

Revelation Chapter 1

(The Revelation Of Jesus Christ)

Jeffersonville, Indiana
December 04, 1960m

1 Thank you very much, Brother Neville. You may be seated. I believe it was said once, "I was happy when they said unto me, 'Let us go into the house of the Lord.'" Now, we are sorry that we don't have room, or seating room, for all that are present, and perhaps will grow through the coming week, of people coming in, hearing of the meetings.

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

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

Now, we're sorry that our church is not larger. Some day we're hoping to have it.

4 And these last four days especially, studying for this upon the historical part of the book of Revelation, I have run into things that I never thought really ever happened. And it's even brought to me a feeling that after this seven church ages--I have been through that--I would like to have another such series, of bringing up the true church and the false church together. And just through the history and Scripture, as one time I endeavored on a sermon to take the true vine and the false vine found in the Bible.

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

services.

Now on this, I would ask each one of you who are really concerned about these things would come every time that we are going to explain it. And I would not undertake, or did I think myself [blank spot on tape] this great book of the revelation of the seven church ages, but I am depending solemnly upon God for . . . to reveal it to me, just as I come to it.

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

6 It never dawned upon my heart so much until the last election. And then I seen where we were at. And the Holy Spirit began to reveal to me to warn the people and to place this. And I cannot do it in a church like this sufficiently. And then if I sit down and just wrote the book. . . . I feel that if I got to the pulpit and the inspiration of the Holy Spirit amongst the Christians came upon me to help me, then I would be more sufficient to write the book then, after I took it off the tape, because there we'd get the inspiration of it. The books, of course, will be kind of straightened up a little because in here we put things in that we could not put in the book; and then we . . . and we'd take too much time on repeating ourselves (or I do). And then in the book it'll all be straightened out. But we're going to try to get it all, as much as we can, on tapes. Now, the tapes each night, and literature, and so forth, the boys will have it, just out of the building there.

Now I may not be able each night--as we have taken upon ourselves to try, for the glory of God--to bring these seven church messages, or seven church ages, in seven nights, taking each night an age: like Monday night, Ephesus; Tuesday night, Smyrna; Wednesday night, Pergamos; Thursday night, Thyatira; Friday night, Sardis; and Saturday night, Philadelphia; and Sunday morning and Sunday night, the Laodicean, the church age that we're living in; giving the

historical of the original church, and the writers, and the historians, and the angels of that age and the messages, and the run of the church as it's come down through to this time.

7 And it's amazing to see how every prediction of that Scripture hits solid with history, just exactly to the solid. . . . It even amazed me so much till yesterday I had read till it felt like my eyes were swelling out. And I come out, and I said to the wife, "I have never dreamed of it being that way," see, how great it was.

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

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

8 Well, now I want to make this real clear, so everybody can remember that. . . . Now, in here it may cut, and pull, and give us all a great shaking. But I'm responsible not for nothing but preaching the Word. That's all, just holding right to the Word. And many times it might . . . in these church ages might reflect upon somebody's denomination. And if it does that, it's not meant to be with harshness. It is just stating what the Scripture has said, and the revelation I have of it.

And if you think that I'm wrong in it, then do not hold it against me. Just pray for me, that God will show me what is right, for I certainly want to be right. And then, another thing: realizing that the responsibility that I have in such a meeting as this, that teaching the people . . . that the Holy Spirit will hold me responsible for the words that I say in this pulpit. So you see how solemnly we approach this.

9 Now our. . . . I would have had this out somewhere else, but being that it's teaching. . . . Then, in our . . . out in the evangelistic services, every one of us has an idea, or discernment, or . . . like has been through the age. And we have our own churches, and what our

churches taught us, and what we believe.

10 I don't like to go in someone else's church, or among people like that, and say something that's contrary to what people has been taught. For after all, I've clearly tried to make my statements: that if a man is a Catholic, and he's depending on the Catholic church for salvation, he's lost. If he's a Baptist, depending on the Baptist church, he's lost; or a Pentecostal, depending on the Pentecostal church to save him, he's lost. But . . . any church.

11 But if that individual is solemnly resting upon faith in the finished works of Christ at Calvary, he's saved--I don't care what church he belongs to--because by faith are you saved, and that by grace.

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

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

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

Now, we will do everything that we can to start early, and let out

as early as possible. And it'll be eight days' meetings--Sunday through Sunday.

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

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

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

And it's such a marvelous thing, as I've been studying the histories, to find how that church began; and how it pulled off, and what taken place; and to see that little seed of God move through every one of those ages--completely go out, nearly, in one place. Now, tomorrow night we'll begin and have a chart here--not a chart, but a blackboard that . . . I want to kind of teach it from a blackboard. I believe the Sunday school teacher, one of them, has a black board. I see it in the back. I'm going to have the janitor bring it up, and put it here in the front, so I can teach from that blackboard; and write it out, so you'll be sure. And you can draw it on your paper, and so forth, and get it close as we can bring it.

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

17 And then a Spirit-filled church which. . . . I say this with Godly respect to every man's religion: from the beginning, to this time, the real true church has been a Pentecostal church. It is true. God has reserved this church. And I often wondered when Jesus made the remark and said, "Fear not, little flock, . . . it's your Father's good will to give you the kingdom." I often wondered what that meant, but I understand it now.

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

19 I had a couple days of vacation, and I went down in Kentucky with Brother Wood here, one of the deacons of the church, or trustees, rather, to hunt. And we went into the woods. I had shot the first squirrel. And I said, "I'll just wait," because someone come through with some dogs. And I said, "I'll just wait till the squirrels come back out of the holes." Had run up in the trees in the holes, and hid. And I said, "When they come out. . . . I'll sit here and wait," because it was real cold and frosty, and ears a-burning, and you know, the keen winds coming through the hollows. I said, "I'll just wait till the squirrels come back out."

20 No more than sat down until the Holy Spirit said, "Rise, and go up in the place that you call 'Sportsman's Hollow.' There I'll speak with you." And I went up into this place that I named "Sportsman's Hollow," because. . . . The reason . . . I named those hollows myself, so I'd know where I was at. Sportsman's Hollow was because they had . . . I went in there and saw sixteen squirrels sitting on one tree. Shot the limit, left the rest of them there, and went away. And that's the sport, the thing to do. So then, I called it "Sportsman's Hollow." And He referred to me, "the place that you call 'Sportsman's Hollow.'" Not that He called it, but I called it that.

21 Then I went up at the head of that hollow, and sat down under a white oak tree, and waited about a half hour and nothing happened. I laid myself on the ground, prostrated myself on the ground, laid my hands out. Then He spoke to me. And when He did, the words that He revealed to me on this very scripture that we're coming to this morning, I had never seen it before in all my life.

22 And then, when I got to Shreveport, Louisiana, a woman (who is a gifted woman), her name is Mrs. Schroeder. . . . Many years ago, when the angel of the Lord had met me down here at the river, the

first time it appeared in that light, and the words that He spoke there, eleven years later when I walked into a meeting this little woman rose, and spoke in tongues and interpreted. It was word for word the same thing that angel said.

23 And this same little woman, when I walked into the Tabernacle, or the place at Shreveport that we were in, the Life Tabernacle, the Holy Spirit moved on that woman, and said word for word what He said to me up there on the hill.

24 Then the Spirit began to move, and give interpretations, foretelling things by the revelation, by prophecy, the things that were to happen in the meeting the following night. And not one time did it fail.

25 Before that, a little woman stood up in the meeting, a Baptist woman, come over there, not knowing what she could do. And she was standing in the midst of the meeting, and the Holy Spirit fell on her, and she began to speak with tongues--a Baptist woman from the First Baptist Church of Shreveport. And then she didn't know what she had did. And then, before she could say anything, the Holy Spirit give the interpretation, said, "Thus saith the Lord: within three months there'll be the Spirit of Moses, Elijah, and Christ ministering in this Tabernacle." There it happened perfectly.

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

And he come there, said, "I don't understand this. Never happened before."

27 Oh, my! We are living in the last days, just before the coming of the Lord. That little church has been always in the minority, the Pentecostal. Now, I'm not meaning the denominational Pentecostals. I'm not meaning that, but the people with the Pentecostal experience. Pentecost is not an organization; Pentecost is an experience that goes to whosoever will: Catholic, Jew, proselyte, Methodists, Baptists. "Whosoever will, let him come." It's an experience that the individual. . . .

28 God doesn't deal with a denomination. Neither does He deal in

the Gentiles as a race, or a people. He deals with individuals, whosoever will. Let him be white, black, yellow, brown, Methodist, Baptist, Protestant, Catholic. Whatever he is, let him come. Whosoever. I'm so glad He made it that way.

Like the fellow said once, "I'd rather He'd say that than to call my name--'Let William Branham come'--because there might be more than one William Branham. But when He said, 'Whosoever,' I know that took me." So that's the way we can all feel. "Whosoever will, let him come."

Now I know there's many people waiting out here in hotels and motels that come in from around the world, see. There's people here from Ireland, and different places, waiting for these appointments. But I can't catch it right now. I want to give my time to this. You understand. When I come back off these trips, I'll usually come back to have ... someone to minister to, because they keep the appointments. But right now we have to let them go, because of this.

29 Now, just one thing before we start on this book. At the beginning was a Pentecostal church, and that Pentecostal church moved out in the power of the Spirit, and wrote a book of Acts. The second round, it begin to dwindle. The church become formal. Second church age it was real formal, but that little seed of Pentecost kept coming on, the spiritual.

