they'd be, they would, "There was seventy--or--or seven years prophesied to them, yet left for salvation for the Jews." He said, "Messiah, the Prince, which is Christ, will come and prophesy in the midst of that seventy years--or seven years, He'll be cut off." Jesus preached three and one half years and was cut off, and the daily sacrifice was taken away, which Daniel said. All right.

And then there was a space given then for the Gentiles, and they come down to this age. Then there's three and a half years left yet for the Jews. Now, if we get over in Revelation 11, we'll pick up exactly at the end (The church don't appear till the 19th chapter of Revelation.), but the end of that, Elijah and Moses returns again and preach to the Jews: two men anointed with that Spirit, or maybe them theirselves; they never died. So they kill them, and they lay them in the street called Sodom where our Lord was crucified: Jerusalem. And after three days, why, the life, spirit of life came into them, and they went up, raised up. And then about a third of the earth was blowed to pieces at that time. They done miracles and signs with the Jews.

Now, here's that Jews that they're coming to preach to. The world cannot--could not blow one another up, or kill one another, or destruction come, until those Jews come back down on that place; here sets the Bible saying so; he saw the four Angels. And watch what they got to receive? They've got to receive the Holy Ghost just like they did...

If that Man with the inkhorn Writer was the Holy Ghost (We realize that, everybody that reads the Bible.), why, so is this the same Angel coming again with the Holy Ghost, the seal of the living God: Ephesians 4:30, the Holy Spirit of God, "sealed until the day of your redemption."

And they cannot do nothing now until those Jews return. And just a few weeks ago they classed the whole thing together and become in the U.N... It's ready. We're at the end; everything's sealed up now.

Now, now watch, to prove that they are Jews, now, I'm going to take the...

Saying, Hurt not the earth, neither the sea, or any tree, until we have sealed the servants of our God in their forehead.

Now, to prove that this revelation is right, watch this, the 4th verse.

And I heard the number of them... were sealed: and there were sealed a hundred and forty and four thousand all of the tribes of the children of Israel.

"Israelites..." Where they at? They just now gathered. They're up there ready, waiting for the sealing time to come.

Of the tribe of Jude was sealed twelve thousand... tribe of Reuben... twelve thousand... tribe of Gad... twelve thousand.

... Aser... twelve thousand... Nephtalim... twelve thousand. (And on and on...)

Simeon... (and on the--on down to)... Benjamin... (the twelve tribes. And twelve times twelve is a hundred and forty-four thousand. See?)

Now, that's the one...

Now, if you look in the 14th chapter, just a moment, here you see...

And I looked, and lo, a Lamb stood on... mount Sinai, and with him a hundred and forty-four thousand, having his Father's name written in their forehead.

Mount Sinai... The Lamb had come back from the rapture, and come back, as we took the other night, as Joseph dismissed all the Gentiles when he stood by his brethren, said, "I'm Joseph, your brother." And then they were scared.

You remember in the church age there where we had it, when He would return back? Even those who'd pierced His hands, and they'll say, "Where did You get those nail scars?"

He said, "In the hands of My friends." And they lamented. And each family separated one from the other one, and wept and wept and wept, because that they had did this evil. Their very Messiah, the very God... And He'll say to them just exactly like He said to--to Joseph said to--to Israel, he said, "Don't be angry with yourself, for God did this to preserve life."

And God... The Bible says that God blinded the eyes of the Jews that the Gentile might have a chance (we, ourselves), to take a people for His Name's sake, His Bride out of the Gentiles. Oh, it's beautiful, isn't it? There you are.

There's your hundred and forty... Now, if you want to see the Bride come up after that, to show that the hundred and forty-four thousand is not the Bride, just continue to read now on down from the 8th chapter on--or the, yes, the 8th chapter--or the 8th verse, I mean, from the 7th chapter. Let's start at the 9th--9th verse, 'cause the 8--8th verse is the sealing of Benjamin, twelve thousand.

After--after this I beheld, and, lo, a great multitude, which no man could number... (Here comes the Bride.), of all nations,... kindreds,... people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hand;

And cried with a loud voice, saying, Salvation to our God which setteth upon the throne, and to the Lamb.

... all the angels stood around about the throne, and about the elders and the four beasts,... fell--fell before the throne on their faces, and worshipped God,

Saying, Amen: Blessings,... glory,... wisdom,... thanksgiving,... honour,... power,... might, be to our God for ever and ever. Amen.

And one of the elders which... answered and said unto me, What are these which are arrayed in white robes? and whence cometh they?

And I said unto him, Sir, thou knowest. And he said unto me. These are they which have come up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore they are before the throne of God, and serve him day and night in the temple:... (See?)

What does your wife do? She serves you in the house. You set down, and she gives you your food; she fixes the clothing. See, she serves you day and night in the house. See? And this one, these of all nations, the Gentiles, which is the Bride, are before the throne of God, with Him day and night. All... Remember what we said last night and talked on it?

... and he that setteth on the throne shall dwell among them.

They shall hunger no more, neither shall they thirst any more; neither shall the sun light--light on them, or any heat.

For the Lamb which is in the midst of the throne shall feed them, and... lead them into living fountains of water: and God shall wipe... all tears from their eyes.

Now, there's your hundred and forty-four thousand (Israel) that's waiting for the coming of the Lord and cannot go in until first the Gentiles are finished: got to be finished.

Now, I might say just a little personal something. I'll trust that you'll understand it. When Lewi Pethrus of Stockholm, Sweden, the general overseer, head of the Filadelfian churches, he sent down a million Bibles to these Jews, little Testaments. I got one of them up there, a little souvenir from him. The Jew always reads from the back to the front, and so you know how they--their language is. And they would read these books, and they said, "Well, if this Jesus is the Messiah,

and He's dead and His Spirit is back in the form of the Spirit, let us see Him do the sign of the prophet, then we'll believe Him."

What a perfect setup; I thought, "Lord, here's the time now. Now's the time; here it is." So on a airplane I go, Billy and I and Loyce, and took off.

And I was going on up into India, and I said, "Now, on my road back, I'll slip right over here and I'll bring the message to the Jews, and get them out there and say, 'Here's the truth.'"

The Jews always believe their prophets; we all know that. 'Cause God told them that the Messiah would be a prophet, and they believe their prophets, and God said, "If there be among you a man who is a prophet, a seer, and if he... I'll deal with him in visions and so forth. And--and if what he says come to pass, then you hear him, for I am with him. (See?) But if it don't come to pass, then don't have nothing to do with that prophet, 'cause I--I--I ain't with him. But if it does come to pass, what he says, then you hear him, 'cause I'm with him." And the Jews know that.

And I thought, "Oh, my. Wouldn't it be wonderful. I'll just get me about four or five thousand of them and stand out there, and let them--them that's reading that Bible and say, 'If this be the Messiah, let's see Him do the sign of the prophet.'" I said, "What a setup it'll be." Had my ticket in my hand, just about thirty minutes 'fore calling time on the Arabian plane's line. So I was standing out there at Cairo, Egypt. I thought, "Praise God. In two more hours the Jews will receive the same thing that they did at Pentecost, just as sure as anything." I thought, "If I stand there and can tell them, 'Go pick yourself out a bunch of men out there among you, and bring them here, see if He's still Messiah.' See, and then I'll say, 'Now, upon the same grounds that your forefathers rejected this Messiah, you receive Him. Raise up your hands and He'll--you'll receive the Holy Ghost right now.' And then they'll evangelize the world in their part of the world when they--when they receive It. Get the leaders, don't... Just hit the main nerve center, the leaders, let them start it."

And Something struck me and said, "Do not go now, for the hour is not yet." See, the Gentile's isn't fulfilled yet (See?), day isn't finished.

"Oh," I thought, "that was just me."

So I started again, and it got so bad till I just couldn't stand it. And I went out behind a hangar, and I bowed my head; I said, "Father, is that You speaking to me?"

He said, "Do not go to Israel now; the hour is not yet." I just went in, changed my ticket, routed it again, went the other way (See?), 'cause the hour is not yet.

But one of these days the message will go to Israel, and what will break for... God will send unto them Moses and Elijah of Revelations 11, and they will do signs and wonders, and Jehovah's sign; while the Gentiles is finished, the grace of--day of grace will leave the Gentile church; the Pentecostal age will leave. The denominations will continue on, because they come up here with the sleeping virgin (We will go into that just in a moment.), but they will come up in that class.

But then when they do, when they do that, the Jews will receive the baptism of the Holy Ghost, and there'll be a revival there that'll stop the heavens in the days of... "Don't rain." They'll do all kinds of signs and miracles. And finally the Roman hierarchy... The Jews has the wealth of the world, and--and so the Roman Catholic church will break his agreement with the Jews after this thing is over, and then there will... (The treaty that they got signed between them), he'll go down there, and then's when God will stand like He did in the old days there, and fight for Israel. They'll finally kill these two prophets, and they'll lay in the street, and spit on them, like they did these Pentecostal minister and his wife and children here a few weeks ago down there, and the little belly swelled up that big, of the children, where they walked by, and spit on them, and let them lay in that hot sun for three or four days without burying them.

They'll do the same thing. The Bible said so. They'll do the same thing right there. And when they do that, after three days, laying dead, the Spirit of Life will come into those two prophets, and

they'll rise up and ascend into glory. And about that time, the fireworks starts then. That's the end time. That's when she's over.

But before that happens, the Gentile, elected Bride... There'll be some of you setting at a table one of these mornings, one will be taken and the other left. You'll finally wonder, "What's the matter?" Be riding right along in a car, talking to somebody, wife or hubby setting at the seat; they won't answer; they won't be there. You'll run to the graveyard; there'll be some graves opened, and the other ones still closed, "For the rest of the dead lived not for the space of a thousand years." Just remember, it's over then.

It will be a secret coming; no one will know when it's going to happen. We're commanded to be ready and watching. We don't know what hour. But whatever it is, we will not prevent any of these back in here; for just as soon as Jesus appears, the whole watch rises. Dead or alive, doesn't matter.

