

## The Third Seal

229-1 {1} Good evening, friends. Let us stand now just a moment for prayer as we bow our heads.

Our heavenly Father, as we hear that—that beautiful hymn, we—we're thinking, Lord, of that—that You're near; and we pray that You'll receive us tonight, Lord, as Your children, forgiving all of our sins and trespasses and giving us of Thy blessings as we are needy people.

And in this great hour that we're now living and we see yearly it gets darker and darker to the world, and the coming of the Lord gets brighter and brighter as He reveals Himself in the—in His Word and in His manifestation. We have come again tonight, Lord, to attempt this meeting and to pray Thee to open to us, Lord, this Third Seal of this Book, that it might be known to us that we would know what to do and how to live and how to be better Christians.

229-3 {4} I pray, God, that You'll make every unchristian in here tonight realize their need of You. Grant it. And I—I pray, heavenly Father, that every borned again Christian will realize that he must live closer than he has in the past, that we might all be in that unity of Christian love and faith.

Grant that every sick person in our midst will be healed tonight, Lord. They do realize their need of You. And I pray, Father, that You'll bless everything that's done or said to Your honor and glory, in Jesus' Name we ask it. Amen.

229-5 {6} Again tonight we've assembled together again for this, the—the Wednesday night of the week, and we're trusting the Lord tonight for a—a great outpouring of His blessings upon His Word. And today I have been studying as usual and trying to think of the things that would be more appropriate to say and the—how to say it and then depending on the Lord to give to me the interpretation and meaning of—of this Word that's written. And I am grateful to Him for what He has done for us through the week that we—of the opening of these Seals.

230-1 {7} And now, perhaps it would be a good thing if Sunday morning, that... You know, many times we don't mean to be misunderstood, but you know, you—it gets that way. And so maybe Sunday morning, if all who has a question in their mind concerning it, would write it out and give it on

the desk here Saturday night and so I can see what it is, and then I'll try to answer it for you Sunday morning, the Lord willing.

I think that'd be better than what we were planning, because sometimes it's misunderstood, you know; and so that way I... It'd be better that I would—I would get it straight, you know. It—it would be just what it should be, 'cause sometime I...

230-3 {8} Someone called today and said that I—that called up and wanted to know if it was true that when the—the rapture taken place, there'd only be one in Jeffersonville and one in New York and the rest of them overseas. So I... See, it was just misunderstood.

And then someone said that Saturday night if the Lord give to us the last Seal, then Jesus would be here Sunday morning. See? So it's a—it's a... You see, you—you don't... That—that isn't so, that you don't... It isn't... We don't know... If anyone tells you that they know when He's coming, you know they're wrong to begin with, because no one knows that. But we want to live today like it was right now.

230-5 {10} Now, I'm going to try to turn you around for a minute, so be ready. I—I believe Jesus will come within less than three minutes from right now, of His time. You know how long that would be? About thirty-five years. See, a thousand years is only one day with Him. You see? So when you hear... The apostle back here said, "The time is at hand." Over here, "The time is at hand." The apostle said that in Revelations. You know how long that's been? That hasn't—that was just yesterday to God—not even two days yet. And see, if it's three minutes, less than three minutes of His coming (See, that'd be thirty years, about, to us, or something on that order.) and look how—at what three minutes would be to Him. He's already rising up to come. So we...

230-6 {12} You... Sometimes when you read here He's speaking in the terms of the Word (See?), not in our terms. And then if I knew He was coming tomorrow night, tomorrow night, tomorrow I would study and ask Him to give me the message for the Fourth Seal; I'd come down here preach it just the same. See? I—I want to be doing every day just what I would be doing if He comes. And I don't know no other better

place than to be caught right at the post of duty (See?), at the post of duty. So we just keep carrying on till He comes.

Sometimes when we just read. . . And now, be real careful and when you read—get the tapes, listen to them real close, because you'll get it on the tape, because they been playing them tapes back, and they're really good and plain, so you'll get it clearer there.

231-2 {15} Now, everybody in love with Christ, I hope, tonight, and everybody loving Him. I'll tell you what sometimes what confuses the people, that someone that come in and didn't get the first part of the service (You see?), then they come in and hear you refer back, hit back something, and then they take that with what's said, and they didn't get the first part; then it's all confusing to them (You see?); then—then they do think that something was said different, but it—but it isn't.

So if you've got a question that you don't understand, just write it on a piece of paper; lay it in any time between now and Saturday night, and I'll try Sunday morning to. . . If it's a little puzzling. . . You say, "Well, I wonder just what this meant here; I didn't get it." (You know what I mean.) Then I'll try to answer it for you Sunday morning, the Lord willing.

231-4 {18} Now, tonight we're going to read from this blessed old Word again in the 6th chapter, and we start tonight with the Third Seal, and that is the 5th verse, the 5th and 6th verse. And tomorrow night we close the four riders: the white horse, and the red horse, black horse, and pale horse. And I want to say this, that each time, even till this morning about. . . I get up real, real early and go to prayer before things stir and just keep on praying through the day.

231-5 {20} But this morning early, the Holy Spirit came to where I was, and just as plain as anything, I—I seen this other Seal open up, now, just exactly. Now, now, now, He hears me, I know, and I'm very grateful. Now, you'll just remember that there is something happening that I—I hope you're catching it. See? There—there—there's something happening. I just want to test this church one time and see if they could actually pick up something before it actually taken place. Now, remember, remember what I've told you, and may the Lord help us.

232-1 {22} Now, in the 5th verse. . .

*And when he had opened the third seal, I heard the third beast say, Come . . . see. And I beheld, and lo a black horse; and he that set on him had a pair of balances in his hand.*

*And I heard a voice in the midst of the four beasts saying, A measure of wheat for a penny, and three measures of barley for a penny; but see thou hurt not the oil and . . . wine.*

232-2 {23} Now, let's background this just a little bit on the Seals that we have passed, because just like in the church ages, why, we try to give a background to kind of lap it over till you could . . . That's the way the ages are actually in the Scripture; one laps the other one over, just like that, like climbing a ladder and, or climbing a step, rather, one running down to the other and coming back like that as you go up a step.

232-3 {24} And now, this seal—the . . . It's a—the Book of Redemption sealed (Everybody understands that?), and this Book is sealed with Seven Seals; it is a seven sealed Book. See? And now, remember as we pictured it out to you, and took it from Jeremiah and all. Now, they . . . When they had . . . They wrote like this on a piece of—of script or paper, rather, or not paper, but it was a hide, and they rolled it up like this. Now, that . . . And then the end of it was left like that—that denotes what's there. Then the next one takes the same kind of position, rolls up the same way, rolls like that, and then at the end here, it is torn off like that and left another one. Well, that was the seven sealed Book.

232-4 {26} Now, we never had books like this till lately. The books in the old time were scrolls. They were rolled up. And then when they'd want the subject or anything like we . . . If the Bible's rolled up, you want to read the Book of Isaiah, you'd turn down here to Isaiah and unroll it like that and read it. And this is a seven sealed Book of Redemption.

And now, we find that the Lamb comes out, takes the Book out of the hand of Him that set upon the throne, and breaks the Seals, and—and loose—and loosens that—looses the Seals to the people. And the four beasts setting there that we took in the church ages, the same four beasts, you see them all the way through the Scripture, and they are the one who does

the announcing of these Seals being broke. Now . . . And we see it is a—a Book of Redemption.

233-1 {29} And then we went back and got the—the kinsman redeemer and picked him up to see what his work was. And now, for all these years, Christ has been doing the Kinsman Redeemer work. Now, all that understands that, say, “Amen.” He has been doing the work of the Kinsman Redeemer, but there will come a time that when the redeeming work will be over, and when the redeeming work is over, then He leaves the throne of God, where He’s seated now, but that’s not His throne. “He that overcometh shall set with Me in My throne as I have overcome and have set down on My Father’s throne.” That is not His throne. That belongs to Spirit, God. Christ, the Lamb, it doesn’t belong to Him. He is the incarnate God (See?), which is the same God made incarnate.

233-2 {30} Now, He rises from the seat. First the announcement went forth for . . .”Who is able to come and—and take this Book of Redemption?” See? For the whole plan of redemption from Adam, all that Adam lost . . . There was nothing lost until Adam, and after Adam all was lost in the earth. And . . . Everything on the creation of the earth was lost, and everything fell with Adam, crossed the chasm that no one could get back, no way at all. Man, when he sinned, he left his way; he left no way back for himself.

233-3 {33} And then the . . . When this question was asked, John the revelator, the—the prophet John was in the vision and saw it, and there was no man in heaven, no man on earth, no man beneath the earth, or nobody was even worthy to look at the Book. See? Now, just think of that. Then the Lamb comes forward, and He takes the Book. Now, John was asked not to weep any more. He said, “Behold the Lion of Juda has prevailed, and—and He can take the Book and open It.” So he turned to look for a Lion, and he saw a Lamb. The elder called, said, “A Lion has prevailed,” but when he come and looked, it was a Lamb coming out from the throne.

233-4 {34} Now, he’d never noticed that before. Why? He had been back there in His—doing His mediatorial work, for He was bleeding for the people, intercessing for the people until the last soul that was put on the Lamb’s Book of Life before the foundation of the world come in. There’s just going to be so many of them there, and that’s it. That’s all. The

others won't even want to come in; they have no desire to come in.

And so then when that last soul comes in, then the time of redemption is finished. Then the Lamb comes forth to claim His rights to what He has redeemed, and that's all creation. The earth and everything belongs to Him. See? He has redeemed it with His own Blood. And when He come forth to take this Book to open it, why, my, they was. . . John didn't weep any more. And he looked, and this Lamb was a slain Lamb. It has already been killed, but it was alive again.

234-2 {35} And now, we found out that a slain lamb is a bloody lamb, bleeding all over. It's been slay. After It'd been slain, It'd raised again and was setting on the throne, say back in behind the throne like this, interceding for all those souls that would come. Then when the last one was here and it was completed, the. . . God still held the Book of Redemption. See? Now, He's just doing the Kinsman work now; like Boaz went down, and Ruth was just setting there waiting until Boaz. . . I mean Boaz done the re—kinsman redeeming work.

234-3 {36} You remember me preaching that not long ago? Ruth gleaning, and Ruth, whatever she did, and on down and the last thing was Ruth waiting (You remember how I typed that in the Church?), while Boaz goes down to do the kinsman redeeming work; he did it. Kicked off his shoe, and made a testimony, and redeemed Naomi and through there got—got Ruth.

Now, so Ruth was just waiting, because she'd already labored. She'd done all of these other things, but she was waiting. And now. . . And then when the Church is waiting, resting, many of them, most of them in the dust of the earth, while He's doing His Kinsman Redeem work.

234-5 {37} Now. . . The world's still going worse, and sin is heaping up and—and sickness and trouble and death and sorrow. The godless men and godless women die right down; cancer eats them up and everything else, when they can't appropriate enough faith to reach out there and take a hold of it. Now, notice, but then after it was all over, after the—His—His interceding was done, He comes forth, takes the Book out of the hand of Him, and then John, and everything in heaven, and begin. . . The souls under the altar begin screaming (We get that in the Sixth Seal again), and how they

rejoiced, and—and the—fell down, the elders, and poured out the prayers of saints. And the souls under the altar cried, “Worthy art You, because You have redeemed us to God, and we’re going back to earth to live as kings and priests.” Oh, there’s a great . . .