30 Then it went into a place of Dark Ages of about fourteen hundred years and something, of a dark persecution. That little Pentecostal age kept living on through that. How it survived it, don't ask me. It was the hand of God, the only thing that could have done it, because they pegged them down to posts, and took the men and turned them over a stump; and took wooden pegs, and drove in their legs, and let the animal ... dogs, eat them from the back, and pull their intestines through them before they even died.

31 Taken women, cut off their breasts with a snip like that, their right breast, and stand and let that blood just flow out, till their life would go out of them. Took the babies from the expectant mothers, and fed them to the dogs and hogs while they were looking at them, supposing to be Christianity. But the Bible said, and Jesus said it would come to pass that they would kill you, thinking they were doing God a service, see.

32 And now, that thing creeped down until another age. Then

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

We'll draw it out on the maps, take the history, and everything, and show you that it's exactly that way; let you take the history yourself, and read it, see what the Bible said, and then what the history said--see how it meets just exactly like that.

33 Oh, may we all not just take this as a lecture, but may we solemnly, solemnly, take the warnings of the Holy Spirit, and pray day and night. Don't let nothing stop you from praying. We dig up the lives of those great men back in there, how they sacrificed. You'll see how little you've done. Makes me feel ashamed of myself sometimes, how we have to have everything so easy; and they had everything so hard. Wandered about, Paul said, in Hebrews 11, in sheepskins and goatskins, tormented and afflicted, destitute. What will our testimony stand up beside of theirs? How will it be up to the side of that? We have to have everything so nice.

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

Lord God, the creator of heavens and earth, the author of everlasting life, and the giver of all good and perfect gifts, we would ask You, Lord, first to forgive us of all of our indifferences, and our sins, and our trespasses against Thee, and against one another and our fellowman. May this little time of coming together not only be for the edifying of our own souls, but may it be to enlighten us in such a way, and inspire us, till we'll go tell others.

34 May it be a time of rededication, uniting with the full body of Christ, and being ready for the rapture. Father God, not by my own feelings, knowing that thy servant, and all other servants, are insufficient for this great task; realizing how great men gone by have took upon their hearts to try to reveal this, or to comment upon the great revelation. . . . Then we realize that we're, more than they are, insufficient. But Thou art our sufficiency.

And I pray, heavenly Father, that You will do something special during this time, that the Holy Spirit will have preeminence in every heart. Circumcise the lips that speak, and the ears that hear.

And when this is all over and we dedicate it to You, may we walk from under the threshold of this house, saying, "It was good for us to be there. The Holy Spirit spoke to us while we were sitting there. And now we are determined to do all we can while the evening lights are shining." Grant it, Lord.

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

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

35 [A sister speaks in tongues and a brother gives an interpretation. "Listen unto Me, my people. Let your ears be open to the moving of the Spirit of God. Let your hearts be understanding, because I'm going to speak to you, my people, by this, the prophet. He's going to bring out the depths of this, my Word--things that's going to amaze your understanding. He's going to open to us, to you, many things that you will never understand, except it be spiritually discerned and revealed to you it's so. Bless your hearts, children. Look unto Him, that ye might be able, as He speaks through the prophet saying the things to our . . . to your attention that He desires you to hear. . . .

"This is a warning. This is the last time the Word is going to be said to many people's hearts. This is a time that our understanding must be made fruitful. So let the Spirit speak through our prophet, God's prophet, and our hearts made to have understanding. Let us gather close lest we miss something that is too precious for us to miss. Thus saith the Lord."]

36 Mighty God, who raised up Jesus from the dead, we are so glad to know that your Spirit dwells among us. Always is He true, and never a word of untruth. And now, Father, confirm further thy Word

as we read for your glory. And may every heart, as You have said, be prepared and ready, for there will come forth something. It may be the people will receive their last warning to turn from the things that they now do, unto the way of right. We thank Thee, Holy God, in the name of thy Son, the Lord Jesus. Amen.

37 Turning now to the book of the Revelation, 1st chapter. Now, the first . . . I want to read the first three verses of Revelation:

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

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

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

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

39 Now, the writer of this book is John, St. John the Divine. Wrote to the future generations (A); (B) directed to the seven angels of the seven distinct periods of the Christian age, a age from the days of the apostles to the coming of the Lord.

40 Now, the ages appear in succession, each one, from the ascension of our Lord to his coming again. Each church age is described of its spiritual condition. (E) Each church age can behold itself by its scriptural and spiritual speaking unto them. As the Spirit speaks, each age can behold itself.

41 Each age bore the true vine of Christ, the wise virgin; and each age bore the grafted vine, the foolish virgin.

42 Historians agree this is John's life. John lived the last of his years in the city of Ephesus, and died there. He was on the Isle of Patmos at the time he wrote the book, Revelation. It was not the story of his life, but the story of Christ in future ages. See, it was a prophecy; not the life of John. Not the life of Christ, but prophesying

of an age to come. It was not his prophetic utterances, but the Lord. Exaltations, solemnly. It was not the Revelation of St. John, the Divine, but the Revelation of Christ, the Lord. It is the last book of the New Testament, yet it tells the beginning and the end of the dispensation of the gospels. Got Bible scholars agreeing.

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

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

44 Now the contents of this first chapter:

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

Second verse, St. John, the Divine, is the scribe and servant.

Third verse, the blessing's pronounced.

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

The 7th verse, the announcements.

The 8th verse, the supreme deity of Jesus Christ.

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

And also, the 14th and 15th verses describes his sevenfold glory of his person.

Oh, it's beautiful when we see Christ in his sevenfold personages of ... sevenfold beings of his personages, in his glorious resurrection.

Now the title describes the character: The Revelation of Jesus Christ. Not the revelation of St. John, the divine, but the Revelation of Jesus Christ, the Son of God.

45 Now, the Greek word for "revelation" is the "apocalypse,"

which means “the unfolding.” And I was taking that word and searching it. It means the apocalypse is to . . . like a sculptor has made a great statue, and he’s got it covered by a veil. And then he goes and tears back this veil, and reveals what he has behind the veil. It’s an uncovering.

46 And this book is not the uncovering of so much the person of Jesus Christ (yet it certainly speaks of his deity, and his sevenfold personage, and also of the things that He is--like priest, king, and so forth), but it is the revealing of the future of his works in his seven church ages that’s coming on.

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

48 And Jesus said, “It’s not for you to know this hour or time,” and no one would know. Said even the Son as yet did not know. But after his death, burial, and resurrection, and ascension into glory, He received from God the future of the church. Then He returned back to bring this message to the church, and this message of his coming, and the condition of his churches down through the age. He could not do it before his death, burial and resurrection, because He had not yet . . . knew it.

49 But did you notice how the Scripture reads here? “The Revelation of Jesus Christ, which God gave unto Him,” Christ--how that God, the Father, gave the revelation to his Son, Jesus Christ, and He sent his angel to John, to signify these things which was, which is, and which shall be. Oh, it’s set beautifully.

50 Now, in this great coming age that John saw. . . . Now, this revelation was given to him strictly to unveil the specific purpose of Christ, what He would be, and be like in every age. That’s the reason I said this morning, keep your mind on the true church.

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

52 Just like putting a rabbit in a field. You know where every hole is, so you got it stopped up. He’ll have to come right back to this

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

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

Jesus, when He was on earth, spoke and said, "It. . . ." Someone come and said, "Is it lawful for us to put away our wives for any cause?"

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

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

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

55 This is the most official book of any book in the Bible. This is the only book that Christ put his seal upon. It starts off with a blessing, and ends with a curse. Blessed is he that readeth, and cursed is he that takes anything out of it. It's the only book that Christ wrote Himself, of the whole Bible. The Ten Commandments He wrote with his fingers. That's right. Jews held onto that. And today it's the Revelation.

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

threw alive into the lake of fire. And he'll attack the book of Genesis upon its being authentic. He'll say that it isn't authentic, and he'll stir the minds of people. Watch where the devil lays--that book of Genesis, or the book of Revelation, the first and the last.

57 And the book of Revelation has more symbols in it than all the rest of the books in the Bible. It has more symbols because it is a book of prophecy. It's a prophetic book. Therefore, it has to be understood by a prophetic class. This book is not meant for everybody. There's nobody can understand it, hardly. This book is made for a certain class of people.

58 Over in Deuteronomy it says, "The hidden things belong to the Lord." That is right. And He reveals to us, his children, the hidden things. So it doesn't go. . . . The carnal mind cannot comprehend them great things of the Scripture, because it's foolish to them. But to the ones who are lovers of the Word of God, that's who the book was written to, to the church. The Revelation of Jesus Christ to the church at Ephesus, to the church of Smyrna, to the church . . . to the churches on down. "The Revelation of Jesus Christ to the church. . . ." I like that.

59 And notice, it also is the consummation of the Scriptures, the complete consummation. And it's geographically placed at the right place at the end of the Bible, the revelation of the whole thing placed back here, with a blessing to who reads it and hears it, with a curse to them that'll add to or take away. It's the complete canon. Oh! The absolute! Nothing can be added to it. And when a man tries to take anything away from it, or add anything to it, God said He'd take the same part out of the book of life, see. He would take his part from the book, if he added to it.

60 Therefore when we see the manifold revelation of our Lord, who He is, what He is, if any person shall add something to that, or take anything away from it, it's a false prophecy. Many has tried to say they had something later than that. But that is the complete revelation of the Lord Jesus in his church age, and in his days, a revelation of our Lord, now unveiling (the Greek word) something that's been hid, revealing Christ.

