
THE ANOINTED ONES

AT THE END TIME

 Morning, audience. Let us speak to our Lord now.

² Great God, Creator of heavens and earth, Who has Divinely appointed us this time this morning, of worship to You. And may we, Lord, in our hearts surrender ourselves completely to Your Divine will and the working of the Holy Spirit in us, to bring forth that which You would have us to know. Our desire is to be better Christians and better representatives of You. Will You grant this to us this morning, as we wait upon Thee, in Jesus Christ's Name. Amen.

³ Be seated. [Someone says, "Take off the prayer cloths?"—Ed.] Yes. We are very happy to be here this morning again, in—in the service of the great King. And we're sorry, we, again, that we don't have the room for the people, but we have just . . . We'll try and make out the best we can, under the circumstances.

⁴ Now, many has handkerchiefs and requests laying up here to be prayed over. And I'm just laying them to one side; not that I'm ignoring them, but I pray for them after . . . I mainly like . . . and tonight, I will this morning, and then tonight again, when, then I'll pray and wait upon the Spirit of God for healing. That's when I like to pray over the—the handkerchiefs and things.

⁵ And on the special requests, Billy gave them, every one, to me. There is about three hundred, and I'm, just left the rooms then. You see, I'm just getting them just as fast, and every one, that I can get to. And I'll get to them just as quick as I possibly can. I won't be able to get them all. Just reach in, have to get one, say, "Lord, will it be *this* one, and be *this* one?" Just like that, because they're, every one, needy, real requests; something, no doubt, that we should talk together about. And I . . . Less, you know, sometimes the Holy Spirit may say a certain one that I read, that keeps on my heart; I go back to that again, and hunt through there till I find it. Otherwise, just casually take them.

⁶ Now, we also want to say, this morning, and greet those who are out in the other parts of the country. We want to greet the folks this morning by the way of this telephone hookup, to New York City; Beaumont, Texas; Prescott, Arizona; Tucson, Arizona; San Jose, California; Connecticut; Gainesville, Georgia; and New Albany, Indiana; across the nation. We are greeting you in the Name of the Lord Jesus.

7 This morning, in Indiana, it is a fair morning. We had a rain last night which cooled the weather. And we're . . . The tabernacle is packed out, and everybody is waiting, with great anticipations, for the Sunday school lesson. And I trust that the richest of God's blessings will be upon you out there.

8 And we are hoping, soon as possible, to make a—a way that we can have, where we can bring all of us together, maybe under a big tent, where I'm feeling real definitely led to preach on these Seven last Vials in the Bible.

9 So now, so that we won't be too long on a great lesson this morning. . . I have sought the Lord, thinking, "What could I say?" knowing that this may be our last service that we'll ever have. The Coming of the Lord is so close at hand!

10 I see, after that prediction made in California, there is houses out there, and places, sinking at the rate of thirty inches a hour, timbers cracking and breaking in. And they don't know what's doing it. We are at the end. Hundred-thousand-dollar homes, sinking. I got big headlines in the paper, pictures, that I hope to bring tonight, as I want to speak on something on that tonight.

11 And, then, tonight we have prayer for the sick. Come in this afternoon, five, six o'clock, or whenever it is. We're going to start early, I suppose, so the people can get away early, and receive your prayer cards. And we'll be praying for the sick tonight, the Lord willing.

12 Now, after prayerfully thinking, "What must I do?" knowing that someday I must answer for what I say here. . . And I have decided, or felt led by the Holy Spirit to speak this morning on prophecy, to kind of inform us. See? It's something that we . . . If we're not informed, and anything happens just casually, we should know about this. The Holy Spirit has give it to us, to warn the people of the comings. You know, the Bible said, that, "God will do nothing except first He shows His servants, the prophets." And—and how that Jesus warned the people, what would take place; how the prophets warned the people, that would take place. And it behooves us now, in the great hour that we're living, to see what age we're living in, and what's happ- . . and what's going to happen in this age. So one of these strange subjects that perhaps we've read many times, it fell upon my heart to—to speak to the people about it this morning.

13 Now let us turn over in our Bibles to Matthew the 24th chapter, and read a portion of the Word [Brother Branham clears his throat—Ed.] (Pardon me.) as a way of—of getting a context for our text and subject.

14 Now, remember we are going to teach this as a Bible class, slow. Get your pencils and paper. I've got many Scriptures written down here,

that—that you might be able to put these down. Then go home and study them, for this is just like a Sunday school class, that we might know, and be warned and prepared for the hours that we're living in.

¹⁵ In the Book of Saint Matthew, [Brother Branham clears his throat—Ed.] (Pardon me.) 24th verse, or, 24th chapter, rather, beginning with the 15th verse, I wish to read a portion of His Word.

And when ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place, (whoso readeth, let him understand:)

Then let them which are in Judaea flee into the mountains:

Let him which is on the housetop—housetop not come down to take any thing out of his house:

Neither let him which is in the field return back to take his clothes.

And woe unto them that are with child, and to them that give suck in those days!

But pray ye that your flight be not in the winter, neither on the sabbath day:

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there would be no flesh saved: but for the elect's sake those days shall be shortened.

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

For there shall rise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elected.

Behold, I have told you before.

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chamber; believe it not.

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

For wheresoever the carcase is, there will the eagles be gathered . . .

¹⁶ Now, for a subject, I would like to take the 24th verse, to emphasize on this verse for our Sunday school lesson this morning. And listen close while I reread this, again.

For there shall rise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elected.

17 Now for a subject this morning, or a text, rather, I want to take: *The Anointed Ones At The End Time*. That's the subject that I wish to speak on, or the text: *The Anointed Ones At The End Time*.

18 I believe that we are living in the end time. I think most anyone that . . . The Scripture reader, or even a—a believer, knows that we are now at the end of the history of the world. There will be no use of writing it, because there won't be anybody to read it. It's at the end of the time. Just when, I do not know. Just how long it will be, not even the Angels of Heaven knows that minute or hour. But we been told by the Lord Jesus, that, when these things that we see now begin to come to pass, then to lift up our heads for our redemption is drawing nigh. Now, what "drawing nigh" means, I do not know. May mean . . .

19 As the scientists said the other day, on the television, speaking of the great thousands-of-miles break in the earth that's going to sink. He was asked the question, "It could sink there?" That's Los Angeles, the West Coast. And many of you seen how they followed it with radar, and went up through . . . broke in below San Jose, went across over into Alaska, out through the Aleutian Islands, about two hundred miles out into the sea, and come back down into San Diego, went around in behind Los Angeles, and come up there, a great pocket.

20 And all these earthquakes we've been having is the volcanic hitting this great hollow dipper, like, in there. I can't call the name that they—they called it. However, when that shakes, that gives these earthquakes we been having for years on the West Coast. Now it's cracked all the way around. And the scientists said, one . . .

The man said to the other, "That could fall in?"

He said, "Not 'could,' but it will."

Said, "But not in our generation, perhaps?"

Said, "In the next five minutes, or the next five years. We don't know just when."

21 This week, was sent me a headlines in the paper, of big hundred-thousand-dollar homes cricking and cracking, the people moving away. And they don't know how to stop it. There is no way to stop it. See, God can do whatever He wants to, and there's nobody can tell Him how to do it.

22 You build homes, you can make scientific things, and God is the Creator of science. How you going to stop Him? He can destroy the earth this morning by fleas if He wants to. Do you realize, He could

He just does as He will. He is sovereign, in Himself.

²³ Now, seeing all this accumulation of evidence, that the hour that we now live in, I think it's a good thing to rehearse these things and to draw them out, since the Seal has been opened, and find out the truth of these things, as God has been so loyal to us, with His grace, to show us these things.

²⁴ I want you to notice here in Matthew 24, Jesus used the term of "Christs," C-h-r-i-s-t-s, "Christs." Not Christ, but "Christs," plural, not singular. "Christs." Therefore, the word *Christ* means "the anointed One." And then if it's "anointed," there will be not only one, but many anointed, "the anointed ones." See?

²⁵ Otherwise, if He wanted to break it down so we would more or less understand it better, He would say, "In the last days there shall rise false, anointed ones." Now, that seems almost impossible, see, the terms of "anointed." But notice the very next words, "and false prophets," p-r-o-p-h-e-t-s, plural.

²⁶ Now, *anointed one*, is, "one with a message." And the only way the message can be brought out is by one that's *anointed*, and that would be a prophet, anointed, "there shall rise false, anointed teachers." A prophet teaches what his message is. Anointed teachers, but anointed people with false teaching. Anointed ones, "Christs," plural; "prophets," plural. And if there is such a thing as a—*a* Christ, singular, then these would have to be "anointed ones," that their prophecy of what they were teaching would be the difference, because they are anointed ones, anointed.

²⁷ Now, it's a Sunday school lesson, we want to—to try to bring this to a real showdown, by the Scriptures, not by what someone else has said about it, but just reading the Scriptures.

You may say, "How can this be? Would the anointed ones . . . ? What were they?"

"Christs," C-h-r-i-s-t-s. "Anointed Christs, and false prophets." Anointed ones, but false prophets!

Jesus said, that, "The rain falls on the just and the unjust."

²⁸ Now, someone might say to me, "Do you believe that that anointing on those people means that it's the anointing of the Holy Spirit?" Yes, sir, the genuine Holy Spirit of God upon a person, and yet they are false.

²⁹ Now listen close and see what He said. "And they shall show signs and wonders, inasmuch that it would deceive the very Elected if it were

possible.” And they are anointed with the genuine Holy Spirit. I know this sounds very foolish, but we’re going to take time and explain it by the Word, that that’s absolutely **THUS SAITH THE LORD**, the Truth.

