

John's Patmos Vision

Jeffersonville, Indiana
December 04, 1960e

1 ...thinking, as Brother Neville was making those announcements. Brother Moore was saying the other day, talking of the Spirit of the Lord 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 sitting here." Said, "No, it hasn't come yet, 'cause if they're still here, then I know I'm still here." So, sometimes the Spirit of the Lord gets that good to us.

2 We're so glad to have many friends that we see in the building--too many to try to mention. I just happened to notice, coming 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 most anywhere. And we're glad to have him in with, oh, so many others. [Blank spot on tape.]

3 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?"

4 Pretty good theologian, according to what... I think it too, that they are the remnant. The sleeping virgin is the remnant (spoke of in Revelation) of the woman's seed, that keep the commandments of God, and have the testimony of Jesus Christ.

5 A woman will take 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.

6 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. . . .

7 And we use the word sometimes 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 anymore. And John Wesley come along, preaching the Arminian doctrine which balanced it up. God will always balance it up.

8 So then, the foolish virgin was the one who did not have oil in her lamp, that I believe that was cast out into outer darkness where there'll be weeping, wailing, and gnashing of teeth. If you'll compare that, or 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. . . .

9 Now, remember, I have said the first. . . . When you hear the tapes, these things is just according to the way I believe them to be right, see. Now, if they're wrong, I don't know they are, 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.

10 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."

11 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.

12 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 had 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.

13 And Paul said he had to forget all he ever knowed in order to find Christ. So he told the Corinthian church, he didn't come with the wisdom of man and great speech, because then 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.

14 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.)

15 Now, oh, I wish we had it just all winter, so we could just take the full book of Revelation and just go right through it. It's such a . . .

beautiful teachings in there. I remember--I guess it's been twenty years ago, or twenty-five--when the church was yet new, we started early one fall, and was way almost to the next fall, getting through the book of Revelation.

16 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?"

17 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 we could make the point.

And I know it may get a little tiresome, some. I get nervous too, when 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.

18 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 believe it, that God chose the remnant before the foundation of the world, and has by his foreknowledge....

19 Not the word ... now watch the predestinate, see, 'cause it's a sting-ey 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. 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 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....

20 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--but he said that Satan is even deceiving the elected.

21 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's infinite, and his words will come to pass.

22 Just think, the very ... the earth that we're sitting 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!

23 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, and a shot from that one. And it's just got us to a place, all twisted up.

24 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, He isn't God, see. 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....

25 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.

26 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.

27 Now, the beginning, when God. . . . The Bible said, in Revelation, 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 whose 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? Before we ever had a world, you were chosen to receive the Holy Ghost in this age.

I join with Eddie Perronet:

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

28 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. . . .

29 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 are sealed until the day of your redemption. How long? Until your redemption.

30 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, to 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, they have 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.

31 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.”

32 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, “Where do you go with this Holy Ghost?” Said, “If the man believes.... The minute you believe, you have received the Holy Ghost.”

33 I said, “No, no. Now, you make a contradiction in the Scriptures. The Scriptures don’t contradict themselves, see. Paul asked them, ‘Have you received the Holy Ghost since you believed?’”

34 And he said, “Well....”

35 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.”

36 Now, if He has never sealed you with the Holy Ghost yet, He’s never received your faith in Him yet. You’ve 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 I’ve received you.” And He give him a sign of circumcision.

37 Now, when you receive Christ as personal Saviour and believe on Him, 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.

38 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 sealed

till its destination, the railroad company would penitentiary you for a lifetime if you'd break that seal. They cannot be broke. It's sealed to its destination. Not for everybody along the track to pull it open and look in it, and examine it and look it over, and throw a few things out, put some more things in. No, no!

39 This church'll 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's 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, believe God, just rise up in the power of the Holy Spirit.

40 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 the Holy Spirit did not come upon them, they did not have it. And then when He come, they said... Now, to the virgins that did have the oil, said...

41 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 this star light, what I mean, with the wick dipped into the oil, see. And it was out. It was gone out. They had 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."

42 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, friends, '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've been telling you a long time, put your conscience in your pocket. Now we want to come and be honest and true with one another, because we're at the last day.

43 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.

44 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 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.

45 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 denied Jesus, and become a traitor to Him.

46 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, them, says, "That's the devil."

47 And right then is when you blaspheme the Holy Ghost, and shut yourself off forever, "For whosoever speaks a word against the Son of man shall be forgiven; but whosoever speaks against the Holy Ghost shall never be forgiven."