We don't--we don't meet Him first; we meet one another first. The Bible said, Ephesians 5th chapter, It said, "For we which are alive and remain unto the coming of the Lord (down here) shall not prevent or hinder those which are asleep." Them precious ones that sealed their blood--sealed their testimony with their blood. "Not prevent (or hinder) those that are asleep, for the trumpet will sound." Something will take place, "the Gospel something will sound," the announcing of His coming. "And the dead in Christ shall rise first. And we which are alive and remain shall be changed." Standing, and feel a change come on, the gray hair go out, the wrinkles fall away, be changed in a moment, in a twinkling of an eye. And we shall meet our loved ones first: "There's mama, papa; there's my buddy. Oh, hallelujah, we're ready." And then, together with them that were dead," says the Scripture, "we will be caught up in the air to meet the Lord." The order of the coming...

Oh, to see that old daddy of mine... Oh, my. See them old loved ones that's went down in the faith yonder, to meet them, see the sweetness of God, knowing if we met Him first we'd wonder, "Was mama in it? Did--did mama finally make it? We've preached so hard; we--we tried. Was she here? Is Uncle Joe here? Is--is the brother here? Is So-and-so? (See?) Lord, we love You; we love You, but..." First we're going to meet one another. Oh--oh--oh. No wondering about it, we're all there. No wonder they stood and said, "Amen, glory, and wisdom, and honor, and power, and might..." The twenty and four elders took off their crowns and fell on the ground like that, all of them laid down on the ground and worshipped Him.

One of these days we'll stand out beyond the earth, yonder, the ring of the earth, out yonder somewhere in space; and we won't be in heaven yet; we'll be caught up to meet Him in the air. When Rebekah decided, quick deciding that she would go with Eliezer upon the camel to meet Jacob--or to meet Isaac which was her to-be husband, she'd never seen him, know that God was leading her... Jac--Jacob's son, or... Isaac was on his way out into the field at the cool of the evening. Remember, it was in the evening time. And Rebekah riding on a camel... Eliezer said, "There he comes now." And Rebekah jumped off the camel, pulled the veil from her face. She'd never seen him. Didn't know... That was her husband, but she'd never seen him. She was going to meet him by faith. (I don't know what He looks like, but, oh, when I see Him.) Out there when she seen him, it was love at the first sight. And he'd never seen her, so he seen her, love at the first sight. And here they come to meet one another in the fields. And he took her into his father's kingdom over here and married her.

That's the way the church will be caught up in the air, in the middle of the air, and meet the Lord on His road down. Oh, what an affair it will be, love at the first sight. And when we stand there upon the rings of this earth and sing them songs of redemption... Oh, my, how we'll sing and praise Him for our--the redeeming grace that He's give us. When Angels will cover the sides of

the--the circle of the earth with bowed heads, not knowing what we're talking about... Them Angels wasn't lost; they won't know what it means to be saved. We was the ones who was lost; we were the one. We'll understand then what a horrible thing laid ahead of us, and He redeemed us by His Blood, out of every kindred, tongue, and nation. What a day of rejoicing that will be.

I like that song, said,

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, ever heard by mortal ears,
It'll be glorious, I do declare!
When God's own Son, He'll be the leading One
At that meeting in the air. (Oh.)

You heard of little Moses in the bulrush,
You have heard of fearless David and his sling;
You heard the story told of dreaming Joseph,
And of Daniel and the lions we often sing.
Oh, but there's many, many others in the Bible,
And I long to meet them all, I do declare! (That's right.)
And what a joy it'll be when we meet them
At that meeting in the air. (Waiting for that day.)

There comes your hundred and forty-four thousand, will receive the Gospel after we... Can't receive it the same time the Light is on the Gentiles. The Jews are denying it and hiding it. Now, when the Light... Gentiles is taken up, then the Spirit comes upon two to give witness to them; then the Jews receive it, which is one hundred and forty-four thousand of the lost tribes of Israel will receive the Gospel; and the Bride is taken away.

Now, there's "ten virgins." Let's strike Matthew 21, right away. See, we still got quite a little time. Oh, I love the Bible.

When I take my vacation in heaven,
What a wonderful trip that'll be;
Hearing concerts by the heavenly Chorus,
And the gates of my--the face of my Saviour I'll see;
Setting down on the banks of the river,
Beneath the shade of the evergreen tree;
I want to spend my vacation in heaven,
Won't you come take yours with me...?...

Now, in the--the Book of--of Saint Matthew, I believe the 25th chapter, I believe... I said 21, didn't I? I had it marked down here 21, but that's wrong. It's 25. I had to hurry this morning; I was--got up tired and late, and--and I--I was hurrying. I was jotting down some Scriptures, and I put 21 when it's--it's 25.

Then shall the kingdom of heaven be like unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Now...

And five of them were wise, and five were foolish.

And they that were foolish took their lamps, and took no oil with them:

But the wise took oil in their vessels with their lamps,
While the bridegroom tarried... (That's through these church ages.)... they... slumbered and slept.

All the way down through, both--all died, slumbered and slept (See?), as they went down through. Now, they're not lost, but they're just slumbered and slept. They're waiting. See? They didn't say they was dead, but they're slumbering and sleeping. See?

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

And all those virgins arose, and trimmed their lamps.

And the foolish said--said unto the wise, Give us of your oil; for our lamps are gone out.

But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. (Pardon me.)

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

Afterwards came also the other virgins, saying, Lord, Lord, open to us... (Now, see, they wasn't unbelievers; they was good people.)... open to us.

But the answer... But he answered and said, Verily I say unto you, I know you not.

Watch therefore, for you know neither the day nor the hour whence the Son of man shall come.

Now, the five wise virgins... Now, oil in the Bible symbolizes the Holy Spirit. We all know that. See, that's why we anoint the sick with oil. And oil symbolizes the Holy Spirit. So the wise had oil in their lamps, which was the Holy Spirit, so they were ready to go in at the wedding supper. And we could go back in--in--in Ezekiel 9, and so forth, and pull out and show, but I got about fifteen more Scriptures wrote out here. So oil sym... I believe we've already had it in our class this week, that oil is, symbolizes the Holy Spirit. We all know that.

Now, watch, they, both of them were virgins. Now, let me get this. Here, let's take these two right here. This is a virgin and this is a virgin. This was a foolish virgin and this was a wise virgin, but both of them are virgins.

Now, if you'll take that name "virgin" and run it down, it means--it means "holy, clean, sanctified." The word "sanctify" comes from the word "sainted," which means "clean." Like the Hebrew word... Now, that's a Greek word; "sanctify" means "clean." Now, the Hebrew word is "make holy." See? And ours is "clean."

Now, they take the three words, like each word has the same meaning but it's spoke different, like the--the word "clean, holy, sanctified," all three the same word.

Like we was going to speak the word like "dog." I'd say, "dog," that's English. If I'd say dog in German, Fred, it's "Hund." Is that right? Brother Norman, if I say dog in Spanish, it's "ajo." "Ajo, Hund, and dog" is all dog to us. See, see? It's--it's just so, a expression.

So the Greek word for "clean" is "sanctify." The Hebrew word is "holy." "Holy, clean, and sanctify" is all the same word. So this was not a filthy, dirty church; it was a sanctified, clean church; "ten virgins went out to meet the Bridegroom." What does it mean? All these churches. Not... Now, not down here in the Roman, but down into the denominational, the Nicolaitanes. Baptists preach on the second coming of Christ; Methodists preach the second coming of Christ; Presbyterian preach the second coming of Christ; Nazarenes preach the second coming of Christ; Pilgrim Holiness preach the second coming of Christ. Is that right? "All of them went out to meet the Bridegroom."

Now, you--you remember that they every one was on their road to meet the--the Bridegroom. Now, if God only respects that, then He'd have to take them too.

But you remember the same thing, how the parable the other night, when God spoke up to us in the church age and said that Balaam, the doctrine of Balaam... Now, here stood Balaam, which was a fine, great big organized nation. And they were believers in God, because look what Balac done when he come down--Balaam, rather. He offered the very same sacrifice to the very same

God that Israel had: Israel's God, Jehovah. And he made seven altars. Seven is God's complete number.

"Six days He labored, and the seventh He resteth," that's complete (See?), seven. Six days He's labored in the world. First two thousand years it was destroyed by water; second two thousand years, Christ come; and this is the third two thousand now. At the end of every two thousand, something happens; the world is shook back again. In the six thousand years He built the world; six thousand years the church labors against the world; and the seventh thousand is that thousand years millennium reign. Understand it now?

Now, the church has seven church ages also. God... And that's the complete number of the church age (That's all.): seven. Seven is God's completed number. Seven church ages, seven thousand years of creation; everything deals in the seven.

Now, there was the virgins went out to meet Him. And the foolish virgins, now, did not have Oil in their lamp, but they had everything else: they were clean; they believed in Christ; they preached the Word that they believed, their denomination would let them preach; they preached that, the second coming, the Sacrifice, the Atonement. They believe. You ever tie up with a good Baptist scholar one time (huh.); you better know what you're talking about, sure had.

But, you see, "So close," said Matthew 24, Matthew 24:24, read It right away and you'll see. Jesus said that in this last days the two spirits would be so close together till it would deceive the very elected if it was possible. It'll be so close it'll swing them Pentecostals like nobody's business. Sure. Now, Matthew 24:24, does anybody have it? I didn't get it right there. You got it there, sister, some of you? Matthew 24. Got it, Ben? All right, read it. [A sister reads the following Scripture: For there shall arise false Christians, false--false Christs--Ed.] False Christs [and false prophets,] false prophets [and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect--Ed.]

There you are. Now, what will rise? There will rise false Christs, false people saying, "I am of Christ," false prophets, saying, "I am this and I am that." And they'll almost deceive the very elected if it was possible. And there's only one way that you can ever be saved, that's when you was chosen before the foundation of the world; that is the elected by foreknowledge; your name was put on the Book back there. Great signs...

Now, watch these two churches. If I could... If there was some way I could just make the people see it. Just burns in my soul... This--these churches are just as clean and holy as this one is; if they're all virgins, they're all virgins, just as clean. The only difference was, was the Oil in the lamp, the Holy Ghost. And the Holy Ghost, if It's in there, It produces the very same kind of fire It did on Pentecost. But they don't have no fire, no Oil in their lamps. They have church ritual, church just as ritualistic as it can be, fine ceremonies (nothing against it), creeds that would shake your conscience, and songs like Angels singing. And they're... You'll put your finger on your--their life, you couldn't do it. But still that's wrong. It's not... It's--it's part of it, but not all of it. That's the kind that misses the rapture. See? They're just...