³⁰ Now let’s turn in our Bibles, just a minute, to Matthew the 5th chapter, and begin with the—the 45th verse, and see now as we read for a few moments on these Scriptures. And then, after we get to here, why, we’ll give you . . . So you, if we fail to read all of them, then you get your Bible; and—and also you can read them after we leave here and you go home, and—and you read what the Bible says about it.

³¹ Now to take our time, to get a—a basic fact, because I’m making a statement here that’s astounding. How can the Holy Spirit anoint a false teacher? But that’s what Jesus said would happen.

Now, Matthew, the 5th chapter, the 45th verse, let’s read now. Let’s get, begin a—a little behind it, the 44th.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, . . . pray for them that despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and . . . the good, and sendeth rain on the just and . . . the unjust. (The rain comes upon the evil as same as the good.)

³² Now to follow this up, to another prophecy pertaining to this, may we turn now to Hebrews the 6th chapter, for the next follow-up verse on this, where Paul bringing back to mind the same thing that Jesus said. Paul, speaking now. While you’re hunting it . . . And you out in the broadcast, get your Bibles near you and a piece of paper, and look up this now. Hebrews, the 6th chapter, Paul writing to the Hebrews, showing them the shadows and the types, bringing them from under Judaism into Christianity, showing them that how all the old things just foreshadowed the things that was to come. Paul speaking now, Hebrews 6.

Therefore leaving the principles of the doctrine of Christ (C-h-r-i-s-t, singular), let us go on to perfection; not laying again the foundation of repentance . . . dead works, and of faith towards God.

Of . . . doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

And this will we do, if God permits.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit,

³³ I want to call your attention just a minute. Did you notice? That's "gift"; and not "gifts, partakers of the heavenly gifts"; but, "the heavenly gift," singular; "Christ," singular; "gift," singular.

. . . heavenly gift, and . . . made partakers of the Holy Spirit,

And have tasted of the . . . word of God, . . . (tasted of what?) . . . the word of God, and the power of the world to come,

If they shall fall away, to renew themselves again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

For, (listen) the earth . . . drinketh in the rain that cometh oft upon it, to bring forth herbs meet for them by whom it is dressed, receiveth blessings from God:

But that which beareth thorns . . . briers is rejected, and is nigh unto cursing; whose end is to be burned.

³⁴ Now compare that with Matthew 5:24 again. Notice, Jesus said the rain and the sun comes upon the earth, that God sends it to prepare the food and the things for the peoples of the earth. And the rain is sent for the food, the herbs. But the tares, weeds, being in the field, receive the same thing. The same rain that makes the wheat grow is the same rain that makes the weeds grow.

³⁵ How I had such a lesson on that one time, when I first met the Pentecostal people! And it was a great lesson to me. I seen two men, one . . . Never heard speaking in tongues before. One spoke in tongues, the other one interpret it, vice-versa. And would tell the truth, say that, "There's many in here should repent tonight. There's women and men, both." And people would raise up and go to the altar.

I thought, "How glorious!"

³⁶ And then with the little gift of the Holy Spirit, I talked to those men, just, you know how, in discernment, just a little way to find out. And one of them was a genuine Christian, and he was a real servant of Christ, and the other one was a hypocrite. And one of them, the one that was a hypocrite, was living with a black-headed woman, running around with a blond and had children by her. Well, it was right there in the vision; couldn't be denied. And I spoke to him about it. He looked at me and walked around the building.

³⁷ Now I was confused, sure enough. I thought I had come into angels, then I wondered if I wasn't among devils. How could this be? I could

not understand it. And for years I kept my hands off of it, till one day where . . .

George Smith, the boy that goes with my daughter, we went yesterday, up to the old mill place where I go to pray.

³⁸ And after being in there a couple days, the Holy Spirit brought this Scripture back to me: “For the rain cometh oft upon the earth to dress it with herbs, but thorns and thistles live by that same rain, and whose end is to be burned.” Living by the same life-giving resource of God. Then I understood, that, “By,” Jesus said, “by their fruits they are known.”

³⁹ Now, therefore, the rain dropping down upon the natural vegetation of the earth, is a type of the Spiritual rain which gives Eternal Life, dropping down upon the Church, for we call it the former rain and the latter rain. And it's a rain, pouring out of God's Spirit, upon His Church.

⁴⁰ Notice, it's a very strange thing here. See? When them seed went in the ground, however they got there, they were thorns to begin with. But there the wheat that went in the ground, and the herbs, were herbs to begin with. And each herb producing itself, over again, showed that it was in the original beginning.

⁴¹ “And they will deceive the Elected if it were possible,” 'cause they're getting the same rain, same blessing, showing the same signs, same wonders. See? “They will deceive, or shall deceive the Elected if it were possible.” Now, a thorn cannot help being a thorn, and neither can wheat help being a wheat; it's what the Creator of each one determined at the beginning. That's the Elected. The same rain!

⁴² The sun rises of a morning and spreads across the earth, as it had this earth and day that we live. And the sun, same sun that rises in the East is the same sun that sets in the West. And that sun is sent to ripen the grain upon the earth, which our bodies are made from.

⁴³ We are living by dead substance. That's the only way you can live. And if something has to die every day so you live, natural, then isn't it true that if your—your body has to live by dead substance, for natural life, then you've got to have Something die, spiritually, to save your spiritual life. And God, became material, flesh, and died that we might live. There's no church, no other thing in the world can save you but God. That's the only thing that they live by.

⁴⁴ Now run the Scriptures. Jesus is the Word. “In the beginning was the Word. And the Word was made flesh and dwelled among us. In the beginning was the Word, and the Word was with God. And the Word was made flesh, and Who lived, dwelled among us.” “And man shall not live by bread alone,” for the physical, “but by every Word

that proceedeth out of the mouth of God.” Then, you see, we live by the Word, and that is God.

45 Now the sun comes across and ripens the grain. Now, it cannot ripen it all at once. As it goes on, maturing, it constantly ripens until it comes to a full ear.

46 So is it, today, with the Church. It started in its infancy, back in the dark age, where it was under the ground. It’s grown now into maturity. And we can see it, perfectly, how that God through nature always . . .

47 You cannot disturb nature. That’s what’s the matter today. We’re flying bombs, and out there in that ocean, breaking it and busting it around with atomic bombs. You’re just breaking more of that dirt off all the time, dropping into it. You cut down the trees; storms will take you. Dam up the river; it’ll overflow.

48 You’ve got to find God’s way of doing things and stay in it. We’ve denominated people in the churches and organizations; look what we got! Stay in God’s provided way of it.

49 But, you see, “He sends the rain,” back to our subject, “on the just and the unjust.” Jesus tells you here now, in Matthew 24, it would be a sign at the end time.

50 Now, if this sign is only to be known at the end time, then it’ll have to be after the opening of those Seals. See? It’s a sign of the end. That would be, when these things happens, it’ll be at the end time. And it’ll be a sign, now, so the Elected will not be confused in these things. You see it? Then, it’s got to be revealed, exposed.

Notice, both the wheat and the weeds live by the same Anointing from Heaven. Both of them rejoice over It.

51 I remember this, referring back to this instance up there that day at the Green’s Mill. I—I seen that vision come up. And there was a great earth, and it had been all disced up. And there went a Sower forth, first. I want to keep that before you. Watch what goes forth first, then what follows it. And as this Man with white on came forth around the earth, sowing seed, then behind Him come a man, dark clothes on, looked very sneaking, slipping along behind Him, sowing weeds. And as this taken place, then I seen both crops come up. And as they come up, one was wheat and the other one was weeds.

52 And there come a drought, that when, looked like, both of them had their heads down just crying for rain. Then there come a great cloud over the earth, and it rained. And the wheat raised up and said, “Praise the Lord! Praise the Lord!” And the weeds raised up and hollered, “Praise the Lord! Praise the Lord!” Same results. Both of them perishing, both of them going away. And then the wheat comes

up and gets thirsty. And because it was in the same field, the same garden, the same place, under the same spout, there come up wheat and there come up tares by the very same thing. Notice, the same anointing water brings forth the wheat, brings forth the weed.

⁵³ The same Holy Spirit that anoints the Church, that gives them desire to save souls, that gives them power to perform miracles, It falls on the unjust the same as the just. The very same Spirit! Now, you can't make it another way and understand Matthew 24:24. He said, "There shall rise false Christs," false, anointed ones. Anointed with the genuine Thing, but be false prophets of It, false teachers of It.

⁵⁴ What would make a man want to be a false teacher of something that's Truth? Now we'll get down to the mark of the beast in a few minutes, and you'll see it's denomination. See? False teachers; a false anointed. Anointed Christs, but false teachers. It's the only way you can see it.

⁵⁵ Just like here some time ago, I have quoted this. I might quote it because we're hooked up across the nation. One day I was talking to a friend of mine, where this is coming in this morning, in Arizona. And he had a—a citrus farm. And he had a tree there which was an orange tree that was bearing grapefruits, and lemon, tangerine, tangelos. And I forget how many different fruits there was on that one tree. And I said to the—the—the man, I said, "How is it? What kind of a tree is that?"

He said, "The tree, itself, is an orange tree."

I said, "What has it got grapefruits on it? Why has it got lemons on it?"

He said, "They are grafted into it."

⁵⁶ I said, "I see. Well, now," I said, "now, next year when that tree comes forth with another crop of fruit," which they all ripen about the same time, I said, "then it will bring forth altogether oranges. If it's a navel orange tree, it'll bring forth the navel oranges, won't it, sir?"

He said, "No, sir. Every grafted branch will bring forth of its kind."

I said, "You mean that lemon vine will bring forth a lemon out of that orange tree?"

