

## THE PATMOS VISION

<sup>1</sup> . . . ? . . . As Brother Neville was making those announcements, that . . . Brother Moore was saying the other day, talking of the Spirit of the Lord, came—coming into the building. He said, “It got so great in there till I thought the rapture had come.” And said, “I looked around and I seen others setting here,” said, “No, it hasn’t come yet, ‘cause if—if they’re still here then I—I know I’m still here.” So sometimes the Spirit of the Lord gets that good to us.

<sup>2</sup> We’re so glad to have many friends that we see in the building: too many to try to mention. I just happen to notice, come in the door, Brother Carpenter, the man that married wife and I together. Brother Carpenter has been a great blessing to us here at the church, and has been a blessing to us in the way of the ministry, and preaches any—most anywhere. And we’re glad to have him in with, oh, so many others. [Blank spot on tape—Ed.]

<sup>3</sup> Now, there’s another question here that was given me last evening:

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

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

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

Now, if you notice, there were five foolish and five wise virgins; all of them was virgins, made out of the same material. But by election, God chose His Bride by election before the foundation of

the world, put their names on the Lamb's Book of Life slain before the foundation of the world; before the world ever began, God in His mind, being infinite. . .

<sup>6</sup> And we use the word sometime as predestination, but it's a sure hanger in this church age that we live in. It was certainly a great thing used in the days of the martyrs, 'cause they certainly believed it. But it's got away from it now to the legalist ideas, the legalist teaching in the church which come. . . Which was a good thing, because all of it had gone Calvinistic in England till they didn't even have revivals any more, and John Wesley come along preaching the Arminian doctrine which balanced it up. God will always balance it up.

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

<sup>8</sup> Now, remember, I've said, the first word when you hear the tapes, "These things is just according to the way I believe them to be right." See? Now, if they are wrong, I don't—I don't know they are. I. . . And I can only say what I believe. And I don't mean to hurt anyone's feelings. We must just lay them aside when we come in, and then take the thing that's been said, and search it, and see if it's really the Scriptures or not. That's the best way to do it then, because in a day like we're living in now, in a nation where it's been gleaned over and over and over and over by all kinds of everything, well, it's hard to get people to really just grasp It. Like it is in a virgin territory, you tell them; they believe it; that's the way it goes on.

<sup>9</sup> But now, one will come along with this idea, and one will come along with this idea, and we got about nine hundred and something different denominational churches, and each one contrary (his teaching) to the other; and there's got to be somebody wrong and somebody right. So now, the only proof of it is, is bring it back to the Bible (See?), let the Bible. . . Now, many times, people put their own interpretation. But we try the very best that we can, not to put any human interpretation on It: just read It like It is, and say, "That's the way It is."

And then I've always noticed, if you'll take just what He said, it'll make everything dovetail just exactly right in the Scripture. It's almost like putting a jigsaw puzzle together; you have to look at the

pattern before you can get the puzzle together right. If you don't, I always said, "You'd have a . . . In your scene, you'd have a cow picking grass on top of a tree." So it just wouldn't look right.

<sup>11</sup> And if we just let the Holy Spirit . . . Who wrote the Bible? The Holy Spirit moved on men and wrote the Bible. Then without the Holy Spirit, no matter how well you're educated, you'll never understand It. Because even Jesus thanked God that He'd hid It from the eyes of the wise and prudent, and would reveal It to babes such as would learn. And every one of the disciples were more or less illiterate and unlearned people, but one, and that was Paul. And Paul said he had to forget all he ever knowed in order to find Christ. So he told the Corinthian church, that he didn't come with the wisdom of men and great speech, because then their—their faith would be in the wisdom of men, but he came to them in the power and demonstration of the Holy Spirit, that their faith would rest upon the works of the Holy Spirit according to the Word of God. And there's where we're trying to hang so close to right now, because before the week's over, or time the week's over, you'll see it; that's exactly what's been that little thread coming down through the age all along.

<sup>12</sup> Thank you for putting the board up a little higher. That looks better.

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

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

<sup>15</sup> Now, back to this remnant, before we leave the question. I hope I get it clear, this . . . I truly believe that the remnant is chosen by God.

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

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

<sup>16</sup> So if you notice, the Bible said that in the last days that the antichrist that would come upon the earth. . .

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

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

<sup>19</sup> Just think, the very. . . The earth that we're setting on tonight is the Word of God made manifest. The world was framed together by things which does not even appear. He just said, "Let there be," and it was. How easy it is for that God to heal a sick body then, if He can build a creation by just speaking it. See, His Word, if we could only get faith to see what His Word is. We are so earthbound and so conglomerated in our minds that we. . . Oh, I don't know. We've had so many indocumations, a shot from this one, a shot from that one, and—and it's just got us to a place he all twisted up. But if you could ever shake the whole thing loose, come back to know that He is God, and His Words can no more fail than He can fail. . . And if that Word fails, then God fails; and if God fails, or. . . He isn't God. See? So. . . And remember, He can't say one thing here and something else over here; He's got to stay with His first decision in order to be God. So we just. . .

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

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

I've joined with Eddie Perronet.

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

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

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

<sup>25</sup> Great theologian came to me the other day, or not the other day, it's been three or four years ago, and he said, "I want to ask you something." Said, "Abraham believed God and it was imputed unto him for righteousness."

I said, "That is true, right."

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

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

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

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

And he said, "Well. . ."

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

<sup>33</sup> Now, if He's never sealed you with the Holy Ghost yet, He's never received your faith in Him yet; you got some loose places. See? You might believe, yeah, but there's a lot of loose places. But when you get all the loose places packed right, then He seals you with the Holy Ghost until the day of your redemption. That's God's confirmation that He has received the faith that you professed in Him.

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

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

<sup>36</sup> This here boxcar, if it's loose. . . After it's all packed up together and they close that door and put a seal on it, and it's—it's sealed till its destination. The railroad company would penitentiary you for lifetime if you'd break that seal. They cannot be broke. It's sealed to its destination, not for everybody along track to pull it open, and look in it, and examine it, and look it over, and throw a few things out, and put some more things in. No, no.

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

<sup>38</sup> Now, these virgins that did not get the Holy Spirit, you remember, the only thing they lacked was oil in their lamps. Is that right? The Bible said the oil symbolizes the Holy Spirit; that’s the reason we anoint the sick with oil and so forth, because it’s a symbol of the Holy Spirit. Now, and then if—if the Holy Spirit did not come upon them, they did not have It. . . And when He come, they said. . . Now, to the virgins that did have the oil, said. . .

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

<sup>40</sup> Now, notice that this virgin though, she went into where there was weeping, wailing, and gnashing of teeth.

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

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

In Matthew 10, they were given power to heal the sick, raise the dead, cast out devils. And they went out into all parts of the—of the

country and cast out devils, and come back rejoicing and shouting and praising God. And Jesus told them, “Do not rejoice because that the devils is subject unto you, but rejoice because your names are on the Book of Life.” That right? And Judas was with them; Judas was with them; but that was a year and six months before Jesus was ever crucified.

<sup>44</sup> Now, then when it come to Pentecost for Judas to receive the Holy Ghost and so forth, he showed his colors. He—he denied Jesus and become a traitor to Him. And that’s just exactly where that spirit come: right up through Luther, Wesley, brought that church up to sanctification with the virgin life (pure, clean, holy, nice, finest people you ever met), but when it comes to, when they go to speaking in tongues and receiving the Holy Ghost, the Nazarene, Pilgrim Holiness, Free Methodist then said, “That’s the devil.” And right then is when you blasphemed the Holy Ghost and shut yourself off forever; “For whosoever speak a word against the Son of man shall be forgiven him, but whosoever speaks against the Holy Ghost shall never be forgiven.” See, see?

<sup>45</sup> Remember, all the disciples spoke in tongues. Jesus Christ died on the cross, speaking in tongues. See? So if you can’t deal with them here, be friendly with them here, what about over there? Then if these are devils, so was them. So you see there where it showed his color? There comes that virgin, clean as the rest of them, pure life. I’ll take the old fashion Nazarene, Pilgrim Holiness churches, who really believed in sanctification, you can’t lay a finger on their lives, clean as they can be. It’s a good thing that we’d all live like that. That’s right, you have to.

<sup>46</sup> Now, we know we got a lot over in Pentecostals as impersonators. That’s true. But just as long as you see a bogus dollar, you know that was made off of a good one, a real one. That’s right. And there’s—there’s a real Holy Ghost, a real One that speaks in tongues and shows signs and wonders, and it’s been since Pentecost down. So we have to have the impersonators. We have to have an evil woman that’s no good to make a real woman shine out. We have to have a nighttime, black darkness, to show that sunlight is glorious. That’s right. You have to be sick to enjoy good health. And it’s a law of pro and con; and it’s—a—and it’s a—always been, and always will be, as long as time is. . .