235-1 {39} And the . . . John said everybody in heaven, everything beneath the earth, and everything heard him praising God about it. John must’ve found his name on there, you know . . . And all that time . . .

Then he said, “He is worthy to take the Book of Redemption.” Now, it doesn’t belong back to the Judge any more. It belongs to the Redeemer, and He’s done done the work of redemption.

Now, He’s going to show the church what He done. See? Then He just takes . . . But the Book is closed. No one knowed at all. They know it was a Book of Redemption on it there, but it’s to be revealed in the last days according to Revelations 10. The seventh angel is going to be given the message of that, because it said that in the time of the sounding of the seventh church age—the seventh angel, when he sounds, all the mysteries of God should be finished up by his sounding. Then after it’s revealed, the Angel come down from heaven, which was Christ (Now remember, this angel and is on earth, a messenger). Down comes Christ (You see Him in the 10th chapter of Revelations.), puts one foot upon the land and the other one on the sea, rainbow over His head, eyes and, like—and feet like fire and so forth, raises up His hand and swears by Him that lives forever and ever on the throne, that time shall be no more.

235-4 {42} And when He takes this oath, seven thunders utter their voices, and the writer . . . Which when John was taken up, was supposed to write what he saw. He started to write down. He said, “Don’t write it, because . . . Don’t write that. It is an un . . .” He said, “Seal it up.” What in? “Seal up; don’t say it.” See? It’s to be revealed, but it’s not even written in the Word. And then when He begin to open the Seals, we find out they were all puzzling. See? When he opened the First Seal, he thought, “Now, here He’s going to say, ‘And it will come that So-and-so will take the throne and certain do this and this will do that.’” But when it was, here he’s went a white horse riding, and a rider on it. Well, “He had a bow in

his hand, and he was given a crown after while," he said. That's all.

236-1 {46} Then the Lamb turned back again and pulled another Seal off and here went out a black—a red horse rider. And he had a—given a sword, and he was going to make war and given great power and take peace from the earth and kill one another. That was kind of a—still a mysterious thing, wasn't it when He opened it up? And then goes on and said, in the day just before these seven thunders, all the mysteries here are revealed.

236-2 {48} Now, look, then we find out as we've been studying that down through the ages we've had reformers, not prophets, reformers. And each office carries its own—its own work. Just like a man that is a telephone operator, he isn't exactly an electrician. He might do a little job at it. And—and like if a man is a lineman, why, he certainly. . . A man that's a post hole digger and never did do any line work, he better keep off the line, but he might do a little patch up work or something.

236-3 {50} But when the real thing is to be revealed at the last day of the last part of the church, is when God has said that He would send to us, according to the Scriptures, and we've searched it through and through, that He predicted that the spirit of Elijah would return in some person.

Now, I think that's been made just as clear, and we—and—and we're looking for that to happen. Somewhere an anointed person in the last days to rise up. Now, you'll hear a lot of fanatics and everything else, but that just—just tries to. . . It's the devil trying to take away from the real one when he gets here. See? But it'll be properly identified. You know what Elijah was. And watch that, and you'll—you'll know. And then, when he. . . Now, the elect will know (See?), not the others. They sure won't do it. They'll miss it a million miles. Like. . .

236-5 {51} We've been through all that and showed how they missed John, how they missed Elijah, how they missed Jesus, how they missed them all the way along, and they will do the same thing, 'cause the Bible said they would. See? So then, in that time it will be very humble. It will be so simple. That will what will makes people fall away from it. It's too simple for them. We find out that always when people get

smart and educated and know a whole lot, then they just—that—that's just the kind that misses it, you know. See?

Jesus never took them kind of people for—be His disciple. He took unlearned people, fishermen, and nobody's connected with their churches and things. He just got ordinary men, tax collectors, and farmers, and fishers, and so forth to do His work (See?), 'cause they—they know they're nothing, then He can make something out of them. See? As long as they keep knowing that they're nothing, then God can work; but when they get to thinking that they know something, then you don't know nothing that you ought to know, the Bible says. So then we—we find that.

237-2 {54} And now, we find out then that these mysteries are supposed to be revealed. And why didn't these other men, Wesley, Luther, and those great reformers who brought out justification, and sanctification, the Pentecostal age with the baptism of the Holy Spirit and things, why didn't he catch these—these messages? Why didn't they get them? Because they were reformers. See?

Just like, take it on the other side, there was people come in who was—had power as kings but wasn't kings. See, see? You have to notice the Bible terminology of anything. See? Now, watch. But these—the reason that all the stray ends of the mysterious part about justification, the mysterious part of sanctification, the mysterious part of the baptism of the Holy Ghost and why. . . What kind did. . . Did Eve eat an apple, or did she eat a pomegranate or something? See? Did. . . What was the serpent's seed? And—and. . . Is the baptism in the Name of the Father, Son, Holy Ghost, or the Name of the Lord Jesus right? And oh, a hundreds of those things that has been left loose-ended. See?

237-4 {57} And then in the last hour this fellow is to come on and reveal the thing (See?), take up the Scriptures. It'll be properly identified. Yes, sir. And. . . Now, it won't be a great big thing now. It looks like here in the Bible it'd be something big.

How much bigger it was when John was supposed to come down there and baptize? Just think now, the prophets back, all the way back to Isaiah, Malachi, and all of them spoke of him, when he would come, and when he did, just a lone, old uneducated fellow with whiskers all over his face, and hair

sticking out like a fuzzy worm, and a big old piece of sheepskin draped around him, no education at all, never went to school a day in his life as far as we know. See? Here he come out of the wilderness, not even as much as welcomed into a pulpit, and stood out there on the river of Jordan and begin to call for people to repent. Could you imagine it?

238-1 {59} The Bible said that everything will be so great in that day even to all the high places will be made low, and all the low places will be brought up (Yes, sir.); and all the rough places will be made plain. Why, I can imagine seeing them out there think—John would come out, or this great forerunner of Christ, and just take all the desert and smooth it out and put it in grass again. See?

Oh, then I imagine they had it all fixed up about like they have today. But it was so humble, even the apostles missed it. They said, “Well, why does the Scripture say. . . Is the. . . You’re going up there to be offered up now; why does the Scripture say that—that Elias must come first?”

He said, “He’s already come, and you didn’t know it.” And the Son of man, they’ll do the same thing; but, “John,” He said, “did just what was listed for him to do, and they done to him just what they were supposed to do”; and said, “so must the Son of man be suffered.”

Why, there wasn’t, I guess, one-third of the whole Jewish race ever knowed that Jesus Christ was on earth. They—they might’ve heard of some fanatic down along there somewhere, but they didn’t pay any attention to it, just going on. “He came to His own, and His own received Him not.”

238-4 {63} Now, there’s where I believe even. . . Now, it didn’t say He’d secretly come, but the rapture will be a secret. So if that was so secret when He come, how much more will the rapture be unknown. See? They want to. . . Directly they’ll say, “Well, I thought we were supposed to have a rapture and all this judgment upon the earth.”

He said, “It’s already taken place, and you didn’t know it.” See?

It’ll be so—just like a thief at the night. Like a—a book I read one time. . . What is that called? “Romeo and Juliet,” is that what it was, or something. He let. . . They got the ladder up the side the house some way I for. . . (It’s been a long time ago.) And he come, got his—to get her out at nighttime.

239-1 {67} Now, that's the way that it'll—a—it'll take place, and it'll be gone. . . Not that they'll have—send down a bunch of Angels down with some spades and dig up the graves. The Bible said we'll be changed before even you could bat your eye, just a twinkle. It'll all be over that quick. Just say, "Somebody disappeared."

Well, I'd imagine if we could search the world over today, there's been five hundred people disappear off the earth each day (See?) they don't know nothing about. They just come up disappearing. Well, there ain't going to be too many go in that rapture.

239-3 {69} Now, I don't want to scare you, and I—and I—I—I don't think it's that way; but I just want to tell you what He said, and you know it yourself. "As it was in the days of Noah wherein eight souls were saved by water. . ." Eight souls out of the world be saved by water.

Well, you say, "Oh, my, there is no need of me trying." That shows you haven't got the kind of faith you need. "If there's just going to go, be one, that'll be me (Amen.), 'cause I believe." See? That's the way you want to believe it. "Be me." Sure. I want to live so close to Him that I know He's going to take me when He comes; I believe it. So if there—if everybody else misses it, I'm going to be there by His grace, 'cause He promised me that, and I know that I—I'll be there, 'cause He can't lie, and I know my soul and life bears record, and I try to live daily just like He was coming, so I—I'm—I'm going to be that one. That's the way you want to feel. If there's going to be eight, I'll be one of that eight; going to be five hundred, I'm going to be one of that five hundred. Don't know about the other fellow, but I want to be one of that five hundred. You see? See?

That is the way you want to remember it. See? And if you don't remember it like that, there's something wrong with your faith. See, you're not sure you are saved yet then. You're just guessing at it. Don't do that.

239-6 {73} All right, we ain't going to get into this Seal, are we? All right, I want each night. . . I don't know whether you mind me taking up your time. We could get out a little bit earlier. There's not too. . .

In the revealing of these—of these Seals, remember, it's only really one verse. The first tells the announcing of it. The

second verse...Most all commentaries and so forth, the reading of it are—are...The reading of their thoughts, and I have—and I've always believed like nearly all of them does that that first horse rider was the—was the early church. But when the Holy Spirit revealed it, it was absolutely contrary to that. And so then, all it does, it just show what it is. And then I try...

240-2 {75} Now, to me this is very sacred. That's the reason I'd rather answer these questions, and let's get it everybody knowing straight and on tapes too, that they'll understand now. See? I tried to speak awhile at night on backgrounding to get the people rushing in and pushing in and... You shouldn't do that. See? But when it does, it's human being, and it's hot and in here and you—and you are restless, but you've been very, very nice. The best I've ever seen the people act in the Tabernacle has been this meeting, and just setting quiet, and the mothers taking their babies to the nursery when they start crying and everything, it's been very nice.

240-3 {78} But I've tried to background it until I just feel the anointing of the Spirit on me to say these words, to say what has been revealed to me. And then if I've somewhere doing that, if I have made a mistake here, surely here before all the people, He will correct it for me. I—I want it—it's—it's... I want it right. There's no need of taking just what you imagine; there's something right, and—and we want that. We want God to give us what's right.

240-4 {79} So now, we took this—these riders as they come up—the first horse. Now...And we realize that that was the—the antichrist that went forth. And then we find out last night that the same fellow that went forth as antichrist with the white horse, we found him with a sword last night, riding and killing people.

Now, now, it's always the natural and the spiritual, and for the Church sake, I want to type just before we get to the opening of this Seal, which, what He give me. I got it wrote down here. I got several Scriptures here—seven or eight pages of it, and as I refer to it...

Notice. I want to give a type of the church and make it so plain that you'll be bound to see it. See?

241-1 {83} Now, there was a natural bride in the garden of Eden. (You remember last night?) That natural bride, she was

Adam's sweetheart, not yet his wife, 'cause he hadn't knew her yet as a wife. Just like Mary was Joseph's wife, but he never knew her yet. She was found with a child. See? Now, before Adam knew his wife, she was just a bride to him. All right. And we find out that God. . . She—she fell in the garden of Eden because she failed to hold to God's Word.