61 Now, the next verse, we find in the 2nd verse. . . . The 1st verse is unveiling Christ, the revelation, or the uncovering. Oh, how the

last age and the coming of the Lord was covered up to the apostles! They asked the question, but only one lived to have the revelation. And still, he didn't understand it, because the history was not yet made.

62 Now, the history of this book, or the context of this book, was directed to the seven churches in Asia Minor that then was. It was directed to those seven churches. There were more churches than those seven at that day, but each one of those churches was significant about the characteristic in that church that would follow it down through the age--the characteristic of that church.

Like, of Ephesus. It had a characteristic. Smyrna, Pergamos, and on down, Philadelphia, each one of those churches had a characteristic in it that would appear again in the ages to come. Oh, if you could only. . . .

Any man . . . can see the spiritual application of the Scriptures, and could say that they wasn't inspired! Your very action, the very motives, the very objectives of the people, why, it proves that the Scripture is inspired, to see how God applies those things.

63 Just what you do here is a type of something. Like Abraham offering up Isaac, his only son, a type of God giving his Son hundreds of years later; how that Joseph was sold, and in prison, hated of his brothers, and loved of his father (Jesus in type); how that the Spirit worked through Joseph, a man, and simply typed the life of Christ perfectly; how David. . . .

64 The Son of David sat on the same mountain, when David was rejected as king and went up over the hill (Mount of Olives), looking back, weeping as a rejected king. A few hundred years after that, the Son of David climbed the same hill as a rejected king, and wept over Jerusalem, the Spirit in type and form.

65 Oh, then can you see the great Pentecostal church in this last day? Can you see how God inaugurated it at the day of Pentecost? That Spirit should remain in the church through all ages. They got formal and indifferent. They had to have a denomination. They had to unite church and state together. And they finally did it, and caused hundreds of years of persecution. Then the Reformation, they come out.

66 And each year, they've been cutting off from the Spirit, and adding on to the natural, off of the Spirit, and adding on to the natural,

until now they're just ready to do it again. We're living in these last closing hours, the consummation of the church. We are in the Philadelphia . . . or, the Laodicean church age.

67 Now, the 1st chapter, 1st verse . . . was introduced to John. Now, who is the writer? John. It was not a revelation of John. And we know that it wasn't, because it was the revelation of the Lord Jesus Christ. He was chosen for a disciple, and the book itself reveals the thing--that it was Jesus Christ who He was revealing. And it was sent to the . . . and signified this by his angel unto John.

We do not know who the angel was. The Bible doesn't say who the angel was. But we know that it was a prophet, 'cause the Bible later said that, "I, Jesus, have sent my angel to testify of these things which must shortly come to pass." Then we find out that when John started to worship the angel, the angel said, "See that you do it not." Revelation 22, I believe it is. And he said, "For I am of thy fellowservants, and of the prophets." It might have been Elijah. It might have been one of the prophets. John was an apostle. But this prophet was sent, and John, being an apostle. . . .

68 Look at the nature of the rest of his epistles. Prove that it wasn't John wrote it, because it has no nature like John. Take 1st John, and 2nd John, so forth, and read it, and look at the nature of that. Then look at the nature of this. John was a writer, and was an apostle; but this is the spirit of a prophet. It's a different person altogether, see. Wasn't John's writing; wasn't John's revelation. It was God's revelation of Jesus Christ to the churches, and John was just a writer, the scribe. And the book declares the same.

69 Now, it wasn't addressed to John; it was addressed to the church. All right. John at that time was the pastor of the Ephesian Church. And now, the book is addressed to John . . . or, to the church; not to John.

70 Now, the 3rd verse, He announces the blessings. Listen at this: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

What time is at hand? The time these things take place, when

this revelation of Jesus Christ is completed in each church age.

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

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

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

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

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

Like you say, "This woman sitting here [under the inspiration of the Holy Spirit, say], her name is Miss Jones. She come from So-and-so."

What does that do? It picks up her spirit, brings it up to a place: "How do you know me? That man doesn't know me, so it must be

some spirit. What kind of a spirit is it?"

"It's the Spirit of God."

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

"You have tuberculosis, cancer, whatever it is, but 'thus saith the Lord'..."

Oh! Oh, how Satan hates that, because it exposes him. Now the carnal mind looks on, says, "Mind reading, mental telepathy." They don't know. It's foolish to them.

76 But to those who know what it is, oh, what a blessing! What is it? A revelation. A revelation of who? Of the man on the pulpit? Of Jesus Christ in this last church age! revealing Himself like He promised that He would do. It's a revelation, see.

77 And Satan hates that! My, how he hates it! He's exposed--exposes his plans. "Satan hates the revelations in Genesis," I got wrote down here. That is exactly true.

78 Now, why does he hate a revelation? Why is he so against revelation? Is because that the entire canon of God's Word, and God's church, is solemnly built upon revelation. It'll never be through a school, no matter how many fine seminaries we have. They're way back in the dimmed age. The Bible and the church is absolutely a revelation.

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

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

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

79 Now, the Catholic church says, "He built it upon Peter." Well, that's really carnal thinking. You couldn't imagine a spiritual mind comprehending such a thing as that as: God, with his own Son standing there, and yet would build his church upon a common,

ordinary sin-born man. The man proved it. With that same spirit upon him, he cursed Jesus and denied Him, right to his face. It wasn't Peter.

80 Or neither was it a rock that was laying there, as some churches claim it was. Was not a rock, because Peter. . . . The rock that He was speaking about there was not Peter; neither was it Himself.

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

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

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

84 But you see, Abel, by a revelation, he knowed that it wasn't fruit that brought them out of the garden of Eden, as many carnal minds think today. Abel come and offered the fruit of the land, and God refused it. But it was revealed. . . . I mean, Cain did. Excuse me. Cain offered the fruit of the land, 'cause he thought that's what brought them out of the garden of Eden.

85 Watch that revelation. Watch the disagreement with it. Watch how it hurts today. But it was not fruit that brought them out. Eve never eat no apples. Certainly. How did she realize she was naked, if eating apples? It pertained to the sexual life. Had to.

86 Now we take that as a study, and we have. Get back in it, they

haven't got one scripture. Some of them say, "Well, she said, 'I got a son from the Lord.'" Yes, sir. So did the prostitute. God has to make all life. But it's a perverted life. Look at the nature of that boy. He was of his daddy, the devil: hatred, mean, murder, see.

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

88 That's where God built his church: "for flesh and blood never revealed this to you. You never learned it in a seminary. Somebody never taught it to you somewhere. But my Father, which is in heaven, has revealed it to you." There the whole thing is on revelation, the whole church. "Upon this rock [of revelation of Jesus Christ] I'll build my church."

89 You might take what the pastor says, you might take what the seminary teaches, you might take what the church says--and it's not right yet. You might be able to explain it with eloquence. But until God has revealed to you that Jesus Christ is his Son, and you are saved through his blood... "Upon that revelation, that He is my Saviour, upon this rock I'll build my church and the gates of hell cannot prevail against it."

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

91 Let the church go on with its great denominations and organizations, and its little flowerly messages, and so forth. Let them go on. Satan won't bother that. They don't have no troubles. Everybody pats them on the back. And there comes a time that God through the Holy Ghost reveals Christ back in the church, with the power and demonstrations of healing the sick, and making the signs that He said would follow the believers come to pass. Then Satan turns over in his bed. He does something about it. Until that time, Satan don't care how much church you join. He don't care how much.

92 But when Christ reveals to you that He is the Son of God, and the works that He did, you do also. . . . Not some other works, but the same works. “He that believeth in me. . . .” St. John 14:12, “He that believeth in me, the works that I do shall he also [do the same works], and greater than this,” because Christ could not preach the baptism of the Holy Ghost would be greater. He could not bring it to them, because the Holy Ghost hadn’t yet been given.

93 But when Jesus came, and sacrificed his life, and the Holy Ghost returned, then they could impart eternal life to the people. That’s the greater. But the signs and wonders. . . . Jesus plainly said in Mark 16, “Go ye into all the world and preach the gospel to every creature.” How far? All the world. How many? Every creature. Long as the gospel’s being preached, these signs shall follow them that believe. And when that becomes a revelation, brother, you’re near the kingdom then.

94 “On this rock I’ll build my church, and the gates of hell can’t prevail against it.” Because the man or the woman that’s ever been in that back desert alone, like Moses was, and the revelation of God be made manifest to him through the Holy Ghost, there’s nothing can shake him. He’s just as sound and solid as he can be. Satan hates revelation. He don’t like it at all--upsets his plans.

95 The nature of the book shows that John did not write it. That’s right. For they are . . . his writing, but not his inspiration. It’s God’s inspiration that writes the book. All right. Let’s see what it says now: “Blessed is he that readeth, and they that hear . . . this prophecy and keep those things which are written therein: for the time is at hand.”

96 Now time is at hand what? When the complete Revelation of Jesus Christ has been made known to his churches, and as the ages go by it’s just revealed to them. Now we’re right down at the end time, so now we really are at the end of the world. We’re at the consummation of the world’s history.

97 And before this week’s over, and God being with us, helping us, we’ll prove that we’re at the consummation of the church ages. We’re in the Philadel. . . or the Laodicean church age, the consummation of all ages. We’re at the consummation of the political world. We’re at

the consummation of the natural world. We're at the consummation of all things. We're at the end of every natural thing, ready to enter in.