He said, "Yes, sir."

"Will the grapefruit bring forth a grapefruit out of that orange tree?"

He said, "Yes, sir. That's the nature of the branch that's grafted into it."

I said, "Praise be to God!"

He said, "What do you mean?"

I said, "One more question. Now, will that orange tree ever bring forth oranges again?"

57 He said, "When it puts forth another branch." When *it* puts forth another branch, not when one is grafted into it. But, they're all citrus fruit, and they live off of the citrus life that's in the citrus tree.

58 I said, "There you are! The Methodist will bring forth Methodists, every time. The Baptist will bring forth Baptists, every time. The Catholic will bring forth Catholic, every time. But the Church of the living God will produce Christ from the root, the Word every time, if it ever puts forth another vine of its Own."

59 Now, you can graft it in there, you see. Every grapefruit, lemon, tangelo, tangerine, whatever the citrus fruits they are, every one of them can live in that tree; but bearing false witness of the tree, living by the tree. You see it? They are living and thriving on the genuine life that's in that tree.

60 Now, there is Matthew 24:24, living by the same Life, but they wasn't right, at the beginning. They are bearing false witness of that Tree! It's an orange tree, yet it's a citrus tree. And they say, "This church, this denomination is bearing record of Christ." And got a false baptism, false witness of the Word, trying to say that the power of God was only for the disciples?

61 Jesus, Himself, said, "Go ye into all the world and preach the Gospel to every branch that'll ever . . . tree will ever bring forth, every branch that'll be in the tree. And these signs shall follow the genuine branches." Where? As long as it's a Tree, as long as It's putting forth branches, to the end of the world. "In My Name they shall cast out devils; speak with new tongues; take up serpents; drink deadly things; lay hands on the sick and they shall recover." See the hour we're living? See what Jesus said?

Remember, this was at the end time, not back under Wesley and back there. Now, at the end time, this was to take place.

62 Now watch the Scriptures; let Them testify. Jesus said, "Search the Scriptures, for in Them you think, or believe, that you have Eternal Life, and They are the Ones that testify of Me." In other words, if this tree ever brings forth a branch . . . "I am the Vine, the Tree; ye are the branches. He that believeth in Me, the works that I do shall he do also," Saint John 14:12.

Now, "He that abideth in Me, he that . . . him that was in My root at the beginning."

63 That's the reason Jesus was both the Root and Offspring of David. He was before David, in David, and after David, both Root and

Offspring of David; the Morning Star, the Rose of Sharon, the Lily of the Valley, Alpha and Omega; Father, Son, and Holy Ghost. "In Him dwells the fullness of the Godhead bodily." Both Root and Offspring of David!

⁶⁴ "He that is the elected Life, the predestinated Life, that's in Me," and He is the Word, "from the beginning; when he comes forth, he'll bear My fruits." Saint John 14:12.

But others will live by the same thing, calling themselves Christians and believers. "Not all that saith, 'Lord, Lord,' will enter in."

Now, this is to take place and be manifested in the last days, "when the mysteries of God should be finished," as we'll get to a little later.

⁶⁵ These trees, the true vine and false vine! You've heard me preach on that since, from years ago, how they've growed up together. Brought them in individuals and showed that, from Cain and Abel, the two vines that met at an altar; both of them religious, both of them anointed, both of them desiring life, and worshipping the same God. And one was rejected and the other received.

⁶⁶ And the only way that the one that was received could have done anything different from his brother: it was revealed to him. For the Bible said, "By faith . . ." Hebrews, 11th chapter, "By faith Abel offered unto God a more excellent sacrifice than that of Cain, which God testified that he was righteous."

Jesus, said, the spiritual revelation of Who He was! "Who does man say I the Son of man am?"

He said, Peter said, "Thou art the Christ, the Son of the living God."

⁶⁷ "Blessed art thou, Simon—Simon, son of Jonas; flesh and blood never revealed this to you. My Father which is in Heaven has revealed it. Upon this rock I'll build My Church," (what?) the true revelation of the Word. There is the true Vine again. "Abel, by faith!"

You said, "It wasn't a revelation."

⁶⁸ What is faith? Faith is something that's revealed to you; that is not yet, but you believe it will be. Faith is a revelation of the will of God. So, by revelation!

⁶⁹ And the churches today don't even believe in spiritual revelation. They believe in a dogmatic teaching of some system. "By revelation Abel offered unto God a more excellent sacrifice than that of Cain, which God testified he was righteous." Amen. I hope you see that. See where we're living? See the hour?

I was talking to a—a gentleman not long ago, a Christian scholar and gentleman. He said, "Mr. Branham, we refuse all revelations."

I said, "Then you have to refuse Jesus Christ, for He is the revelation of God, God revealed in human flesh." Unless you see it, you're lost.

⁷⁰ Jesus said, "Except you believe that I am He, you will die in your sin." He is the revelation of God, the Spirit of God revealed in human form. You can't believe that, you're lost. You put Him a third person, second person, or any other person besides God, you're lost. "Except you believe that I am He, you will die in your sins." A revelation!

⁷¹ No wonder they couldn't see Him. "No man can come to Me except My Father draws him. And all the Father has given to Me," in the roots, "will come to Me." See? You get it? Oh, how we should love Him, adore Him, praise Him; to see the fruit of the Spirit in the last days, and the Bride Tree ripening in the top of the time!

⁷² The true vine and the false vine, both had the same anointing. The water fell on both of them. No wonder He warned us, "It would deceive the very Elected if it was possible."

Notice, they look the same. They're anointed the same. But notice, "By their fruit. . . ." How do you knowed it?

⁷³ How you know that isn't an orange? Because it's bearing a grapefruit. That vine is all right, it's living in the tree, but it's bearing a grapefruit. It isn't like the first one.

⁷⁴ And if a church says they "believe Jesus Christ the same yesterday, today, and forever," and deny His Power, deny His works, deny His Word; if—if. . . The Church that believes in Jesus Christ, will do the works of Jesus Christ, it'll have the Life of Jesus Christ. And if it isn't, no matter if the Life is pouring into it, if it isn't predestinated, from the roots, it'll bear grapefruit every time, or something different. But if it's the predestinated Life, in the roots, it'll bear Jesus Christ the same yesterday, today, and forever, if it's the Word coming up through the Root. Which, He is the Root, the beginning of time.

⁷⁵ Notice, but it's what they produce that tells you the difference. "By their fruit," Jesus said, "you shall know them." "Man does not gather grapes off of a thistle," even though the thistle be right in the grapevine. That could be possible, but the fruit will tell it.

⁷⁶ What is the fruit? The Word, for the s- . . . fruit for the season. That's what it is, their teaching. The teaching of what? The teaching of the season, what time it is. Man's doctrine, denominational doctrine, but, or God's Word for the season?

⁷⁷ Now, the time gets away so quick, that we could bear on that a long time. But I'm sure that you here present, and I'm sure you across the

nation, can see what I'm trying to tell you, for we don't have too much longer to stay on it.

78 But you might see that the Anointing gets on the unjust, the false teachers, and causes them to do exactly what God told them not to do; but they'll do it, anyhow. Why? They cannot help it. How can a thistle be anything else but a thistle? No matter how much good rain is sprinkled on it, it's got to be a thistle. That's the reason Jesus said, "They'll be so close it would deceive the very Elected," which is in the roots, "if it were possible," but it ain't possible. A wheat can do nothing but bear wheat; that's all it can bear.

79 Notice. Remember, God is not the author of organization. The devil is the author of organization. I've proved that by the Word, back and forth, and over and over; won't have to go into that this morning. We know that God never did organize people together like that, make a organization. Hundreds of years after the death of the last disciple, 'fore they ever had the first organization. It's always proved a failure. If it isn't, why ain't we together in love today, Methodist, Baptist, Presbyterian, Catholic and all? Why ain't the works of God following us, then, every church on the same thing, the Word? Those things that separate man, brotherhood . . . We're farther from God than we ever was, the churches, speaking of.

80 Now, we're told that, "All the old things happened for examples, for our teaching, reproofs, admonitions." That all the old things of the Old Testament happened, foreshadowed, to see what would be in the New Testament, in our day.

81 Just like if you had never seen your hand, and you looked up and you seen a shadow on the wall, as my hand would be from the light. If it's got five fingers here in a shadow (when the negative), and you move your hands towards (being the positive), towards the—towards the negative, it's got to come to five fingers.

82 As the Bible tells us, that, "The Old Testament being a shadow, type of the new things, or the things that was to come; not the very things that is, but it is a shadow, a type of the things that is to come."

83 Let us go back and see if this thing ever was in any other age. Are you willing? [Congregation says, "Amen."—Ed.] So we'll know, to prove this, back and forth, by the Word; not by some man's idea, some theory.

84 I don't care who he is; any other man, myself or anybody else, "If he speaks not according to the law and the prophets, there is no Light in him." See? That's what the Bible said. "Let every man's word be a lie, and Mine be true," regardless who it is.

Now let's go back and find out if this ever happened, to show us an example.

85 We could go back over now in the Book of Exodus, and speak of a character named Moses, who was an anointed prophet sent of God, with the Word of God and the will of God for his generation. As God's Word always runs in continuity, He said, "He did nothing until He revealed It to His prophets first." Then He done it. Uh-huh.

Now, He cannot lie. He can't lie and be God. No, sir. He has got to remain true. There's no lie in Him. He's. . .

86 And He cannot change It. If He does, then He's not God; He made a mistake. He's got to be infinite. And infinite cannot make a mistake. See? So what God ever says, that's Eternally right. See? And He promised that. So, watch, there's nowhere in the Bible lest it follows continuity right to it.