241-2 {86} Now, He knew that Satan would be loosed among them, so He gave them a place to stay behind, fortify them. Well, there. . . Who could know any better place to be fortified than God if He's trying to take care of His own children? If I wanted to take care of my little Joseph, well, brother, everything—and I knowed his life depended on it, why. . . and I was able to do it, why, a forty foot concrete reinforced would—would be the thing would do it, that's—I'd make it ninety foot to be sure that. . .

And if I can think that about my little boy, which if his mortal life would lost, I believe a child would be saved, how much more to God to His child that would be eternally lost. What should He place him behind? He placed him behind His own Word. As long as you're in that Word, you're safe. "If ye abide in Me and My Word's in you, then just ask what you will. . ." That's it, the Word.

241-4 {89} So Eve got to strolling in the garden, and she run into the serpent (a very polished-up sort of a fellow), and she. . . And he begin. . . Now, he was on the other side. God lives, dwells, works in humility, never any other way. See? Now, the little humble lady walking along there, and Satan come up as a wise, slick, polished sort of a fellow, and he wanted to sell her the program as long as. . . No matter how much Satan was around, as long as she stayed behind this Word, she was all right. See? So let Satan do whatever he wants to, you just stay with the Word. See? Don't make a bit of difference. If he says, "Why, you're sick."

"By His stripes I'm healed." See?

"Well, you're going to die."

"He will raise me up again (See?); He promised."

242-1 {91} See? Just stay behind the Word. That's all. Christ retreated to the Word Himself: "It's written. . ." See? Now, stay behind the Word. But Eve, she begin to kinda let down, but she never let it all down; she only let one little phrase down, and that's what Satan wanted her to do. He got her

from behind God's promise by reasoning. Don't never try to reason God's Word; just believe It. See?

So she stepped out from there and before Adam ever got to her for a wife, she was already defiled by Satan. And she . . .

And . . . Did you notice? Christ did the same thing. Exactly. Now, for redeeming, God had to be there first. And did you notice Mary? Before she come to Joseph, the Holy Spirit had done got there. Amen. See? That's where the Redeemer come.

242-4 {95} Now, now, notice, the natural woman fell, and God made a way for her to be redeemed. Although she had fallen, He made a way. Now, that was, the first bride on earth fell before her husband and her were married. She fell by—by the reason of—of reasoning. Instead of staying with the Word she fell, and she fell to death, eternal separation. With her, she took her husband and everything else there was on the earth; she fell.

242-5 {97} Now, but God full of mercy, made a way to redeem that woman. And now, He promised her, telling her that sometime in the future the true Word would come to her again. The true Word will be made known to her. Now, remember that, 'cause He promised Christ through the woman, and Christ is the Word: Saint John 1 "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh (See?) and dwelt with us . . ." God dwelt with us in flesh. He was the Word.

Before a word it's a thought, and a thought has to be created. All right. So God's thoughts become creation when it was spoke by a word. That's when He presents it to—to you as a thought, His thoughts, and it is revealed to you, then it's still a thought until you speak it.

242-7 {100} That is the reason Moses went out to pray (that Pillar of Fire around him) and He said, "Go, hold your stick towards the east and say, call for fly." There's no flies, but he went and held the stick there and said, "Let there be flies." No flies at all yet. Went on back, but the Word, God's thought has already been spoken. It's a Word, now it's got to happen. See?

243-1 {102} Now, don't you see where Jesus said? "If you say to this mountain (Not if I say it, but) you say to this mountain, 'Be moved' . . ." And the first thing, I guess, in Moses time, big old green fly begin to buzz, and after while

they were five pounds per yard. See? Where did he come from? He did. . . God created them. Don't you see?

God can destroy this world tonight with—with gnats if He wants to. Why, He could pile gnats plumb to the moon. The only thing He would do, just say, "Let there be gnats to the moon." That'd be all there would be to it. No chemicals or nothing, they'd just keep on growing, growing, growing on—on. See?

243-3 {105} He can do what He wants to. He's God, the Creator. The only thing He do is just speak it. That's right. He's the Creator. Now, if we just get to realizing how great He is. . . See? He just does what He wishes to. He sets up there and looks at people, and these little educators smart mouthing there's no God and everything. . . Why, it—it's just like it was at Babel again—Babel, rather.

Now, we notice that God told Eve that after so long a time, "The Word is coming back to you." Now, how did she fall? I want my class to say it. What did she fall from? What did Eve fall from? The Word. Is that right? The Word. And God said He'd make a way to redeem her back to the Word again. All right. After so long a time the Word would be known to her. All right, the Word would come for one purpose now.

243-5 {107} Hold tight now, what I'm saying. The Word would come to her for one purpose; that was for redemption. All right. But until—until then, she had a substitute that would—that would work until the time arrived for the original Word. Now, you—you understand clearly? See?

He told her the Word would come to her again, but until that time He give her a substitute until that time arrived. So He gave her a offering to make, a substitute for that blood. Now, the blood was of bulls and sheep, and goats and things; but it didn't take away her sins. See? It only covered her sin. It didn't take it away at all. It covered it, for it was a animal's blood, and in the animal's blood is animal life. It was a substitute until the real (Now get your coats on)—the real human Blood, as human beings would be, become incarnate: God, without sex, virgin, the virgin birth produced that.

244-1 {110} Now, God's Word promised became Blood and was incarnated in the Person of Jesus Christ the Saviour. The blood of bulls and goats and so forth. . . But now wait, here God made the promise, saying it would be there when It come.

Her Seed should bruise the serpent's head. Now, if—if her seed, come just like from Adam or like it had been from the serpent and so forth, then it'd still be sinful seed.

That's the reason John wept. There's no man, because no man—everybody was across the other side of the ditch, the chasm. But there's coming a time that when this substitute blood of animal would be done away with when the real incarnate Blood came: God, made flesh and blood. The Bible said He was. I Timothy 3:16, "Without controversy great is the mystery of godliness: for God was manifested in flesh..." That's right. The virgin birth did this.

244-3 {113} Now, the blood of sheep and goats covered sin but didn't get rid of it, for it was an animal's blood. But... It was to be all right (was to be a substitute) and they sure got—got used to that substitute. And so they just kept on, and when the real promised Word was made manifest in Jesus Christ, Who proved to be the Son of the great Creator, God, and was vindicated Himself by being the living Word of God... Whew, my... He proved He was. He could speak things into existence.

There ain't a human being or—or nothing in the world could do that. There ain't a thing on earth can create but God. The devil can't create. He's a perverter of what's been created, but he can't create. Sin is only righteousness perverted. You know what I mean? What is a lie? It's the truth misrepresented. See? What is an adultery? The right legal act perverted. Everything in sin... Sin is just a—the Truth perverted.

244-5 {116} Now, he could not create. But when Christ came proved He was the Creator. There was the Blood that was been promised. Now, if you want to read that, you—let's just turn for a minute. (We going to take our time on this anyhow tonight. I... It makes me nervous. I think everybody wants to go home, you know, and so it's...) Now, let's get Acts 2 (Thank you) and we'll just... Acts 2, and we'll find out whether this is right or not, whether He was proved that He was God. No. Get Acts 2; now let's get here at the 22nd verse, Peter speaking the day of Pentecost.

*Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles... wonders and signs, which God did by him*

*in the midst of you, as you your als—you yourselves  
also know:*

245-1 {120} A Man that was approved that it was God among you. By the very things He done proved that He was. Here's Peter standing at the Sanhedrin telling them. Nicodemus knowed the same. He said, "Rabbi, we all know that You are a teacher comes from God, 'cause no man could do these things lest He come from God." See? They know it. But why?

245-2 {122} Now, watch. Now, Eve was promised this, but when that Bride come on down and refused. . . . When the real Word came to her, so the woman refused to recognize the Hebrew bride, for she was the bride of God. He put her away in divorcement. Is that right? She was a bride of God.

You say, "Well, they wasn't never married yet." That's right, but Joseph put Mary away before—was going to put Mary away 'fore they was married. See? He was engaged to her.

And when He come and the Word that He promised come for the wedding, He found her wrapped in her substitutes so bad that she wouldn't take the real promise that had been made, the Word, Christ.

245-4 {125} Maybe you don't get it. Let me go over it again. I want you to get this. See? She was promised, the bride Eve, to be a redeemer. Her Redeemer would be the Word. And when the Word came, made flesh, she rejected It. She was given substitutes (Now, hold that substitutes), given substitutes to go on until the Redeemer come, and when the Redeemer come she wanted to continue with her substitute and rejected the true Word, and that was the Hebrew bride. So did He by the second Eve bride, the mother of all spiritual living. See? Eve means the mother of all that's spirit—all that's living: Eve, mother of all that's living.

246-1 {128} Now, and when He came to the Hebrew bride, she was the mother of all that was living, but she rejected it. Natural Eve fell in Eden by listening to Satan's reasoning against God's Word. That's how she fell. All right, sir. She fell because she did that. Spiritual Eve, now that's the Church, Christ's Bride, she fell not in Eden but in Rome. See? At the Nicene Council when she rejected that Pentecostal church that went down to Nicaea and listening to Roman's reasoning

instead of holding on to the Word, she fell and everything away from her, died with her, around her.

246-2 {130} Now, just as natural Eve fell, spiritual Eve fell. God's bride fail—fell in the garden; Christ's bride fell in Rome (See? Notice.) by the same reasoning against God's Word. She also forfeited her rights of virtue to Satan, which we found in the breaking of these Seals that that was Satan and still is Satan there. The Bible said it's the very seat of Satan.

And as Eve forfeited her—her virtuous rights and give them over to Satan in the garden of Eden, the church, the bride of Christ did the same thing at Rome when they forfeited the Bible for their dogmas and reasoning.

See how it types? You just run those types you're bound to come out right. If my hand looked like. . . If I've never seen myself and I see my shadow coming, I'll know just about what I look like. See? But, that's the way. . . If you want to see what is coming, look at what has been. For the all the old things were shadows of things to come, the Bible said. All right. For. . .

She forfeited her virtuous Word (the Word of God), when she sold the Bible and put a man in there that says that the church has rights to change anything they want to change; and they've done it. And the Bride of Christ, the Pentecostal Bride, sold out her virtue at Nicaea, just as Eve sold her virtue to Satan in the garden of Eden exactly. All right.

246-6 {134} God has promised this church, this Pentecostal church, knowing she would do it, like He did to Eve. . . God has promised the Pentecostal church. . . Do you believe that she sold her birthrights before I—her virtue when she left over there? Do you believe that? She. . . Sure, she did. Then what good is a creed not based on this Bible?

I want somebody to find what's called the Apostles' Creed or even one word of it in the Bible. That's a Catholic Creed, not an Apostles' Creed. Read Acts 2:38; that's the Apostles' Creed. If got a creed. See, see? Now. . . That's what they used all the time anyhow. So if you. . . See?

247-2 {137} So they sold out their birthright. Not only that: Methodists, Baptists, Presbyterian, Pentecostals and the rest of them has done the same. She formed a denomination, Rome. What made her do that, she formed a denomination and put man at the head of it, and the Methodists, Baptists,

Pentecostals and everyone's done the same thing: put a group of men at the head of it.

