

# Unveiling Of God

Jeffersonville, Indiana

June 14, 1964m

1 Let us remain standing just a moment while we bow our heads for prayer.

2 Our gracious Lord, we are indeed grateful today for this privilege that we have of assembling ourselves together upon the earth before the coming of the Lord. May we examine our hearts today, by thy Word, and see if we are in the faith, that we might be ready that . . . the hour of his appearing. That we should be as the Scripture has said would be, "Caught up together with those who are asleep, and meet the Lord in the air, and forever be with Him."

3 We thank Thee for the true Christian spirit that's still in the world, among the people, that they still believe Thee and thy Word. So we ask Your blessings upon us today, that you'll shower out to each one of us that which we have need of, that we might be watered by the Word, that we might grow into instruments of use in Thy hands for this last day. For we ask this in the name of the Lord Jesus Christ, our great shepherd that we're looking to appear. Amen.

4 You may be seated. And I want to say that I deem this a grand privilege this morning of being here again. And sorry that we don't have the adequate seating room. And we're going to try tonight now to have prayer for the sick; today, this morning, it would be a little hard.

5 And I was going to tape this message today. The Lord seemed to deal with me concerning it, oh, a month or two ago, and it's long. And I don't have the time out in the meetings, because we allow that to thirty, forty minutes of service. And then we. . . . Because of the people having to go to work and things, I found it better if I make my messages short. And they didn't have time out there to record it so I thought I'd just wait till I got to the Tabernacle here and then record it from here. And it's a little lengthy, and I know you're

standing, and I'm going to hurry just as fast as I can. And, now, you won't bother me if you're switching seats, or whatevermore, that'll be perfectly all right with me because this is a special day that we just make these recordings.

6 And so we got great reports from what the Lord has done out in the field, but we'll probably give more of that tonight when we can give more time to it, have more time to give.

7 And now we trust that the Lord will bless each one of you. I know your hearts are full of joy, looking for the coming of the Lord. And mine also, bubbling over, to see things that's happening the way they are. And national strife, and the church in the condition it's in, and see the signs of his coming, both physically and spiritually, and knowing that this time of his appearing is so close, it just fills our heart with joy to know that we're going to be changed one of these days. We're going to be changed from these creatures that we are.

8 Now, I believe, if I understand, they got a telephone hookup somewhere, that this message is going into Phoenix and to different parts by telephone. And so now we trust that if that's so ... I don't know; I was just told that before coming in. And all the people out there are really enjoying good health and the glory of the Lord upon them.

9 And now we're going to open the Word of the Lord. And what we're all here for is to enjoy ourselves and to take heed to what we are.... We never come here and we're.... No one that's present knows that any man would sit in this heat like this, just the idea of being here. We are here for one purpose, and that's closer walk with God. And that's all we can do, is to believe the Lord Jesus is with us. And we're here to walk closer with Him.

10 Now, this heat's a little hard on me. I kind of got customized to that dry heat out there in Tucson, which is.... The humidity here.... Now, our heat there's much hotter than this, but it's dry. Our humidity sometime is one twentieth of one percent, maybe, something like that, just almost like living under an oxygen tent. But here it's got the moisture in it, and it makes you just kind of feel "all wrung out," as we used to call it. so it's hard on you, so I know that, and you mothers with the little babies and you people standing, old and young, and placed together like you are. And now we're hoping that God will reward you richly for your sacrifice.

11 I understand that Brother Roy Borders is here somewhere. I heard him announced, but I guess maybe he couldn't get in. All right. That's the manager of the meetings.

12 So now we also want to announce that one that used to be among us went to be with the Lord this morning, a man, Brother Jackson from Sturgis, Michigan. No one knows how he went or what about it. He was just doing fine and it just... I think they found him dead, or something. I didn't get the full detail of it. And we are very grateful to God that Brother Jackson was a Christian. I haven't seen him for several years, but he set among us and he's one of us. (God, rest his gallant soul.) Going like that, we believe that maybe that it was something, that it was time for him to go. the Lord never warned us of it, or him of it, he just went. That was the way it was. and I want to call his wife just soon as I can, and tell her our sorrow. And we all want to give thanks to God for his gallant Christian life and what he meant here on earth, and especially to us here in this local assembly.

13 Now, tonight, I've announced there will be prayer for the sick tonight, and I'll speak more about on the sick tonight.

14 But for this time, let's get straight into the Word now, because it's congested and hot. We'll get right straight to the Word. I want to read from two portions of Scripture this morning, lengthy, so that it'll give me a little background on what I want to say.

15 And, now, I wish that they would hold the tape, Brother Sothmann and them, before selling it, if possible, and I'd like to listen to it before we ... before it goes out to the public.

16 Now in ... I want to read from Philippians, the 2nd chapter, 1 to 8; and II Corinthians 3, beginning with 6, and reading into the 4th chapter of II Corinthians, just for a background. Now in Philippians, 2nd chapter, I will read first.

Before reading, let's pray:

17 Lord Jesus, thy Word is truth. And in this troublesome hour that we're living, nation against nation, pestilence, earthquakes in many places, men's hearts failing, fear, we see the handwriting on the wall. Now, that is in the natural realm, that all the world should see this. But now there is a spiritual realm, also, and we see the

great happenings and we want to speak of them today.

18 Bless Thy Word to our heart. We know that there's no man in heaven or in earth is worthy to take this Book, to loose the seals, or to look upon it, even. But there was One appeared, a slain Lamb, bloody, that came and took the Book, and was worthy and able to open it. O Lamb of God, open Thy Word to Our hearts today, for comfort. We are Your servants. Forgive our sins, Lord. And anything that would keep the Word from going forth with great power and influence today on our lives, take it away, Lord, any hindrance, that we might have full access to all the blessings promised to us through Thy Word. We ask it in Jesus' name. Amen.

19 Philippians 2:

*If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercy,*

*Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind.*

*Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem the other better than themselves.*

*Look not every man to his own things, but every man also on the things of others.*

*Let this mind be in you, which also was in Christ Jesus:*

*Who, being in the form of God, thought it not robbery to be equal with God:*

*But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:*

*And being found in fashion of a man, he humbled himself, and became obedient to death, even the death of the cross.*

20 Now, if we shall turn now over to II Corinthians, the 3rd chapter, we will begin with the 6th verse, and reading this to the 18th, and down to part of the 4th chapter:

*Who also has made us able ministers of the new testament; not*

*of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.*

*But if the ministration of death, written and engraved in stones, was glorious, so that the children of Israel could not steadfast behold the face of Moses for the glory of his countenance; which glory was to be done away;*

*How shall not the ministration of the spirit be rather glorious?*

*For if the ministration of condemnation be glorious, much more does the ministration of righteousness exceed in glory.*

*For even that which was made glorious had no glory in this respect, by reasons of the glory that excelleth.*

*For if that which is done away was glorious, much more hath ... which remaineth is glory.*

*Seeing then that we have such a hope, we must greatly ... plainness of speech, use great plainness of speech.*

*And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which was abolished:*

*But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ.*

*But even unto this day, when Moses is read, the veil is upon their heart.*

*Nevertheless when it shall be turned to the Lord, the veil shall be taken away.*

*Now the Lord is that Spirit: and where the Spirit of the Lord ... there is liberty.*

*But we all, with open face beholding as in a glass the glory of the Lord, has changed into the same image from glory unto glory, even as by the Spirit of the Lord.*

*Therefore seeing we have this ministry, as we have received mercy, we faint not;*

*But have renounced the hidden things and the dishonest, not*

*walking in craftiness and handling the word of God deceitfully, but by manifestation of the truth condemning ourselves to every man's conscience in the sight of God.*

*But if our gospel be hid, it is hid to them which are lost:*

21 May the Lord add his blessings to the reading of his Word.

22 Now, my subject this morning, I trust that God will reveal this. And each time, if you who take the tapes and listen, and I hope and trust that you have had a spiritual understanding of what that God has been trying to get over to the church without saying it right out, see. It's the thing sometime. . . . We have to say things in such a way that it might thin down, it might bring some to go out, some to leave, and some to ponder over. But that's done purposely. It must be done that way.

23 Then it might be that some would say, "You mean God would purposely do a thing like that?" He certainly did! He does yet.

24 He said one day, when He had thousands around Him, He said, "Except you eat of the flesh of the Son of God, Son of man, and drink his blood, you have no life in you."

25 What kind of a statement do you think that a medical doctor or a nurse, or any fine intellectual person would think of a statement like that, for a man that had a ministry like He had? Why, he would say, "Eat the flesh? That's cannibal! To drink human blood? It's a vampire! In other words, He wants us to be cannibals and vampires." And the whole audience walked away from Him.

26 And there was a ministerial association with Him, of seventy, that had been chosen. And He turned to them, and He said, "What will you think when you see the Son of man ascending up from where He came from?" Now, He didn't explain that. He never explained how, Paul did that later on. He just said it. see. And then when this. . . . He said, "What will you say to these ministers when you see the Son of man ascending up from where He come from?"

27 No doubt them men said, "Now, just a moment. Oh, we eat with Him. We fish with Him. We sleep with Him. We know where He was born. We seen the cradle that He was rocked in. And how

does this Man... This is a hard saying.”

28 And the Bible said, “They didn’t walk with Him anymore,” they left Him.

29 Then He had twelve left. He chose twelve, and one of them was a devil, He said. So He turned to them. And there’s no one could explain what he had just said. “How are they going to eat his flesh and drink his blood? And how did He come down when He was born right here on earth?” See? They couldn’t understand it. And then He turned to the apostles and He said, “Do you want to go also?”

30 And that’s when the apostle Peter made that great statement, “Lord, to whom would we go?” See? “For we are satisfied. We know assuredly that You, and You alone, have the Word of Life at this hour,” see. “And we’re satisfied of that.” See, they could not explain it. They... You can’t explain faith. It’s something that you believe, and it’s so solid that there’s nothing else will take its place. Therefore, they knewed that the Word that was written for that age that they were living in, the Messianic age, that He fit that place exactly. And what could they do to go back in them cold, formal churches that they’d come out of? Said, “Where would we go to?” See? “We are fully persuaded that You have the Word of Life,” see. And they couldn’t explain it, but they believed it, see.

31 And Jesus said that to weed down his crowd, see, till He could get the group together. And out of all those people, they, only eleven of them then understood actually who He was. They knewed that He was God, and God alone.

32 Now, my subject this morning is to reveal, or, unveil that God.

33 God has always, in every age, has hid behind a veil, all ages, but He’s been God all the time, see. But He’s kept Himself hid from the world, and reveals Himself to his elected, like the apostles at that day. Now, that was God speaking in Christ.

34 Now, man has always, it’s been the nature of man, he sought to

see physically that God. He's always wanted to see it. Man has made creatures that look like Him, they think of a... The Indians worship the sun. And we find, in Africa, different forms of animals, and so forth. And up at the totem poles in Alaska and different forms that they think this God is in. As Paul spoke there at Athens that time, on Mars' hill, and told them that they were superstitious concerning this unknown God, that, they knowed He was there but yet they didn't know Him.

35 And so we find even back as far as Job. Job knew that there was a God. He knew it. And there's not a human being in their right mind but what knows there's got to be something somewhere. And, now, Job wanted to talk to Him. And I want you to notice the form that God chose to talk to Job in. God was veiled when He talked to Job. He was veiled in a whirlwind, came down in a whirlwind. You believe that God still comes in a whirlwind to unveil Himself?

36 There's several sitting here, a number, that was with us the other day when He came in a whirlwind. Told us the day before, Brother Banks Wood and them, when He said, "Take up this rock, throw it up in the air, and say, "Thus saith the Lord! You will see it right away.'" And I picked up the rock, up on top of the mountain, threw it up in the air, and the ... course, coming down, it started a whirlwind, see, the suction of it.

37 You have to do something to cause something to follow it. Jesus took a piece of bread and broke it, then multiplied from that piece of bread. He took water, poured it into a pitcher. Elijah took salt, put it in a cruse; cut down a stick, throwed it on the water. It's something to symbolize. And picking up this rock and throwing it into the air, and coming down started the whirlwind.

38 The next day while there was a minister with us on a hunting trip. He was standing close, and he said to me, "Does the Lord give visions out like this, Brother Branham?"

39 I said, "Yes, but I usually come out here to rest." And just then the vision came.

40 And Brother Borders, (I think he's outside now), he was along; Brother Banks Wood, I think, and, oh, several was up there, eight or



ten. And Brother Banks Wood watching for this right on the mountain, right across from it, exactly about one half mile where the seven Angels appeared that I left here to go there for, that come back and told the ... about the seven seals. Just about a half a mile from that.

41 And then the next day, when this was going on, while the... I said to Brother ... this brother, I said, "What's your trouble, you've got an allergy in your eye. The doctors has tried for a couple years to stop it and they can't do it. They say you're going to ... it's going to eat your eye out." And I said, "But don't worry, the Lord Jesus has honored your faith." And he just dropped his gun. and I said, "your mother," just what she was and what was wrong with her.

And he said, "That's the truth."

42 Brother Roy Roberson from the church here, standing present, I guess all of you know him. Knowing he was a veteran, and knowing what was going to take place, I put my hand on his shoulder, I said, "Brother Roberson, be careful, watch, something's fixing to happen."

43 I walked back to where I was supposed to be standing, and out of the air came a whirlwind down through a canyon from above, that was so great till it tore rocks, eight or ten inches through, out of the top of the mountain, and throwed them two hundred yards out in. And clapped three times like that, and a Voice came from it. See?

44 And all of them standing there. Brother Banks, present now, came up and said, "That was what you told me yesterday?"

I said, "Yes, sir, that's it."

He said, "Now, what did it say?"

45 I said, "Now, that's just for me to know, Brother Banks, see, because it was... It would alarm people."

46 But it went ahead, it happened just a little ... traveling northward. A little, few days later it hit in the ocean, and you seen what happened around Fairbanks. It was a judgment sign. Now, we find that God still... You see, it'd throw people into a panic, and so then that had to happen, you see. It just has to happen. The things that's got to happen has got to happen anyhow. See, it's going to happen anyhow.

47 Moses one time desired to see God, and God told him to stand on the rock. And, on the rock, Moses stood and he seen God pass by, and his back looked like the back of a man. God was in a whirlwind, and God . . . while Moses standing on the rock.

48 I guess you all seen the picture out there the other day, we stood by that same rock. And here's that light, the Angel of the Lord right there where it clapped. Standing . . . It's right on the bulletin board there now again.