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

<sup>48</sup> Now, didn’t Jesus say that in the last day (Matthew 24) that the two spirits would be so close alike until it would deceive the very elected if it was possible? See? But he who was chosen from



the foundation of the earth has Eternal Life. And Eternal Life, you cannot get rid of It. It's eternal as God is; you can no more cease to exist than God can cease to exist. That's right. Because you're a part of God; you're a son and daughter of God; your life has been changed and you are a part of God; you have Eternal Life. Oh, I love Him. Don't you?

<sup>49</sup> Now, someone had give me a note here, just a little question. We won't take too much time now to answer it. And remember, each time you lay a little question up, I'll try my best to get to it if I can. But this was an important question.

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

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

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

<sup>51</sup> You see, each message waits for its time. If there be one who speaks with tongues, there be no interpreter, let him hold his peace until there be an interpreter. See? And these messages are given usually just before the meeting. Then the prophet, or the preacher, which is a New Testament prophet, a preacher, when he comes forth, God begins to move through him. See? Then when he's finished, then messages begin, another; then, just before . . . It's always in order, always. But a woman does have the right.

<sup>52</sup> The next, I'd just like to take a little time on answering this; I'm going to read the headline:

THREE FAITHS TRANSLATED OF ONE BIBLE BEGINS.

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

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

<sup>54</sup> And if there's anybody that could come back each night, we'll try to start early, let out early. And if—if I do not finish the subject, then I will announce the next morning. If we don't get through the setting of 19, the 9th verse to the 20th tonight, we'll start it in the morning at ten o'clock. We'll let you know at the close of the service, how we get along.

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

<sup>56</sup> And knowing these great jewels laying down the road, it's so hard to keep my hands off of them till the time. Just seeing them down there, and feeling the Spirit feeding amongst the people, it makes me just want to jump in real quick and—and say something about them; but just have to hold back and place them in their age and at their time. So if you miss coming at night, be sure to get the tape or some way that you can catch it, because I want it to go everywhere. And I have did this because that I feel led of the Holy Spirit to do so; that's the only reason that I'm doing it. And I—if I didn't think it would help the church. . .

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

<sup>57</sup> And so there'll be a unionize amongst the churches, and they'll unite themselves together, form up the head of the confederation of churches, which they've already got a big U.N. building and every denomination is in it. And you'll either have to belong to some of those denominations or be ousted. And that's the time where we have to show our colors and be sure that we know, not a guesswork, but know **THUS SAITH THE LORD** where you're standing. The little church has always been in the minority; it's a little bitty group that—a little thread, like a—a red string that wipes through the Bible, but it's the church always. And we want to remember it.

<sup>58</sup> Now, just a little comment before we read again. This morning we taken the Supreme Deity of the Revelation of Jesus Christ, Who God revealed Him to us this morning as the supreme Deity: the great I AM (not I was or will be), I AM, always. And we notice in this 1st chapter of Revelation, of the Revelation . . . What is the revelation of? Jesus Christ. What's the first thing He reveals Himself here as? The God of heaven, not a triune god, but a one God: one God; and He reveals Himself that way in the first of the Revelations, and speaks it four times in the 1st chapter so that there will not be a mistake. The first thing you've got to know that He is not a prophet; He is not a junior god; He is not a secondary god; He is God. He is God. And so therefore, the revelation came forth, and we still continue with It tonight on down as we get His sevenfold Personage of His Being.

<sup>59</sup> And, oh, may God help us as we teach these Words. I—I—I've studied it as from the historical standpoint, but wait till I get in the pulpit here for the inspiration. Because I feel that we are setting together in heavenly places in Christ Jesus, and that your Spirit, your part, the lick of Fire (the Holy Spirit) that's on you comes to another, and another to another; It kindles the great Body of God and sets It aflame, and there's where revelations . . .

<sup>60</sup> Now, the thing that we're talking of, this question was asked me, "Should women . . . and so forth?" That's exactly what started the church in its chaos at the beginning, they taken all the solemnity from the audience and placed it in the pulpit. But God is the God of the audience. He works in every human being; He lives in every heart that He can get into. He finds those gifted people and works through them.

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

<sup>61</sup> Now, just before we open up the—this great canon of Scripture, I wonder if it'd be too much if we could just stand up and change our posture just for a few minutes as we pray.

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

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

<sup>64</sup> Now, to you that's got your Bibles, turn to chapter 1 of Revelations and start from the 9th verse. Your pencils and papers, and I'll try to give you little dates and so forth as I go along.

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

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

<sup>66</sup> The revelation showed that He is not three gods, neither is He chopped up in three pieces. But He's one God that was God in the days of the Fatherhood; He was God in the days of the Sonship; He's God in the days of the dispensation of the Holy Spirit, the same God, not three different ones, not three persons, not three personalities. He's one Person, one Personality. You cannot be a personality without being a person. Some people said, "He's not three persons, but He's three personalities." You cannot divide that; 'cause if He's a personality, He's a person; has to be a person to make a personality. So He is one Person, one Personality: the same yesterday, today, and forever; Alpha, Omega; He that was, which is, and shall come. Oh, He's just all. I love that.

<sup>67</sup> Watch His nature, His Life, His works. It should be manifested right here in this tabernacle, just like it was in His day (not saying this prejudice, God knows that), not only here, but across the world. I'm glad that it is. Then we know where we are standing, because we have that same Spirit in us, moving with us and showing that He's here. It's not us; it's Him; we can't do those things; it's God. Besides that, in the scientific world He permitted His picture to be taken. With us, in us, around us, over us, through us, working in and out of us, oh, how wonderful.

They used to sing a little song.

I AM that spoke to Moses in a burning bush of fire,  
I AM the God of Abraham, the Bright and Morning  
Star.

I AM the Rose of Sharon; oh, whence did you say  
that I came?

Do you know My Father, or can you tell His  
Name?

Oh, who do you say that I am,

Or from whence did you say that I came?

Do you know My Father, or can you tell His  
Name?

I'm Alpha, Omega, the beginning from the end,

I AM the whole creation, and Jesus is the Name.  
Amen.

<sup>69</sup> Oh, how marvelous, the revelation. Now, remember, you cannot get it through theologians; it doesn't come that way. It'll only come as a revelation. Water baptizing using the Name of Jesus Christ, can only be given as revelation. Jesus and God being the same Person

can only come as revelation. The whole Bible is built on revelation. The whole church is built upon revelation. Matthew 17 says—I said, “Upon this rock (the spiritual revelation) I’ll build My church, and the gates of hell can’t prevail against it.” We challenge anyone to show us anywhere, history or Scripture, where there was any persons ever baptized in the name of Father, Son, Holy Ghost outside of the Catholic church until Martin Luther’s day. Then the Protestant church, it was . . .

<sup>70</sup> And every evil . . . Listen, as we go into the church ages. Every evil that was in that first church, lapped over into the next one, just kept going on down until finally it ends up in complete apostasy in the last day. Every evil just keeps lapping over in each church, every little ism that started out. Like in Genesis, the vine started growing; it weaved its way through the church and comes out in the last days. No wonder the Bible said, “Blessed are they that escape in that day,” (Yes, sir.), that escape all these things.

<sup>71</sup> Now, ask God to . . . While we’re talking on Revelations, ask Him to give you a revelation of this. For it can only be known by revelation, and you can only be saved by revelation. You have a knowledge of it intellectually, but you can’t be saved until it’s revealed to you. “No man can call Jesus the Christ, only by the Holy Ghost.” That’s what the Bible says. No man can say Jesus is the Christ until he has received the Holy Ghost. He might say, “The pastor said so; the Bible said so.” Them are true. “The church says so.” That is true. But you don’t know yourself until the Holy Ghost has revealed it to you, and He’s become in you. “No man can call Jesus the Christ, only by the Holy Ghost.” Not by knowledge, not by intellectual.

<sup>72</sup> How they going to make a Bible that, try to squeeze it, make it fit Jews, Catholics, and Protestants, when they as different as day is from night. Thought the Jews knowed better than that; but I guess maybe it’s just the hour for it to come, where it all has to go in this great apostasy. So in all things it’s . . . Remember, we cannot stop it, but the only thing we can do is throw the Light out there, maybe give ourself as a martyr and walk away, so that’s the only way we can do it. But many will have to do that. And so that’s the way the Bible is set up and the things that we get into. If I don’t watch, I’ll get into it.