No matter what God says, they—you got to do it the way they say do it. Well, what is it? It's nothing in the world but spiritual prostitution, the wrong type of woman. Yes, sir. Creeds—lying creeds, man-made. . . Then she became when she did that (Now, I'll prove this.), she became a whore to God. You believe the Bible says that? Yes, sir. Her daughters has done the same.

247-4 {139} Now, in Revelation 17 (if you want to mark it down), John was taken in the Spirit and saw a great whore setting upon. . . (And, we read it last night.) . . . And there was the seven hills and exactly what she done, and she had given the world her filthy fornications. Is that right? And all the kings of the earth committed fornications with her—cheating, stealing, lying, paying for repentance, and novenas, and every other thing.

Well, now remember, she had daughters. Well, if she become a body and under an organizational system, then the whole system's wrong. And if Eve, disobeying God, threw everything into death that was under her, and every church that organizes throws everything to death under it. . . That's exactly. The whole thing's gone. That's exactly according to the Word here.

247-6 {140} Read Revelation 17, and the Bible said that he would burn her with fire and all of her children with her. That's right. That means every organizational system will burn with the whore. Now, that sounds flat but. . . And I—I know you'll hear from it, and I—I want to hear from it. And I—I. . . That's right through. The Bible said so, so that makes it right. Yes, sir.

She became a whore. You can read it in Revelations the 17th chapter. She. . . What did she do? She committed fornication against her own husband. "Well," you say, "no." That's the Bible. The Word is God. And if you take one thing. . . Would you want your wife kissing some other man? If she didn't do no more than that, you wouldn't want her doing it. She'd prove her untruthfulness. "Whosoever shall take one word away from it or add one to it. . ." Hallelujah.

248-2 {144} Christ wants His wife pure with the Word. The way she must be. Because nothing, not one tot or one jittle or

anything (or tittle) will pass from that law, from that Book till it's all fulfilled. Jesus said, "Both heavens and earth will pass away, but My Word shall never pass." Don't put any private interpretation to It. He wants the pure, unadulterated, not even a flirt. I wouldn't want my wife flirting with some other man, and when you go to listening to any kind of reasons beyond that, you're listening—you're flirting with Satan. Amen. Don't it make you feel religious? God wants you to stay unadulterated. Stay right there with that Word. Stay right with It. All right.

248-3 {147} God promised to her, as He did to Eve in the garden of Eden, to this last Eve here, which the Pentecostal church, the beginning of the church, the church itself is a mother of all of the living people; because as long as they go in there. . . But you see, when they take up her sins, they die with her.

Here comes a little fellow along; you say, "I—I want to serve God."

They say, "Well, here's what you do. Go down there and repent."

"All right, I'll do it." "Glory to God," go down and repent.

"Now, come join us."

There—there you are. Uh-huh. That got it. That's right. Died right with it. See, see? Now, that's just—that's what this Book is teaching (See?), not what I'm saying, because it says here so. All right.

249-1 {151} Now, God has promised her as He did Eve. He told Eve there would come a time that there would—the Word would come back to her again. Now, you remember that? What she lost from, it would be restored, 'cause there's only One thing can restore, and that's the Word. It's exactly.

As I said, "Shoot a gun. If you don't hit the target, find where it went off at. You got to come back there and start again." See? And if you go back, you go to Nicaea. That's where you start again. See? Go back away from them organizations, away from all that church. . . We've been seeing these Seals is perfectly. . .

I always wondered all my life why I was so against the organizational systems, not the people, no. The people are just like me, or you, or anybody else, but that system, that

denominational system. . . Now, I see it right here. I never knowed it till now. That's right.

249-4 {155} God promised the spiritual Eve as same as He did the natural Eve that again the Word would be restored to her. In the last days He would restore to, the Church, to the original Word again.

Now, watch real close. I—I want you to be sure now. God promised Eve the time would come when the Word would be restored by her seed. This Word, Itself, would become Seed. And when. . . You say, Give her a substitute. . .” And she held that substitute. And when the Word come to her, what did she do? “I don't want it.” It was too humble. Didn't look right to her, wasn't polished enough.

“A stable? Oh, my. My. A guy like that, not a day in school? Why, I—I couldn't accept that. That's no Messiah. A guy let guys kick him around like that and then call it 'Messiah,' let them put a rag around his face and hit him on the head, He called Himself a prophet? A real prophet raise up after them. . .”

They didn't know prophets. Jesus said so. He said, “If you would've known the prophets, you'd knowed Me.” That's right. See?

249-7 {158} Now, notice. But when the Word came to her the way—just exactly the way God said it would come; she had it figured out some other way. I'm talking about the Bride—the Jewish Bride, the Hebrew Bride. That was Eve to begin with. Then when it come out here she didn't want it. She wanted to stay with her substitute.

Now, God promised spiritual Eve at Pentecost, told her even before it happened (four hundred years before the church ever fell), that they would fall away, and they would do what they've done, but He promised in the last days He'd send the Word again.

250-2 {160} Jesus spoke the same thing when He was on earth. He would send it again, and what is—what will it find? It'll find the same thing that it found when it come first. That's right. They've got the—they want their substitutes; they want their denomination; they want their creed; they want to live just the way they want to and they want. . .” Well, I am So-and-so. I belong to So-and-so.” Don't make any difference what God's a doing, how much He manifests Himself. He

could raise the dead; He could tell the secrets of the hearts; He could do everything that the Bible said He would do. And that don't make a bit of difference—"If it ain't connected with my organization, it is—nothing to it."

Same thing that Hebrew bride did. That's right. See? They listened to their substitute, and God promised them the real. And when the real come, they didn't want it; it was too humble.

250-4 {162} Now, it's the same thing today when—when it rises on the scene. Now God said in Malachi 4 that He would send the message in the last days that would restore. . . Joel said, "I will restore all the years. . ." Everything that Rome eat up, and everything that the Methodists eat up, and everything the Baptists eat up off that original Pentecostal branch, God said, "I will restore in the last days." That's right.

And He can send us such a person that will be. . . The only thing that God ever sent His Word to was a prophet, not to reformers, to prophets. It wasn't the hour for it. Now, it's getting to be the hour, and that's the reason we are watching for it to come. It'll be so humble and gentle and so. . .

250-6 {164} Oh, my. You think them aristocratic Methodists, Baptists, and Presbyterian, and Pentecostals will ever receive it?

"Well, you say, "Pentecostals?"

The Pentecostals is the Laodiceans: rich and have need of nothing. It said, "You don't know that you're poor." You might be building millions of dollar buildings, but you're still poor, spiritual poor.

"Oh," you say, "I see it all." You're blind.

"Well," you say, "Bless God, I'm covered." Naked. . .

"Well, I sure. . . Well, our boys. . . We got seminaries, we. . ." And don't know it. . .

Now, that is just vice versa. Now, if the Bible said that the Laodicean church would be in that condition, and there's no person on earth could deny that this isn't the last age, because the Laodicean Church Age or the seventh church age, and here we are. The second two thousand years is finishing. There's no more church ages.

That's the reason you Latter Rain brethren couldn't start another organization. There's going to be no more. That's

right. It's at the end. Amen. Can't be no more church ages. It's all over.

251-4 {169} But then, if the Pentecostal message was the last message which justification, sanctification, the baptism of the Holy Ghost. . . The last three messages, the last three church ages forms the complete birth. Just like when a woman is having—going to have her baby. The actual first thing happens is water; the next thing's blood; the next thing's life. When they killed Jesus at the cross, the substance come from His body to make up the new—to make up the—the birth. They stuck His side, blood and water came out, and “Into Thy hands I commend My Spirit.” What came from His body was water, blood, spirit. I John 5:7 tells you about that.

251-5 {172} There are three that bear record in heaven: the Father, the Word (which is Christ), and the Holy Ghost, and these three agree in One. They're not One, but they agree in One. And there are three that bear record. . . Or they are One, I mean. I'm mistaken. The. . . And the three that bear record in earth is the water, blood, and spirit, and they agree in one.

You can be sanctified without being justified, and you can be justified without being sanctified. You can be sanctified without receiving the Holy Ghost. It's exactly. The disciples in John 17:17 was sanctified and given power to cast out devils and still didn't have the Holy Ghost. See? Sure. Had to go up to Pentecost and wait till the Holy Ghost come. That's where Judas showed his colors. See how that spirit worked its way through justification and sanctification, but when it come to the end, he showed his color. (See?) That's right.

252-1 {176} Now, notice, now, and here we are at the end time. And spiritual Eve, just as nat—as Hebrew Eve was promised. . . The Hebrew bride was promised the Word to return, and the spiritual bride from Pentecost, when she fell at Nicaea, then she's promised in the last days that the Word will come again. Now, you say. . . Then. . . If you want another Scripture, take over here, Revelations 10. And said, “In the hour, the time of the—the last angel, the seventh angel, seventh messenger, begins to sound, the mystery of God is finished (See?), the restoration back to the Word. The Bible said that this messenger of the last days would be—restore them back to the original faith again, back to the faith of the fathers. But you think they receive it? No, sir. Last days He

would restore the original Word again, as He said in Malachi 4, but—that—that she had forfeited.

Now, she forfeited that Word at Nicaea. Eve forfeited in Eden. Eve rejected hers at Calvary, and Nicaea's group is rejecting it in their last days—just the same. My. But when the Word came in human flesh, she, Eve, the Hebrew church, mother of all spiritual living as then, she rejected it; she was so dead in her traditions and dogmas that she missed it. So is this one. It's exactly.

252-4 {180} All right. They miss Him, the living Word manifested in the flesh by the Word that is promised. The Word promised to do these things. The promise was made, and it'll be like this in the last days. "As it was in the days of Sodom, so shall it be in the coming of the Son of man." Now, watch what happened at Sodom. "As it was in the days of Noah, so shall it be in the coming of the Son of man." See? Watch what happened then. See? Now, He said it'd be the same thing, and we live in that day where that it could be. . . I guess I could get six hundred promises of them like that out of the Scripture just referring to it. See? Now. . . But they rejected.

She held to her traditions and substitute instead of the—the. . . She held to the substitute blood instead of the real Blood. Jesus, the Word said. . . When He was manifested to her. . . Because she held to these traditions, Jesus the manifested Word, said to the bride, Hebrew bride, "Because you hold to your traditions, you make the Word of God without any effect to you." It can't be effective.

253-2 {182} Now, that's what's the reason today that the—the revivals that we're supposed to have. . . We have denominational revivals; we haven't had a real stirring. No, no, no, no. No, sir. Don't think we got revivals. We haven't. Oh, they've got millions and millions and millions of church members, but not a revival nowhere. No, no.

The—the Bride hasn't had a revival yet. See? There's been no revival there, no manifestation of God to stir the Bride yet. See? We're looking for it. It will take those seven unknown thunders back there to wake her up again. He will send it. He promised it. Now, now, watch. Now, she was—she was dead.

253-4 {184} And now, if the churches would forget their creeds, and forget their dogmas, and just take the Bible, plead

the promise, then it would come effective to them. But see, Jesus said, "You with your traditions make the Word of God not effective to you." Well, that's the same thing today with spiritual Eve. See? The spiritual bride of today, so-called the church, she takes the Word of God; and she won't accept It, and she accepts dogmas instead. Therefore, the Word's not effective to her (See?), because she tries to inject her creed with the Word, and it won't work.