49 Notice, Jehovah of the Old Testament is Jesus of the New Testament. See? He's the same God, just changing his form.

50 Now, someone said the other day, a Baptist minister out in Tucson, "How can you say that Jesus and God would be the same person?"

51 I said, "Well, it's very easy if you just let your own thinking get away and think the Bible terms of it. They are the selfsame being. God is a Spirit; Jesus is the body that He was veiled in. See?" I said, "Like in my home. To my wife, I am her husband. And I have a young daughter, Rebekah, I am her father. And I have a grandson, and his name is Paul, I am his grandfather. I am husband, father, and grandfather. And my wife has no claims on me as father or grandfather, she has claims on me alone as husband. And my daughter has no claims on me as husband or grandfather, she is my child. See? But yet all these three persons is the same person. See? That's God: Father, Son, and Holy Ghost, is just the dispensation claim. God is same, the same God. God changed Himself, changed His form."

52 If you notice here in Philippians, He said, "Not thinking it robbery, but took the form of man."

53 Now, the Greek word there for that form, I've been looking at it all day yesterday, trying to think out what it was, I find, come with this word of "en morphe." It's spelled e-n m-o-r-p-h-e. Looking in the Greek to find out what en morphe was. . . . I may pronounce that wrong, but . . . reason I spell it, when if the tape is released, the people will (scholars will) know what I mean by it. He. . . . When the en morphe. . . . That means that He changed Himself. He come

down. Now, the Greek word there means that “something that could not be seen, yet it’s there, and then it’s changed and the eye can catch it.” See?

54 Like Elijah was, at Dothan. See, the servant couldn’t see all those angels around there, and God just changed; not brought the angels down, but He changed the seeing of the servant. And there was the mountains full of angels, and fire, and horses of fire, and chariots of fire, all around his prophet, see. They.... He changed the seeing. The thing is already there.

55 So, that what I’m trying to say, that God that always was is here. The only thing He done when He become man, He changed his mask, see. He.... This en morphe, He--changed Himself to what He was to what He is, or his mask, another act.

56 Like in a great drama. As I was speaking this morning, kind of catching up on this Shakespeare. It’s been a long time. But when Shakespeare wrote the drama, for King James of England, when he ... the character of Macbeth. See, Shakespeare did not believe in witches, but in the play ... where the King did believe in witches, so he had to include witches, see. And now, in order to do this, they changed the cast.

57 Becky here, in Carmen, they acted that in the school where she just graduated a few weeks ago. Now, maybe one person played three or four parts. In order to do that, he changed his mask. sometimes he comes out he’s this character, and the next time he comes out he’s another character. But it is the same person all the time.

58 And that’s God. He changed Himself from a pillar of fire, to become a man. Then changed Himself from that back in the Spirit again, that He might dwell in man. God acting in man what He really was. Jesus Christ was God acting in man, in a man, in a man. That’s what He was. He changed from the pillar of fire, and then had come in, which was a veil in the wilderness that hid God from Israel. Moses seen the shape of his body, but really He was hid all the time behind this pillar of fire, which was the Logos that went from God.

59 Now we find here, now since Pentecost, God is not acting in

man, or act ... now He's acting through man, see. He was acting in a man then, Jesus. Now He's acting through men that He has chosen for this purpose. God in the form of man, he changed Himself from the form of God to a form of man.

60 He came in three names, three sons' names. He came in the Son ... the name of the Son of man, the son of David, and the Son of God; three sons' names.

61 Now, He came first in the Son of man, because He was a prophet. Now, Jehovah Himself called Ezekiel and the prophets, "son of man, what seest thou?" Jesus never referred to Himself as Son of God; he referred to Himself as Son of man, because the Scriptures cannot be broken. There can be nothing broken in the Scriptures. Every word must be so. That's the way that I believe it. That's the way it's got to be; not because I believe it, because it's the Word of God.

62 Now, if you notice in the beginning, one Word, page one in the Bible, In Genesis 1, we find out that the whole ... all the sickness, all the sorrow, all the heartaches, and everything that's ever happened to human beings, came because one person disbelieved one word, caused all this. that's the first of the Bible. In the last of the Bible, Revelation 22, the same God said, "Whosoever shall take one word out of this, or add one word to it." See, it must be word by word just the way it is.

63 So therefore why just take the little thing like I'm going ... someone always going on to me about the women bobbing their hair. Now, to me, as long as she does that, I don't care how saintly she does and how much she knows, she's still wrong! She wears shorts and these clothes like that, I don't care what she does, how much she can sing, how well she can preach, whatever she could do, what kind of a life she lives, it's still that one word's broke. See? See, it's got to be every word. Not a sentence; a word, one word! So the Bible is no private interpretation. It must be word by word the way it's written. We must believe that.

64 And not only believe it, but live it. If we don't live it, then we

don't believe it; we just say we do. Like I... Basing back to what I said, those disciples could not explain it, but they believed it, anyhow, and they made their confession and lived to it. When all the rest of them walked away from it, they stayed with it! They believed it! That's the way we do. That's the way you got to do it. No matter what anybody else does, we believe it and then we act upon it. If you don't do it, then you don't believe it.

65 Notice now as He came, He had to come as Son of man because the Holy Scripture said that He would, God would raise up a prophet to them. So He could not come calling Himself the Son of God, because it wasn't that dispensation. He was the Son of man prophesying, to fulfill, and revealing to them all the things that had been done, and typed what He was. Then He was on earth as Son of man.

66 Look at the Syrophenician woman run to Him, and said, "Thou Son of David, have mercy on me!" He never as much as raised his head. She had no claims on Him as Son of David, she was a Gentile. (No more than my daughter has claims on me as husband, or my wife as daughter. Yet, she is my daughter and my wife, she's my daughter in the gospel. But, earthly, she has no right to call me father, see.) Now notice, this Gentile woman had no claims on Him as Son of David. But blind Bartimaeus did, see, he was a Jew. Now, He came as Son of man.

67 You have to know these words and these things. Look at Hattie Wright that time, when the third pull. You remember it. Of all the everything, that woman said the right thing. You've got to say that right word, the right thing to God.

68 Notice now, He came first as the prophet, and they crucified Him. His own crucified Him. He came as the Son of man.

69 Then after the Holy Spirit came, He was then the Son of God. God is a Spirit. He was the Holy Spirit, Son of God. He lived through the church ages as Son of God.

70 Now, in the millennium, He'll be Son of David, sitting upon the throne of His father, David. He is the Son of David.

71 Now, and remember, between the Son of God ... in the Laodicea church age, they put Him out. And in Luke, He said He would be revealed again as Son of man, the prophet, fulfilling the rest of it. See? The Scriptures tie perfectly together. Son of man, Son of God, Son of David. What was it? It's the same God all the time, just changing his form, en morphe. He just changed it. It's a great drama to Him, He's acting it out.

72 He came as Son of man, the prophet. Done exactly.... Even that little woman in all of her sin, there at the well, she recognized Him. She said, "We know the Messiah's coming, which is called the Christ, that's what He'll do." See, she recognized because she was a predestinated seed. Then she.... Where, the rest of them didn't recognize it, they had nothing to recognize with. They were in sin to begin with.

73 For his acts, He changes his form. Then He came the form of Son of man. For the reformers' age, Wesley, Luther, and all down through the ... and then we find out that they got it so bundled up, just like the Israelites did, till when He does appear in the last days in the Pentecostal age, as the Holy Spirit, they rejected it. They did the same thing Israel did. And what does He do now? Return as Son of man. And then, from that, Son of David. See how close we are? Son of man, Son of David, Son of God. He's revealed in the last days as Son of man according to Malachi 4, all the rest of the prophecies pertaining to this hour. No more dealing with the church after they put Him out; on the outside, knocking at the door. Some predestinated seed in there yet, He must get to them.

74 God, in man, had emptied Himself. Joel 2:28, we find out, He said, "I will pour out, in the last days, My Spirit." Now, if you notice the word there, Greek word ... I may have this wrong, but the one I could find.... You have to watch the word.

75 The English sometime means double meanings. Just like the word, we say, "God." God created the heavens and earth, Genesis 1. But, now, in the Bible, it said, "In the beginning Elohim." Now,

Elohim... The English calls "God," but it really wasn't Elohim. Anything could be god, to the word god; you can make an idol a god; you can make that piano a god; you can make anything a god.

76 But it isn't so in the word Elohim, it means "the self-existing One." See? That piano cannot be self-existent, nothing else can be self-existent. So the word Elohim means "He that always existed." God can mean anything. See the difference in the word?

77 Now, when it said here that He emptied Himself, or poured out, now, we'd think like this, that, He "vomit up," the English word of emptied or poured out from Him, see, something went out of Him that was different from Him. But the word "kenos," in the Greek, does not mean that He "vomit up," or some ... his arm went off, or his eye went out, another person.

78 And, that is, He changed Himself, He "poured Himself into," (Amen!), into another mask, into another form. Not another person went out of Him, called the Holy Spirit, but it was He Himself. Do you get it? he Himself poured Himself into the people. Christ in you! How beautiful, how wonderful, to think, God pouring Himself into the human being, into the believer. Pour out! It was a part of his drama, to do so. God, all the fullness, all the Godhead bodily was in this person, Jesus Christ. He was God, and God alone. Not a third person or a second person or a first person; but the person, God veiled in human flesh.

79 I Timothy 3:16; "Without controversy great is the mystery of godliness; for G-o-d, Elohim..." Capital G-o-d, in the Bible, refer it back, anybody it refers to in the original, it said, "Elohim. In the beginning, Elohim." See? "And Elohim... Without controversy great is the mystery of Elohim; for Elohim was made flesh, and we handled Him." Elohim veiled in human flesh! The great Jehovah that covered all space, time, and everywhere, was made man. We handled Him, Elohim. "In the beginning, Elohim. And Elohim was made flesh, dwelt among us."

80 What? This is his way, the parts of the drama. That's the way He's to act it out, his way of revealing Himself to us as some different person. We are mortal, and He knows that. And we only understand as mortals. We only know as mortals. We only know as

our senses will let us know, and the rest of it we have to believe by faith. We have to say there is a God, whether we see Him or not, we believe it anyhow. See? Whether there is or not, we still believe it because God said so.

81 Like Abraham, could not see that son, no signs, no pregnancy of Sarah, no even any menstruation periods or anything, but yet God said so. All hopes, even her womb was dead, and his life in him was gone, and the stream of his life had dried up, and her life had dried up within her. And yet he staggered not at the promise of God through unbelief, but was strong, giving praise, knowing that God was able to perform anything he said He would do. That's the way we got to believe that Word today. How is it going to be? I don't know. God said it's going to be that way, and that settles it.

82 Who is this great unseen person? Who is this that Abraham seen in visions? Right at last, though He was manifested in flesh, before the son came, God Himself came to Abraham in the form of a man, at the end time. Manifested! He saw Him in a little light one time, he saw Him in visions, he heard his voice, many revelations; but just before the promised son, He saw Him in the form of a man, and talked to Him, and fed Him meat and drink, see. Notice, God Himself veiled in human flesh.

83 This was a part of his way. This is the way He manifests Himself to us, manifests the eternal Word, God, Jehovah made flesh. Like in St. John 1, "In the beginning was the Word, and the Word was with God, and the... In the beginning was Elohim, and Elohim became the Word, and the Word was Elohim. And the Word was made Elohim." See? It's the same thing, just unfolding.

84 Like the attribute, see, it is in God. An attribute is your thought. God in the beginning, the Eternal, He wasn't even a God. He was the Eternal. He wasn't even God, God is an object of worship, or something. See? So He wasn't even that. He was Elohim, the Eternal. But in Him was thoughts, He wanted to become material. And what did He do? Then He spoke a word, and the Word was materialized. That's the whole picture from Genesis to Revelation. There's nothing wrong. It's Elohim materializing so he



can be touched, felt. And in the millennium there's Elohim sitting on the throne, that's right, with all of his subjects around Him, that He predestinated before the foundation of the world.

85 Like a man building chimes or making chimes, the molder. Each bell's got to ring different from the other one. the same materials, but so much iron, so much steel, so much brass, to make it give the "ting."

86 That's the way God did. He bred this one to that one, to this one to that one, to this one to that one, till He got exactly what He wanted. That's how He come down. God unveiled Himself in a pillar of fire down through the prophets, then into the Son of God which, He was God. It's the same God bringing out exactly from perfection to perfection, from glory unto glory. That's the way the church goes.

87 Notice, through the ages, the same way, by his prophets, He has revealed Himself. Them wasn't exactly prophets, they were gods. He said so. For, what they spoke was God's Word. They were the flesh that God was veiled in. They were gods. Jesus said, Himself, said, "How can you condemn Me when I say I'm the Son of God, and your own law says that them who the Word of the Lord came to was gods?" See?

88 So it was God formed in a man called a prophet, see. And the Word of the Lord came to this man, so it wasn't the prophet, the prophet was the veil, but the Word was God. The man's word won't act like that. See what I mean? It cannot act in that manner. But potentially it was God. See, He was the word of God in the form of a man, called "a man." Notice, He never changed his nature, only his form. Hebrews 13:8, said, "He's the same yesterday, today, and forever." So He did not change his nature when He come. He is always that prophet, all down through the age, same thing, the Word, the Word, the Word, the Word, see. He cannot change his nature, but He changed his form. Hebrews 13:8, said, "He's the same yesterday, today, and forever." He just changed his mask.

89 Like I've changed from husband when my child is born, then I'm father. When my grandchild is born, I'm grandfather, see. But I don't change. I still ... it's still me, see. (And that's God.) It's just I

change my.... See, it's just change your form. See? Notice. And nature changes it down from a young man to a middle-aged, to an old man. and there you are, you see, you just change your form.

90 Now, you couldn't say a little fellow standing up here, sixteen years old, say, he was grandfather. he couldn't be, his form has to be changed. A few years changes it, then he becomes grandpa. See what I mean?

91 But it's the same person all the time, the same person, God all the time. In this way He reveals Himself to his people in doing this. Notice, through the age of the pillar of fire He revealed Himself to his people. In the age of Jesus He revealed Himself to his people. In the age of the Holy spirit, as Son of God. Son of David.... He always reveals Himself in that manner to his people, making the people to know Him. He's veiled behind something, notice, in the same way or same nature, every time.

92 God veiled in Jesus, to do the work of redemption at the cross. God could not die, as a Spirit, He's Eternal. But He had to put on a mask and act the part of death. He did die, but He couldn't do it in his God form. He had to do it in Son form, as Son of man, on earth. See? He had to be Son form. Then when He returned on Pentecost, He was Son of God again. You see what I mean? Get the idea? He was....

