

The First Seal

117-1 {1} Let us bow our heads now for prayer. Our heavenly Father, we thank Thee tonight for this another opportunity to come to worship You. We are thankful to be alive and to have this great revelation of Eternal Life dwelling within us. And we've come tonight, Father, to study Thy Word together: these great hidden mysteries that's been hid since the foundation of the world; and the Lamb is the only One that can reveal it to us. I pray that He will come among us tonight, and will take of His Word, and reveal It to us, that we might know how to be better servants to Him in this end time.

O God, as we see that we are now in the end time, help us to know our place, Lord, and our frail being and the certainty of the coming of the Lord soon. We ask it in Jesus' Name. Amen.

I believe it was David said, "I was happy when they said unto me, let us go into the house of the Lord." It's always a great privilege to come; and in the studying of the Word together gives us this great hope.

117-3 {3} Now there's many standing, and I'm just going to hurry as quick as possible. But I trust that you have enjoyed the Presence of the Holy Spirit like I have in these last couple of times. And today I had something to happen that I haven't had for a long time. I was studying on this—on this revelation here, on the opening of the Seal.

Years ago I run through it here, about some twenty years ago I guess, or something like that, but somehow or another I never was just exactly satisfied. It seemed like there was some things especially in these Seals, because those Seals are the entire Book. See? It's the Book. The whole Book is one Book sealed. It starts. . .

117-5 {6} For instance if I had something here—I'd show you what I mean. Here is one seal. That's one. . . And you roll it up like this—the way it was rolled. And you roll it up in this manner, and at the end there is a little piece sticking out like that. That's the First Seal. All right. Then that's the first part of the Book. Then the next seal is rolled in this manner, right by the side of it, and it's rolled up in this manner like here and then at the end, right here, there's another sticking out, means

two seals. And that's the way the whole Bible was wrote, in scroll. And so to break these Seals, it opens the mysteries of the Book.

118-1 {8} Did you get to study in Jeremiah, how he wrote that, many of you taken it down last night? How them Seals were wrote and placed away for keeping until he returned after seventy years of the captivity. He was to return back and claimed his possession. And I certainly like to study it. You can't. . . There's no way to express it all, because it's an eternal Word. It's an eternal Book.

And therefore, we just have to kindly hit the high places. And today in studying, I have written down many Scriptures so you can study it. And also in the tapes will reveal much of it as you study. And. . .

118-3 {9} There are so many things. If I could just stand here at the platform and reveal it to you the way it's revealed to me in the room, my, it would be marvelous. But when you get here, you're pressed, and you just kind of jump over the things and try to just get the main part to the people that they might see it.

118-4 {11} I certainly appreciate that song Brother Ungren just sang: "Down From His Glory." If He hadn't have come from His glory, where would we all be tonight? So we're thankful that He come down to help us.

118-5 {12} Now, with many standing, we'll just hurry right through in here to the best we can. I don't say, we're going to hurry right through, but I mean we're going to get started as quick as possible.

And now, let us turn now, after the. . . We've had the 1st chapter, 2nd, 3rd, and 4th, and 5th last night, and tonight we're starting on the 6th chapter of Revelation.

Now, as we study this chapter we are referring different places even to Old and New Testament alike, because the entire Book is the revelation of Jesus Christ. See? That's altogether the revelation of—of the Lord Jesus: the revelation of Jesus Christ. It's God revealing Himself in the Book, revealing Himself through Christ in the Book. And Christ is the revelation of God. He come to reveal God, because He and God were the same. God was in Christ reconciling the world to Himself.

In other wise, you'd never knowed just what God was until He revealed Himself through Christ; then you can see.

I used to think years ago that maybe God was angry with me, but Christ loved me. Come to find out, it's the same Person. See? And Christ is the very heart of God.

119-2 {16} And now as we study this; you're comparing it now... The first three books of the Bible of Revelations (which we have pretty thoroughly combed that) is the church ages, the—the Seven Church Ages. Now, there's seven church ages, seven seals, seven trumpets, and vials, and—and unclean spirits like frogs, and all this goes together. My, how I'd like to have a—a great big map and draw it all across the way I see it, you know; just how that each one takes its place. I drew it out on a little sheet of paper, but I—you know... And everything so far hit just exactly right. And with the time and the ages as they have come and gone and everything has blended in just perfectly right. So it may not altogether be right, but it's the best that I know about it anyhow. And... I know if—if I do my best, and I make a mistake in trying to do my best, and the best that I know of, God surely will forgive me for doing—for the error if I have done wrong. But...

119-3 {18} Now, those first three books is the first seven church ages, and then we find out in the 4th chapter of Revelations John is caught up. See? We see the churches... There's not too much said about the church ages. There's where I think that people are going to be so surprised. They're—they're—they're applying the church way over into the tribulation to those things that's a-happened. And as I said Sunday (yesterday), "The first thing you know those tribulations will break in, and you'll wonder why was not the—the first coming was the rapture. And it'll be as it has been; it's passed and you didn't know it." See?

Now, there's not too much promised to that Church, that Gentile Church, the Bride.

119-4 {19} Now, I want you to bear in mind, there is a church and a Bride. See? You always have to make it run in threes. Fours is wrong: threes: threes, sevens, tens, twelves, twenty-fours, and forties, and fifties, in those unbroken numbers. The Bible is... And God runs His messages in—in num—in num—numerals of the Bible in those numbers. And you get something that flies off of one of those numbers, you'd

better watch. It won't come out right on the next things. You got to bring it back here to where you start from.

120-1 {21} Brother Vayle, Brother Lee Vayle, he—he. . . I think he's here. We were talking the other day about people who, getting off the track. It is just like shooting a target. If that gun is perfectly balanced, perfectly trained and sighted, it's got to hit the target unless that barrel moves, or twists, or vibrations throws it off and wherever—or a wind puff. Wherever it starts off at, there's only one way to do, is come back to where it left the track and start again, if it's going to hit the target. If it doesn't, why, it just doesn't hit the target.

120-2 {22} And that's the way in studying Scripture, I believe. If we find out we start something here, and it doesn't come out right, you see it isn't—we—we've made a mistake somewhere; you got to come back. You'll never figure it with your mind. It just isn't. . . We just found out by the Scriptures that there's no man in heaven or in earth, or beneath the earth, or ever was, or ever will be that can do it. The Lamb alone can do it. So seminary explanation, whatever it might be, is just nothing. See? It takes the Lamb to reveal it. That's all. So we trust that He will help us.

120-3 {24} John caught up in the 4th chapter to see things which was, which is, and which is to come. But the Church finishes at the 4th chapter, and Christ takes up the Church, caught up in the air to meet Him, and does not appear again until the 19th chapter when He comes back with—as King of king and Lord of lords with the Church. And now. . . Oh, I hope someday that we can get through it all, maybe before He comes. If we don't, we'll see it anyhow; so it doesn't matter.

120-4 {25} Now, in this 5th chapter, the breaking of these Seals. . . And now, the seven-sealed Book. . . First we want to read the First Seal. Last evening (to background just a little more) we find out that when John looked and seen that Book still in the hands of the original Owner, God. . . You remember how it was lost? By Adam. He forfeited the Book of Life for the knowledge of Satan and lost his inheritance, lost everything, and no way for redemption.

Then God, made in the likeness of men, came down and become a Redeemer to us to redeem us. And now, we find out that in days passed by, these things which was mysterious is to be opened up to us in the last days.

121-2 {28} Now, we find out also in this, that as soon as John heard this announcement for the—the Kinsman Redeemer to come forth and to make His claims, there was no man that could do it. No man in heaven, no man in earth, no man beneath the earth, and no one was worthy even to look at the Book. Just think of that: no person at all worthy even look at it. And John just started weeping.

He knowed that all . . . There was no chance for redemption then. Everything was failed, and quickly we find his weeping stopping quickly, because it was announced by one of the four beasts—or the elders, rather. One of the—the elders said, “Don’t weep, John, for the Lion of the tribe of Juda has prevailed,” in other words, “overcome and has conquered.”

121-4 {31} John turning, he saw a Lamb coming out. It must’ve been bloody and cut and wounded. It had been slain, the—said—it—a Lamb that had been slain, and ‘course it was still bloody. If you’d have cut the lamb and—and killed it the way that Lamb was anyhow, it was hacked to pieces on a cross, spears in the side, and nails in the hands and feet, and thorns over the brow. He was in an awful condition. And this Lamb come forth and went over to Him that set upon the Throne that held the complete Title Deed of Redemption; and the Lamb goes and takes the Book out of the hand of Him that set upon the Throne and was—took and opened the Seals and opened the Book.

And then when that happened, we found out that it must have been a great a—a something took place in heaven, for the elders and the four and twenty elders, and the beasts, and—and everything in heaven begin to cry out, “Worthy.” And here come the Angels and poured out the vials of the prayers of saints. The saints under the altar screamed out, “Worthy art Thou, O Lamb, for You have redeemed us, and now You have made us kings and priests, and we shall rule on the earth.” Oh, my. And that soul was . . . He . . . to open that Book . . .

122-1 {33} You see the Book actually was planned and written before the foundation of the world. This Book, the Bible was really written before the foundation of the world. And Christ, being the Lamb, was slain before the foundation of the world. And the—the members of His Bride, their names were put in the Lamb’s Book of Life before the foundation of the world, but it’s been sealed up. And now it’s being revealed

whose names were in there, all about it. What a great thing. And John, when he saw it, he—he said, “Everything in heaven, everything underneath the earth, everything heard him saying, ‘Amen, and blessings and honor.’” He just really was having a great time, and—for the Lamb was worthy.

122-2 {35} And now, the Lamb is standing now tonight as we enter into this 6th chapter; He’s got the Book in His hand and starting to reveal it. And, oh, I would’ve absolutely today. . . And I hope that people are spiritual. I would’ve had a horrible mistake on that if it hadn’t been about twelve o’clock today when the Holy Spirit came in the room and corrected me on something that I was writing down to say.

I was taking it from an old context. I had nothing on it. I don’t know what the Second Seal is no more than nothing, but I’d got some old contexts of something that I’d spoke on several years ago and wrote it down, and I’d gathered this context—context. . . And Dr. Smith, many great outstanding teachers that I—I’d gathered, and all of them believed that, so I’d wrote it down. And I was fixing to say, “Well, now I’ll study it from that standpoint.” And there about twelve o’clock in the day the Holy Spirit just swept right down into the room, and the whole thing just opened up to me, and there it was. . . ? . . . of this—of this First Seal being opened.

122-4 {38} I’m as positive as I’m standing here tonight that this is the Gospel Truth that I’m going to tell you about. I just know it is. Because if a revelation’s contrary to the Word, then it isn’t revelation. And you know, there’s some of the stuff can look so absolutely true, and yet isn’t truth. See? It looks like it is, but it isn’t.

122-5 {40} Now, we find the Lamb with the Book now. And now, in the 6th chapter we read.

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of a thunder, and one of the four beasts saying, Come and see.

And I saw, and behold a white horse: and he that set on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

123-1 {41} Now, that’s the First Seal, the one we’re going to try by the grace of God to explain it tonight by the very best. . . And I realize that a man trying to explain that is

walking on dangerous grounds, if you don't know what you're doing. See?

So if it comes to me by revelation, I'll tell you so. If I just have to take it through my own mind, then I—I'll tell you it's that before I talk about it.

But I'm just as positive as I'm standing here tonight, that it come afresh to me today from the Almighty. I'm not prone to just saying things like that when it comes to this part of the Scripture. I—I—I'm—I hope you know what I'm talking about now. See?

Now, you know, you can't say things if something's supposed to be laying over here before it happens. You—you can't say it till something lays it over there. See? But are you reading; are you listening to something? See?

123-4 {43} Now, the seven-seal, roll Book is now being released by the Lamb. We approach that place tonight. God help us. As the Seals are broken and released, the mysteries of the Book are revealed. Now, you see, this is a sealed Book. Now, we believe that, do we not? We believe that it is a sealed Book. Now, we never knowed this before, but it is. It's sealed with Seven Seals; that is, on the back of the Book the Book is sealed with Seven Seals.

123-5 {45} If we was talking about this kind of book, it would be like putting a strap across it, seven straps. But it isn't this kind of a book; it's a scroll. And then when the scroll is unwound, that's one; then laying right in the scroll is number two, and right here it says what it is, but it's a mystery. But yet we have probed in it; but remember, the Book is sealed, and the Book is a Book of mystery of revelation. It is the revelation of Jesus Christ (See?), a Book of revelation. And now, you know down through the age, man has probed and tried to get into that. We all have.

124-1 {47} And yet, one time I remember... If—if Mr. Bohanon happened to be present, or—or some of his people, I—I don't mean it by any insult. Mr. Bohanon is a bosom friend, and he was the superintendent of the Public Service when I was working there. When I first got saved, I was telling him about reading on the Book of Revelations, and he said, "I tried to read that thing," he said. And Mr. Bohanon was a fine man, and he—he was a member of the church. And—and I don't know what all he belonged to, but he said, "I think that

John must've had a red pepper supper that night and went to bed on a full stomach."

124-2 {48} I said to him (although it could've cost my job), I said, "Aren't you ashamed to say that?" And I was just a boy, but I said, "Aren't you ashamed to say that about the Word of God?" See? Yet, I was just a kid no more than my early, maybe twenty-one, twenty-two years old, and work scarce, and the depression on, but yet there was a fear in there when I slanted—heard any slant toward God's Word. It is Truth, all Truth.

So it was not even a dream or a nightmare; it wasn't John eat. He was on the Isle of Patmos because he tried to put the Word of God into a book form and was exiled there by the Roman government, and was on the island on the day of the Lord, and he heard behind him a voice of many waters and turned to look, and he saw seven golden candlesticks. And there stood the Son of God in between them.

124-4 {50} Now, and then the Book is a revelation. So "a revelation" is "something that's made known of something—something that's been revealed." And now, notice, so you won't forget it: It is closed up until the latter time. See? The whole mystery of it is closed up until the latter times; we find that in the Scripture here.

