

# Shalom

Phoenix, Arizona  
January 19, 1964

1 ...service on New Year's eve. Maybe if we just... Opening up, this is my first real campaign since the New Year's. I had a few nights at home, then was down at that Ft. Huachuca (is that what you pronounce it) Now, I can't see how you spell Huachuca with an "H." We don't, we're not going to have a rear view mirror affair. A rear view mirror only looks back and sees where you have been. We're looking forward to see where we're going, see. That which is in the past... Paul said, "Forgetting those things which are in the past, I press towards the mark of the high calling in Christ." And that's what we want to do.

2 A man... We could look back fifteen, sixteen years ago, when I come to Phoenix the first time. There's been many things happen since then, good and bad. That all goes to the judgment, in the hands of God. But what I'm looking forward now, is what will I do in this coming year towards betterment, the kingdom, doing more, all that I can for the kingdom of God.

Now this afternoon I want to speak this New Year's message to the church in Christ. And then tomorrow night we're going to start praying for the sick, and we'll give out prayer cards between ... I think the service starts at 7:30. Better be here about six or quarter after, then, to get your prayer card so it won't interfere with the rest of the service. We want to thank the management here of the Ramada for letting us have this building for this meeting for this convention. The Lord bless them.

And now, if you wish to turn in the Scriptures to where we're going to read, I'm going to read from Isaiah, the 60th chapter and the 2nd ... 1st and 2nd verse, and Psalms 62:1-8--Psalms 62:1-8 first:

*Truly my soul waiteth upon God; from him cometh my salvation.*

*He only is my rock and my salvation; he is my defense; I shall not be greatly moved.*

*How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.*

*They only consult to cast down . . . to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly, Selah.*

*My soul, wait thou only upon God; for my expectation is from him.*

*He only is my rock and my salvation: he is my defense; I shall not be moved.*

*In God is my salvation and my glory: the rock of my strength, . . . my refuge, is in God.*

*Trust in him . . . all the time; ye people, pour out your heart before him: God is a refuge for us. Selah.*

3 I like the way David speaks that, the rock.... You notice so many times, "God is my rock." You know what a rock is referred to in the Bible? "Rock" is a revelation. Like Peter said, "Thou art the Christ, the Son of the living God."

He said, "Blessed art thou Simon, son of Jonas, and upon this rock [this revelation--God revealed it to him].... Flesh and blood never revealed this, but my Father which is in heaven. Upon this rock [this revelation] I'll build my church."

David here crying out, "God is my rock [my revelation]." Now in the 60th chapter of Isaiah, the 1st and 2nd verse:

*Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.*

*For, behold, . . . darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.*

Let us pray. Lord Jesus, as meditating upon these words we go now into starting this service, to the honor of Thee. Bless us, Father, we ask in Jesus' name. Amen.

4 Now, my subject this afternoon is one word. "Shalom" in the Hebrew means "peace." "Peace"--or it's a greeting. It's a "Peace be unto you," or "Welcome, good morning"--any kind of a greeting. But the main word I found in the Hebrew, yet, there's many things that it means, but all pertaining to the same thing: peace.

5 As we face this new year, we are facing both, as I have read, darkness and light. Now, we see that David speaking here said, "Trust in the Lord. Put your confidence in Him." Isaiah said, "Gross darkness is coming upon this people," but for the church to rise and shine in the glory of the light. So we face this year just like we do all years. There is a regret of our mistakes in the past, and a looking forward for a future of the glorious light of Christ. No doubt if we live through this year, we'll find many mistakes that we have made. And we just expect that because it goes along the pro and con. That's the law of average that we live by here in this life. But we're so glad we have a mediator who sits at the right hand of God, to make intercessions. When we are willing to admit our mistakes that we done wrong, then He forgives them. He's full of grace and mercy to forgive us for those mistakes.

6 This gross darkness I wish to speak on first--that there is so much of that in the world today, and growing darker and darker all the time. Each year we find that, that the world gets darker, spiritually speaking, because they're groping in darkness. There's more sin. Just passing through what we have, the assassination of the President and so forth; and people being murdered right here in our country, where we wouldn't think that would happen in the time of modern civilization. But we sure have it, because gross darkness is upon the people.

7 Now, those who will not turn to light, then there's only one thing I can say for the coming year: you're going to stoop darker and darker as the year goes on. But to those who will turn, on this new year, to the light, then you'll get brighter and brighter unto that perfect day that we look for His appearing, where all darkness will be faded away. And the reason of that is why I say to the church of the living

God today, “Shalom,” because we are His light. Jesus said, “Ye are the light of the world.”

8 Now, the prophet said, “gross darkness upon this people,” upon the people of the world, gross darkness. Have you noticed in the last few years, some of you men and women around my age, at how each year it seems like that darkness comes, more and more? I was speaking the other day, and I said to my wife, “You know, it seems like that as the years go on, and it just seems like that people begin to get further and further away from the real thing that they should be coming closer and closer to.”

9 I notice amongst men (look out on the street), and most amongst the women--watch their desires and what they like to do, and their changing attitudes all the time. Men are becoming more like women, and women are becoming more like men, and seems like there's no way to stop it. I cross the nation preaching against the thing, and come back the next year and it's worse than it was when I started. It's ... them people want to do right, but they ... there's something about it that won't let them do right. It just presses down on them, forces them. It's like a heavy dark fog over the whole earth, not only in Phoenix, but all over the world. There seems to be just a groping darkness that's gathering, getting more dense and dense all the time, just smothering out real manhood, real womanhood. I'm talking in the natural.

10 And they... Seems like that the ... it's coming more and more into the churches. And then when you raise up and say something against it, then they condemn you for doing it. See, you can see it coming, and then when you speak against it, somebody misunderstands it. Sometimes women misunderstand it, men misunderstand it, take the wrong attitude. Men sometimes, good men, have to cope with such things in order to hold their life in the religious ranks that they belong to; because if they don't, they're excommunicated, and then they're on their own.

And then being once excommunicated from a certain people, then it's hard to get in with someone else, because they once knew that you belonged to this other group. Then what happens over here? Then you've got to stand to your convictions, or go on your own; or deny your convictions. So it makes it real hard for the people.

11 Now, it looks like the time is, you can't see that real stand out, like men ought to be. I ... even in taking it back from the spiritual now to the natural, I ... it seems to me that men wearing velvet pink shoes, and all kinds of things like that, it just seems like they become more like women. And women smoking cigarettes (now they've got cigars), and they just cut their hair like men, and it seems like it's ... the dainty, lady, feminish something is gone. And the real masculine man is gone. All he seems to think about is something evil on the other side. I think it's just about like it was in the beginning. Every thought in a man's heart continually becomes evil.

12 Our programs, television and radio, is uncensored. Men can say anything, nearly, they want to, even swear, and say dirty, smutty jokes that simply ... it's not ought to be ... shouldn't be said in a barroom. Yet, they can say it on television, on the radio, and send it right into the peoples' homes. It seems like that gross darkness covers the whole thing. The whole world seems to become polluted.

13 Now, for years I've been trying to hold a standard, God's Word. And I'm more determined this coming year to hold that standard than I ever was in my life, stand right straight with that Word. Now, I hope that anyone that gets in their minds that I'm doing that to act smart, then brother, sister, you're certainly wrong. I'm doing that because I'm duty bound to that. I am bound to stay with that Word, whatever it says, put no private interpretation, just say it that way.

Now, there's some that might be able to interpret it, and make it sound a little different, but I can't do that. The only language I know is what's wrote on here, just the way it is, this way.

14 Now, a few ... about three years ago it will be now, that at home (at my home church) the Holy Spirit spoke to me and said, "Go to Tucson. There's something waiting." I stood on this platform and told every one of you, "Thus saith the Lord, something's fixing to happen." There's probably hundreds of people sitting here that know it. I just told you what I saw. The message is on tape, "What Time Is It, Sir?"

15 I saw a constellation of angels, like a pyramid, come down just north of Tucson--up in this way, north of Tucson. And they spoke to me something, and I didn't know what it was. And one day--there's men sitting right present now, two of them, that was with me back over there when that happened--and they took the picture of it in the

sky, and it come out in the magazine. I thought I had a copy of it (there it is), you see it here in “Life” magazine, this copy, just exactly the way the Holy Spirit said it would be.

16 And there stood those seven angels, just as natural as you see me standing here, and told me to return to my home, that the mysteries that the reformers down through the ages had failed to pick up (the mysteries of the Bible which the seven seals held), would be revealed. I challenge anybody to get those “Seven Seals” and look them over, and find a fault with them, see, because it’s given by inspiration of God.