93 He had to come into human flesh, to ... and nobody, no sexual desire. Because that proves again our statement of the serpent's seed, see, "sexual," absolutely "sex." Not apples; sex! That's right. That had to be. Notice here, see, for any good man.... Look at those prophets back there, but He had to be more than a prophet, see. In order to do that, He had to come virgin birth showing that virgin birth proved.... He had to be born virgin birth, to take the curse off, the antidote. See what I mean? So it had to be sex; He proved it in his own coming, He come not in sexual desire, but through virgin birth. And He changed his mask from Jehovah to Jesus, in order to take the redemptive work in the drama that He was acting out, in God at the cross.

94 The Greeks wanted to see Him. In St. John 12:20, many of you heard me preach on that saying, "Sirs, we would see Jesus." Did you notice that?

95 Now, the Greeks were scholars, they were great men. And they had a great feeling for God, as Paul preached to them on Mars' hill. And they were, they led the world in science and education, they were great people. But they worshipped and believed in mythology and so, books of art and curious arts, and so forth.

96 But they got stirred up about this man who could heal the sick and could foretell things that happened to the dot. And they got stirred up, so they come to see Him. Now, watch close now, don't miss this. And they come and they said to Philip, which was of Bethsaida, "Sir, we would see Jesus." And Philip and another disciple brought him to Jesus, to see Jesus.

97 Now, notice, the very words that Jesus reported back to them-- for they come to see who He was and they could not see Him. They seen the form, but He was in his temple. God was in his temple, veiled in human flesh. Notice the words He said, "Except a corn of wheat falls into the ground, see, and die, it abides alone." See? "The hour is come, it'll soon be that the Son of man be glorified, see, and He must pass from this earth. And except this hour come, you'll never be able to see it." See?

98 Hear! Why couldn't they see Jesus? He was masked. God was masked. The Greeks wanted a God, and here He was, but they couldn't see Him because of the veil. That's the same thing today! They can't see Him because of the veil. It's over their face. these Greeks were masked, or Jesus was masked to these Greeks.

99 Notice, He said to them, "Except this corn of wheat falls into the ground, it abides alone."

100 They couldn't understand how, why that they couldn't see Him. There stood a man. They come to see God, and they seen a man. See? They couldn't see God because God was veiled to them. Now, keep that on your mind: god was veiled in a man. they could say, "No man could do these works except it be God. No man can do it, and how here stands a man and yet the works of God is manifested through Him!" See, they couldn't understand that God

was veiled.

101 He's veiled in a man, as He always was veiled. But He was veiled unto them, He was in his human temple. God was in a human temple. Be real careful, now he's the same yesterday, today, and forever. See, God veiled, hiding Himself from the world, veiled in human being. See?

102 Here was God! Those Greeks saying "we would see Him," and Jesus said, "A corn of wheat has to fall and die!" You have to die to all your ideas. You have to get out of your own thoughts. Like those disciples was, they couldn't explain about eating his body and drinking his blood, but, see, they had done died to those things. They were dead to a principle, they were dead to Christ. No matter what it is, how much defeat looked like he had, they still believed it anyhow, see. They could see in that man . . . a man that eat, drank, fished, slept, everything else, was born here on the earth, and walked with them, talked with them, wore clothes like the rest of them, but that was God.

103 So the Greeks couldn't see Him because He was hid from them, in a human being. Notice his word to them, "Except this corn of wheat falls in the ground!"

104 God veiled in the form of a man, hid Himself from their view, they could only see a man. But those predestinated seen God. One saw a man, the other one saw God. And it was God veiled in a human being, making both of them right, but your faith in that what you don't see. You believe it anyhow. God veiled in a human being. He was in that flesh, and that flesh was his veil. The veil was rent, see, that God might be made manifest.

105 In the Old Testament, God was hid when He was on his mercy seat. On the mercy seat, by a veil! In the Old Testament, God was in his temple. But the people come in and worship like this, but, remember, there was a veil, amen, that hid God. They knowed God was there. They couldn't see Him. That pillar of fire never appeared anymore there. Did you notice? There's not one time in the Scripture, from the time that pillar of fire went in behind that veil,

that it ever showed again till it come from Jesus Christ? God was veiled!

106 When He stood on earth, He said, "I come from God and I go to God."

107 Then Paul, after his death, burial, and resurrection, on his road to Damascus, there was that pillar of fire again. What was it? Out from behind the veil! Glory to God! He was from behind the veil.

108 Now, He was behind what? Skin veil. See, "badger skins," behind the veil. And when that veil was rent on the day of crucifixion, the veil that He was wrapped in was rent on the day of the crucifixion, the whole mercy seat came into view.

109 Now, the Jews cannot understand how that God could have mercy upon a sinful, foul people like we are. But they couldn't see this one who was giving mercy, because He was hid. He was behind the mercy seat, on the inside, with badger skins hanging down, covering Him.

110 Before, if he... Before, if any man walked in behind that veil, it was sudden death. (Oh, we're going to get a lesson here in a minute, amen, if you can receive it.) To walk behind them skins, even one of the priest's sons tried to do it one time and died. Don't go behind that veil. the man that walked behind... Why? There was no redemption yet in that. It was potentially, it was just potential; and anything potential is not the real thing yet, see, just potentially. It was redemption... Sin was covered, not omitted... remitted, rather, not remitted. *Remitted* is "divorced and put away." And so the blood of sheep and goats could not do that, so Jehovah was hid behind a veil. Now, back behind this veil where He was hid, to enter into that, a man dropped dead to try to enter into it.

111 But since Pentecost, since the crucifixion, when that veil was rent from the top to the bottom, for that generation... Jesus was that God, veiled. And when He died at Calvary, God sent fire and lightning and ripped that veil from top to the bottom, that the whole mercy seat was in plain view. But they were too blind to see it. As Moses said here, Paul said, reading of Moses, "When Moses is read,

yet, that veil is still on their heart.” Oh, brother, sister, that’s what the Jews did when the veil was rent and brought God into plain view, hanging on the cross. He was in plain view, but they couldn’t see it.

112 Could it be possible that the Gentiles has did the same thing? (O God!) When they’ve had the church ages, of the Son of God, but when now the veil of this denominations and things, this veil of tradition that we’ve got since Pentecost, when the church traditions has been rent, the things that the people said, “Days of miracles is past, and these things,” and God has took the veil off of it, and brought it in plain view, and they’re ready to crucify it again. Just exactly right!

113 The unveiled God, plain view, they should have seen Him standing there. Yet He was too common, He was an ordinary man. They couldn’t see it. See, there stood a man. “Well,” they said, “this guy, what school did He come from?” But, remember, when that spear stuck his body, that Spirit left Him, the temple . . . the sacrifice blocks turned over, and the lightning whipped down through the temple and rent the veil. What was it? There was their God hanging on Calvary, and they were too blind to see it.

114 Brought Him in open view, and still they don’t see it! They’re blind. God, veiled in a human being!

115 You remember He returned then to Paul after that, and to Peter in the prison, as the pillar of fire. Remember that?

116 But in the last days He’s supposed to return again, but a pillar of fire is supposed to come back again to manifest the Son of man, see, to show the Word, the light. The traditions that’s been, will be wiped away. there’s nothing going to bother it, it’s going to be done anyhow. God just tear them denominations and traditions down. what kind of a Spirit will He do it? Like He did in the first place. Look what He done in the days of Elijah, in the days of John. “Don’t you think to say within yourself you ‘have Abraham to the father,’ because God’s able of these stones to rise children to Abraham.” See? Don’t you think, “Because I belong to this and I belong to that.” See? God tearing off the veil, see, to show who He is. See, watch the veil when it rents here now, we find out now.

117 And one time, if a man walked through that veil, it was sudden

death. Now it's death not to go through it! Amen. If you can't break that veil of tradition, break through that wall of denomination, to see God in his power, it's death. Once where it was death to go in, now it's death to stay out. The whole mercy seat is setting in plain view, anybody can see it, the veil is rent. Glory to God! The whole mercy seat comes into plain view.

118 How God could have mercy on foul sinners as us, when He hid Himself, was a mystery. And now it's in plain view, or in full view, revealed by his Word. It's always the Word, constantly, that is God. It's the Word that opens it up. If those people would have knowed the Word of God that day when Jesus died, they would have seen the mercy seat, they would have seen who He was.

119 "Who was that then? Why did the veil rent?" Remember, it was death to go into it, nobody could see it. Moses saw it in a form, it was a whirl . . . it was a man's back. Well, here it is, a bleeding back, that same man! what was it? God wanted to show them the mercy seat. God wanted to show them who He was. So the veil in the temple, from the hand of God above, was rent from top to the bottom and showed God in plain view. It was Jesus Christ hanging on the cross, the mercy seat. And what was it? The people were too blind to see it.

120 Now it's repeated again. The traditions, how . . . . Then on the day of Pentecost, the Word came and was form of "Son of God." And they began to organize it at Nicea, Rome. And, the first thing, they went to Methodist, Baptist, Presbyterian, Pentecostals, and so forth. It's organized traditions of men, don't know where he stands. But, glory to God, He promised in the last days what He would do: He would show his Word in plain view, open before us again, see, open it up.

121 If they had only knowed the Word, they'd have knowed who Jesus was. If a man only knowed the Word of God, he'd know the hour we're living and what's going on. They just refuse to listen to that Word. Their traditions. . . . What caused those Jews to see that? What? Looked like they could have actually seen, because the thing was tore open. It was tore open for a purpose.

122 What's this revival on for now? How could it prosper? How

could it be blessed? I don't care how many impersonations its got, or anything else, that all .... When Moses went out, there was a mixed multitude went with him. But what's it done for? It's Jehovah Himself taking the veil off of God, to show the difference between right and wrong. Which is, Methodist, Baptist, Presbyterian, or who's right? God's Word is right! "Let every man's word be a lie, and mine the truth." God needs no interpreter, He does his own interpretation. He manifests it and gives the interpretation. God unveiling Himself. Oh, my! Right in the midst of us, we see his great hand telling these things, doing these things.

123 Got something on that tonight, see, of how to watch the hand of God, what it does, how it unfolds itself. See?

124 And people say, "Oh, that's nonsense. That's fanaticism. There, there's nothing to that. That's nonsense. That's Beelzebub. That's the devil. That's fortune-telling. That's this." See, the same thing they said about Him.

125 O church and if this tape goes out, can't you see, ministers of the gospel, where you're living? Can't you see the hour that we're in? God, showing Himself, setting aside.... Look, He took that temple veil and tore it to pieces that they might see God in plain view, and they was too blind to see it. And He's done the same thing today, putting his word right out in front, what He promised. Every promise in the Word laying right before us, in plain view!

126 You know what the Gentile church does? The same thing the Jewish church did, too blind to see it. That's all. It'll be on their hearts just as it was in that day.

127 Notice, death to stay away from it now. You must go into it through this veil or you won't. How God could have mercy on them.... But remember what it was, that God is manifesting what was behind that veil. Watch what was behind the veil: the Word. What did it veil? the Word! What was it? It's in the ark. It was the Word that that veil hid, see. And Jesus was that Word, and He is that Word, and the veil of his flesh hid it.

128 And today the veil of tradition hides the Word again, saying, "It's not so." But it is so! God's testifying of it, blasting Himself right out as bright as the sun, before everyone, and they fail to see it. God, be merciful to us.



129 In type, Moses coming from the presence of God, with the Word of God for that age. Now watch, we're now in Exodus 19. Don't miss this, now. Exodus 19, Moses is coming from the presence of God, or 20 and 21, 19:20 and 21. Moses is coming from the presence of God, he has been into the Word. The Word's been wrote, and he in the presence of God with the Word, he had the Word for that age. There's a Word for each age. And, Moses coming forth, his face shined so! See? The Word was in him, ready to be manifested, give out to the people.

130 The true Word, God had wrote it and it was with Moses. Notice it was with Moses and was ready to be manifested. He was the Word to them, he was the living Word, hid. Veiled himself, Moses had to put a veil over his own face. Why? He was that Word! Amen. Until that Word was made known, Moses had to veil himself. Amen!

131 Do you see it? Wherever the Word is, it's veiled!

Moses had the Word. Now remember, after the Word was made manifest, Moses was Moses again. See? But while that Word was in him to be give out, he was God! For he wasn't Moses no more, he had the Word of the Lord for that age. Nothing could touch him till that was over, had that Word with him. So therefore when he come, the people turned their heads, they couldn't understand. He had been changed, he was a different fellow. He come with that Word. "And he put a veil," the Bible said, "over his face," for he had the Word. And he was the Word to them.

132 Now look, if Moses... O brother, here's going to be an insult. But if Moses... As Paul said here, in II Corinthians, the 3rd chapter. If Moses had to veil his face with that type of glory upon him ... see, because that was natural glory, that was a natural law. And if Moses ... knowing that that law had to perish. But the glory was so great that it blinded the people, so they had to put a veil over his face. How much more will it be? (Spiritual blinded people!) That glory was to fade away, but this glory won't fade away, see. Moses had the carnal laws, the condemnation, no grace, no nothing,

it just condemned you. But this we're speaking about... That had no pardon, that just told you what you was. This gives you a way out.

133 And when that Word is unveiled, oh, my, what kind of face will it be? It'll have to be veiled. It's got to be veiled. Now, notice, so the Spirit is veiled in a human temple, see, he just speaks the natural words with a natural veil.

134 Now, Paul speaking here now, and in this sense, the Spirit-Word, "We are ministers, not of the letter the law, but able ministers of the Spirit," that the Spirit takes the letter and manifests it.

135 That was just law, you had to go look at it, say, "Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not lie. Thou shalt not do this, that, or the other." See? You had to look at that.

136 But this is Spirit that comes upon the promised Word for this age, and brings forth and manifests, not two tables of stone but the presence of the living God. Not a mythical thought somebody made up or some Houdini trick, but the very promise of God revealed and made manifest right before us. What sort of a veil will that be behind? And to lose that...

137 That was so great till even the people said, they said when they seen Jehovah come down in this pillar of fire and begin to shake the earth, and the things He done, and the mountain on fire. And even if anybody tried to go to that mountain, perished. It was so great till even Moses feared the quake. Then if that time He shook just the mountain, this time He'll shake heavens and earth.

138 What about this glory? If that was veiled by a natural veil, this is veiled by a spiritual veil. So don't try to look at the natural, break into the Spirit and see where you're at, see what hour we're living in.