124-5 {51} Now, the mystery of the Book are revealed when the Seals are broken. And when the Seals completely are broken, the time of redemption is over, because the Lamb left the intercession post to walk out to take His claims. He was a Mediator between that, but when the real revelation happens on the Seals as they begin to break, the Lamb is coming forth from the sanctuary. It's according to the Word. We read it last night. He come from the—out of the midst and took the Book. So He's no more Mediator, because even they called Him a Lion, and that's the—that's the King, and He's not a Mediator then.

125-1 {52} Although the actors of these Seals begin at the first church age. . . Now, remember, so you'll—you'll—we'll get the background of it thoroughly if we can, or as thoroughly as possible. The actors. . . I'll place it like that, because an—an actor is a man who changes masks. See?

And in this act tonight, we're going to see that it's Satan changing his mask. And all actors. . . Christ, acting the part as

He did when He become from a Spirit to man, He only put on an actor's garment, human flesh, and came down in the form of a man in order to be a Kinsman Redeemer.

125-3 {55} Now, now, you see, it's only an actor's form. That's the reason they are all in parables and sym—and the way they are here like beasts, and animals, so forth; it's in a act. And these actors begin in the first church age, because it was Christ revealing Himself to the seven church ages. Now, you understand it? All right. See? Christ revealing Himself to the seven church ages, then through these church ages, there's a great mess-up comes along. Then at the end of the church age, the seventh angel's message is to pick up these lost mysteries and to give it to the Church. See? Now, we'll notice that.

125-4 {57} But the—not then revealed in their true state. Now, in the Bible times, the mysteries were there, and they seen these things happen the way John saw it here. Now, he said, "There is a white horse rider." But what the mystery of it is, there's a mystery that goes with that rider. Now, what it was, they didn't know; but it's to be revealed. But it is to be revealed after the Lamb leaves the Father's throne of His intercessory as Kinsman Redeemer.

125-5 {58} I'm going to drop a little something in here. Now, if anybody gets these tapes. . . Any man can speak whatever he wants to. He has a right to—to anything of his conviction. But if, you know, if a minister doesn't want this amongst his people, then tell them not to take it. But I—I. . . This is amongst the people that I have been sent to speak to; therefore, I must reveal what is the Truth. See?

125-6 {59} Now, the Lamb in the time of intercessory back here, He knew that there were names in there that was put in there from the foundation of the world, and as long as them names have never been manifested on earth as yet, He had to stay there as Intercessor. Do you get it? Perfectly predestination. . . See?

All right, He had to stay there, because He came to die for those that God had ordained to Eternal Life. See, see? By His foreknowledge He saw them, not by His own will. His will was that none should perish, but by His foreknowledge He knew who would and who would not.

Therefore as long as there was one name hadn't never yet been clared—declared in earth, Christ had to stay there as an Intercessor to take care of that name. But as soon as that final name had been splashed in that Clorox or bleach, then His intercessory days was over. “Let him that's filthy be filthy still. Let him that's holy, he's holy still.” See? And he leaves the sanctuary, and then it becomes a judgment seat. Woe unto those outside of Christ then.

126-3 {61} Now, notice: But it's to be revealed when the Lamb leaves His intercessory place from the Father. (Now, that's Revelation 5). Now, He takes the Book of Seals, the Book of Seals or a Book sealed with Seals, breaks them and shows them (look) at the end of the age now, after the intercessory is over; the church ages has done finished up. He come in the first age, the Ephesian Age, revealed, sent the messenger. Notice what happened as we go along.

Here's the plan of it: The first thing happens, there is a—a—an announcement in the heavens first. What happened? A Seal is opened. What is that? A mystery is unfolded. See? And when a mystery unfolds, then a trumpet sounds. It declares a war. Or a plague falls, and a church age opened. See? What is the war part? The angel of the Church catches the mystery of God, not fully yet revealed, but when he does, he catches this mystery of God, and then he goes forth to the people (after the mystery has been given to him), goes forth to the people. What does he do out there? He begins to proclaim that message, and what does it start? A war, a spiritual war.

126-5 {65} And then God takes His messenger with the elect of that age, and lays them away asleep, and then He drops a plague upon them who rejected it: a temporary judgment. And then, after that is over, then he goes on, and they denominate, and bring in denominations, and start off with that man's work like of—of Wesley and all the rest of them, and then it gets all in a scrapple again; and then another mystery comes forth. Then what happens? Another messenger arrives on earth for a church age. See?

Then when he arrives, he—the—the trumpet sounds. He declares war. See? And then what happens? Finally then he's caught away. And then when he's laid away, then plague falls destroys them. Spiritual death hits the church and she's gone, that group. Then He goes on to another one.

Oh, it's a great plan until it comes to that last angel. Now, he has no certain mystery, but he gathers up all that's been lost in them other ages, all the truths that wasn't truly revealed yet (See?), as the revelation come. Then he reveals those things in his day. If you want to read it, there it is: A Revelations 10:1 to—1 to about 4. You'll get it. All right. See?

127-3 {68} Takes the Book and . . . of Seals and breaks them and shows the seventh angel, for this alone, the mysteries of God, is the ministry of the seventh angel. Now, we just come through the church ages with even history and prove that. See? It is the—the angel's message of the seventh church.

All right, reveals all the mysteries that's been in the past, all the things in the past: Revelations 10:1-7. That's to be.

127-4 {68} Now, remember, in the days of the seventh angel, his sounding forth, blasting forth the Gospel Trumpet, he is to finish all the mysteries of God. Just like here come forth in the early church ages (We'll get it after while.), a doctrine, then it become a saying first, then a doctrine, and then become a statute, then become a church, and through the dark ages, and out of the dark ages come the first Reformation—Luther. And he brought with him all kinds of mysterious things that happened during that church age, all back in there, then . . . But he never finished it up.

Then along come Wesley with sanctification, got some more of it, but still never finished it, left loose ends everywhere, such as sprinkling instead of baptism, and Luther took "Father, Son, Holy Ghost" instead of the "Lord Jesus Christ," all these different things.

127-6 {72} Then along come the Pentecostal age with the baptism of the Holy Spirit, and they cabbaged down on that. Now, there cannot be no more ages. That's all of it; that's the Philadelphia, or the—not—the Laodicea Age. But then the . . . We found in the studying of the Scripture that the messenger to the age come right at the end of the age every time. Paul come at the end of the age. We find out that Irenaeus come at the end of the age. Martin, end of the age. Luther, the end of the Catholic age; and what?—Wesley, at the end of the Lutheran age; and Pentecost, at the end of the age of sanctification through the baptism of the Holy Ghost.

And at the end of the Pentecostal age we are supposed to receive, according to the Word, as God help me tonight to

show you through here, that we are to see—receive a messenger that will take all those loose ends out there and reveal the whole secret of God for the rapturing of the Church.

128-2 {75} And then there's coming forth seven mysterious thunders that's not even written at all. That's right. And I believe that through those seven thunders will be revealed in the last days in order to get the Bride together for rapturing faith; because what we got right now, we—we wouldn't be able to do it. There's something we've got to step farther; we—we can't have enough faith for Divine healing hardly. We've got to have enough faith to be changed in a moment and be swept up out of this earth, and we'll find that after a while, the Lord willing, find where it's written.

128-3 {76} Then all the judgments of these evil doers. . . Now, see, down through the ages as these Seals has been breaking, until now the last Seal is broken. And now, as they—as they have been watching in on these Seals and just presu—presuming what they were doing, now at the end of the ages, of the church ages, all these evil doers will—will take place and head up in the tribulation.

All of these evil doers of the Seven Seals has been working mysterious in the church, and we'll find out in a minute, they even work in the name of a church. They call themselves the church. You just see if that isn't right. No wonder I have been so against denomination, not knowing why. See, see?

They end up. . . Now, it starts back here in a mild form, just keeps getting worse and worse, on down until. . . And people go right into it, saying, "Oh, yes, this is just fine." But in the last days these things are made known. And they finally go so bad until they go plumb into the tribulation period.

129-1 {79} And how can a man say that the Bride of Christ goes into the tribulation? I can't understand it. See? She's took away from the tribulation. If—if the Church has been judged, and they have judged themselves, and have accepted the Blood, how can God judge a man that's perfectly, totally sinless? You say, "There's no such a person." Every borned again believer, true believer, is perfectly, absolutely sinless before God. He's not trusting in his works. In the Blood of Jesus that his confession's dropped into. . .

The Bible says so. See? "He that—that is borned of God does not commit sin, for he cannot sin." How can you make a

man a sinner when the bleach of the Blood of Jesus Christ is between him and God, that would scatter sin till there'd be nothing left of it. See? How can that pure Blood of Christ ever let a sin pass there? He cannot.

Jesus said, "Be ye therefore perfect, even as your Father in heaven is perfect." And how could we even start the thought of being perfect, but Jesus required it. And if Jesus required it, He's got to make a way for it; and He has: His own Blood.

129-4 {82} Now, all—reveals all the mysteries that's gone on in the past. Now, the thought is here at the end time that the mysteries that begin way back long ago and has come down through the church ages is to be revealed here at the breaking of the Seals here at the last days, after the time of intercession is just about finished at that time.

Then the judgments wait for those who are in the back. They go on out into that. That is after the Bride has been taken from the scene.

129-5 {84} Oh, let's just read a Scripture. You all like to put down some of the Scriptures? Let's take II Thessalonians just a moment and—and look here just a minute. It—it's such a beautiful picture here. I like it. And let's see. Yes, II Thessalonians, and I want the 2nd chapter of II Thessalonians and the—the 7th verse. Let's see. II Thessalonians 2:7. I think that's right. Now, I was writing this down, quivering and shaking.

. . . the mystery of iniquity doth already work: only he who . . . letteth will let, until he be taken out of the way.

Who? He that letteth. See? See, a mystery. . . The mystery of iniquity way back in that very first church age here, here's Paul writing, saying that the mystery of iniquity. . . What is iniquity? Iniquity is something that you know you ought not to do, and you do it anyhow. And Paul said there's such in the earth today, workers of iniquity.

130-1 {86} Oh, if you. . . We're going to get to the. . . Let's just read that piece—start up a little farther—the 3rd verse.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that . . . (m-a-n) . . . man of sin be revealed, the son of perdition; (That's right.)

Who opposeth and exalts himself above all that's called God, or that is worshipped; so that he as God setteth in the temple of God, shewing himself that he is God. (remitting sin)

Remember ye not, that, when I was yet with you, I told you these things? . . . (I'd like to set under some of his teaching. Wouldn't you?) . . . And now ye know what withholdeth that he might be revealed in his time.

Not then (See?), not then, but in his time . . . See, at the breaking of that Seal we know exactly what it was. Who is this man of iniquity? Who is this man of sin, this fellow that's a working iniquity, would he be revealed in his time?

130-1 {87} For the mystery of iniquity doth already work: . . . (deceivers, you see, deceiving the people off into something. See?) . . . only he . . . (God) . . . that . . . letteth will let, until he . . . (the Church—Christ, the Bride) . . . be taken out of the way.

And then shall the Wicked one be revealed . . . (at the breaking of the Seal, at his time. Paul said, "Not in my time, but in the time when he'll be revealed. See?) . . . whom the Lord shall consume with the spirit of his mouth . . . (We're going to get to that after while.) . . . the spirit of his mouth . . . (Watch what that is.) . . . and shall destroy with the brightness of his coming:

Even him, whose coming is after the working of Satan . . . (him, him, a man) . . . whose working is after the working of Satan with all power and signs and lying wonders. (See?)

And with all deceivableness of unrighteousness . . . (deceiving people by unrighteousness) . . . in them that perish; . . . (not this Bride, in them that's looking for such a thing) . . . because they received not the love of the truth . . . (And Christ is the Truth, and Christ is the Word, but they'd rather have a creed.), . . . that they might be saved.

And for this cause God has sent them strong delusion, that they should believe a—a lie: . . . (It

should be translated there, as I looked in the Lexicon, "the lie," not "a lie"; "the lie," same one he told Eve.)

That they . . . might be damned who believed not the truth, but had pleasure in unrighteousness.

131-1 {93} What a statement. My. After the Bride is taken away, then this man of sin will reveal himself. She, the true Bride of Christ has been elected out of every church age.

Now, the other day I made a statement: The Bride could go home and you'd never know nothing about it. That's true. Somebody said, "Well, Brother Branham, that would be a mighty small group."

Jesus said, "As it was in the days of Noah (Now, you talk to Him about it. See?) wherein eight souls were saved by water, so shall it be in the coming of the Son of man."

131-3 {97} If there was eight hundred went in the rapture tonight, you'd never hear a word about it tomorrow, or the next day, or no other time. They'd be gone and you'd know nothing about it. See? It'd just be the same thing.

What am I trying to say? I'm not trying to scare you, worry you. I'm—I want you to be on your toes. Be ready, watching, every minute. Quit your nonsense. Just get down to business with God, 'cause it's later than you think.

131-5 {98} Now, you remember, the true Bride . . . Now, there is a false bride. We get that in Revelations 17. She said, "I am a widow and have no need of nothing," (You see?), setting upon the scarlet clothed beast, and so forth (the beast, rather).

Now, but the true Bride will be made up of thousands times thousands of people, but it will be the elect out of every church age. Every time a message went forth and the people believed it and accepted it in all the Light it was, when they were sealed away until that day of redemption . . .

Don't Jesus speak the same thing when He said the—the sound come in the—the seventh watch? That's the last church age. See? And said, "Behold, the Bridegroom cometh; go out to meet Him."

And then the sleeping virgin come, rubbed her eyes, and said, "Suppose I ought to have some of that oil too; so maybe we'd better have some."

And the real true Bride standing there said, "We have just got enough for ourself. We just got enough to get in ourself. We can't give you nothing. If you want some, you go pray up."

132-3 {104} And while she was gone, the Bridegroom come (See?), and in went the Bride. And then them remnant there, the ones that were absolutely virtuous, the church was left outside. And He said, "There will be weeping and wailing and gnashing of teeth." See? Now, that's the elect.