48 Remember, all the disciples spoke in tongues. Jesus Christ died on the cross, speaking in tongues. So if you can't deal with them here, be friendly with them here, what about over there? If these are devils, so was them. So you see there where it showed his color?

49 There comes that virgin, clean as the rest of them, pure lives. I'll take the old-fashioned 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.

50 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 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.

51 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. It's a law of pro and con; and it's always been, and always will be, as long as time is. Now, so, there's where the church moved itself up.

52 Now, didn't Jesus say that in the last day (in 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. 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?

53 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 tongues, interpret the messages, or prophecy in the church.

54 No, it isn't wrong, 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.

55 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.

56 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.

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

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 here I'd like to study a little bit before 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.

58 And if there's anybody that could come back each night, we'll try to start early and let out early. And 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 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.

59 And knowing these great jewels laying down the road, it's so hard for me 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 say something about them. But I 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 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.

60 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 you've already got a big UN 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, a little thread like a red string that wipes through the Bible. But it's the church always. And we want to remember it.

61 Now just a little comment before we read again. This morning we've 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 first chapter of Revelation, of the revelation. . . .

62 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 revelation, and speaks it four times in the first chapter, so that there will not be a mistake.

63 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.

64 And, oh, may God help us as we teach these words. 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 sitting 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 and to another, that kindles the great body of God and sets it aflame. And there's where . . . revelations.

65 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.

66 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 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."

67 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 interpret it 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 keep that fire burning.

Now, just before we open up 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.

68 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 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.

69 And now, Lord God, as I have called these people together here under this roof tonight, and we've assembled here as a church, or a portion of it, we assemble not in the name of this Tabernacle, or 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. You may be seated.

70 Now to you that's got your Bibles, turn to chapter 1 of Revelation 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.

71 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, mercies--all that was in Christ is in the church.

72 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.

73 The revelation shows 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.

74 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.

75 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 prejudiced, 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.

76 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!

77 They used to sing a little song:

I AM that spoke to Moses in the 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.

78 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, "For I say, upon this rock [the spiritual revelation] I'll build my church, and the gates of hell can't prevail against it."

We challenged any one to show us anywhere, history or Scripture, where there was any person was 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. . . .

79 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 days. Every evil just keeps lapping over in each church, every little ism that started out like. . . . In Genesis, the vine started growing and 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.

80 Now ask God to . . . while we're talking on Revelation, 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.

81 He might say, "The pastor says so. The Bible says so." They are truths. "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.

82 How are they going to make a Bible that ... try to squeeze it, make it fit Jews, Catholics, and Protestants, when they are as different as day is from night? Thought the Jews knowed better than that. 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 just....

83 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.

84 Now, first thing on the book of Revelation, 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." 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 are 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 brings them things out.

85 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.

Tomorrow 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'd read, and then walk around a little while and cry, and walk back and sit down again, and then walk around awhile. I was 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?

86 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.

87 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'll even sit and listen at it being read, and is a curse upon anyone who will try to add anything to it or take anything away from it.

88 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 a complete canon of revelation. It's God's last book, his last words. And any revelation that comes contrary to that, is of a false prophecy. It isn't God, 'cause this is truth.

89 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, to cursings to those who will not receive it.

90 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 AD, between AD 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.

91 Think! Now, a little island set 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, look 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 St. John the divine, who was the pastor of the church at Ephesus at that time.

92 What condition then was this island? 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. It was used, in the days of John, as a Alcatraz, a place where the Roman emperors . . . 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.

93 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."

94 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, such a horrible criminal, they put him out on Alcatraz.

95 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 Romans give, that he was a witch, and bewitched the grease. What the carnal mind can think of!

96 Now, you see, when they call us mind-readers, and fortune-tellers, and Beelzebubs, 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 with his Holy Spirit. His work wasn't finished.

97 They put him on the isle for two years. And while God had him out there alone to Himself, he wrote the book of Revelation 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.

98 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, 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.

99 In other words, he took the Word of God and was proving that it 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 them 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 fortune-teller that couldn't. . . . Some kind of a bad person, a ill . . . 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.

100 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 was no more to write it but John. So they set him out on the Isle of Patmos from AD 95 until AD 96 and he wrote it. And he said, ". . . I am your brother, and companion in tribulation. . . ."

101 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 Jews, not to the church. So it wasn't the tribulation . . . the great tribulation.

102 Now the 10th verse:

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

103 "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. All your efforts 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 to me 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.