139 Does it make sense to you? See, it's a spiritual veil that's over the people, say, "I'm Methodist, and I'm as good as anybody. I'm Baptist, I'm Pentecostal." Don't you realize that that thing is a traditional veil? It's hiding God from you. That's the things that keeps you from enjoying all...

Oh, you say, “I shout and jump up-and-down.”

140 He said, “Every word!” Eve believed every word but one. See? It’s the full Word of God, the promise of this hour made manifest, see.

141 Notice, now as we go on. Got plenty here to speak of, but I got about twenty pages of notes, but I just won’t speak on them all. See, I’ll hurry.

142 He is veiled with a natural veil before he could speak the word to the people. Now, God has to veil Himself, as He promised, in human flesh. God... Do you get it? God has to veil Himself in human flesh and put a spiritual veil over them (say, “Well, I’m this and I’m that”), in order to speak to the people. When that veil, which is a traditional veil, is tore apart, then the ... that what they say, “Why, the days of miracles is past.”

143 A guy said to me the other day, a little Baptist preacher out there, come to me, Brother Green, and he said, “Brother Branham, here’s one thing I got against you.” Said, “You’re trying to make the people...” It was down at the Ramada Inn, when we had the meeting there. Said, “You’re trying to make the people believe in an apostolic age, to live today like they were in the apostolic age.” Said, “The apostolic age ceased with the apostles.”

I said, “It did?”

Yeah.”

I said, “Who was the spokesman in the apostolic age?”

He said, “The twelve apostles in the upper room.”

144 I said, “Then Paul was out.” I said, “The spokesman was Peter, and Peter said on the day of Pentecost, when they seen all this going on, and the Holy Ghost working, he said, ‘The promise is unto you, and to your children, and to them that’s far off, even as many as the Lord our God shall ever call.’ If He’s still calling, then the same thing is here. When did the apostolic age cease then? the apostolic age ceases when God ceases to call.” He never said a thing but picked up his hat and walked away.

145 It takes the Word to do it. It's the Word. Jesus told Satan, "It's written," see. That's it, "It's written!"

146 I said, "Peter said that it would never end. As many as the Lord called, this blessings was for them. Now you say, 'He stopped.' When?"

"No harm done?"

147 I said, "No, sir, not a bit. Go ahead." See? You see? Peter said that it was for everyone God would call for, would receive the same apostolic blessing. That's the Word of the Lord, see.

148 Now the natural veil. God, the Word, veiled in human flesh. What was it? God was veiled in Moses. God was in Moses, veiled, and the presence of God was in him. He was so perfect with that Word in him like that, till he had to veil his face. And it was a vindicated prophet that unfolded the Word and told them, "Thou shalt not! Thou shalt! And thou shalt not," see.

149 To give his Word to that generation, He veiled Himself in a human being, or the Word would have blinded even the called-out. See? Even the people that was out there, they could not stand to see that. In Exodus we find that, they said, "Let Moses speak, not God." See why the pillar of fire don't appear too much? See?

150 God said, "I'll do that, I'll raise them up a prophet." Amen! "I'll raise them up one." and He came just exactly. And He'll be the Word."

151 He said, "If they want to see what the Word is," said, "now, Moses, I appeared to you yonder in that burning bush," said, "I'm going to come down and set that mountain afire." Said, "They'll see that you've told the truth. I'll appear here in the same burning way. I'll appear here and prove to the people, I'll vindicate your ministry." That's what He told Moses here, in so many words.

152 Notice, He said, "Now I'm going to glorify you before the people." Said, "Now, you told them that I met you out there in a burning bush, now I'm going to come down, same fire, and I'm going to let the people see that you never lied about it." And

scientifically prove it even, if you want to, see. “I’m going to come right down and let them know.”

153 And when He begin to thunder, when Jehovah started thundering, the people said, “No! No! No! Don’t let Jehovah speak, we’ll die.”

154 See, He had to be veiled. So God veiled Himself in Moses and give Moses the Word. And Moses come down and spoke the Word of the Lord in a veil over his face. That right? Jehovah veiled in a form of a prophet, ‘cause it would have absolutely. . . . And God said He wouldn’t speak to them anymore like that. He would only speak to them by a prophet. That’s the only way He would ever speak from then on. That’s the only way he’s ever spoke. That’s right. never any other way. He don’t lie.

155 Notice, only Moses had the Word. Now, there wasn’t a group came down, there wasn’t just the Pharisees, or the Sadducees, or it wasn’t a certain sect or a clan. It was Moses! He got one man. He can’t get two or three different minds. He takes one man. Moses had the Word, and Moses alone. Joshua even didn’t have it. No one else had it. Amen! Joshua was a general, Joshua was a commander in the army. Joshua was a believer, a Christian. But Moses was a prophet! The Word can’t come to Joshua, it’s got to come to Moses. He was the major prophet of the hour. Notice, the Word never did come to Joshua till Moses was gone. No, sir. God deals with one at a time. God is one, see. Now, only Moses had the Word, not a group.

156 Look, God warned any person not to try to follow Moses into that veil, impersonators. Woman, man, priest, whoever it was, how godly, how much honor, how much they was, He warned, “Let Moses come alone! And if any man, even an animal, touches it, must be killed right there.” Never break before that veil, that veil belongs to one person. That message is one, see. In the temple, one man went in once a year, anointed and fixed to go in; not to bring out the Word, but to offer blood. To even walk in there before it, only one. Any other man died, see.

157 They spiritually die now. This is a spiritual veil, see. That was a natural veil. This is spiritual veil, see. They keep walking right on in behind there, you can tell them. “Oh, I know! I Know that, but I...” Go ahead, it’s all right, it only speaks.... You remember, the last plague in Egypt was death, before the exodus. The last plague on earth is spiritual death before the exodus. Then they’ll be cremated and turned back to the dust, and the righteous will walk out upon their ashes. But the last thing is spiritual death, rejecting the Word.

158 Now notice, God warned any persons not to try to follow Moses into the veil of fire. Moses was to be veiled, he had to come out of there. And Moses went in as Moses, went into this pillar of fire; and when he walked back out he was veiled, for he went into there, out of his traditions, the traditions of the elders. He saw the pillar of fire, but now he goes into the pillar of fire. Amen! And he come forth, veiled. God’s Word in a man, veiled! Here he come walking out, oh, my, I can see it. Warned nobody else to try it, nobody can impersonate that. You better not, see. Even a priest or a holy man, whoever it was, cardinal, bishop, anything else, trying to go in that veil, died. God warned them. We’ll have no impersonations.

159 His Word is revealed to one. It’s always been, a prophet came with the Word of the Lord each age, every time, down through the Scripture. The Word comes to one. In every age, the same, even in the church ages from the very first to the last. Others have their places, that’s right, notice, but stay away from that pillar of fire, see. What a lesson we learn here! See, everybody wanting to be a Moses, and everybody....

160 You remember what Dathan and them said out there? They said, “Now, Moses, wait here just a minute, you take too much upon yourself.” See? “Now, there’s other men here that God has called.”

161 That was true. They ... each one were following fine as long as they went along, but when one tried to step up and take God’s position that He give Moses, which was predestinated and ordained to that job, tried to take it, fire come down and opened up the earth and swallowed them right into it, see. Be careful! See? Just be a

good, godly Christian, believing the Word, see. Stay away from that pillar! What a lesson!

162 God had first appeared to Moses in a burning bush, God was veiled in the pillar of fire. Now, listen real close now for a minute. God first come to Moses, He was veiled. God was in a pillar of fire, hid back in a bush, see, like behind the skin, see, back by the mercy seat at the altar, see. He was veiled. He's always veiled. And when He come to Moses, He was in a pillar of fire, veiled in the pillar of fire. But here before the people, God vindicated him by the same pillar of fire, see. Moses said. . . .

163 Now watch! Are you reading. . . . Are you letting your minds drift way out? can you, can. . . . "He that's got ears, let him hear." See?

164 When God appeared to Moses, it was in a pillar of fire, when He called him to his ministry. And Moses come and told the people about it. They couldn't believe it. Yet he done the miracles and things, but this time He visibly, scientifically appeared and vindicated Moses' ministry to be the same God that spoke to him, because He appeared in the form of the pillar of fire and set the mountain on fire. And He come to Moses in a bush, spoke to him. All right.

165 God's first appearing to Moses in a burning bush veil. Before the people, God veiled again and vindicated Moses by the veil, by veiling Himself with the same fire, same pillar of fire came down. . . . From thence so they could only hear God's Word. You get it? Just the Word, they heard his voice. For Moses was, to them, the living Word. Moses! See, God had so proven that Word by Moses! See, Moses said . . . God said to Moses, "Go down there, and I'll be with you, there's nothing going to stand before you. I am that I am."

166 Moses come down and said, "You might not believe this, maybe, but God appeared to me in a pillar of fire and He told me these things."

167 "Oh, we have all kinds of things like going on." Pharaoh said, "Why!" Pastor Pharaoh said, "Well, you got a cheap magician trick.

Why, I got magicians here that can turn a serpent into . . . a stick into a serpent. Come here, magicians.” And they come over there and done the same thing.

168 Moses knowed, no nothing bothered him. How many impersonators they had, didn’t make a bit of difference, Moses just stood still. The first thing you know, they crawled around a while and, directly, Moses’ snake just eat the rest of them up. Why? Like them apostles, they couldn’t explain it. Moses didn’t know how God was going to do it, but He was going to do it.

169 Remember, He said Jannes and Jambres will return in the last days, see, impersonations. “And would deceive the very elect if possible,” Matthew 24:24, see. Just exactly the same things, do the same kind of miracles and everything. Watch that Word! Watch that Word! A man says he does a miracle, and still wants to believe there’s three gods as always, kind of. . . . You get away from that. We know that’s wrong, see. No such thing! See? The Word, every Word, every Word that proceedeth out of the mouth of God! Genesis, one word! Over here, said, “Don’t take or add one word.” See, it’s got to be that same Word, see.

170 Notice, the people seen something that had happened. Moses had been veiled as a . . . He was a prophet, and God had vindicated his Word now, went down there. And he seen signs and wonders. And then, after this, people got separated unto themselves, a church. See, church means “called out.” See? After they was called out of the world and became a people, see, then God let Himself be known that He was that pillar of fire. He proved Moses’ message. See? He was the pillar of fire. They might have took the picture of it, I guess, if they had had cameras, because it was all on fire. But they proved that, God proving that the message was right. The message was at hand, everything was, there was going to be exodus then. Veiled his prophet to this exodus people.

171 The people (think!), seen something that happened to him. He was now different from the rest of the Israelites. He was a different. . . . His message was different, he was different from the priests, he was different from anything. See, he was a different person. The people seen something had happened. God had veiled Himself in his prophet, to speak his words to them. That’s what He



had done. Moses was that living Word to the people, veiled by the pillar of fire, speaking what was to be veiled later behind badger skins, see.

172 The Word had to come from Moses first, see. Moses had the Word. They were written by God, nobody could interpret them, Moses had to interpret them first. That's the reason he veiled his face, because he... Do you see it? See? Here it is. We could pick it, pack it up, and everything else there, but it's got to be revealed. In order to reveal, Moses had to become God to the people.

You say, "That's nonsense!"

173 Why He told ... even told Moses, himself, "You'll be God and Aaron will be your prophet." You see? See? So here He come, see, He had to veil Himself, 'cause God's always behind a veil. Oh, my! Do you see it? God's hid from the public!

174 Said, "Father, I thank You, You've hid it from the wise and prudent, and revealed it to babes, to them that wants to learn." See?

175 God hid behind the veil. Moses veiled his face. Moses was the living Word veiled then. The people saw that pillar of fire, said, "Now we're satisfied." See? "Let Moses speak." See? "Don't let God speak, lest we die." Moses walked right into that pillar of fire, see.

176 And said now, He said, "Now, I won't speak to them no more like this, I'll give them a prophet." See, and that's the way He always did it. See? Said, "Now let them..." But this prophet has to have this Word. If he's veiled with the tradition, God never sent him. If he's veiled with the Word, God will vindicate it. God interprets his own Word. Moses spoke them, God interpreted them. Amen.

177 Moses said, "The Lord said so!" And the Lord did just what He said. That made it right.

178 Now He said, "Now, Moses, you understand, the people understand now," see. "I have showed you, I have vindicated you."

God had veiled Himself in this prophet to speak his Word to the people. Moses was the living God to them, the living Word of God made manifest. That's the reason his face was veiled, see.

179 And do you know the same thing in a genuine Christian is veiled today, to unbelievers? They see them women with long hair and things, they say, "Look at that old model." Women twist their hair up on the back, say, "Got a flat tire, spare tire." See, it's all veiled. They're blind. "Well," they say, "I got a PhD, L..." I don't care what you got, you're still ignorant of the Word. Exactly right. "Oh, that's just something minor. I..." Take the small lessons first.

180 How about the people who say that they are veiled in the presence of God and preach some church tradition? Oh, mercy, goodness! Which adds to and takes from, and everything else, like injecting their own subjects and their own thoughts, and not the Word of God, see, what kind of a veil? That's got an ecclesiastical veil. God tore that veil wide open!

181 They say, "There is no such a thing as prophets. There is no such a thing in these last days as apostles and prophets. There is no such a thing as divine healing. There is no such a thing as seers anymore. There is no such a thing as Mark 16 being fulfilled. The apostolic age is done." They veiled it from the people, but God walked right out with His Holy spirit of fire and rent that thing from the top to the bottom. God has rent the veil!

182 Moses was the veil, the living Word of God veiled behind human flesh. The pillar of fire was in Moses, of course, speaking what was to be veiled later behind skins, you see.

183 Now, that the Word, the Word was brought forth, then it was written out, then it was put behind and still veiled, for God was always in that Word. Amen! He's the Word, always. He was in that Word. That's the reason that Word had to be veiled.

184 Oh, brother, sister, are you catching it? Look! Don't you see? It's been veiled through these ages according to what God said, and will be opened in the last days, those seven seals would be broke, and the full thing would come into view of the people, what's took place all along. The hour of the seventh angel's message, all the mysteries of God should be made known in that Elijah, in this last

hour: how that Christ is put out of his church, the Son of God; how He's revealed as Son of man again; how that the church is to be put in order, and everything for the last day, no creed, no denominations, just absolutely the Word living in the individual. "I'll take one and leave one. I'll take this and leave that one," see. There's no strings, no denominations, no bindings or nothing, it's the heart with God and Him alone, see.