And when the sound come, "The Bridegroom cometh," then every one of those that slept down through those ages awakened, every one.

132-4 {105} See, it isn't God, as we'd think, just going to hunt Him out a few thousand people of this age and take them. It's the very elected out of every age. And that's the reason Christ has to stay on the mediatorial seat back there as an Intercessor until that last one comes in at the last age. And these revelations then of what it has been breaks forth upon the people, and they see what's happened. See? You get it now?

132-5 {106} All right. Notice, the rest of the dead, church members, lived not again until one thousand years was passed. The church members, the—the Christians, the church lived not again until the end of the thousand years, and then they come forth to stand before the Bride (That's right.), stand before the King and the Queen. Glory.

Some church today calls herself "The Queen of heaven." The Queen of heaven is the selected Bride of Christ, and she comes with Him.

Daniel saw it and said: "Ten thousands times ten thousands ministered to Him." Now, if you'll watch the Scripture there in Daniel. Judgment was set, and the books were opened.

133-1 {107} Now, remember, when He come, He come with His Bride. The wife ministers to her husband. And ten thousands times ten thousands of thousands ministered to Him. Judgment was set, and the books were opened, and another book was opened which is the Book of Life. Not the Bride at all, she's done gone up and come back and standing there in judgment of those generations that refused the Gospel message.

Didn't Jesus say the queen of the south shall rise with this generation in her days of the judgment and will condemn this generation, for she came from the utmost parts of the world to hear the wisdom of Solomon; and a greater than Solomon is here.

133-3 {108} There stood the—the judgment, the queen of—of Sheba of the south stood there in the judgment, and her own testimony. . . . Not even a Jew came up with that generation that was Jews, and they were blind and missed Him, because they were looking for Him; but He come so simple that they went plumb over the top of it, like that. And there that great queen humbled herself, and come and accepted the message. “And she'll stand in the judgment,” He said, “and condemn that generation.”

133-4 {111} Now, you see the three classes always? The book, the dead were judged out; another book, the Book of Life: them who had their names in the Book of Life. . . .

You say, “If your name's in the Book of Life, it's all right, huh?” No, sir. Look, Judas Iscariot had his name in the Book of Life. Now, say that's wrong. Jesus in Matthew 10 gave them power to cast out devils and sent them forth to heal the sick, and to cleanse the lepers, and raise the dead. And they went out and returned back, Judas right with them; and they cast out devils and done all kinds of miracles, and returned back, and said, “Even the devils is subject unto us.”

Jesus said, “Don't rejoice that the devils is subject to you, but rejoice because your names are written in heaven,” and Judas was with them. But what happened? When it come down to the elected group to go up there at Pentecost and really receive the Holy Spirit, Judas showed his colors. He'll be there in the judgment. So the books was opened and the Book of Life was opened, and every man was judged thus. Now, the Bride's standing there with Christ to judge the world.

134-1 {115} Don't the. . . . Paul say, “Dare you (talking to the Bride) having a—any matter or grievance against each other that you'd go to the unjust law. Don't you know the saints shall judge the earth?” There you are. The saints is going to judge the earth and take it over. That's right. You say, “How in the world is a little group like that. . . .” I don't know how

it's going to be done, but He said it's going to be done; so that just settles it as far as I know. Now, look.

134-2 {117} Now, notice the rest of the dead (the church members, dead church members) lived not again until the thousand years, and then at the thousand years, they were gathered. . . . Another resurrection come, which is second resurrection, and they were gathered, and Christ and the church, the Bride (not the church, the Bride) Christ and the Queen (not the church). . . . Chur. . . . Christ and the Bride stood there.

And they were separated like the sheep from the goats. That's right. There's the church members come up. And if they heard the Truth and rejected the Truth, then what's going to be said when the big thing's spread across the canvas when even your own thoughts will be there, what you thought about it. How you going to escape, and it right there on the canvas of the skies; and God's great television and there's your own thoughts rebelling right. . . . Your own thoughts will speak against you in that hour.

So if you speak one thing and think another, you better stop that. Get your thoughts on God. Keep them pure, and stay right there with it, and speak the same thing all the time. See? Don't say, "Well, I'll say I'll believe it; but I'll go find out." You believe it. Amen.

134-4 {120} Notice, these type, the reason they die out, they go through the purging of trial of the tribulation; because they're not actually under the Blood. They claim they are, but they're not. How can they go through a trial to purify them when the—when the bleach Blood of Jesus Christ takes every symptom of sin and stuff away from you. And you're already dead, and your life is hid in Him through God and sealed in there by the Holy Ghost; what are you going to be judged for? Where you going to get your purification? What do you have to be purified from when you're perfectly in Christ, sinless? How. . . . What's the judgment for? But it's this sleeping bunch that them people can't make out.

135-1 {121} Now, they haven't done it for years (See?), but this is the hour of revelation (See, see?) being revealed, just at the coming of the Bride. . . . The last winding up, the last things are coming. . . . It's coming to an end, friend, I believe. When? I don't know. I—I can't tell you, but anything. . . . I want to live

tonight like if it was tonight, I'd be ready. See? He might come tonight yet, and He might not come for twenty years. I don't know when He'll come, but whenever it is, I. . . My life might be over tonight, and then whatever I've done here is finished at that hour; I—I've got to meet Him in the judgment the way I went down here. The way the tree leans; that's the way it falls.

135-2 {122} Remember, when they went to buy oil, they. . . "Oh," you say, "now, wait a minute, Brother Branham. I don't know about that." When they went to buy oil, when they come back, the Bride was done gone, and the door was shut; and they knocked and said, "Let us in; let us in," but they were out in outer darkness.

Now, if you want a type of that, now look: "In the time of Noah. . ." Jesus said—referred to it. Now, in Noah's time, they went into the ark, but they were carried over the—during the time of the judgment. But that—that didn't type Christ's Bride; Enoch typed the Bride.

Enoch. . . Noah went over through. . . The Bride. . . Went over through the tribulation period, and suffered, and become a drunk, and died. But Enoch walked before God for five hundred years and had a testimony he pleased God with raptured faith, and just started walking right out, and went up through the skies, and went home without even tasting death, never died at all.

135-5 {125} That's a type of we which are alive and remain shall not prevent, or hinder, those same type of people that are asleep, that fell asleep on account of the human age and the—and the state of human age. They died back there, but they're not dead. They are sleeping. Amen. They are asleep, not dead. And the only thing it needs is the Bridegroom to wake them. And we which are alive and remain shall not hinder those that's already fell asleep, for the trumpet of God shall sound and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them and will meet the Lord in the air. And the rest of the dead lived not for a thousand years. There you are. They went through the tribulation period. What was it? Like Enoch.

136-1 {127} You know, Noah watched Enoch, for when Enoch come up missing, he knowed judgment was at hand. He got to hanging around the ark, but Noah didn't go up. He just lifted a little piece off and rode over the tribulations. He was

carried through the tribulation period to die the death. See? But Noah was carried through; Enoch was translated without death: a type of the Church being caught up with those who are asleep to meet the Lord in the air, and the rest of the church is carried over into the tribulation period. Can't make nothing else out of it myself. Enoch raptured, no death. . .

136-2 {130} Now, let's start studying a little now, get down to our lesson. I'll just keep on that we never will get into these—this Seal. Now, notice. Let's take now, because we're going to have a long (maybe tomorrow night or the next night) hit a trumpet now and then, because the trumpet sounds at the same time the Seals. It's just the same thing, the church age opens, it's just the same thing.

136-3 {131} Now, a trumpet always denotes war or otherwise political disturbance: the trumpet does, a political disturbance, and that causes war. When you go to get messing in politics, you get them all messed up, like we got it now, look out, war is at hand.

But, see, the kingdom still belongs to Satan. He's still got this part in his hand because why? It is redeemed by Christ, but He's doing the part of the Kinsman Redeemer taking His subjects, until the last one name is put on that Book, has already received it and been sealed away. Now, do you got it? Then He comes from His throne, His Father's throne, walks forward, takes the Book out of God's hand from the throne and claims His rights. The first thing He does is call for His Bride. Amen. Then what does He take? He takes His opponent, Satan, and binds him, and casts him into the fire out there with all that followed him.

Now, remember, it wasn't Russia. No, the antichrist is a smooth fellow. Just watch how smooth he is. He's smart. Yes, sir. Just takes the Holy Spirit, only thing can outdo him.

136-6 {135} Notice, trumpets means political disturbance: wars. Matthew 24, Jesus spoke of it. He said, "You'll hear of wars and rumors of war. . ." See, all the way down through. You remember the—Jesus speaking that. Wars, rumors, and wars, and rumors and wars, and plumb on down to the end. Now, that's a trumpet sounding.

Now, when we get on the trumpets, we'll go back there and pick up each one of them wars and show you that they followed them churches, show you they follow these Seals.

Wars and rumors of wars. . . But trumpet denotes political disturbance, whereas seals deals with a religious disturbance. See?

A Seal is opened; a message is dropped. And then the church is always so set up in its own political ways, and whatevermore, and all of its dignitary; and when that real message drops down, that messenger goes forth, and he shakes them to pieces. That's right. It's religious disturbance when a Seal's opened. That's what's happened. See? Yes.

137-3 {138} They get all at ease in Zion. The church gets all settled down and. . . "We've got it all made." Just like the church of England, they was all settled down; the Catholic church, all settled down, and along come Luther. There was a religious disturbance. Yes, sir, sure was. Well, the church went on off by Zwingli, and from Zwingli come on down to different ones, and to Calvin; and after while the Anglican church settled down, and it was just at ease; and along come Wesley. There was a religious disturbance. That's right. See, it always denotes a religious disturbance.

137-4 {139} Now, the Seal. Let's just read it a little bit now. I—I want to—to get this. . . Just we'll read it. I get to talking. I. . .

And I saw when the Lamb opened one of the seals. . . (What happened?) . . . and I heard, as it was the noise of a thunder. . .

Oh, how I'd like to dwell on that just a few minutes. I hope now that all the people that know these things and are waiting for the consolation of the Lord will now study real close, and on the tapes also that you'll think of this. The first thing happened. . . When that Lamb broke that First Seal, a thunder roared.

Now, that's got a significance; it's got—it's—it's a—it's—it's got a meaning. It's a meaning. Nothing happens without a meaning. All right, a thunder, a thunder roared. Wonder what that thunder was?

138-1 {142} Now, let's read a little bit. Let's turn to Matthew. . . No, let's take St. John first, St. John, 12th chapter and just hold it a minute: St. John, the 12th chapter, and now let's begin with the 23rd verse of St. John 12. Now, listen here now real close; then you won't have to wonder no more what it is.

And Jesus answering them, saying, The hour is come, that the Son of man should be glorified.

See, you're at the end of an age there. His ministry is ending. See? "

. . . The hour is come, that the Son of man should be glorified.

What about the hour has come that when His Bride must be taken away? What, that the hour has come that time shall be no more? The Angel is ready to set one foot on land and the other on the sea with a rainbow over Him, with feet, and say, "Time's run out." And besides that, He raised up His hand and swore that time would be no more when this happened. How—how perfect it is, a sworn affidavit to the Church.

. . . The hour has come that the Son of man should be glorified.

Verily, verily, I say unto you, Except a corn of wheat falls into the ground and dies, it abides alone: but if it die, it bringeth forth much fruit.

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

If any man serve me, let him follow me; and where I am, there . . . also my servant be: if any man serve me, him will my Father honour.

Now, is my soul troubled; . . .

138-3 {145} You say, "Well, Him coming to the end of the road and you got trouble? What does it make you think when some great spiritual something happens that troubles you? Oh, my.

Now, is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this—unto this hour.

Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

The people said . . . that stood by, that heard it, they said . . . it thundered: . . .

139-1 {146} Then when the Lamb took the Book and broke that First Seal, God spoke from His eternal throne to say what

that Seal was to be revealed. But when it's placed before John, it was in a symbol. When John saw it, it was still a mystery. Why? It wasn't even revealed right then. It cannot be revealed until what He said here at the end time. But it come in a symbol.

When the thunder. . . Remember, a loud clapping noise of a thunder is the voice of God. That's what the Bible said (See?), a clap of thunder. They thought it was a thunder, but it was God. He understood it, for it was revealed to Him. See? It was a thunder.

And notice, the First Seal opened—the First Seal when it was open in the symbol form it thundered. Now, what about when it's opened in its reality form?

139-3 {148} It thundered as soon as the Lamb struck back the Seal. And what did it reveal? Not all of Itself. First it's with God; next It's in a symbol; then It's revealed: three things. See? It's coming forth from the throne. First It can't be seen, heard, or nothing. It's sealed up. The Lamb's Blood paid the price. It thundered when He spoke it out. And when He did, a white horse rider started out. And it still was a symbol.

139-4 {150} Now, watch, He said it would be known in the last day, but it comes forth in a church symbol. Do you understand it, church? It comes forth in a—a symbol of a church that they know there is a Seal, but just what it is yet, they don't know, because it's a white horse rider.

And it only is to be revealed at the last day when this actual Seal is broken. Broken to who? Not to Christ, but to the Church. Notice, now. Oh, my, that just makes me tremble. I—I—I hope that the Church truly understands it (See what I mean?), you people. I'm going to call you Bride. (See?) That you'll understand it.

139-6 {152} The voice is a thunder. The voice came from where? From the throne where the Lamb had just left as Intercessor. Now, He's standing here to take His position and His claims. But the thunder came from the inside of the throne, thundered out. And the Lamb was standing out here. The thunder, where the Lamb had left, left the Father's throne to go to take His own throne. . . Glory. Now, now, don't miss it, friends.

We all know as Christians that God swore to David that He would raise up Christ to set on His throne and give Him an

everlasting Kingdom here on the earth. He did it. And Jesus said, "He that overcomes the antichrist and all the things of the world shall set with Me on My throne as I have overcome and have set down on My Father's throne." See?

140-2 {155} Now, someday He rises from the Father's throne, and goes to take His own throne. Now He comes forth to call His subjects. How's He going to claim them? He's already got the Book of Redemption in His hand. Glory. Oh, I feel like singing a hymn.