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

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

Now the first three verses we have had, now, laying the background. First, the revelation of Jesus Christ; the 2nd, it was given to John by an angel; and 3rd, is blessed, the blessings of them that read. And if you can't read, blessed is he that hears. If you can't read, you just hear it. That's all. Blessed is he that readeth, and if you can't read, blessed is he that hears, for the time is at hand.

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

101 Now, from 4 to 6 is a salute to the church. Now, we want to take on this 4th and 6th. Now before we strike it, I want everybody to try to think hard now. What is it now? It is the revelation of Jesus Christ, where God took the veil off of the time. Here's time that Jesus couldn't see when He was here on earth, the church ages, what would take place.

102 So God took the veil away, pulled it back, and let John look in,

and see what each church age was going to do, and wrote it in a book, and sent it to the seven churches. What is it? Christ revealed in the days of his action. It's full of action, the book is. And it's a prophetic book that Christ has give . . . God has give to us by his angel, wrote by John, and a blessing to everybody that'll read it or hear it read, for the time is at hand when this is all fulfilled. Got a good setting now.

103 And remember we're keeping the church in mind. Over on one side, the church began; over on the other side, the church ends. More into it Monday night, when we hit the church ages.

John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, . . . which was, and which is to come; and from the seven Spirits which are before the throne.

104 Now we're getting into the mysterious and deep parts of the symbols. It's addressed to the seven churches which are in Asia Minor. They had. . . The ages at that time was to come in the future, and he exalted them, and praised them for their work, and what they had done. But now, it's addressed to them churches, the seven churches which are in Asia Minor.

105 Now, Asia Minor wasn't all of Asia, the continent of Asia. It was just a little part. They claim a place about the size of the state of Pennsylvania, see, or something like that, or Indiana—just a small place, where these seven churches sat. There was more than them churches at the time, but it revealed their character. Now I'm reading here what I got, reading from the history of it. And . . . "Cursed is he that heareth or . . . and don't listen to it."

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

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

107 Now, if you'll take the 8th verse (we'll come to it just in a minute), but take the 8th verse:

I am Alpha and Omega, the beginning and the end, saith the Lord, which is, . . . which was, and which is to come, the Almighty.

108 Now we're holding the 4th and the 6th verse in view. Both of them are the same. One He says, "to he which was, which is, which is to come." What's He trying to put before the church? His deity. Today people try to make Him a prophet. He's more than a prophet. And some people try to make Him three gods. He's not three gods. He's one God that lived in three offices, three manifestations of the same God. Now remember, this is the revelation, and whosoever heareth it, and don't keep the sayings of this book, his part will be taken from the book of life. Jesus is not revealing Himself as three gods, but one God and three offices.

109 Oh, it's going to get rich after awhile, when we get into those church ages, and see where they lost that. It caused a great split at the Nicene Council. Both of them went off on deep ends. And they've done the same thing in this last days again. Just like a Pre-Nicene Council again, 'cause there will be another one, just as certain as I'm standing here.

110 The Catholic and Protestant churches will unite something together, or agree with one another. Look at the archbishop of Canterbury over there now, all those heaping right up together. And there is not a triune God teaching in the Bible. There's one God. And it's revealed here in the book of Revelation, that the whole canon of Scriptures might be proven here, and Christ set his seal upon it. This is it. If anyone takes away or adds to, the same will be taken out of the book of life for him. So approach this not selfishly; approach this with an open heart and an open mind.

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

112 Jesus could not be his own Father. Neither ... if He had a father outside of the Holy Spirit, then He is an illegitimate child, and not ... The Holy Ghost conceived Him, and He said God was his Father. So the Holy Ghost and God ... That's Matthew 1:18. If ... the Holy Ghost and God has to be the same person, or He had two daddies.

113 And He was called Emmanuel, which is "God with us." He claimed when He was here on earth that He and the Father was one. I got all the Scriptures written out here, so that you could find it if we had this question or something.

114 Now, when He was manifested here as the threefold office of his being: He that was, He that is, He that shall come, the Almighty ... Now there's no three gods there; there's one God. And in the Nicene Council, to do this ... In order to do this, they had to take a trinity, because in the Roman world they had many gods.

115 They prayed to their dead ancestors. Now I've got the history right here where we can quote it, see. They prayed to their dead ancestors. That's the reason they have St. Cecelia and St. Marcus, and saint, saint, saint, saint, saint, saint; when Apostle Peter said, "There's no other mediator between God and man, but that man Christ Jesus." One.

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

117 But He plainly says here in the revelation who He is: "I am He that was, He that is, and He that is to come, the Almighty." We'll get it a little later here. He said, "I am Alpha and Omega"--A to Z, the whole ... that Greek alphabet; the lily of the valley, the rose of Sharon; Father, Son, Holy Spirit; He that was, which is, and shall come; the root and offspring of David. He's God! God with ... I Timothy 3:16: "Without contradiction great is the mystery of godliness: for God was manifested in flesh, seen of angels, believed on in the world, received up into glory." God! Not a third person, or a prophet, but God Himself made manifest in human form. Now this

is a revelation, remember.

118 Now, God at the beginning was the great Jehovah that lived in a pillar of fire, hung above Israel and led them. That was God, the angel of the covenant. Come down on the mountain, the whole mountain caught fire. Fire flew from the mountain and wrote the Ten Commandments. He was called the fatherhood of God to his children, his chosen race of people, the Jews.

119 Then that same God was made manifest in a virgin-born body that He created in the womb of Mary, and lived and tabernacled and stretched his tent, as it was, among human beings. And that same God was made flesh and dwelt among us. The Bible said so. God was in Christ. The body was Jesus. Jesus, in Him dwelt the fullness of the Godhead bodily. Can't make Him three people now. Don't baptize to three gods. There's one God, see. One God.

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

He said, "Who are you?"

121 He said, "I'm Jesus." And He was a pillar of fire, a light that put out the eyes of the apostle. He had turned back. The same Jesus had turned back to God the Father again. That's the reason He said, "Here I am, the Almighty,"--the same form He was before He was made flesh.

122 And his body that He lived in called Jesus, the man that we know, Jesus... Now like... A lot of you dear Oneness people baptize in the name of Jesus. You're wrong. There's hundreds of Jesuses in the world today, but there's only one Lord Jesus Christ. He was born a Christ. Lots of Jesuses. I've met many of them. But there's one Lord Jesus Christ. He's God.

123 And Father, Son, and Holy Ghost is not names; they're titles that go to one name. Say, "Baptize in the name of Father, Son, Holy Ghost." Father's not a name, and Son's not a name, and Holy Ghost

is not a name. It's a title, like "human." That's what it is--the Holy Ghost, a human . . . or, a spirit, Holy Ghost.

124 Then say, "In the name of the Father." Look at the fathers and your son's sons. Look at the humans in here, see. Father, Son, and Holy Ghost is not a name. It's a title that goes to the name of the Lord Jesus Christ.

125 That's the way the apostolic church baptized in the beginning. And I'll ask anybody to produce one text of scripture, or one time in history that anybody was ever baptized in the Christian church any other way than . . . but in the name of Jesus Christ, until the Catholic church was formed. And they adopted Father, Son, and Holy Ghost for a creed.

126 Now bring up your history, some of the historians. There's no such a thing. After 304 A.D. . . . 304 come the triune baptism for a triune God--God the Father, God the Son, God the Holy Ghost. It's paganism. Before this week is over I'll read it out of the books, and show you by the Bible. We're talking this morning on the revelation . . . and prove where it come in, and how it started to exist. Back to the truth, brother. We're in the last day.

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

128 He said here, "I am He that was, He that is, and shall come, the Almighty." Sure. He had a threefold being on the earth. When He was on earth He was a threefold being. On earth He was a prophet. He's also in heaven a priest. And when He comes back to the earth again, He'll be a king. Prophet, priest, and king: He that was, which is, and shall come. He that was was Jesus, a prophet. He that was now is a priest, making spiritual sacrifices--a high priest that can be touched by the feeling of our infirmities, and disclose Himself and prove that He's in the midst of us. Prophet, priest and king; but one God.

129 When He was on earth, He was a prophet, the Word. The faithful witness, the Bible calls Him a little later. A faithful witness is the prophet. He was priest. And when... He's priest now, and when He comes He'll be king. If you'll get over and read Revelation 15:3, you can see in Revelation 15:3... Let's turn over here and see if He's going to be king, if He is king when He comes. Now we're going to Revelation, the 15th chapter and the 3rd verse:

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

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

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

132 He was a prophet on earth. Now, because He was what? The faithful witness of God's Word. Amen. He was God's Word made manifest. St. John, the 1st chapter: "In the beginning was the Word, and the Word was with God, and the Word was God ... And the Word was made flesh and dwelt among us." He was the true and faithful witness to God's eternal Word. He was the Word. He was God's Word.

133 And being the Word, He was a prophet; for the Word of God flowed through Him saying only the things... "I can do nothing within myself but what the Father shows me to do." "Not me that doeth the works; but the Father that dwelleth in me, He doeth the works." "I and my Father are one." "My Father's in me," said Jesus, the man, the tabernacle.

134 God's got many titles. Jehovah, Jehovah-jireh, -rapha, -manasseh. Oh, many. He's got seven compound redemptive names.

He's got many titles: rose of Sharon, lily of the valley, morning star, Father, Son, Holy Ghost--all that. But He's got one human name. God only had one name, and that was the Lord Jesus Christ.