87 Now, God had promised Abraham that his seed would be a stranger in a—in a strange land for four hundred years, and then He'd bring him out with a great hand of might and power, show His signs and wonders amongst the people that they dwelt with. The time of the promise drew nigh. People had forgot about it. They had Pharisees and Sadducees, and so forth, denominations. But, all of a sudden, there come God alone and drew from, out, away from any of them.

88 God never, in any day or at any time, ever called a prophet out of a denomination. No, sir. He's so twisted up, he couldn't do it; he'd have to stay with that denomination.

89 Moses, a man sent from God, with the Word of God, and on his journey taking Israel into the promised land, strictly with the commandment of God, he met another prophet, another anointed one that had a genuine anointing of the same Holy Spirit that was upon Moses. That's right. He was a prophet. The Holy Spirit was upon this man. His name was Balaam. We're all acquainted with him. Well, the very things, the same, the things—the things that the man said, is still taking place, about twenty-eight hundred years ago. "Thou art like a unicorn, O Israel. Whoever blesses you will be blessed. Whoever curses you will be cursed. Your strength, mighty, how righteous are thy tents, O Jacob!" See, he couldn't help himself. He come there purposing in his heart to curse the people.

90 Oh, you false teachers listening to these tapes all these years, and seeing God confirm exactly what He said, and you set in your study and know it's the Truth; and because of your denominational differences, you dispute them and tell your people they're not so. Woe unto you! Your time is close at hand.

⁹¹ Balaam, anointed with the same Spirit that was upon Moses. What was the difference? The teaching of Moses was perfect. The Bible said here in Second Peter, that it was “the teaching of Balaam” that Israel received, that God never did forgive. Unpardonable sin! Not a one of them got saved, though they had come out under the blessings of God, and seen the hand of God moving by this mighty prophet, and seen it exactly vindicated by God. And, because, another prophet come in with a teaching, contrary, and disputed with Moses, and tried to prove to the people that Moses was wrong. And Dathan, Korah, and many of them, agreed with him and taught the children of Israel to commit fornications, to go after his organization, that, “We’re all the same.”

“Whether we’re Methodist, Baptist, Presbyterian, or Pentecostals, and what-more, we’re all the same.”

⁹² We are not the same! Ye are a separated people, holy unto the Lord, dedicated to the Word and the Spirit of God, to bear fruit of His promise of this day. And you’re not of them! I know that’s awful strong, but that’s the Truth just the same. Dedicated to a service in this last days! “Come out from amongst it.”

⁹³ Now, “the teaching of Balaam,” not the prophecy of Balaam. That was all right. That was God. How many believes that? [Congregation says, “Amen.”—Ed.] The prophecy of Balaam was exactly right, ‘cause he couldn’t speak nothing else. The anointing of God wouldn’t speak nothing else, and God vindicated it by proving it was the Truth. But it was “the teaching of Balaam.”

Now compare that with Matthew 24:24. Anointed ones, but their teaching is false. The trinities, and all things like that; wrong, antichrist!

⁹⁴ I hope your feelings don’t get hurt. And don’t turn that, them phones off. And don’t get up and go out. Just set still, and let’s see if the Holy Spirit won’t reveal it to us, and prove it to us. Say, “But that . . .” Just whatever you believe, just set still and listen. And ask God to open your heart, then you’ll find out whether you’re a brier, or a thistle, or wherever you’re standing. See?

⁹⁵ Now, even Judas, “foreordained to the condemnation he was,” set there before Jesus. And Jesus told him, “You are the one. Whatever you’re going to do, and whatever you’ve got to do, go do it quickly.” Him knowing what he was doing, but, for them thirty pieces of silver, and popularity, sold the Lord Jesus Christ. One of His disciples, the treasurer of the church, Jesus called him His “friend.” See? The Bible said, “He was borned the son of perdition,” just the same as Jesus was born the Son of God. “Deceive the very Elected if it were possible.”

⁹⁶ Notice closely as we study on. We’ll take another instance, over in the Book of Kings. There was a—a prophet, and his name was Micaiah.

He was the son of Imlah, and he was a prophet. He was.

⁹⁷ And there was another prophet, the head of a organization of prophets, anointed ones. The Bible said they were “prophets,” just the same as He said Balaam was a prophet, anointed ones.

And there was one of them by the name of Micaiah, who was anointed with God and sent by God, with the Word of God.

⁹⁸ There was one, Zedekiah, who thought he was sent by God. He was anointed of God, but his teaching was contrary to the Word of God. “Rise, false Christs, show great signs, would deceive the Elected if possible.”

⁹⁹ Notice, both of them, both of them anointed. Now, how could you tell which was right, and wrong? Watch what the Word promised to Ahab. The prophet which was before him, which was Elijah, one of the greatest prophets of the age, that was a vindicated prophet. That vindicated prophet said, that, “Because Ahab had done this evil, that the dogs would lick his blood; taking Naboth’s life. And that the dogs would eat Jezebel, and the . . . her body would be dung upon the fields.” Now, how can you bless what God has cursed? Or how can you curse, as Balaam said, what God has blessed? See?

¹⁰⁰ But these prophets were sincere. There were no doubt but what they were good men, honorable men. For, to be a prophet in Israel, you must be honorable, or to even be an Israelite. You was stoned, if not. They were honorable men. They were smart men. They were educated men. They were the selected of Ahab, of the nation. (See that, Sister Wright?) The selected of the nation, well fitted for the par- . . .

And now, when Micaiah saw his vision, he knowed in his heart what the Word had said, but he wanted to see what the Spirit was in him would say.

¹⁰¹ So they told him, they said, “You say the same thing these other prophets say. And when you do, why, you’ll be, we’ll take you into the fellowship, no doubt, again. See? We’ll make you one of us. We’ll take you back into the denomination of us. You’re . . . We know you’re a prophet, but you’re always saying cursing things. You’re always cursing Ahab. Now, Zedekiah, the chief man, the pope, or the . . .” whatever he was. “Now he has blessed Ahab, and said, ‘Go do it.’ Now you say the same thing, Imlah. Why, you’re just a poor guy. You ain’t got no congregation, hardly, at all. And these guys has got millions. The whole nation is for them. Now you say the same as they do, see what you’ll do, you’ll—you eat the rich of the land.” He’s talking to the wrong man there!

What if it had been said, “Can you find any fault in Zedekiah, Micaiah?”

“No.”

“Did you ever catch him in sin?”

“Nope.”

“Did you ever hear him cuss anybody?”

“Nope.”

“Did you ever catch him drunk?”

“Nope.”

“Can you dispute his education?”

“Nope.”

“Do you believe his doctor’s degree is false?”

“Nope.”

“You believe his—his Ph.D. is all right?”

“Sure. By the Sanhedrin council, I guess it’s all . . . council, I guess it’s all right.”

“Well, then, why don’t you join with him?”

“Because he’s off of the Word!”

¹⁰² Well, we’ll have a showdown of it, then, like Elijah the prophet before this. And if you’re a child of God, you’ll stay with the prophet of this Bible. It’s the Word. Notice the hour, the season.

Well, what if Zedekiah say, “Oh, I know the prophet said that, but that’s for a future generation. That’s for a long time from now”?

He said, “Wait till I see a vision from God, and then I’ll tell you.”

Said, “Then you say the same thing?”

He said, “I’ll say just what God says; nothing else, nothing more. I can’t add one word to It, or take one Word from It.”

So that night, in prayer, the Lord came to him in a vision. He went out the next morning, he said . . .

There is two prophets!

¹⁰³ The greatest man in the nation, in the military and national sight, was Zedekiah. He was the head prophet, by the king. He was the head of all the other prophets, by organization. He was made, by his organization, the head of all of them; probably the best read, the best educated, more eligible for the job. And he was anointed with the Holy Spirit, for he’s called a “prophet.” Sure, not just an ordinary prophet, he was a Hebrew prophet. Now watch him.

¹⁰⁴ Zedekiah said, “The Lord spoke to me, ‘Make Me these two horns of iron,’ a symbol.” A prophet usually gives symbols. “He said, ‘Make these horns of iron.’ The Holy Spirit said to me, ‘Take these,’ the

Anointing that blessed me.” Don’t think it as a sacrificial, but to get in a point. “The Holy Spirit that speaks in tongues through me, the One that’s vindicated me, He said, ‘Take these horns, and, by this, tell the king that he’ll push Syria plumb out of the country. And I will give him back the land that rightly belongs to Israel, the church.’”

¹⁰⁵ Brother, that’s pretty fundamental, just about like Balaam was up here. Balaam was just as fundamentally speaking as Moses was. Moses. . . The correct number of God is seven. And Balaam said, “Build me seven altars; seven clean sacrifices, oxes, and seven rams.” That’s speaking of the coming of the Son of God. Fundamentally, he was just as right as any of them.

¹⁰⁶ And here is Zedekiah, just as fundamentally right, “For this land belongs to us. Why, them Syrians and Philistines over there filling their bellies, of their children and so forth, our enemy, with the food that our children does without! When, God gave us this land!”

¹⁰⁷ Brother, that’s a good argument. I guess he could scream that out before Israel, and they could shout as hard as they could. Now, I’m talking about today now. I hope you’re following me. All the screaming, hollering!

¹⁰⁸ You remember David last Sunday? See? You out there in radio land, or the land of this telephone hook-up; you didn’t get last Sunday’s Message, be sure to get it. *Trying To Do God A Service Without Being Ordained To Do It*, no matter how sincere, good, it’s absolutely not received by God. See?

Now, here was Zedekiah, thinking he’s right.

Micaiah said, “Let me ask God.” So he come down the next morning with THUS SAITH THE LORD. He checked his vision with the Word.