17 Prior to that I preached on the “Seven Church Ages,” and then drew them out on the blackboard in my tabernacle. My doctrine. . . . I don’t preach doctrine out here, nothing but just the great evangelical fundamentals; because I’m with brethren might differ with me, and I don’t give that out before the people here. I just try to stay on the real fundamentals of the Scripture such as what we believe. But at my tabernacle, they tape it. If you want it, you can have it. If your pastor don’t want you to have it, don’t take it. See, that’s up to you.

18 But in there, preaching on the seven church ages (and have the sanction from God), drawing them out; of how that the darkness come into the church, Nicaea, the church angels, the messengers. It must have been right. For, as soon as I got them drawn, at the last church age on Sunday morning at eleven o’clock, that great light came down into the building before almost as many people as sitting here; come down and flickered itself on the side of the wall, before all those people, and drew those church ages just exactly the way I had them drawn there. Now, there’s hundreds and hundreds of witnesses there to prove that.

19 Just . . . well now, we realize that God always shows things in the heaven before He shows them on the earth--like the wise men followed the star, so forth. The heavenly sign takes place first. Then the earthly vindicates the heavenly sign. God deals, works in signs--signs and wonders. They’re to follow believers, everywhere. The Jews always looked for a sign, ‘cause they were God’s chosen. And they looked for the sign. “Show us the sign. Then we’ll believe.”

And then when the wise men came with their story, those Magis, of the birth of Christ, just at the new year. . . .

20 Now, we find that the moon in the Bible represents the church. It shows light on the earth in the absence of the sun. Revelation, the 12th chapter, really explains that--the woman with the moon under her feet, the sun at her head--and how that in the absence of the sun (when the sun is gone to the other side), the moon reflects the sun to the earth. The church is to reflect Jesus Christ to the world in the absence of the Son of God. We all believe that.

21 It's a strange thing, much has been different. But speaking here in 1933 of the pope taking His place out of . . . or coming out, rather, of Rome, and making a visit to the holy lands--he'll also come here. And the strange thing is, a few nights before he left Rome (for the first time it ever was in history), the moon came down, and went in a total eclipse, just that (what was it?) shadowing off the reflected light of the sun.

22 In this he spoke to the orthodox father, and they're all in agreement. The pope does this for fellowship, good neighborly fellowship, which sounds to the natural ear the most wonderful thing could happen. But to the spiritual ear, it's darkness.

23 Now, how that we churches, we Presbyterian, Methodist, Baptist, and Pentecostals can ever join into such a mess as that, and knowing our Bible teaches us different. . . . It's a marvelous thing to me that how Spirit-filled men can sit in places and say it feels spiritual to be in such a place. To me, it's horrible.

24 Now, I guess you got it here at Phoenix. If anyone . . . how many here ever seen where I had that picture drawn of the church ages? Raise up your hands like that. See how the Lord drew them in the skies the other night? Just exactly the way it's drawn up there at the tabernacle. Perfectly exactly, the way that the Holy Spirit gave it by inspiration three years ago at the tabernacle, there it happened in the skies. "In the mouth of two or three witnesses let every word be established."

25 The Holy Spirit first--moved by inspiration, I drew them on the platform. Then He came down Himself and made His vindication of it, as the moon and a light going out, going out, into this Laodicea age, going into total darkness again. And here He comes down and vindicates it on the moon, just at the time that all the churches are

going together in a consolidation of the federation of churches. No wonder Isaiah said, “Gross darkness is upon the earth, upon this people.”

26 I know it’s not popular to speak against organization, but that’s the mark of the beast. That’s the thing that’s carrying us right into that, making an image unto the beast. I don’t say that for . . . to be angry; I say that because it’s truth, brother. The day will come when Phoenix will raise up, and maybe I’ve gone on, but you’ll know that that was thus saith the Lord. It is true. And how that the great Holy Spirit has vindicated those messages, and foretold the thing, never to fail one time!

27 And why do we grope on in darkness? Why don’t people wake up, before it’s too late? One of these days it’ll be too late, when you’ve already taken the mark. And then there’s no . . . there’s nothing else you can do about it, then. You’ll be caught in that system, that you’re marked with that system. Why don’t you come to Christ? Be filled with the light of the gospel of Jesus Christ, His resurrecting power that can set you free, and make you a candle that sits on a hill.

28 No matter how dark it gets, say, “Why should we do it? The rest of them. . . .” Listen! Right now is the time to let it shine, when it’s the darkest. That’s when light shines better, is when it’s in darkness. We must always let the light shine where it’s dark. Prophet saying gross darkness would be upon this people, and it certainly is the truth.

29 Now we find out, what made the moon reflecting the light: God showing first on the blackboard, next by His own presence, then in the heavens He showed the sign. And then out of Rome went the pope over into Palestine, which to the ordinary eye. . . . People screamed, and fell on their faces, and worshipped the man--not any more against him than I would be a minister that would join up with such. It’s all the same spirit.

30 It seems like that gross darkness is settled upon the people, till they think that only thing there is to do is go to church, and be a pretty good person, put your name on a book; and some little mysterious thing, God’ll twist the key when you die, and change that spirit in you to Him. You’re mistaken. When you die that spirit’s on you. That’s



the way you'll forever be. And remember the Pharisees, Sadducees, and so forth, was very religious people.

31 God is a jealous God. He's jealous, and He wants His wife pure. He wants her a virgin, chaste, nothing in the world into it at all, altogether His Word, part of Him. We must be a part of the Word, not a part of the creed; a part of the Word, not a part of the church; a part of the bride. Church is condemned, we know that. She goes to outer darkness. But the bride goes up.

32 Now, if people could only wake up for a few moments, and realize what the great thing is. It's pride that does that. It's people who wants to go like the rest of the world. You can't do that; you're not of the world. Do you think a woman laying in a casket would want to know whether she had her hair water-dosed, or whatever you want to call it? Do you think she'd pay attention to how she was dressed if she was laying in a casket, or some man? They wouldn't do it.

33 That's the reason, today, there's so much stuff that we have to copy after--the neighbors, or some Hollywood star, or some fashion or something like that--is because that we haven't died yet, to Christ and His Word. What's the matter with the churches? We're in darkness, groping in darkness. Said there would be gross darkness upon the people, gross darkness on the people now.

34 What does it all mean? It means this: that when the world ... what made the moon fade out, was because that the sun ... the earth got in the shadow of the sun that would reflect itself on the earth. The world got in the shadow. That's what's the matter with the church. That's what's the matter with the Presbyterians, Methodists, Pentecostals. That's what's the matter with all of us.

35 The world shuts out the light that we're supposed to be reflecting. Swings itself around and gets into it, and as they pass one another it throws darkness over it. And the world has come into the church in the name of denomination, the name of some creed, and we're religious, and all this, and all this. But yet it denies the resurrecting power of Christ that vindicates His Word as prophesied for this day.

36 There can only be light through the Word of God. We know that. God in the beginning said, "Let there be light," and there was light, vindication of His word that He had spoken. Blackness, blacked out. . . . The world got in line with the reflection of the sun to the moon, and blacked it out. That's exactly what's happened in the natural, or in the spiritual. As it happened in the natural, foreshadowed and told us, that's exactly what's taken place. Now you see how that comes out at the end. Many of you young people, you won't have to get too old until you'll see it anyhow, if you live three or four more years.

37 The moon. . . . Now we're in the Laodicea church age. In the Laodicea church age--of all of the other churches, the Laodicea, last, lukewarm church age--Christ was on the outside of the church. Any Bible reader knows that, Revelations 3. He was on the outside of the church trying to get His way back in again, and it never did say He got in. But as many as He loved, He rebuked and chastened. The message would rebuke and chasten those who He loved. Now He's knocking, trying to get in. Darkness, shut off, exactly what come to pass. The light that has been shining soon will absolutely be shut completely out. It'll all go in to form an image unto the beast. We know what that means. That's the end-time.

38 God in the beginning separated the light from the dark, and that's again what God's a-doing. God separates light from dark. In the beginning He said, "Let there be light." Now, remember. There can be no light outside of this word of God. The very sun out there is the Word of God, vindicated. There was gross darkness upon the earth, fog and mist upon the earth, and God said, "Let there be light." Now, what if no light come? Then it wouldn't do Him no good to speak. But when He said, "Let there be light," and light come into existence, vindicating that His word was right. . . . That light we live by today. And the only light that we can have today in the church, is God vindicating His light to this generation.

39 Each generation was 'lotted . . . so much happened in their day. We all know that. The prophets come on the scene. They . . . the word of the Lord came to them, understood it. "Seer" in the Old Testament means that's one that the word is revealed to. Now, how do they

know it? Because he foreknows things that'll come. Then the word of the Lord came to them, each age.