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

136 On earth He was a prophet; in glory He's a priest; coming, He's a king. Oh, I like that! Prophet, faithful witness of the Word; priest, with his own blood before God; king, king of saints. Not king of the world; He's king of saints. We have earthly kings over them people; but we have a king, too, and a kingdom. That's the reason we act different.

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

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

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

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

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

"Well, then, why that?"

138 I said, "Because she isn't taught any different." That's exactly right. That's that church carnal we'll get into this week--church spiritual, church carnal. They're all drifting right back to the mammy church, as the Bible said in Revelation 17 they would do it. They're returning back right now, all of them--acting like it, organizing. "Boy, we're a certain . . . we organize. We're this, and we're that."

It wasn't so at the beginning--taking all the power out of the church, and putting it on a bishop, or a pope. God's in his church, among his people, manifesting Himself, through the laity and everywhere. Now, but in this day. . . .

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

139 I said, "No. We live here, but we're not Americans. We are Christians. Our kingdom is of above." And if our lives come from up there, then we act like that, because we come. . . . Our life is from the holy place. It looks different, it dresses different.

140 The women up there has long hair, and they don't wear manicure on their face, and they don't wear shorts. They wear skirts, and long robes and dresses, and they have long hair and things. So, the nature of it from up there reflects back on us. The men don't smoke, chew, lie, steal. They come . . . their spirits come from a holy place. Makes them act holy, recognize one another as brothers. That's it.

141 We're of a kingdom, and we have a king. And He's the King of saints, and the word "saint" come from the word of the sanctified ones. Then when a person is sanctified, Christ, the Holy Spirit, moves into the heart and becomes king over that. Oh, my! That ought to go home. Oh, when the sanctified vessel of God, Christ--the King, the Holy Ghost--moves in. . . . And a king has his domain. Amen! If your whole being is ruled by the King of saints, a kingdom. . . . Every kingdom on earth will be shook, tore down by atomic power; but the Bible says we receive a kingdom that cannot be moved. King of saints.

142 I want you to notice the symbols of Christ also, in the Bible, and here on earth. On the earth He was a prophet. Do you believe that? A prophet is the Word. We know that. The word "prophet" means a divine interpreter of the Word. The divine Word is wrote, and the prophet has the divine Spirit of God within him.

143 And you know, the prophet in the Old Testament was called "god." How many knew that? Jesus said, "If they called them gods. . . . Isn't it written in your law, 'You are gods'?" And if they called them gods who the Word of God came to [the prophet], how will you condemn me when I say I'm the Son of God?"

144 Because he was called “god,” because he packed within him the Word of God, “thus saith the Lord,” therefore the word “prophet” means his interpretation isn’t to be mingled with, see. If God . . . He says, “If there be one among you who’s spiritual, or a prophet, I the Lord will speak to him. What he says comes to pass, then hear him, because I’m with him. But if it doesn’t come to pass, then don’t hear him; I haven’t sent him.” That’s the way you know it.

145 And then, you see, the divine interpretation of the Word has to coincide with this last revelation to the church. He’s God, the Almighty. On earth He was a prophet, which is a eagle. How many know that a prophet is considered an eagle?

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

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

148 And Christ on earth was an eagle. When He died, He was a priest. So that made Him a lamb. Is that right? And when He comes again He’s king, so He’ll be a lion. Amen. The Lion of the tribe of Judah. Amen. He is a eagle, a lamb, and a lion. Amen. Father, Son, and Holy Ghost; prophet, priest, and king; He that was, which is, and shall come; the Almighty, Alpha and Omega--from the beginning to the end, the eternal God.

149 Want to ask you, some of you precious Catholic people, who call that the eternal sonship of God. God . . . eternal sonship of Jesus Christ with God. How can you say such a word? I’m a dummy with a seventh-grade education, but I know better than that. The word “son” has to have a beginning. So how can He be eternal, and be a son? Eternity has no beginning or end. So, He can’t be a son, an

eternal son, and then have a beginning, because there is no such a thing as an eternal son. A son had a beginning, so he can't be eternal.

150 You see, He is the eternal God, not the eternal son. Glory! The Almighty, Jehovah-jireh, Jehovah-rapha, made manifest in flesh. In Him dwelt the fullness of the Godhead bodily. And on the day of Pentecost, when that pillar of fire came down over the people, did you notice? It separated itself. And tongues of fire sat upon each one of them--fire, like tongues sitting on each one. What was God doing? Separating Himself into the church, among each one; giving the women, the men, and all of them, parts of his Spirit, dividing Himself among his church.

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

152 The Holy Ghost separated itself on the day of Pentecost, God separating Himself. "That day you'll know that I am in the Father, the Father in me; I in you, and you in me," that day the Holy Spirit over all, in all, through all. Amen. There it is.

153 The Holy Spirit has a right to move anywhere that He wants to, upon anybody He wants to. You don't have to take what some bishop or some priest says. He's our only priest. Right. A high priest. Now ... prophet, priest, and king. Now,

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

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

155 I read a story one time. It may fit in good right here. A farmer caught a crow, and he tied him. And he said, "I'll teach the other

crows a lesson.” So he tied the old crow by the leg with a string, and the poor old thing like to starved to death. He was so weak he could hardly walk around.

That’s what ... some of these organizations and churches has tied the people down. Just can’t.... “Well, this is all the farther you can go. Days of miracles is past,” see. You’re just tied. That’s all. “There is no such a thing as the Holy Ghost. He don’t speak in tongues like He used to.”

156 He’s God. He’s just the same yesterday, today and forever, Hebrews 13:8, living in all the churches. We’ll get to it after the setting of this morning, see. He’s God, that lives in every church age. He will live in every church age, and will live in his people for eternity, for we have now within us eternal life.

So this denomination had tied him down, see. “Well, the days of miracles is past. There’s no such a thing as divine healing.” The poor old fellow hobbled along, till he was so poor he could hardly walk.

And one day there was a good man come by. And he said, “You know, that poor old crow. I feel so sorry for him. After all, he might have been getting his corn. That’s the only way he makes a living. He’s got to have something to eat. So he didn’t know any difference. He was just out there getting corn. So, then he took his knife and cut the old crow loose.

And you know, here come the other crows, coming over, and said, “Come on, Johnny Crow, let’s go south. Cold weather is a-coming.”

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

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

159 The good man Christ gave his blood that He might wash us, and loose us from our sin. What is sin? I'll ask anybody to tell me what is sin? Sin is unbelief. That's right. "He that believeth not is condemned already." And your sin is your only thing that keeps you from being free. It's because God cut you loose from your unbelief, but you're so bound with creeds till you still think you're tied--just starving to death, see, hobbling around.

"I'm Presbyterian, I'm Methodist, I'm Baptist. They tell me. . . . I'm Church of Christ. The days of miracles is past. There's no such a thing."

160 You poor starved crow! Why don't you come along this morning? Why don't you fly away? Hallelujah! Rise up with the wings of the morning, and fly away to the Sun of righteousness, with healing in his wings. Amen. That's it. That's it, brother, sister. Oh, he who the Son has cut free, is free indeed. Yes, sir.

"Well, my pastor . . . nothing about that."

The Bible said you're free. That's right. You're free.

"My church. . . ."

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

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

What about, "You are free?" This is a revelation, you know. All right. You're free! If you've been sprinkled with a little salt shake like this, "In the name of Father, Son, and Holy Ghost," there's a pool setting here ready this morning, with water in it, see. Yes, sir. It's not right.

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

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

162 The very first commandment... What is the first commandment? “Hear ye, O Israel; I’m the Lord your God, one God.” That’s it. He’s one God; not three gods. He lived in three offices, served three places. He’s prophet, priest, and king. He’s eagle, lamb, and lion. He’s the lily of the valley, the rose of Sharon, the lily of the valley, and morning star. He’s the root and offspring of David. He’s from A to Z. He’s Father, Son and Holy Ghost. He’s all that, but He’s one. He’s one God. That’s his titles that goes to Him, but there’s one God.

163 Never was anybody, any page of the Bible, or in history (until the Catholic church), was ever baptized by immersing in the name of Father, Son, Holy Ghost. If you show me the page, or anything... You write it, lay it up on here for me tonight, and I’ll walk out of this church saying, “I am a hypocrite. I have taught people wrong.”

164 If you can show me one text of Scripture, or bring me one history--authentic history--that’ll show me where that people ever baptized in the Bible in the name of Father, Son, Holy Ghost; or bring me one scrip... or one book of history, one page, one quotation in history, where anybody was ever baptized in the name of Father, Son, and Holy Ghost until the Nicene Council of the Catholic church, come bring it to me. And I’ll pin a sign on my back and walk through Jeffersonville, and you behind with a horn blowing. I’ll put on there: “A false prophet misleading the people.”

And, pastor, if you’re here this morning and do that, you ought to let me do that to you, see.

165 Now what is it? This is the revelation. This is the revelation, and this is the Holy Spirit--Christ sending his message to the churches. Hear it. Hear it. That’s what the Bible teaches.

166 Where did it come in at? If you just won’t get angry, and move away through the week, you... Get the Nicene Councils, get the Hislop’s, “Two Babylons,” get...

167 Now, Josephus’ history is all right, but he only wrote one paragraph of Christ. Said there was a man named Jesus, who went

around healing the people; and He died, or Pilate killed Him, or Herod, or put Him to death. And then the disciples went and stole his body away, and hid it out. And each night they go and cut a piece off of it, and eat it. So they were cannibals, so.... They were taking communion, you see. The carnal mind. Josephus is no one to listen to.