Now if he would have said to Zedekiah, “Do you know what the prophet of the Bible here said would happen to this guy?”

¹⁰⁹ “But not at this time, because this man is a honorable man. He is trying.” Don’t fail to get this. “He is trying to give back to the church the things that belongs to the church. He is trying to give its property back,” not the Spiritual things; if it would, he would have shook that whole nation like Elijah did. But, trying to give them the material things, “We own property. We’re a great organization. We belong to it. We all, all you people, you Protestants, should all join with us.” Uh-huh.

¹¹⁰ We’re coming to that in a little bit. “It’s all brothers and sisters, anyhow.” It isn’t! Never was and never will be, with the real genuine Church of God. Can’t be!

¹¹¹ Notice, he saw the vision. And so he said, “God spoke to me.” Now, look, the man was sincere. He said, “He said, ‘Make these horns, and go up there before the king and push westward,’” or whichever the way the land laid from where they were standing. “‘Push, and that’ll be **THUS SAITH THE LORD**, that he’s going to win the victory and come back, a victory for the church.’ Going to drive them out!” That’s pretty close, isn’t it? What was the matter?

Here come Micaiah down. Said, “Now you give your prophecy.”

“Go on up! But I seen Israel like sheep, scattered, having no shepherd.” Whew! Exactly vice versa.

¹¹² Now, you’re the congregation. Now which one is right? Both of them, prophets. The only way you can tell the difference in them, is, check it by the Word.

Said, “How do you get this?”

He said, “I saw God setting upon a Throne.” Said, “I saw all the council around Him.”

¹¹³ Now remember, Zedekiah just said he saw God, too, in the same Spirit. “I saw God. He told me to make these horns out of—out of iron. Go out there and push the nations out of here, for this belongs to us. The others ain’t got no right into it.” They would if they’d stayed right with God. They would have had that, but they got away from God.

¹¹⁴ That’s the way the organization is, the church. It’s got a right to these things, but you have been cheated out of it, because you got away from God’s Word and God’s Spirit, anointing, to vindicate the Word of the season. Don’t you fail to get this Message.

¹¹⁵ Notice what taken place now. He said, “I saw God,” Micaiah did, “setting upon the Throne in Heaven. His council was gathered around Him. He said, ‘Who can we get to go down and deceive Ahab, to make Elijah’s words come true, My prophet that was vindicated. I spoke that he would come. And Elijah had My Word. And heavens and earth will pass away, but My Word will not fail. I don’t care how modern they get, or how good they get, or how educated they get, or how big they are, My Words will never fail.’”

¹¹⁶ “And a lying spirit come up out of hell, fell down upon his knees, and said, ‘If You’ll just permit me, I can give them my anointing, make them do any kind of a sign or wonder, just long as I get them off the Word. He won’t even know that That is Your Word. He’ll ignore It, for popularity.’” Brother, times hasn’t changed. Brother Neville, that’s true. You remember, that’s true. “I’ll get upon him, make him do the same things the rest of them does. I’ll make him prophesy, and tell a lie.” How could it be a lie? Because it was contrary to the Word.

117 You take any of these false baptisms, false *so-and-so-and-so's*, I don't care how real it sounds, how much they try to impersonate, it's a lie if it's contrary to God's Word of this hour. That's exactly.

You say, "Well, ours, well, we did *this*, and we do *this*, and our church is *this* way and *that*."

118 I don't care what it is. If it's contrary to the written Word for this hour, it's a lie. God will have nothing to do with it, no matter how sincere, how educated, how smart, how true it sounds, how reasonable it sounds, if it's contrary to the Word of this hour. We'll get into that a little deeper in a few minutes, time permits us. If we don't, we'll take it up again tonight.

119 Notice, he was sincere, good man, no doubt. And he said. . . Then, otherwise, Micaiah said to him, not right out to his face, but other words, "You're anointed with a lying spirit." Wouldn't that be something to tell a bishop? But he done it.

120 And so this bishop walked up and said, "You'll never have fellowship no more," and smacked him in the face. Said, "You know that I'm a vindicated man. My church made me the head of it, this thing. The popular vote of God's people made me this. My organization made me this. And God gave us this land, and He intends for it to belong to us. And I have THUS SAITH THE LORD." Smacked him, and said, "Which way the Spirit of God go when It left me?"

121 Micaiah said, "You'll find out, one of these days," when California is beneath the sea out yonder, and, or, Los Angeles, "you'll see which way It went when you're setting in the inner prisons."

122 Now, Ahab, what are you going to say? "I believe my prophet," he said. What if he just searched the Word? See, he didn't want to see himself cursed. Hear me! He didn't want to see himself cursed. No man does.

123 And my organizational brother, that's what's the matter with you. You want to think that you're right, when, you know in your heart, when you baptize using the name of "Father, Son, Holy Ghost," you are lying. You know when you say those things that you're doing, and take initial evidences, and all things like that, you're wrong. How can the initial evidence be speaking in tongues, and then talk contrary to a promise of God in this hour? How can it be? You don't want the curse, do you? But *Here* it's written, so shall it be. That's the mark of the beast, so close it would deceive the Elected if it were possible.

124 Every sign, every wonder, anointed man, prophecy, all kind of things going forth, all kinds of signs, all kinds of wonders, how you going to tell the difference? Watch the Word for this hour. That's how you take. . .

Watch Moses, how he could have told Balaam. Watch Micaiah here, how do we know he was right? The Word, before him, had prophesied that for Ahab.

¹²⁵ And the Word, before us, prophesied these organizations for this day, and this curse upon them. And the things that would take place by His truly anointed Church, will have the Word, a Word Bride. Here we are. Here it is, today, just as it was then.

¹²⁶ The Bible said, "In the mouth of two or three witnesses let every word be established." I spoke of Balaam, I spoke of Balaam and of Moses, and I spoke now of Micaiah and Zedekiah, now I'm going to give one more, which, there's hundreds of them, but one more, to make three witnesses. I got a whole string of them wrote down here, but to preserve time.

¹²⁷ Jeremiah who was a vindicated, outcast, but a vindicated prophet of God. They hated the man, they throwed overripe fruit at him, and everything else, and he put the curse upon them. And the things that he done, and laid out there on his sides, and things, and give signs that Israel was wrong.

¹²⁸ Every prophet, true prophet that ever raised in the world, cursed those denomination organizations of the church. How could it change, by the unchanging God?

¹²⁹ The Holy Spirit is the Prophet of this hour, He vindicating His Word, proving It, the Holy Spirit was the Prophet of Moses' hour, the Holy Spirit was the Prophet of Micaiah's hour. The Holy Spirit, which wrote the Word, comes and confirms the Word.

Now what happened in the time of Micaiah? Ahab was killed, and the dogs licked his blood, according to the Word of God.

¹³⁰ All you false teachers, SO SAITH GOD: Someday you'll reap what you're sowing, you blind leaders of the blind! I'm not angry, I'm just telling you a truth. And I wouldn't have said this, if, up here, in that room if the Holy Spirit didn't say, "Say it in that manner." Have I ever told you anything wrong but what God proved it to be right? Wake up, my brethren, before it's too late!

¹³¹ But let me say this. How could a thorn wake up and be a thistle, when it was predestinated to that? How could the Elected keep from seeing it? Because, you're elected to see it. "All the Father has given Me will come," said Jesus, "but none of them can come unless He has give it to Me before the foundation of the world, when their names was put on the Lamb's Book of Life," not on a church rector, but on the Book, Lamb's Book of Life.

Notice, Jeremiah stood up, vindicated before the people, yet they hated him.

¹³² And so they went out and made a yoke, he did, and put it upon his neck, and went before the people. They said, "Oh, we are the great people of God. Why, we are Israel. We are so sincere at our synagogue! We attend every Sunday, we, we offer sacrifices, and we pay in our money. How can Nebuchadnezzar ever hold the holy things of God?" Huh! Your sins had done it.

¹³³ God said, "If you'll keep My commandments, I won't do this. But, if you don't, it's coming to you." That's exactly right. Still the same. Keep His commandments, His Word for the hour, what He promised.

¹³⁴ Now notice. Now, Jeremiah, by the will of God, vindicated prophet, though hated. . . Every one of them was hated in their days. They done such strange things contrary to the denomination of that day, every one hated him, even kings and everything else. So he put a—a yoke on his neck, and said, "THUS SAITH THE LORD. They're going to be down there for seventy years," 'cause he had a understanding from the Word of God. "Seventy years!"

¹³⁵ Then Hananiah, Hananiah, I guess you pronounce it, H-a-n-a-n-i-a-h. Hananiah, a prophet amongst the people, come up, took the yoke off of Jeremiah's neck, and broke it. And said, be a big shot amongst the people, see, when he was speaking contrary to the Word of God. And he said, "Two years they'll be back. THUS SAITH THE LORD."

Two anointed prophets. How was the difference in them? One had the speaking the Word, and the other one didn't. Jeremiah said, "Amen."

¹³⁶ Before all the elders and the congregation, all Israel, see, he wanted to show he could be just as big as Jeremiah. "You know they don't like you, anyhow. So I'm a prophet, also. I'm a more of a prophet than you are, because you are prophesying a lie. You tell me God's people is going to be under *such-and-such* a thing?"

¹³⁷ That's what they say today, but you'll be there just the same, as a church. You're accursed with a curse. All you churches, denominations is holding to their tradition of man instead of the Word of God, you're cursed by God.

¹³⁸ Now notice, here he comes. Hananiah jerks this yoke off of his neck, a symbol of God, broke it, and said, "THUS SAITH THE LORD. Two years they'll be back." Just for a show off, "I'm *So-and-so*." Because he stood in, he was an organizational prophet.