40 Jesus said (to John) about John, "He was a bright and shining light for awhile." Why? Isaiah, 712 years before he was born said, "There's a voice of one crying in the wilderness." Malachi, the 3rd chapter, said, "Behold, I send my messenger before my face to prepare the way before Me." See, he was that word being vindicated, the word that was promised for that day. He was the light, because he was making come to pass the very word that God had spoke about him.

41 And when Jesus came, John said, "I must fade out now. He must come in view." And He was the light. All down through the ages, how God spoke of that hour coming. How did those clergymen fail to see it? How did they fail? How did those Pharisees and Sadducees fail to see? He said, "Search the scriptures, for in them you think you have eternal life, and they are they that testify of Me." How did they fail to see it, brethren? Just because it'd been prophesied that they would do it.

42 And so is it today, that gross darkness is coming upon the people and here we are. God has 'lotted His word to be manifested this day. And it's the only light we have. And God's going to let somebody manifest that word. Somebody's going to do it. He promised it, and He works just exactly like He always did by it. He's never changed His pattern of work. He prophesies what will happen, then He sends somebody down and vindicates that. And it goes over the head of millions because darkness covers the earth at that time. And people love darkness better than they do light, 'cause darkness has a lot of pleasure.

43 I seen a Hollywood play, not long ago, said, "Life begins after the sun goes down." That's when death begins. All these night clubs, and where they think they're living--they're dying. God at the beginning separated the light from the darkness. He's always done that. What does He do? He presses the... By the coming light He presses the darkness to the other side of the earth.

44 And that's exactly what's coming to pass now. It's just before day. The morning stars come out to hail the day coming, and the Holy Spirit showing its light. It's coming a time when the light and

darkness will have to be separated one from the other. Church and its order will take the order of the day. And Christ and His light--Word promised--will go in the rapture. That's the only thing that's left for them to do. It's the day. Today is the dawn of a new day for many who are looking for His coming.

45 So many good sincere people today, that's what burns the heart. So many good sincere people, like Mary and Joseph. They were coming from the feast, and they missed Jesus. Many people do that same thing today, thinking that He's with them.

46 Now, I want to place this little light to you, to show you how infallible the Word of God is. We all here this afternoon who are Christians, believe that Jesus Christ was God's Word manifested. We believe He was virgin-born. He was a tabernacle which Almighty God tabernacled in, here on earth--not just a prophet, not just an ordinary man--but God Himself, manifested in the form of a man. He was Emmanuel, God with us. We believe that with all of our heart.

47 And now, notice when Martha, or Mary rather, and Joseph, thinking Jesus was with them... They were just perceiving He was with them, thinking, "It just must be all right. He's bound to be with us." But they were sadly mistaken. He wasn't.

48 So many good people is like that today. They think they see the hour approaching. They know something's fixing to happen. What do they do? They go join church, thinking He's with them. They shake hands with the preacher, thinking that's all they have to do, He's with them. Confirmed or baptized a certain way, that's all they have to do, thinking Jesus is with them. Brother, sister, just like Mary and Joseph of old--real sincere people, yet they are mistaken.

49 Your life proves whether Jesus is with you or not. Your life shows whether He's occupied here, or whether He's still in His heavens or not. Whatever you are, "The works that I do shall you do also." How could you have Christ in you and then the very Spirit in you deny His Word? Take up a creed instead? It can't do it. He would defeat Himself by denying His own Word. Just because somebody put a wrong interpretation to it... You got a Bible, you can read like anybody else. Be sincere.

50 David said, “Put Him always before your face.” Know that when we’re meeting this new year, we’re meeting it in the power of the resurrection of Christ. “He’s always before me. I shall not be moved.”

51 Notice how infallible the Word is. Mary and Joseph. . . . Now, to you my dear Catholic friends, that said Mary was the mother of God. Mary wasn’t even the mother of Jesus, let alone being the mother of God. How could she be? Not one time did He ever address her as “Mother.” Not at all.

They come to Him one time and said, “Your mother and brothers wait outside.”

He looked out over His congregation, said, “Who is my mother? Who is my brethren?” Looked to His disciples, said, “The ones that does the will of my Father, that same is my mother.” On the cross when He was dying, He also spoke the same thing. He said to John, “John [here, this man], son, behold your mother.” Not “Mother, behold thy son”; “Woman, behold your son.” Not. . . .

52 She was no mother of God. She was just a borrowed womb that God used. No more than any other woman that God’d take a notion to use. He might use your . . . the womb of your heart to declare His Son, if you’d just let Him do it, see. Not no mother of God. It had to be a sensation even to be a seed of Mary. Wasn’t even a seed from Mary, it was. . . . The whole thing was God, the Creator. If the first Adam back there was created without a father or mother, the second Adam was the same thing. Anything less than that wouldn’t put Him on equal with him. That’s right. The same God created a body that He, Himself, dwelt in.

53 Now, we find. . . . Look how . . . look, if Mary was the mother of God, how she slipped up there. She said, “Thy father and I have sought thee with tears,” denying the virgin birth. “Thy father, Joseph, and I have sought Thee.”

Watch that twelve-year-old boy, twelve-year-old child saying, “Don’t you know that I must be about my Father’s business, debating

with them denominations up there?” Now, if He was with ... about Joseph’s business, He’d a-been down in the carpenter’s shop. Joseph wasn’t His father; God was His father. “Don’t you know I ought to be about my Father’s business?” Up there at twelve years old with them learned priests, not a day in school--but yet, they were astonished at the wisdom.

54 Look at the... He was the Word. When He was born, he was the Word. He’s still the Word! Notice, the Word will not take counterfeit. She said, “Thy father and I have sought Thee with tears.”

Said, “Don’t you know that I must be about my Father’s business?”. Rebuked His own mother! Why? He was the Word.

55 There’d be a question in somebody’s mind if Mary here, who once said, “The Holy Ghost overshadowed, and brought forth the Son,” and then here calling Joseph the father. The Word’s infallible. It can’t fail.

“Know not that I ought to be about my Father’s business?” And He was about the Father’s business--not Joseph’s business, making doors and carpenter things--He was about His Father’s business, straightening out the religious politics they had in that day. “Know ye not that I must be about my Father’s business?”

56 Yes, sir. Many people today, and a lot of these fine churches, are going into that council of churches. Not going in; they’re already there. They are perceiving that that’s just exactly the thing to do. Friendly, nice. “Why can’t we all come together?” Why, they’ve been trying all for years. Make all Methodists Baptist, and all Baptists Presbyterian, Pentecostal, and trying to make all of them Pentecostals. You can’t do that. But a council is the answer for you. That’s the answer, what the Bible says they will do. And that’s just exactly what they’ve done--friendly churches. Yes, sir. A get-together, “Fine, let’s have fellowship.”

57 The Bible said, “How can two walk together unless they be agreed?” Some of them deny the virgin birth. Eighty percent of the Protestant churches deny the virgin birth. And they deny the baptism

of the Holy Ghost, they deny the signs of His coming, the resurrection power, they deny that He's the same yesterday, today, and forever. How can you, when God put all this chaos in the world because a woman one day doubted one little phase of His Word!

58 Satan told her the truth, all but one thing. But that was the thing that caused all the trouble. Now it's all this heartache and sadness that you have to look at, because one little phase of it was doubted. Do you think one little phase of doubt will ever take us in? That's the reason Jesus is coming for a chaste virgin, pure, filled with the Holy Ghost—not of the world, but of the power of God.

59 Oh, how wonderful to know that there is a possibility to get into this group. How do you do it? You'll never do it by joining another organization. You'll do it when you're baptized by the Holy Spirit into the mystical body of Jesus Christ, raised with Him in resurrection, free from death and sin. That's the only way.

60 Darkness, great denominations, a great group of men get together and sets their ideas about it, and that throws you right back into a twist like it was at the beginning. No hopes at all in that case; you're simply gone. And all of them seem to be so stirred up about this friendly church; think that God will be with them.

61 Well, the millennium is going to start when the council all gets together up there, and all the ecumenical moves, and so forth, and they join in. What are they doing? Making an image unto the beast, a power that where all the undenominational, and so forth, that won't join in with them will be shut out. Just watch and see if that happens. I've got it wrote down here, the very day the Lord let me see that in 1933. And here it is, just exactly the way it did, way it said. It's coming the same way, how the pope would leave Rome, and so forth.

62 Now, they are good people, but mistaken. Joseph and Mary was fine people, but real mistaken. But what was it? God used a twelve-year-old boy to show that that Word has to stay pure, exactly what it was, what it said the first place. He was virgin-born. And that's what He was. Thinking He was with them when they joined the churches, and so forth. . . . But it wasn't.