104 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'll receive the Holy Ghost.

105 If I am sick, and He promised me if I would believe, and have the elders of the church anoint me with oil and pray over me, the prayer of faith shall save the sick. "Lord, I believe. I follow your instructions." Brother Neville prays over me, anoints me with oil, that settles it. Just go on. That's all. It's all over.

106 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 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.

107 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'll say, "See, He delays."

108 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 the idea. 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, a faith.

109 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.

110 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 noticed that in your Bible, big capital Spirit, Holy Spirit. Amen! He got in the Spirit. Oh, I just think that's wonderful.

111 "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.

112 Now, as we said this morning, some said that the revelation of St. Matthew 17 was Peter. The Catholic church said He built his church upon Peter. He was the first pope. How could he have been a pope and been married, see? And said Peter went to Rome, and was buried over there. Tell me one place, history or anywhere, that Peter ever went to Rome. Paul did, but not Peter. All right.

113 So we find out that all these isms and things, it just crept up, see. But . . . and people today are. . . . Everywhere you go, some great church has got a certain nail that was in his hand. You know how many nails they got, authentic nails, today? Nineteen. They got bones, they got pieces of robes, and touch and handle. And we don't have those things. We don't need that.

114 Christ is alive! He's in us; not some nail, or piece of cross, 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.

115 Now, so, you see, we took that other side of the road. You know I've always tried to be this, and the 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?”

116 Now if you’ll read your Bible right, it doesn’t say “the highway of holiness.” It says 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. “There shall be a highway and a way, and it shall be called the way of holiness.” Not a highway of holiness.

117 See, a road is built, a way.... A good road is built ... the highest part is in the center, because it lets 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.

118 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.

119 Now we come to another place here where they 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.

120 The Christian church calls it, the Lord's day, Sunday, the first day. And we notice a lot of times that the Christian church yet today, the Protestant people, refer to it as the Lord's day, Sunday. That is not scriptural.

121 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 ... they was, there'd be many of those seventh days, and first days, pass over.

122 The Bible ... the Revelation, was wrote from AD 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.

123 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.

124 The Bible said in Hebrews, the 4th chapter, if Jesus would have 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 to have entered into his rest, we've ceased from our works like God did from his.

125 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 worlds. 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 was for a people, a space in time--for Israel.

126 But then, there remains a Sabbath-keeping for the people of God.

For we which ... believed do enter into his rest: although the works [I'm quoting 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 limiteth a certain day, saying in David [you that put it down, Hebrews 4]...

Again, he limiteth a certain day, saying in David, Today after so long a time; as it is heard, when you ... or said, when you hear his voice, harden not your hearts.

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 have 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 again. We've entered into a rest.

127 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.

128 "You've heard say them of old time, 'Thou shalt not commit adultery.'" That's the commandments. "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.

129 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 souls. Take my yoke upon you and learn of me; for I’m meek and lowly. [Is that right?] Come unto me, all ye that labour and are 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.”

130 Now what is that rest? 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?

131 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?

132 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 even justify themselves and think that they

were doing what was right. “The American public taking,” he said, “and saying, ‘A wise man’s filter and the smoking man’s cigarette.’” --taking 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 it’s full of death, and cancer, and everything else. And still he puffs it down his lungs. He’s a fool. Not a wise man’s filter--there is no such a thing. A wise man don’t use the stuff.

133 “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.

134 “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.

135 When did that happen? Seven hundred and twelve years later, when on the day of Pentecost stammering lips sat upon the people, and they were all filled with the Holy Ghost, and began 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.

136 Paul said in Hebrews, the 4th chapter, “We which have entered into his rest has ceased from our worldly doings, as God did.” On the day of his creation He entered into his rest, and we enter in with Him after our worldly works is through. There’s your real true Sabbath.

137 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.

138 Why we got wars? Why we got troubles? Why is nation against nation? Jesus come the Prince of life, and they killed Him. In a few weeks or even right now there’s reindeers, and Santa Clauses, 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.

139 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. Born in April, when all nature comes forth. Now. But it’s their tradition.

140 And 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!

141 When did Santa Claus have anything to do with Jesus? When did the Easter rabbit, or a chicken, 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?

142 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. It’s 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.

143 God transmitted him. Oh, I don’t believe he was took like Paul, now, up into the third heaven, and seen things; or like 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'd taken me over and showed me what it was. You've heard the testimony.

144 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.

145 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.

146 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.