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

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

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

171 Now, remember this is the revelation. You cannot take from it. Now, what a challenge! Find one person in the Bible, one place they ever baptized anybody in the name of Father, Son, Holy Ghost, or ever sprinkled anybody (find that in the Bible), for the remission of their sins. They never.

172 And every person, no matter how they was baptized, had to come and be baptized over again in the name of Jesus Christ to get the Holy Ghost. Acts 19, Paul passed through the upper coast of Ephesus, finds certain disciples. They were having a great meeting. They were following a man by the name of Apollos, who was a converted lawyer, a Baptist, who believed on John the Baptist, and was proving by the Scriptures that Jesus was the Christ.

173 Paul passed through, and seen Aquila and Priscilla in the 18th

chapter of the Acts. And then he went over to have a dinner, or something or other, with Aquila and Priscilla. They told him about this great man. They went to hear him. He listened at him that night.

174 He said, “He’s very well. That’s very fine. That’s good. But,” said, “have you received the Holy Ghost since you have believed?”

What about you poor Baptists back there, believe you receive the Holy Ghost when you believed?

He said, “Have you received the Holy Ghost since you believed?”

Someone said, “That wasn’t written in that.”

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

176 Now, he said, “We do not know whether there be any Holy Ghost.”

Then he said, “Unto what was you baptized?”

They said, “We’ve already been baptized by the man that baptized the Lord Jesus Christ. We’ve been baptized unto John’s baptism.” Same hole of water, perhaps; the same man.

177 Paul said, “That won’t work. He only baptized unto repentance, not for remission of sins.”

Now some of you Oneness people come around and baptize that wrong. You baptize that for salvation. Water don’t save a man; it’s the blood, repentance—not through baptism to regeneration. No, sir. Regeneration comes by the Spirit. Baptism is a outward expression of the inward work of regeneration that’s been done, see. All right.

178 Notice. He said, “Have you received the Holy Ghost since you

believed?”

They said, “We do not know whether there be any Holy Ghost.”

He said, “How was you baptized?”

Said, “We’ve been baptized unto John.”

179 He said, “John verily baptized unto repentance [unto repentance], saying that you should believe on Him, the Lamb, the sacrifice was to come—on the Lord Jesus Christ.”

180 And when they heard this, they were rebaptized again, in the name of Jesus Christ. And Paul laid his hands on them, and they received the Holy Ghost, and spoke in tongues and prophesied.

181 Tell me that’s not Scripture, and show me anywhere that anybody was ever baptized any other way in the New Testament but the name of the Lord Jesus Christ. Show me St. Agabus, and many of the others who was baptized, on down until the time of the Nicene Council. And every one of them was baptized in the name of Jesus Christ. The missionaries tilled the fields with the name of Jesus Christ.

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

183 But the evening lights has come now. The prophet said, “It’ll be light in the evening time.”

It’ll be light in the evening time,
The path to glory you will surely find;
In the water way, that’s the light today,
Buried in the precious name of Jesus. . . .

Young and old, repent of all your sins,
The Holy Ghost will surely enter in;

The evening lights have come,
It is a fact that God and Christ are one.

184 Do you believe it? Peter said on the day of Pentecost, “Let this be known unto you, the house of Israel, that God’s made this same Jesus, who you crucified, both Lord and Christ.” 16th verse of the 2nd chapter. Yes. “God’s made this same Jesus, whom you crucified, both Lord and Christ. Let all the house of Israel know assuredly.”

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

I said, “That’s just it, Rabbi. We don’t cut God in no three parts.” I said, “Do you believe the prophets?”

He said, “Certainly.”

I said, “Do you believe Isaiah 9:6?”

He said, “Yes.”

I said, “Who was the prophet speaking of?”

“Messiah.”

I said, “What relation will Messiah be to God?”

He said, “He will be God.”

I said, “That’s right.” Amen. See, there you are. So you can’t cut Him in three parts.

186 If you missionaries here.... One of them’s going here to the Jews--I believe this man sitting here. Don’t you never try to give a Jew no Father, Son, and Holy Ghost. He’ll tell you right quick he know where it come from. The Nicene Council. He won’t listen to that.

187 But you let him see where that God was made flesh, and He is the only God there is--God made flesh in human form, and lived among us to sanctify us, take away . . . that He Himself might come in the form of the Holy Ghost. God the Father, Holy Ghost, is the same person.

188 The Bible said in the genealogies of Jesus Christ, in the 1st

chapter of Matthew, it said: “Abraham begot Isaac; Isaac begot Jacob.” And on down it said, and then... And, let me read it, and then you’ll know just what I’m talking about. Matthew, the 1st chapter, and we’ll... Now, let’s begin at the 18th verse:

Now the birth of Jesus Christ was on this wise: When ... his mother Mary was espoused to Joseph, before they came together, she was found with a child of [God the Father. Does that read that way? Found with a child of who?] the Holy Ghost.

I thought God the Father was his father. Then God the Father and the Holy Ghost is the same Spirit or He had two fathers.

But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the ... [God the Father, huh?] the Holy Ghost.

189 Then who was the father of Jesus Christ? The Holy Ghost. What is that in you? Well, that’s God the Father, too, isn’t it? Sure.

And she shall bring forth a son, and thou shall call his name JESUS.

Here’s God, the Father. Here’s God, the Holy Ghost. Here’s God, the Son, see. That’s three gods. The Bible don’t say that. These two have to be the same, or He had two fathers, see. He can’t have two fathers. You know that. Now,

...she shall bring forth a son, and they shall call his name JESUS: for he shall save his people from their sins.

Now this was all done, that it might be fulfilled which was spoken by the Lord by the prophet, saying,

...a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is by interpretation, God with us.

190 That’s the 1st chapter of Matthew. Matthew 28:19, where Jesus said, “Go baptize in the name of the Father, Son, and Holy Ghost,” what is the name of the Father, Son, Holy Ghost? Jesus Christ, of

course.

191 You read a love story, said John and Mary lived happy ever after. Who is John and Mary? Go back to the first of the story and find out. If there's no such a thing, no name, Father, or Son, or Holy Ghost, then whose name is it? Go back to the first of the story, and see who He was talking about.

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

193 Now, let's get the 7th verse, right quick now, before we can get out, just as quick as we can. "The Almighty . . . glory and dominion forever and ever. Amen."

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

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

195 He was in the office Spirit, by Himself, because the human being is condescending. Then He made Himself a body, lived in it to produce his own blood; not through sexual, like it was in the garden of Eden--but produced a creative body. And through that virgin-born body He gave his blood that sanctified us, and loosed us from our unbelief to believe on Him.

Then when we do that we receive Him into our heart, and that's God in us. God, Father, Son, and Holy Ghost, see. Just as prophet, priest, and king, the same thing. All right.

196 Now the 7th verse, this is the announcement. The announcement is:

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

Oh, how much time we got? That's beautiful there. Could you spare another twenty minutes? Could you? All right. Now. Then, tonight we'll try to catch the rest of the Patmos vision. Today we're going to end on the announcements.

Oh, you feel good? Do you love this old Bible most of all? It is the revelation of what? What is it?

197 God reaches down in this Book, and takes the veil off. Said, "There He is--prophet, priest, king, Father, Son, Holy Ghost; He that was, which is, and shall come--all of these things. It is God." Now let's take the veil off just for a few minutes. Now, the Lord helping us, take the veil from our eyes and get, "Behold, he cometh with clouds."

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

Oh, we get to that over here in these church ages. I'm telling you, it just tickles my innermost being to think of it. What He's coming... See, this day that where we're living, where nothing... no hope's left but his coming. Now, we'll quickly get this.

199 Now remember, "every eye shall see Him." Now that wasn't the rapture then, was it? It wasn't the rapture. It wasn't the rapture. What was He speaking to? The second coming. "...and they also which pierced him: and all the kindreds of the earth shall wail because of him."

200 Now, we'll go back and get some history. Let's go back to Zechariah, and get the 12th chapter of Zechariah. Zechariah. All right. "And the Lord added to the church daily such as would be saved." How thankful we are for the good revelation of Jesus Christ. Aren't you happy for Him?

Now, we will get this in book form just as quick as we possibly

can to the people, and then you can have it to read it, in the quiet of your room and things, and study it out yourself.

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

And it shall come to pass [Zechariah prophesying, 487 years before the coming of Christ], and it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. [Think of it!]

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

202 Now when is the gospel returning to the Jews? When the day of the Gentile is finished, the gospel is ready to go to the Jews. Oh, I could ... if I could just foretell you a little something that's fixing to happen right here, see, right in this day, see. It's fixing to happen. We get it in the church age. And this great thing is fixing to happen, will carry over to Revelation 11 and pick up those two prophets, Elijah and Moses, returning back again for the Jews. We're ready for it.

203 Everything's sitting in order, just ready, this Gentile message. As the Jews brought it to the Gentiles, the Gentiles will take it right back to the Jews again, and the rapture will come. Now remember, this here coming after the tribulation--the church does not go through the tribulation. We know that. The Bible says so, see. All right.

204 Now He'll pour out upon the House of Israel what? The same Holy Spirit, see, after the Gentile church is gone.

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

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

And the land shall mourn, every family apart; the family of the

house of David apart ... and the family of the house of Nathan apart, ... and each one of the houses apart.