253-5 {185} Now, what we need today. . . I just keep reading this here "Herald of His Coming." Across the headlines "We need a prophet to return. We need a prophet to return." and I guess when He does return they will know nothing about it, just like I said. That's right. It's always been that way. See? "We need a. . ." Everything you talk about: "We need a prophet to return who will bring the Word of the Lord, fearless. We believe the Bible promised it."

Now, I know Brother—Brother Moore and them, eat in his house and everything else (the editor); and he's a—finest man that walks in shoe leather, I guess, one of the finest fellows. But just. . . See, he knows that we've got to have that. And Sister Moore, one of the finest women, little—poor little fellow, and they sacrifice. And that's one of the best papers on the field in my opinion is "The Herald of His Coming." But you find out they keep blasting that "We need a prophet. We need a prophet." See? My. That's what they talk about.

254-1 {188} And then here we are today, and like yesterday and today announcing on the radio that in the Baptist churches and so forth that we're not to take in with the Catholics, but we're to kind of fellowship with them. See? And right here the message going out right here to stay away from that poison thing. See, see? "How can two walk together 'less they be agreed?'"

Light and dark can't fellowship together. When light comes in, dark goes out. See? It can't—the most powerful. . . You can't put light out with dark, but you can put dark out with light. That's right. And He is the Light, and He is the Word. See? Now, there you are, right straight back. You can't make it lie or do anything wrong. It comes right straight back to this spot again. Yes, sir.

254-3 {190} Just like some guys start to try to fuss with you, if you know where to stand, know what he believes. . . It's just

like taking a rabbit and turning him loose in a pen and you've got every hole stopped up. Just stand at the gate; he's got to come back. So . . . See? He has to come right back to the gate again 'cause that's the only way he can get out. He will stick his head through here and almost break his neck, go over there and over there. Just stand and watch him, and he will come right back. See? That's all. That's the only way to do: stay with that Word. Now, just blast all around your creed and just break your neck everywhere, but you got to come right back to this Word. See? That's all of it.

254-5 {193} Now, see, they—they—they—they don't want it. They don't want God's Word. Because she held to her traditions, she kept the Word of God from being of non effect. The same now on spiritual Eve, she don't want . . . She wants to keep her traditions and get away from the Word of God. She holds again to the denominations and their creeds and traditions of her elders instead of taking the Word of God.

And when the promise of the Word in the last days is brought to her, she will not receive it, because with her traditions, like the Hebrew bride did, the real Word, though manifested, proven, vindicated, she won't have it. Why won't she? Because there's her type. She can't do it. That's right. She can't beat her type. See? And it's predicted she would do it, so how you going to keep from anything . . .

Now, the only thing to do is be happy you are in. That's all, be ready for it. All right. God promised in the last days that He would manifest and would vindicate His Word to her and still she wouldn't do it. All that God promised her by His servants, the prophets, God promised through Jesus Christ, God promised through Joel, God promised through Paul, God promised through Malachi, John, God promised through John the Revelator, all them prophets, just exactly what the last message would be to her.

255-3 {197} Now, if you want to write them down, 'course you all know them: Jesus: John 14:12; and Joel: Joel 2:38; Paul: II Timothy 3; Malachi 4th chapter, and John the revelator: Revelations 10:17, 1-17. See? Exactly what would take place now. And to the church, what is it? The incarnate Word made flesh amongst His people again (See?), and they just don't believe it.

255-4 {198} You know what Jesus said when He seen He—when He done them miracles before them and proved that He was God, proved that—that what He was doing, He was—He had done exactly. He—He said to them, He said, “Oh, you Capernaum, who is exalted into heaven, if the works had been—the mighty works had been done in Sodom that’s been done in you, it’d be standing today.” That’s right.

And in Capernaum, He never done nothing but heal a few people and told them the secrets of their hearts and walked out. Yes. That’s all. See, they don’t know what mighty works are. They think it has to be a great big program where everybody gets up; and the judge makes a speech; and—and the bands playing, the colors fly, and the—and the well-dressed women and their . . . and tarrying, and all the Ph.D.’s, LL.D.’s, the big tall hats and turned-around collars and everything; they all have to walk in; that’s something great. God said, “That’s foolish.” See?

256-1 {200} And He brings up a little something that don’t know what— difference between, maybe, abc’s hardly and performs something that just sets the real Church afire; and the rest of them says, “A bunch of holy-rollers.” God calls that great, and the world calls it foolish. The world calls that great, and God calls that foolish (See?), just vice versa. See? And the thing that God has promised, God will and has done. Here we are.

256-2 {201} Now, still she remains as she did, the Hebrew Eve. She just wouldn’t do it. You could raise up the dead; you could see the Spirit of God. Jesus came down, vindicated Himself to be the Son of God. First He started preaching. Well, they thought, “Well, kinda odd like fellow. Who is he anyhow?”

Well, the first thing you know, people begin to say. . . . Of course they’d said before when His forerunner come, John—they said, “Are you the Messiah?”

He said, “No, but He’s standing among you somewhere.” See? Why? He knowed when his message taken place what he was to do. He knowed what he was going to do.

256-4 {204} Just like Noah kept watching Enoch. When Enoch went, Noah said, “Better get close to the ark. The time is at hand.” Noah kept watching Enoch (See?) and John watched for the sign that Jesus told him—or God told him to

watch. He said, "He's standing right here now somewhere among you. I don't know Him, but I will know Him."

Standing there and they said, "Aren't you the Messiah?" Said, "We were sent from the headquarters." Said, "The—the elders and all sent us down here. If you are the Messiah, why don't you come up and make yourself known up there, not down here in this bunch of stuff down here. You come up there and make yourself known."

He said, "I'm not the Messiah." He said, "I'm the voice of one crying in the wilderness."

That went far over their heads as it could go. They didn't know nothing about it (See?), and yet they was all looking for him to come; but it couldn't be a guy like that. Oh, my, that would be terrible.

"What school are you from?"

"None."

"Have you got your fellowship card?"

257-1 {209} "What is it?" See? He was anointed of God. He said, "There's one thing I have, the axe is laid to the root of the tree." Now . . . That's all he—that all he had. He talked in terms of a woodsman, not in the terms of a clergyman—vipers, axes, and trees and so forth. He—he didn't talk in ecclesiastical terms, but Jesus said there never was a prophet like him, never a man born of a woman like him till his day. That's right.

He was more than a prophet; he was the messenger of the covenant: stood right between the—the—the two dispensations coming in (See?), more than a prophet. And so then . . . Standing there, they didn't know him. They didn't understand him. He was kind of an odd like sort of fellow, so they just missed him. See?

257-3 {212} Then when Jesus come then, and surely they wasn't going to accept Him, this carpenter's boy (There wasn't nothing like that) with a black name behind Him of illegitimacy. He . . . They wouldn't go to see a Fellow like that.

But—but look what God did. He took the unlearned poor fishermen, woodsmen, farmers, and harlots and left the dignitaries set there. Why? What . . . Why did He do it? Why did He do such a thing? (Could you imagine?), because that them people recognized Him to be the Word.

257-5 {213} Now, let's just watch them just a minute. Here's an old ignorant fisherman, can't write his name. The Bible said he was ignorant and unlearned. He brings his fish up and sets it down, goes down there and sees what all this noise is about, but way down deep in him he knew that the Bible said that the Messiah . . . All Hebrews look for the Messiah, because there was to be a Scriptural thing happen when He come.

257-6 {215} There'd been a lot of messiahs raise up and said, "I'm He," and led them off by the hundreds, and—and perished and everything; but see, that was to throw off the real One when He comes. We've had Elijah's mantles and coats and every other thing, but that—that's—that's just to throw off the real thing when He does come. See? That's right. All kinds of people that's wore the robes and the garments and been buried in all kinds of hoods turned around and everything else . . . That don't . . . That just only vindicates. Like a bogus dollar shows there's a good one somewhere if you can just find it. See? So here He come.

Now, these dignitaries come out, and they was so on their substitutes, "Why," they said, "now, if the Messiah comes, he will certainly come to Caiaphas. He will come to our denomination. He will come to the Pharisees."

The Sadducees: "That's what you think; He will come to the Sadducees."

258-1 {217} There they was (See?), the same thing they have today. See? Now, but when He come, it was strange. He would come, oh, very contrary to what they thought, but He come according to the Word, and they didn't know the Word.

Let me say that real, so you'll—it'll sink way down. I want us to get it: That's what is the matter with you today. See? You don't know the Word.

Jesus said, "You can discern the face of the skies, but the signs of time you can't discern."

Said, "We have Moses . . ."

Jesus said, "If you'd knowed Moses, you'd knowed Me." That's right. See? Didn't know Moses, and therefore they didn't know. They just knowed creed that they'd hatched out.

258-4 {222} Now, let's take this old fisherman. Sets his basket down, pushed his gray beard down, walks down, "I believe I'll see who it is."

His brother said, "Come on. Let's go down here. That's that same guy; the guy they said the other day. I stayed all night with Him last night. You know John and I was talking about?"

"Yeah, that wild man down there? Yeah, I heard about him."

Well, a—a—old Simon, you know, said, "I heard about him down there. Yeah, been down there—two or three months ago down there, yep."

"Well, he said . . . And one day he was standing there and he said an odd thing. He said, 'You know, here He comes right now.' They said, 'How do you know?' He looked over there, and there was an ordinary Fellow standing there. He said, 'I see the Spirit of Godlike a dove coming down on Him. I hear a voice saying, "This is Him. This is My beloved Son in Whom I am pleased to dwell in.'" Then he walked right in the water and baptized Him and so forth. Well there, he said he knew Him."

"Oh, I don't know," Simon said. "I've heard all of that lots of times." But here he comes up; but down in his heart was a predestinated seed. Jesus said so. That's right. He walks up to Him. Walks up and said, "I'll go down to the meeting and see."

259-2 {227} Walks up there, Jesus standing there, just an ordinary little Fellow. Walked up—and said, "Why, your name is Simon, and your father's name was Jonas." That deflated him. Why? that little Eternal Life seed struck in there. Yes, sir.

Said, "Wait a minute. How's that? You never did see me, neither did you know my dad 'cause he'd been dead for years, but here you come tell me that. Now, I know that the Bible says . . ." (Now, that's not go back to what the elders says.) but "the Bible said that the Messiah would be a prophet. There He is. That's Him."

259-4 {229} One day He passed through Samaria going down through there with a bunch of Jews. He left them. And this little ill-famed woman come out, maybe a pretty little lady, you know; and she'd been turned out on the street as a kid, and she was going through there. Maybe she was thinking about something. She walked up there, and set the bucket down, and she started to let the windle down, you know, get the water, and she heard a Man say, "Bring Me a drink."

She looked around and there set kind of a middle-aged Jew. She said, "Say, aren't you a Jew? You shouldn't do that. It's not customary for you to talk to me. I'm a Samaritan."

He said, "But if you knowed Who you're talking to, you'd bring—you'd ask Me to give you a drink."

She said, "Where's your bucket? Where's your string?"

"Well," He said, "the water that I give is Life."

"The what? (See?) Why," she said, "why, you all want to worship in Jerusalem. And our fathers worshipped in . . ."

"Oh," He said, "that's right," but said, "we Jews know what we worship," but said, "you know, the time is coming when—when men will not worship in Jerusalem or in this mountain." He said, "They're going to worship God in the Spirit, because He is a Spirit; He's Spirit and Truth."