185 Notice, veiled in a human flesh. Moses was that Word, speaking what was to be later put behind badger skin. So that... So is Christ our Moses. Christ is our Moses. he was God veiled in human flesh, veiled in humanity, in flesh. That's right. And He's the same yesterday, today, and forever. He was veiled by badger skins. He was veiled. And this time He was veiled in a man, see. Now notice, "same yesterday, today, and forever," promised Word to this age. He's still Christ, the promised Word to this age, veiled in human flesh. The Word is God.

186 The anointing is a person. The word Christ means "an anointed one." See, "the anointed one." Then Moses was Christ in his day, he was the anointed one. Jeremiah was Christ in his day, with a portion of the Word for that day.

187 But when Jesus came, He came as the Redeemer Anointed one. And that was both Moses and all that was in Moses, and all the Word, and all the Godhead bodily was in Him. That's the reason the whole temple veil rent and the mercy seat come in perfect view. He was the anointed one.

188 Notice, now, the veil in human flesh, the promised Word to this age must also be veiled. Notice! Sin-loving church members and sinners cannot see it because of the human veil.

189 That's the reason they couldn't see Him. "Why, He's a man. Where did He come from? What fellowship card does He have? What church does He belong to?" (I want to speak on that tonight, what church does he belong to? See?) And so, see, "Now, what church does He belong to? What group? What school did He have? Where did He get his education? Well, this man was born according to the tradition, according to the legend of Him around here, this man was born out of holy wedlock. Why, sure, He's of the Devil!"

See? “He’s of the Devil! He was born out of holy wedlock. And Joseph just married her to keep her from being stoned, ‘cause she was an adulteress. And that man come around and tell us priests what to do?”

190 And there was God standing there revealing that Word, crying, “My God, why has Thou forsaken me?” The very songs they were singing in the temple, that David had made for them years ago, pertaining to Christ. “All my bones they stare at me. They pierced my hands and my feet.” And there they was standing there, singing that, and the very man dying on the cross. And when they got through and the . . .

191 When He died, the God of heaven come down like He did on Mount Sinai, with holy fire, and burnt that temple veil from top to bottom, tore it apart. And what could they do? Look right there out of the temple window, on Calvary, and there was God in plain view, the sacrifice.

192 But they don’t see it yet today. God in this last day has ripped those traditions away and brought the Word for this age right plain in view, and they still don’t know it. They just don’t know it. It’s so simple! See, it’s just so simple, it’s so far away from the things of the world.

193 I preached the other day at a certain gathering, of being a nut. One of these days I want to speak on that, “being a nut.” We’re all nuts for somebody, so I’ll be one for Christ. Paul said he “was counted a fool.” Sure, you have to be. See, it takes a nut to hold the things together. See? That’s right.

194 So, notice, the veil--the human flesh. Know . . . now, the sin-loving people could not see that. Those traditional religious people, they couldn’t see that, because He was a man. Why? That human flesh hid God.

195 Now, if He had been a great pillar of fire that come down, see, a great pillar of fire, had come down and showed them that what He was, that He was this great pillar of fire, they might have believed

that, if Jehovah would have run around. But you see what He did, so that He could bypass all them smart, wise people, He just revealed Himself like He promised Moses, see, "I'll speak to them through a prophet." And he was a son of man, a prophet. And some of them recognized it, about one hundredth percent of one hundred in the world, they believed it. The rest of them didn't, but He was just the same.

196 But there was the Mighty God standing in full view, the mercy seat. He died when his own children saying. . . . His own children there, saying, "We won't have Him! Away with Him!" Spit on Him.

197 A type, way back, when David was leaving the temple, rejected king. Went down through the street, and a little, old crippled-up fellow crawling along, never did like him, he called him "old hypocrite" or something, spit right in his face. And that guard pulled a sword, said, "I'll let that dog's head stay on him, spit on my king?"

198 David said, "Let him alone, God told him that." And David probably didn't know what he said. Went up on the mountain, looking back, crying.

199 Eight hundred years from there, the Son of David was climbing the same mountain, looking out, weeping over Jerusalem, a rejected King. And they spit in his face.

200 Don't you see? It's the same thing. See that Word coming on down, following on down today? Always rejected by the majority, see, and believed in the minority.

201 Now, see, they couldn't believe it. Those Greeks, they couldn't see Him, He was in his human temple. "Why," they said, "this man's name is Jesus, He comes from Nazareth."

202 Now, they only had one name there in them days, like "John, Jim." They say, "John from Jeffersonville, Jim from New Albany," or something like that, you see.

203 They said, "This is Jesus from Nazareth. It's common believed

that his mother was preganated by a soldier.” See? And then that’s exactly what they believed. Sure! And they said, “Now, and this is Jesus of Nazareth.” You see? “Who is He?” See, they couldn’t understand that. But why?

204 This Word for that day was, He was preaching said, “Search the Scriptures. In them you think you have eternal life, and they testify who I am. If you can’t believe me, forget me, as a veil, believe the Word that’s coming forth. Two is a witness,” He said, “I speak and the Father speaks for me.” Amen. That’s right.

205 I speak of the Word of this day and the Father confirms it. Now, is that a witness to you? it is, see. That’s how it’s to be fulfilled.

206 Notice in II Corinthians now, the ... in II Corinthians, 3rd chapter, and 6th verse, the old temple housed God behind old skins from the Jews. When the old veil was rent, still the Jews ... blinded to who He was, and who He is yet. And then Pentecost revealed who the true and living God was, when that veil was cut in two, with God, from the top. Why did that veil do that? Why did it do it?

207 Why did there come such a message today to do what it’s done? Why did it come? Why?

208 There was someone going to call me, some day here not long ago, wanted to debate with me about the church age, that “God was in his holy church,” and things like that. And I found out it was some woman preacher, and I just forgot about it. See, if it had been some man that was going to be all right, it’d a been different. But so ... but what’s the use in going plumb over into another country there, when I’ve got to leave a meeting here to do it? You see? So I just let them alone. The blind leads the blind, they all fall in the ditch.

209 So now in this age, when the old denominational and traditional veil has been rent from the Word of God, so it can be manifested! You see what I mean? The tradition says, “All those things are past.” (Let it soak a little bit!) “The things are past.” But, in this last day, that traditional veil has been rent apart, and here stands the pillar of fire, see. Here He is, manifesting the Word for

this day. The veil is rent! Now, the world, still they don't believe it. No matter what, they don't see it. They don't see it. It wasn't sent to them.

210 Remember, the Son of God was not revealed to Sodom, two messengers was. That's right.

211 But, God Himself in human flesh was revealed to Abraham, the elected. And watch what He done to reveal Himself. And, now, Abraham knew, when He knew what was in Sarah's thought behind Him, he said, called Him "Elohim, thy servant. . ."

212 Notice now, so it can be manifested. The Word's had a veil over it all these years to the people, "It can't be done."

213 You remember the sermon I preached the morning when I left here the first time, about Goliath and David? I said, "Look at the challenger out there, saying that 'the days of miracles is past.'" Watch them tapes as they come down, watch each one, how it's come in more plainer and plainer; if you have ears to hear, see, eyes to see. Watch! I said, "There stands that great ecclesiastical world out there, saying this scientific age that 'It cannot be done.'" But I said . . . God, in that light, 'fore it was ever taken, but once. Never was taken then, down on the river there, they never took the picture of it. See? I said, "He told me that it would be done, He would make a call and it would sweep the nations."

214 And even till Doctor Davis, said, "You, with a grammar school education, passed into seventh grade, will be praying for kings and monarchs and will start a revival that will sweep the nations?"

I said, "That's what He said."

215 And it's been done. See? See, it's been done. That's the thing of it, is, He don't need no interpretation, He's done it. See? He's already done it, that interprets itself, see; calling his elected, see, from all walks of life. Now it's made manifest.

216 I said. . . That David stood out there, a little, bitty, scrawny fellow with his back all bowed in, a slingshot in his hand. And, why, Saul looked at him, the head of the ministerial association, said, "Why, you, you're not even trained!" He said, "Let me see if I can give you a PhD or something." Put this armor on him, and he found out it didn't fit a man of God.

217 Said, "Take the thing off of me." Said, "I don't know nothing about that." Said, "Let me go in the way that I know, what I fought the lion with, what I fought the bear with." He was kind of a woodsman. He said, "Let me go in this way."

218 And this old Goliath said, "Do you send a dog out to fight me?" Said, "I'll pick you on the end of my spear and hang your carcass up there and let the birds eat it."

219 David said, "You meet me as a Philistine, and an armor and a spear, and I'll meet you in the name of the Lord God of Israel." Watch the prophet, David said, "Today I'll cut your head from your shoulders." Amen. Oh, my! He knowed what he had, Whom he had believed, and was fully persuaded He was able to keep that which He promised. See? So it happened anyhow.

220 The old saying, "The days of miracles is past," the walls is tore down. Jehovah still stands in full view, manifesting his Word, unveiled one. That's right.

221 Notice, the Gentile church has also been blinded from the veil, after it's been tore off and showed God, the ecclesiastical veil. How? By veiling the Word in human being again. That's exactly what Israel failed to see. If it would have been some angel or something, Israel would have believed it, but being... It could not be an angel, it had to be a man! Amen. God can't break his Word. In the last days it has to be the same thing again, see. What blinded Israel? That man. "You're a man making yourself God." That's what they killed Him for. And today, because the message come through man and not angels! See? God can't change his way, change his Word. He said He changed not, see. Notice, promise and the Gentiles are just as blinded today as Israel was. Because what? The veil. God veiled in a human being, blinded Israel. Notice, has every blinded one ... one it will blind, the other it will reveal the truth. It'll close the eyes of some and open the eyes of the other.

222 Look! Jesus stood and said, "Your name is Simon and your father's name was Jonas."



He said, "Lord God!"

Philip . . . he said, "How did You know?"

He said, "Behold an Israelite, in whom there's no guile!"

And he said, "Rabbi, when did You know me?"

223 He said, "Before Philip called you, when you were under the tree, I saw you."

224 He said, "Rabbi, You're the Son of God. You're the King of Israel."

225 But there stood those there, said, "He's Beelzebub." See? What did it do? Opened one's eyes, blinded the other. What did the priests say? "Why, that guy is Beelzebub!"

226 The little woman said, "I know Messiah is coming, which is called the anointed one," see. "The anointed one will come. We haven't had prophets. . . . You must be a prophet. But the anointed one will come, we're looking for Him. This is the last days for the Gentiles . . . or for the Jew." Said, "This is the last days." See, both Samaritan and Jew were looking for a Messiah, see. Said, "This is the time for Him to appear. We know when He comes He'll do these things, He'll tell us these things."

He said, "I am He."

227 Her eyes was opened, the priests was blinded. That's what the gospel always does. It opens the eyes of some, reveals the truth to some, while it blinds the others; has a twofold meaning. Some can take that sun and look straight into it, and go blind; others can take it and walk out with it. It's the difference.

228 As it was done in every age, Deity veiled in human flesh. Notice, He did, the prophets was deity, veiled. They was the Word

of God, is that right? veiled in human flesh. So they didn't notice our Moses neither, see, Jesus.

229 Notice, veiled behind the old badger skins in the old temple, was the Word, was the Word manifested on tables of stone.

230 Now, I'm going to try to get away in about twenty minutes now, if I can, make it half past eleven. Notice, if you noticed, I've turned some pages here, see, to keep from getting ... so I'd keep from cutting the ... making it too long. I know you're hot and tired.

231 Behind the old temple, in the veil, what was back behind there? What was Jehovah? What was hid back there? What was the veil hiding? Oh, hallelujah! What was the veil hiding? It was hiding the Word. The veil, old badger skins was hidden, hiding the Word to their eyes, natural. Behind there, also, was the shewbread. Behind there, also, was the Shekinah glory. But it was all hid from them. It was all hid. All the glory of God was right behind that old badger skin, that's right, all hid to the natural eye.

232 It is today, too. It's called "a bunch of holy rollers, fanatics." But they don't know what's hid behind there. That's right. They don't know it, see.

233 Then when God, in mercy, rent the veil for them to see, they were so wrapped up in their traditions they ... it was still hid to them even to this day.

234 Same now! The glory, the power of the Holy Spirit, the Shekinah glory that comes upon the believer, now I mean the real believer, that causes the works of God and the faith to come into him to believe the Word of God. That's all hid to them eyes, they say, "Them things are passed." You see, they're still living behind the veil. You're not behind that veil anymore, little Ones, God's come in full view of you!

235 The other day, Brother Fred Sothmann and Brother Tom Simpson (I don't know whether he ever got here or not), several of us was up at a Baptist church. And the minister said something that sounded pretty good, all of us said, "Amen!" Everybody in the church stretched up their neck and looked back to see. See, we found a crumb that come from behind the Shekinah there, you know, and was kind of glad to get it. And we said, in other words, "Thank You, Lord!" See? And, when they did, these fellows was so veiled

they just laughed at it. They didn't know what it was all about. See? They're still veiled. So there's some inside and some outside. And so....

236 But God's in full view of us, hid. Same now! Then when God, in his mercy, rent the veil, He was brought into plain view. But they were so wrapped in their traditions, He was still hid from them. Same now! All that glory, hid, is hid for us in Christ, the Word, who is our temple.

237 Oh, now, I'm going to have to dig down in this a little bit. Excuse me for my emotions this morning, but, oh, I've wanted to give this out so long, I... it's just binding up in me. See?

238 Notice, all the glory that is in God is in the Word. All the blessings that's in God is in the Word. It's hid to the unbeliever by traditions. See what I mean? But it's all in Christ. All that God was, He emptied Himself "kenos" and came into Christ; and we, into Christ, or behind the veil.

239 "Well, I'm into Christ," you say. And then believe there's three gods? Baptized in the name of "Father, Son, and Holy Ghost"? Believe in all these traditions and things that you believe in, of the elders? No, you're still behind the veil. See? Come into the veil, He, Christ is the Word. How?

240 "I don't believe in divine healing. I don't believe in these miracles and things like that".

241 Well, you see, you're not in the inside, the veil, you don't know nothing about it, see. Christ is the Word! And when we're in the Word, we're in Christ. And how can I be in Christ, denying Christ? It was He that said, "Not one word shall be added to or taken from." How can you take from and add to, then? See, it shows you what veil has got you veiled away, see.

242 We in Him! Then, we being in Him, we are still veiled to the religionists and professors of the world. See, our glory that we have and enjoying, we are still veiled to them outsiders. They think we're "crazy, a nut," again. See? See? That's right. But we who are in here, in Christ, baptized into Him I Corinthians 12, into Him, we are partakers of this glory, see. But not on the outside; you're still

looking in, denying it, see.