<sup>73</sup> Now, first thing on the Book of Revelations, it starts out that it is the revelation of Jesus Christ, Who He is. Now, Jesus Christ is God Almighty. We know that. How many believes it? Say “Amen.” [Congregation says, “Amen.”—Ed.] He’s God Almighty, and He has one Name. That Name is the only Name given under heaven

whereby you must be saved: Jesus Christ. Why they afraid of It at the pool, is what I can't wonder. See? It's because that that spirit creeped in way back there in the Smyrna age, and weaved itself right on down through into that great dark age, and made it a doctrine, and come right out with it in this last days. Now, just watch the history and the Bible as we go through this week, how it does—how it brings them things out.

<sup>74</sup> Now, the next thing. It was given by Christ to John, through an angel, to be given to His (What?) churches, to reveal it to His churches. And the seven stars in His hand was the seven messengers of the seven churches. And every man that'll ever have the message, will have it, the same true message that started at the beginning.

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

<sup>76</sup> Now, whoever reads it is blessed. Is that right? And we said this morning, if you can't read, ever who hears it read is blessed. Now, It starts off with a blessing to those that will even set and listen at it being read, and's a curse upon anyone who will try to add anything to It or take anything away from It. Then if the Bible plainly reveals that Jesus was the Almighty God, then woe unto him that will take it away from there. Yeah. It's a revelation. Whosoever shall add anything. . . It's the complete canon of revelation; it's God's last Book, His last Word, His last. . . And any revelation that comes contrary to that, is of a false prophecy; it isn't God, 'cause This is Truth.

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

<sup>78</sup> Now. Now, we get to the Isle of Patmos now to get started, the 9th verse. First place we want to say it's. . . The title of this is "The Patmos Vision." It took place in A.D., between A.D. 95 and 96. The place was at the Isle of Patmos. Its location is thirty miles off of

the coast of Asia Minor, west, opposite of the Ephesian church, in the Aegean Sea bordered by the Mediterranean. That's the position where it's at.

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

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

<sup>80</sup> What condition then was this hour? Where was it and what condition? All right. It's knowed in history as a rocky island full of serpents, scorpions, lizards, and so forth. It's thirty miles around it and full of rocks. And it was used in the days of John, as a Alcatraz, a place where the Roman emperor's empire exiled criminals, real bad criminals, that they couldn't keep them in jail and so forth, they put them out there on that island to die: let them stay there until they were dead.

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

<sup>82</sup> Now, we got the setting: The Isle of Patmos in the Aegean Sea, thirty miles off the coast, approximately thirty miles around it, rocky, full of lizards and scorpions and so forth, and used for a prison house like Alcatraz is. They get a prisoner they can't keep in prison here, they . . . So such a horrible criminal, they put him out on Alcatraz.

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

<sup>83</sup> Now, you see, when they call us mind readers, and fortunetellers, and Beelzebub, do you see where that old spirit come from? But you see where the real Spirit come from? It's the church age. See?



Twenty-four hours, boiled him in hot, bubbling grease and never even touched him. Oh, how God garrisoned him in Him with His Holy Spirit. His work wasn't finished.

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

<sup>85</sup> Oh, what a setting now. All right, the church then under John, or under great persecution, John writes the 9th verse:

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

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

<sup>87</sup> He could not use him, and all the persecutions and things, 'cause the saints was coming, "Oh, Brother John, what will we do about this? And what will we do?"

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

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

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

<sup>90</sup> Now, the 10th verse:

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

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

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

<sup>92</sup> Now, like, other words, if I say, Jesus Christ promised in His Word that if I would repent, be baptized in the Name of Jesus Christ, I shall receive the gift of the Holy Ghost. The first thing for me to do is to repent. It's revealed to me that that's true. Then be baptized in the Name of Jesus Christ; then the results is I receive the Holy Ghost.

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

<sup>94</sup> Oh, you say, you don't feel any different though. Jesus wasn't born. . . When God slayed Him before the foundation of the world, when He was the—He was the Lamb of God, slain before the foundation of the world. But in God's own mind, He was already done. I wasn't here then neither; neither was you. But in God's book, if our names was ever on there, it was put on before the foundation of the world.

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

<sup>97</sup> Now, the devil say, "See, He delays." That don't make any difference. Daniel prayed one time, and it was twenty-one days before the Angel ever got to him; but he wasn't discouraged; he knowed He'd come anyhow, so he just waited till He got there. That's right. Oh, that's when you're getting faith.

Now, we have to get off of that; we'd have a healing service right quick, wouldn't we? That's right. Yeah, of faith. . . But we want a

soul-healing service to heal the inside, because that is what's going to last. You get Eternal Life; Eternal Life does not vanish or grow old; it stays, remains the same.

<sup>98</sup> Now, he got in the Spirit before anything took place. The first thing he did, he was in the isle called Patmos (all these things that he did), and he said, "I heard a voice," and all these other things. But before anything took place, he was in the Spirit. And if you notice that in your Bible, big capital Spirit: Holy Spirit. Amen. He got in the Spirit. Oh, I just think that's wonderful.

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

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

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

<sup>101</sup> So we find out that all these isms and things, it just crept up. See? But and people today are . . . Everywhere you go, they . . . Some great church has got a certain nail that was in His hand. You know how many nails they got, authentic nails, today that was in? Nineteen. They got bones; they got—they got pieces of robes, and touch and handle. And we don't—we don't have those things; we don't need that. Christ is alive. He's in us, not some nail, or piece of cloth, or piece of bone, or something. He's the living God, living in us now, manifesting Himself. We only have one article of a memorial; that's the Lord's Supper, commemoration of His death. But as far as Christ Himself, He is with us and in us. And that's the thing that we want to wave (the glory of the Holy Spirit) to the world, wave It until the Light goes out. All right.

<sup>102</sup> Now, the . . . So, you see, we took that other side of the road. You know I've always tried to be this, and our Lord has always revealed it to me; there's one extreme and another extreme; but right in the middle of the road lays the truth. Did you notice Isaiah, where He said that there shall be a highway: Isaiah 35? And you remember how our precious Nazarene brethren used to sing that song, you know, "The Highway of Holiness. Highway of Holiness." Now, if you'll read your Bible right, it doesn't say, "the highway of holiness." It said, "There shall be a highway and a way, and it shall be called," not the highway of holiness, but "the way of holiness." "And" is a

conjunction that finishes your sentence. See? “It shall be a highway and a way, and it shall be called the way of holiness,” not a highway of holiness.

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

<sup>104</sup> The Catholic church said, “The revelation was Peter.”

The Protestant church said, “It was Christ.”

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

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

<sup>109</sup> Now, we come to another place here where you get two different ideas. Now, I may be wrong; if I am, God forgive me. But I’m going to disagree with the Seventh Day Adventists that say that it was the seventh day he was in, the Lord’s day. The Seventh Day Adventist brethren, and many of them claim that it was the sabbath day that he called the Lord’s day. The Christian church calls it, the Lord’s day, “The Sunday, the first day.” And we notice a lot of times that—that the Christian church yet today, the Protestant people refer to it as the Lord’s day, Sunday. That is not Scriptural. Sunday was the first day of the week in the Bible, not the Lord’s day. And neither was it the seventh day, sabbath. It would be impossible for it to be either one of those days, ‘cause it taken John two years to write the Revelation. Which day was it? There’d be many of those seventh days and first days pass over.

<sup>110</sup> The Bible, the Revelation was wrote from A.D. 95 to 96, two years. It was the Lord’s day. The Lord’s day is exactly what it said, and that’s what it was. John was carried in the Spirit over into the Lord’s day. This is the day of man, but the day of the Lord shall come. On down through the Scriptures we’ll find that he was in the

Lord's day, caught up in the Spirit, and taken over to the Lord's day. Amen. That's right. See, he was in the Lord's day. The Bible speaks of the Lord's day. We'll get to it in a little bit, the many Scriptures.

<sup>111</sup> The first thing, the sabbath day, as we talk about it, the sabbath day is not keeping a certain day. We have no commandment to keep Saturday for a sabbath. We have no commandment to keep the first day for a sabbath in the New Testament. The Bible said in Hebrews the 4th chapter, "If Jesus would've given them rest, would He not afterwards spoke of another day." That's right. "But there remains a rest, or a sabbath-keeping, to the people of God. For we who believed too, have entered into His rest, we cease from our works like God did from His."