147 The Bible said, in Malachi 4, you'll even walk out on the ashes, after they're burnt up--leave them neither root nor branch. 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 the man's day: man's doings, man's works, man's church, man's ideas. But the day of the Lord is coming.

148 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 ... 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.

149 Now, “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.

150 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 shindiggin’, 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, saying, “Well, you all having a pretty good time, I suppose.”

“Oh,” they’d say, “You wallflower! Get out of here,” see.

151 Go to the ballgame, somebody knock a homerun, or something another, sit and look, and say, “Well, guess that was 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 homerun, 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.”

152 All right, 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.

153 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 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 the trumpet.

154 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 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!

Yes, 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.

155 When the Holy Ghost fell on them they staggered like drunk men and women, and acted like they were drunk, and jabbering, and 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 thing. This is an old-time religion, yeah. In the Spirit on the Lord's day.

156 Now we hear it. Now what? Now, what was he doing? 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.

157 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. [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."

158 The greatest of all 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.

159 The first thing you have to know is the deity of Christ. "I am Alpha and Omega. I am 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.

160 O sinner, bow. Repent now, before the time is 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."

161 Just a little later we watch Him in his sevenfold personage. Watch what He is then. "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.

162 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's coming on these churches, see. So we're just going to pass over that.

163 But He said, "I am 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 have come to tell you that I'm giving you a message to seven churches. I want you to write it, get it ready [see], 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;

164 “Seven golden candlesticks.” Now, the King James version, which you probably have—either a Scofield, 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.

165 He says, a little later on, 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 burnt out, just in a little bit. But it isn’t candles; it is a lampstand. It gives it as a lampstand.

166 “. . . being turned, I saw one like the Son of man standing in the midst of . . . the middle of seven lampstands.”

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.

167 Here 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 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 and 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 upon . . . top of it* [that was the 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 . . . What did they burn in those lamps in the Bible time? 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 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.]

168 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 these seven golden lampstands, which means seven church ages to come. And each pipe, or lampstand, hooked into the main big oil censer. And in . . . this oil come forth up to a little odd-shaped lamp that sat with a wick in it, and the wick hung down into the oil.

169 And as long. . . . They poured oil into the top of the stand which filled up the main big stem, the big branch, and it run out into the stems like this. And the lamp, with the wick hanging down 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.

170 And these lampstands would come out like this—had the lamps sitting on top of them. The wick from the lamp run down into here; got its life out of here. Oh, what different it is from a candle! How different. It's a lampstand, and it's pulling oil.

171 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 sat it down, and lit this lamp; and then took and lit this lamp with the same fire that they started at the beginning.

172 Oh! I hope it don't go over your heads. Jesus Christ the same yesterday, today, and forever. The same fire of Holy Ghost lit every one of those churches right down through the ages. Didn't Jesus say in St. John 15, "I am the vine, ye are the branches.?" Now. He is the main vine; we are the branches.

173 Now, the vine does not bear fruit ... [blank spot on tape] ... that you can take a citrus tree, like an orange. And you can take a limb 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.

174 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.

175 But if that vine ever puts forth 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 the nature of citrus fruit. But it can't bear the fruit of the original, because it's not of the original.

176 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.

177 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 born in it. Amen! Oh, my! Didn't think of that one right then.

178 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.

179 These lampstands 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.

180 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 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!

181 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.

182 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.

183 Now they're drawing from this main barrel of oil. The light, the life, is dipped into Christ. You are dead. Your life is hid in Christ through ... 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.

184 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. ...

185 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!

186 And a true minister of God don't reflect some flashlight, some match stem, some shuck a-burning. He reflects the golden radiance of Christ to the church--that He's the same, and He's alive, and He's

shining 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....

187 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.

188 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, the 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.

189 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.

190 You believe He's a judge? Let's read St. John 5:22 right quick, and we'll see whether He's a judge or not. St. John 5 and 22:

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

191 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.

192 Now, how many knows that the priest having his girdle--his string--around his waistline meant he was in service? Anyone who reads the Testaments, 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 a judge.

193 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. There'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 as ... 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 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 just be ready, now. (Oh, my! I thought that was nine; it's only eight [o'clock]. I haven't got started yet. All right. That is good. Now, sorry, these brethren standing. It makes me nervous to see them stand, see, 'cause I know their legs are hurting. If I just had any way, 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.)

194 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?

195 Let's turn first, and 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 as 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.... It's 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.

A fiery stream issued and came forth from before him: and thousand thousands ministered unto him, and ten ... times ten thousand stood before him: and judgment was set, and the books were opened.