Now, watch. Here was Moab come down. I'll take it right here so that you can see it. Here's Moab, a great organization. I'll put here "for organization"; here is Israel with no organization. Here's Moab, put up one, two, three, four, five, six, seven altars; Israel had one, two, three, four, five, six, seven altars. All right. Moab up here put one, two, three, four, five, six, seven bullocks; Israel, one, two, three, four, five, six, seven bullocks. All right. Moab said, "There'll come a time when there'll be a man (Christ) come on earth, so He'll be the Lamb of God that takes away the sin of the world; we'll put seven (what?) lambs on this altar"; Israel said, "That's exactly right, seven lambs on the altar." See?

Now, in the very beginning Cain put a altar, made a sacrifice, worshipped, done everything that Abel done, without (Oh, receive it.), without the revelation of God, when the whole church is built on that revelation. Jesus said so, "Upon this rock I'll build My church," spiritual revealed truth of the supreme Deity of Jesus Christ, "On this rock I'll build My church."

Now, if God only respects your rituals, your rite, that's Methodists, Baptists, Pentecostals, and so forth, if He only expects that for you to do, preach the second coming and all these other things (that it's absolutely Scriptural), like Baptist, Presbyterian, and so forth does, then God's obligated to take both of them, 'cause that's all He required. But, you see, without the revelation, there's the sleeping virgin; here's the wise virgin. They was a organization, a great nation.

We read it the other night, where it said, "These people will not be an organization; they'll be wanderers around in the land, dwelling in tents, poor, humble." But said, "Don't you try to curse them, 'cause I'm with them." Now, watch. These people believe in the same ritual that they believed in and worshipped the same God. See? But they didn't have signs and wonders following them. Israel had a brass serpent, a smitten Rock, the joy of the King, Divine healing, prophets, everything right down here. And they did not; they had the ritual but out--without the blessing, the Oil.

The same thing with the sleeping virgin and the wise virgin; they were both sanctified people. But this one had Oil. And this one did not have Oil, so they said, "We're as good as you are." That's... There's none of us good, as far as that's concerned. "Why, you're a bunch of holy-rollers." Well, okay; that's all right. There's none of us good; we all sinned and come short of the glory of God. But the only way you'll ever know it, is not by joining church, not by trying to live good, but by receiving Christ. It ain't what I live; it's what He was. It ain't what I am; it's what He is. He become me that I might, through His grace, become Him, the Son of God. You see it?

Now, a sleeping virgin, and a wise virgin with Oil in their lamp. Now, all of a sudden, there came a sound, "Behold, the Bridegroom cometh; go ye out to meet Him." And they wakened. But when they did, this one could go in, 'cause they had oil in the lamp. That was the difference.

This one could not go in, where there was no Oil in the lamp; they went back to pray up to receive the Holy Ghost. But while they were gone, it was all over. The denominations say, "Well, maybe we been wrong. Maybe we better go back, seek for the baptism of the Holy Ghost." That's what they're trying to do now. Did you notice that? The Presbyterians... Hold your tape a minute; I don't want to call this name. [Blank.spot.on.tape--Ed.]...?... the Bridegroom come. And how close is His coming then, when they're going now to try to buy. All right, turn your tape on, Gene. Now, you get it? "While they went to buy," they're trying to buy now; all the churches try to have a revival, revival; it's trying to go back.

Now, even to Dr. Billy Graham, wrote in the "Herald of Faith," you seen it, from Chicago, and said that "We cannot disregard the Pentecostal move. (See?) We cannot... regard it, because they had more converts in a year's time than all the other churches put together."

That's exactly that fire burning, shaking it, culling, throwing the net in and pulling. And when you throw a net... Jesus said, "The Kingdom of God's like a man went and throwed a net into a sea, and when he pulled, he had turtles, snakes, frogs, serpents, everything else, but he had some fish too." That's what the Pentecostal message is doing; it's sweeping the earth; throwing it in and pull, we're getting turtles, crawfish, crawdads, tadpoles, water dogs, hell-divers, and everything else in there. But what it is, there's some fish in there too. That's the ones that's the Master's.

All right, to some of you legalist believing brethren on this tape, would like to burn it, when do they become fish? When the net went over them? They were fish in the beginning (that's right), elected from the foundation of the world. They just never come into the Master's use.

That's your frog. You take an old frog and throw him up on the bank, just "whop, whop" right back to the water.

And old crawfish setting there, say, "Aha, that's a bunch of holy-rollers." There he goes back, "Ah--ah--ah. Oh, no." Right back to the mud just as hard as he can go. That's right.

The old snake a-hissing along a little bit, "I believe the days of miracles is past. Doctor So-and-so and So-and-so told me." Said, "Ah--ah--ah, you can't fool me." There she goes, right on ahead anyway. You see? Snake to begin with, frog to begin with...

Paul said in the Bible, them kind, he said, "They went out from us because they wasn't of us to start with." See? Hm. All right, the foolish virgins...

The wise virgin with Oil in her lamp, she made ready. Now, while she was gone to get some Oil, that's what they're trying to do right now. These great evangelical churches, trying to find these great things, you know, do--go back to the Bible, and back, "We need the Pentecostal blessing." Why, you can imagine what kind of a service they're going to have. See? They ain't going to get down there and spoil all that manicure on them, and all that. Oh, no. They ain't going to give up them sororities and societies and things like that. Holding on to the world like Esau, in one hand, try to catch God with the other one, you can't do it. You can't be a cross-eyed Christian, you know, looking at God and the world too. You got to center yourself in Calvary, stay right there with that.

Now, but there they go, and they're trying to go back. And you remember how close we are. The very time that they went to buy, that's when the Bridegroom come.

O Brother Stricker, we're near there. We're pretty near home, Oh, one of these mornings...

The trumpet of the Lord shall sound, and time shall be no more,

And morning, breaks eternal, bright and fair;

When His saved on earth shall gather to their home beyond the sky, (What a time that'll be.)

Yeah, the sleeping virgin... Will the... This sleeping virgin now, you want to know what will become of her. Is that it? One thing I want to explain. What will happen to these churches? What will happen to these people who come part of the way with Christ, and didn't come, or did not go all the way with Christ?

Now, in Romans, I believe, 2:22, the Bible said; Paul said, "If the Spirit of God is not in you, you are none of God's." You belong to the organization but not to God. See? If the Spirit of God isn't in you, you're not of God. You have to have the Spirit of God to be of God. Certainly.

All right, sir, the great tribulation... Now, now, if you... They'll have to go through... Now, you remember, He said... Now, let me get the rest of that, "They were cast into outer darkness, and there'd be weeping, wailing, and gnashing of teeth." All right, that's the great tribulation, isn't it? The great tribulation... Now, after this tribulation, those people...

Now, let me catch it again here: it is the remnant. Now, look. Here is a piece of goods. All right, the lady lays it out like this. Now, she's going to make herself something, you know, some kind of a garment. Now, this is all of the--of the goods she's got. Now, every bit of it is the same kind of goods. That right?

Both of them were virgins. See? All right. They had faith in Christ, form of godliness, went to church, done good things, charity; nothing could be said against their works and things. "I know Thy works," He said in every age. "I know Thy works, but yet thou lackest." See?

Now, when the woman, she makes up in her mind which a way she has a pattern here, and she makes up in her mind which a way she is going to cut this pattern, what it's going to be cut from. Is that right? Well, she gets what she thinks is the sufficient and best part of the--of the pattern. Is that right? 'Cause it's all the same goods, but she lays it like this maybe or like that; she lays it down. Then she takes her scissors and she cuts it out. Now, what's left over is called "remnant."

All right. Now, what is this pattern? How was it known? By the one--the place that the lady elected to cut it from.

God, before the foundation of the world, Who knew the end from the beginning, by foreknowledge He elected where to cut; He knowed the difference between Esau and Jacob. He knowed the difference between sinner and saint. He knowed the difference. He knows the motive of every heart, so He elected us before the foundation of the world and put our names on the Lamb's Book of Life; and also the Lamb that was to be slain (and put our names on before He was slain), and the Bible said that Christ was the Lamb slain before the foundation of the world. And our names were put on the Book when He... When He was elected back there to be the Lamb to be slain, we were elected to be the one that He was slain for. See it?

Now, it's all virgin. Now, here's the little remnant, not go to waste. Oh, no. She keeps it, but lays it back; she can use it for something else. See? But it's not going to be used there; that's the church cut out. Now, they'll have to stand the judgment, because they go through the tribulation. That is the remnant. Now, you get it?

Here goes the church home; it goes home. Here is the remnant that's left over. And here is the hundred and forty-four thousand on Mount Sinai, the Jews. It's not three different brides. It's the Bride, the remnant, and the hundred and forty-four thousand. Exactly. He wasn't eating nothing but Holy Ghost Food out there, I suppose, so he was all right, wasn't nothing wrong with John. See? And there--there they are.

Now, at the end of the time, how many knows that the Bible has said that the saints shall judge the earth? Paul said so. Let's turn now to--to the Book of Daniel and get the white throne. We could get it out of Revelations, but I like to take it out of Daniel; it's the same thing. Daniel 7, and we'll catch the--the great white throne judgment here. Let's begin at the 8th verse of the 7th chapter of Daniel.

And I considered the horns, and, behold, there came up among them a little horn, before whom there were three of the first horns plucked up by the roots:... (Now, we know we're in Rome there now. See?)... and, behold, in this horn were eyes... of a man,... (Now, remember, this horn did not receive a crown; it was a cunning thing. The other horns turned to beasts. This was a cunning; it was a man, pope instead of pagan. You see?)... and a mouth speaking great things.

Now, watch, 9th verse.

I beheld until the thrones were cast down,... (That's all the Gentile kingdoms over. The prophet's speaking. Now, remember, every one of those things he said has happened right down to this last thing; we know that by our history that we're taking.)... whose... was--was cast down, and the Ancient of days did set, whose garments was white as snow,... (You know Who that was the other night in that vision? Jesus.)... and the hair of his head was like... pure wool: and his throne was like the fiery flame, and his wheels as burning fire.

And a fiery stream issued and came forth from before him: thousands times thousands ministered unto him,... (There's the church coming back with Him. See?)... and tens of thousands times tens of thousands stood before him:... (That's the Bride coming up, and the rest of the world.)... and judgment was set, and the books were opened... the judgment was set, and the books were opened,

And I beheld them because of the voice of the great words which the horn spake: and I beheld even until the beast was slain, and his body destroyed, and given unto the burning fire.