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

<sup>113</sup> Notice, in the sabbath day. . . God made the earth in six days, and the seventh day He entered into a rest and never returned no more to build any more world. Then He gave it to the people as a memorial. Because you couldn't keep it now, 'cause when you're keeping the sabbath here, the other side of the world is Sunday then again. See? So it showed it for a people, a space and time for Israel. But then there remains a sabbath-keeping for the people of God.

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

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

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

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

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

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

<sup>114</sup> The word "rest" . . . "Sabbath" is a strange word to us, which means "rest." It's a Hebrew word which means a "rest day," a sabbath day; don't work; rest.

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

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

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

We never turn back to it on the next day of the week and start it again; we've entered into a rest. Jesus speaking on the beatitudes, He said, "You've heard them say of the old time, 'Thou shalt not kill.' I say unto you; whosoever is angry with his brother without a cause, killed already. You've heard it say, them of old times, 'Thou shalt not commit adultery.' (That's the commandment.) But I say to you, whosoever looks upon a woman to lust after her has committed adultery already with her in his heart." Is that right?

<sup>116</sup> So all these things were memorials, just signs, wonders, waiting for the real time to come. Now, when Jesus finished that, Matthew 11 (the beatitudes), He said,

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

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

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

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

<sup>117</sup> Now, what is that rest? Let—let's just settle this just a little bit, see what it is. Some of them said, "Why, you go join church." No. "You put your name on the book." No. "Well, a certain kind of water baptism." No. Let's just settle it and see what it is. Would you like to do that right here while we're waiting? We'll see where John went, over into what kind of a day did he go to?

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

<sup>119</sup> Now, let's go back to Isaiah the 28th chapter and the 8th verse, I believe it is now, Isaiah 28:8. And let's read: Isaiah 28, the prophet speaking seven hundred and twelve years before it happened. Now, how many would like to know what the true sabbath is, the true rest is? Here it is. Now, here's where the prophet spoke it, and I'll show you where it come to pass. Watch, Isaiah 28:8.

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

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

<sup>120</sup> How many heard Billy Graham today? It was a wonderful sermon he preached on, how that a people could believe a lie and just keep on in that lie and—and even justify themselves and think that they were doing what was right. The American public taking, he said, and—and saying, “A wise man’s filter, and the smoking man’s cigarette,” taking a one of the devil’s lies, and instead of making him a fool, whatever he is, to smoke such a thing and try to make him a wise man. He’s a fool to even smoke it, when the—when it’s full of death and cancer and everything else, and still he puts it down his lungs. He’s a fool, not a—not a wise man’s filter; there is no such a thing. A wise man don’t use the stuff.

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

<sup>122</sup> . . . all tables are full of vomit . . .

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

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

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

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

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

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

<sup>124</sup> So Paul was picked up and got into that Spirit of Sabbath, and was transmitted by the Holy Ghost all the way over into the day of the Lord.

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

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

<sup>127</sup> And by the way, Christ wasn't born on the twenty-fifth day of December either. He couldn't have been. If you'd ever been in Judaea, the hills are full of snow, worse than it is here: He born in April when all nature comes forth.

Now, but it's a tradition. And why—why do we do those things? Because we follow the traditions of men instead of the commandments of God. Then something like that wouldn't matter, but they just make a commercial day out of it. It's a disgrace, a shame for them to do such things as that. A pagan ceremony: when did Santa Claus have anything to do with Jesus? When did the Easter rabbit or a chicken, or colored up with some kind of ink or something, or some kind of little white rabbit have anything to do with the resurrection of Jesus Christ? Don't you see how the commercial world . . .

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



<sup>130</sup> God transmitted him. Oh, I don't believe he was took like Paul, now, up into the third heavens and seen things. All right, the precious Holy Spirit did a few weeks ago here, let me see. . . In other words, I was afraid of death, and the Holy Spirit taken me over and showed me what it was. You've heard the testimony. Then when I come back, "Then, death, where is your stinger?" Transmitted to see what was just beyond the curtain. . . He let me come back to tell you that beyond there we're not spooks and spirits; we're men and women, young, never die, never get sick, just beyond the veil. Death can do no more to you than pull you right into that place.

<sup>131</sup> Now, John was transmitted from the Isle of Patmos, in the Spirit, over into the Lord's day. This is the day of man, men are fighting, but the day of the Lord will come when these kingdoms will become the kingdoms of our Lord and of His Christ, then there'll be the great Millennium. The Lord's day, the day of His coming, His judgment, that'll be the Lord's day.

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

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

<sup>133</sup> Now, he was in the Spirit on the Lord's day. All right, and the first thing he heard when he was in the Spirit on the Lord's day. . . Now, we got the 10th verse.

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

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

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

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

“Oh,” they’d say, “you wallflower, get out of here.” See?

<sup>138</sup> Go to the ball game, somebody knock a home run, or something another, set and look, and say, “Well, guess that’s pretty good.” No, you wouldn’t be a baseball fiend; you wouldn’t be a real. . . You wouldn’t be in the spirit of baseball. When somebody knocks a home run, you raise up and holler, “Whew. My. Win.” Knock somebody’s hat off his head like that, nobody says a word about it.

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

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

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

<sup>141</sup> Now, he was in the Spirit. He got in the Spirit, then things begin to take place. And then when he got in there, he heard a trumpet. Now, a trumpet always announces the approaching of something. Like when you come. . . A—a king is approaching, they’ll sound a trumpet. When Jesus approaches, He’ll sound a trumpet. Is that right? When Joseph went forth, they sounded a trumpet. And now, something’s coming forward; John got in the Spirit and he heard a trumpet. He heard a trumpet, and he turned to look what was behind him when he heard the trumpet, after he got into the Spirit.

<sup>142</sup> Maybe he was dancing, jumping, running all around on the island. He was having a good time; he was in the Spirit. So and he. . . That may sound sacrilegious, but I don’t mean it that way. See? He could. That’s. . . He might’ve been doing that. I believe he was having a good time in the Spirit, just praising God; because that’s exactly what happened when the Spirit fell on them at the first place. When the Holy Ghost fell on them, they staggered like drunk men and women, and acted like they were drunk, and jabbering, and call—carrying on like that till the people said, “These people are

full of new wine.” That’s the way they acted the first time. So the Spirit come on again, he probably acted the same way. See? There’s nothing new about this—this thing; this is an old-time religion. Yes.

<sup>143</sup> “In the Spirit on the Lord’s day . . .” Now, we hear it. Now, what? And what was he done? He was transferred from the isle now, in the Spirit, over into the Lord’s day. And as soon as he got over into the Lord’s day, he heard a trumpet. What is it? It’s Somebody approaching. A great One’s approaching. Trumpet sounds, Somebody’s coming. He looked. Hallelujah.

. . . trumpet,

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

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

<sup>145</sup> Be careful John. You’ve entered into the Spirit. Something’s going to be revealed to you. What is it? A trumpet sound, the first thing, “I’m Alpha and Omega.” The first of all revelations. (Oh, sinner, bow, repent now before the time’s too late.) “I’m Alpha and Omega.” That’s the first thing that He let him know Who He was. (Who’s this approaching? Is this King Jesus? King God? King Holy Ghost?) He said, “I’m all of It. I’m from A to Z. I’m the Beginning and the Ending. I’m the immortal, eternal One.”

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

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

<sup>147</sup> All right, the first of all revelations is the Supreme Deity of Jesus Christ. You must know Who He is when you hear the Voice (All right.), the same Voice that sounded on Mount Sinai, the same Voice that sounded on Mount Transfiguration, the same One, One like the Son of man.

Now, watch in this next verse. All right.

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

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

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

<sup>151</sup> Now.

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

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

<sup>153</sup> Now, now, look. The candle would soon burn up; it would go out; there would be no more to it; in a few hours it would be burnt down. But a lampstand, a lampstand's like this . . .

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

*And the Angel . . .*

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

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

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

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

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

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

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

<sup>156</sup> Now, what is a candlestick? It is a lampstand. And notice how beautiful here, when he turned, he saw this One like the Son of man here standing in the midst of the seven golden lampstands, which means seven church ages to come. And each pipe, or—or lampstand, hooked into the main big oil censer . . . And in this oil come forth up to a little odd-shaped lamp that set with a wick in it, and the wick hung down into the oil. And as long . . . They poured oil into the top of the stand, which filled up the main big stem, and the big branch as it run out into the stems, like this. And the lamp with the wick hanging down, this—this pipe into the—kept burning day and night. You never had to light it; it never went out; they just kept pouring oil in the main pipe. And these lampstands would come out like this,

had the lamps setting on top of them. The wick from the lamp run down into here, got it's life out of here. Oh, what different it is from a candle. How different. It's a lampstand, and it's pulling oil.