Well, she begin to study, you know.

He said, "Go, get your husband, and come here."

She said, "My husband? I haven't got any husband."

Oh, He said, "That's the truth." Said—said, "You've been running around with five and got the sixth one now." And said, "You—you've had five. And—and you—you know, you—you told the truth."

260-2 {236} Watch. What was it? That Light struck that seed that had been laying there that was spoke by God. Yes, sir. The seed was on the earth. When God moved the water away and the sun hit it, it come up. That's right. See? That's all it needed was sun. It needed light. Yes, sir.

And then when the Holy Spirit in Him moved away her past life and showed it to her, that Light struck it; she said, "Sir, I perceive You're a prophet." She said, "That's how . . . We know—I know it, that when Messiah comes, that's what He's going to be, and we ain't had a prophet for hundreds of years. We have never had a true prophet for hundreds of years." And she said, "How . . . You tell me about my husband and told me how many I've had and so forth . . . Why," said, "I don't understand this," said, "when Messiah cometh, well, He's going to do that, but Who are you?"

He said, "I'm He." That was it: A harlot.

260-5 {239} And the priest looked around and said . . . Well, they'd have to answer to their congregation, said, "Don't fool with that fellow. He's—he's possessed of a devil."

Now, that's the difference. That's the same thing today (See?), same thing today. Hits just exactly. Yup, yes, sir. She—she knew it because the Light struck it.

They . . . Them fishermen, woodsmen, farmers, tax-collectors, harlots, they seen in Him what the simple Scriptures said He would do, and the Pharisees couldn't see because of their tradition. Amen. They couldn't see because their traditions; but the prostitute, the farmers, and all them, they saw it. All that was predestinated, when the doubts rolled away, the seed went to growing. That's right.

261-1 {241} What did she do? She said, "Well, I'm glad I met the Messiah." Oh, no, brother. Right into the city she went. She forgot about the water. She said, "Come, see a Man Who told me the things that I've done. Isn't this the very thing that the Scripture said Messiah's going to do? Isn't this exactly that?" And the people could see that same thing that Jesus Christ said in Saint John 14:12, it would happen again.

He said it also in Luke when He said, "As it was in the days of Noah . . ." how God manifest Himself in a Man and told who was behind Him, and what Sarah did (laughing in the tent), and all these Scriptures of Malachi and so forth predicted in the last day. Hebrews 4 said when the Word comes back . . . Malachi 4 said it would return back by a man; the—Hebrews 4 said the Word of God discerns the thoughts that's in the heart, and they can see it done and walk right away from it. Their traditions hide it and makes it non effect. Well, we're just here. That's all.

261-3 {244} You know, He could do this same thing today. He'd come right on the scene and produce the same things He did then as He said He would. See? He promised to do it. He promised to do it. And if He would do the same things . . . The Laodicea messenger is supposed to do it; and then if the Laodicea church sees it done, they'll do just exactly like the Hebrew church did at the beginning. See? No matter how well vindicated it is, all—they do it anyhow. Oh, my.

Now, It said that it would—we would return to the original Word and be made manifested as promised to restore again the faith, original faith again. And if He made Hisself known

that He was dwelling amongst His people by doing these things. . . He could even have His picture taken, scientifically prove it, and still they don't believe it. . . ? . . . Let the mechanical eye of the camera catch Him standing there, that same Pillar of Fire, same yesterday, today and forever (Hebrews 13:8) to show that it's—it's scientific in every other way, scientifically, in the spiritual realms, and every way it could be vindicated, it's been vindicated and you know they'd probably do the same thing. They'd probably just walk right away and do the same thing that they did.

262-1 {248} Oh, God, help us. Oh, my. Now, we'll just stop here. God, help us to see now, my prayer, as we come now, 'cause I don't want to keep you too late. God help us to see. I believe, maybe the Spirit upon us to be right now that He'd help us to reveal, open up this Seal.

Let's read as we see the state the church is in. We see where it has been, seen what they did, seen where it was supposed to come, see it there, and see what they was supposed to do. They did just that. Now, you see where we are at? You do the judging. I can't judge. I'm just responsible for bringing this Word. Just as It's give to me, I can give It. Until it's give to me, I can't give It. No one else can.

*And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that set on him had a pair of balances in his hand.*

*And I heard the voice in the midst of the four beasts saying, A measure of wheat for a penny, and three measures of barley for a penny; but see thou hurt not the oil and. . . wine.*

262-3 {250} Now, the Lamb's got the Book in His hand breaking the Seal. Broke the first one, second one, and now, He breaks the third one. And as He breaks it, the Lamb breaks it, the Third Seal, the third beast. . . Now, how many knows what the third beast looked like? Looked like a man. The first one looked like a lion; the other one looked like a calf or an ox, and the third one looked like a man, as a man.

And he heard the—the living creature that—the beast, living creature like a man said to John, "Come, see what it is, this mystery that's been hid." All down through the years of redemption, since the foundation of the world, It's been hid

under this Seal, what's going to happen. Now, come, look what it is." And so he opens it up; a thunder blasts; and the Lamb opens the Seals.

263-1 {253} Now, and John walked up to see what it would be. What did he see? He seen a black horse, and his rider had a balance or scales in his hand. Now, that's the first thing he saw. When the Lamb announced it, broke the Seal, then the other beast... See, them beasts are taking turn about, announcing, "Come, see."

And John, where he was standing, maybe like this, he walks over here when the Lamb opened it, walked over, usually the thunder strikes as we seen in the First Seal. And he watches to see what takes place, and he sees a man coming first on a white horse; he watches him ride down and on down through; John sees him plumb to the end. He sees him come down, his white horse, got a bow in his hand, and the—the rider has; and he has no arrows with it. And the next thing he sees, he gets a crown, rides right on through.

263-3 {255} Then we find out and then the Lamb, here it comes again. He opens another and looks. Now, here comes a red horse. And this man has a sword in his hand. He rides right on down through the Scriptures (See?) with a sword in his hand and was to kill and take peace from the earth.

Now, the Lamb opens another Seal. Another one of the living creatures like a man said, "Come, see." Now, he walks up to see what this is. And when he does, there comes a rider on a black horse.

263-5 {257} Now, last night we found out that the same rider that rode the white horse was the same one on the red one. And the voice said—in the midst of the beast called out (You see?) to come to see what it was; he was in this living creature. And he saw this black horse, and when the voice in the midst of the four beasts called out, "A measure of wheat for a penny, and—and three measures of barley for a penny, but see that thou hurt not the—the oil and the wine." See?

263-6 {259} This rider, let's discuss him. If you'll notice the first rider, who he was, and we found out last night, Scripturally, that the second rider was exactly the same man, only he was on another horse. What happened? He changed his ministry. See? That's right. We found out he was an antichrist, and he'd changed his position. We found out that when he first

just was a white horse, he become a doctrine. Now, we're taking every one of these right back in the Scriptures. See?

264-1 {261} Now, watch where we're at tonight, that other church age now. See? We're come down to the third church age now. See? Just exactly on the third church age is just exactly like the third horse. See?

Now, the first church age what it was? The Nicolaitane's had a doctrine (See?) just the first one. All right. And then the first thing we know this Nicolaitane doctrine, it become sanctioned and was right, went into action. And they crowned this fellow. Then this spirit, antichrist, become incarnate in a man. See? And we find out later on he becomes an incarnate devil too. The demon goes away, and the devil comes in.

264-3 {263} And just as that church is—that kinda antichrist church progresses, so has the Bride come along with different things; through justification, sanctification, baptism of the Holy Ghost, just moving right on (See?), just like that. Only they taken their revival first, and the Church is taking it the last.

Their first three years—first three stages of them that went to the dark age, then the third three stages comes the Church out from justification, sanctification, baptism of the Holy Ghost again, incarnate God made manifest among us.

264-5 {263} Here he comes in as the antichrist, as the false prophet, then the beast, then in dark age. And the Church comes out of that dark age, justification, sanctification, baptism of the Holy Ghost, incarnate Word, the way now. Uh-huh. And he goes down. he does. . . He goes down; the Church goes up. See? It's just as perfect as it can be. Oh, it's beautiful. I just love it.

This rider is the same one but another stage of his ministry. The first stage, a white horse (See?), he was just a teacher, just an antichrist teacher; he was against the Word of God. And now, how can you be an antichrist? Anybody that denies that every Word of this—isn't true and to be taught just the same, is an antichrist, 'cause they deny the—the—the—the—the Word, and He is the Word.

264-7 {265} Now, first stage, white horse, he was just a teacher, but an antichrist spirit in its doctrine and its quality. It was innocent. It couldn't hurt nothing, seemed like, just

going on. . . That's the way Satan comes in. Oh, he's a slick bird.

He told Eve, said, "Now, you know, you're looking for wisdom. You don't know what's right and wrong." Said, "Now, if your eyes were opened, you would know what," and said, "the fruit is very pleasant. It's good. It—it's—it's pleasant to the eye. You should take it now. Now, you don't know whether it is or not, do you?"

"No, I don't, but God said not to do it. . ."

"But oh, he. . . Well, I know, but. . ."

"God said He—we'd die. . ."

He said, "Surely He won't do that." See? Just sweet as it could be. Look what it did.

Watch this antichrist spirit rise up amongst the early church—a doctrine of Nicolaitanes. "Nico," "conquer the laity," make a holy man. See? Oh, it's just is in. . .

"Why, we just want fellowship. Why, you're scattered out here; nobody knows where nobody's at. I think we all ought to have an organization and just be different. (See?) We go right—put ourselves together. We ought to make a lodge out of it."

265-4 {270} That's what it is. There is no such thing as the Christian church of Methodists; that's not a church; that's a lodge. Baptists, that's not a church; it's a lodge. There's only one Church, and that's the mystical Body of Jesus Christ, and you're borned into that (That's right.) by predestination. That's right.

"All the Father has give Me will come. No man can come 'less the Father calls him, and all He's give Me will come to Me," So that's—that's it. He just. . . The Lamb sets there making—making intercession till the last one comes in. The little bell rings and He walks out and takes His possession then (You see?), so, brings His Church home, His subjects, and casts His enemy into the lake of fire and all of his subjects go in there with him, and that's it. Then we walk out in the millennium.

265-6 {273} Same rider now. . . This first stage, he was innocent; and second (Now, if you went a little bit higher, a little more than that, in the second stage the Bible said he'd be given a crown, and they crowned a man, a superman. See?),

crowned him. And then the Bible didn't call him a pope. The Bible called him a false prophet. Why? Yeah. Of course he must be a false prophet by his antichrist spirit that taught antichrist against the original Word. 'Cause if you taught against the original Word, it was antichrist, it was—and the Word is God (See?), Christ. All right.

266-1 {273} Now, after that, we find him then crowned. When he got crowned. . . Now, he's a very innocent, helpless; he's just a little fellow. But then in the Nicene Council, he was made. . . And Constantine give him all the property. And then what did he do? Then he. . . See, Satan give him his throne and authority. The Bible said so as we have went through it.

Now, the next thing we find out that the devil controls all politics that ever has been or ever will be. We find that in Matthew 4:11. And now, we find out then that Satan already had politics, but he's trying to get the church. So he goes down to deceive it. He gets his superman, works him into an organization and crowns him vicar (See?) of Christ. Christ acted instead of God. See this guy's a vicar instead of God. See? Just the same: instead of God, what he's supposed to be, a vicar under Christ.