63 Now, but to the elected. . . . Now, as to darkness, I could stay on that for another hour. But to the elected, precious, and called saints of God, I say to you, this coming year, "Shalom, God's peace." The

hour is here. If I could have been back there before the days that the world was created, and looked down and seen the whole thing, and the Father had said to me, “What day would you want to live?”

I’d say, “Now, right now.”

64 This is the hour. This is the greatest hour that the church has ever moved into, just before the coming of the bridegroom. Oh, the real church of the living God ought to be on fire, burning with the light of the gospel being vindicated among them. “Rise and shine; for the light is come to you.” The light of this day. . . . Isaiah was the light of his day, Noah was the light of his day. Why? He had the Word manifested. And the gospel, the Bible word for this day, is the light of the day. What a glorious time that we’re living.

65 Now, “good morning” means peace. Darkness is gathering. What’s it gathering for? To show the light. Isaiah 60:1, “Rise and shine; for the light is come to you.” That’s the reason I can say “Shalom.” The light has come to you, God’s peace to the elected woman, to the elected lady, those who God, before the foundation of the world, called out and ordained to that. The rest of them’ll never see it. They’ll never know nothing about it. The Bible said so. Jesus said, “No man’ll come to Me except my Father draws him first. And all the Father has given Me will come.”

Back there stood Judas. Light shining up here, but back in his heart was dark seed. When the showdown come, the darkness showed.

66 Here was a little old woman all blacked out up here in front, but down here was a predestinated seed. And when the light come, it scattered the darkness. It showed forth, “We know Messiah’s coming. And when He does, He’ll show us these things.”

Jesus said, “I am He.” But Judas doubted it, yet supposed to be walking in the light.

67 See, the light up here doesn’t matter; it’s the light down here that counts. The light up here will walk in fellowship, and everything else. But when the real power of God comes in, it can’t come back to this dead seed. It’ll reflect off into a denomination. But when it’s



back down here, a genuine predestinated seed, when that light comes down here and shoves all the darkness away from you, and puts you in fellowship with Christ. . . .

68 He was the one who gave you the life before the foundation of the world. Otherwise you'll never see it, what God said. Now, to you predestinated seed, Shalom. Amen. God's peace rest upon you, because we're near the end now. We're right down near the end. We're going to talk about that group for awhile.

69 Shalom, God's light has come. The word light is vindicated again, so that you can see the manifestations of the promise of God for this day. Search the scriptures. In them you think you have eternal life. They testify of the day that we're living in.

70 What is the light of the day? What did the Bible promise for this day? See what hour it is. No wonder that Jesus rebuked them for not believing John. He was the light, because the prophet said he would come. And there he was, a manifested light. They didn't see it, they didn't understand it. They thought he was the Messiah, and they thought something else, and this and the other. They failed to see it.

71 Jesus come on. Two lights can't shine the same time. There can't be a church light, and God's light shine at the same time. Got to be God's light puts out the church light--that exactly what's taking place today. God's separating churchism from His light of the promised Word of this hour that we're living in. That's the truth, friend. You might not want to believe that, but you just wait and find out if it's true or not. Don't wait. You better get in right now, while there is a chance to get in.

72 The Word is light when it's vindicated. Until the Word that is promised for the day is vindicated, then it is not light. It cannot be. If God said, "Let there be light," no sun come into existence, there's no sign of light. But when God said, "Let there be light," then there was light. When God promised a Messiah, Messiah come. Then His Word was fulfilled, and He was the light of the hour. When He promised Noah, and He promised the others, and on down, they was the light of the hour.

73 And there's a light of the hour today. That's Jesus Christ in the power of His resurrection. His Word that's promised for this day: "The works that I do shall you do also. Greater than this shall you do, for I go to the Father." Greater works, greater things than He did. You believe it? I believe it.

74 It seems humble. It seems like it goes over the top of people's heads. Look. When He was here on earth, how could you do greater works? I translated that many times--more, but the same thing. "Greater," He said in St. John 14:12. "Greater works than this shall you do."

75 Did you notice, when He went to make water into wine, He took water first (already created substance), and turned it into wine. When He fed five thousand people, He took a fish that once swam in the water, broke it, handed it out, and multiplied creation. He took bread that was once wheat, baked into bread, broke it, and (hung it out), handed it out to the people, and it returned back again, multiplied creation.

76 But in the last days, where there is no sign of creation, He speaks it into creation anyhow: shows that He's the same God that was in the beginning. He can create squirrels, He can create whatever He wants to, because He's God. "Greater things than this will you do, for I go unto my Father." The Word's infallible. It has to be manifested. It has to be fulfilled. "Greater than this shall you do"--not multiplying, but speaking out into creation.

77 Notice at the Word now, when He promised.... Where are we at then? What day are we living in? What is the hour? The manifesting of the Word of God, like it is in all hours. You got the message on the seven church ages. Watch exactly how each one of those beasts that went out, and the beasts that followed them. Watch exactly, if they didn't hit down through the reformers' age, and every age just exactly the way it was supposed to be, exactly what the Word said.

78 And so will the Holy Spirit manifest today just exactly what the Bible said it would be. We see the shadowing in the heavens and on earth, and all the things, and the councils and things getting ready.

And we see in the midst of all of this, the glorious gospel of Jesus Christ promised for this day, manifesting itself. We're living in a wonderful time.

79 Shalom, to you who have Word down in your heart, chose before the foundation of the world to hear the Word for this day. If you don't, it's a bad year for you ahead. If you are, it's a great world for you ahead, a great day, great year coming.

80 Now, New Year. Not to turn a new page--lot of people tries to turn a new page on New Year; turn it back the next day. Like a little story I was reading the other morning. A woman hollered in to her husband, who'd got up early and went out and got the morning paper, and was reading the morning paper. He said.... She said, "Is there anything new in the news?"

He said, "No, just the same thing, only different people."

That's about the way it is today, same thing. We got new organizations; same old doctrine. Just pat it around, somebody got a little phase of it going this way, or that way.

81 This is a new day! Hallelujah! This is a day that we should rise and shine in the power of Jesus Christ. Gross darkness settling upon the earth. There should be a new day for us. Yes, indeed, doing it just the way He does it. But turn to His Word and see the promise that's promised for this day, and you'll know whether you're living in daylight or not. Changing the calendar doesn't change the time. It only changes the calendar.

82 Now, closely listen. Do as David did. Put your future in His hands. How? What am I ... know what to do, Brother Branham?" Put your future in His hands. No matter what comes or goes, trust Him. He is the Word.

83 Now, David said, "His time is in my hands. Trust in Him all the time. Always trust in Him." He knew who held the future, David did. That's the reason he could say this. There's only that one holds the future. That's God. 'Stead of you hold the future, let Him hold you. All right.

Some people said, "But Brother Branham, I have tried, and I have tried...."

84 But wait a minute, patience is virtue. Patience is Holy Spirit virtue. “They that wait upon the Lord shall renew their strength.”

You say, “How can I wait any longer?”

Just keep on waiting. When you’ve done all you can do to stand, then stand, see. Just stand.

“How am I going to do it?”

Stand.

He said, “It’s the truth,” and it’s the truth. He said, “It’ll happen.” How, I don’t know, but it’ll happen. He said so. He promised it. If He promised it, it’s going to happen. That’s all. They can’t wait.

85 So now, just remember God took thousands of years to fulfill His promise of a coming Saviour. Four thousand years God took to fulfill that promise. But He knewed from the beginning just when it was going to happen. He knew. No one else did. He just said it would happen. And when it happened, the people was in such a delusion till they didn’t know to how to accept it.

86 If that same thing hasn’t repeated again! It always does. It never fails, both sides, always. What did He do during these years? He showed types of His coming. He showed it in Joseph. If you’d look at Joseph’s life--hated of his brothers, loved of his father. Why? Because he was spiritual, because he saw visions. The rest of them didn’t see visions. They were patriarchs, but they didn’t see visions, interpret dreams. But they were jealous of him.

87 And he was sold almost for thirty pieces of silver, raised up out of the ditch where he was supposed to be killed, sat at the right hand of Pharaoh. And when he left the throne the trumpet sounded. “Bow the knee. Joseph is coming. “Just exactly what Jesus was done. Sits at the right hand of God, and when He leaves the throne the trumpets will sound, and every knee shall bow and confess that Jesus Christ’s the Son of God.

88 Exactly showed it in types of David, when he was up on ... a rejected king, looking over Jerusalem weeping, "How oft would I have hovered you as a hen would her brood. But you would not."

89 Down through the ages, showed it in types, knowing that some day the last type would be fulfilled, and the full manifestation of His promised Messiah would be there. And when the full promise come, though He typed it. ... Day after day, and year after year He typed it. And when it come to the reality, they didn't believe it.

90 He's done the same thing, typed it and showed it in the church ages, and everything, to the hour that we're living. And people are in gross darkness. Seems like they just can't comprehend it. Such a sad thing.