<sup>157</sup> Now, these lampstands, the fire that was on these lampstands in the Old Testament . . . When they lit one lamp, they could not light the next lamp with the same fire they had in their hand. They lit one lamp, then picked it up and lit the other lamp; then set it down, and lit this lamp; and then took and lit this lamp with the same fire that they started at the beginning. Oh, I hope it don't go over your head, "Jesus Christ the same yesterday, today, and forever," the same Fire, Holy Ghost, lit every one of those churches right down through the ages.

<sup>158</sup> Didn't Jesus say in Saint John 15, "I am the Vine; ye are the branches"? Now, He is the main Vine; we are the branches. Now, the vine does not bear fruit . . .

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

<sup>160</sup> That's the way the church is. They have split the Vine and grafted in Presbyterian, Methodist, Baptist, and so forth like that. It's bearing Baptist fruit, Presbyterian fruit, Methodist fruit, but if it ever—that tree ever brings forth another vine, it'll be the same kind of a vine it brought on the day of Pentecost: the original Vine. It'll speak in tongues and have power and the signs of the resurrected Christ in it. Why? 'Cause it's thriving of the natural resource that it's planted in. Actually, it's not planted in it; it's borned in it. Glory. Oh, my. Didn't think of that one right then.

See, these others are grafted in; they graft them into the tree, so they bear their own kind of fruit. They can't take this. They don't

believe in that, because they never knowed nothing about it. But if they're borned in that same life that come out of that tree, that's the only thing they can bear, is the life of the original stem.

<sup>162</sup> These lamp stems all fit into one great big bowl, one great big holder, and nine different—or seven different lampholders come out of it. And when they did, each one of those lights was drawing from the main resource of its life. And its light was because it had its candle dipped down into this main barrel. Oh, what a beautiful picture of one of those seven stars that represented that, with his life on fire with the Holy Ghost here. And he . . . By faith he's burning with the Holy Ghost, and his life is a candle—or not a candle, but a wick that's dipped into the Holy Spirit (into Christ), and through that wick he's drawing the Life of God out to give Light to his church. Oh, what a picture of the true believer. What kind of a Light's he giving? The same kind of Light that was when the first candle was lit.

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

<sup>164</sup> Notice, now they're drawing from this main barrel of Oil, the Light. The life is dipped into Christ. You are dead, and your life is hid in Christ through—or hid in God through Christ, and sealed by the Holy Spirit. There's no way at all to ever get you away from there. How can you do it? Nobody can tamper with you. The end of your life is burning with the Holy Ghost, oh, a-burning, giving Light. Where's the other end of your life dipped? Into Christ. You are dead and hid in Christ. The Holy Ghost is blocking it off there that you can . . . The devil can't touch you. Amen. He can whiz and make a noise. Even death itself can't touch you: "O death, where is Thy sting? Where is Thy victory? Thanks be to God Who gives us the victory through our Lord Jesus Christ."

<sup>165</sup> The end of this verse, let's read it.

*. . . And being turned, I saw seven golden candlesticks;  
And in the midst of the seven golden candlesticks one  
like . . . the Son of man, . . .*

My. Did you notice? Stars, candlesticks, lamps, what does it mean? What does this mean? That the dispensation that we're living in is nighttime; candles and lights and stars mean night. And what

does a star do? It reflects the light of the sun until the sun returns. Blessed be the Name of the Lord. And a true minister of God don't reflect some flashlight, some match stem, some shuck a-burning; he reflects the golden rays of Christ to the church, that "He's the same, and He's alive, and He shine on me." Amen. That's the Light he reflects. The star reflects the light of the sun (See?), so we're reflecting the Light of the Son of God, doing the same thing He did, giving Light. What kind of light? Gospel light to those. . .

<sup>167</sup> Now, let's watch Him just a little further, as we take the rest of this 13th verse.

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

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

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

<sup>169</sup> You believe He's a Judge? Let's read Saint John 5:22, right quick, we'll see whether He's a Judge or not. Saint John 5:22:

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

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

<sup>171</sup> Let's read a little farther.

*. . . a golden girdle was about the paps.*



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

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

*And his head . . .*

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

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

*. . . his feet like.. fine brass, as if it'd been burnt in the furnace . . . and his voice . . . the sound of many waters.*

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

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

<sup>176</sup> Oh, my, I thought that was nine; it's only eight. I haven't got started yet. All right. That is good. Now, sorry these brethren standing. I . . . Makes me nervous to see them stand (See?), 'cause I know their legs are hurting. If I just had anyway, brethren, or anything I could do, I'd sure do it. And I want you to get this so bad. And stand a little while, and God reward you richly, is my prayer.

<sup>177</sup> Now, now, notice. The first thing now we notice His head and His hair was white like wool. His head and His hair was white like wool. Now, it does not mean that He was aged that did this. That wasn't the reason of it. He wasn't aged to do this. He was . . . It was because of His experience and qualification and His wisdom. Because He's eternal, and eternal cannot age. You understand?

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

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

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

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

<sup>180</sup> All right, now Daniel 7:9:

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

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

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

<sup>182</sup> . . . and the judgment was set, and the books were open.

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

Daniel 7:9, yeah, here we are.

*. . . and his wheels . . .*

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

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

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

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

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

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

184 Now, I believe, the 14th verse:

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

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

186 His hair, and His eyes once dimmed with human tears, yet I want you to notice something about those eyes. When He was on earth, yet they were dimmed with tears like a man, for He cried at the grave of Lazarus. Right. Full of sympathy, His humanity, He was clothed, He was God clothed in humanity in order to take away

sin. But yet behind that humanity, He had something behind that could look right down into the heart of a man and know all about him. Why? There was something behind Him, yet He was clothed in mortal flesh.

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

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

<sup>188</sup> O glory to God. "I'll pour out of My Spirit upon all flesh, and your sons and daughters shall prophesy; your young men shall see visions, your old men shall dream dreams." Hallelujah. Sometimes He has to put you to sleep so He can look through you, but He'll sure show you many times. "Your young men shall see visions, your old men shall dream dreams; upon My handmaids and maidservant will I pour out of My Spirit. Not upon My deacons and pastors, and upon My . . . Upon whosoever will, upon all flesh, I'll pour out My Spirit." You wonder why I scream that out, but it's coming in these church ages.

<sup>189</sup> There He was, those eyes. And remember, one day those eyes that were dimmed with tears, those eyes will stand at the judgment. Now, they're like fiery flames running to and fro through the whole earth, and there's nothing happens but what He knows it. Oh, my, it's recorded. Running to and fro through the earth watching every move, perceiving every thought, knowing everything you're doing, the intents of the heart, what you intend to do. He knows all about it. He knows whether you love Him. He knows whether your intentions are right to serve Him. He knows all about it. And what will it be when you stand that day when every sin's naked before Him, and He stands there at the white throne judgment?

<sup>190</sup> God, deliver me from that place. I don't want to see that. When a angered God walks out there with fire flashing from His

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

<sup>191</sup> Watch His sevenfold Personage now of His Person, and you'll see that what He did.

*His head . . . was white as snow; . . . (like wool, white hair) . . . and his eyes were as . . . (Let's see.) . . . His head . . . was white like snow; and his eyes were . . . flames of fire;*

*And his feet were like . . . fine brass, as been burnt into the furnace;*

Watch now, we just noticed where He's covered, you know. Now, watch. His head, His eyes, now He goes down to His feet like brass. Watch the contrast to that image there that John saw of Jesus, and what Daniel saw of the world empire, the head of gold and so forth.

Look at what this was here, standing there, brass. What does brass speak of? Brass speaks of judgment, Divine judgment. It shows that His full purpose is coming here on earth as God to be made flesh, and He died for us and took the judgments of God, the Divine judgment, and has received a Kingdom that's brass, and solid, and it cannot be moved. Nothing harder than brass, they never found nothing yet that would temper it.

<sup>194</sup> Judgment. Brass speaks of Divine judgment passed. Look at the brass serpent in the wilderness. What did that brass serpent represent? The serpent represented sin; but being brass, judgment already passed on sins.

Now, notice also the days of Elijah, when they had rejected Elijah as prophet, that little thread of the ancient church age. One of these days I'll bring up and show you Israel had seven church ages too, and typed exactly with these. And in their church age, in the days of Elijah, they refused him and there's three years and

six months there was no rain. And the ancient prophet said that the skies looked like brass: Divine judgment upon the nations for rejecting God and listening to Jezebel.

<sup>196</sup> Brass also represents Divine judgment at the altar where the sacrifice was killed, brazen altar. Killed. . . The very foundations was brass, the judgment. He tread the winepress of the fierceness of God and took our judgment upon Him.