243 So now we are invited into Him, to be partakers of all that He is. We're invited into Him, which is hid to unbelievers by the veil of human flesh, see. They know that glory, they read of it, it's in the Word here, of the glory of God and things like that, it's just a word to them. To us it's a manifestation! See? It is no more a word, it's a reality! Amen!

244 God said, "Let there be light!" That was the word, but now there is light. It ain't the word, it's the light. See what I mean?

245 Now, it isn't just a written Word to us, it's a reality. We are in Him. Now we're enjoying Him, now we behold Him, now we see Him, the Word manifesting Himself. It's hid, out there, because, why? It's veiled in human flesh, see.

246 Oh, they say, "That bunch of people, where did they go to school? What education do they have? What did they come from? What group do they belong to?" See, they don't get it.

247 A man said to another man, the other day, said, "You have to belong to a denomination to be a Christian."

248 He said, "I am a Christian, I don't belong to any of them." Said, "God taken this cancer out of me," said, "now what do you think about that?" It was a doctor. He said, "Show me the denominations doing it," see. All right.

249 See, it's still veiled. We're inside of Christ. Now, as then, all true believers see Him, the Word of promise of this day, openly manifested. That's a big word if you can get it, see. See, all true believers that's in the Word see God openly, the veil's rent, and God stands openly before you, manifested, see. God, manifested openly!

250 In order to do this, our old denomination traditional veil must be rent again. In order to really see what it is, you've got to come out from among that stuff. See? You'll never do it; they'll keep pulling that veil before you every time, "Oh, there's nothing to that." But here it is written, and here it is made manifest, you see, see.

251 Now, what if a fellow refuses to see the sun, say, "Oh, there, I know God said 'Let there be light,' but there is no such a thing. I'm going down the basement. I just refuse to see it"? The guy's crazy.

There's something wrong with him.

252 There's something wrong with a man or woman, can see the promise of God and, see it manifested, and then refuse to believe because the denomination pulls the veil down. See, veiled!

253 In order to do this, our denomination traditional veils much be broke, by God's Spirit of fire and sword, which is His Word. Always His Word is His sword, see. He took his sword that day, full of fire, and ripped that veil from top to bottom. He does the same thing with the same sword today! Not my creed, my book of creeds, my catechism, but the sword of the Lord, see. Rips the veil down and you see God standing in plain view, manifested in his Word. What a glorious view to look at! See? All right. God's Holy Spirit and Fire, his sword, rips it, the Word rips the denominational veil.

254 Well if you just said, "the Word," and the Word don't work? What good would the sword be here, and say, "It can't rip. Say, "uh," and it won't rip"?

255 But when you lay that sword of God up there and watch her rip, she's held by an ordained hand sent to do so. See, rips it open, and there He is. There it shows God plainly in view, the great Jehovah. That is his Word made manifest, the portion that's promised to the day. Do you get it? See? When the sword promise of today, in this day, what's supposed to be, and God takes his sword and rips down the denominational veil and pulls it back, and manifests Himself and shows that He's there. Still that same pillar of fire! Notice, that is the Word made manifest for today's promises.

256 We see it as did Peter when he said, "Lord, to whom would we go after seeing this?" Where would we go? What church could we join, when we're born in one? See? What could you.... What denomination could you join after knowing this truth, see, when they every one deny it? Every one of them! I haven't got a one that'll say a good thing for it. That's right. That's right.

257 I started off on these trips down here, where forty-two churches in one place was the sponsor, when I got there I had none. Everyone of them said, "He believes in eternal security." that left the legalists out. One said, "He baptizes in Jesus' name." That lets all the rest of them out, see. One of them said, "He believes in the

serpent's seed. The serpent has no seed!" That let. . . .

258 The Bible said, "I'll put enmity between her seed and the serpent's seed."

259 See, that, the veil's been lifted off of the Word. See? That's right. It's revealed to babes. It's lifted, they see it. There will be as once said, that's right, then it will be as once said, "When you see. . . ." When this veil is took off of the Word, the traditions is taken off the Word, as Jesus once said, "When you see me, you see the Father," see. God and his Word is one. Now you understand? When the Word is manifested, what is it? See.

260 Jesus said, "Search the Scriptures, you think you have. . . . You believe in God, believe also in me. If I do not the works of my Father, then don't believe me. But if I do do the works, I and my Father are one. When you see me, you have seen the Father."

261 And when you see the Word made manifest, you see the Father, God, because the Word is the Father, the Word is God. And the Word made manifest is God Himself taking his own Word and manifesting it among believers. Nothing can make it live but believers, just believers. It's not. . . . It won't. . . .

262 You can take wheat and plant it in a different kind of a soil, it'll never grow. But what it's got to have certain fertilize in the ground to raise wheat. And if there is no. . . . If there is . . . if the fertilize in the ground isn't, the wheat isn't germitized to that fertilize, it'll never grow. So no matter where the Word falls, if it doesn't fall in the right kind of a heart. . . .

263 Jesus said so, "Some fell by the wayside, upon stony ground, and the fowls of the air come and fed on it." And then He said, "Some fell into thorns and thistles, which raised up and choked out right away," traditions, denominations, cares of the world choked it. But said, "Some went over into good ground and brought forth a hundredfold," said, "that's the kingdom of God."

It's the same thing, see, some will not believe at all.

264 Some will believe for a little while, like the disciples. They followed Him, many of them, the seventy followed Him for years, to find out, about a year and a half, or two years, just to find out if they could find something in Him, some . . . like some way He had some power to do these things, like a rabbit foot, a magician of some sort, what He could do to produce these things, how He could know what was in the people's heart and what they were thinking. And they finally found out that He said that He "come down from heaven," He "was the Word Himself." And when they did, that was too much for them, they said, "No man can understand this." And they walked away from Him. That's those who fell among thorns.

265 It brings back to the same thing, in every congregation, you have make-believers, unbelievers, and believers. It's been in every congregation. You find them all the time. Some of them make out like they're believers, that's the worst of type. And then they have those who are actually unbelievers, he won't bother you, he'll just walk away and shake his head. But those who make-believe, say they're believers, that's the kind you have to watch, is those make-believers. And then there's some genuine believers. See them three there?

266 There was the unbelievers. As soon as He said, "Eat the flesh of the son of man," oh, man, that was it!

267 The other ones was make-believers. They stayed till (just like Judas did) right up to the end.

268 But then the real believers, they couldn't explain it, but they believed it anyhow, and they went on through.

269 The veil, tradition of unbelievers taken away, you see God. When the veil of traditions has been removed, you can see that God is still God of his Word. He still keeps his Word. He's the God, author of his Word that is hid behind skin veils to others. Yes, that is right. To those who cannot go behind the veil, He's still behind skin veils.

270 Notice, then we become part of Him, as you are the veil that veils Him. You are part of Him (as long as Christ is in you) as Christ

was of God. Because God was in Him, made Him God. And as Christ is in you, the hope of glory, you become part of Christ. “He that believeth on me, the works that I do shall he also.” See? You become part of Christ as long as Christ is hid in you. Then it’s veiled to the unbeliever, but you know He is in you. You are templing Christ that’s behind the veil, the skin. Then we become . . . behind, because of this veil. The veil again, in human flesh, hides God, the Word from the unbeliever.

271 “As it is written!” See, written, “You are written epistles,” the Bible said. Now, what is epistle? Is “a written word.” And you are the written. . . . Other words, you’d read it like this, you . . . he’d say, “You are written epistles,” or, “You are the Word that has been written, made manifest,” nothing can be added to it. You can’t say, “I’m a written epistle” and living some other kind of a something but what this has already wrote, because nothing can be added or taken away.

272 As Doctor Lee Vayle is writing this famous book, I want you to see it after a while. Brother Vayle is here, is on the grounds somewhere. I seen him outside, I don’t think he can get in. But he’s writing a book there, is very astounding, of the Laodicean age. And I want you to . . . it’ll be off the presses pretty soon, so we’re taking the last reading of it now. And was writing, we was discussing it in there, see, about. . . .

273 Everyone has always come to me and said, “Brother Branham, them seven thunders that the voice thundered, and He said ‘Write it not, see, but close it up,’ “ said, “that’ll be seven thunders that will be revealed in the last days? See, seven thunders that’ll tell us?” Now, don’t that sound real good? See? But watch what you’re talking about when you say that. He said, “See that you write it not.” See? These seven thunders uttered their voices, see, and He said, “Don’t write that, see, but it’s to be sealed up in the book until the last days.”

274 Now, someone has been, many has been saying to me, and theologians said, “Brother Branham, if the Lord God. . . .” Said, “If with your experience that the Lord has given you for his people,” humbly saying this, said, “you’d be eligible to write a Bible yourself,



your Word if God is manifested.”

275 I said, “That might be true.” See, he was trying to catch me, see. And I said, “But, you see, I couldn’t do that.”

He said, “Why couldn’t you? You have all the qualifications.”

276 I said, “But, you look, one word cannot be added or taken away.” See?

277 And he said, “Well, then, them seven thunders, you see,” said, “wouldn’t them seven thunders blasting out, won’t that be a revelation be give to some man?”

278 I said, “No, sir, it would be adding something to it or taking something from it.” It’s all revealed in there, and the seven seals opened up the revelation of what that was.

279 It’s still the Word! You see, you can’t get out of that Word. It won’t leave the Word. And God’s Spirit will never leave that Word. It’ll stay right with the Word, blinding some and open the eyes of others. It’ll always do that.

280 “Ye are written epistles, read of all men,” or, “You are our . . .” Translate that, turn it around this way, see, just turn it around, “You are epistles that has been written,” ‘cause you can’t add nothing to it, “that’s read of all men.” “Manifested Word of God,” in other words. That Peter and John, to show it, when they went up there, they perceived they were ignorant and unlearned, they had no education, but they taken notice they had been with Jesus, see. They were ignorant and unlearned, but they were written epistles, see, read that they had been with Jesus, because Jesus was manifesting Himself through them, Christ veiled in their flesh. Manifested, made alive, like He was in Moses.

281 When the Word was in Moses, he was God in flesh. When it was in Jesus, it was God in flesh, see. Only thing He done was change his mask, not his Word, not his nature. He’s the same yesterday, today, and forever. He only changed his form. He changed from Noah to Moses; He changed from Moses to David; from David, Joseph; on down till He come into the fullness of the

Godhead bodily, see.

282 It's still the same God! Amen! Amen! I hope that gets through, see. It is the same God, but He just takes on another veil. See, He puts on another veil.

283 He did it in the reformers, taken on a veil, taken on a veil, until finally it come down through the Lutheran age, down through the other age, then finally it comes out into the complete. Just before it comes, a prophet arises again. When it does, it foreshadows the Word, showing back there, revealing what's been done, what's been left off, that the church would be without ... not without understanding. Then when this fades out, then, like John said, "I must decrease, He must increase," then all-in-all comes into Him. He's fully manifested through Luther, Wesley, and Pentecostal age, and on down, on down, He's fully manifested, you see. Come down, just a manifestation, God unfolding, see. Now, notice, fulfilled in his promises for this day as they had.

284 Now, Moses was the Word that day, because the Word was given to him for that day, Moses. Joseph was the Word in his days, portraying Christ exactly. See, each one of them was the Word.

285 And when Jesus came, He was the Word in its fullness, because the whole plan of redemption laid in Him. The whole plan of redemption didn't lay in Moses, didn't lay in Joseph, didn't lay in Elijah. See, they were only part of the Word, pointing to it. See? Now notice, keep your thought, here it comes, as I say. See, the whole plan wasn't in them. They were pointing to it.

286 Therefore after Him, the fullness, we cannot point to something else, it points back to Him, the Word. This is the complete Revelation, nothing can be added or taken away from it. There's the complete revelation. All that, a shadow of Him to come; but when He come, He was the perfect. Hebrews 1, "God in sundry times spoke to the fathers through the prophets," God spoke through veils, the prophets, "but in this last days through his Son, Jesus Christ." There you are. Unveiled out there on Calvary, the Son of God, unveiled.

287 Notice, “made alive,” and today when the Word is manifested in human vessels, veils, it’s absolutely the Word fulfilled in that day, which comes back to God. Being baptized into Him, according to I Corinthians 12, we become identified with Him. Amen!

288 I said a half hour, but I can have just a little bit longer? See? Look, I just can’t miss this right in here. Notice, identified with Him!

289 Now notice. How many American citizens is here? Raise up your hand. All right, you are an American citizen, then you are identified with this nation. Whatever this nation is, you must be. Is that right? You are all of her glory and you’re all of her shame. You’re identified with her. You are an American, so you take on America. Hallelujah!

290 I was with George Washington when he crossed the Delaware. I’m identified with him. That’s right. I was with Abraham Lincoln at the Gettysburg Address. I was standing there, I was with the soldiers on Guam, you boys, when you hoisted that flag. I was there. I’m an American, I’m identified with it. Amen. Now, to be an American, whatever her shame is in the Revolutionary, I bear it; because I’m an American. That’s right.

291 And as a Christian, I’m identified with Him. Amen! I was with Noah when he went in the ark. I was with Moses when he come out of Egypt. Amen! I was with Elijah on Mount Carmel. Yes Sir! Glory to God! I was with him when he did that. I was truly with Him, identified myself in his death there on Calvary when I died to the things of the world, to myself and all traditions. I was identified with Him. I was identified with Him on Easter morning when He rose from the dead. I was identified with Him on the day of Pentecost when the Holy Ghost came down like a rushing mighty wind. I was identified with Him. All that He was I am, all that I am He was; amen, being dead in Him we are identified with Him. What He is I am. Amen!

292 What this nation is I am. I’m proud to be that. I’m ready to bear her shame, I’m ready to bear a reproach to be American. That’s right. And I’m double that to Jesus Christ! All that He ever was I am. I like to be identified with Him.

293 Them apostles, when they come back, they thought ... they was made fun of, and called everything else, they thought it was a great honor to bear the reproach of his name.

294 I'm happy today to be one of them, being identified with the Word, which is Christ. Identified with Him! Being Baptized into Him, we become identified, identified in his likeness, identified with his Word, which is Him. If I am in Christ, I am his Word; for He is the Word, and what He is I am. Amen! Do you get it? All right.