266-3 {277} Now, now, when he did that, then what did he do then? He. . . Satan took his political power (which he was already over) and took the religious power (which he had already been crowned) and put them together, and then he made him another crown over hell. And then when they had passed on, if they pay enough money, he'd get them out. See? So now he's—he's vicar over heaven, over purgatory, as he wants to call it. No such thing in the Bible (See?), but he had to make something. The Bible said he come out of the bottomless pit and returns back the same way, and on earth, a ruler. . .

266-4 {279} Now, what was he given then? First he had a bow, but he didn't have any arrows. But now he's got a mighty sword in his hand. He can do something now. Then he jumps off his white horse; the white horse rides on out. Now he straddles what? A red horse, blood, blood red horse. He really rides that one. Oh, sure. Now, he's given great power and a great sword to kill; then he rides his blood red horse.

We see from the Second Seal that was broke last night, he taken peace from the earth and did kill one another. And his

own martyrology of the Roman Catholic church shows that they put sixty-eight million Protestants to death from the time of Saint Hippo of—after Saint Augustine of Hippo until 1580 something: sixty-eight million. (Smucker's "Great Reform," if you want to read it—"Glorious Reform," it was. See?) Now, sixty-eight million recorded on the martyrology. . .

267-1 {280} When one of their so-called saints got the revelation that anybody that disagreed with the Roman church should die as a heretic. . . That just set them around then. Boy, he went to spilling the blood. He—he jumped on his white horse—on his red horse, and he went to riding.

Oh, now, his great power comes; he was made vicar of heaven and worshipped as God, ruler of the earth. By uniting the church and state together made him ruler on earth, give him a crown over that. He could pray the souls out of purgatory. He could also inter. . . He was just like God on earth: instead of God.

267-3 {281} Together he had great power to kill whomever did not agree with his command. Who's going to say anything to him? The church can't say nothing; he's head of it. State can't say nothing; he's head of it. So they died by the millions. All them little churches, brother, was busted up, and killed, and murdered, and fed to lions and everything else. See? The dragon, Rome, give him his seat and authority. The Bible said so. See? So he rode his typed red horse through human blood till it become a red horse.

Now, John sees him on a black horse. He changed something else. Now, I have to—to say this just the way it comes to me; and then. . . And if it come to me and didn't compare with the rest of the Scriptures, then God never give it. See, the Scriptures has to every one; it's just one great big—big thing, like that. Scripture has to agree with Scripture, and anything contrary to the Scripture. . . If that Angel of the Lord told me anything that wasn't Scriptural, I wouldn't believe Him.

267-5 {284} I said there in Chicago the other day with all them hundreds of ministers. . . Was anybody there at that meeting? Sure. That meeting in Chicago, I said, "Now, you all talk about you got. . . You thought you was twisting me in here in something." About like that's in this room now. I said, "What is it you got it against me?" I said, "The Holy Spirit

showed me three nights ago where every one of you'd be, and we wouldn't be in that. . . ." Ask Carl, here, if it isn't right; and there was Hank and all of them. That's right. You all was there to hear it.

I said, "Now, you got it against me on my teaching. That's what's the matter. Now, I want one of you to come here and get your Bible and stand by me and disprove it." It was the quietest bunch you ever heard. I said, "What's the matter with you?" I said, "Then if you know you can't stand up against the Word, then get off of my back."

268-2 {286} "You doctors of divinity and everything and talking how. . . And introducing yourself as 'Doctor,' 'Doctor,' 'Doctor,' and I'm a. . ." I don't know whether. . . Brother Wood and I say "cheechaker," or "green horn." "I have no education, never come through any seminary or school, but you get your Bible and come here and stand by my side, disprove the serpent's seed, the baptism in Jesus' Name, or any of those things that I teach."

Nobody said a word. And you all know that. That was the quietest bunch you ever seen.

See, they just crow like I don't know what. Now, now, here it is. I don't believe in fussing with people, but when it comes to a spot where they try to drag you into it. . . And I wouldn't have went, but the Holy Spirit told me, said, "Go on over there; I'll stand by you."

268-4 {288} Told them three or four days behind—before time. You all was there and heard Mr. Carlson and them and—and Tommy Hicks—and all of them set there. And I went three days before, and I said, "You're going to have to cancel that place."

It was a stormy night; I was having a meeting. He said, "Go, stand by that window at that third little door there. And I went there and stood right in there. I looked out like that. He said, "They've got a trap set for you. They're going to ask you to speak at that Ministerial Association of the Greater Chicago." Said, "They got a trap set for you on your teaching of My Word." He said, "Now, they're going to cancel off that place there. They ain't going to get it, and they're going to get to a place where it's brown." Said, "Here it looks."

269-1 {291} I stopped, and I seen myself in a corner, looked back there and seen, I seen all them people. I seen all them

ministers set there, the way they was. I looked them all over, and He said. . . "Well," I thought, "I'd better not go over there then, Lord, if they're going to do that. I don't want to hurt their feelings or do anything wrong."

He said, "Go; I'll stand by you." He did. That's right. Now, you all. . . Here's witnesses right here were setting right there and know it. That's right. Well, you got the tapes here also. But there you are. You see?

269-2 {294} Now, now, here is the mystery of this. And now, It. . . When it revealed to me early this morning 'fore daylight, then I went quickly to the Scripture and begin to look—search it up. Here it was. Three of them so far has been absolutely supernaturally revealed. That's right. Now, here is the mystery of the black horse according to what it was revealed to me. See?

He has started riding him in the time of the dark ages. That's what the dark horse represented: the dark ages, for it was a time of midnight to the true believers that was left. Watch now in that church age, that middle church age, the dark church age. Watch how he says, "You just have a little strength." It was a midnight to them for the true believer.

269-4 {295} Now, watch. Practically all hope had been taken from the true church for this fellow controlled both church and state. What are they going to do? See? Catholicism had taken over both church and state, and all didn't agree with Catholicism was killed. That's the reason he was on a dark horse. And watch what a dark thing he done (See?), then you can see. And you just. . . If you know your history, watch it. And you. . . Well, you won't have to even know it to know this.

Now, watch. All hope was gone; that's his black horse. Now, he rode in on his white horse, cunning; then he was give power, he took peace, slaughtered the millions. That's what he was going to do as he rode on through; and he still does it. See? Now, here he is on his black horse now, coming forth, dark age, that was that time, just about the time after the church got set up and got in power, they smothered out everything else and went through about hundreds and hundreds and hundreds of years is what every reader knows that was the dark ages. How many knows that? Sure, the dark ages. There's your dark horse, representing that dark age.

270-1 {297} Now, all hope's gone, no hope at all; everything looked dark for the little believers. Now, that's the reason it's called—represented a dark horse.

His balances or his scales in his hand (You see?), calling out "A measure of wheat for a penny, and three measures of barley for a penny." See? Actually that is. . . Wheat and barley is natural staff of life. That's what bread and stuff's made from. But you see, he was charging for this.

What it means, that he was charging his subjects for the kind of the hope of life that he was sending out to them by making. . . he started in that very time of making them pay for prayer, charging for prayer. They still do it—novenas. "Cause, what was he doing? Capturing the wealth of the world, the scale weighing out a measure of wheat for a penny and three measures of barley for a penny.

The rider on a black horse (See?) he was making—stripping his subjects of their money, when the Bible predicts that he holds about the wealth of the world. As we said last night about Russia and all that, they just take all the money and just stripped the people for everything they've got, everything. So there you are.

270-5 {300} Now, notice. Do you see where that old money taken in church comes from? Get away from that stuff. To build an organization, a big something—a million dollar here and. . . You see what the mother of it is?

Thank you, Lord. Oh, my. I'm so glad. Yes, sir. All right, it's been His grace; that's all. All right, it's a midnight time. Do you understand that now? And here he is charging for the kind of life, that's this barley and stuff, natural. It wasn't spiritual, now; it was barley. See? So. . . And barley bread and wheat bread. . . He was charging for that kind of a life that he was giving to his subjects, charging for prayer by the priest to pray people out of purgatory. Charging. . . (Now, I'm taking this right out of history). Charging for, I guess, it's novena, I guess everybody knows what. Novena, I guess that's something you have to do, you know, some penance. Somebody have to charge for that. Bringing the wealth of the world to him, into hisself, into the church itself, and he's still riding. Oh, sure he is. Yes, sir, still riding.

271-1 {303} Notice. . . Here's the good part now. Notice, "See that thou hurt not this wine and oil." Just a little bit of it

left, brother. “Don’t you touch that.” Now, oil is—symbolizes the Spirit, the Holy Spirit.

I’ll give you a few verses if you want to, a few Scriptures in Leviticus 8:12, where Aaron, before he went in had to be anointed with oil, you know; and—and Zechariah 4:12, of oil coming, pouring through the pipes and said, “This is My Spirit,” oil. Another thing, if you want to see Matthew 14:25, there was a foolish virgin (25:3) the foolish virgin had no oil, no Spirit. And Matthew 25:4, the wise virgin had oil in her lamps, Spirit-filled. Spirit. . . Oil typifies the Spirit. Oh, glory. You get it? All right.

271-3 {306} Now, oil typifies Spirit, and wine symbolizes stimulation of revelation. Boy, I like to run all over the place. It’s a wonder I didn’t wake up the neighborhood when the Lord showed me that. Stimulation of revelation. . . See? Oil and wine in the Bible is associated together always. I got the concordance and looked, and there’s a string of them that like—like that, where wine and oil goes together all the time. See?

271-4 {308} When the truth of a promised Word of God has been truly revealed to His saints that’s filled with oil, they all get stimulated. Wine is a stimulation. Glory, I feel it right now, stimulated with joy, shouts. And when it does, it has the same effect upon them that—that wine does upon a natural man; because when the revelation has been given of a truth of God, and the true believer filled with oil, and the revelation is revealed, the stimulation becomes so great that it makes him behave hisself unnormally. That’s right. Glory. Maybe that’s what’s the matter with them now. That’s right. It makes them behave theirself unseemingly.

271-5 {309} Now, if you want Scripture for this, just start reading Acts 2. What’d they have? They had the promise that had been given them. When all of the promise of the Holy Spirit was poured out on them, and was—it was Scripturally a-vindicated. . .

Now, see the. . . What if they’d said, “Now, wait. He told us to wait up here for our ministry.” And after eight days, they said, “Well, I tell you, boys. . .” Mark said to Matthew, “I—I believe we’ve already got it, fellows. Don’t you think so?” See, “We already got it. Why are we waiting on our ministry? Now,

we ought to just go on out preaching. He told us to come up here and wait, and this is eight days we been here.”

“Well, let’s wait another one.”

Nine days come. Then Mark comes around or—or—or maybe one of the rest of them, John, said, “I—I—I believe we oughtn’t to wait any longer. I believe we’ve already got it, don’t you?”

272-2 {312} And I can see Simon, ’cause he had the keys, you know. “Now, wait a minute, boys. The Scripture’s got something to say about this. He never told us just how many days to wait. He said, ‘You stay there until. . . You stay there until Joel’s prophecy comes to pass, until Isaiah’s prophecy is a-vindicated. For with stammering lips and with other tongues will I speak to this people,’ and this is the refreshment. This is the wine that’s poured out.”