196 White hair. Anybody knows that 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. And 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 (St. John 5:22) committed all judgment to Him. And He's judge now, come to judge the nations.

197 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 opened.

And I beheld then because of the voice of the 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 then 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 burning flame.

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 visions, 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.]

...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.

198 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.

199 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 eyes were as ... flames of fire.

200 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 an 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.

201 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.

202 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 him 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.

203 "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, then 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.

204 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, and things which would come, foretell the end from the beginning. That's 'cause God was behind them human eyes.

205 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. Oh, 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.

206 "Your young men shall see visions, your old men shall dream dreams. Upon my handmaids and maidservants 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."

207 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!

208 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 sins's naked before Him, and He stands there at the white throne judgment?

209 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.

210 The old fellow used to sing, "When this world's on fire, stand by me. Stand by me. 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. Give me your mercy; not your justice. Just give me your mercy; not your laws, not any.... 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.

211 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. . . .

212 Watch now. We just noticed where He's covered, you know. Now watch. His head, his eyes, and 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.

213 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's harder than brass. They never found nothing yet that would temper it.

214 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 sin.

215 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.

216 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.

217 Turn to Revelation 19:15 just a minute. Let's see what He did. The Revelation 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 a 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.

218 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.

219 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 were 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.

220 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 sins; 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 was upon Him, and with his stripes we were healed."

221 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. Some day 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!

222 Oh, repent, sinner friend, while you got a chance to repent. You try to put it off, and think it's just a little story that won't happen. It will happen. "It just could 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 atheistic book, and try to think there's no God; and say, "There's no nothing like this, and judgment can't come."

223 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 she'll be consumed, and done away with. And He will reign on earth, Him and his church forever. Glory!

224 Head white as wool--righteousness, experience, eloquence, sufficient, wisdom. Aged white speaks of wisdom, old. He knows what He's doing. 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.

225 Daniel saw Him many hundred years . . . seven hundred years, and said He was the Ancient of days. One like the Son of man, come in power and united with this Ancient of days, and the judgment was set.

226 Now I want to 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 opened." Daniel 7:9, "the books were opened." That's the book of the sinner.

227 And another book was opened. 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 opened, which was the sleeping virgin. And every man was judged thus from the book.

228 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 the 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.

229 Now let's see. We'll ... soon down at the end of the page now.

... hair like wool ... and his eyes were ... flames of fire:

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

230 Voice of many waters. What does waters represent? If you want to mark it down, turn to Revelation 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.

231 Voice. What a horrible thing for a drifting soul on the sea of life --no pilot to guide him, 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.

232 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.

233 The voice of many waters came forth from this one that looked like the Son of man. Many waters. What will it be to know that you sat 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 sat 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.

234 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."

235 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 Pharisees, "You hypocrites. 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 hypocrites. 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.

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

236 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.

237 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, sitting in heavenly places with the voice of God rippling sweetly, and talking to them. See what it is? It's a condemnation to the sinner, and a blessing to the saved.

238 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 the 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."

239 And He had in his right hand 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.

240 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.

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

241 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 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.

242 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 beautiful, how we go back, and get 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.

243 He held them in his right hand. Think. Right hand doesn’t exactly mean. . . . Like Christ sitting 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 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.

244 Every true servant of God is the same way, held. . . . Who can harm them? Who can harm them? As one of the angels cried, back there in the beginning. . . . Remember, a angel means messenger. We’ll get into those deeper things later in the week. An 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 life 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. . . .”

245 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:

246 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: . . .

247 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 Revelation here. Jude, and then the 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 dividing 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.

248 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.

249 Say, I just happened to think of something. I don't know whether I wrote a script. . . get Revelation 19, just a minute. Let's get this again. I think that's right. Maybe, Revelation 19, about 11:

And I saw heaven opened, and behold a white horse [Here comes white again, judgment.]; and he that sat 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 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.

250 What went out of his mouth? What went...? The white horse rider. In 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 bow, to conquer and ... to conquer. And a sword went out of his mouth. What was He? The white horse rider of Revelation.

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:

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

251 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 a discerner of the thoughts and intents of the heart. That's what the Word of God does. And the Word was made flesh and dwelt among us.

252 And now the Word's made flesh in his church, dwelling among us—his angels in his hand, ministering. 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.

253 Oh, they've carried reading, writing, and 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.

254 Paul said the gospel didn't come to us through word only, but that word made manifest. When the Word by the Holy Ghost... 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.