Soon the Lamb will take His Bride
 To be ever at His side,
 All the hosts of heaven will assembled be; (To
 watch that.)
 Oh, It will be a glorious sight,
 All the saints in spotless white;
 And with Jesus we shall feast eternally.

Oh, my. Talk about setting now in heavenly places, what will it be? If we can feel this way setting down here on earth before the rapture comes, in this condition that we're in now, and we can enjoy standing up around walls, and stand in the rain just to hear this, what will it be when we see Him setting there? Oh, my. Oh, it'll be a glorious time.

140-4 {158} Left the Father's throne, came forth to, His son, to be the. . . He is the Son of David. That's what the—Israel thought He would do then. Remember the Syrophenician woman said, "Thou Son of David"? Remember blind Bartimaeus, "Thou Son of David"? See? And Jesus knowing what the plan was, yet they didn't know it; they tried to force Him to make Him take the throne, and even Pilate asked Him. But He said, "If My Kingdom was of this world, then My subjects would fight. My Kingdom is above." But He said, "When you pray, pray, 'Thy Kingdom come, Thine will be done in earth, here like it is in heaven.'" Amen. How glorious this great thing.

141-1 {160} Left the Father's throne to take His own throne. . . He now has come forth from His intercessory work to claim His own throne, His redeemed subjects. That's what He come forth from the throne to do. It is then that the Lion-like creature said to John, "Come, see." Watch. Now, you reading it?

...one of the seals, and it... , as if it was the noise of a thunder, and one of the four beasts...

You know what the beasts were. We took them; one like a lion, one like a calf, and one like a man, and one like an eagle. Now, this first beast said...Watch; each time there's a different beast till them four horse riders pass. There's four beasts, and there's four horse riders.

Notice, each one of them beasts announce: Matthew, Mark, Luke, and John. We're going to get back in and prove which one Matthew; Mark; which one Mark—Mark; which one was John, each one as they went.

141-4 {162} No...?...One of the beasts saying, "Come, see." He heard the noise of a thunder, and one of the beasts said, "Now, come, see." In other words, here stands the Lamb, and John standing out there watching it happen. And the Lamb come up from the throne like He'd been slain, blood all over Him. He was the One that was found worthy, and when He reached over and took the Book, then everything begin to shouting, and screaming, and carrying on (You see?), 'cause they know redemption was paid for.

141-5 {165} Now, He's come to claim His Own. So He takes the Book, stands out there before John, and He pulls it back, and breaks the Seal, pulls the Seal down; and when He pulls the Seal down, a thunder clapped through the place. And when a thunder clapped, no doubt John might've jumped up in the air, when a thunder roared; and then one of the four beasts said, "Now, come and see what it is, what's revealed beneath here. (Oh, my.) John, write what you see."

So John goes to look, see what it was. John goes to see what the thunder said. It's then that this creature told John come and see what the mystery is under the First Seal. The thunder, the voice of the Creator has uttered it. Now, He ought to know what's there. Amen. Oh, my.

142-1 {166} But think, now he wrote this, but when he started to write those other seven thunders, he said, "Don't write it." He'd been commissioned to write everything he seen. But when these seven thunders over in Revelations 10 uttered, he said, "Don't write them at all." They're mysteries. We don't know what they are yet; but my opinion they'll be revealed right away. And when it do, it'll give faith for that rapturing grace for that Church to move out. We just move through

everything that we know of; through all the dispensations we've watched everything. We've seen the mysteries of God. We've seen the appearing of the—of the great gathering together of the Bride in the last days, but yet there's something in there that we just can't lighten ourself with. There's something another. But I imagine when them mysteries begins to come forth... God said, "Hold it back now. Wait a minute. I'll reveal it in that day. Don't write it at all, John, 'cause they'll stagger over it. Just let—let it go. (See?) But I'll reveal it in that day when it has need to done."

They never uttered for nothing. You remember, like the little drop of ink, everything is for a purpose. Everything's for a cause. But notice, the Creator uttered, and he had a—he heard this voice, and he went to see.

142-3 {171} But now the Lamb is showing John in the symbol of s—of a—of a church Scripture like, for the church (you know) what to write. He just show him, said, "Now, don't—don't tell this, just what it is. Don't go down, John, and say, 'Now, this is just what this is.' Now, what's under this Seventh Seal, don't—don't go down and tell that, for if I tell John that, then all down through the age the whole plan will be broke: it's a secret." See? He just wants to . . .

His coming . . . He said, "I—I . . . Nobody's going to know when I'm coming; I'm just coming." See, see? That's all. It ain't for my business to know when, I'll just be ready. You see? So . . .

142-4 {171} Then he said, "Now, John, went forth . . ." He thought, "I'm going to see it now," and what did he do? When John went forth; he, now what's he got to do? Now, he's got to write this to the church age. That's what he's supposed to do: write it to the church ages. "Write what you see of these seven golden candlesticks at the beginning, write to this Church and tell them."

143-1 {173} All right, and a thunder went off. John knew it was the Voice of God. And then the—the lion-like creature said, "Come, see what it was," and John went forth now with his pen to write what he was going to see.

Now, he never seen exactly what it was. He never understood it, but what he saw was what God was sending to the Church for a time. Now, He's got . . . He will; He always does; He makes it plain when it's time to make it plain. But He

didn't make it plain then. Why? Because He was going to keep it a secret until the last days, and the sounding of the last angel's message was to gather up these mysteries (See?); didn't make it clearer.

143-3 {175} But what John saw he just seen a white horse go out with a rider on it; so that's what he wrote down. See? When he did. . . That's what he said, "Come, see." So John went to see what he could see to write to the Church, and when he did, he saw a white horse, and him that set on it had a bow, and he went forth conquering and to conquer. And there was given to him a crown. And now, that's all John saw, so he just write—wrote all that down.

Now, see, that's in symbol. That's the way the Church has received it, but with the promise that at the last day He'd reveal it, show what it is. God help us to understand.

143-5 {177} Church ages. . . But is not made fully known till the seventh message of this last church age.

Notice, he starts—this messenger of the seventh church age, if you'll notice it, he doesn't start a denomination like the rest of them did. Remember if he doesn't start. . . No. All right. If you find out, he's against it. Was Elijah—was Elijah against it? Sure he was. Was John against it with Elijah's spirit? What kind of a spirit did Elijah have on when he was. . . Nobody knows much about him. He was just a man, but he was a prophet. He was hated. My. And what time did he rise? Right in the time of the popularity of Israel when they'd all went worldly, and he got her out there and he was a woman hater. . . ? . . Sure was. And he loved the wilderness. That was his nature.

144-1 {180} Then them people ought to knowed when that fellow come out there with that same Spirit on him, come out there, this John, not dressed all up like the celebrity, as I said last night. They kiss the babies, and marry, and bury, and so forth, but this man come out as a wilderness man. What was he? He loved the wilderness. Another thing he done, he hated denomination. He said, "Now, don't you begin to say, 'We belong to this or that,' for I'll tell you God's able of these stones to rise children to Abraham." He was no compromiser. They couldn't. . .

Said, "Did you go to see a reed shaken with wind?" Not John. No, sir.

144-2 {182} What did he do also? Just like Elijah that told Jezebel, he told Herodias. Walked right up to Herod's face and said, "It's not lawful for you to have her." He chopped his head off for it. See? She tried to get Elijah. That same spirit was in Jezebel was in that woman. And the same thing is in the Jezebel church today (See?), same thing. Now, notice it. What a great lesson we find here. And now, looks like those people would've knowed. John begin to bawl them people out; and standing there, looked like they'd have knowed that was that spirit of Elijah. They should've understood that. That's what it was.

144-3 {185} Now, and we find out and have through the church ages, according to the Scripture, that we're promised a return of that spirit just before the end time. Is that true? Now, and notice, you'll notice the nature of it. Now, he will not start another church age like Luther, and Wesley, and all the rest of them did. He won't start another church, because there is no more church ages to come. See? There won't be any more, so he must be against it, because his spirit will be just exactly like they were back there: the same spirit. As I said last night, "It pleased God to use it three different times." That's His number, three, not two, three. He's already used it twice; now He's going to use it again. He said so. He promised it.

144-4 {188} Now, notice, he. . . Notice now when He did. He's not going to start a denomination because the Laodicea Church Age is the last age, and the messenger of the seventh angel, which is the seventh messenger to the seventh church age, is the fellow that is going to reveal, by the Holy Spirit, all these mysterious things that is going to. . . How many was here last night? Let's see your hand. I guess I won't have to read it over then. You know just where it's at, the—the 10th chapter of—of. . . All right. All right.

145-1 {189} The reformers came to reform the last fallen church age preceding them. And then after the reformers come and reform the—the church age from where it was and is went back into the world, then they start a new church age: always done it, always. Now, we went through that. See?

In other words, here'd been a Catholic church age, of the Roman Catholic church. Along come Luther, a reformer. He's called a reformer. And what does he do? He starts right out there a-hammering away, and when he does, he protests the

church, and the first thing you know, what does he do? He builds the same thing that he come to drive out of: another church. Then they have another church age.

Then the first thing you know, here comes . . . The church age is in such a mess, along comes John Wesley, another reformer (See?), builds another church age. Get what I mean? Another church age is built up. They're all reformers.

145-4 {192} Notice. This last message of the last church age is not a reformer; he is a prophet, not a reformer. Show me where one prophet ever started a church age. He's not a reformer; he is a prophet. Others was reformers but not prophets. If they would've been, the Word of the Lord comes to the prophet; that's the reason they continued on in the baptism in Father, Son, Holy Ghost, and all these other things, because they were reformers and not prophets. But yet they were great men of God and saw the need of the day that they lived in, and God anointed them, and they sent out there and tore those things to pieces. But the full Word of God never come to them, because they was not prophets. They were reformers.

145-5 {194} But in the last days it'll have to be a prophet to take up the mysteries of God, bring it back, because the mysteries was only re-known by prophets. So it has to be this fellow come. See what I mean now? He can't be a reformer; it's got to be a prophet, because it's got to be somebody that's gifted and set there that catches the Word.

Now, them reformers knowed there was something wrong. Luther knowed that—that—that the bread wasn't the body of Christ, and so he preached, "The just shall live by faith," and that was his message.

And when John Wesley come along, he saw that there was sanctification, so he preached sanctification. That was his message. See?

The Pentecostals brought in the message of the Holy Ghost and so forth. But in the last days in this last age the messenger is not to start any reformation, but is to take all the mysteries that those reformers left off, and gather them together, and solve them to the people.

146-3 {196} Let me just read it again. It sounds so good to me; I—I like to read it.

...I saw another mighty angel come down from heaven, clothed with a cloud:...a rainbow...upon his head, and his face was...the sun, and his feet as pillars of fire:

Now, we saw the same thing, which was Christ. And we know Christ is always the Messenger to the Church. All right. He's called a Pillar of Fire, the Angel of the covenant and so forth.

And he had in his hand a little book opened:... (Now, the Seals had done been broke here. We're breaking them now; but this, the thing's opened.)...and he set his right foot on the sea, and his left...on the earth,

And he cried...a loud voice, as when a lion roareth: and when he...cried, seven thunders uttered their voices... (My, the complete)

...when the seven thunders had uttered their voices, I... (John)...was about to write:... (Write what? What they said.)...and I heard a voice from heaven... (God)...saying unto me, Seal up those things which the seven thunders uttered, and write them not. (Don't write them. See?)

And the angel which I saw stand upon the sea...lifted up his hands to heaven,

And swore by him that lives for ever and ever, who created the heavens, and the things...in there they are, and the earth, and the things that are there—in there..., and the sea and the things which are therein, that there should be time no longer:

147-1 {199} Watch. Don't forget this now, as we go.

But in the days...(days)...of the voice of the seventh angel,... (That last angel, earthly angel.)

This Angel come down from heaven. Wasn't Him. He come from heaven, but He's speaking here the voice of the seventh angel. Which is a "angel" means "a messenger." Anybody knows that. And the messenger to the church age...

...in the days of the voice of the seventh angel, when he shall begin to sound, the mystery... (Seven Seals, all—all the mysteries)...of God should be

finished, as he hath declared to his servants the prophets.

147-2 {201} The entire mystery is unfolded. That's the ministry of that angel. See? Be so simple people just drop off the top of it. But yet it'll be perfectly a-vindicated everywhere, just be perfectly normal. See? Everybody that—that wants to see it can see it. See? That's right. But those. . . Jesus said, as He said when He come, said, "You got eyes and can't see, Isaiah said you did. (See?) And you got ears and you can't hear." Now. . . So we find out that. . .

That scared me. I looked back there at that clock, and I thought it was ten o'clock. But it's a. . . I—I got. . . It ain't even nine yet. You see? All right. Oh, my. Let's get it now.

147-3 {203} Notice. I love this. Others reformers, but by being great men of God, seeing the need of the day, and brought forth reformation. . . But Revelations 10 said his message was to reveal not reform, reveal the secrets, reveal secrets. It's the Word in the man. Hebrews 4 said that the Word of God is sharper than a two-edged sword, a piercing even to the sunder of bone, and a Revealer of the secrets of the heart. See? This man is not a reformer; he's a revealer, revealer of what? The mysteries of God. Where the church has got it all tied up and everything, he's to come forth with the Word of God and reveal the thing out, because he is to restore the faith of the children back to the fathers. The original Bible faith is to be restored by the seventh angel.

Now, oh, how I love this. All the mysteries of the Seals that the reformers never understood fully. . . See?

148-1 {206} Now, look at Malachi 4 just a minute. Well, well, you just mark it down. He is a prophet and restores the original faith of the fathers. Now, we're looking for that person to appear on the scene. He'll be so humble, the ten millions times ten millions will. . . Well, there'll be a little group that'll understand it.

When. . . You remember the other day when John was supposed to come, prophesied a messenger before Christ come, a voice of one crying in the wilderness; Malachi saw him. Look, the 3rd chapter of Malachi is the coming of the Elijah that was to come and forerun the coming of Christ. You say, "Oh, no, no, Brother Branham. It's the 4th chapter." I beg your pardon. Jesus said it was the 3rd chapter.