Jeremiah was a wilderness man that lived by himself. He prophesied evil against them all the time, 'cause they were evil.

¹³⁹ And this man was telling them, “Oh, you’re all right as long as you belong. As long as you’re Israel, that’s all is necessary. See, you, we . . . God ain’t going to do that. I know there’s a little something happened here, but don’t be alarmed, don’t be scared.”

¹⁴⁰ Oh, brother, they still live today. “Don’t worry, everything is all right. We got everything under control. We’re the Church.” Don’t you think that. Yeah.

¹⁴¹ So he said, “Everything is all right. They’ll be back in two years. That’s a little thing has happened. It’s nothing unusual. We have that. Just Nebuchadnezzar come up here, but our God will take care of all this.”

¹⁴² But the Word said that they would be there seventy years; till that generation had faded away, and another generation. Forty years is a generation. “This is almost two generations you’re going to be down yonder.” And Jeremiah said it according to the Word of God.

Hananiah broke that! Jeremiah said, “All right. Amen. But, Hananiah, let us remember this, we are both prophets. We’re ministers.”

¹⁴³ And I say this to you, my brother. Let us remember there has been prophets before us, and they prophesied against kingdoms, and they prophesied against certain things. But, remember, when the prophet said anything, he must prophesy according to the Word. Like Micaiah, and Moses, and all the rest of them. It must be according to the Word. If it isn’t, then remember what happened.

¹⁴⁴ Then, Hananiah, his righteous indignation raised up. “I’m Hananiah” (no doubt), “the prophet of the Lord, and I say, ‘Two years.’” In other words, “I don’t care what the Word says.” His anointing, “I say, ‘Two years, they’ll be back.’”

¹⁴⁵ Jeremiah walked out from before him, went out, said, “Lord, I don’t care what he said, I still believe and know that that Word says so. I’ll stay true to You. I’ll not be deceived by him.”

¹⁴⁶ God said, “Go tell Hananiah, ‘I’ll make it out of iron, the next yoke.’” Because he did that, he was taken from the face of the earth, Hananiah was, that same year.

There is our examples, both prophets. So many more could be said and talked of at this time.

¹⁴⁷ But watch. Jesus said, that, in this end time, again, the two spirits would be real close together again. Is that right? [Congregation says, “Amen.”—Ed.] Now notice. It will be closer than that was. This is the end time. Oh, children! God have mercy upon us! Till, “It would even be so real till it would deceive the very Elected if possible.” Now how

do you go . . . how did we tell it in them days? How you going to tell it today? The same way, stay with the Word, "Jesus Christ the same yesterday, today, and forever."

¹⁴⁸ Now care all this Message. And when you listen to the tape, even maybe I'll be gone someday when the Lord is finished with me here on earth, you'll refer back to this. Listen to my voice, what I'm telling you. If He takes me before His Coming, just remember, I've spoke to you in the Name of the Lord, by the Word of the Lord. Yes.

¹⁴⁹ Notice, "Be so close together that it would deceive the Elected if it were possible," would do the same signs, the same miracles, by the same Spirit. Is that right? [Congregation says, "Amen."—Ed.] Just like the prophets was that we just talked about, prophets. Now, also it is written . . .

Let's turn to it, for this one, if you want to, Second Timothy 3. Let's not leave this one. And I don't want to . . .

¹⁵⁰ I look at that clock up there, and I—I want to omit a lot of it, and I don't think we should do it now. See? Notice. Just . . . If I am standing here, perspiring like I am, see, but I'm happy. And I know that this is true. Second Timothy 3:8.

¹⁵¹ Paul, the man who said, "If a Angel comes from Heaven and speaks any other word to you than that what I said, let him be cursed," now, a Angel come down. That's Second Thessalonians . . . Oh, I'm sorry.

¹⁵² Notice in the Second Timothy 3:8. Watch Paul speaking now. Let's begin with about . . . Let's begin at the first of the verse, and listen now real close. You that have your Bible, read with me. You that don't have your Bible, listen close. The . . .

This know also, that in the last days . . .

Underline that, "last days." That's when it's going to happen.

. . . perilous times shall come. (We're in it.)

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

¹⁵³ Look at this bunch that we got today, rotten. Even in man out on the street, young man, pulling their hair down on their forehead, like with bangs like a woman. Perversion! Sodomites!

¹⁵⁴ Did you read in this year, this month's *Reader's Digest*? Said, "The American people at the age between," I think it was, "between twenty and twenty-five years old, is already in their middle-age condition." They're finished! They're rotten! Science says that, that a man is in his middle age, and a woman, when they're yet in their early twenties. Their body is so rotten and given over to filth.

Oh, America, how oft God would have hovered you, but now your hour is come! You lead the world in filth.

*. . . blasphemers, disobedient to parents, unthankful, unholy,
Without natural affections, . . .*

No true love even for one another, man to woman, woman to man. “Not even natural affection.” Filth, sexually!

*. . . trucebreakers, false accusers, incontinent, fierce, and
despisers of those that are good,*

¹⁵⁵ In other words, say, “You bunch of holy rollers.” Someone asked the other day about coming up here to the church. Said, “Don’t go up there. All it is is a big bunch of noise and carrying on.”

See, “despisers of those.”

*Traitors, heady, highminded, lovers of pleasure more than
lovers of God;*

You say, “Brother Branham, that’s communists.” What’s the next verse say?

*Having a form of godliness, but (what?) denying the power
thereof: (the Word, Jesus Christ the same yesterday, today, and
forever, manifested, the promise for the day). . .*

Just exactly like Hananiah, just exactly like Zedekiah, just exactly like Balaam, on back, other false prophets.

Having a form of godliness, (anointed . . . See?)

Having a form, (anointed, ordained ministers . . .)

*Having a form of godliness, but denying (that He’s the same
yesterday, today, and . . . Denying His Word!)*

¹⁵⁶ How did they deny Jesus in that day? Who did they deny when they denied Jesus? The Word. They were religious. They taught from their Bible, but denied the present-day Word.

¹⁵⁷ What are they today? Same thing, anointed, preaching the Gospel of pentecost, but denying the present-day promise of the Word being vindicated, “Jesus Christ the same yesterday, today, and forever.” Do you see it? [Congregation says, “Amen.”—Ed.]

*For this is the sort are they which creep into houses, and lead . . .
silly women laden with sin, led away by divers lusts,*

¹⁵⁸ “Our sewing parties and our so-and-so.” Somebody come around trying to misinterpret the Word, and saying this, “It’s all right, sister, for you to have short hair. Don’t pay no attention to that nitwit. See? Or, if you—you wear *this*; it’s not *that*, ‘it’s what comes out of a man’s heart that defiles him.’” See? And do you realize that you are anointed

with an evil, lustful, dirty spirit? Care, you might sing in the choir, with short hair, but you got an evil spirit. That's contrary to the Word. That's right. That's what the Bible said. And you say, "Well, I wear shorts. It don't condemn me."

"Whosoever, if a woman puts on a garment that pertains to a man, it's an abomination in the sight of God." The unchanging God said that.

¹⁵⁹ Oh, so many things, how could we just go through it? Our time would be away. But you know enough to know what's right and wrong. And how can I make them do it? How can I do it? Say, "Well, what you hollering about?" I'm a witness against you. Someday, in the Day of Judgment, you'll have not a corner to go into.

¹⁶⁰ How could Micaiah stop that? How can Moses, screaming, trying to stop it? And Joshua and them running among the people? And Levi pulled his sword, and slayed them, even? They went on just the same.

¹⁶¹ It's predicted that they're going to do it. And they're going to do it, for it's THUS SAITH THE LORD they're going to do it. You think them nominations will ever break up, their denomination come back to the Word? It's THUS SAITH THE LORD, they won't! Will they go into the antichrist? Exactly. It's THUS SAITH THE LORD, they will! "So what are you saying about?" I have to be a witness, and so do you, all believers. Watch.

. . . silly women laden with . . . divers lusts,

"Well, all the rest the women do." False prophets! Now listen. False prophets, I'm speaking of. Now what will they do in the last day?

. . . lead silly women . . . led away with divers lusts,

"Well, I know all the rest the women . . ." All right, go ahead.

¹⁶² What'd I say just before this big happening here in California? "You people here in Los Angeles, ever year when I come back there's more bobbed-haired women and sissyfied man than there was the first place, more preachers going into organization. You're not without excuse! If the mighty works had been done in Sodom and Gomorrah was done in you, it'd be standing today. Oh, Capernaum, thou who callest yourself by the name of the angels, Los Angeles!" See what's happening? She is going right on to the bottom of the sea. When? I don't know when it's going, but it's going. You young people, if I don't see it in my day, you watch. She is gone!

Ever learning, . . . never able to come to the knowledge of the truth.

Now here is the shocking, here is the shocking part. Listen to this.

Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith that was once delivered to the saints, of course.

“Concerning the Faith.” “And he shall turn the Faith of the fathers, or the children, back to the fathers.”

¹⁶³ “Reprobate concerning the Faith.” Uh! You know what *reprobate* means? If you got a Scofield Bible, there’s a *h* there. Right up there, says, “apostasy.” An apostasy, that’s what it is.

¹⁶⁴ Now, just a minute. I want to look up something here. I think I wrote this down right. I’m not sure, but I want to say it, and look it up before I—I say it. Now, just one minute. [Blank spot on tape—Ed.] “Reprobates concerning the Truth, concerning the Faith.” “The Faith,” there is only one Faith. That’s right. “Concerning the Faith, reprobates!”

Now I want to read Luke 18. Just a minute. You don’t . . . You can put it down; you don’t have to read.