205 When they see, what will happen? What will take place when He comes in the clouds of glory at his second appearing, and when those Jews who pierced Him.... You know another scripture says they'll ask Him where did He get these wounds.

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

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

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

208 Here, I'll give you another one, Genesis 45, if you want to get to that. Let's get to it just a moment, and read that also, in Genesis; I believe the 45th chapter of Genesis. I'd like to get this here--Joseph making himself known to his people. And we'll get this, just show the types of what will take place in that day. Then we'll bind it together.

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

And he wept aloud: and the Egyptians and the house of Pharaoh heard him. [He must have screamed out.]

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

And Joseph said unto his brethren, Come near ... me, I pray you. And they came near. And he said, I am Joseph your brother,

whom ye sold into Egypt.

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

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

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

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

209 Now, Joseph, when he was born, he was hated by his brethren. Is that right? I want to show you Joseph represents the Spirit-filled church. Joseph was hated of his brethren. Why? Because he was spiritual. Joseph could not help because he could see visions. He could not help because he dreamed dreams, see, and could interpret dreams. That was what was in him. He could not display anything else but what that was in him. Well, then his brothers hated him without a cause, but his father loved him because his father was a prophet.

210 See how it was with Jesus? God loved his Son, but the brethren--the Pharisees and Sadducees--hated Him because He could heal the sick, and foretell things, and see visions, interpret. See what I mean? They hated Him without a cause.

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

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

213 And then, they put blood on his coat and took it back to the father, and he was supposed to be dead. But he was raised up out of the ditch, and was put into ... sold to Pharaoh somewhere in Egypt, and a general kept him. And when they did, a ill thing come up against him--and throwed him in jail. And there he prophesied, and

told two men where one would go, and where the other one would--the butler and the baker--on account of their dream.

214 And then he was exalted from there to the right hand of Pharaoh. And no man could touch Pharaoh only through Joseph. Watch this. Now, when Joseph then was sold over into the Egyptians, and watch. . . . Everything he done typed Christ. Look at this butler and this baker in there, and they both had dreams.

215 And Jesus, when He was in his prison house. . . . Remember, Joseph was in prison. And when Jesus was in his prison (How? Tacked to a cross.), there was one saved, and one lost. Joseph, when he was in his prison, one was saved, one was lost.

216 And notice. Then after Jesus was taken off the cross, He was exalted into heaven, and sits at the right hand of the great Spirit, Jehovah. "No man can come to God except by me." No hail Marys, no blessed this, or blessed that; but through Jesus Christ, the only mediator there is between God and man; that precious body that God tabernacled in among us, that took God's name, and God took the name of human. God took. . . .

217 Look here in the beginning, when Adam. . . . I just can't get away from that. Seems like somebody's not a getting it somewhere. Look, in the beginning. . . . Let me show you something again. The Holy Spirit warns me to do this. I'm leaving my subject for a minute.

218 When the first news come to glory that the son had been lost, Adam, did God send an angel? Did He send a son? Did He send anyone else? He came Himself to redeem his lost sons. Hallelujah! God didn't trust it with no one but Himself. God was made flesh, and dwelt among us, and redeemed man Himself.

219 We are saved, the Bible said, by the blood of God. The mortal God was . . . the immortal God was made mortal in order to take away sin, to be the Lamb Himself; to enter into glory veiled, and with his own blood before Him, beyond the veil.

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

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

222 When He returns it'll be a land of prosperity. The old deserts will blossom, and there'll be food everywhere. We can everyone sit under our own fig tree, and laugh and rejoice, and live forever in his presence when He comes back as king. He was Son of man, prophet. Amen. He was Son of man, sacrifice, priest.

223 He's Son of man as king, the Son of David, sitting on the throne of his majesty. Son of man. He's God manifested as Son of man. He come down, and become man to take sins away from the world. He become man as a prophet. He become man as a priest. He become man as king--king of heaven, king of saints, the eternal king. Always was king, always will be king--eternal king.

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

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

226 But now notice what taken place. How glorious! When Joseph then, after he married a Gentile, and received a family--Ephraim, and Manasseh, his sons... Did you notice at the end, when Joseph ... Jacob started to bless Ephraim and Manasseh? When he started to put his hands, he put Ephraim on the right, and Manasseh on the left, to get the right hand blessing the oldest.

227 But when he started to pray his hands crossed, and he gave the youngest one the right-hand blessing instead of the one that was on the right hand. And Joseph said, “Not so, Father.” Said, “You have put the blessing on Manasseh instead of on Ephraim.”

And he said, “God has crossed my hands.”

228 What? From the Jews, the oldest, the first chosen of God, through the cross come the blessing, back to the Gentiles to get the bride. The blessing come through the cross from the Jew to the Gentile. Rejected ... they rejected the cross. Therefore, He got the Gentile bride.

229 Now when Joseph, before this, when he was hurt of his brethren, who ... they had been out of fellowship for many years. The Jew.... Now watch. We're getting back to Zechariah now, where they wail and mourn, and wail. And even families will separate themselves from other families; go out and say, “How did we do it? How could we have ever done it?” When they say, “Where did you get them scars, them prints in your hands?” even those that pierced Him.

230 He'll come in the clouds, and they'll see Him, even those who pierced Him. And every house will mourn and they'll wail. They won't know what to do.

231 And when Joseph ... you know the story when he seen his brethren, and he made out like he couldn't speak Hebrew, and got the interpreter to interpret for him. And he couldn't speak Hebrew, he acted like; but he wanted to find out. And finally, one day when they brought his little brother.... Did you notice? It was Benjamin who set Joseph's soul afire.

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

Nations are breaking, Israel's awakening,
The signs that the Bible foretold;
The Gentile days numbered,

with horrors encumbered;
Return, O dispersed, to your own.

The day of redemption is near,
Men's hearts are failing for fear (Just
look at the [unclear words]);
Be filled with the Spirit, your lamps
trimmed and clear,
Look up! your redemption is near.

False prophets are lying, God's truth
they're denying,
That Jesus the Christ is our God;
(Glory! But the revelation's come!)
So we'll walk where the apostles have trod
(right in their same place).

For the day of redemption is near,
Men's hearts are failing for fear;
Be filled with God's Spirit, your lamps
trimmed and clear.
Look up! your redemption is near.

O Joseph! When he seen little Benjamin standing there...
That's his little brother. He seen little Benjamin, now so young,
sitting over there.

233 The tribes of the earth--or the Jews--return back there, where
there'll be 144,000 of them standing there to receive Christ when they
see Him coming. They'll say, "Lo, this is our God who we've waited
on."

Then they'll see the pierced. . . "Where did these come?"

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

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

234 What will his message be? Watch what Joseph said, when he
said. . . Watch. Another thing. When Joseph got the children before
him, he looked at them. He seen little Benjamin. He seen Ephraim

... he seen the rest of them there, Gad, and all of them--and the twelve tribes (the ten tribes then) standing before him. He seen them all standing there. He knew they were his brethren. And he looked at little Benjamin. Directly his throat begin to fill up. He knew them was his. What did he say? "Let every man leave me."

235 What happened to his wife and children? They went into the palace. Where will the Gentile church go at the rapture? Into the palace, the bride. Hallelujah! The bride will be taken off the earth in the rapture. Then when He returns, his bride isn't there when He makes Himself known to his brethren, the Jews, those who pierced Him, those who rejected Him.

236 But his wife and his loved ones, his close friends there, his own God-sent companion, sat in the temple. And when he looked, he said.... They didn't know. They said, "Oh, this great prince." And they begin to say one to another, about these things of what they had done.

237 I believe it was Ephraim ... or, not Ephraim, but.... I forget which one it was now that said, "Well, we ought not to have killed our brother, Joseph." Said, "You see, we're getting paid back." Reuben. Reuben said, "We ought not to have killed our brother," said, "because, you see, we're getting paid back for what we done." And Joseph, standing there, they didn't think he could understand Hebrew. Oh, but he knowed it.

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

They thought he couldn't understand them tongues that they was speaking in, but he knowed it. And they said, "You see what we got?" And Joseph then seen they're sorry for what they had done.

239 Now He sees their sorrow and regret for rejecting him. So He's choking up in his throat now. He's ready to dismiss his church from the earth, take her into glory, then return. And all the tribes of the earth shall mourn.

What did they do? Reuben, and all of them, begin to cry. They

said, “Oh! Oh!” They feared, and said, “This is him. Now we know we’re in for it. Now he will kill us. Now we know that we’re going to be destroyed right now, because that is Joseph that’s been away from us so long. That’s Joseph, our brother. Now we’re really in for it.”

240 He said, “Don’t be angry with yourself. God did this to preserve life.”

241 What did God do? Why did the Jews reject Jesus? So that we Gentiles ... so that the people that He called out for his name’s sake.... God did it to preserve the life of the Gentile church, the bride.

242 All the tribes who rejected Him will mourn. They’ll hide themselves in dens, and rocks, and things. They ... fall from this mountain. They rejected Him. All the kindreds of the earth shall wail because of Him, and each family in Israel there will separate themselves. Families will separate one from the other, and saying, “Why did we do it? How did we come to reject Him? How? There He stands. There’s the God who we’ve waited for. And there He is with nail prints in his hands, and we did it!”

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

He said, “I’m Joseph, your brother, who you sold into Egypt.”

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

He said, “Don’t be angry with yourself, because God did this all. God sent me ahead.”

243 God created all men: white man, black man, brown man, yellow man, every man. God created every man. He created the Gentile, created the Jew. He created all, and it’s all for his glory. The Jews had to be rejected in order to take a Gentile bride. That’s the reason all these types are.