148-3 {209} Now, take Saint—you take St. Matthew the—the 11th chapter and the 6th verse. He'll—he'll say this (11th chapter, I believe it's the 6th verse; 4th, 5th, or 6th, right along there). He said, "If you can receive it (when He's talking about John) this is he who was spoken of, 'I'll send My messenger before My face.'" Now, read Malachi 3.

Some of them try to apply it to Malachi 4. No, sir. That's not it. Notice, Malachi 4, as soon as that messenger goes forth, the world is completely burned, and the righteous walk out in the millennium on the ashes of them. So you see, if you put that being him back there, then—then the Bible told something that wasn't so. We've had two thousand years, and the world ain't burned up yet, and the righteous living in it. So it's got to be in the future.

Oh, my. If you get over here in Revelations and see what that messenger at the end of this age is supposed to do, then you'll see what it is. He must be a prophet. He's got to catch these ends that these reformers didn't see and place it in there.

148-6 {212} How can Matthew 28:19 compare with Acts 2:38 without the spiritual revelation of God? How can these people say the days of miracles are past and so forth like that, and—without revelation of God? Why, only way they'll ever know it, know whether it's right or wrong. See? But they've come through seminaries. . . I hope we have time to get into them. I want to hurry, 'cause I don't want to keep you over a week (you know what I mean) in—in this—open these Seals. I've got one day, and I'd like to have prayer for the sick on that day if I could.

149-1 {214} Now, look, Malachi 4. He's a prophet and restores the original faith of the fathers. At the end time, when the tribulation period comes. . . Now, here's a little thing; we're going to reverse back a minute, where the three and a half years or Daniel's seventy weeks (the last half of Daniel's seventy weeks which is three and one-half years.) . . . Now, we. . . How many remembers that from the church ages? Sure, you see? There's seventy weeks determined: look how perfect it was; said, "Messiah will come, and He'll be cut off for a Sacrifice in the midst of the week, and the obligation will cease."

149-2 {215} Then there is still three and a half years waited for the Messianic doctrine to the Jew, and God does not deal

with the Jew and the Gentile at the same time. He deals with Israel as a nation, Gentile as an individual. He never taken the Gentiles for His Bride, He taken a people out of the Gentile. See? Now, He deals with Israel as a nation. And now, there she sets right there now as a nation.

I got a letter from Paul today, Paul Boyd, and he was telling me, said, "Brother Branham, how true it is; these Jews still have a funny feeling towards the Gentiles, no matter what's happened." Sure they will, and they ought to.

149-4 {218} When Martin Luther made the proclamation that all Jews ought to be run off and their buildings burned down because they were antichrist... See? Martin Luther made that statement hisself in his writing.

Now, Hitler just fulfilled what Martin Luther said. Why did Martin Luther say that? Because he was a reformer, not a prophet. God that... My prophet blessed Israel. He said, "Whosoever blesses you will be blessed, and who curses you will be cursed." How can one prophet stand and deny what the other prophet said? He can't do it. It's got to be in harmony. See? But... .

149-6 {220} That is the reason they class... See, Germany is supposed to be a Christian nation, and they—the way they treated Israel, they still got a stick on their shoulder; and you can't blame them. But just remember, if there's a Jews setting here, don't you worry; the day's coming. God can never forget them. They were blinded for our sake.

You know He said to this prophet, He... The prophet cried out and said, "Will You forget Israel?"

He said, "Take that measuring stick, and how high is the sky? How deep is the sea?"

Now, he said, "I couldn't measure it."

He said, "Never can I forget Israel." That's His people, His servants. And the Gentile is only a few taken out of there for His Bride. It's exactly right. That's the Bride.

150-2 {225} Now, just seventy weeks was determined, perfectly, as Daniel said that Messiah would come and would be cut off in the midst of the week. And Jesus prophesied three and a half years. Now, in the middle of this three and a half years of Daniel, in the middle of it He was cut off. And now the last part is the tribulation period where the Gentile church

is... Oh, this is great. Now, don't...?... The Bride goes in with the Groom, then after the millennium, walks out upon the ashes of the wicked.

150-3 {226} Let me show you something here, just, while we've just got it in mind, let's just show you what it says, what the Bible says. And we can't deny this being the Word of God. If we do, then we're infidels. See, we got to believe. You say, "I don't understand it." Neither do I, but I'm looking for Him to reveal it. Look.

For, behold, the day cometh, that shall burn as an oven; and all the proud... (like the Americans and so forth)... yea, ... all that do wickedly, shall be stubble: ... (It's going to burn.) ... and the day that cometh that shall burn them up, saith the LORD of hosts, ... it shall leave them neither root or branch.

150-4 {227} How you got a eternal hell in there then? See, it's the last days when these things are being revealed. There's no place in the Bible says hell's eternal. To—to have... To be in a eternal hell, you'd have to have Eternal Life to stay there. There's only one form of Eternal Life, and that's what we're struggling for. Everything had a beginning has an end. Hell was created for the devil and his angels, and will be consumed and done away with. Right. See?

But when this takes place, it neither leaves them root or branch.

But unto them that fear my name shall the Sun of righteousness rise with healing in his wings; ... ye shall go forth, as a—grow up as calves of the stall.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in that day that I will do this, saith the LORD of hosts.

Where's the wicked going to be after the tribulation? Ashes.

Remember... the laws of Moses..., which I commanded... him in Horeb for all Israel, with the statutes and judgments.

Behold, I will send to you Elijah the prophet before the coming of that great and dreadful day of the Lord:

151-1 {229} Amen. Here's the Old Testament closing out like that, and here's the New Testament closing out with the very

same thing. How you going to keep it away? Then, look, "I will send to you Elijah the prophet before that day comes:"

And he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse.

There you are. That's the Word of the Lord. He's promised it. It must come.

151-2 {230} And now, if you'll notice how this happens, it's beautiful how God does it. The Bride goes forth and the—with the Groom; and—and then after that the wicked is burned with unquenchable fire. And after the world has been purified, reproduces itself. . . Everything has to do that, has to go through a state of purification. Volcanic will break forth in that great last time, and the world will burst, and belch, and go forth; and all these cesspools of sin and all that's upon the earth will be molded into nothing. It'll burn with such a fervent heat that it'll be like that bleach that sends the—the color of—of the ink back into its original creation; so will the fire from God be so hot that it'll turn every filthy thing back to its condition again, when Satan and all sin is burned up and everything. And then she'll come forth as beautiful as she was in the garden of Eden. That's right. Oh, that great hour laying just ahead of us.

152-1 {232} During the tribulation period. . . Here's what I want you to notice now, a little thing I dropped in here. During this tribulation period, after the Bride has been called out, and the church goes through the tribulation period, the hundred and forty-four thousand is called by the two witnesses of Revelations 11. Now, look, they'll prophesy one thousand two hundred and threescore days clothed in sackcloth.

152-2 {233} Now, we know this Roman calendar has. . . We got twenty-eight days and sometimes of thirty and thirty-one, but actual the calendar reads this: thirty days to every month. That's right. And take a hundred—a thousand, two-hundred and threescore days and put thirty to it, and see what you got: three and one-half years exactly on the dot. That's the time—that's allotted time for the Messianic message to be preached to Israel like it was back there.

When He returns back and makes Hisself known in a symbol, that when He comes. . .

152-3 {234} When Joseph was taken down into the country and was rejected by his brethren because he was a spiritual man . . . He could see visions and interpret dreams, and when he did, he was taken down into the country and was sold for almost thirty pieces of silver.

He portrayed Christ exactly, because it was Christ's Spirit in him. Notice what happened then. And notice that when he did this, he was put in the prison, and one man was saved and the other lost: exactly Jesus when He was in prison on the cross. One thief was saved and the other one was lost. Exactly. Thrown into the grave, supposed to be dead, and was took up and ascended to the right hand of Pharaoh, that nobody could see Pharaoh without seeing Joseph first. Jesus sets at the right hand of God, and no man can come to the Father except by the Son. That's right.

152-5 {237} And notice, every time Joseph left, when Joseph rose up from that right hand of that throne . . . Watch? Glory. There set Joseph by the right hand of Pharaoh. And when Joseph raised up to leave that throne, the trumpet sounded. "Bow the knee, everybody. Joseph is coming."

When that Lamb leaves the throne yonder on His days of mediatorial work, when He leaves the throne up there and takes that Book of Redemption and walks forth, every knee will bow, every tongue . . . ? . . . There He is.

153-1 {239} Notice, and when Joseph, rejected by his brethren, he was given a Gentile wife. Potiphar give him . . . Or Pharaoh give him a Gentile wife, and he bore Gentile children: half Gentile and Jew. They give a great symbol that when Jacob was blessing them, Ephraim on one side, Manasseh on the other, he crossed his hands and give the younger child the blessing; and the two kids was added into the twelve tribes, which was only ten at that time, and he blessed them in Jacob himself; and Joseph, his prophet son, standing there said, "Father, you've done wrong." Said, "You put your right hand blessing on the young child, where it ought to went on the old one."

He said, "I know my hands was crossed, but God has crossed them." Why? Israel, having the rights to be a Bride, rejected and sold their birthrights, and the—went from the old son, Israel, to the new, Gentile, and the blessings went from there through the cross to the Bride.

153-3 {241} But notice, after that (See?), through that . . . When all . . . He'd took his bride. But when them boys came down to buy food . . . Oh, it's such a beautiful picture. I'm off of the Seal, but I just got to say it (See?), 'cause you'll get the picture better, I believe.

Notice. Now, when they come down to buy food, you know, Joseph recognized them right away. And Joseph was the son of prosperity; no matter where he went it always prospered. You wait till the—He comes to the earth again; wait till our Joseph comes. The desert shall blossom as a rose, and the Son of righteousness rises with healing in His wings. Oh, my. All that cactus around Arizona will unfold into beautiful trees in there . . . It'll be beautiful.

153-5 {245} Notice, here he comes forth, and he plays a little trick on them there. And he stands and he says, "Is my father still living?" See? He wanted to know if that boy's father was living.

He said, "Yes." (He knowed that was his brother.)

But did you notice. When he got ready to reveal himself to his brothers, and he found little Benjamin, which had been born since he had been gone. And that represents these Jews, this hundred and forty-four thousand that's gathering right there now, since He's been gone. And when He returned, he said . . . He looked at Benjamin; his heart was about to break.

And remember, they had—they didn't know that he could speak Hebrew. He was taken an interpreter; he act like he was an Egyptian. See?

154-1 {247} And then when it was made known, he wanted to make himself known, he kept looking at little Benjamin. And—and remember, he dismissed his wife. She was in the palace when he made hisself known to his brethren. And the Gentile Bride, the wife, after Jesus being rejected by His own people, He has taken a Gentile Bride and will take Her from here to the palace to His Father's house in glory for the wedding supper and will slip back down to make Hisself known to His brethren, the hundred and forty-four thousand . . . ? . . . See? There He stands. And remember, look at the symbols, perfectly.

154-2 {249} And when he come back to where this was, he looked down to them and he said—he said—begin to look . . . And they begin to talk. They said, "Now, Reuben, you

know that we're in for it now. See? Because, you know what we done? We've got this boy in this fix. Now, we oughtn't to have sold our brother." That was their brother standing there, that mighty prince, and they didn't know it.

That's the reason Israel can't understand Him today. It isn't the hour yet to know it. And then he—they thought he couldn't understand Hebrew, but he was listening right at them.

They said, "Now, we're in for it."

154-4 {251} And Joseph, when he looked at them, he couldn't stand it no longer. Now, remember, his wife, his children was in the palace at the time: the saints gone out—out of their presence. And he said, "I'm Joseph, your brother."

And he run over and grabbed little Benjamin, fell on his neck, and begin to cry. And he made himself known.

And then they said, "Now, we know we got it coming, for we sold him. We was the one who sold him off. We was the one who tried to kill him, now we know he'll kill us."

He said, "No, don't be angry with yourself; you only done it to preserve life. That's why God sent me down here." And when He makes Hisself known, the Bible says (as we come to it), when He makes Hisself known to that hundred and forty-four thousand there, the little Benjamin of today and the remnant of those Jews left there; when He makes Himself known, they'll say, "Where did You get those scars? What are they doing in Your hands?"

He'll say, "Oh, I got them in the house of my friends." See?

155-1 {257} Oh, then they'll realize that they have killed the Messiah. But what will He say? The same as Joseph did it: "You did it to serve life, don't—to save life. Don't be angry with yourself." Because that the Gentiles would not have been brought in, if the Jews hadn't have done that blindfolded trick. So He saved the life of the church by the things they done. So there you are. That's the reason today they can't understand this; it isn't the hour. No more we could understand these things until the time comes for it to be understood. Oh, my.

155-2 {259} Seven thunders of revelation. . . May He show the Bride how to prepare for the great translation faith. (Now,

let's hurry up because we haven't got about fifteen or twenty minutes yet.)

Now, what does this white horse mean? Let me read this. I've been so far off. Excuse me for getting off my subject, but—but I'll read the verse again, the two verses.

And I saw when the Lamb had opened one of the seals, and I heard, as it was the noise of thunder, and one of the four beasts saying, Come . . . see.

And I saw, and behold a white horse: . . . (Now, we're going to the 2nd verse) . . . a white horse: and he that set on him had a bow; and a crown was given . . . him: . . . (He didn't have it then.) . . . unto him: and he went forth conquering, and to conquer. (That's all of that. That's the seal.)

155-4 {262} Now, let us find the symbols. We found out what the thunder means. That's perfectly; we know that. See? The thunder was the Voice of God when the Seal opened.