And he spake a parable unto them unto this end, that men ought to always pray, and not . . . faint;

Saying—saying, There was in a city a judge, which feared not God, and regardeth not man:

And there was a widow in the same city; and she came unto him, saying, Avenge me of my adversary.

And he would—and he would not for a while: but afterwards he said within himself, Though I fear not God, nor regard man;

Yet because this widow trouble me, I will avenge her, lest by . . . coming she weary me.

And the Lord said, Hear what the unjust judge saith.

And shall not God avenge his . . . elect, which crieth unto him day and night unto him, though he bear long with them?

I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

¹⁶⁵ Now that’s the question. Here is where I wanted to get to: In Revelation 10 (We’ll get to it in a few minutes, to another Scripture, refer.), He said, “In the days of the Message of the seventh angel, the mystery of God *ought* to be finished.” Here is the question, is, if you follow in that line in this hour, *will* it be finished? “Will I find the Faith?” Will Malachi 4 be fulfilled in this time, “Restore the Faith of the children, back to the Faith of the fathers, the original, the Word”? See?

¹⁶⁶ “Reprobates, Jambres and Jannes, as they withstood.” Now, also, listen, Second Timothy 3:8. “As Jan- . . . withstood Moses, also in the last days these same reprobates would come,” now see where It says here, “having a form of godliness,” anointed ones. Now let’s just . . . You go back and—and read it when you get home, so that I can finish out this, this morning, if I can. “Reprobates concerning. . . .” Not reprobates in—in—in living; they’re fine, cultured men.

¹⁶⁷ Now notice, when Moses went down to Egypt, with a message of THUS SAITH THE LORD, and was vindicated; called on Israel, which was a people, not a church. Israel was a people; they never was a church. Cause, the word *church* means “called-out ones.” They were the people of God. Then when they become anointed under the Word, and called out, they become the church of God. And then backslid, because they believed not the Word of God, and listened to a false prophet. I hope that sinks in.

¹⁶⁸ Israel, being a people of God, come out under the hand of God, anointed with the Word . . . with the Power of God, seen the signs and wonders of God. And then when God was moving on with them, a false prophet come in, anointed, and taught something contrary to the original Word of God that they had heard; and every one of them perished in the wilderness, besides three people. Now hold it.

¹⁶⁹ “As it was in the days of Noah, wherein eight souls were saved by water, so shall it be in the coming of the Son of man.” “As it was in the days of Lot, where three came out of Sodom, so shall it be in the time when the Son of man shall be revealed.” I’m only quoting Scripture, the Lord’s Word, which, “Heavens and earth will pass away. . . .” It’ll be a minority!

¹⁷⁰ Notice here. Moses goes down to Aaron. Moses was to be God. God told him to be God, said, “You be God, and let Aaron your brother be your prophet. You put the words in his mouth if you can’t speak well.” Said, “But who made man dumb? Who made man to speak?” The Lord did.

¹⁷¹ And he walked down there. What did he do? He performed a true and just miracle that God told him to do. God told him to, “Go cast your rod down.” Picked it up, and it was a serpent. He picked it up, and turned back to a rod. Said, “Go do that before Pharaoh, and say, ‘THUS SAITH THE LORD.’”

¹⁷² And when Pharaoh saw this, we say, “Why, what a cheap magician trick.” Said, “There’s nothing to it. It’s mental telepathy or something, you know. We got guys in our organization can do the same thing. ‘Come here, Bishop *So-and-so*. And, you, you come out here.’ We got them can do the same thing.” That was Satan talking through Pharaoh.

That was God talking through Moses.

¹⁷³ But watch this fellow come out. Jannes and Jambres walked out before Moses, and publicly before the people, and performed every miracle that Moses could do. “They will deceive the very Elected if it’s possible.” That right? Performed the same thing that Moses did. You get it? Now remember, it’s **THUS SAITH THE SCRIPTURE**, that it’ll repeat again in the last days.

What was the difference between Moses and Jambres?

Moses said, “Let blood come in the water.”

And these false prophets said, “Sure, we put blood in the water, too.” And it happened.

So Moses said, “Let there come fleas.” What was he getting it? Straight from God. See?

And what did he do? He said, “Well, sure, we can bring fleas, too.” And they did it. Any miracle that Moses could do, they could do, too!

¹⁷⁴ Remember, keep that in mind, we’re coming to it, after a while. They can do anything the rest of them can do, but they can’t stay with the Word. They can’t stay with the Word.

¹⁷⁵ Now notice, they did it, but Moses, the true sent-prophet from God, commissioned by God, he never fussed with them, said, “Here, you can’t do that! You can’t!” he just let them alone, just let them go on. They’re organizational prophets, but go ahead.

¹⁷⁶ Moses just went right on, listened to God. Whatever God said, “Now you do *this*,” Moses went and done it. He done a new thing. When they did, each one of them had a sensation or something, here they come. They did it, too, just exactly like Moses did.

¹⁷⁷ Now notice. These fellows appeared . . . Oh, you people, don’t you miss this! These impostors, impersonators, appeared after the true one had went first. See? They come to impersonate. See, they have to. The devil cannot create anything; he just is a perverter of the original.

And what is sin? Is righteousness perverted. What is adultery? The right act perverted. What is a lie? The truth misrepresented. A perversion!

¹⁷⁸ Look at Hananiah, a perversion of the original Word. Look at Balaam, a perversion of the original Word. Look at Zedekiah, the perversion of the original Word.

And the Bible said that these guys would come out, after the pervert . . . or to pervert the original Word vindicated and proved to be the Truth.

179 “Do the work of an evangelist,” in that corner yonder, “make full proof of your ministry. For the time will come when they’ll not endure sound Doctrine, but after their own lusts shall heap for themselves teachers, having itching ears; then go ahead and do anything they want to, and, ‘It’s all right, we got the same signs and wonders.’ And shall be turned from the Truth, and be brought into fables, dogmas.”

180 Oh, the awareness of the Holy Spirit, the awe that strikes a man’s soul when he stops to think how real and plain it’s right before us! Dig up that cornerstone out here and read a piece of paper that’s put in there, thirty-three years ago. See what He said over yonder on—on Seventh Street, that morning when this cornerstone was laid. Now watch it. Watch down here on the river, when the Angel of the Lord came down in a form of a Pillar of Fire, hundreds of the churches, or peoples of the church, standing around on the bank; what He said, see if it’s come to pass. See what’s happened.

181 It’s so hard. I know it looks hard, brethren, out there. But it’s . . . The Bible said, Jesus said Himself, “It would deceive the very Elected if it was possible.” No way around it. They’ll never be able to see It. If it was possible, the very Elected would be deceived by it.

182 Notice, these fellows appeared after God’s true anointed was sent; by His true prophet, Moses. And when Moses would do anything, they would impersonate it.

183 Now, brother, sister, I . . . This is my own church. I got a right to preach what I want to, as long as it’s out of God’s Word. And I ain’t condemning you people, but let’s just search that for the time and the hour that we’re now living.

184 Greetings to Brother Ruddell, to Junior Jackson, and them out here, our brother churches. I forgot them, a while ago. I think they’re hooked in this morning, too, because of no—no room in the church.

185 Just think of it now, just for a minute. They did the same miracles that Moses did. Moses brought fleas; they impersonated it and brought fleas. See?

God said, “The day you eat thereof, that day you die.”

186 Satan come around and said, “Surely, you’ll not die. You’ll just be wiser. You’ll have a better organization, a better . . .” You know. “You know, everything will be better for you, have more Light.” See, just a perversion. Ought . . .

187 And remember, THUS SAITH THE LORD, according to Second Timothy 3:18, that, “In the last days, that this Jambres and Jannes would be on the earth.” Now, I want you to notice there is two of them, see, impersonators.

188 Now we're going to get back to Sodom, after a while, them three's, find them three Angels that came down, and see the impersonation, and so forth, see, see which is right and wrong. See? See?

189 Notice, they did the same miracles. But, notice, they impersonated after the true Word had been anointed, by the true one that God had sent; followed, secondarily.

190 I wonder if we could think for a minute. Taking the people by the hand, not long ago, about twenty years ago, and a sign showed. Boy, there was more signs all over things, and everybody . . . One has got it in his right hand; one has got it in his left hand; the other one smells it. See, all kinds of . . . And I wonder . . . God won't let me tell you at this time what was really the truth, but one day you're going to find out. That was just to make their folly manifested. That wasn't right, at the beginning. I'll tell you, one day, if the Lord permits.

191 Notice, they did the same miracles, but they didn't . . . Notice, they didn't do it till after the original Word went forth, first. That's the way Satan done in the garden of Eden. That's the way he done all time. Who prophesied first? Moses. Who come on the scene first, Moses or Balaam? Moses. Who come on the scene first, Jeremiah or Hananiah? You see what I mean?

192 Notice, they copied. Carnal impersonators, sincere, thinking they were "doing God a service," as David did, last week, but carnal impersonation. I'm just waiting a minute. I want you to think between these places. If I don't say it, surely the Holy Spirit will reveal it, especially to the Elected. See?

193 Pharaoh's denomination says, "We have man that can do that same thing," and they did it. See? Why did Pharaoh do this? Why did God permit it? Why would God send a true, anointed prophet down there to perform a sign before Pharaoh, and then let a denominational copy come around and copy it before the people? Why would He let an impersonator rise up to do it, and do the same thing exactly the genuine Spirit of God done? See, the Scripture must be fulfilled.

194 Notice, He did this so that He would harden the heart of Pharaoh and the Egyptians, to prove that Moses wasn't the only one that had the Word. They could do everything just the same as Moses could do.