91 No more than. ... See the young man out here--fine, big, fine-built fellow--with his hair (what do you...?) curled up like the women do, and leotards on, and a big long sweater hanging down, and purple shoes on. Masculine? Oh, my! What a horrible thing to call a man. What a thing to call a man! That's right.

92 See some woman, supposed to be dainty and loving, come out with a pair of man's trousers on, a cigarette in her mouth, and bobbed hair. What a thing to call a woman! Jesus called Mary "woman." Shouldn't be even called that, just a female.

93 Notice, the hour. Why? Sometimes people who claim, and think they're sincere, but a gross darkness has got them in this. The Bible said it would be like that. Read Isaiah 6, and find out if the women wasn't to do that way in the last days. Just exactly. It's what the Bible said they would be. It's the Word of God. Jeremiah, and different ones, spoke of this hour that we're now living, 'cause they seen the end from the beginning. So we see these things, and gross darkness upon the people.

94 Yes, it took God thousands of years, showing types and everything, and finally they did not know Him when He come, though He was portrayed in Joseph, and David, and Elijah, and all down through there. He was portrayed with them.

95 And yet we can't understand why they didn't see it. And there it was right in the scripture: out of Bethlehem of Judea He would be

born. You find it in the scriptures, how that He was to be born of a virgin. “A virgin shall conceive and bear a child.” They’d call His name Emmanuel. What’d they kill him for? Because He made Himself God; and He was God. Sure. They made . . . he said, “He makes Himself God, equal with God.”

He said, “I’m a Son of God.” Why, He was.

96 The Bible said, “He shall be called Counselor, Prince of Peace, the mighty God, the everlasting Father, Wonderful.” That’s what He was. Why didn’t they understand that? No wonder He said, “You ought to search the scriptures.”

They said, “We’re Moses’ disciples.”

Said, “If you was Moses’ disciples, you’d know Me. Moses wrote of Me.” And they didn’t know it.

97 And the hour is upon the people again, when they’ll go to their creeds and things instead of the lovely Jesus. That’s right. These great big things come up and bring them right into more darkness, more darkness; God declaring it in His Word by signs and wonders in the heavens, and showing forth, telling things that happen just exactly to the hour and to the minute, what is take place. And then they continually walk right on the same way. Looks like they just can’t help it. Good people (yes, sir!) doing the same thing now as they did then.

98 We are creatures of time. God is creatures of eternity. God is a creature of eternity. He never did begin, He never will end. So why not just commit yourself to Him? Look up and shine with the joy of the light of God’s Word that’s shining today. Why can’t people see that, friends?

99 Listen. I’m your brother. I love you. Wouldn’t it be easy for me just to tolerate, and go ahead and say, “Oh, well, I’ll compromise on this, I comp. . . .” I’m not made like that. No, sir. When it’s the Word, it’s the Word. God help us to stand for that thing ‘cause it’s truth. Yes, sir. It’d be fine. Sure you’d get more pats on the back. But what I . . . what’d I do, stand there that day, them bony fingers

point in my face and say, “You knowed better, but you failed to tell us?”

100 No, I’ll be like Paul. “I’ve not shunned to declare to you the whole counsel of God. No man’s blood’s upon us.” Let it go where it may be, that’s truth. God knows it, and He backs it up, and says it’s the truth.

“Turn to what? To Brother Branham?” You’d be foolish to do such a thing! Turn to Christ! And He is the Word. Turn to Christ. Get away from creeds, get back into. . . . I don’t care, you might start into your creeds five hundred years ago. That . . . you just. . . . That don’t mean one thing to God. Them Sadducees and Pharisees started long before you did, and were condemned.

101 Oh, you’ve tried to place your evidence of the Holy Spirit upon different actions. I believe in the manifestations of the Holy Spirit. What does it do? The Pentecostal says, “Speaking in tongues is the initial evidence of the Holy Ghost.”

102 I’ve seen witches and wizards speak in tongues. I’ve seen them speak in tongues and drink blood out of a human skull, and prophesy, and deny there was such a thing as God. I’ve been in the witch camps where they laid a pencil on the table, and make it jump up and down, and write in unknown tongues, and interpret it. Right. That don’t have a thing. . . . Yet, I believe God speaks in unknown tongues through His people. But you put so much stress on that. Why should there be an interpreter? Why should there have to be a message to the church?

103 Then you other people, you say, “The fruits of the Spirit, that’s how we know. Love, joy--that’s how we got the evidence.” It is? Then Christian Science has got you all beat. They exercise that more than all you Pentecostals, Methodists, and Baptists put together.

104 Watch what happens. Let me show you their fruits of the Spirit and see if you can go by that anymore. Let’s take Jesus. God forgive me for these words I’m going to say. I’m going to turn against Him for a minute, to show you. Take these council of men here, this council of men here this afternoon. I’ll say, “Sirs, there’s a young fellow around here by the name of Jesus of Nazareth. Have nothing to do with Him.

105 “Who was the first. . . . What does our Bible teach us? God is love. Who was the first with you, when you were born? Your kind old priest. That’s right. Who come to you when you was in need, didn’t have no money, and loaned you some money? Your kind old priest. Exactly.

“Who put his hand on your shoulder, and on Mother’s shoulder, when you’re about to separate, and prayed you back to God? Your kind old priest. Who was it took sides with you when you and your neighbor was a-fussing, and brought you back together in fellowship? Your kind old priest. Right.

“Who is it . . . is the last words going to say over you at the day out yonder, who is it? They’d let you lay there and rot, but your kind old priest comes and blesses you, and sends the word of God along with you. Your kind old priest.

106 “What about this guy called Jesus of Nazareth then? Say, what school did he come from? Your kind old priest had to sacrifice all of his life. His grandfather was a priest, his great-great-great-great-great-grandfather was a priest. He put his whole time into organization. He’s trained to the Word, he knows what he’s talking about.

107 “[Now we’re talking about fruits of the Spirit: kind, love, joy, peace, understanding, long-suffering, patience, see, fruit of the Spirit.] What about this Jesus? Where’d He come from? We haven’t even got a word that He ever come out of any school. All He does is try to tear up the schools that we’ve built. [Not much fruit of the Spirit there, is there?]

108 “What did he do up there, when that poor merchants and all them businessmen, that had the. . . . They don’t raise sheep, so they set a little pen out there so the man could bring in a sheep. That poor businessman--he wants to offer a sheep because it’s God’s requirement. He brings in the sheep to sell to the businessman, so he can offer for his soul. What has this Jesus of Nazareth done? Kicked over his tables, got some leather plaited together, and beat them priests out of there; called your kind old priest a snake in the grass, a hypocrite.”



Now, you call that fruit of the Spirit? Certainly not. Then where is your fruit of the Spirit landing up at?

109 No more than you think of compassion, and Him going through a multitude of people there--multitudes laying blind, crippled, afflicted, withered, halt, lame--never healed any of them. Full of compassion? People who are carnal-minded will never know it. Seminaries don't teach it. It's a revelation. Certainly. Fruit of the Spirit drops off there, doesn't it? Them priests had ten times the fruit of the Spirit.

110 How would you know what's right? The manifestation of the spoken Word of God being made manifest, light of the hour. Certainly. There is what the evidence of the Holy Spirit is: believing the Word of God when it's manifested. He was the Word manifested. And some of them deny it, laughed at it, made fun of it and called Him a fortuneteller, some evil spirit.

111 There's evidence speaking in tongues, there's evidence of the fruits. The only evidence there is, is when man believes the written Word; when it's vindicated walks in the light of it. Jesus was the light of the hour, because He was the promised Word of the hour, and tried to tell them so. But they were too much in darkness to understand it. So is it today.

112 Now, creatures of time we are. Commit your ways to Him, and He will bring the future out right, because we can see Him as He is in the Word. You've seen Him vindicate the Word promised of today. You see it in the signs of the moon, you see it in the churches. Remember, you said, "In the church? What does that have to do with the church?" Just a moment. The moon represents the church.

113 Jerusalem is the oldest known church city in the world. Melchisedec come from that city--King of Salem, King of Peace, King of Jerusalem. That's right. The oldest city in the world. And that was the moon, like where the law was established. And here come this wave of Gentile darkness coming over it. He said the Turks would trod down the walls of Jerusalem till the Gentile dispensation was up, and here she is. We're living right into it. She's going right back, just as certain as my name is William Branham. Yes, sir. We can see it. She's shadowed, foreshadowed, foretold, calling the elect

out. They grope right on in darkness, the rest of them, as they go along. All right.