And concerning the rest of the dead, they that have their dominion taken aw...?... the rest of the beasts,... (I mean.)... had their dominion taken away from them: and yet their lives were prolonged for a season and time.

Now, the judgment was set, and the Books were opened. That's when the Bride comes back and sets the judgment, and the elected church... The church that's been taken up will return after those three and a half years, and after the time... And over in Revelations it gives it, said that the--that the--the "rest of the dead lived not again for a thousand years." You, how many's read it? Many, many times. "Lived not for a thousand years." Jesus returns with the Bride, with the Bride.

Now, remember, as I've said, everything's in a three. His coming is in a three: the first time He came to redeem His Bride; the second time He comes to catch away His Bride. Like a love affair, comes around and steals her out at nighttime and takes her away from the world, "meet Him in the air." The secret coming of the Lord... See? The second time He come is to receive His Bride: first time, to redeem her; second time, to receive her; and the third time, with her: King and Queen.

And here He comes back for the judgment upon the nations. Paul said, "Dare any of you all go to court that has a matter against one another, can't take care of these little things, knowing not that the saints shall judge the earth?" Here's the judgment that had been given over to Christ and His saints; they're the attorneys in the box; there He sets at the throne. Here's the Bride, the attorney. And here comes these up. The Books were opened, and another Book which is the Book of Life. Now, the first Book was the Book of the sinner; that was cast away. All right. He's condemned to begin with. There's the--there's the goats. He don't even have a chance (See?); he's a sinner to begin with. All right, now, he's cast away.

And to the sheep, they stood the judgment. They had to be judged, and the saints had to judge them. God is not unjust. If a heathen's down in the land, and we are building eight and ten million dollar gold shrines here in America instead of taking the message to them over there, God's going to hold us responsible, but spare them. Sure. God is not unjust. You--you here, if you never seen this before, you--you may not be held responsible; but you're responsible now. See? You're only responsible... And we're responsible for taking the message; you're responsible whether you hear it or not.

Now, the heathens will rise, them people who's out there worshipping a shrine. They don't know no better. They don't know nothing about it. God's not unjust; He would not condemn them unless they'd had a chance. And they will be allotted a place. And so in the church, that each age down through this church age, from--from Ephesus on down to down here, the message, the true message of Christ like it was at the beginning (the baptism of the Holy Ghost, the power, the resurrection, speaking with tongues, interpretation of tongues, gifts of healing, baptism in the Name of the Lord Jesus, all those things that He taught), each one that's in that Bride will stand as an attorney.

Here comes somebody's case up: "You had a meeting at So-and-so, did you tell him?" Now, the attorney: "Yes, I told him." There it is on the Book; you can't deny it; even our thoughts are on That. See? You can't deny it. "Yes, I told him that he must be baptized." "In Jeffersonville, there in the Tabernacle?" "Yes, sir, I--I... You..." "Yeah, here it is on the Book; you told them that they must do it. They--he even searched the Scripture and found out it was right, but didn't do it." "Depart from Me, you worker of iniquity; I didn't even know you." See? There's where He separates the goats from the sheep (You see?), casts some on the right side and some on the left side. There brings your three classes back again.

But this class will never be with that class; that's the Bride. And, you notice, the Bride is with Him in the temple. The others labor and bring their glory into the Kingdom, but the Bride is with the

Bridegroom continually. The others will never be 'lotted like these down here; they'll serve; they'll not be cast away (because He separated them as sheep from goats). But he...

But the goat had no understanding of it; he didn't care about it. He was a goat and satisfied as a goat, and so he just died as a goat, and that was the end of him. That was all. See?

But the sheep, if he has... If God hold it... There standing there was the heathens that never heard a thing. So if you preach this Gospel to the people...

And I have to stand. Don't you remember in the great translation that He gave me not long ago, that I have to stand there with those people and--and I'd be responsible for them? And I seen those millions standing there; I said, "Are they all Branhams?"

Said, "No." Said, "They're your converts."

And I said... I--I said, "I want to see Jesus."

He said, "Not yet. It'll be a time before He comes yet. But He'll come to you first, and you'll be judged by the Word that you preached, and they are resting upon That."

I said, "Will all have to be done that? Will Paul have to stand?"

He said, "Yes, Paul stands too with his group that he preached to."

I said, "I've preached the same message he did."

And them millions raised their hands and said, "We are resting on that." There you are (See?), right there. Yes. Said, "Then together we'll go back to the earth for a body that can eat, and we drink, and live together through all the ceaseless ages there." That's the coming of the Lord.

All right. Now, just a minute. Now, at the... Getting a little close now, 'cause it's getting almost on the--our brother's time here for the baptismal service or whatever he's going to use.

All right, now, during this church age... Oh, here's something so beautiful. I like this so well. During these church ages, there is two spirits working almost alike right down through here: one is the denomination; the other one is the Holy Ghost. And Jesus said they were so close that they would deceive the very elected if it was possible. These two spirits are marking their people for future judgment. Satan promised that his--that he would have more than Christ, and he has.

Now, watch this real, real close now as we get to this: more than it would be, marking the people.

Many are like Eve. Eve just stopped long enough to be deceived. If she hadn't a stopped, there'd never been no deceiving. But Eve stopped, and when she stopped, there's where she got her deceiving. Instead of pressing on and... Do you--do you follow--follow me close now? Listen. The reason that Eve was deceived... Let's say it together, so I'll be sure you got it, [Brother Branham and congregation speak in unison--Ed.]: "The reason Eve was deceived, she never kept the full Word of God." Satan quoted it to her, but he never told her all the truth; neither does his denomination. See? But she stayed long enough to get part of the Word and didn't take all the Word.

And that's what's the matter today; the sleeping virgin stayed long enough to get part of the Word but not all the Word. The deceived church stays long enough to get part of the Word but not all the Word, and they were sincere and honest about it. Eve was deceived. The Bible said she was deceived.

Adam was not deceived. Adam knowed exactly he was doing wrong; but his wife, doing the things that she was doing, persuaded him to--to partake of the forbidden. Why, he was a man (See?), and it--it was so to him that he... You understand. See? He knowed he was doing wrong, but Eve thought she was doing right.

Oh, don't you see, that's why Paul said a woman should never preach the Gospel. She was--she was in the... She was the one that was deceived. "I suffer not a woman to teach or to usurp any authority, but to be in silence. (See?) For--for Adam was first formed and then Eve. And Adam was not deceived, but the woman was deceived, her being in the transgression." Said,

"Notwithstanding, now, she's not lost; she shall be saved in childbearing (if she's got a husband), and so forth; she continues on in faith and sobriety and all holiness with such, she'll be saved. But never permit one to teach or to usurp authority." See? Paul said, "Don't you do it." Said, "Now, I think I have the mind of the Lord," he said.

They said, "Why, the... Why, the prophets over there prophesied and told us that we should preach."

He said, "What? Came the Word of God out of you, and came it to you only? If any man thinks himself to be a spiritual or a prophet, let him acknowledge that what I say is the commandments of the Lord." See? That's right. He knowed what he was talking about.

But said, "If he be ignorant, just let him be ignorant. That's all. See? If he won't listen to it, well, just let him go on; he's headed right straight down to the gully. See, but just go ahead." But there, them two spirits...

Reason... Like they got women on the police forces, out on the streets. That's a disgrace to the American flag to put them mothers out there on the street and tens of thousands of men without a job. Why, it's a woman's nation; it's a women's place; a woman will take over. It's woman worship. It's that Catholic dogmatic spirit, worshipping a woman for a god. Here's that just... It's just setting right. Don't you see the setup?

There's nothing that God could've give a man any sweeter than a wife, a real wife. But when she gets anything beyond that, she's--she's out. That's exactly. God never intend women to work in any these places and to do them kind of things like that. Them women, you're--they're to have children and raise their children. They're all little preachers, every one of them, but they have their own pastoral at home with their kiddies, bringing up their children. All right.

Now, two spirits, so most alike. Just like Eve, almost to... Why, Satan said, "God has said..."
"Uh-huh."

"God has said..."

"Uh-huh; that's right."

"God has said..."

"Uh-huh."

"God has said, but, oh, surely He wouldn't condemn us if we're baptized in the name of Father, Son, Holy Ghost. Wouldn't that be just as well?" You slimy hypocrite... God never said that. There's no such a thing anyhow. It's dead. There is no such a thing.

Tell me where the name of Father, Son, Holy Ghost is. There's no such a name; then it's dead. When it come out? In Sardis, the dead church. No such a thing. "You got a name that you're living, and you say you're a Christian church, but you're dead." That's right.

There's no such a thing as name of the Father, Son, Holy Ghost.

"Oh, well, won't that be just as good?"

It won't; Paul said it wouldn't; said, "Have you received the Holy Ghost since you believed?"

"We don't know whether there be..."

Said, "How was you baptized?" Said, "Come and be baptized over again in the Name of Jesus Christ." Said, "If a angel comes from heaven, teaching anything else, let him be cursed."

That's the truth. I'm only responsible for saying it. You understand; it's not you so much; it's these tapes that I'm bawling out at (See?), 'cause I know where they're going (everywhere), and so that's what it is. All right. It's not...

Eve was deceived; she...?... part of the Word. Moab was deceived. The sleeping virgin was deceived. The church is deceived. The denominations are deceived. See?

Stay with the Word. That's the only way. Stay right with It, don't move from any of It. Stay right with It; go right on like God said do. No matter what anybody else says, keep God's line.

Now, the sleeping virgin, she lost her place; we know that. She comes up in the judgment. And if she's ever heard the truth, she's condemned. That's right. You'll never find Jesus any place but where you leave Him at.

Judas could come up... Remember "The sleeping virgins," you say, "could be inspired by the devil?" Absolutely. "Still living clean?" Yes, sir, Judas did: saved, sanctified, preached Divine healing, cast out devils. Why, he was just right straight up, almost the same thing that the rest of them was. But when it come to Pentecost, that's where he showed his colors. He did not receive the Holy Ghost, and turned his heels up and denied the Lord Jesus. That's exactly what the churches did. When it come to the Pentecostal blessing, they got away from it. Oh, don't you see it, class?

Oh, now tonight the great capstone. But just a moment, I think we got a little bit more time here; I'd like to get to some other thing. I want to...?... you the--the mark of the beast. The mark of the beast, let's take Revelations 13 just a minute. Revelations 13:15, and just read what the--what he's going to do. Revelation 13:15.