295 The Word manifested or revealed in that revelation in there. Then what does that put me? If He is that Shekinah Glory, I'm part of it. Amen! Oh! Amen! That's right. The Word itself revealed, reveals itself. Think! The mysteries of God made known to us in this day by the same heavenly messenger that was made known to them in them days. Notice the same pillar of fire that sent Moses, the same pillar of fire that was on Moses that wrote the Bible. The same pillar of fire that Paul met on his road down to Damascus, and Paul wrote the New Testament.

296 Remember, Matthew, Mark, Luke, and John, they only wrote what they seen, but Paul had the revelation. He pulled it out, for he had met the pillar of fire, himself. And, think, the same...

297 There, Joseph, all them wrote what went on, everyone wrote back in that day. But when Moses came on the scene, he had the revelation. He had met the pillar of fire, and it was revealed to Moses how Genesis. He wrote the first four books of the Bible, Moses did. Is that right? For he met God in the form of the pillar of fire, veiled in the pillar of fire.

298 When Paul met Him on the road... The disciples just wrote what they seen Him do, but Moses had the revelation. Went down into Egypt for three years and studied, and seen that God of the Old Testament was Jesus of the New, the revelation, "I was not disobedient to the heavenly vision." That's right. Right!

299 And think of it! The same pillar of fire that come upon those men that wrote the Bible, is the same pillar of fire here today interpreting the Bible! Amen! How we thank Him for that! Same!

What a comfort, what identification! I'm so glad to be identified in that, I don't know what to do. I'd rather be identified in that than all the Baptist, Methodist, Presbyterian, Lutheran, and all the rest of them. Identified in that Word where that Shekinah Glory and revelation lays!

300 The pillar of fire appearing visibly among us, identifying that the message is right, like He did at Mount Sinai. Remember, before the true message come forth, Moses preached and he let them out of Egypt, but there before the real commandments was laid down the seals was brought in, God come down before the people and proved that Moses was sent from Him, (is that right?) in a pillar of fire that Moses said he had seen in a bush and talked to Him.

301 Oh, in this last days to see that same pillar of fire, right among us, speaking the same Word! Not only that, but interpreting it by making it manifest, and proving that it's the truth. So the people have not one way to disbelieve, lest they just willfully want to, and, then, "He that sins willfully after having a knowledge of the truth, there remaineth no more sacrifice for sin."

302 Notice, same pillar of fire sent to Moses and to Paul that wrote the Bible, now sent to reveal it. The grace of God, the unchanging God fulfilling the promises of Matthew 28, "Lo, I am with you always," fulfilling St. John 14:12, "The works that I do, you also," fulfilling St. Luke 17:28-29, "In the last days the Son of man will be revealed," see, see, Malachi 4, "Behold, I send to you Elijah the prophet, that will restore the faith of the people back to the original Word." See how this... See? Oh, my!

303 He died to reveal Himself to us. Now let us die to self, to reveal Him to others. Let us die to the traditions and things, to reveal Him to others. Die to the denominations, to reveal Him to others.

304 Notice, the old temple had in it the Shekinah glory, and the light of the Shekinah over the Word. The Word is the seed, it brought forth the shewbread to believers only. The blood also was upon the covenant; and the blood is the water, the water that lifens the grain, the wheat, the seed, which is the Word.

305 Like Jesus said, “As Moses lifted up the brass serpent,” and then again He said, “God so loved the world he gave his only begotten Son, whosoever believeth on Him should not perish.” Moses smote the rock in the wilderness, to save a perishing people, to bring water. God smote Jesus, to bring forth the Spirit out of Him, for a perishing people. The blood came from Him, which is “the water of the washing by the Word,” which, the water brings life to the seed and it brought forth the Shekinah Glory, shined upon the Word, which brought forth the shewbread. And the shewbread was just for a chosen people. Is that right?

306 Now breaking into the veil, through the veil, into his presence, where the Word is not the creed, the Word, in there seeing the Shekinah glory, the Shekinah, the power, the Holy Spirit shining upon the Word, bringing forth the promise, shows you’re behind the veil. Amen!

I’ve crossed the riven veils where the  
glory never fails,  
Hallelujah, Hallelujah;  
I’m living in the presence of the King  
I’ve crossed the riven veils where the  
glory never fails,  
I’m living in the presence of the King.

307 The old badger skin, denominations, has tore down. I’ve broke through that into the Shekinah Glory, and I see the Word. I see the pillar of fire moving. I see the Word made manifest. What He said He would do in these last days, I see it growing. I see the children eating that Shekinah Bread coming from the ripening of that Word, which believes it. Amen! What a wonderful hour we’re living in! See, the Shekinah was over the Word, and under there was the bread, and there was the blood sprinkled which gives it water. The Spirit gives life to the Word. And the ... (How many heard the tape on the “Trial”? Yes, many of you have.) You see there, it takes ... that Word must grow. In order to grow, it’s got to be in the right kind of ground, see. And God makes a promise and it hits that heart, it cannot fail!

308 Noah waited a hundred and twenty years. Abraham waited twenty-five years on the child. God said so, and that settled it. See?

What is it? The Word was there being watered by faith, believing it, it brought forth the results. It brought forth the son; it brought forth the rain; it brought forth the flood; it brought forth the virgin that was conceived.

309 A prophet said, “A virgin shall conceive.” No doubt but what every little young girl went and got her baby clothes ready. Why, this prophet Isaiah was identified prophet, vindicated of God. And the Lord said, “A virgin shall conceive. I’m going to give them a supernatural sign, a great sign, a virgin shall conceive.”

310 And all of them people, them believers, just like you all, they heard that prophet say that, every little girl... Every man said, “That’s going to be my daughter. Yes, sir.” Everybody went and bought the booties and the Birdseye and everything getting ready, ‘cause they knowed she was going to have it. That generation passed, they thought, “That identified prophet, vindicated of God, how could he tell anything was wrong? It must be so!”

311 It was eight hundred years later, but she brought forth the baby! “Heavens and earth will pass away, but my Word shall not pass away.”

312 “And it shall come to pass in the last days, saith God!” See, here we are. The light over the Word. As the light of the sun changes the seed from glory to glory, we also become more like Him as we live in his presence, like Him, being conformed to his blessed image as we walk with Him.

313 Watch what the sun does. You plant a seed, what happens? That seed rots. Inside the seed is a life. The life comes forth and brings forth a stalk. Now, that don’t look like the first. There’s Luther, it was a stalk. All right, the stalk went on, the first thing you know it brought forth a tassel. See, that was the Wesleyan revival, wasn’t like the other. Then along come the Pentecostal revival, see, brought forth the baptism of the Holy Ghost. All right, what happened? We get fungus on the ear; it begins to look wrong, this thing, that thing, it don’t look like the Word, it’s not like the rest of it, it’s not like the original grain went in. But God is still there to make that just the same.

314 Notice, what does it do? It finally returns back to the original seed again. When He come in the form of Martin Luther, when He come in the form of John Wesley, when He come in the form of the Pentecostal, He's supposed to reveal Himself again like the same seed went in, the Son of man. He revealed Himself as Son of God through the stalk age, and so forth, but in this last age He's to reveal Himself as Son of man again. Get it?

315 All right, like the beginning, molded. And what does that stalk grow? It's growing all the time. That little stalk grows, still it's not like the original grain. Neither was Luther's message. No. Along come the other messages, Finney, Sankey, Knox, Calvin, on down, none of them; they were still the message but, what it was, they didn't get the complete revelation of it because it wasn't time. You can't put the ear on the corn before it's time to come. See? And then finally there comes back again the original seed that went into the ground.

316 See, God follows nature exactly. See, He was borned a lamb, that's the reason He was born out in a manger. Lambs are not born in beds. See? he was led to the Calvary. Sheep are led. That's right. Goats lead them to the slaughter, you know, that a slaughterhouse. A goat leads them, but they have to be led. That's right. So He was led to the slaughter, see, because He was a Lamb.

317 Everything identified Him in nature. That's the reason He was born in March or April; not in December, He couldn't be, there's twenty foot of snow up there in that time of year. Not no sun-god, but He was the Son of God, see. Roman sun-god on the twenty-fifth day of December, when the solar passes its places in there and they had the Roman circuses, and call the sun-god's birthday, and they make it the Son of God. No, no. He was the Son of God. His birthday was with the rest of nature. Exactly.

Now notice again now as we go on, we got a little time left.

318 Now to the perfect. After the stalk has been formed, after the tassel has been formed, after the grain has come onto the cob, then it has to come to perfection, back to a regular grain again. And, remember, the grain must be germitized, see. If it don't, it won't live, see. None of that was outside of them messages will ever come to life. It has to be germitized to it. But, remember, the same life that was in the stalk is in the grain. It's just maturing itself right



back, see. He revealed Himself what? Son of man, the grain that went into the ground. Get the message?

The Greeks said to Him, “We would see Jesus.”

319 He said, “Except a grain of corn falls into the ground.” See? All right.

320 Now, what did He reveal Himself next? In a different form, stalk and tassel, and so forth, and all the leaves and everything. He revealed Himself then what? Same Spirit, but in a different form. See? But what’s the last of that corn? It comes back to the original grain. Is that right?

321 And his ministry comes from them reformations back to the original Word again. The Word comes to a prophet, and He promised it in Malachi 4, to restore the faith of the people back to the original grain. What went in the ground is here the same. The grain is come up through here. It come up as Son of God, now it reveals itself here as Son of man, and then it reveals itself as Son of David on the throne, see. Them three sons, just exactly. Oh, my, again like the original!

322 Now, to the perfect ministry of Himself, not some man, not some denomination (as they’ve worked down through that age there, see), but Himself made manifest, manifests Himself to the promise, making St. Luke 17:28, and Malachi 4, and so forth, Hebrews 13:8, just exactly right. At that time, what time should it be? When the royal seed of Abraham is looking for the promised Son. And all types must be fulfilled. And God Himself appeared in the form of a human being, to Abraham’s natural seed, before the destruction, and Jesus said it would be the same thing to this royal seed before the promised Son returns.

323 Notice the old veil that hid the Glory. The old badger skins, there was no beauty to be desired of it; neither was his flesh. That’s the reason people say, “A little old stooped-over fellow like that?” Probably thirty years old, and gray, and his beard gray, wasn’t much

to look at. The Bible said, “There’s no beauty we should desire Him.” He didn’t look like a King, the old badger skin. But, oh, what was on the inside!

324 And a little bunch of “holy rollers” sitting together in a hot building like this, they call them, not much beauty to be desired, but what’s on the inside! I’m sure it’s veiled from many hearts, you see. You see?

325 All right, outwardly it was nothing, but all was on the inside. Once inside of it, then you see it. How do you get into it? Shaking hands, joining? No. Born into it. Dying, getting rid of your old badger skin, see, your old self, to get into a new one. See? Forsake the old badger skin.

326 The Shekinah light does not.... Listen, ministers! Ministers, I want you to listen to this. When once inside.... Now I’m going to take this real easy, so you’ll be sure to get it. Once inside the veil, under the Shekinah Glory, the Shekinah light does not take the Word of God and reveal Jesus to be a “fortuneteller,” no, like the denominations do today, “mental telepathy, holy roller, Beelzebub.” The Shekinah Glory doesn’t reveal Him as that.

327 But the Shekinah Glory ripens the seed that’s promised for that hour, of the Word, showing Him to be still the Lily of the Valley. It brings forth that seed, the Lily of the Valley, the Bread of Life, the Alpha and Omega, the same yesterday, today, and forever. He is the believer’s portion. The Shekinah Glory reveals to the believer He’s the same yesterday, today, and forever.

328 Not, the days.... He’s past, and He died and it’s all over. So friend, if you believe that, if you believe that, you’ve never struck the Shekinah Glory. How could the Shekinah Glory ever reveal Him in three persons? See? How could the Shekinah Glory ever reveal Him as being baptized, people, in the name of the Father, Son, and Holy Ghost, when there’s never a person in the Bible baptized that way? How could the Shekinah Glory limit Him to an apostle when He’s the same yesterday, today, and forever?

329 See, the Shekinah Glory manifests Him it brings forth the Word of promise right out to you. That’s the reason that He had to

veil Moses' face, because in him was the Word. He veiled Jesus as a humble little man, to keep them from seeing Jehovah. And He veils Himself today, in earthen vessels, with the Shekinah. The outside looks like a bunch of holy rollers, old badger skins. But the inside hides the Shekinah Glory, and it ripens the shewbread that we feast on, and drive across the country for, hundreds of miles, see, it's the believer's food. It's only for a believer. Remember, the shewbread was only for the believer only, see, shewbread seed. Notice, what does it do? That Shekinah Glory over the shewbread kept it from spoiling.

330 Remember, the manna that came from Heaven, it was stayed in the Shekinah Glory from one generation to another. Outside, it got wiggletails in it overnight, it contaminated. Is that right?

331 Outside the Shekinah Glory, "The days of miracles is passed. See, it's all fanaticism." But inside....

332 Look, they got some sunflower seed out of a garner in Egypt that was put in there in the days of Joseph, four thousand years nearly ago. Joseph put them in the garner. They planted them, they lived. Why? They had life.

333 What's this Shekinah Glory today, to break beyond the veil to see who God is standing before you? See who God is standing here before us? The pillar of fire, He's veiled in human flesh. But what does it...? What did it do? the shewbread seed, the Word that we're to live on in this day by these promises, the Shekinah glory ripens that shewbread, brings it to pass, makes it bread to the believer, that laid in the pages of the Bible year after year, the Word for this age.

334 To the denominations, it's a stumbling block. To the denominations, they stumble at it. Down through the years, Luther, Wesley, Martin Luther, and all, Sankey, Finney, John Smith, Knox, all stumbled at it.

335 But what's it to be done in the last days? What is to reveal? "Bring forth." What's Malachi 4 to do? To turn back the people from that stumbling block, to break down the traditions, and to reveal the bread with the Shekinah glory. Watch it ripen and produce just exactly what it said it would do (oh, my!), the shewbread for this age. To the denomination, a stumbling block, a bunch of fanatics.

But we who believe...

336 But now as Revelation 10 promised, “All the mysteries of God, that’s been hid in the pages down through them years, would be ripened, brought forth in the age of the seventh angel’s Message.” Is that right? What did He say a year and six months ago, about on two years now? “Go out to Tucson. Be north of Tucson, a great blast,” and what would take place, the seals would be opened, the seals that revealed these things. Come back just as he said. What is it? It shows it cannot be man. It hits perfectly, just as straight as it can be, each time. What is it? It’s the hand of God, see, before us. And because it’s in a little group, veiled in human flesh, it’s veiled to the outside world. He’s hid from the outside world. He’s revealing Himself to babes such as will learn. See? That’s right. Every...