114 Now, we see His Word vindicated. We believe. So, if He vindicated the Word of today, what it is, what do I care about what the year brings? What do I care about next year? What do I care whether I will live today, or die today? Every word that He promised will be vindicated, every one. If He's able to do it today after promising it two thousand years ago, if it's 100,000 years today, Jesus will return to the earth in a physical body for a church --a redeemed bride--and take her out of here.

115 Regardless of what comes, goes, fashions can go on, and people can wait on in total darkness, and believe anything they want to believe; but Jesus Christ will return again. I trust the future to Him then. Lord God, I don't know what tomorrow holds, but I know You hold tomorrow.

116 His Word is just like a great symphony. How many of you ever heard a symphony? Oh, everybody has. Now remember, a symphony is when music is played in a drama. I think I have that right, a symphony. "Peter and the Wolf," you remember that, the old story? How they used to. . . . I've heard that, how they'd take the drums and make the little woodpecker pecking, and Peter going out, the growling of the wolf, and the tooting of the horns--a symphony.

117 Now, if you don't understand a symphony, it's a big bunch of racket to you, if you don't understand it. You've got to understand what it is. It's all done by signs, and motions. But it acts out a drama in this symphony.

118 Now, we notice, the only one that understands a symphony is the composer, and those who are interested in knowing it--knows its changes, knows what takes place. The composer knows every move, from the end to the beginning, from the beginning to the end. Did you know that? The one who wrote it up, he composes it, he knows every little junction.

119 If he knows every junction, so does the director have to do to direct it. Now, how you going to twist your creed in that? One little miscue of that stick--that sign--one little missed sign at a junction will throw the whole orchestra off, throw the whole symphony out. Now, you know that's true. The composer and director has to be in the same spirit.

120 That's why the minister and the Word of God--God's great symphony He's been playing since the dawn of time--the minister and the Word has to . . . not look over here, say, "I believe this ought to be, you ought to make it this way." He's got to go the way the sheet music says take it. That's the way the gospel's got to be preached--the way the Word says take it. If you throw a creed in there, you got the whole thing messed up. It's got to go to make the drama just exactly right. The director has to go what the composer said, beat out just exactly so, the music.

121 Now watch, it's all done by signs, and it's got to be the right kind of sign to give the right kind of a sound. Paul said, "If the trumpet gives an uncertain sound, who will prepare himself for war?" Now, you see, the composer, God, who wrote the Bible. . . . It's altogether the revelation of Jesus Christ. He knowed the changes of time. And the men--the director who's directing them, the sign of the age--has to go just exactly with the Bible signs. Hallelujah!

122 Oh, brother, sister, what's the matter with the world? Why am I crazy? There's something wrong somewhere. The symphony is not in harmony with the sheet music. They're making church creed, and everything else, when it's the Word supposed to be preached to be manifested. Something wrong with the directors. Then the whole band's mixed up, and they don't know what to do. They're all funny, "What happened? What'd this do? What'd this happen? This . . . how'd that happen?" They don't know what to do now. Scared, because it never come in harmony with the Word.

123 That's what's the matter with our (what we call) last-day revival. That's what's the matter with our Pentecostal message. We've got it off-beat with the Bible, went and organized like they did back there. She went off-beat. God, have mercy! I wish I had words I could make it sink in. Wish it was that I could split it open, and pour it in.

124 Can't you see, my brother, sister, it's got to be in harmony? The director's got to be with the Word. When it says one thing, don't say something else. It'll give the wrong sign, then the whole thing goes out of rhythm. That's right. God's Word is a great sympathy, a symphony rather. Excuse me. You must begin like He did in the music. You must begin with Him.

125 Notice, get in the rhythm of it. Say, “Well, I joined church.” That’s not the rhythm.

“I did so. . . .” That’s not the rhythm.

“I went up to the altar and I said, ‘I believe Jesus Christ, the Son of God.’” Satan does the same thing. That’s not the rhythm, see.

126 You get out of swing. What happened? Maybe some director told you, “Shake hands, and put your name on the book. Join our club, our organization.” You’re all out of swing.

Then when the real thing begins to happen out here amongst a little bunch, you’ll say “Well, what about that? They’re out of harmony.” Go back to the Word, and see who’s out of harmony. See what God promised. See what the composer said about it.

127 See, you got everybody in your audience. . . . That’s the reason the world’s looking around at. . . . The church ought to be looked upon as a bright shining star, a light that’s setting on a hill that no man can outshine, no man can dim. Today it’s the laughing stock of the world, because that the directors got out of harmony with the composer. See what I mean?

128 They’re beating out things that isn’t in there. Musicians hardly know what to do now. The church, they’re all in a twist. Been talking about all this stuff all these years and condemning; now joining right in with it. Huh! Something wrong somewhere.

129 Notice, you must begin in the music like He did. Get into the rhythm of it. Get into the promised Word. See the way He done it at the beginning, see the way He done it in the middle age, see the way He does it now--always the same. Watch the director, how he does it. If he doesn’t do it, if he’d point you to some organization. . . . There never was a director done that. A director always pointed to the Word.

130 The prophets of old pointed to the Word. They was the Word. They lived the Word. And what did it do? It manifested God. That brought the written Word for that day to life, because it come to them. It was revealed to them. That was their rock. Hallelujah! Jesus Christ, God’s Word, is our rock. “Upon this rock I will build my church.”--the revealed Word of God. Shalom, to the real believer.

Peace, we're at the end-time. "On this rock I'll build my church,"--the revelation of the Word.

One said, "Well, you're a great man. You're like Moses. You're a great man. You're like..." That ain't it!

But the revelation said, "Thou art the Son of God."

Said, "Flesh and blood never revealed it to you, but my Father which is in heaven. Upon this revealed truth I'll build my church."

131 What is it? He is the Word. "In the beginning was the Word, and the Word was with God, and the Word was God." And the Word's still God. Just, He is the same today, manifesting Himself as He was in Moses, and Elijah, on down in Jesus. And the same God today makes Him Jesus Christ the same yesterday, today, and forever. Hebrews 13:8. See, they never pointed you to a group; they pointed you to a person, pointed you to a Word, God.

"Where do I begin, Brother Branham?" At the cross. Begin at the cross with Him. Repent. Believe the Word--that's what the Bible said. Then follow through the rhythm of the rest of the Word.

132 You say, "Well, what shall I do?" Just keep on following the rhythm of the Word. If repent is the first thing in recognizing, do that. That's your first step. What's your next step? What the Word says. On, on, on, and marching on with Him. Don't break the rhythm if you're part of God's symphony. Don't break the rhythm of the Word.

Don't ask, "Well, why? Why did this happen? I tried it, Brother Branham. And when they turned me out, do you know what I done? I just like to starved to death."

133 Don't ask why! He knows the rhythm, how it's got to change, and what junctions it's got to make. Yes, sir! For it's written. He knows all about it. He knows the rhythm. Don't ask why. Believe it.

134 God has moved down through the time of history with His promised Word in each age, and has never failed to break the rhythm by the power of God, when it come to the elected and vindicated people. The rhythm of His Word in the days of Noah, the rhythm of His Word in the days of Noah, in the days of Moses, in the days of Elijah, in the days of John, in the days of David, in the days of Jesus,

on down He keeps the rhythm of the Word, right on down ... never has broke it. He's come right down through history. And the elected seed that's seen it, and believed it, fall right into that rhythm with it.

The others say, "Well, but the church says..."

135 That has got nothing to do with it. You're not borned into that, you're borned into the Word for you're borned into Christ. Christ is the Word. Yes, sir, each one in its age.

You say, "Well, I just stay.... Brother Branham, I can't look ahead." Then look up. God promised, if you'd look up you'd see Him. Shalom, peace, God's peace rest with you.

You say, "Then why does others make fun of me, Brother Branham? You know, others make fun of me, and saying I got long hair, I'm old-fashioned," to the women; the men, "Because I believe the Bible, 'you don't have fellowship with us no more. We can't accept you because that you believe such-and-such.'" And you know it's exactly the way the Word's written.

136 God's duty-bound to you to back that up, then. He certainly is. Don't matter about that--why they say ... to make fun of. God is a jealous God. 'Member, suffering for His Word's sake is growing pains of His grace. When you suffer for His Word's sake, it's just growing pains. You know how a little kid ten, twelve years old, gets pains. Come in, say, "Mama, my arms hurt, my legs are hurting," so forth. It's growing pains. It shows he got some good vitamins. He's growing up.

137 And when somebody begins to make fun of you, say, "She's old-fashioned. Look at him, he's.... Oh, I tell you he used to be...." All right, just remember, it's growing pains. That's that persecution that's good for you. It's growing pains. Oh, yes, He permits crosses, and crossroads, and junctions. He always does that in order to perfect us for His service. He permits those things to happen. Can't you understand that? He does that so He can perfect you for the call that He's called you for. That's your growing pains.