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

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

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

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

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

<sup>197</sup> What did He do? The wrath of God was upon us for being sinners. Is that right? No one could save himself. There's nothing we could do; we're all borned in sin, shaped in iniquity, come to the world speaking lies. And what did He do? He came to the earth (Hallelujah.) and tread the winepress. All the wrath of Almighty God was poured out upon Him. "Thou art worthy, O Lamb of God, for You were slain." Taking the sins of the world upon Him, and He bore our sin, and God poured out the fierceness of His wrath upon Him. "And He was wounded for our transgressions, bruised for our iniquity; the chastisement of our peace upon Him, and with His stripes we were healed." Never a man died like that man. He suffered until the Blood and water separated in His body. And drops of Blood dropped out of His brow before His death.

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

<sup>198</sup> Someday those brass feet of justice (Glory.), when He comes as Judge, He'll tread the antichrist, and all of His enemies. Hallelujah.

He'll walk through the earth with a rod of iron in His hand. Amen. Oh, repent, sinner friend, while you got a chance to repent. Try to put it off and think it's just a little story that won't happen; it will happen. "It just couldn't happen to me." It will happen to you.

Feet of brass, tread down His enemies. Because He suffered and tread out the winepress of the fierceness of God to pay for our sins. And then we, guilty, poor, miserable worms as we are, stick our little nose up, and read some kind of a atheotic book, and try to think there's no God, and say there's no nothing like this and judgment can't come. He'll take those brass feet and crush out His enemy. He'll wade over the antichrist. He'll take those apostate churches and sling them into the eternity yonder, somewhere into a consuming fire where they'll be consumed and done away with. And He will reign on earth, Him and His church forever. Glory.

<sup>200</sup> "Head, white as wool," righteousness, experience, eloquency, sufficient, wisdom. Aged, white, speaks of wisdom, old. Knows what He's doing, He's the—He's the fountain of wisdom. He's the fountain of experience. He's the fountain of every good thing; therefore, He's represented in this One like the Son of man, was clothed with this white hair hanging down. Daniel saw Him many hundred years, seven hundred years, and said, "He was the Ancient of days. And One like the Son of man come in power and united with this Ancient of days, and the judgment was set."

<sup>201</sup> Now, I want to just ask you something. I'm speaking to you lukewarm church. Ten virgins went out to meet the Lord, five of them was wise, five foolish, as we took this morning, that grafted tree. Now, remember, as they went out to meet God. . . Now, watch, the Bible said, "The books were open." Daniel 7:9, "The books were open." That's the book of the sinner. "And another book was open." Who came with Him? The church from the rapture. Oh. "Tens of thousands times thousands times thousands of thousands came with Him and ministered to Him," His wife, the Bride. Oh, glory. His wife came with Him, the Church.

Judgment was set, and the books were opened. And another book was open, which was the sleeping virgin, and every man was judged thus from the book. You'll be asked to give a reason why you didn't, and then what then? You know better now; you know better. You might not have knowed it before, but you do now. See? Where if this righteous will scarcely be saved, where will that sinner and ungodly person appear? The one who rejects, knows better and then rejects it, where will they appear? His feet like brass, Divine judgment.

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

*. . . hair like wool, . . . and his eyes were . . . flames of fire;  
And His feet like a—feet like a—brass, . . . burned in a  
furnace; and his voice . . . the sound of many waters.*

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

“Seven stars.” Now, let’s take the 20th verse right here.

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

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

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

<sup>218</sup> Sometime ago, someone said, “You know, the Catholic church, there’s a good saying that it’s the real church because it stood all down through the ages.”

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

<sup>220</sup> Now, “The seven stars that was in My right hand.” He had seven stars in His right hand, which means the seven ministers of seven ages. Oh, it’s—it’s beautiful. How we go back and get the—the minister that brought the message to the Ephesian church, and the minister who brought the message and held with It until death, right down to the Smyrna church, and to the Pergamos church, the Thyatira, and on down through the age, even into this age now. The ministers that kept and brought the Light, and held It back like the original at the beginning, and brought the Light through, He held them in His right hand.

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

<sup>222</sup> And, remember, the seven stars was in His right hand. Just think, they were drawing their current, their Light from Him. They were completely under His control in His right hand. Oh. Every true servant of God is the same way. Held in. . . Who can harm them?

Who can harm them? As one of the angels cried back there at the beginning. Remember a “angel” means “messenger.” We get into those deeper things later in the week. “A angel” means “messenger.” And he said, “What can separate us from the love of God that’s in Christ? Can sickness? Can peril? Can nakedness? Can sword? Can death? I am persuaded,” said Paul, “that there’s nothing can separate us from the love of God that’s in Christ,” for we are completely yielded to His right hand.

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

<sup>224</sup> Now, let’s hurry, ‘cause we don’t want to wear you out. “In His right hand, seven stars.” Now, the seventh and last representation of His Person . . .

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

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

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

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

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

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

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

<sup>229</sup> Say, I just happened to think of something else of there. I don't know whether I wrote a Script . . . Get Revelations 19, just a minute. Let's get this again; I think that's right. I'm maybe . . . Revelations 19 about 11:

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

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

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

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

<sup>230</sup> And a sword went out of His mouth. What was He? The white horse rider of Revelations. Notice the sword. “Out of His mouth goes a sharp two-edged sword,” the Word. And finally, by His Word, when It's made manifest to all the sons of God, He'll tramp every nation down with His Word, by this sharp sword. Look here what happened, as we get it.

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

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

<sup>232</sup> “And the Word was made flesh and dwelled among us.” And now the Word's made flesh in His church, dwelling among us: His angels in His hand, minister. God is depending upon His church. God is relying on us of this age to bring this Gospel Light to a dying, heathen-bound, traditional world. God's laying the burden on me and you. Woe unto us if the heathen dies without knowing

it. Oh, they carried reading, writing, arithmetic, and a few religious pamphlets, and they've made no more than a bunch of proselytes. I mean the Gospel. The Gospel is not the Word only. Paul said so. Paul said the Gospel didn't come to us through Word only, but that Word made manifest.

When the Word, by the Holy Ghost, is . . . The Word is planted into the heart that's got the Holy Ghost and produces what the Word says it would. And the Word can discern the thoughts of the heart. Glory. Oh, my. Oh. A Discerner of the thoughts and intents of the heart, the Word does.

<sup>233</sup> Goes from His mouth, a sharp two-edged sword, wake up the heathens . . . Something's got to happen one of these days. Yes. The Word of God, His Name was the Word of God, the Word made manifest. Look, Jesus said, "Go into all the world," Mark 16, His last salute to the church before He returns to reveal Himself in the church age. He commissioned the church, "Go into all the world and preach the Gospel to every creature." What? Preach the Gospel. Mark 16, "Preach the Gospel to every creature." What is that? In other words, demonstrate the power of the Holy Ghost: had to be.

<sup>234</sup> Now, watch, to every . . . Not just teach the Word. He never said go teach the Word; He said, "Go preach the Gospel," not teach the Word, preach the Gospel. "And these signs shall follow them that believe this Gospel; in My Name they shall cast out devils; they shall speak with new tongues; if they would take up a serpent or drink a deadly thing it wouldn't harm them; if they lay hands on the sick, they shall recover."

"And they went forth," said the Scripture, "preaching everywhere, the Lord working with them, confirming the Word with signs following." That's the Gospel, the Gospel on display.

These signs shall follow how many? Unto the end of the world, to every age. There's that little minority coming down through, holding that Light. No wonder Jesus said, "Fear not, little flock, it's your Father's good will to give you the Kingdom,": the little flock, the minority always, not in the majority.

<sup>237</sup> All right, now one more quotation. And we took the 20th, so now let's see here on this verse here. Now, the 16th . . .

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

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

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

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

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

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

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

<sup>240</sup> Now, watch, just a few hours before this, Jesus had made this quotation back here in the next chapter, "Verily I say unto you, that some stand here. . ." How many knows what I'm going to say? "Some stands here shall not pass away, not die, until they see the Son of man coming in glory." Is that right? And He taken Peter, James, and John, the three witnesses, 'cause in the Old Testament everything, every word was established by three witnesses, and taken them up on the mountain.

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

<sup>242</sup> Now, notice, before Jesus returns to the earth. . . Now, this is a little ahead of time, but the Spirit of Elijah will return back to the earth and turn the hearts of the children back to the fathers. The Bible said so. Jesus saw him here; the apostles saw him here, the order of the coming of the Son of man glorified. He's to be glorified and coming back. The first thing, before they saw Him, was what? Elijah. Then what? Moses; Israel returning yonder, the law-keepers, and then the glorified Son of man. Hallelujah. Do you see the order of His coming? The Spirit of Elijah, or the witness of the last church age (See?), coming in power to manifest Him.