Now, what does the white horse mean? Now, here's where the revelation comes. I'm just as positive of this as I'm standing here knowing this is the Word. I've read every book on it I could find. And with a . . . I . . . The last time that I was—tried to go through it, just teaching it, about thirty years ago, I took the book . . . Somebody had told me that the Adventists had more light on the second coming of Christ than any people that they knowed, so I found some of their good books to read them. I got Smith's book on "Daniel's Revelation." And he said this white horse that went forth was white, and it symbolized a conqueror, and in this conquering . . . Many of you Adventist brethren here knows the book, and many of you others also by reading it. And others, I read two or three of . . . I read when the . . . I can't call . . . There's two more books read, and both men agreed that that was right. That was fine teachers, supposed to be some of the best with the best light. So I thought, "Well, if I don't know, I'll just say what they said, try to teach it that way." And they give a very good explanation of it, what it really meant.

156-1 {266} And they said, "Now, here's a white horse, and a white horse is a power, a charger." And said, "The man that set on that was the—the white horse was the Holy Spirit that went forth in the early age and conquered that age for the

Kingdom of God. He had a bow in his hand which meant like Cupid. He shot the arrows of love into the hearts of the people, the love of God, and He conquered.”

Now, that sounds very good, but it isn't the Truth. No, sir. That... It wasn't. "White" does mean "righteous." We—we realize that, that "white" means "righteous." The teachers taught it, that it was the Holy Spirit conquering in the first age. But my revelation of it by the Holy Spirit is not that way.

My revelation by the Holy Spirit is: Christ and the Holy Spirit is the self same Person (See?), only in a different form. So here stands Christ, the Lamb. We know He was the Lamb. He's standing here with the Books in His hand, and there goes the white horse rider. See? So it wasn't the Holy Spirit.

156-4 {269} Now, that's one of the mysteries of the last days, how that Christ can be the three Persons in One. It's not three different people: Father, Son, and Holy Ghost, being three gods as the trinitarians try to tell us it is. It's three—it's three manifestations of the same Person, or you might call it three offices. If you're talking to ministers, you wouldn't use office, 'cause I...? ...just happened to think I'm on tape. So I'll tell you... 'Course Christ couldn't say, "I'll pray My office, and He'll send you another office." We know that. But if you want to make it: it's three attributes of the same God, and not three gods; three attributes of the same God. See? And so how could Christ be out there with a white horse conquering and standing here with a Book in His hand? It isn't so; it isn't Christ.

157-1 {271} Notice. Now, the Holy Spirit and the revelation and Christ is... The Holy Spirit is Christ in another form. That's right. Notice, it is a Lamb that opened the Book, and the Lamb is Christ; and Christ is not seen any more from then, but He is seen in the Book of Revelations the 19th chapter, coming on a white horse. If you'd like to read it, let's turn to Revelations 19:11 to 6. Let's read it right quick now while we're—while we're—if we got enough time, I hope, so it'll make it just a little better to us: 19, 19:11, begin at the 11th verse and read down including the 16th.

And I saw heaven opened,... behold a white horse;... (not on the earth; in heaven. See?)... and he that set on him was called Faithful... True, and... righteous... does he judge and make war.

His eyes were . . . flames of fire, and on his head was many crowns; . . . (Look at the diadem.) . . . and he had a name written, that no man knewed, but . . . himself.

157-2 {274} I wished I could stop on that just a minute. Oh, my. I got a good notion but maybe when I see that you . . . See, nobody knows it. Did you ever know that the Name of Jehovah is not correct? Anyone knows. Dr. Vaile, you know that's true. The translators could never translate it. It's spelled J-u-h-v—J-v-h-u, I mean. It isn't Jehovah. They couldn't touch it. They don't know what it is. Called it Jehovah, but it wasn't His Name. Look. Every time a victory's won or something goes on, a name is changed.

157-3 {277} Look at the days of Abraham. He was first Abram, and never could have that baby until his name was changed to Abraham. And Sarra, S-a-r-r-a could not have nothing but a dead womb until her name was changed to S-a-r-a-h.

“Jacob” means “supplanter, deceiver,” and that's what he did. He put sheepskin on hisself and deceived his prophet father to take the birthright. He put poplar sticks in the water, speckled them, and scared the cattle when they was pregnated with the—with their young, to make speckled cattle and sheep. Nothing but a deceiver, but one night he caught ahold of something real. And he knowed it was real, and he stayed with it and held on until he overcome, and his name was changed and called “Israel” meaning “a prince with power before God.” Is that right? Every overcomer . . .

Simon was a fisherman; but when his faith caught and knowed that was Jesus, when He told him He was the Messiah and told him who his name was and what his father's name was, he was overcome and changed from Simon to Peter.

Saul, good name, Saul was a king one time in Israel, but Saul didn't fit an apostle. Might be all right for a king, but not an apostle. So Jesus changed his name from what? From Saul to Paul. Look at the sons of thunder and on down.

158-3 {283} And Jesus, His Name on earth was Redeemer, Jesus. When He was on earth, He was the Redeemer; that's true. But when He conquered death and hell, and overcome them, and ascended on high, He received a new Name. That's the reason they holler the way they do and don't get nothing; it'll be revealed in the thunders. See?

158-4 {284} Notice, the mystery. He's coming, riding. . . There's got to be something to change this Church, you know that. There's got to be something. Notice. No man knowed but Himself. Now, notice, no man knowed but Hissself.

And he was clothed with a vesture dipped in blood: and his name was called The Word of God. (Oh, notice.)

And 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 tread the winepress of the fierceness and wrath of Almighty God.

And he had on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

159-1 {285} There comes the Messiah. There He is, not this fellow on this horse back here. Watch the different. Here He stands with the Book in His hand here. The redemptive work is just. . . He hasn't took His place yet.

So it was not the Christ that went forth, the Holy Spirit. Not disagreeing with them great men, no, sir, I don't do it. I wouldn't want to do that, but this is what my revelation of it is. See, if you got something different, well, that's all right, but it ain't all right with me. See, I—I believe it this way; you know—you know what. See?

159-3 {287} And notice, Christ is not seen any more (See?) from the time there. But He is on a white horse; so if this guy is riding a white horse, he's only an impersonator of Christ. See? Get that? Notice, the rider on the white horse don't have any name. He might use two or three titles, but he hasn't got any name. But Christ has a Name. What is it? The Word of God. That's what it is. "In the beginning was the Word, and the Word was with God, and the Word was God." And the Word made flesh. See?

159-4 {289} The rider has no name, but Christ is called the Word of God. That's what He is. He's called that. Now, He's got a Name that no man knows, but He's called the Word of God. This guy isn't called nothing (See?), but he's on a white horse.

The rider has no arrows for his bow. Did you notice? He had a bow, but there's nothing said about having any arrows; so he must be a bluffer. That's right. Maybe he's got a lot of thunder and no lightning, but you find out Christ had both lightning and thunder; for out of His mouth goes a sharp two-edged Sword, and He smites the nations. And this guy can't smite nothing (See?), but he's playing the part of a hypocrite. He's going forth riding on a white horse, going out to conquer.

159-6 {291} Christ has a sharp Sword, and watch. It comes from His mouth—the living Word. That's the Word of God revealed to His servants, like He said to Moses: “Go, stand there and hold that stick out yonder, call for flies,” and there was flies. Sure. Whatever He said, He done it, and it come to pass. His living Word. . . God and His Word is the self same Person. God is the Word.

Who is this mysterious rider of the first church age then? Who is he? Let's think of it. Who is this mysterious rider that starts forth in the first church age and rides plumb on out into eternity, goes to the end.

160-1 {293} The Second Seal comes forth and goes right on out into the end. The Third Seal comes forth and goes right on out into the end. Fourth, Fifth, Sixth, Seventh; every one of them winds right up out here in the end.

And at the end time, these Books that's been rolled up all this time with these mysteries in them, is broken. Then out comes the mystery to see what it is. But actually they started forth at the first church age, because at the first church age received the message, like this.

A white horse rider went out. See? Who is he? He's mighty in his conquering power, is a great fellow in his conquering power. You want me to tell you who he is? He's the antichrist. That's exactly what he is.

Now, because, you see, if an antichrist. . . Jesus said that the two would be so close together until it would deceive the very elected, the Bride, if it was possible. Antichrist, it's the antichrist spirit.

160-4 {295} Remember in the church ages when we opened the first church age back there, we found out that the Holy Spirit was against a certain thing that got started in that church age, and that was called “the deeds of the Nicolaitanes.” You remember it? “Nico” means “to conquer.”

“Laity” means “the church, the laity.” “Nicolaitanes” “to conquer the laity”: take the Holy Spirit out of the church and give it all to one holy man, let him be the boss of all of it. You went through it (See?), Nicolaitane. Notice, Nicolaitia was a— a saying in one church; it become a doctrine in the next church age. And in the third church age it was a forcement; and they had the Nicaea Council. And it was then made a doctrine and a church.

160-5 {295} And what was the first thing happened? An organization from it. Now, is that right? Tell me where the first organized church come from: Roman Catholic church. Tell me if Revelations don't say, in the Book of Revelations 17, that she was a whore, and her daughters were harlots. That's the same thing that organized with her: harlots. Taken the abomination, filthiness of their fornications for doctrine, teaching for doctrine the commandments of men.

160-6 {297} Notice. Look, he starts out to conquer. Notice, he has no crown. The white horse rider; I'm speaking of here. See? A bow and a crown was given him afterwards. See? He had no crown to start with, but a crown was given him. Notice, later he was given a crown: yeah, three of them, three on one. That was three hundred years later at the Nicaea Council when he started out a spirit of Nicolaitia to form an organization among the people, and then it kept on going on, going on; it become a saying, then it become a doctrine.

161-1 {298} You remember Christ speaking back to the church, said, “Thou hatest the deeds of these Nicolaitanes which I hate too,” trying to conquer, take the Holy Spirit: just on one holy man; he can forgive all the sins and everything. Have we just read it over there, Paul spoke of it: that thing would set in the last days, and he couldn't be revealed till the last days? Then He that letteth will take the Spirit of God out of there, and then he'll reveal himself.

Today he's under the disguise of a white horse. Watch how he changes from that white horse in a few minutes. He don't only become a white horse; he becomes a beast with many heads and horns. See, see? The white horse, he's a deceiver now, and that's the reason the people hasn't known it all this time. They thought it, but here it is now; it's going to be revealed by the Scripture.

161-3 {301} Notice, when Nicolaitia (See?), antichrist is finally . . . He's incarnate in a man; then he's crowned. When he starts off as a Nicolaitia spirit in the church, he's a spirit. You can't crown a spirit. But three hundred years later he become a pope. And then they crowned him. He had no crown to start with, but he got a crown later (See?), when that spirit become incarnate. See? He become a man. Nicolaitane doctrine become a man; then they could crown it. They couldn't do it because he was just a doctrine. Glory.

Notice, and when this Holy Spirit that we have, becomes incarnate to us, the One that's in our midst now in the form of the Holy Ghost, becomes incarnate to us in the Person of Jesus Christ, we'll crown Him King of king . . . ? . . . That's right. See?

161-5 {303} Now, remember, about the time Christ come on the throne, the antichrist come on the throne: Judas. About the time Christ went off the earth, Judas went off the earth. Just about the time the Holy Spirit come back, the antichrist come back.

You know, John said over here: "Little children, I would not have you ignorant, you know, about the antichrist, which he's already come and working in the children of disobedience." The antichrist then, there he was, begin to form in there the Nicolaitane spirit to make an organization.

No wonder I hated that thing. See, see? There you are. It wasn't me; it was something in here. There's the thing; it's come out. You see it? I was all around the sides of it; I couldn't see it till now; I—I know it now. There it is, that Nicolaitane spirit God hated, and now that spirit become incarnate, and they crowned it. And here it is right here what the Bible said they'd do with it: perfect. Oh, my.

162-3 {306} Incarnate . . . He become a man and then they crowned him. Read, notice, or read, rather, how Daniel said he will take over the church kingdom. Would you like to read it? Let . . . We got time to do that, haven't we? All right. Listen. Let's go back to Daniel just a moment. Turn back to the Book of Daniel, and we'll read just a moment; and we won't be, maybe another fifteen, twenty minutes or thirty, or something. All right, let's get Daniel the 11th chapter, and let's take the 21st verse. Here's Daniel. Daniel's speaking now how this fellow is going to take over.

And in his state shall stand up a vile person... (Rome, talking)... to whom they shall not give the honour of the kingdom:... (Now, watch)... but he shall come in a peaceable—come in peaceable, and obtain the kingdom by flatteries.

162-4 {309} That's exactly what it done, what Daniel said this antichrist would do. He will fit the people's place. Yes, it'll fit their—their menu for this day for the churches. For in this church age they don't want the Word, Christ; but they want church. The first thing, they don't ask you if you're a Christian. "What church do you belong to?" "What church?" They don't want Christ, the Word. You go tell them about the Word and how to straighten up; they don't want that.

They want something, just live anyway they want to and still belong to church and obtain their testimony. See, see? So, he fits the menu just exactly. And you remember, "he" was finally called "she" in the Bible. And she was a prostitute and had daughters. Just fits the bill of the day, what the people want. There it is.

163-1 {310} God has promised it; when the Word is refused then they are turned to their desires. Let's read Thessalonians again. Let's... I want you to watch here just a minute. Say, "Well, we read it awhile ago." II Thessalonians 2:9-11, It said that they would, in turning down, rejecting the Truth, they would be given over to a reprobate mind and would believe a lie and would be damned by it. Now, that's what—that's what the Holy Spirit said.

Now, isn't that the desire of the church today? You try to tell people they have to do this, that, or the other; they'll let you know right quick they are Methodists, Presbyterian, or whatever; they don't have to paddle in your boat. See? Certainly. They want it. And God said, "If they want it, I'll just let them have it. And I'll actually make them believe that that's the truth, 'cause I'll give them a reprobate mind concerning the truth."

163-3 {312} Now, look here what the Bible says also. "As Jannes and Jambres withstood Moses... " so will these guys in the last days with a reprobate mind concerning the truth, and shall turn the grace of our God into lasciviousness, deny the Lord God. Now, you see where it's at. Not only Catholic, but Protestant, the whole thing, it's all the whole organized world.

That's that white horse rider under the—the way of a white, righteousness church (See?), but an antichrist. It's got to look like—on a horse even, just like Christ is coming on a horse. All anti—so close it'd deceive the very elect. . .