138 He did Daniel that way. He did the Hebrew children in the fiery furnace.... What did the fiery furnace do? The fiery furnace only broke the bands that had them bound. That's all the furnace did. Just burnt loose the bands. Sometimes it takes trials to break the bands of

the world off of us, take you out of the world. Might be have to take you out of your creed first, like the man drowning in the river. You have to take him out of the river, before you can get the river out of the man.

139 That's about the way God has to do sometimes. Let 'em throw you out one time. Then they get the world out of you, but got to get you out of the world first. Sometimes these growing pains is what does that. Oh, yeah.

God stands on the promised Word for each new year. He stands on it this year to fulfill what He's got promised for this year. Whatever it is, I want to be right in the center of His will.

140 In the future . . . like they did. . . . Like Abraham, when he met his crossroads, he didn't know how he would do it. God told him, "I'm going to give you a son." Twenty-five years he waited for it. Finally the son come.

Then God said, "Now with this son I'm going to make you the father of many nations. Take him up there, and kill him." Take him up and kill him? Destroy the very thing that he had waited twenty-five years on?

"Take him up and kill him."

141 Abraham never worried, never bothered him. He picked up the wood, and put it upon a little donkey, and took his son. Took him up to the top of the hill to offer him up, because Abraham knew that he had received him as one from the dead.

142 Sarah's womb was dead; he was sterile. So there's no way. And the boy. . . . He's a hundred years old, and she was ninety. So he come by a promised Word. The same God that made the promise, "I'll make you a father of nations"--after twenty-five years, and being a hundred years old, him and his wife received the child--if God told him to offer him up, God was able to raise him up. Praise God, brethren! I feel religious! Oh! How good I feel! I know this one thing: He's able to raise him up again.

143 We'll stand on that unadulterated Word of light for this hour. God'll raise us up when this generation comes forth, as shining lights against this generation. Amen! No wonder he said "The Queen of the South shall rise in the judgment with her generation, and condemn this one, because she came from the utmost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here."

144 How that little queen, way down--heathen--saw that light, and come for miles through the desert, three months on a camel's back, to hear the wisdom of Solomon. And them standing right there (with Solomon being a type, a figure of it; and then come and seeing Wesley, and Luther, all of the other denominations back there, being a figure and a type of what's happening now), and they walk right through it.

145 Oh, all right. For... So the new year is determined by God. Just determine to stay in His Word. Walk where the Word says walk (as we come now to the close), like other--selected seed--did in their day. When they saw the Word, what did they do it? They walked in it, if they were elected seed in other ages, for He is the unfailing Word. How many believe that Jesus Christ is the Word? Oh, my!

146 I heard a program the other day of a certain denomination of people. Mr. H.M.S. Richards said he had wrote the book for the year. I don't want to disagree with a man like that--although being a Seventh Day Adventist, I don't agree with Seventh Day Adventist doctrine--but I certainly like the man. But I disagree with him. That might be H.M.S. Richards' book for the new year, but my book and your book for the new year is the book of the old year, the Bible, God's Word. Let's make it live to what it's promised to live for. Yes, sir. And every coming year to come, and every year that has been, He's the eternal God living through the eternal word that He spoke.

147 When every Bible truth, and every promise in it has been vindicated, as it has been down through the years: how God promised that He'd destroy the world with water and He vindicated it by Moses ... or by Noah. He promised that He would send a deliverer and bring Israel up out of Egypt. They sojourned for four hundred years. He did just exactly that.

148 And He swore that He'd raise up David, and how David'd be a son of ... Christ would be his Son. Through David would come



Christ, how He swore that he would do that. He did just that. He promised He would send John the Baptist before the coming of Jesus Christ. He did just that. He promised He would send a Messiah. He did just that.

149 He promised the world would get into a great group of organizations, and make a system (a power known as the beast), and it would be up there sitting on seven hills. It did just exactly that. How the church would be persecuted unto death--they did just exactly that. How they'd come out in reformation--they did just exactly that. How He promised to each age, it would be. And He promised for this age, and here He is today, making that Word live, just exactly like He did in the beginning. Certainly.

150 And when every promise is fulfilled, death is swallowed up in victory, Jesus will come, and the last one is vindicated. Then there will come an eternal peace upon the earth, and an eternal Shalom. An eternal Shalom. Peace will rest upon the earth.

151 When Jesus came, the Prince of Peace, why wasn't there peace? Because all the Word wasn't fulfilled in His day. He's fulfilling it today. But when all of His promised Word, which was a thought of God... A word is a thought expressed. God in His thinking thought it, and expressed it through His prophets. And now it has to be fulfilled. And when he foretold us of these things, so we wouldn't make a mistake and blunder in darkness, then when we see it being fulfilled... Now, He promised to send Christ the second time. And whenever He does--when Christ comes the second time --there will be an eternal Shalom.

152 Listen, friends, as we close, remember the Bible is the fountain of all wisdom. It doesn't come from Dr., Ph.D., LL.D.; it comes from the Word of God. There was Doctors of Divinity sitting there by the hundreds, and a little twelve-year-old boy called them down, because He was the Word. The little boy had no education at all, yet He was the Word. Because He was the light spoken for that day, He was a-manifesting that Word. The Word was in Him. It had to be. No wonder what He said come to pass, because He was the Word.

153 You understand? All that understand, say “Amen.” He was the Word. Remember the Bible--not some book-of-the-year that’s written by man. “Let every man’s word be a lie, but mine the truth.” And cults and religions and so forth, all just get it so conglomerated up when you get a bunch of men into it. God never did deal in such a group.

154 If Jesus would come today, would He take sides with the Methodists, with the Baptists, with the Adventists, Jehovah Witness, Christian Science, Pentecostals, Presbyterian? No, sir. He certainly would not. It’s an individual affair, you and God.

There’s no two men see eye-to-eye together alike, no two thumbs alike. God deals with a individual. Now, how do you know whether he’s right or not? Then look back and see if he’s with the Word. If he’s with the Word, then God’s dealing with him. If he isn’t, something else is dealing with him. That’s right.

Remember, the Bible is the fountain of all wisdom, and holds all the hopes of the future in it--Shalom, God’s peace.

155 Like a story’s told one time, about a little boy lost his daddy, before he was old enough to see his father--just a infant baby when his father died. One day, he got about ten, twelve years old, he had another brother called John. He went to his brother and he said, “John,” [which was several years older] said, “you remember Dad?”

He said, “Yeah.”

Said, “What was he like?”

Said, “Well, he was a tall man, and he was a very fine man. He was always good to Mother, and he was kind to me, and he was kind to everybody.”

He said, “Well, is that all you know about him, John?”

He said, “Well, I tell you.” Said, “Henry,” he said, “everybody says that I look like him.” He said, “Everybody says that I got a nature like him.”

He said, “Oh, that’s good. That’s what I want to know.” He said, “When I see you, I see my daddy.”

156 There it is. When the world sees Jesus Christ, it’ll be in you, when this Word that’s written, at the day. Where do you see Jesus in

David? When the Word was made manifest through him. How do you see Christ, God, in Elijah, in that chariot going into heaven --see Jesus in Elijah? 'Cause the Word was vindicated. How do you see it in Moses? Jesus was in Moses. The Bible said so, see. That's right. He was the burning bush that was with Moses in the wilderness.

157 How will people know Jesus Christ when they ... he sees Him in you, when they see Jesus in you. For He said, "The works that I do shall you do also. Greater than this shall you do because I go to my Father." Is that right? That's how they, world, knows.

Not because that the Pentecostal oneness is greater than the Pentecostal twoness, or the twoness is greater than the threeness, whatever you have. Not because the Methodist is greater than the Baptist, or the southern Baptist is taking the prize this year for all the ... all the Baptist churches, all the Protestants. They got more members this year than any of the rest of them, I understand, by the count. That doesn't make them any different. God doesn't know you by numbers. The heathen's got you out-numbered anytime. The Catholics got you all. Mohammedanism's got all of them, see.

158 You're known when Jesus Christ lives in you by His life, and promised Word of this day reflects itself, see. Now the same word that was reflected in Moses could not be reflected in Elijah, because that's another day. Same one that was reflected in Noah could not be in Moses, 'cause, see, Noah built an ark. Moses led a people, just exactly what was promised. The same light was reflected in one, wasn't in the other; but one told of the other one.

159 All of the New Testament speaks of this hour. Jesus Christ speaks of this hour. Who is it then, some man? It's Jesus Christ, the Son of God, manifesting, reflecting the light on the Word that He promised for this day. When men see you living like Him, when he sees your character, your conduct, with the Word just exactly like He was--the Word being manifested--then men will see Jesus Christ. They won't have to look around anywhere and say, "What does this creed teach? What does that creed teach?" They'll know what God is when they see you.