And he had power to give life unto the image... (Now, that is, unto the Protestant churches, the Protestant churches.)...

He had power, because they made a image. The Protestant churches through the--the Council of Churches, is making a place where that all Protestant fellowship will have to be united. How many knows or read of the great united building they got for the churches of the world? Sure. See? Up in--up there now, just like the U.N. nations... And all of them are there, every one of them, even to the Assemblies of God. They're there. They're there. See? It's dog-eat-dog. "As a hog goes to its wallow, and a dog to its vomit," right back the same thing (Absolutely.), almost denying their evangelical stand. And there you are, want to be big, want to act like the rest of the world, like Israel did when they seen the kings and said, "Make us a king." See?

And he... made a image unto the beast, and the image of the beast should both speak, and cause... as many as would not worship the image of the beast...

The image of the beast, the Protestant denomination, not the Catholic. This is America He's speaking of here (See?), 'cause this 13th chapter is on the American, the beast that come up out of the... See, all the other beasts come up out of water, which means "thickness and multitudes of people." But the beast here, it come up like a lamb, out of the ground where there was no people: had two horns, and then it spoke like a dragon. And they made a image of the beast that was in Europe, and made this over here a image to it. A consol... Uniting the churches together and making this Protestant fellowship, and then they forced all the other churches, that they couldn't even buy or sell or anything else without they got this image of the beast.

Now, watch what takes place here.

And he caused all, both... great, rich... poor, free... bond, to receive a mark in their right hand, or in their forehead:

And that no man might buy or sell, till he... had the mark, or the name of the beast, or the number of his name.

Here is wisdom. Let him that has understanding count the numbers of the beast: for it is... number of a man; and his number is six hundred three score and six... (Which we know who that is, it's the hierarchy at Rome, pope.)

I been right there and seen it myself, would know, up over his place (his throne, as it was) like they set the first Boniface up, the III, up at the beginning of the Catholic age here. And up over there is VICARIUS FILII DEI, which means "a vicar of the Son of God." Dei, Dei, "Deity." See, see? "The vicar of the Son of God." In other words, "Just like the Son of God setting here on earth." See? All powers to change the Bible, change anything he wants to... Therefore, say, "Hail Mary." What

does the pope say? "We'll have 'Hail Mary.'" That settles it. Uh-huh. "Well, we'll do so-and-so." What the pope says, that's it; that's it. "A vicar instead of the Son of God."

Just recently they had that dogma out that "Mary was not buried," (And they got her grave and everything marked where she's buried.), said, "No, she rose again and resurrected." The pope said, "That's it." and that's just it. It's infallible (See?); the pope said so. See, "Vicar of the Son of God..."

And said, "Now, anybody that wants to know who the beast is, where this power comes from," It said, "count the numbers and let them that has wisdom..." There that's one of the gifts of the Holy Ghost is wisdom. See? "Let he that has wisdom count the numbers of the man, for it--count the numbers of the beast, for it's the number of man, and his number is 666. Now, you take the--and spell that name out, V-I-C... Oh, and--and just according to the words, and draw a line down here and--or add up the Roman numerals, and you'll find here you got 666. See? That's right.

"And now, let's make a image unto that beast." And over in this country they made a image: a confederation of denominations together, the Nicolaitanes getting together and denominated themselves; and finally will unite this brotherhood, not come in as Catholics, but they'll be united as a brotherhood to try to stamp out Communism.

And the Bible said that God raised up Communism to get revenge upon the nations for what they've done to the children of God. Exactly right. He said, "And they--they--they give their power and everything to the beast for one hour, and to revenge the people, the... of the blood that they had shed." And when that atomic bomb or whatever it is will strike that Vatican City, and the Roman hierarchy will be no more, it said, "And in her was found the blood of every martyr that ever was killed in the world." There she is. And here's the image to it, a confederation of churches.

Won't be long till we'll have to close them doors out yonder, that's right, or either take a denominational mark. And we'll close the doors. That's right. We'll... We know better than that.

Now, now I want, just for the squeezing down part, before we leave in the next few minutes. Now, the Seal of God is the Holy Spirit. All know that, don't you? All right, we all know that, that the Seal of God is the Holy Spirit. Now, that's found... You take Revelation 9--9:1 to 4, you'll find that they all had the seal in their forehead. I Corinthians 1:22, Paul said, "Whereby He has sealed us by His Holy Spirit until the day..." Ephesians 4:30, says, "Grieve not the Holy Spirit," that's that Angel that come forth sealing upon their forehead. Now, that doesn't mean you... He takes and puts a spot up there. Your forehead is your revelation (See?), and your hand is the thing you do about it. See, it's a spiritual mark. See? He don't take a big stamp and stamp you like that. Oh, no.

Like here a few years ago they said, when the N.R.A. come out, it was this, that. Don't look for that; it's already. The Bible said it begin plumb back there; it's about run out now. See? That's right.

But He marked the sealed. See? Now, how was the--how was the first seal, what did it look like? They were filled with the Holy Ghost (That's right.), and their works was the works of Christ. They laid hands on the sick and they recovered; they done all kinds of signs and miracles and wonders. And in their forehead, was sealed by the revelation that He was the Son of God, and they wer--they were working with Him (the--the Deity of Christ), there's the mark.

You say, "Well, now, He's the third person, or the second per..." You ain't got no seal yet, so just--just leave it alone. See, you done out, done off the paper there; so then there's no such a thing as that in the Bible. "We bless... We believe in the holy trinity." You're way... You're not even over on the paper now (See?), 'cause there's no such a thing as trinity ever mentioned in the Bible. Find the word "trinity" in the Bible and come...

[Blank.spot.on.tape--Ed.]... into the Son, called the sonship; now He's in you, the baptism of the Holy Ghost, the same God. The Holy Ghost was the Father of Jesus Christ. "A little while and the world won't see Me no more," said Jesus. "I come from God, and I go back to God (the Holy Spirit again). And I'll be with you, even in you, to the end (at the consummation). Through all the way down, I'll be right on through you right like that...?... And the very works that I do shall you do also. The things that I been doing will be right along; that'll be the sign of the believer always. Go and preach, and baptize them in the Name of the Lord Jesus. And they'd be filled with My Spirit; and if they are, these signs will follow them that believe to the end of the world. I'm with you always, even to the end of the world." He was received up into glory. That's it, and we're expecting Him to come someday.

Now, that's the Seal of God. We know that. And now, remember, there's only one hundred and forty-four thousand of the Jews sealed, which was the remnant of the Jews left over. But in this, in the Gentile Bride--in the Gentile Bride there was tens of thousands times thousands of those that's sealed in there, 'cause that's them martyrs and things that come down through the ages there; they'll rise in the day of the judgment.

What do you think will happen when that brassy judgment feet stands there at that day, and them martyrs stand up there before them Romans (perhaps Nicolaitanes back there that had them burnt to stakes and throwed to lions' dens and things like that), and they stand there as their attorney in the judg--in the jury box here? And the Judge setting there on the seat, "Did you preach the Gospel to them?"

"I sealed my life away yonder in a lion's mouth for them."

Oooh, brother, talk about "depart from Me," hell will be too good for them. That's exactly right.

"Hold fast. I know them which call themselves... Nicolaitanes, and call themselves Spirit-filled and they're not." There see, there you are. Oh, what a hour is coming, what a dreadful time. God will revenge. "I will revenge," saith the Lord, "I will recompense." And every evil deed will see a just... Everything that you ever done or thought in your life will be held against you there on that great magnetic thing with every evil thought that passed through your mind. Repent, children.

There's only one way to get away from it: come into Christ, and when you go into His lovely five wounded side there, the five precious wounds in His body, when you see that bleeding yonder and will hide in that, say, "Rock of Ages, I am no good; hide me over, Rock of Ages." Feel the precious Holy Spirit, just die out and sail into the body of Christ; rise, to wake to new things; it's a new world around you. The sins that you once loved is behind you. Oh, there's nothing future, nothing present, death, nothing else will ever separate you from that. You're sealed until the day of your redemption by the Holy Spirit. You got the revelation of Who He is. You know in your heart you've passed from death unto Life.

Watch your works with your hands then. You see? You no more steal; you no more do evil. Your hands are clean from all blood. And you stand, preach the Gospel, say what's right, and live what's right, and do what's right; and the Holy Spirit with you showing signs and wonders every day, God letting you know now, "You're My blessed child and I'm with you. I--I'm right with you. No matter where you're at, I'm with you. I'll go with you through the dark hours and everywhere." Oh, what a--what a Anchor.

I've anchored my soul in the haven of Rest,

To sail the wild seas no more;

Oh, the tempest may sweep o'er the wild, stormy deep,

But in Jesus I'm safe evermore.

Even death comes singing up around some of these days, and flying like a bee around your head like that, you can say, "O death, where is your stinger?"

As little Sarah wrote the other morning, my little girl setting back there. She was taking notes, her and Brother Collins' little girl, I believe, on what I was going to say. So I was reading the paper, her mother and I; and she said, "The book of revolutions." That's...?... She said... And you know the little story I told at the end about death, you know. You've heard it, having no stinger. Was you here then when that was told? See, death once had a stinger in it, but when...

Satan wasn't too sure whether that Man was the Son of God or not. You'd see him standing there when... Satan come to Him said, "Well, if you can perform miracles, if you're a miracle-working fellow, you're that Son of God. I'll tell you; it's written in the Bible (See?), that... And--and if--if you are, let me see you perform a miracle. Now, you're hungry; you hadn't eat for forty days, why don't you take that stone and make bread out of it and set down and eat? Let me see you do it, and I'll believe you're the Son of God."

Said, "Man shall not live by bread alone, but by every Word." Oh, my. He knowed he didn't meet Moses there, didn't he? Moses throwed down the commandments and broke them; but he knowed he met more than Moses.

Then he took Him up, and he said, "See all the kingdoms of the world? There's the United States; there's Great Britain; there's all of them coming up here in years to come." Said, "They'll every one belong to me; you know that." (That's who rules them.) Said, "They're mine and I'll do with them; I send them to war. I do anything I want to with them. They're mine." Said, "I'll give them to you if you'll just worship me."

Said, "Get behind Me, Satan." He knowed He was going to fall heir to them anyhow in the end, so He said, "Get thee behind Me, Satan."