Here he is. He's the antichrist. He started riding in the first church age. Now, he rides on down, on down through every age. Now, watch him.

163-5 {314} You say, "Way back—way back in the apostles time?" He was called Nicolaitia there. Then in the next church age, then he become a doctrine in the church. First he was just a saying, then he become a doctrine.

Swell, celebrity people, fine dressed, highly educated, polished didn't want all that carrying on in the church. No, they didn't want all that Holy Ghost stuff. Must be a church. . . "And we all go through the Nicaea Council and so forth at Rome." Then when they come there, they took the church, and took paganism, Roman Catholi—or paganism—pagan Rome and a few superstitions and took the—the Astarte the Queen of heaven, and turned it to be Mary, the mother; make intercessors out of dead people, and so forth, and took that round kosher wafer which is still puts round on there and called it the Body of Christ, because it represents the mother of heaven. . . When a Catholic passes by, he crosses himself because that light's burning in there is supposed to be the kosher which is turned to God by the power of the priest, when it is nothing in the world but just plain paganism. That's right.

164-1 {316} I just don't understand it. Well, yes I do. (Excuse me.) Yes, sir. I understand by the grace of God. Sure. Now, notice. Oh, my, how they can do that. See? And they are given their desire. No, that's true. You don't have to do that. No, sir. If you don't want to do, you're not forced to do it. If you don't want to tally up to God's way of living and things and worship, you don't have to do it. God don't make nobody do it. But let me tell you something. If your name was placed on that Lamb's Book of Life before the foundation of the world, you'd be so happy to do it, you can't wait for the minute to do it.

Look here. When you say, "I'll give you to understand; I'm just as religious. . ." Well, that might be true. Look it. . . Who

could say them priests wasn't religious in the days of the Lord Jesus? Who could say Israel wasn't religious in the wilderness?

164-3 {320} When they was even . . . "Why, God's blessed me so many times . . ." Yes, He did them too. They didn't even have to work for their living. He fed them out of the heavens, and Jesus said, "They're everyone lost and gone and perished."

"Our fathers," they said, "eat manna in the wilderness for forty years."

Jesus said, "And they're every one dead," eternally separated. See? He said, "But I'm the Bread of Life that come from God out of heaven. If a man eats this Bread, he'll never die." See? He's the Tree of Life.

164-5 {323} Notice just how . . . And when Jesus come, those priests, they come up there, very religious. Boy, nobody could say they wasn't nice men. My, they walked to the line of that law. Everything that church said, they did it. If they didn't, they were stoned. And so they walked out, do you know what Jesus called them? John called them, "You bunch of snakes in the grass. Don't you think because you belong to that organization you got anything to do with God."

And Jesus said, "You are of your father the devil." He said, "Every time that God sent a prophet, what happened? You stoned him, and throwed him in the grave, and now you go out there and polish his grave."

165-1 {325} Isn't that the same thing that Catholic church has done? Look at Joan of Arc, and Saint Patrick, and all the rest of them. They're the one who puts them in, and then dug Joan of Arc's body up, and throwed it in the river a couple of hundred years later, and burned her for a witch. "You are of your father the devil, and his works you do." That's exactly. Go all over the world . . . See?

That's right. That's what Jesus said; and you think it's all right. It looks pretty good, that white horse; but look what you got. That's exactly what's riding it.

165-3 {327} Now, but He said they wanted it, so He would give them a strong delusion. Remember, this prostitute of Revelation 17, she is a mystery, Mystery Babylon, the mother of harlots. And John admired her, just like this man . . . (Look, wait till we get here and watch him watching this horse here.) See, but you noticed he was . . . What happened was this: that he admired her with great admiration, but the mystery was

that she drank the blood of the martyrs of Christ. A beautiful church, set there decked in purple and gold, and she had a cup in her hand of filthiness of her fornications.

165-3 {329} What is “fornication?” Is “unrighteous living.” That’s her doctrine she was giving out, taking the Word of God and making it of non-effect by some, “Hail, Marys,” and all this other kind of stuff and giving it out, and the kings of the earth committed fornications with her.

Well, you say, “That’s the Catholic church.” But she was a mother of harlots, same thing that she was. There you are.

What happened? When the reformer died and his message died out, you—you organized it, and put a bunch of “Rickys” in there, and started the thing right back to live the way you wanted to. You didn’t want to stay with the Word. Instead of moving right on with the Word, they stayed right there, and, “This is it.” You don’t do that. He. . . That’s it, Him up there.

166-1 {332} Notice. (That’s one thing. We want to hit just a couple more places before closing.) He is the prince that was destroy; Daniel’s people. You believe that? I’m going to make this if you just help and be lenient with me for a few minutes, I—I’ll make it just as quick as I can, but I want to make it positive (See?); ’cause I—the Holy Spirit’s give me this just as certain as I’m standing here. See, see?

166-2 {334} Now, look, let’s take—go back to Daniel again just a minute. I want to read something ’fore. . . Whether if you don’t go back, it’s all right. I want to read Daniel 9—Daniel 9, and I want to read the 26th and 27th verse of Daniel 9. And watch, if he isn’t the one to destroy Daniel’s people—what he’s going to do.

And after threescore and two weeks shall Messiah be cut off. . . (See, that’s the threescore and two weeks, He’d be cut off out of the seventy weeks.) . . . not for himself: but for the people and the prince. . . (That’s the hierarchy here.) . . . that shall come—that shall come shall destroy the city and. . . sanctuary; and the end thereof shall be with great flood, and unto the end of the war desolations are determined.

166-3 {336} I want to ask you people something. After Christ was cut off from the earth in the three and a half years of His ministry, and what destroyed the temple? Who destroyed it? Rome. Sure. Constantine (Or, no, I beg your

pardon.) Titus, the Roman general. He destroyed the prince. Now, notice. Watch this fellow come right on down just go on.

166-4 {337} When Jesus was born, the red dragon in heaven stood at the woman to devour her child as soon as it was born. Is that right? Who was it tried to devour the child when it was born? [Congregation says, "Rome."—Ed.] See? There's the red dragon. Here's your prince. Here's your beast. See? There they are, every one of them, just the same. See? Devour the child... God caught it up into heaven to set on His throne. That's where Christ is now till the time appointed. See? Now, watch what he shall do.

166-5 {338} Now, oh... Now, I believe I was talking to somebody here. It might've been Brother Roberson today, or somebody I was talking on about this (about not this here but just on the same thing.) I believe I preached on it here not long back, what will happen to this United States on this money situation. See? Well, we are now paying our debts on taxes that'll be paid forty years from today. That's how far we are behind.

Did you ever turn on "KAIR" up there or "Lifeline" and listen to it (See?) from the... Washington? Why, we are completely busted. That's all. What's the matter? The gold's all housed up, and the Jews holds the bond. It's going to be Rome.

Now, watch. We know who owns the big department stores, but Rome has the greatest part of the wealth of the world. The rest of it the Jews have. Now, watch this. Now, just listen to this how the Holy Spirit brought this out for me.

167-3 {340} And he shall confirm the covenant with many for one week: . . . (Now, watch.) . . . and in the midst of the week he shall cause the sacrifice and the obligations to cease, . . . for the over spreading of abomination he shall make it desolate, even unto the consummation, and that determined shall be poured out upon the desolate.

Watch. Oh, what a shrewd thing he is. Here he is. Now, we got our picture and know that he's Rome. We know that he's the white horse rider. We know that he went forth as a doctrine. And then what was pagan Rome? Converted into papal Rome and crowned.

167-4 {341} Now, watch. In the end time, not in the early days when Christ was preaching, but in the end time, the last

part of the week, where we just took the seventy weeks of Daniel; and Christ has prophesied for the three and a half years, and three and a half years are yet determined. Is that right? And this prince in that time is to make a covenant with Daniel's people, which is the Jews. That's when the Bride's taken out now. She won't see it.

167-5 {342} Notice. In the last one-half of Daniel's week, the people makes a covenant—this prince makes a covenant with Rome; makes a covenant with them no doubt for the wealth, for Catholic and Jew holds the wealth of the world.

I was in the Vatican. I've seen the triple crown. Was supposed to have an interview with the Pope. Baron Von Blomberg got it for me on a—for a Wednesday afternoon at three o'clock.

And when they took me to the king, they took the cuffs out of my trousers. That's all right. Told me never to turn my back, walk away from him. That's all right. But I said, "What do I have to do before this guy?"

Said, "Well, just go in and kneel down on one knee and kiss his finger."

I said, "That's out. That's out. No, sir." I said, "I'll—I'll call any man a brother that wants to be a brother. I'll call him reverend, if he wants to have the title of that, but to worship a man, that all belongs to Jesus Christ." No, sir. Kissing no man's hand like that. No, indeed.

168-2 {346} So I didn't do it, but I got to go all through the Vatican. Why, you couldn't buy it with a hundred billion billion dollars. Why, you . . . And just think, "The wealth of the world," the Bible said, "was found in her." All . . . Just think of the great places, the billions times . . . Why did Communism raise up over here in Russia? It just makes me sick at my stomach to hear so many preachers hollering about Communism, and they don't even know what they're crowing about. That's right. Communism ain't nothing. It's a tool in the hand of God to bring revenge upon the earth for the blood of the saints that . . . That's right.

168-4 {349} And after the church is taken away, Rome and—and the Jews will make a covenant with one another. The Bible said they would, with the holy people. And now notice, they'll make it, because why? This nation is going to be busted, and the rest of the world that's on the gold standard is

busted. You know that. If we're living off of taxes, due bills for forty years from now, where are we at? There's only one thing can happen. That's to call in the currency and pay off the bonds; and we can't do it. Wall Street owns them, and Wall Street's controlled by the Jews; the rest of it's in the Vatican, and the Jews has got the rest of it in Wall Street with the commerce of the world.

168-5 {350} We can't call it in. And if we could do it, do you think these whiskey guys and—and all these tobacco people with billions times billions of dollars a year and write off all their income tax for old vulgar pictures and things like that—go out in Arizona there and buy millions of acres of land—or thousands—and dig them big wells at fifty thousand dollars and pay it off with income tax? And they'd put you in jail if you don't pay yours. But they write it off and throw up wells and send bulldozers in.

And what do they do? They put housing projects in there, and the next turn around with their money they made (they have got to make an investment) and put houses, projects in there and sell them for millions of dollars. Do you think them guys is going to compromise to change the currency?

169-2 {352} Like this fellow down here in—in (What's his name?) Castro did. He done the only smart thing he ever did do then, when he destroyed the bonds: paid them off and destroyed them. Notice, but we can't do that. These guys won't let us.

The rich merchants of the earth hold it, and then there's only one thing to do: The Catholic church can pay it off. She's the only one that's got the money; she can do it, and she will do it.

And in doing this to get it, she'll compromise with the Jews and make a covenant, and when she makes this covenant with the Jews... Now, remember, I'm taking this from the Scriptures. And now, when she does this and makes this covenant, we notice in Daniel 8:23 and 25 he will cause craft to prosper (And craft is manufacturing.), in his hand.

169-5 {354} And he makes this covenant with the Jews, and in the midst of this three and a half years, he breaks his covenant as soon as he gets the thing wrapped up and gets the money of the Jews tied up. And when he does that, oh, my, oh, my, he's called the antichrist until the end of the church age,

for he is the—he and his children are against Christ and the Word. This man's called the antichrist. Now, he's going to hold the money. And that's where I think he'll come in. Just a minute, while I say this, then I want to go back to it in a minute.

He's called the antichrist and will be called the antichrist in the sight of God until the end time. Now, but then he'll be called something else.

169-6 {359} Now, when he gets the money all under control, then he will break this covenant with the Jews, as Daniel here said he would do it, in the midst of the last half of the seventy weeks of Daniel. And then, brother, what will he do? He will have all of the world trade and the commerce, a pact with the world, 'cause he will hold the wealth of the world completely.

And during that time, them two prophets will rise on the scene and call that hundred and forty-four thousand. Then what will take place? Then the mark of the beast of Revelations 13 will set in, 'cause he holds all the commerce, trade and everything of the world. And what will take place then? The mark of the beast will come in that no man can buy or sell except him that has the mark of the beast. Thank God, the Church will be enjoying a great three and a half years in glory. Don't have to go through that.

170-1 {361} Now, notice, at the end time—at the end of the church ages, now, he is called—he and his children are called the antichrist, 'cause anything that's against Christ is antichrist. And anything that's against the Word is against Christ, 'cause Christ is the Word. Now, he's antichrist.

Then in Revelations 12:7-9, when Satan is cast out, the accuser. . . You want to put that down, 'cause I want to read it; we haven't got time now, 'cause it's twent—fifteen till ten. See?

But in Revelations 12:7-9, Satan the spirit, the devil, which is up there now, accuser of our brethren, all right; the Church is taken up, and Satan is cast out. When the Church goes up, Satan comes down. Then Satan incarnates himself in the antichrist and is called the beast.

170-2 {363} Then in Revelations 13, he sets the mark down. See, when He that letteth—only now Christianity is left on the earth in its purity is because Him that letteth. You remember back here in that—in Thessalonians? Setting upon the temple of God, calling himself God; forgiving sins on earth, and

that'll go on, and iniquity shall abound and on, 'cause it won't be known yet until his time to be revealed is called. And then the Church will be caught away. And when it's caught away, then he changes hisself from an antichrist now. Oh, my, the church, the great church and. . . Now, he becomes the beast. Hm. I wished I could make people see that.

170-3 {367} Now, remember, the antichrist and the beast is the same self spirit. There's the trinity. Yes, sir. It's three stages of the same devil power. Remember, Nicolaitia (See?), it had to be incarnate before it could be crowned. See? Now, watch this. Three stages: first stage he's called antichrist; second stage, he's called the false prophet; third stage, he's called the beast.

170-4 {368} Notice, Nicolaitia, the antichrist teaching that started in the days of Paul against God's Word: antichrist. . . Then he's called again the false prophet, which when the teaching become a man, he was a prophet to the teaching of the hierarchy of the—the hierarchy of the Catholic church. The Pope was the prophet to the false word, and that made him a false prophet.