337 See, every parable in the Bible, every type of the Bible, is made manifest right here before us. The same God in the pillar of fire that wrote the Bible, both in the Old and New Testament, is right here and manifesting it, showing just exactly what it was, interpreting it right back, and to make it sure that it’s the interpretation.

338 “We got the interpretation!” Then let’s see it happen. See, that’s it, let’s see it made manifest.

339 Manifest! Jesus said, “If I do not the works of my Father believe me not.” See, it’s got to be proven.

340 But now, not proven like Jesus, they put a rag around his head and hit Him on the head, said, “If You’re a prophet, tell us who hit You.” “And if you are the Son of God, turn this bread...” See, that’s the devil. “If You’re the Son of God, come off that...” I mean the revelation that He’s supposed to do, that’s what it is.

341 But now as Revelation 10 is revealed, the mysteries of God is made manifest, known, as the seven-sealed book promised.

342 Now let your faith in Him who is the Word. Because in Revelation 10 it says ... or in Revelation 19, rather ... I had it wrote down here, Revelation 10, to go to it; but it ain't 10, it's 19. When He comes, He's going to be called "The Word of God," riding upon a white horse, and the followers of heaven will be behind Him.

343 Break the denominational veil of education! Break the denominational veil of tradition! Break those veils that's hiding Him from you! Break those veils of pride, you women; You're king's daughters, act like it, live like it. Break every veil! No matter what PhD and LLD says, "If it's contrary to that Bible," break through that veil, for we've crossed the riven veil. We're on the other side now, on the other side. And you will see, if you'll just do that, break those old traditions and things and come to Him, you'll see Him standing, the mighty conqueror, the word of promise for this age made manifest. You'll see the mighty God unveiled, see Him right among us here, unveiled, the mighty God, unconquered by traditions.

344 They tried to hide Him behind there, they did for years, but the time of the promise drew near. God raised up a Moses one time, and he set the children free from them things. And He's still.... He can't be conquered. "Heavens and earth will pass away, but my Word shall not." He's the same yesterday, today, and forever.

345 They said, "It can't be done." But it was done. Then when it was done, they said, "It's of the devil."

346 But that don't change the Word of God a bit, it still remains God to the believer. The mighty conqueror, the same yesterday, today, and forever; by his nature, by his Word, Hebrews 13:8.

347 I'm closing in saying this, because it's five minutes to twelve, just saying this. I got about ten, twelve more pages. I'll get it some other time, maybe tonight.

348 Notice, notice this, there was an auction one time and they got an old fiddle up. You've heard it many times, an old violin. And the auctioneer said, "What am I offered for it?" I may not have this just right according to the poem. It's been many, many years, but it

comes on my mind. And they picked up the old fiddle, it didn't look very much, looked scrummy, everything. He couldn't even get a bid on it. Finally I think he got a bid for a dollar, or something like that.

349 And there was one standing there that didn't think it ought to sell for that, so he went and picked it up. He struck it in his hands, picked up the bow and rosined it, and he played a tune. And when he did, everyone started crying. They never heard such music in their life.

Then the auctioneer said, "What am I offered?"

350 "Two thousand!" "Five thousand!" "Ten thousand!" See? What was it? The master's hand revealed what was veiled in the old instrument.

351 Same now! The old Book, it's ragged, it's been laughed at, burnt, made fun of. But the time has come that they've got a denominational auction, the World Council of Churches. They're selling it like nobody's business. There's a denominational auction coming.

352 But remember there's something in the old book that promised that there would be a predestinated, ordained hand come one day, that would pick it up and make the Word of this book through a predestinated heart, to the task that it's made for ... reveal the promises that's in it. It might look, oh, like an old bunch of holy rollers, or something or other; but it just takes the Master's hand, the Word on it, to reveal that Word, and it becomes more than a holy roller. It's become that to every one of us, hasn't it friends? It's not a bunch of fanaticism. It depends on whose hand the bow is in.

Let us pray:

353 Our heavenly Father, by faith today I see the master of the old book, that they have swapped for traditions, they swapped it for denominations, they tried to trade it off. Now they're trading it for a world council of men, of churches, communistic, atheistic. The auction's on, Lord.

354 God, step forth! Surely, You will. Send us that prophet, Lord, that picks up that bow, that picks up this Word and proves that Jesus Christ is the same yesterday, today, and forever. Many, Lord, will

sell their lives, they'll throw away their old traditions, they'll break the veils. They want it, Lord. They'll give anything, anything, just give them Jesus.

355 Lord, I think You've proved it to them now. They come from everywhere. They spend their living, they do everything, to try to get to the meetings, to do all they can, because they've found that Pearl of great price. Other things are very little. But bless them, Father.

356 Laying on this pulpit this morning, Lord, lays handkerchiefs. Maybe some of them will have to leave today before the healing service tonight. O Eternal God, look down. I know You're here, You're veiled. And I'm sending these little veils, Lord, called "handkerchiefs," and little "aprons," and little "booties" for little babies. And I'm sending them as little veil tokens, that Your Word has been preached over it this morning, and as a believer I lay my hands upon them, my body, signifying that I believe it. And, by faith, each one in this building is doing the same, Lord. May the sick get well.

357 You can stroke the Word from here, Lord, like the old violinist did to the violin, and make it so, Lord. Make it play the right tune, bow in the Masters hand, then we'll see Him standing in full view.

358 How those people must have thought that day when they wouldn't give nothing when they didn't give nothing for the old violin, they didn't want it. They wouldn't have it in their house. But when once picked up by the one who could master it, then they sold everything they had to get it. They were fussing and fighting over it. It was too late then.

359 So will it be sometime when the trumpet of the Lord shall be sounded out, time shall be no more. And those who have been looked at and made fun of, that stood there before the open veil and seen the Word of God manifested. . . . Others will scream for it, but, as You said, "It'll be too late then" they went into the wedding supper, and they were left out where there's weeping, wailing, and gnashing of teeth.

360 Help every person to believe this morning, Father. Break through every veil of selfishness, every veil of unbelief, and see the mighty conqueror unveiled before the believers. For, “Lo, I am with you always, even to the end of the world. A little while and the world won’t see me no more, yet ye shall see me.” Show Yourself among us, Lord, as You have been doing. Ever remain that way until we’re visibly before You, when the en morphe has been changed and You become again Son of man and Son of David. Grant it, Lord, through Jesus Christ’s name.

While we have our heads bowed, all in prayer:

361 Wonder today if there’s some here that ... inside or out. There’s no way to bring an altar call up here, because there’s no room. But I wonder, sincerely, do you believe this to be the truth? Do you believe that in this day that we’re living, and all this chaos and scientific age like it was in the days of Noah, in the days of Moses, the days of Christ, that God, the great Father of all of us who are born into Him, stands among us today?

362 This visible pillar of fire that’s scientifically proven, many years ago as a little boy spoke to me out there, and told me I’d live right here, what would take place. Telling you about it, and then it... One day down on the river, before the ministry started, first revival, He appeared in the skies, identified Himself and give the commission. All these years I’ve hid it in my heart, veiling Christ, same pillar of fire interpreting the Word, as promised. We’re in the last days, just the coming of the Lord. And if you find yourself outside that veil which is death to stay out, will you by faith, this morning, say, “By God’s help. And with Your help, Lord, I want to break through that veil. I want to get in where You’re at, to see the full Word of God”?

363 Don’t try to be a Moses. Don’t try to be an Aaron. Don’t! Just be who you are, but be a Christian.

364 Would you, with your heads bowed, raise your hands to God and say, “Lord God, help me inside the veil”? God bless you. God bless you. that’s just look at there.

365 Outside, remember, I might not never see your hand. It isn’t worth much for me to see it anyhow; it is, God. It only ... to me, it just makes me see that the seed has fell somewhere, and ... but God



sees the real heart.

366 If there are any others that didn't raise their hands, that want to be raised now, raise your hands and be remembered in prayer. Raise your hands. God bless you. That's good. God bless you.

367 Father, we pray today that these, Lord, who are not yet through that veil. They're standing out there like Israel, they're watching. They believe, but they've never broke into this yet, to see that great Shekinah Light, both spiritual and physical, insomuch that a mechanical eye of the camera keeps taking the picture. Just two weeks ago caught it again. You're revealing yourself, Lord, the Mighty God unveiled to the believer; still veiled to the unbeliever, but unveiled to the believer. May they break through today, Lord, see his great splendor and glory. May their hearts be changed before we even get back to this church tonight. May they all be filled with your Spirit, your presence. May the Master pick up that faith that they've got, streak it across the Word; may the tune come back, "Thou has been ordained before the foundation of the world to believe this. Believe, my child, and be saved."

368 Father, God, we commit them into Your hands now, realizing there's nothing more that we can do. It's all with You now, Father. I give them to Thee. In the name of Jesus Christ, thy Son. Amen.

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

369 Do you love Him?

Wonderful, wonderful, Jesus is to me,  
The Counselor, Prince of Peace,  
Mighty God is He;  
Saving me, keeping me from all sin and shame,  
Wonderful is my Redeemer, praise his name!

I once was lost, now I'm found,  
free from condemnation,  
Jesus gives liberty and a full salvation;  
Saving me, keeping me from all sin and shame,  
Wonderful is my Redeemer, praise his name!

Oh, wonderful, wonderful, Jesus is to me,  
The Counselor, the Prince of Peace,  
    the Mighty God is He;  
Oh, saving me, keeping me from all sin and shame,  
Wonderful is my Redeemer, praise his name!

370 How many sees Him standing, the Mighty Conqueror, the Word made flesh, unveiled before us, the Alpha, the Omega, He that was, which is, and shall come, the root and the offspring of David; was the Son of man, Son of God, Son of man, and will be Son of David? You believe it with all your heart? Unveiling Himself in each age, to the believer, veiling Himself in human flesh from the unbeliever. He's hid behind a veil. May God break every veil and we see Him as He is!

Jesus breaks every fetter,  
Jesus breaks every fetter,  
Oh, Jesus breaks every fetter,  
When He sets you free!

On the other side of Jordan  
In the sweet fields of Eden  
Where the Tree of Life is blooming,  
There is rest for me.

Jesus breaks.....

371 Don't you want to cross Jordan now? Been long enough in the wilderness, let's go over in the promises!

Jesus breaks every fetter,  
Jesus breaks every fetter,  
Oh, when He sets you free!

Let's raise our hand now:

I will ever, ever praise Him,  
I will ever, ever praise Him,  
I will ever, ever praise Him,  
For He sets me free! (Amen!)

372 Don't it make you feel good? Oh, how wonderful! How wonderful! Isn't He then? Let's shake hands with one another now, saying:

Jesus breaks every fetter,  
Jesus breaks every fetter,  
Oh, Jesus breaks every fetter,  
Oh, when He sets you free!

I will ever, ever praise Him,  
(the mighty God)

Same yesterday, today, and forever . . . just changed His form.

I will ever, ever praise Him,  
For He's took all the creeds away from me,  
Set me to believe his Word.

373 Oh! Can't you hear the Master's Violin pull across the bow,  
across this Word? He's the same yesterday, today!

I will ever, ever praise Him,  
I will ever, ever praise Him,  
I . . . (Him, the Word!) ever,  
ever praise Him,  
(What did He do?) For He set  
(behind the curtain) me free.

374 Praise be to God! I love Him. Don't you love Him? Isn't this  
heavenly? I like that attributes of the Word, say, just the Holy Spirit  
it's sweet, humble way. I just like that. Oh, just think:

On the other side of Jordan,  
(I'm nearing there now)  
In the sweet Immortal Eden  
(What will I find there?)  
Where the Tree of life (that was  
in the Garden of Eden) is blooming,  
There is rest for . . . . .

375 Do you want to go?

He breaks every fetter.  
Jesus breaks (every tradition)  
every fetter,  
Jesus breaks every fetter, (all  
denominations, all creeds)  
. . . breaks every fetter,  
Oh, when He sets you free!

376 Praise be to God! I just love Him. No wonder Isaiah said “He’s the Counsellor, the Prince of Peace, the mighty God, the everlasting Father, wonderful”!

Wonderful, wonderful, Jesus is to me,  
Counsellor, Prince of Peace, the  
mighty God is He;  
Saving me, keeping me from all sin and shame,  
Wonderful is my Redeemer, praise his name!

377 Oh, my! That blooms my heart. How wonderful He is! I tell you there’s no end to this. It . . . I come into this thirty-three years ago feeling this way. And if He tarries, one day I’m going to close my eyes, I’m going out in the same way. Amen.

Wonderful, wonderful, Jesus is to me,  
He’s the Counsellor, my Prince of Peace,  
the mighty God is He;  
He’s saving me, keeping me from all sin  
and shame,  
Wonderful is my Redeemer, praise his name!

378 I could stay here the rest of the day in that, Paul said, “If I sing, I’ll sing in the Spirit. If I preach, I preach in the Spirit. If I walk, I’ll walk in the Spirit. If I talk, I’ll talk in the Spirit.” Let everything be done by the Word and the Spirit. Yes, sir. Amen! It’s all God’s truth.

379 I see Him, the Mighty God, unveiled. I see Him pull back the creeds, the denominations, pull back the skeptics, the educational programs, and everything, walk forward, stand there. You think the creeds could conquer Him? You think the denominations could conquer Him? You think the World Council can conquer Him? He conquered everything, broke every fetter, ripped open hell, tore off the seal, entered into the holiest of holies, unveiled Himself to us, being the Word, the same yesterday, today, and forever. Amen. I love Him.

380 Now, until we meet this afternoon, we want to do one thing, that is:

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

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

381 If Satan tries to tempt you, that you're not looking at the right thing, point him to the Word like Jesus did, see. See? Amen!

At the name of Jesus bowing,  
Falling prostrate at his feet,  
King of kings in heaven we'll  
crown Him,  
When our journey is complete.

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

382 Billy will be in about six o'clock, giving out prayer cards to those who wants to come in the prayer line. I think we better do it. We wasn't going to, but, being a crowd, we better do it, you see.

383 Now, remember Him! Keep Him always on your mind, in your heart, wherever you go. See, keep Jesus on your mind.

Take the name of Jesus with  
(Now listen!) you,  
As a shield from every snare;  
(What happens?) When temptations  
'round you gather,  
(What must you do?) Just breathe  
that holy name in prayer.

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

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

384 Let us bow our heads now. I'm going to ask the pastor if he'll  
come and dismiss the audience. Brother Neville, God bless you,  
Brother Neville.