What is wine in the Bible? Refreshment. This is the refreshment that comes from the Presence of the Lord. It’s—it’s got to be Scriptural now. See?

So, you see, wine represents stimulation of revelation, and when the Holy Ghost fell, and they seen the fire of God fall upon them, my, that begin to stimulate them, and the first thing you know, they got so stimulated till the people actually thought they were drunk, but they were stimulated by the revelation.

272-5 {314} By God’s. . . Here it is. God’s vindicated revelation made plain to them, they was happy about it. God promised it. Here it was revealed to them and vindicated to them. Amen. Here was a man standing there saying, “This is that; this is it,” and there it was being a-vindicated by the same signs. . . ? . . . There’s—there’s stimulation by revelation (See?), and now, they really had it then.

That’s the reason Peter could get out there and say, “Why, you men of Judaea, and you that dwell in Jerusalem, listen to me. All you doctors of divinity, listen to what I’m going to tell you.” Oh, how wonderful. Revealed, revealed, they become so stimulated when they seen it vindicated. That just always does that; it always does.

273-1 {317} When I see that God promised to do a certain thing in this day, when He promised to break off these Seals in this last day, and you don’t know the joy, the glory, when I seen Him reveal this, stand there and watch it happen, and

know that I'll take any person or charge, He never did say one thing to us but what happened that way. And then to see the joy that's in my heart when I see His promise for this last days as He promised to do it, and here I see it vindicated and made perfectly right.

273-2 {317} Now, I'm just... You hear me say, "I feel religious," that's what's the matter. The stimulation is so bad, I—I just—just about ready to go to cutting up, you know, stimulation from revelation.

All right. They become so stimulated over the—the revelation that they vindicated (all right) the promise. Oh, my. There broke out the joy of stimulation till the people said, "They're drunk on new wine," when God revealed His promise to them; and not only did He reveal it, but He proved it. That's what I've always said: "A man can say anything (Yeah, he could just apt to say anything.) but when God comes around and vindicates that..."

273-4 {320} Now, the Bible said, "If there be one among you who claims to be spiritual or a prophet, and if he says these things and it don't come to pass, then don't pay no attention to him. Don't fear him at all. Don't fear that man; but if he says it and it comes to pass, that's Me," He said, "I—I'm in that. That proves why it's Me." Then that little Samaritan woman, when the Scripture said that this Messiah would do these things, and here He stood and did it just exactly what the Scripture said, she said, "There He is. Come, see a Man. Isn't this exactly the thing that the Scripture said would happen?" See?

273-6 {321} She got stimulated by revelation. Is that right? She becomes a stimulated by revelation when it was vindicated. See? That's right. She knowed that there was... "We know that Messiah is a-coming Who's called the Christ, and when He comes, He will do these things." She seen it.

And He said, "I'm He." Then the stimulation started, and away she went, shouting and down through the city. She left her old water pot and went down there and said to the men, "Come, see."

274-1 {324} Now, if you only knowed the eastern traditions, that's wrong for her to do that. Yes, sir. A woman of that type, nobody'd listen to her. No, sir. See, she had the mark and

when she—if she would go down the street like that and act like that, the man of the street pay no attention to her. But, brother, she had a Word of Life there. She was stimulated. You . . . ? . . . It was like trying to put a house out on fire on a windy day. Oh, there was something fanning it. She was—she was ready. Yeah, you couldn't put that out. That was God's fire burning. Yes, sir.

274-2 {325} She said, "If you don't believe it's so, you just come over here where the meeting's going on, and I'll show it to you." Yes, sir. And so the men went out there. And He didn't do it one more time, but they knowed something had happened to that woman. She was changed, so they believed Him. Yes, sir. They believed on Him. 'Cause "faith cometh by hearing, hearing the promise of God," the Word of God, and watch It being made real. Because it's a seed, and when it's sowed, it will take life. It'll produce just what it's talking about. If it doesn't, then it isn't God's seed, or the sower didn't know how to sow it. He wasn't sent of God to sow seed. He might be sowing them on top of a rock or something. (See?) So you—so you . . . See, the sower sowing the seed, God takes care of it; it falls in the right place. Oh, my.

274-3 {328} Then what does It say to this rider in black? "Don't you hurt My wine and My oil. Don't you touch it, My wine and oil. Now, I've got just a little bit of it down there, but there's still a little bit there. Yes, sir. Now, you can go on through and measure out all that kind of life that you're putting out; that's up to you. You're going to pay for it down there; but when you come across that wine and oil, you leave it alone." Oh, my.

If you can—if you . . . In other words, like this: "If you catch some of My little flock that's filled with My oil and wine (See?) wine and oil of the pure Word (See?) and you're going to kill them, 'cause you—you're doing that, that's what you're doing, don't you force them to say any "hail Marys," or do anything like that or some of your creeds. You keep your hands off them, they know where they're going. For they are anointed with My oil, and by being anointed with My oil, they have the wine of joy, 'cause they know My Word of promise, 'I'm going to raise them up again.' Don't hurt that. Don't go trying to messing them up, just 'cause . . . just keep away from them." No.

275-1 {330} All . . . He vindicates His Word and brings it in. They knowed . . . They knew they'd rise again. Oh, how I like that. Whew. They'll rise again. Here comes the black horse, riding now—dark ages. There went the white horse; we seen what he done, perfectly. Here comes the red horse; we see exactly what he done. Here comes the black horse; you see the same rider all the time, what he's doing, right down through the ages.

Now, we find out he measured it out and charged for it. Exactly. Wheat, natural, natural life—what they was living on—but symbolizing Spirit, oil, and joy of the wine. That spiritual life—don't hurt that. Leave it alone. And otherwise: "Rome, don't you touch it. It's Mine. That belongs to Me."

275-3 {334} Now, I've got another thing here I want you to notice. Notice. It was not one of the four beasts that said, "Don't touch the oil and the wine." Did you notice that? The four beasts had been talking. But watch. Let me just read out here just a little bit, see: Now, "A measure of penny for a—for a—wheat for a penny and three measures of barley for a penny and see that thou hurt not the wine and oil."

Now, look here, "And I—and I heard a voice in the midst of the four beasts . . ." What was it? The Lamb. Amen. It wasn't the four beasts. The Lamb said it. Why. He's going to take His own; that belongs to Him. He's redeemed it. See? Amen. "Don't you touch that oil." No, sir. Not the four beasts, but the Lamb was the One that said it. Now, oh, my. The Lamb, not the four beasts didn't announce this.

The Lamb said Itself: When the four beasts said, "Come and see," and they went, and they seen it like that, and He said, "A measure of wheat for a penny, and a four . . .? . . .so much like this and so much barley . . ." But then the Lamb cried out right among them, and said, "But don't hurt the wine and oil." Uh-huh. That's right. Oh, my. "Listen to it. Don't you hurt it, boy, or you are going to pay for it someday." (Oh, my, nine-thirty.)

275-6 {339} Well, to the best of my understanding and the—the best that I know of, and with all that I believe in my heart, that's the true meaning of those three Seals. I want to thank God for it. I'll say this, that it's the revelation that He give me. He gave that to me, the revelation of it. And I do believe that we're living in the last days.

Tomorrow night we're take that pale horse rider. And now, I don't know; I do not know—God knows that's true—I do not know one thing about it. No. I looked up my old context that I had years ago. . . (I seen Brother Graham Snelling awhile ago. I. . . He might've went out), but I remember when I was preaching here before, I looked up to see what I said. . . Years ago one day I was going through Book of Revelation, I took all four horse riders at one time.

276-2 {342} I said, "A white horse—that was the early church, no doubt." I read that out of the book of the Adventists and the rest of them. I said, "That was the early church that went forth, conquering."

And the next was the black horse. I said. . . I forget now what I called that black horse. I said—or the red horse, rather. I said, "That horse was probably meaning that—that trouble's on the road, and it going to mean a lot of wars going to hang up, or something like that." I said, "Probably it'd be a lot of war." I said, "That's what that'd be."

276-4 {344} And then I said, "The—the pale hor. . . Or the—the black horse, I said, that—that means that—that maybe there'll come a black time on earth when all the stars will—will quit shining, the sun will go down and moon won't give its light." I said, "That's probably what that means."

I said, "The pale horse, it means a lot of sickness is coming on." Now, I don't know what it means, but that's—that was my interpretation of it then, 'cause I just took it the best I could standing here in the pulpit, but. . . Oh, I almost said something there on a. . . Oh, you'll—you'll see. Just watch. See?

Now. . . ? . . . now, listen. Oh, aren't we happy for this hour that's. . . ? . . . When we see all this thing heading up, I think:

Nations are breaking,  
 Israel's awakening,  
 The signs that the prophets foretold.  
 The Gentile days numbered,  
 With horrors encumbered,  
 Return, O dispersed to your own.  
 The day of redemption is near.  
 Men's hearts are failing for fear.  
 Be filled with the Spirit,

Your lamps trimmed and clear.  
 Look up, your redemption is near (Oh, my),  
 False prophets are lying;  
 God's Truth they're denying,  
 That Jesus the Christ is our God,  
 (That's . . . ? . . . Do you believe it?)  
 But we'll walk where the apostles have trod.  
 For the day of redemption is near,  
 Men's hearts are failing for fear.  
 Be filled with the Spirit,  
 Have your lamps trimmed and clear.  
 Look up your redemption is near.

277-1 {348} Isn't that wonderful? I love that—redemption is near. And . . .

It shall be light in the evening time.  
 The path to glory you will surely find.  
 In the water way is the light today;  
 Buried in the precious Name of Jesus.  
 Young and old, repent of all your sins.  
 The Holy Ghost will surely enter in.  
 The evening light has come.  
 It is a fact that God and Christ are One.

277-2 {348} He's the Word. Oh, my. Wonderful.

Soon the Lamb will take His Bride  
 To be ever at His side,  
 All the host of heaven will assembled be;  
 O, 'twill be a glorious sight,  
 All the saints in spotless white;  
 And with Jesus they shall feast eternally.  
 "Come and dine," the Master calleth,  
 "Come and dine";  
 You may feast at Jesus' table all the time;  
 He who fed the multitude,  
 Turned the water into wine,  
 To the hungry calleth now, "Come and dine."

Oh, "Come and dine," the Master calleth,  
 "Come and dine"; (dine on the Word)  
 You may feast at Jesus' table all the time;  
 He who fed the multitude,  
 Turned the water into wine,  
 To the hungry calleth now, "Come and dine."

278-1 {349} Oh, my. Are you hungry? Blessed are they . . . Glory be to God. Do you love Him? Let's sing, "I Love Him." Let's all just stand now and raise up our hands and express ourself to Him. "I love Him, I love Him, because He first loved me." All right. All together now.

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

278-2 {351} [Tongues goes forth—Ed.] Just real reverent. We have an interpreter here, Brother Higginbotham. I don't know if he's here tonight or not. No . . . Find out what He said to us. Just wait a minute. Here . . . [The interpretation is given—Ed.] You can hear her. Praise the Lord. My faith is li—lifted up high in God. Do you—you love Him tonight with all your heart? Oh, praise Him, and say, "Thank You, Lord, thank You. How we give You praise with all of our heart, Lord. Glory to God. Just give Him praise, all ye people, God's people.