Finally when they got Him down there one day, and they took a rag and put around His face like this; I imagine an old dirty scarf, and got--fold it around His head: and setting there, bleeding and hurt: morning, cold wind blowing. They already whipped Him, and blood running over His shoulders; they throwed something around Him like that; and that blood sticking to His back, and setting there, and a crown of thorns pulled down over His face like that. And blood, and spit from the soldiers, all over His face, setting there. Wasn't that an awful-looking sight? (O God.)

You say, "Well, if I'd have been there; I'd done something about it." Well, why don't you do something about it now? 'Cause if you... You'd have done the same thing you do now.

There He was, setting there, mocked and spit on. There's the disciples standing back, saying, "Oh, my, could it have been? That Man, He could call a dead man out of the grave, and look at Him there." But he failed to know the Scriptures. That's what it is. See?

And so, blood and spit on His face. They put a rag around His eyes and said, "You know, they tell me he had spiritual discernments, you know. He's a prophet. He could tell the people. He told the woman at the well of her sins. And he told Simon that his father's name was Jonas, and all about that. Let's see if He can, what he can do now."

They said, "We'll give him a little trial." That was the devil working in them people. They put the rag over His eyes like that; they got a stick and hit Him on top of the head with it, said, "If you're a prophet, tell us who hit you." He never even opened His mouth; He just set there.

Satan said, "You know that can't be the... That--that can't be God."

That's the same thing that old denomination says today, "That bunch of holy-rollers, that can't be God." But they don't know. They don't know. See? "That can't be God doing them things; that's mental telepathy. They're--they're fortunetellers." They just didn't get it; that's all.

So they started--started up the hill, put that robe around Him. The only clothes He ever had, I guess, when He was a man, Mary and Martha fixed Him a little robe; wove throughout, without seam. They put it over His back. And there was them little spots on His coat as He went up the hill, dragging, bumping that old cross. And His little, frail body going along, them whipping Him, and

everything else, getting Him to go on like that. That old cross, "bumpity-bump," and His shoulders rubbing, and He'd stagger, and He'd go on.

Them little spots got bigger and bigger, till after while they all come to one big spot. Old Satan come up, you know, in the form of a bee, that death, you know, and said, "Ah, ah, ah. That? God wouldn't do that." Said, "He's just a man; he was putting on." He still thinks that. See? "He's just putting on, so I'll just sting Him. If He was God he couldn't die. So I--I'll sting Him and see about it, like that. I'll--I'll give him a try."

So when he got Him on the cross, he socked that stinger in Him; but when he did, he lost his stinger. That was more than a man; he stung God that time.

And that's the reason he said, "O death,..." When Paul... You-- you know, a bee, after it once stings deep, it can't sting no more. Bee's finished then. He can buzz and make a noise, but he--he--he can't sting, 'cause he ain't got no stinger. So death don't have any stinger any more.

Paul, when they was building a place to chop his head off, death was stinging, buzzing around him, he said, "O death, where is your sting?"

The grave said, "I'll get you, Paul. I'm going to wallow you." (I went there where they chopped his head off and threw him over in the sewer there.) The grave said, "I--I--I'll canker your body; I'll rot you away."

He said, "O--O grave, where is your victory? But thanks be to God Who gives us the victory through our Lord Jesus Christ." Death lost its sting for him. Said, "I've fought a good fight; I've finished my course; I've kept the faith. And henceforth there's laid up for me a crown of righteousness that the Lord the righteous Judge will give me at that day. And not only me, but all those who love His appearing." Amen. "Chop now if you want to." Huh. Oh, that's--that's it. That's the way, brother. That's--that's the real Christian Spirit.

Now--now, if you receive the opportunity, how do you get the mark of the beast? I'd just like to say this just because I thought I'd close in saying this. How do you get the mark of the beast? Would you like to know? What is the results? What is the mark of the beast?

We know what the Seal of God is. What is the Seal of God? Why, let's just turn over to Ephesians 4:30, and then--then you get it; then you read it yourself there. Or--or either some of you can get Revelations--Revelations 9:1 to 4. And the other, II Corinthians 1:22. There's many places. I marked off a few there. But let's get Ephesians 4:30, and then you can see what the seal of God is; and these others, or anywhere. You just take the word seal in your concordance and run it everywhere you want to. All right, Ephesians 4:30, listen to this.

And grieve not the holy Spirit of God, whereby ye are sealed until the day of your redemption.

What is the Seal of God? Holy Ghost. Yeah. All right, now, "He that has not the Spirit of God is none of Mine." If you have the Holy Spirit, you're part of God because you're His. He--he's sealed you and He's in you, working in you, and the signs that He does you do also. Now, does everybody understand that, you class? It takes the Holy Spirit to be God's: Holy Spirit. And if you are of the Holy Spirit, you do the works that Jesus did. See? Your love...

When them spit in Your face and beat You around like that, there was no root of bitterness. He looked down at them; He said, "Father, forgive them for they don't know what they're doing." See, they didn't.

Could you imagine that? His own children crying out for His Blood. The Creator of heavens and earth hanging on a cross that He made Himself, growed it out of the ground. And His own children (Think of your children, fathers, your own children.) crying out for Him, "Away with Him. Give us Barabbas, the thief out yonder."

Oh, I was that Barabbas; I was the one that deserved to die and He took my place. How old Barabbas must've feeled that morning when the clomping of this centurion coming down through there and opened up the door. And old Barabbas saying, "Oh, my. Just a little bit and I'll be gone."

I'm a murderer; I'm--I'm a thief. They're going to kill me today; I know they are. It's the day of the passover, so I--I really... I know I'm going to die today." Nervous, all night, walking around just like any other sinner. First thing you know, here comes the guard. He said, "Oh, oh, here it is. I got to go; I got to go." And the key went in, clicked.

The guard stood, attention, "Come out, Barabbas."

"Uh-huh, yes. Yes, I know I'm going; I'm going."

"No, go on and do what you want to."

"What?"

"Go, do what you want to. Go on out; you're free."

"I'm free? Why, you sentenced me to death." That's right, God sentences all sinners to death. "You sentenced me to death, how would I go free?"

"Come here, Barabbas. Look, going up the hill yonder; listen at that cross bumping on the ground. Hear the nails when they're drove into His hands. Look at Him crying there, salty tears, and blood mixed to His face. He took your place, Barabbas; He died for you."

"You mean He died that I could be free?"

"Yes."

"Oh, well, I'll start murdering again then." Oh, what an ungrateful, you deserve to die.

When--when I survey the wondrous cross,
Whereon the Prince of glory died,
All my fame is but vain loss...
Oh, my. No wonder the poet said,
Living, He loved me; dying, He saved me;
Buried, He carried my sins far away;
Rising, He justified freely forever:
Someday He's coming--oh, glorious day!

How could I ever turn Him down when I see what He done for me? How would I? I'd be willing to lose every friend I got on earth. How, when I... I'd be ready to be kicked out by organizations and kicked about by everything else. When I look yonder, when I was condemned to death, and He took my place... Sure, Lord. Everything, I count everything else vain loss. Oh, let me embrace the cross, O Lord.

Mid rending rocks and darkening skies
My Saviour bowed His head and died.
The opening veil revealed the way
To heaven's joys and endless day,

Oh, let me--let me stay close to Thee, Jesus. Don't turn me from Thy dear side, see Thy five wounds a-bleeding. O Prince of heaven, how He died, died for me, died that I might, a condemned... In the chains of sin, in the prison house of hell, condemned, guilty, going away to be destroyed forever, and somebody took my place. And then they...?... out here when I was--was about eighteen, twenty years old, one day the Holy Spirit... I said, "Well, who am I? Where'd I come from? Where am I going?"

He said, "He took your place; you were going there. He took your place; there He is."

I said, "O Lamb of God, O Lamb of God, I come, I come. Nothing in my arms I bring; I have nothing to offer You, Lord, just simply to Thy cross I cling; that's all I got." And He took me in. He clothed me like the father with the prodigal son, put a new garment upon me, the garment, not of mine, His garment of His righteousness He put upon me; and a wedding ring upon my finger, that I'll be with the Bride that day. Now, the fatted calf has been killed, and we're rejoicing because I was once dead and now I'm alive; I was once lost and now I'm found.

Amazing grace! how sweet the sound,

That saved a wretch like me! (A worse than Barabbas)
I once was lost, but now I'm found,
I was blind, but now I see.

It was grace that taught my heart to fear,
It was grace my fears relieved;
How precious did that grace appear
The hour I first believed!

When we've been there ten thousand years,
Bright shining as the sun; (No more stars, the Son)
We'll have no less days to sing His praise
Than when we first begun. (We're in eternity then.)

Oh, how I love Jesus, because He first loved me. Oh, how wonderful.

Turn with me now to Exodus, will you? 21st chapter. The exhortations of His Spirit... Now we're going to speak now of how to receive... I showed you, and telling you the results; there it is. Now, how do you receive the mark of the beast? And I'll show you what your doom is there. Now, the mark of the beast, Exodus the 21st chapter. Taking it out of the Old Testament so that you can see. Over here also in the New Testament I have plenty Scriptures laying here that we all know. Now, let's read.

Now, these are the judgments which thou shall set before them.

If thou buy a Hebrew servant,... (Now, remember, now, it's a Hebrew; that's a believer. See?)... a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

If he came in by himself, he shall go out by himself: if he was married, then his wife shall go out with him.

If his master give him a wife,... she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out... himself.

I'm not going to... I--I--I know my time's gone. Excuse me, Brother Neville, but I--I got to sink this in, brother.

Look here. It ain't what your mother is, what your father is; it's you, not your wife. See, his wife didn't count; his children didn't count. It's him. No matter... Your mother might've been a saint; your father might've been a saint; so was Esau's father and mother, but he was a roustabout. See? But... See? But it's an individual affair with you.

Say, "My father's a preacher." That don't have nothing to do with you. "My mother's a godly woman. Oh, she's in heaven." That might be right, but what about you? It's you.

And if the servant...

Now, here's where he... Now, watch this mark of the beast now. Now, I--I haven't got time to go back in order, 'cause it's twenty minutes till. But I want to tell you...

Now, there come a time that was called every seventh year. That was six years, on the seventh year... Bible students, ministers, and things setting around here, knows this to be true, was called... The seventh year was called the jubilee year, everything rested. There's no crops planted on the seventh year; the land rested, everything. They just gleaned. See? Everything rested on the seventh year. And on the seventh year there was a--a priest that sounded a trumpet. And if a man had been a slave, I don't care what his debts was; he was free.