160 Shalom, God's peace be light upon you. And when God's Word is vindicated in this age completely, and you see it and believe it, Shalom to you. Face the new year with this, as David said, "I put

Him always before me. Because He's on my right hand, I shall not be moved."

If you meet death this year, what difference does it make? God promised He'd raise you up. If an accident kills you, what difference does it make? You have eternal life. "I'll raise him up at the last day." Amen.

What if anything happens? No matter what it is, nothing can separate us from the love of God that's in Christ. Hunger, peril, nakedness, no matter what it is, nothing can separate us from the love of God that's in Christ. And He is the Word. Shalom.

Let's bow our heads. Now, everybody keep your head bowed just a moment. God's peace, gross [blank spot].

161 As it was in the days of Noah, when they were eating, drinking, marrying, giving in marriage (Reno, Nevada, and the whole world of red light), so shall it be at the coming of the Son of man. As it was at Sodom, where God was manifested in a human being, that Abraham called Elohim, the all-sufficient one. Stood there, eat meat, drinking milk and bread, and could tell what Sarah was thinking (behind her) behind Him in the tent. He said that will return again, at the coming of the Son of man. "A little while and the world won't see Me no more. Yet ye shall see Me for I will be with you, even in you, to the end of the world."

162 The Jews returning to their land.... The things that's taking place that is in this day, would prevent from me from half-way beginning to tell you what's taking place. But we see it. What is it? Word made manifest. What do you think the Hebrews did when they seen the Word made manifest? When the promise.... They got ready to leave the land. If you're not ready today, friend, start this new year out right. Start it with your hand in God's hand, God's Word in your heart, saying "Lord Jesus, I don't know what part of this symphony that you want me to play, but it . . . when that junction comes for me to be persecuted, laughed at, made fun of, I still take my stand that your symphony will not be messed up because of me. I'll stay right with your Word, no matter what it is. I'll stay right there.

“And when death beats up to my door, that’s part of the symphony. I know then that just as sure as it beat death up to my door, the resurrection will beat out one of these days, too, and He’ll raise me up again. It’s part of your symphony. Lord, let me be part today, will you?”

163 How many would like to take that vow, and say, “Beginning this new year, Brother Branham, starting this meeting, right now, I now promise God to take my stand, to never fail to stay right with His promised Word, and to live just exactly the way He promised it, in meekness and humility, that God might take my life, and place it into His great symphony, that same group He’ll raise up at the last days. I’m going to raise my hand, Brother Branham, not to you but to God. Remember me in prayer.”?

God bless you, everywhere. The Lord bless you. My hand is up, too. Lord, take me.

164 Lord God, don’t never let me get my mind like Judas, upon an extra dollar, upon some fashion of the world, or somebody to pat you on the back, and say, “Oh, Brother Branham, this is...” No, no, God. Never let that happen to me. I’ll just take the way with the Lord’s despised few. I’ll be a brother to men, do everything that I can, Lord, love people with all my heart. But Lord, never let me move from this Word.

165 I want to raise up at the last day. And only those who are included in this great symphony, Lord, as I have tried to explain it this afternoon, that’s the one that comes forth at the end of the ... of the sheet music on the great resurrection, and all the angels clap their hands, and the saints go marching in. It’s those who’s acted out that part in this great drama. We pray, Lord.

166 We know that in a drama they change masks. They come from one thing to another. And that’s what You did. You come from the Spirit God, the great Jehovah, and put on the mask of a human being, changed your ... your strain. You changed, You pitched your tent. You came down from God and became man, that you might die to redeem man. You changed your mask.

167 Then, again You’ve changed it, and You’ve masked yourself into the people who’ll believe, and act out according to the Word that You have written here. Blessed are the eyes that see it. Blessed are the hearts that receive it. Blessed are the ears that hear it, for there will

come a resurrection when the symphony is over. God let us all be there, will You?

168 Bless this little group. Speaking like this, Father, we know that this tape goes over the world. And here's a fine little group sitting here today, this visible audience here in Phoenix. O God, fifteen years of hard preaching and scolding, and God, Thou knowest the reason. Love, love is chastening. Love is rebuke. Love is discipline. O God, may I throw myself at this people this week, and may You discipline us, Lord, to your Word.

May we see your power raise up the sick and the afflicted, the eyes of the blind be opened, the great Holy Spirit come visible in the room. May every minister and every church be on fire. May the coming convention of the Businessmen, Lord, set every business man's heart in this city on fire for God. Grant it, Lord. We don't know what to do about it, no more than to ask and believe that it will be done. We commit ourselves to You, through Jesus Christ, our Lord.

Now, let us stand to our feet,

169 I'm poor of speech, mispronounce my words, and I want to say this because I felt constrained to do it. How many in here will raise your hand that you understood what I meant by God's symphony? Raise your hand. Thank you. Good. Do you believe it, that it's a symphony, see?

170 You'll find it comes to a junction. Everybody's all... What do...? I call it junction. I don't know what it is, but a musician in here, why, he'd... You forgive me. It's my rude way. But it ... they're beating out there to have something to act. It'll go real low, way down. You wonder what it is. But see, if you get into the rhythm of it, you understand it. That's the only way you'll ever understand God, is get into the rhythm of it. What is....

"How will I, Brother Branham? I'm just as true a Methodist, Baptist, or Pentecostal..." That's not the rhythm!

171 The rhythm is God. God is the Word. The Word is God. God's rhythm is obeying His Word. Then when you obey the Word, He beats the rhythm right to you. Then you take your place. Whenever it goes down, down, down, up--whatever it is--you know those junctions.

Sometimes you say, “Oh, heartaches, and trials. . . .”

Didn’t God say “All things work together for good to them that love Him?”

172 While I’m beating out my symphony, and you find that you’re afflicted and struck down, and persecuted, and made fun of, remember that’s the part that goes that way. If that isn’t like that, then the symphony is out of tune. The great Composer knows exactly what’s in it. He knows . . . He knowed you from the beginning. He put your name on the Lamb’s book of life before the foundation of the world. You believe that? He knows what you’re supposed to do.

173 No matter how low it goes, and how dark it looks, it’s got to be that way. But remember, if it goes plumb into the shadows of death, “I am the resurrection and life. I’ll raise you up again.” And when the great Director comes down, and beats that stick down, then time shall be no more. When that angel of Revelations, the 10th chapter, puts one foot on land, and one on the sea, and a rainbow over His head, He swore that “time shall be no more.” When that time comes, you’ll rise up from among the dead. While the rest of them lay there, you’ll go in.

174 Stay in the symphony, stay in God’s Word. No matter how hard it is, stay right with it. Wherever God’s beating. . . . Sometimes it causes trouble to break the bands and set you free. He does that. You say, “Well, I don’t know what I’d do.” He does! What difference? You’re just . . . you’re just playing the part. He’s the one that’s got you in His hand. He’s directing.

175 Remember it’s all done by a sign. We see the time we’re living in by the sign we’re living at. So we know what the symphony does, today. It’s a separating time, taking the light from the darkness. Let’s say it together, so you won’t forget it, because I feel to say it. “It’s taking the light from the darkness.” Let’s say it again. “It’s taking the light from the darkness.”

176 That’s God’s symphony. He showed it in the heavens. He showed it on the blackboards. He showed it by Himself. He’s promised it in the Word. We see it vindicated. He’s separating the

wheat from the chaff. He's taking the light from the dark. Do you believe Him with all your heart? Let's sing our good song, then.

Now, I want to say a word to the pastors, just a minute. Brethren, the Lord bless you. Thank you for dismissing your congregations and bringing them out here. You pastors out there, I certainly thank you.

177 I'm only here.... Let me say it, brethren. You might be Methodist, Baptist, Presbyterian. Did you hear? I speak just the same to the Pentecostals as I did to you. Just the same, see. It isn't.... If I can't disagree with a man sharply, and still love him, because.... If I disagree with him just to be disagreeing, I'm a hypocrite. I ain't fit to stand up here. But if I disagree with him; because of fellowship, and love, and understanding, no matter what he does, he's still my precious brother. I stand with him. Yes, indeedy. That's exactly right. If that isn't in my heart, then God, take me out of this pulpit. I'm not fit to be here. That's right. I say it because of love, and something that I see coming. And He's never let me be wrong on it so far, because it's always been His Word. So God bless you.

Now, let us bow our heads just a moment, and sing this good old song that we usually sing, "I love Him, I love Him." If the pianist, or whoever it is (the ones with the music), will give us a little chord on it, I guess.... Yes, all right.

Let's see if we can sing it then, without the music. Everybody together now, with their heads bowed.

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

I think they've stopped the tapes now. See, this tape goes everywhere.