<sup>243</sup> Then a hundred and forty-four thousand Jews to gather on Mount Sinai. . . Where Israel has become a nation itself, the oldest nation in the world, the oldest flag in the world: has their own nation, their own flag, their own army, their own money, and

everything else. They are one of the members of the leagues of the nations, because they are a nation. Jesus said they should never be cast away until all things is fulfilled.

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

There will come Moses and Elijah. Oh. Hope you get it.

<sup>246</sup> All right. "Sun shining in its strength," His countenances, transformed, transfigured. Now, another thing, in Revelations 21:23, if you want to put it down, in the New Jerusalem (21:23), He is the Lamb that's in the city that's the Light thereof shining; for they needed no light in the city; the sun shall not rise in it, because the Lamb which is in the midst of the city shall be the Light thereof. And the nations that's saved shall walk in the Light of the Lamb. Amen. He is the Lamb's Light. Oh, aren't you happy about that?

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

<sup>248</sup> Got a little story to say about my precious wife setting back there. I gave her a rough time before we was married; I've tried to make up for it after we was married. And I didn't know whether I wanted to be married again or not, and so she got all broke up. And I thought she was too good a girl just to leave go, let some good man marry her that'd take care of her. I thought I even wasn't worthy of it; and I am not, of her kindness, anyhow. So she was all tore up and didn't know what to do. This has been years ago, about twenty years ago. She got so tore up, she started crying day and night. And I was trying to break away from her, not because I didn't love her, because I didn't want to take her time; 'cause, let her find somebody, some good person, 'cause she's too good a girl just to let go like that, and me take—and just go with her and things like that. And I—I thought she loved me, and I knowed I loved her. So then I thought, "Well, I'll just try to. . . I'll get a date with some other girl, and go out, and

make her feel bad about me.” I liked to killed her; I hated it awful bad afterwards; she got all broke up. I told her. I said, “You’re too good a girl. I—I don’t want to take your time like that.”

And she said, “But I—I just love you, Bill, and that’s the only one I can love.” Said, “I—I’ve always loved you.”

I said, I—I appreciate that. But I said, “You know,” I said, “I’m a hermit.” I said, “I’m—I’m just going to live like a hermit. See, I—I ain’t going to get married at all.”

<sup>251</sup> And she was so set on it, you know, poor little fellow. And she went out to the shed. And she got out there, and she got down on her knees, and she said, “Lord, I don’t know what to do. I—I don’t want to disobey You, and yet I love Bill. And I don’t know what to do. Lord, will You just give me a little bit of consolation? Will You just help me a little bit? I never did ask You this before in my life, Lord, and I hope I never have to ask You again,” she said, “but if You’ll just help me, and let me open up this Bible, and You give me a Scripture. I’ve heard people say You did that.” And when she opened it up, it was Malachi 4.

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

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

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

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

<sup>253</sup> “The sun shining in its strength . . .” Oh. The strength of the Son of God shining in our midst tonight, standing in the middle of the seven golden candlesticks in His sevenfold Personage here as a Judge: as One Who has suffered and died for us, and taken the Divine judgment upon Himself, and has tread the winepress, the fierceness of God. To the sinner He’s a horrible cataract, and a loose soul upon the sea of life. And to the church, a sweet Saviour, anchored in rest, and hearing the bubbling brook as you lay and rest perfectly satisfied in Christ. What a time. Shining upon us with His warm rays, “Fear not, I am He that was, which is, and shall come. I’m the Almighty; besides Me there’s none. I’m both Alpha and Omega. And I’ll give unto him that is athirst of the fountains of the water of Life freely.”



Oh, what a promise and what a love affair it is. And the Lamb in the middle of the city that don't need no light, and He's the Sun of righteousness with healing in His wings.

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

<sup>254</sup> Yes, sir. Oh, that great Morning Star as it comes out to shine, hailing the day coming on, heralding it, saying, "The day is fixing to break; the Sun is coming close," and He pulls Hissself out of behind all the other stars (oh, my) with healing in His wings.

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

<sup>256</sup> All right, "the Sun of righteousness with healing in His wings. . ." Now, His countenances. He was a Judge, or another thing to show that he was over into the Lord's day. You believe that? He went over into the Lord's day and saw the Lord as a Judge; not as priest, not as king, but as a Judge. He is the Judge. Don't you believe that? The Bible says He's the Judge. And here He was all dressed as the Judge, showing what He had done, what He was, what He was to the sinner, what He was to the Christian. And here He stands now with the voice of many waters, and His countenances was like the sun shining in its strength.

<sup>257</sup> Now, the results, the 16th verse. "And. . ." No, I beg your pardon, it's 17th verse.

*And when I saw him, I fell at his feet as dead. . .*

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

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

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

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

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

<sup>260</sup> Don’t get scared. Why would we fear? Why would the church fail to keep His—to think of His Word? Let’s stop here just for a minute, ‘cause we’re closing. Why would this church ever fear? What has He ever promised that He hasn’t manifested before us? Why would you fear a punishment or a hereafter, “Fear not. I am He that was, He that is, and will come. I’m the First and the Last. I have the keys of hell and death right here.” Why? “I’ve overcome and conquered both hell and death (That’s both grave and hades; death itself, hades itself.) for you. I’ve overcome it all. I overcome hell, death, grave.” When He was on earth, He was the only gra . . .

<sup>261</sup> Many men has set out to conquer. Did you know that? Napoleon set out to conquer the world, and he did at the age of thirty-three. At the age of seventeen to twenty-five, Napoleon was a prohibitionist, he didn’t believe in drinking or anything. He went to France (He was not a Frenchman; he come from an island; he went over there to get even with France, ‘cause he didn’t like it, didn’t like France.). But he was conquered. And he went forth and he conquered France, and he took them Frenchmen and conquered the world. And at the age of thirty-three he set down and cried because there’s nobody else to conquer, and died an alcoholic, defeated. He couldn’t even conquer himself. See? And then met his waterloo at Waterloo; he met his end at Waterloo. I’ve been out there and seen the old ancient signs, the relics and things out there, when we was in the land. Now, we take that conqueror; he started as a young man and he took the wrong side to conquer, and he died a disgrace.

<sup>262</sup> But there was another young Man come into the world one time; He died at thirty-three and He conquered everything that could be conquered. When He was on earth He conquered passions, pride; He conquered sickness; He conquered devils. When He died, He conquered death. When He rose, He conquered hell. He went up in and conquered everything that was against mankind and . . .? . . . the vine—winepress of God and crushed it down and conquered death, hell, grave, sickness, formalities, everything else, and overcome it all,

and rose on the third day, and conquered all the atmospheres above, and cut that mist between God and man, and connected heaven and earth together. Glory. Oh, my. Whew.

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

Lo! Behold the mighty conqueror,  
 Lo! Behold Him in plain view,  
 There He stands, the mighty conqueror,  
 Since He rent the veil in two.

<sup>264</sup> Amen. Cut every obstacle from human beings, that they might be connected like in the garden of Eden. Now, man. . . I was going to choke it, but I'm going to say it. Man is omnipotent. You don't believe that, but he is. A man that's fully surrendered to God is omnipotent. Did not He say in Mark 11:22, "Whatsoever things you say and don't doubt in your heart, it'll come to pass. You can have what you've said"?

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

<sup>266</sup> Let's see if we got some more good things. The 18th verse, now the 19th verse. John. . . What happened? When he seen His countenance, the result, he fell at His feet; he just couldn't stand no more; his human life was sapped away; he just couldn't do it. He was a Conqueror; He'd already conquered.

Now, He gives a command, and then we start to end the chapter, the 19th verse.

*Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;*

We took the 20th verse:

*The mystery of the seven stars which thou sawest in the right hand, . . . are seven golden candlesticks. The seven stars are seven angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.*

<sup>269</sup> Oh, it's breathtaking, friend. See Him standing there in the supreme—the supremacy of His Deity. He's the Judge, the Priest, the King, the Eagle, the Lamb, the Lion, the Alpha, the Omega, the Father, Son, Holy Ghost; He that was, which is, and shall come. Tread out the winepress of the fierceness of God, and pleased everything, until God said at the cross . . . When He raised up, He said, "It's finished." Pleased God so, till the Spirit that left Him come back on Easter morning and picked Him up and rose Him again for our justification.