Now, that's a type of the Gospel Trumpet. You might've served the devil all these years, in chains, with drinking, smoking, gambling, and sin, dirty things, no matter what you've done; but when you hear the Gospel Trumpet sound, it's a sign that you can go free. You can go. "Faith cometh by

hearing of the Word of God." Now, you've heard the full Gospel, you don't have to stay bound any longer.

Now, if you just set and say, "Oh, I listened to it, but I didn't hear it." See? All right, then it ain't for you. Uh-huh. It's for those who hear it. All right, if you can hear...

Now, watch what He said here. Now, to prove this... Now watch real close and keep your thinking on now for the next two or three minutes.

And if the servant... (That's the man that was to--to be set free)... shall plainly say, I love my master,...

"Oh, I like to go to dances. I ain't giving up my dances for nobody. I ain't giving up this, that, or the other, for nobody; my wife, my children, the things of this earth that I love... Now, looky here, Brother Branham. I'm going to tell you, do you mean I have to..." You don't have to stop nothing. You just come in; it stops itself. But--but you say, "Well, I wouldn't do that. I don't have to do that. I belong to church and I'm just as good as you or anybody else." All right, brother. That's all right; you hear what's the truth. "Well, now, listen here, ain't Father, Son, Holy Ghost..." Well, if you want to keep it that way, just go right ahead.

You've heard what the Trumpet sounded; you heard the note it give. And the Bible said... (O God, look at that. Wouldn't that make me a text right now for the next hour?) "If the trumpet gives an uncertain sound..." If your denomination says "Father, Son, and Holy Ghost," that don't sound like the Trumpet. "If the trumpet gives an uncertain sound, who shall prepare himself for war?"

...the servant shall plainly say, I love my master,...

"I--I love the devil that--that's making me do these things; that's all right. And I don't think... I think you're just too narrow-minded up there--that... I just think you're too narrow." All right. "I love the things. I--I think we ought to have these big things like this, and do this, world... And we have dances; we have bunco in our church, and things like that, and we all have a good time, and they're just as good as any of that bunch you got up there." Okay, all right. All right.

... and I will not go out... (in this freedom of the Spirit you talk about)

Then his master... (the devil)... shall bring him to the judges; and shall also bring him to the door,... (Um. The what? Who is the Door?... [Congregation says, "Jesus Christ."--Ed.] "I set before you a Door." When did that mark of the beast come? In this age where the Door was set, this final marking of the beast)... bring him to the door, or to the... post;... (that's the--by Calvary, all right?)... and his master shall bore his ear... will bore his ear through with an aul; and he shall serve him forever.

"What do you mean, Brother Branham?" If you hear the Gospel truth and you refuse to walk in it, then God marks your ear where you'll never hear it no more. You've crossed the line between Life and death. Then you'll go on with your organization, denomination, the rest of your days forever. Walk in the Light, children. That's right. You'll serve that master forever.

Let it... You don't want to... See, the trumpet sounded, and he can go free; it's God's grace. It's the year of jubilee, the completion. The day of sin is over, brother. I tell every one of you serving sin, tape, or visible audience, you're... Everyone that's serving sin, the day of sin is over. Jesus died; you don't have to serve sin no more. You don't have to be bowed down to creeds and denominations. "He who the Son has made free is free indeed." If you want to go free and be free in the Son, cut loose from all things and serve Him. Come on. Amen.

But if you don't want to, then your organization, your master, whoever you're serving, will put a mark on your ear and you won't be able to hear it any more. If God ever speaks to your heart to "Come, this is the time," and you refuse it, then you receive his mark, hardened from the truth. There's the seal of the devil, mark of the beast. You see? What does the mark of the beast do? It'll put you right back to Romanism, denominationalism, and you'll never come in and be free: serve that forever. There's the mark of the beast.

That's hard, friends; that's cutting, but that's what the... I'm not responsible for... just what the Bible says.

Now, that was a type in the Old Testament that foreshadowed the hearing of the Gospel of good news that you are free. You don't have to be bound down any more; you are absolutely free in Christ Jesus. No more sins and things. You don't...

You that love the world, the Bible said, "If you love the world or the things of the world, the love of God is not even in you." That true? If you love the world or the things of the world, the love of God's not in you. Then what about all these big things that's going on in the world today under the name of religion? The things of the world. And people just gulp it right down like a pig in a pigpen (See?), "Oh, this is fine. Nothing about that." See, they're sealed and marked away. See?

Now, do you understand what the remnant of the Jews is, and the hundred and forty-four thousand, where they're setting, waiting, right at the hour? Can you see now that the foolish virgin that won't take the--wouldn't take the Oil, and will have to rise and be separated, the rights and wrongs at the day of the judgment? Do you understand that when the--the foolish virgin begin to receive, just like now, that she needed this, she went after it, it was that very minute that the Bridegroom came?

Then how close are we? Right now. We have now just a short time. I don't know how much longer it might be. I couldn't say when; I--I don't know. Might be another year; it might be another ten years, forty years, might be forty minutes. I--I don't know; I can't say. But I know it's near; it's real near. And the Spirit of the Lord...

Now, it'll come a time where, first thing you know, the church will just start cooling. Now, how many people that--that's noticed the cooling off of the church in the last few years? Sure. What's it going into? Laodicea. Where we'll pick up tonight and bring the angel of the Laodicean church out, bring it out there so you can see it, and see his message, and what it'll be, and at the end of the Laodicean church age when she laps over in and spreads out into eternity then.

Oh, I just love Him. Don't you? Yes, sir. Oh, the... What is the--what is the Seal of God? Holy Ghost. What is the mark of the beast? Reject It. That's the two. One is to see, and...

Well, they're... And how many was on earth that didn't get it? All that was not sealed took the mark of the beast. All that had not the Spirit of God had the mark of the beast. The Seal of God is the Holy Spirit. The Bible said so. Every place in the Scripture speaks of it, says it's the mark of God, the Seal of God. And all that did not have it, was the one who reject it. And how did they reject it? By refusing to hear it. Is that right?

Now, remember, how do you get faith? Hearing. Where was it marked? In the hand? No. In the head? No. In the ear. See? In the ear, hearing. What did it do? Scarred over the hearing. "And no more," you say, "no more of that for me. I want nothing else to do with it. I'm... don't want nothing to do with that." It's just like them...

Brother Neville, I--I--I'll--I'll just let that go till some...

I was going to tell you about that "impossible for them which were once enlightened (You see?) to get to come into the Kingdom." You see? It's like them borderline believers. Look.

It is impossible for those which were once enlightened... been made partakers of the Holy Ghost.

... tasted the power of the world--world to come,

If they should fall away, to renew themselves again to repentance; seeing that they would crucify to themselves the Son of God... and bring him to an open shame.

... and count the blood of the covenant, wherewith he was sanctified with, an unholy thing,...

See, for the Elect to do that, it's absolutely, totally impossible. He could not do it. See? Because what would he do? See? "But counting the Blood of the covenant..." Now, you see, if he's elected and in the group, he cannot do it. It's impossible for him to do it.

Now, we've taken and brought it right on down.

...for the rain cometh oft upon the earth, to dress it...

...and thorns and thistles which is nigh unto rejection; whose end is to be burned... (The Wheat's to be taken home to the garner.)

But this life giving rain falls on both weeds and wheat. Both of them rejoice and feel the same way about it when the--glad to see the rain come. But by their fruits you shall know them, whether they got their fruits of a weed or the fruits of the grain, now, or the wheat.

Now, here's what to make it. Now, to show where this borderline, where this... I'm trying to bring this virgin up to you (You see?), so you'll--you'll understand. Now, in the borderline believer, watch what taken place when they come to Kadesh-barnea, the children of Israel. I just took it back and forth in Genesis, and back and forth to Exodus, and everywhere else, trying to type it for you (You see?), so that the class won't miss it.

Now, when these people in--in this in the exodus, when they come to Kadesh-barnea... Kadesh-barnea was the judgment seat of the world at that time. There's where Israel received her judgment seat. That they had just... It was just eleven days from the mount where they received the commandments till they hit the judgment, eleven day's journey by the sea coast, the Bible said. Eleven day's journey, and they came to Kadesh and there they were judged. After God would've took them over in about four days, they went plumb back over here in the wilderness there and wandered around; and got the--the commandments and things like that, and come back, and how, what taken place. Then they come over here... And eleven days from there, they come to their judgment at Kadesh-barnea.

What happened? He taken one out of each tribe and said, "Go over and spy out the land and see what kind of a land it is." Well, they all went over and looked.

Two of them went in and got a great big bunch of grapes. Oh, a great big bunch; it taken two men to pack out.

Now, what did they do when they come back and seen what kind of a land it was? They seen the--the Amorites and the--and the different ones in there, and they said, "Why, they're giants." (That was, 'course, the sons of Cain that had finally got up there in that--that country.) He said, "They're--they're--they're giants." And said, "We are--we're--we're not able to--to take it. Their--their--their lands are all fenced in, and great big walls. And, why, we look like grasshoppers, side of them."

What had they done? Why, they had--they had absolutely seen the land. They tasted the fruit of it. See, Caleb and Joshua went over and got the brou--got the evidence and brought it back, had it on their shoulder. They tasted the fruit. That's right. They never been over there, but Caleb and Joshua went over, brought the evidence back. Caleb and Joshua said, "We are able to take it." See? Why? Because Caleb and Joshua was looking to the Word.

God said, "The land is yours. It's all full of Amorites, and the Hivites, and all kind of "lites" over there," but said, "it's yours. And every place your foot sets upon, I'll give it to you." That's right. "Just keep walking (See?); it's yours."

But they said, "Oh, no, we couldn't have a revival like that. Oh... Oh... Why, you know what? The archbishop, or the bishop, or the presbyters, or someone come down and kick us all out." Huh. Go ahead. That's right. We'll have it.

Now, and then these two came back there and said, "We're more than able to take it, for God said so. Let's go get it."

But, see, these borderline believers, they come up far enough to--to taste it. "It tastes fine, yes. But, oh, we can't do it."

Now, what is that? Here's the believer today. Now, watch this guy right here. God gives him a call. Uh-huh. All right. Now, he gets saved. His mother washes over a board and sends him away to some college to get his education how to preach. Well, he gets out there; he still thinks he... Every time he sees women that's immorally dressed, that just tears him up; every time he--he smells cigarettes, he just can't keep from smoking one. He knows that's wrong. He don't want to do that. So he said, "Lord, sanctify me, take that stuff away from me."
God said, "All right. I'll do that for you, son, take it all away from you."