The third stage is a beast, a man that's crowned in the last days with every power that pagan Rome ever had, because the seven-headed beast, dragon, was cast out of heaven and come incarnate in the false prophet. Here it is; he had seven crowns, and he was cast out and throwed into the earth and the sea. All right.

What are we saying? Who is this rider, this horse rider? You know what it is? It's Satan's superman.

171-2 {372} I went the other night. . . Two brothers setting in this church now (Brother Norman, back there, and, I believe, and Brother Fred); we was over to hear a man teach on the antichrist, a well known man, one of the best the Assemblies of God has got. And his interpretation of antichrist was, that they're going to take a vitamin of some sort out of a—of a man and transfer this life out of a man into a great image that's going to step a city block at a time. And that's going. . . Could you imagine a man filled with the Holy Ghost under such illusion as that, or claimed to be? When here's the Bible that says who the antichrist is. It's not a. . . It's a man.

171-3 {373} Notice, this rider is nothing but Satan's superman, a incarnate devil. He's a educated genius. Now, I

hope you got your ears open. They was trying one of his children out not long ago in a television cast to see if he wasn't smarter than the next man to run for presidency; but however, he's got a lot of wisdom; so has Satan. He tries to sell it. He sold it to Eve; he sold it to us. We've been wanting a superman; we got it. All right. The whole world's wanting a superman; they're going to get it. Just wait till the Church goes up, and Satan's cast out. He'll incarnate. That's right. They want somebody who can really do the job; he'll do it.

171-4 {374} Educated. . . This is the Satan's superman with education, with wisdom, with church theology of his own word, of his own making, and he rides his white denominational horse to deceive the people. And he will conquer every religion of the world, 'cause they've all going into the confederation of—of the—of churches and the world confederation of churches. And they already got their buildings built and everything setting right in line. There ain't one thing left. Every denomination's stuck right into it, the federation of churches. And what's backing it? Rome. And the pope's now crying, "We're all one. Let's come together and walk together."

172-1 {375} And these people, even some of you Full Gospel people, deny—have to deny your evangelical teaching to take such a step as that. What have you done? So blind to that denominational thing you've rejected Truth. And Truth was set before them, and they—they walked away from it and left it, and now they've been given over to a strong delusion to believe a lie and be damned with it. That's exactly what it is, and the antichrist takes it all. And the Bible said that he deceived all, a-double-l, all upon the face of the earth whose names were not written under those Seals from the foundation of the world. Now, if the Bible said he did it, he did it.

They say, "Well, I belong. . ." There you are. See? That's just exactly. It's the same prostitute institution. It's the same system that started in the beginning which is antichrist throughout. I'll hear from it, but that's—it's the Truth. I expect to. Amen.

172-3 {379} Now, notice, he'll conquer and almost has in his grip right now, while he's still antichrist before he can become beast. You talk about cruel punishment. You just wait. Watch what them that's left here on earth will have to go through with. There will be weeping and wailing and

gnashing of teeth. For the dragon, Rome, spurted water out of his mouth to make war with the remnant of the woman's seed that was left upon the earth after the Bride had been selected and took out. And the dragon made war with the remnant that didn't want to come in, was hunted down. And the real Church will go through that if it was possible, but you see, they are done under this Blood by the grace of Christ, and is not going through. . . ? . . . have no tribulation period. The next thing for the Church is rapture. Amen and amen. Praise be God.

172-4 {381} Oh, how I love this. Let me tell you. We're telling what a conquer he's going to do, and he's really going to conquer; he's already done it. It's just already sewed up. That's all. Going to sew up with the money, filthy lucre. It's exactly. They love money more than God. Everything they think about now is how much money has he got. What is it? You know it's been said lots of times: "Give the church the money, and she'll revolutionize the world. Give the church the money, and she'll send evangelists all over the world. And what will she do? She will conquer the world for Christ."

Let me tell you something, my poor blind friend. The world's not won by money, but by the Blood of Jesus Christ. Give God men who's gallant men will stand on that Word, live or die, that'll conquer. There'll only be one thing that can conquer: those that's got their names written in the Lamb's Book of Life from the foundation of the world. That's the only thing will hear it. Money won't have nothing to do with it: send them farther into the denominational traditions.

173-2 {384} Let's see. Yes, with educational genius, he'll be. He'll be smart. My, my, my, and all of his children around him will be smart: Ph.D., LL.D., double L.D., Q.S.D., A.B.C.D.E.F. on down to Z. They'll have it all. Smart. Why? It's after the order of Satan. Any shrewd craftiness against the Bible is of Satan. That's exactly what he took Eve with. Eve said, "Oh, it's written. God said for us not to do that."

He said, "But wait. Surely God won't do it, but I'll open your eyes and give you some wisdom." She got it. We've been wanting him; we got it too, this nation.

173-3 {387} Notice, he'll conquer the whole religious world. He'll conquer—make a covenant with Daniel's people. Here it is, both in the Gentile and in the Daniel's people, the Jews to

the last week, and here we are, even drawn out on boards, and you see it perfectly, there's where it is. Thank God. There he is. That organizational system is of the devil. And that's no punches pulled on it either. (See?) It's exactly. It's a root of the devil; it's a . . . And now, not people, not people in there, them are God's people, many of them. But you know what, when we get over here till where we get in these trumpets sounding; and the next time I come by, these trumpets sounding. You remember when them last angels, that third angel come across, "Come out of her my people." . . . When that angel flies at the same time that message drops here for the last trumpet, last angel's message, last Seal opens. All happens at the same time. Yes, sir. All seals up and goes over into eternity.

174-1 {389} Now, watch, at the same time that this guy's a-conquering (Then I'll close.), God's going to do something then too. Let's not just give Satan all the credit here. See? Let's not talk about him altogether. See? While this great thing is going out there, this great system winding in these organizations in a union so they can pool themselves together and stand against Communism, and not knowing that God raised up Communism to conquer them. Sure. What—what—what made Communism rise in Russia? Because of the impurity of the Roman church and the rest of them. They took all the money there was in Russia and starved the people to death and give them nothing instead of live just like the rest of the world.

174-2 {391} I was down in Mexico not long ago and see them poor little children. Any Catholic country is not even self-supporting; there's not a one of them. Ask me where . . . Show me where they're at. Any Catholic-controlled country can't even support its own self. France, Italy, and all them, Mexico, wherever you go, they're not self-supporting. Why? The church took everything they have. That's the reason Russia kicked it out.

174-3 {391} Watch what taken place. I know this myself. I stand down there and you think the golden jubilee was on you hear the bells ringing. And here a poor little woman coming down the street, dragging her feet, and a father packing a baby, and two or three of them crying. She was doing penance to some dead woman up there, they had her, thought she'd get to go to heaven by it. Oh, what a pitiful thing.

Then I seen standing down there . . . Here comes . . . Their economics is so poorly balanced; the church takes everything

they got. Here little Pancho, maybe—maybe Pancho Frank, he comes down, and he's a brick mason, and he maybe he makes twenty pesos a week, but it'll take the whole twenty pesos to buy him a pair of shoes. That's their economics. But now here, what about then if he being a mason and a bricklayer and make twenty pesos a week (just saying, I don't know what he makes, but say that kind of economics—the way it's balanced up).

174-5 {393} Notice, now, if he makes twenty pesos a week, here comes Chico (See?), which means "little one," and he works out there for about five pesos a week, and he's got ten kids to feed; but there'll be somebody knocking on his door to take about five of those pesos or four of them anyhow to pay for some grease candle to burn on a million dollar gold altar for his sins. There you are. That's the balance of economics. That's the way their countries are. The thing takes it all. The church takes it all.

175-1 {395} She's just got it in her hands. That's all. And her, with the money of the Jews in that covenant; the Bible said they'll take the whole thing, and then he becomes a beast; he breaks his covenant; he ravishes; he tears out the rest of that woman's seed like that, and spurts water out of his mouth, makes war; and there'll be weeping and wailing and gnashing of teeth. And the Bride's getting married in glory (See?) same time. Don't miss it, friends. God help me; and I—I want to be there. I don't care what it costs. I—I want to be there.

175-2 {398} Now, notice, in the same time this is going on, just before this takes place, rather, on the earth, God has promised, while all them scruples of denominations arguing their difference about their creed, God promised that He would send us a true prophet of the true Word with a message to return to the original Word of God and the faith of the fathers to bring down the power of the Holy Ghost amongst the people, with a power that will raise her above these things and take her in at the same time. Yes, sir.

175-3 {398} Same Word be vindicated of Jesus Christ that He is the same yesterday, today, and forever. "Lo, I am with you always, even to the consummation. And the works that I do shall you do also. I will be right with you. A little while and they won't see Me no more, 'cause they will organize themselves and scatter out, but ye will see Me, for I will be

with you. I will even be in you unto the consummation.” When He said . . . His indignation be poured out after the consummation. There you are. Oh, God. Who is that white horse rider? You’re not blind. You see who it is. It’s that antichrist and that deceitful spirit that’s gone now and crept in, and made and then sh . . .

175-4 {399} See, God just keeps repeating it. He showed there’s a man going forth with a white horse and with his bow and no arrow. He’s a bluff. He has no power. You say, “The power of the church . . .” Where’s it at? What do they do? They say, “We’re the original church.” The original church cast out devils, healed the sick, and raised the dead, saw visions and everything else. Where is it now? See? He’s a bluff: bow with no arrow. That’s right.

176-1 {400} But you see, when Christ come, a Sword went forth from His mouth like a lightning flash. It went forth and consumed His enemies and cast away the devil. It cut away everything else and He come, His vesture dipped in Blood and on His thigh was written “The Word of God.” Amen. Here He come with His army, coming from heaven.

176-2 {401} That white horse rider has been in the land all the time. He will change from antichrist. He does that and becomes to a false prophet. See, he first started an antichrist, the spirit; then he become a false prophet. Then later, when the devil is cast out, he’s incarnate then with the devil. Three stages: the first he’s a devil to begin with, a spirit of the devil; then he becomes a false prophet, teacher of a false doctrine; next thing he comes as the very devil himself incarnate. See? There he is.

And at the same time that this devil falls out of heaven and becomes incarnate in a man, the Holy Spirit goes up and comes down incarnate Man. Amen. Oh, my. What a time.

176-3 {402} Tomorrow night, God willing, the Second Seal. You love Him? (All right, Brother Fred . . .? . . . the tapes, brother, keep . . .? . . .) Now, you—you believe it? (I just shut the tape off.) Now, I’m going to hear from that; you know that. See? But I expect to. Let me tell you something, brother. I just now know for one time in my life why that Spirit has always warned me against them, that organization.

176-4 {405} I’m grateful to the Lord God for showing me these things. I know that it’s the Truth. There it is, revealed

right there. Here he rides right down through the age and comes right out here and displays himself right down here just as perfect as he can be. See? That's him. Now, we're not deceived on that. Now, you got your eyes opened. Stay away from that kind of stuff. Love the Lord with all your heart, and stay right with Him. Yes, sir. Come out of Babylon.

[Blank spot on tape—Ed.]

. . . the Word, shown by a picture, manifested by the works of the Spirit, vindicating that it is the Word. Let the Word come upon these handkerchiefs, Lord. Heal the sick and needy. Heal every sick person that's present, Lord, and those out there that writes me and calls me. Father, in this hour, there's another healing that should be done right now; then we can go on to healing service, but, Lord, is that soul. We want that just in order, Lord. And these things must come.

We pray, God, that You'll take these words now, that has been said, and make them real to the people. Let them see it, Lord. Being pinched for time, and . . . You know, Father, so I pray that enough has been said that the Holy Spirit will take it and reveal it into hearts. Those who were writing the Scriptures down, may they study them. Those who are making tapes or re—or—or hearing the tapes, may they study it, not put their own interpretation to it now, but just study the Word. Grant it, Father. In Jesus' Name, I commit it all to You and for Your glory. Amen.

[Someone gives a prophecy and the people rejoice—Ed.] . . . ? . . . Oh, is there somebody here that don't know Him in pardoning, do it now. You hear that straight, strong rebuke? If you ever expect to draw nigh, do it now, for days after this. . . What if that was the breaking of that seal? What if that was the Angel that sent forth there that blasted, almost, me off of the ground, the other day standing back there? When three witnesses are standing close, that I told you before I went, there would be an explosion that would almost send you up. . . And I was caught up by seven Angels and come eastward.

The thing like to shook me from the ground. Is that right? Brother Norman, Brother Fred Sothman, who was standing with me when it happened above Tucson. And the—the. . . Setting, picking the burrs off of my clothes, exactly what the vision said. . . And it was south of

Tu—towards Tucson. If that's right? Raise up your hand, Brother Fred, Brother Norman. There you are: stand all up on your feet so the people can see that you were there, will you?

I never heard anything like it in my life. And immediately, they didn't hunt the rest of the day. I begged Fred the next morning. . . He don't know this. I begged him to go out hunting, kept saying, "Do it; do it," but He said. . . He told me back there, "He won't do it. You're going east right now." And them seven Angels. . . That first blast, she opened. See? What if it is? We're at the last hour. See?

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

Let's cleanse our hearts now, brothers, as we bow our heads. My sisters, I've talked awful to you, but I've done it in godly love. I've done it because I loved you: about wearing long hair and dressing and acting right. I've done it because of godly love. Let's deal with our conscience now, by pouring the Clorox of God. In the morning may be too late. He may step forth. These things coming forth like this, brethren, might mean the end of mediatorial office. Did you ever think of that? Well, I don't know it is. I don't say it is. But what if it is? . . . ? . . . What if it is? What about it? There's no more redemption from that time. I hope it's not. But there is a possibility that it is.

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

Blessed be the Name of the Lord. Glory to God. I love that sweet feeling. Don't you feel that? Just the Holy Spirit like breathing all over you, walking around. Oh, how wonderful. . . ? . . .

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

Don't forget it, friends. Don't forget it. Take it home with you. Stay with it. Hold it on to your pillow. Don't forget it. Stay with it. God bless you now. Brother Neville, your pastor...