244 So the Gentile bride, and her offspring with her--that glorious Pentecostal church washed in the blood of the Lamb, with all the power of the resurrection living in them--will rise some day in the

rapture, in a moment, in a twinkling of an eye, to go be in the presence of Jesus; while He returns back and dismisses everything, to make Himself known to his brethren.

245 Watch what the Scripture says here, in closing. Oh! “Behold, he cometh with clouds; and every eye shall see him (now He’s talking about the second coming, not the rapture), and they also which pierced him.” The 7th chapter, the 1st ... or, the 7th verse of the 1st chapter. “...every eye shall see him, and they also which pierced him: and all the kindreds of the earth shall wail because of him. Even so. Amen.”

246 Then He gives that great, great quotation. Who is this? Who is this they’re going to look for? “I am Alpha and Omega.” I’m the A and Z ... the Greek A and Z, Greek alphabet.

247 Acts 2:36, Peter said, “There’s not another name given under heaven whereby men must be saved.” Or no, I beg your pardon, misquoting it. He said, “...let all the house of Israel know surely, that God has made this same Jesus, whom you crucified, both Lord and Christ.”

248 John 14:7 and 12, Thomas said, “Lord, show us the Father, and it’ll satisfy us.”

249 Said, “I’ve been so long with you and you don’t know me?” Said, “He that seen me has seen the Father; and why sayest thou, Show me the Father? I and my Father are one.”

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

I said, “But not that kind.”

She said, “I beg your pardon.”

I said, “Do you see me?”

She said, “I do.”

I said, “Do you see my wife?”

She said, “No.”

I said, “Then they’re different kind. He said, ‘When you see me you have seen the Father.’” So that was enough for that.

250 So, in St. John ... or I John 5:7 to 8, you all that’s putting it down, I John 5:7 to 8, the Bible said.... The speaker, the very same man that wrote this revelation that Jesus give him, he said:

... there are three that bear record in heaven. The Father, the Word [the Word is the Son].... The Father, the Word and the Holy Ghost: and these three are one.

... there are three that bear record in earth, water, blood and Spirit: and they agree [not are one, but they agree] in one.

251 You cannot have the Father without having the Son. You cannot have Father or Son without having the Holy Ghost. That’s right. But water, blood and Spirit, that’s the elements it takes to get into his body.

252 When the natural birth takes place, what’s the first thing happens when a woman’s giving birth to a baby? First thing is water, second thing is blood (that right?), next thing is spirit. The baby catches his breath, and starts breathing. Water, blood and spirit—that constitutes the natural birth. Also the spiritual birth: water baptism, in the name of Jesus Christ, justification by faith, believing on the Lord Jesus Christ, water. What’s the next? Blood—sanctification, cleaning up, getting ready.

253 That’s where you Nazarene people failed. You just went that far, and didn’t go no farther. The vessel that’s sanctified on the altar is ready for service, but not in service. Blessed are they (beatitudes) that are hungering and thirst for righteousness, for they shall be filled. The vessel that’s sanctified—that’s true, that’s like the virgin. The word “virgin” means pure, holy, unadulterated, sanctified. Five had oil, and five did not. Five was filled, and the others ones just remained in sanctification.

254 “Have you received the Holy Ghost since you believed?” You Baptists? Presbyterians?

“We don’t know whether there be any Holy Ghost.”

“Then how was you baptized?”

After he had laid his hands upon them they were then. . . . After being saved and sanctified, they were filled with the Holy Ghost. Right. Water, blood, Spirit.

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

256 “A little while and the world seeth me no more; yet ye shall see me because I [personal pronoun] will be with you, even in you to the end of the consummation.” Amen. “All the way through I’ll be with you and in you. The works that I do shall you do also. These signs shall follow them that believe.” God in the church. Oh, my! Deity.

257 There are three that bear record in heaven: Father, Word (Son), Holy Ghost. They are one. Now you can be saved without being sanctified; you can be sanctified and not have the Holy Ghost. That’s right. Sanctified spirit without being filled; sanctifying your heart, cleansing your heart without filling it with something.

258 That’s what He said. When the unclean spirit’s gone out of a man, he walks in dry places; comes back, finds his house all garnished, and comes in. The last estate of that person’s many times--seven times--worse than it was at the first.

259 That’s what happened to you Pilgrim Holiness, and Nazarenes, and so forth. You accepted. And when the Holy Ghost come, began to speak in tongues, and give signs and wonders, you called it the devil, and blasphemed the works of God, called it an unclean thing. And you see where your church went?

260 Come out of it! The hour is here. The revelation of Jesus Christ is being taught, God revealed in the power of his demonstrations of the Holy Ghost. Amen. The day of redemption is near.

261 Now. Deity in Him: I Timothy 3:16, “. . .without controversy great is the mystery of godliness: for God was manifest in the flesh . . . seen of angels . . . believed on in the world, received up into glory.”

Oh, just on, and on, and on.

But where are we at now? At the end of the 8th verse. Tonight we start the 9th verse, the Patmos vision. Oh, there's great things in store for us. Do you love Him?

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

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

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

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

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

265 And look, you don't have to . . . you know, Russia don't have to do that. Cuba can do that. Any little bitty place . . . a little bitty place the size of Alcatraz, out yonder, can do it. Cover the whole world. Only thing they have to do is just line her up, and pull one string.

266 You don't need no army. You just need one fanatic to do it in

the hands of the devil. That's exactly right. He'd do it. And then the whole thing is over. It's all over, then. But, oh, let me give you this blessed thing. When we see that so close, when we see that it could happen before morning, remember the church goes home before that happens. The rapture takes place before.

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

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

269 The tribulation, many people get that mixed up, but we'll get it straightened this week, the Lord willing, by the help of the Lord. Remember, you're looking for a great tribulation period. That was . . . if you'll type that in the Bible, that was Jacob's trouble days, you see, when he was troubled.

270 That had nothing to do with the Gentiles. The Gentile has nothing to do with it. No type in the Bible to that. The Gentile church is raptured. And you're looking for the water to turn into blood, and things like that. That comes over to Israel again, back yonder with Moses and Elijah. When they return, Elijah for the fourth time returns back. And the spirit. . . . Neither of those was dead. Or, Moses died, and they didn't know where they buried him. He was bound to be raised up somewhere between there and that, because on Mount Transfiguration, there he was talking to Jesus, see.

271 So they'll come back, and be killed, and lay in the spiritual street called Sodom, where our Lord was crucified--Jerusalem. They'll be preaching to the Jews, and smite the earth, and close the heavens, and so forth like that. And the end of the Gentile ministry will carry over, and connect with that.

272 And the Gentiles will go home, and that ministry will go on. There'll be the doom of all things. Two-thirds of the earth fell, and everything else. When them dead bodies laid in the streets three days, watch what kind it was.

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

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

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

275 It said they'd have a machine that could drive ... that didn't have to have no driver in it. They just perfected it. It said.... Eleven years ... the Holy Spirit said to me. There it is on paper. It can't be denied. There it is on paper, as the Holy Spirit said. Eleven years before the Maginot Line was built, I said the Germans ... America'll...this President Roosevelt will be the rascal of all of them. And that's right. He was.

276 Not hurting you Democrats' feelings, but I'm telling you, it's not a Democrat or Republican now. It's Jesus Christ, the Son of God, that we're talking about. I'm neither Democrat nor Republican; I'm a Christian. So then, whatever it was.... But you notice there.

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

278 There's nothing honest no more but Christ. Amen. Oh, that blessed old book! That's it. That's the only one that tells you who you are, where you come from, and where you're going. Yes, sir, this blessed old book! Oh, that makes me love Him. Don't you?

Faith in the Father, faith in the Son,
Faith in the Holy Ghost. These three are One.
Demons will tremble, and sinners awake;
Faith in Jehovah makes anything shake. (Amen!)

What a great day is ahead of us friends. The Revelation of Jesus Christ that God gave to his angel, and come and signified it to John, that it might be known through the church ages the things that's in store for us.

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

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

And remember, the service will start at seven o'clock tonight. And at seven-thirty I'll be speaking "The Vision On Patmos." Tomorrow night, the Lord willing, I'll be speaking on the first church age, Ephesus, of the church age. Now we're going to sing "Take The Name Of Jesus With You," our little Tabernacle dismissing song. And let every one sing now. All right.

Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it everywhere you go.

Precious name, O how sweet!
Hope of earth and joy of heaven;
Precious name, O how sweet!
Hope of earth and joy of heaven.

280 Now before we sing the next verse, I want Methodists, Baptists, Pentecostals, Catholics, Nazarene, Pilgrim Holiness, to all just reach around, shake hands with somebody in front of you, at the side of you,

at the back of you. Say “Christian Pilgrim, friend, I’m glad to have you here this morning. Glad to fellowship with you around the things of God. We’ve had a great time. Hope to see you here again tonight [something like that], as you shake hands with people front of you, back of you, around you.

At the name of Jesus bowing,
King of kings in heaven we’ll crown Him,
When our journey is complete.

O precious name, O how sweet!
Hope of earth and joy of heaven;
Precious name, O how sweet!
Hope of earth and joy of heaven.

Till we meet, till we meet,
Till we meet at Jesus’ feet;
Till we meet, till we meet,
God be with you till we meet again.

Now, as we bow our heads:

Till we meet, till we meet,
Till we meet at Jesus’ feet. . .