One night he staggers into a little mission somewhere, and he hears the baptism of the Holy Ghost. Said, "Say..."

He's got up on the first step, justification; got up on the second step, sanctification; now he's ready for the baptism. See? One, two, three, he's ready for the baptism. When he gets up there, he reads down in the Bible; he said, "That's exactly what they done. Yeah, that's exactly. That baptism in the Name of Jesus, that's what they done. That's right. He said to read that over. I read it all through the Bible; he's exactly right on that."

"Bishop, what do you..."

"None of that nonsense."

"Oh, I see now."

"They got the Holy Ghost; they spoke in tongues; they done these things; they healed the sick. Oh, yeah, that's exactly." They was looking over (You see?); he's looked in the borderland. "Oh, if I'd teach that to my church... Oh, I'm Presbyterian, Methodist, Baptist. Oh, the bishop will throw me out. Well, we just can't do that. We can't have a meeting like that in our church; every one of them would get up and walk out."

"He who was once enlightened in this and have tasted of the heavenly Gift, if he shall fall away from that walk he's taken, go back to renew himself again unto repentance, because he's sinned against God..." What is--what is sin? Unbelief. He's sinned against God. And what's he done? He's counted the covenant, wherewith he was sanctified, as if it was an unholy thing, and done despite to the works of grace that's brought him up there. There remaineth no more sacrifice for him, but a fearful looking for the fiery judgment and the indignation which shall devour the adversary, "For vengeance belong unto Me," saith the Lord.

"For the Word of God is sharper, more powerful than a two-edged sword, cutting even to the asunder of the bone, and a Discerner of the thoughts and the intents of the mind." There you are; there you are. When you see the Light, walk in it. Walk in it. You don't know where you're going, but keep walking, walking towards Calvary, keeping a sensible look at Calvary, walking, walking.

O God, may someday, the church, which is a type of Enoch. Five hundred years he walked before God, walking, walking in the Light, with a testimony that "Everything God said, he did it." He didn't displease Him. What the Lord said do, Enoch done it.

Now, he was a type, remember. The ark is a type of the Jews, the hundred and forty-four thousand that's carried over, which is Noah and his bunch; but Enoch went home just a little bit before the flood. You know that. So Enoch just kept walking in the Light till one day he felt his feet getting off the ground. He just kept walking, and he walked on into glory without even dying. That's right. God took him away because he was walking in the Light, with a testimony that he walked in the Light of God, kept walking, walking.

Let's get on our walking shoes, church.

Keep walking in the Light, beautiful Light,
Comes where the dewdrops of mercy are bright;
Shine all around us by day and by night,
Jesus, the Light of the world.

Let's sing it now.

We'll walk in the Light, beautiful Light,
O come where the dewdrops of mercy are bright;
Shine all around us by day and by night,
O Jesus, the Light of the world.

All ye saints of Light proclaim,
Jesus, the Light of the world;
Then the bells of heaven will ring,
Jesus, the Light of the world.

We'll walk in the Light, such a beautiful Light,
O come where the dewdrops of mercy are bright;
Shine all around us by day and by night,
O Jesus, the Light of the world.

Let's bow our heads. And just--just a moment now. I wonder if there's some in here would like to have the experience of being filled with the Holy Spirit, say, "Remember me, Brother Branham. Remember me, church. I want to walk in the Light. I want that sweetness, no root of bitterness in me. I want to be just God's servant." Raise your hand, say, "Remember me, O Lord." Yeah, twenty hands or more up.

Now, just keep your heads bowed while we sing softly together.

O Jesus, the Light of the world.
We'll walk in this Light,
It's such a beautiful Light,
It comes where the dewdrops of mercy are bright;
Shine all around us by day and by night,
Jesus, the Light of the world.

Come, all ye saints of Light, proclaim,
O Jesus, He's the Light of the world;
Then the bells of heaven will ring,
O Jesus, He's the Light of the world.

We'll walk in this Light,
It's such a beautiful Light,
It comes where the dewdrops of mercy are bright;
Shine all around us by day and by night,
O Jesus, the Light of the world.

[Brother Branham begins humming the song--Ed.] Lord Jesus, while they're humming this song, wanting to walk in the Light of the Gospel, take those precious hearts, Lord. They're Yours; cleanse them; take all evil, all unbelief out; may Jesus the Light of the world come in.

Handkerchiefs are laying here, Lord, for the sick and the afflicted. Come to them, Lord Jesus, and heal them so that they can walk in the Light. Grant it, Lord.

We thank You for our lesson, for the Presence of the Holy Spirit, been here with us and kept us, hours, setting here. People setting in this hot room, waiting... They're expecting and waiting and wondering, Lord. For they realize, as they hear the Word read, that we're at the end time: nothing left, just the frolic of the world. And one of these days the mimics will have to cease.

And I pray, God, that You'll save every person that's in Divine Presence, save them by Your Spirit. And may the Holy Ghost come upon each one of them and fill their hearts with goodness and peace, that they'll bring forth the fruit of the Spirit, which is, long-suffering, gentleness, peace, patience, meekness, faith, in the Holy Ghost. Grant it, Lord. I'll commit them to Thee now for Your service, in the Name of Jesus Christ, Your Son. Amen.

We'll walk in the Light, (Let's raise our hands when we sing.)... beautiful Light,
Come where the dewdrops of mercy are bright;
Shine all around us by day and by night,
O Jesus, the Light of the world.

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary's tree.

Oh, isn't He wonderful? We'll have the baptismal service for about ten minutes now, fifteen, whatever. I think there's a young lady here to be baptized. Is that right? [Brother Neville says "There's several"--Ed.] All right, how many's to be baptized this morning that can't come back tonight for the baptismal service this evening? One, two, three, three that can't come in this afternoon or before the evening service to be baptized in the Name of Jesus Christ. God bless you, children. I'm glad that God has set before you the open Door. And you're ready to walk in now; you're going into the grave, that all the old things are dead and buried. Now, you remember, your baptism only is an outward expression that something has happened down here.

And then we'll walk in this Light, (getting ready), beautiful Light,
Come where the dewdrops of mercy are bright;
O shine all around us by day and by night,
O Jesus, the Light of the world.

Oh, this great fellowship. Don't you feel good? Oh, I just feel so good. Seem like something I been in, was in one of these old fashion scrub brush, and just scrub me out with lye soap. My brother said maybe you all that want to be baptized this morning, make ready. The suits and things will be wet tonight, but it's all right if you want to do that. But if you're ready to be baptized this morning, all right.

I believe we'll have to move this, won't we, Brother Neville? All right, sir. Now, how many wants to stay and see the baptizing? Just take a few minutes, and, my, maybe you've never seen one go on. If you can't stay, well, then you be sure to get back tonight. But I wish you could, and stay a few minutes to watch the baptismal service. We'll move this, and there's a big glass up behind here that shows every person going in. It'll be striking to you; I'm sure.

We are buried with the Lord in baptism. Amen. As He died, we're buried unto His death; raised to His resurrection to walk in newness of life. The Lord bless you.

How many knows what the lesson tonight is? Laodicean, the last, and the climax of the church Ages.

All right, we'll have the baptismal service. Teddy, if you will...

You want to be bap... [Blank.spot.on.tape--Ed.]... already been baptized. There's some of them got to leave for Chicago right now. See?

Let's pray. Lord Jesus, they have set and listened the services through. We commit them to You now, Lord, as they go to Chicago. Go with them, Lord, and may each one take this wonderful Light and scatter it, Lord, across the city of Chicago, everywhere that they go. Be with them. Until we meet, may their spirits be anchored in You. In Jesus' Name. Amen.

[Brother Neville prophesies--Ed.] Let's raise up our hands and say, "Thank You, Lord Jesus; praise Your Name." Thank You, Lord. We recognize that, Lord, that You... One day the Spirit fell upon a man in the Bible, and just told all the secret of God, what was to take place. Father, we know that You're still the same God. And here You fall upon this humble little pastor here, Lord, this morning, that was once back there in the Nicolaitane; but You shook him; he saw the Light and walked out. And here his heart's so open till You'll speak through him, till he don't even know what he's going to say, and stand up and let the Holy Spirit move through him in a voice of prophecy to us. Thank You, Father. And I'll--I'll look for You for my itinerary. Amen.

[Tongues and interpretation is given--Ed.] Amen. You got that, did you? See what that was? Watch the tone of that one woman's voice speaking, and watch the interpretation come back the same tone. See? There is two different women, doubt whether they'd ever even know one another or not. They don't; they don't know one another. There's the Holy Spirit; watch in the tune of the voice like that. Don't you realize that that's Christ in the midst of the people here? That's right.

You have something you want to read, Brother Pat? Go ahead. See?

[Brother Pat says, "22:16 of Revelations I read in the name of the Lord Jesus: I Jesus have sent Mine angel to testify unto you these things in the churches."--Ed.]

Amen. Now, that's spiritual, Divine leading. See, the Holy Spirit moving through the laity, going out there, speaking. Oh, isn't He wonderful? To think, friends, that's the same thing the Bible spoke of. And it's here today; we don't have to wonder about it no more. Oh, come receive Him, my precious people. Come, receive Him.

Teddy, while we're making ready for the baptism (I pray God will make your hearts ready), "Where He Leads Me I Will Follow." Can I help you here my brethren...?... have to cut those mikes off...?...

[Blank.spot.on.tape--Ed.]

I adjure thee by the Living God and by the exhortation of His Word that you come and be baptized in the name of Jesus Christ. Remember I do that because that the Bible constrains us to do that. And--and Paul said to do it, and if an angel taught anything else, let him be accursed. And I--I want to declare at--at the end of my road like he did: I have not shunned to declare to you the whole council of God as I know it exactly. No man's blood upon It.

Oh, don't you love him? My, I love him. All right, let's stand while we sing our dismissing song...?... until that time we'll:

Take the name of Jesus with you,
Child of sorrow and of woe.
It will joy and comfort give you,
Take it everywhere you go.

Precious name (precious name),
Oh how sw... (oh how sweet),
Hope of earth and joy of heaven.
Precious name (precious name),
Oh how swee... (oh how sweet),
Hope of earth and joy of...

Now as we bow our heads we sing:

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...