255 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.

256 Now watch. 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.

257 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 the majority. All right.

258 Now one more quotation, and we've 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 ... his countenance.] ... out of his mouth goes a sharp two-edged sword: and his countenance was like the sun shining in its strength.

259 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 through. ... And many of those people that are taking it, or writing it down, we'll just let them read it, so that we'll know.

260 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.

261 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."

262 Is that right? And He taken Peter, James, and John, the three witnesses--'cause in the Old Testament every word was established by three witnesses--and taken them up on the mountain.

263 Notice what come first. Oh, I just can't stop right here. I just got to get this. Look. What's the first thing they seen? They'd taken Jesus up on the mountain ... or, He'd 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.

264 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.

265 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!

266 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 144,000 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 league of the nations because they are a nation. Jesus said they should never be cast away until all things was fulfilled.

267 The mysteries of how that bunch of Jews... Persecuted everywhere, and turned out, and run out, and thrown 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."

268 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 abolished, 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.

269 "Sun shining in its strength," his countenance transformed, transfigured. Now another thing, in Revelation 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.

270 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, sitting back there. I gave her a rough time before we was married. I've tried to make up for it after we was married.

271 And I didn't know whether I wanted to be married again or not, 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. And 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.

272 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 just go with her, and things like that. And 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 it." And 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 don't want to take your time like that."

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

273 I said, "I appreciate that. But," I said, "you know," I said, "I'm a hermit." I said, "I'm just going to live like a hermit, see. 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. She got down on her knees, and she said, "Lord, I don't know what to do. 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."

274 And when she opened it up it was Malachi 4: “Behold, I give unto . . . or send unto you Elijah the prophet before 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.”

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, all they that do wicked, shall be stubble: 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. . . .

275 “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.

276 To the sinner He’s a horrible cataract, 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!

277 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 thousand to my soul.
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.

278 Yes, sir! Oh, that great morning star, as it comes out to shine, hailing the day coming on, hurling it, saying, "The day is fixing to break, the sun is coming close"; and He pulls Himself out 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. . . .

279 Now his countenance. . . . He was a judge--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.

280 He is a judge. Don't you believe that? The Bible says He's a judge. And here He was, all dressed as a 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 countenance was like the sun shining in its strength.

281 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. It 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:

282 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. . . ."

. . . 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.

283 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 overcome it all. I overcome hell, death, grave."

284 When He was on earth He was the only. . . . 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, because he didn't like it--didn't like France. But he was conquered.

285 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 sat down and cried, because there was 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 of the relics, and things out there when we was in the land.

286 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.

287 When He arose He conquered hell. He went up in, and conquered everything that was against mankind; and . . . the 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! There He stands, the mighty conqueror, since He rent the veil in two.

288 There He is--has “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 for evermore. 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!)

289 ...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 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 said.”

290 What happens when two omnipotents meet? When God and man comes together, two omnipotents, something’s got to shake. 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 omnipotents has met. There He stands. Oh! Isn’t He wonderful?

291 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 had 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.*

292 Oh, it's breathtaking, friend. See Him standing there in the supreme . . . the supremity 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.

293 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, standing at the white throne judgment.

Seeing these things, what kind of people ought we to be, friends? God bless you, is my prayer, see. Do you love Him? Do 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 seas no more;
The tempest may sweep o'er the wild, stormy deep.
In Jesus I'm safe evermore.

I've anchored my soul in the 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 the chorus.]

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 the chorus].

... lowly, humble and lowly. . . .

294 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. And You've so written it, and said it with your own lips: "He that heareth my words, and will believe on Him that sent Me has eternal life."

295 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 the 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 sitting 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 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,
Let the light from the lighthouse shine on me.

296 You feel real good? Don't you feel good? Aren't you happy you're a Christian? Shake hands with somebody that's sitting 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,
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,
Come where the dewdrops of mercy are bright;
Shine all around us by day and by night,
Jesus, the light of the world.

297 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, the seven golden candlesticks reflecting his radiance like the sun in the middle of its heat. Here we are in 1961.

We'll 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.

Do you love Him?

I love Him, I love Him,
Because He first loved me;
And purchased my salvation
On Calvary's tree.

298 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 shines 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.

299 Do 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-fashioned 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 glorious, those melodious songs of the cross. 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!
Hope of earth and joy of heaven.

300 Now, we finished up tonight. 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. Anytime I fail on the complete message, I carry it the next day. But we got this set. I believe you're 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 bowing,
(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.