There John looked up and saw Him standing there with feet of brass, eyes like flames of fire running to and fro throughout the earth. Daniel saw Him seven hundred years before that in the same position, the same kind, same Man standing there, the Ancient of days, and One like the Son of man that joined in with Him, and all judgment was committed to Him, stand at the white throne judgment.

Seeing these things, what kind of people ought we to be, friends? God bless you is my prayer. See? You love Him? You believe Him? Have you anchored your soul in Him?

<sup>272</sup> Let us bow our heads just a moment. Just quietly and softly, as we're going to sing quietly, "I've Anchored My Soul In The Haven Of Rest." "I'll never hear them rippling cataracts to send my soul away, but It'll speak sweet peace to my soul." Quietly now, reverently, everyone . . .

I've anchored my soul in a haven of rest,  
 I'll sail the wild sea no more;  
 The tempest may sweep o'er the wild, stormy deep,  
 In Jesus I'm safe evermore.  
 I've anchored my soul in a haven of rest,  
 I'll sail the wild sea no more;  
 The tempest may sweep o'er the wild, stormy deep,  
 In Jesus I'm safe evermore.  
 Shine on me, (Let the rays of glory, Lord.) Lord,  
 shine on me,  
 Let the Light from the lighthouse shine on me;

O shine on me, Lord, shine on me, (Let's lift our hands to Him.)

Let the Light from the lighthouse shine on me.

To be like Jesus, (Yes, Lord.) to be like Jesus,

On earth I long to be like Him;

All through life's journey from earth to glory,

I only ask to be like Him.

[Brother Branham begins humming—Ed.]

O wondrous Saviour,

On earth I long to be like Him;

All through life's journey from earth to glory . . .

<sup>274</sup> Would you like to have His Life living in you, reflecting His Presence? If you would, and you haven't had it yet, would you stand for prayer, the ones that would like to be remembered in prayer? God bless you.

From Bethlehem's manger . . . (Just remain standing now, just remain.) . . . came forth a Stranger, (You'll be a stranger to the world.)

On earth I long to be like Him;

All through life's journey from earth to glory,

I only ask to be like Him.

Just to be like Jesus, to be like Jesus, (That's my desire.)

On earth I long just to be like Him;

All through life's journey from earth to glory,

I only ask to be like Him.

[Brother Branham begins humming—Ed.]

. . . lowly, humble and lowly . . .

<sup>275</sup> Now, heavenly Father, standing on their feet is many who wants to receive You. They're tired of this drifting around, not knowing where they're going, out on the life's tide; and know maybe before daylight the heart will stop beating, then the great cataract falls ahead of them, a drifting soul. They've been like themselves; they've been like the world; but they want to be like You now, Lord. Receive them into Thy Kingdom; they are Yours, Father, because You know their hearts and the intents of their hearts.

You've so written it, and have said it with Your own lips, "He that heareth My words, and will believe on Him that sent Me, has

Eternal Life.” You also said, Lord, “Blessed is he that readeth and he that heareth the words of the prophecy of this Book, for the time is at hand.” They realize that time is at hand. They can’t drift no longer, Lord. Throw out the lifeline; pull them into Thyself, Lord. May they go forth from this night, reflecting the Light of Jesus Christ. I commit them to Thee, Father God, in the Name of Jesus Christ.

May they humbly follow the Lord in baptism here at the church; put on the Holy Spirit in their life so that they can be like Jesus the rest of their days. We ask it in His Name.

<sup>276</sup> Just to be like Jesus, to be like . . .

Some of you all standing near or setting near those people, that’s Christians, reach over and get a hold of their hand and shake their hand. Put your hand upon them; praise God for their soul. Our altars are all filled up here with the children and things; we can’t bring them up here.

. . . through life’s journey from earth to glory,  
I only ask to be like Him.  
Shine on me, O shine on me,  
Let the Light from the lighthouse shine on me;  
O shine on me, Lord, shine on me  
Oh, let the Light from the lighthouse shine on me.

<sup>277</sup> You feel real good? Don’t you feel good? Aren’t you happy you’re a Christian? Shake hands with somebody that’s setting near you now, while we’re going to sing a hymn, “We’ll Walk In The Light,” this beautiful Light, the Light of the Lord Jesus Christ being manifested in flesh.

We’ll walk in the Light, such a beautiful Light,  
Come where the dewdrops of mercy are bright;  
Shine all around us by day and by night,  
O Jesus, the Light of the world.

Sing it, everybody:

We’ll walk in this Light,  
It’s a beautiful Light,  
Come where the dewdrops of mercy are bright;  
Shine all around us by day and by night,  
Jesus, the Light of the world.  
Come all ye saints of Light proclaim

Jesus, the Light of the world;  
 Then the bells of heaven will ring,  
 O Jesus, the Light of the world. (Raise up your  
 hand now.)  
 We'll walk in the Light, beautiful Light,  
 Come where the dewdrops of mercy are bright;  
 Shine all around us by day and by night,  
 Jesus, the Light of the world.  
 We'll keep walking in this Light,  
 It's such a beautiful Light,  
 It comes where the dewdrops of mercy shines  
 bright;  
 Just shine all around us by day and by night,  
 Jesus, He's the Light of the world.  
 We'll walk in this Light (Gospel Light), beautiful  
 Light,  
 Comes where the dewdrops of mercy are bright;  
 Shine all around us by day and by night,  
 Jesus, the Light of the world.

<sup>280</sup> Back at the beginning at Pentecost when the Holy Spirit fell upon the church. . . The Message come on down into Smyrna; there stood Irenaeus, the great saint of God, speaking in tongues, power of God, raising the dead, healing the sick; He was walking in the Light. After him come Columba, the great powerful saint of God. Many of the other great saints packing the message on down, walking in the Light, the Gospel Light, the same Light that shined on the day of Pentecost; Christ standing in the midst of His people, in the seven golden candlesticks reflecting His radiance like the sun in the middle of its heat. Here we are in 1961.

We're walk in this Light,  
 It's such a beautiful Light,  
 It comes where the dewdrops of mercies are bright;  
 O shine all around us by day and by night,  
 O Jesus, the Light of the world.

Let's stand:

We'll keep walking in this Light,  
 It's such a beautiful Light,

It comes where the dewdrops of mercy are bright;  
 Shine all around us by day and by night,  
 Jesus, the Light of the world.

You love Him?

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

<sup>284</sup> Never again to turn to the things of the world, I am dead to the world and the world is dead to me. I only walk in Christ, led by the Holy Spirit. I love Him because He loves me, and shined His blessings upon me, giving me the right hand of fellowship into His Kingdom. Now, we are sons and daughters of God, and it does not yet appear what we shall be at the end; but we know that we shall have a body like His own glorious body, for we shall see Him as He is.

Then we'll be walking in the Light, a beautiful  
 Light,  
 That comes where the dewdrops of mercies are  
 bright;  
 Shine all around us by day and by night,  
 Jesus, the Light of the world.

<sup>285</sup> You love Him? You know, after the message is a-cutting and everything, I like to hear the people get into the hymns and go to worshipping and singing in the Spirit. There's nothing more prettier than good old singing. That's right. I love good old fashion Pentecostal singing; not them overtrained voices that holds till they're squeaking and turn blue in the face, and don't know what they're singing. I like somebody that maybe couldn't carry a tune in a basket, but yet he's got a Pentecostal blessing, now he's singing about it. Oh, how—how glorious those melodious songs of the cross. Oh, my.

<sup>286</sup> Our dismissing song now:

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



Tomorrow night at seven o'clock, seven o'clock sharp, the services start.

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

Let us all sing now.

Take the Name of Jesus with you,  
Child of sorrow and of woe;  
It will joy and comfort give you,  
Oh, take it everywhere you go.  
Precious Name, O how sweet!  
Hope of earth and joy of heaven;  
Precious Name, O how sweet! (How sweet!)  
Hope of earth and joy of heaven.

<sup>289</sup> Now, we finished it up tonight the . . . Just asked me now if there'd be service in the morning? No, not tomorrow, get a good rest tomorrow. Maybe tomorrow night I won't be able to take that message over, so I'll take it the next day. Any time I fail on the—the complete message, I carry it the next day. But we got this set. I believe you're all ready for the church ages. Don't you? All right.

Let's bow our heads while we sing quietly now.

At the Name of Jesus . . . (Every tongue shall  
confess it.)  
Falling prostrate at His feet,  
King of kings in heaven we'll crown Him,  
When our journey is complete.  
Precious Name, O how sweet!  
Hope of earth and joy of heaven;  
Precious Name, O how sweet! (How sweet!)  
Hope of earth and joy of heaven.

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