195 And why did God let this thing happen in the last days? So, the same thing as the lying spirit said to Zedekiah, "How we going to get Ahab out there, to make these things come to pass?" How is He going to get these people, trusting in their churches, to get out here to let this thing come to pass, that He predicted? They, in this Laodicean Church Age, "Because thou sayest thou art 'rich, and have need of nothing. I set as a queen.' Have nothing! Knowest thou not that you are miserable,

wretched, blind? And I counsel to come buy of Me,” He said, “oil and gold.” Why did He do it?

¹⁹⁶ Why did He let this impersonation rise up in this last days, when these things are coming to pass by the true Word of God; and let impersonators come up and do the same thing, and deny the true Word of God? He did it for Moses. And Pharaoh did it against Moses; and those, Jannes and Jambres, did it against Moses. And the Bible said that it’ll repeat again in the last days. Here we are. Now, if that ain’t Scripture fulfilled, where is it at?

¹⁹⁷ Did Moses fuss at them and say, “Here! Here! You can’t do that. I’m the only one been ordained to do that. Here! You stop that, right now?” He just let them go.

¹⁹⁸ Let them go on. Remember, the Bible said, “As their folly was made manifest, so will these in the last day be made manifest,” when the Bride is raptured and taken into the sky. Notice.

Moses, the true manifested Word, never said nothing, just let it go. But He did that so He could harden the heart of Pharaoh, deceive Pharaoh.

¹⁹⁹ He did that very same thing so He could deceive Ahab. And that one little guy standing there by himself, little Micaiah, telling them, “THUS SAITH THE LORD.” Here stood another one, anointed, “THUS SAITH THE LORD.” And contrary, one to another.

²⁰⁰ We stand today with THUS SAITH THE LORD, that the water baptism in the last days is to be in the Name of Jesus Christ. And another man stand and perform miracles, and, a Trinitarian.

²⁰¹ Show me the word *trinity* in the Bible. Show me where there’s three Gods. Show me where there’s such things as that. It’s not in the Word of God. There is no such a thing as anybody ever baptized in the name of “Father, Son, Holy Ghost,” using those titles. All these things, “Oh, it’s all right, sisters. That’s all right, just have long . . . your short hair. That’s all right, you don’t have to do *this*, *that*, or the *other*. Oh, that’s nonsense, some old fogey.”

²⁰² But the Bible said! And He promised, “In the last days, He would send the Spirit of Elijah, and would call the people, the children of God, back to the original Faith like it was in the beginning, of the Word.” That Word was confirmed, the Son of man in the last days, the same as it was at Sodom; yesterday, today, and forever. He promised to do it. It’s God’s promise. It’s THUS SAITH THE LORD.

Notice, they did the same thing, just as Moses did, until God got enough of it.

203 Now remember, it's THUS SAITH THE LORD, it'll come to pass in this day. Now, search over the world; take every cult, take every clan, take every man, take every church! I charge you, in Christ's Name, to do this, you preachers. I charge you to read the newspapers or take consideration anywhere you want to go, and see if it isn't on the earth right now. See?

204 Then, Matthew 24:24 is exactly right. "False, anointed ones will rise in the last days, and will be false prophets, and shall deceive many." Watch it in the types now, as it comes now, see, "Shall deceive many." "Prophets," plural; "Christs," anointed's, plural; many different ones, the Methodist, you know, and Baptist, and the Pentecostal, and so forth. See?

But there is one genuine Christ Spirit, and that's the Word made flesh as He promised to do it.

Now we'll move on just a little further, to some more Scriptures.

Until, God got enough of it, then it was over. Their folly was made manifest.

205 Notice, remember, the shuck looks exactly like the wheat grain. See? Now, you couldn't say back there in the Lutheran age, "the stalk was the wheat," yet it's got the Life in it. Stalk is all right, the Life in the stalk was all right, but, remember, the Life advanced on; advanced from Elisha to Elijah, the Life keeps advancing on, but, remember, It's in another stage, It can't remain in that stage. We can't eat the carrion of some other age, we can't eat Pentecostal carrion, Methodist, or Baptist, see, it's become carrion. We have fresh Food, the Word of this hour, so forth.

206 Remember, the shuck is exactly like the grain of wheat. You can't. . . It didn't look like it in the blade, it didn't look like it in the tassel, but it sure did in the shuck. Didn't look like in the. . . Jesus Christ the same yesterday, in Luther; didn't look like it in Wesley; but it sure does in Pentecost, a "deceive the very Elected if it was possible." See? There is your ages.

207 But remember, that Pentecostal church, in the last days, was the Laodicea; and Christ was turned out, the Kernel, the Wheat, Itself. When He tried. . . Remember, when He tried to manifest Himself in the church, He was taken out. It was still a church, claimed to be; anointed.

208 But *here* is the Word, Christ Himself, that's the anointed Word which shall come for the rest of His Body, the Bride. The anointed, of the same water that watered the wheat, as we talked about, also waters the tares, anointed ones. Only the Elected, or predestinated, will be able to detect the difference between them. Now, Ephesians 5:1 tells you so, and about how it was.

209 They are anointed ones. Everybody say, "Glory to God! We got freedom down here. Hallelujah! We. . . Oh, hallelujah! We speak in tongues, and jump. We got freedom of the women; you people try to put them under all these kind of things." See? Go ahead. There ain't nothing you can do. Say, "Well, we speak in tongues. We shout. We dance in the Spirit. We preach the Word." Absolutely. Not a thing to say against it. So do these men back here in the Bible.

Jesus said, "It'd deceive the very Elected if it was possible, the very Elected."

210 Now notice, the shuck. . . From the original Grain, Grain that went in the ground, It was not no organization. It was one Grain, in Itself. But when it come up, it was not a Grain; it was an organization, see, leaves, corn.

Then It went into another stage, which was a tassel. Still it wasn't like the beginning. It was an organization.

211 It went into the shuck, many leaves, Pentecost, almost shaped out now. Look at it. It's taking shape all the time, almost exactly like the same, looks exactly like a Grain of wheat when you see that little hull there.

212 But finally It's manifested, and no organization. There is no more carriers. Organization is just a carrier. No more carriers; the stalk must die, the shuck must die, the everything else must die, but the wheat lives on. That's the body of the resurrection, comes right down and picks them up. "They which are last will be first, and they which are first will be last." See, picks them right up in the resurrection. Are you following this? [Congregation says, "Amen."—Ed.] All right. Notice, the grain is. . .

213 The shuck looks exactly like the grain. And a man raising a wheat farm, or something another, would look and say, "Praise God, I got a crop of wheat," when he ain't got one speck of wheat. Hmm? It looks just exactly like the wheat, but it's the shuck.

214 Now, friends, go back with me: Where is the first revival come, after the—the days when the grain of wheat had to fall in the ground, the Body, the Bride of Christ? Christ organized His Bride, is that right, His Church? He never organized It; He just set apostles, and prophets, and so forth, in the Church, to keep It clean. But at Nicaea, Rome, three hundred and six years later, they organized it and made an organization out of it. Is that right? And it died. Everything that didn't agree with that church was put to death. And it laid still, for hundreds of years, in the dirt.

215 But, after a while, up she come in Luther. The first little sprigs of corn come up. The second, it budded out from there. They went on,

had Zwingli and so forth, and the other organizations and so forth. Then, after a while, come the Anglican along.

216 And then what happened? Here come Wesley along with a new revival, the tassel, that looks a little more like the Wheat. Then what happened to that? It organized, and dried up and died.

217 The Life went right into a shuck, and the shuck come forth almost perfectly like the Wheat. But, finally, its folly was made manifest in the last eight or ten years, especially in the last three years. Now what does it do? Pull away from the Wheat.

218 Now why hasn't there been an organization start up in these last twenty years of this great revival; it's anointed prophets, anointed teachers, so forth, but why ain't there? There is nothing beyond the Grain. See, It's back, without an organization. Oh, my, a blind man could see that. It cannot organize; It's so firmly against it. It's the grain of Wheat, Itself. The Son of man will be made manifest. The grain of Wheat will come back to Itself again, the Son of man in the last days.

219 "And there will come false impersonations of It, in the last days, that'll almost deceive the Elected if possible." Look at their organizational shucks pulling away now.

220 It only lets the Wheat be known, to the Elected, which are part of It. Notice how beautiful this is brought in here now. Only the . . . Notice, the anointed ones be able; the true Elected, predestinated, Ephesians 5:1, or, 1:5, rather, will be ordained, elected. They are the only ones that it will not deceive.

221 Notice, the anointed prophets will be false, and there among it will be true anointed. How you going to tell it? By the Word. Like, we have it in shadow. Do you see it? Say, "Amen." [Congregation says, "Amen."—Ed.] See?

222 Notice, the anointed ones, only the Word will separate them, not the signs. Oh, no. They'll do the same signs, but the Word what's separated them. Sure. They all prophesied. They all done *this, that*, and the *other*, sure, just the same. Jesus said they'd do the same thing. But the Word is what separated them, notice, not signs.

223 Did you notice? Jesus said here, in Matthew 24. He didn't say, "There shall rise false Jesuses in the last days." Oh, no, they would never stand still for that. No. You get a Pentecostal that's a real Pentecostal, say, hisself, he is "Jesus"? See? You get a false Methodist, or a Baptist, or somebody like that, or one of the organizations, say, "We are Jesus"? They know better than that. They ain't going to do that. But the Bible said they would be "false Christs," not Jesuses, but, "false Christs." They wouldn't recognize, say, "I'm Jesus." Oh, no.

224 But they're "false Christs," and don't know it, because they're contrary to the Word. And God vindicates the same. Now, I'm just bringing this right down to a showdown now, 'cause you've seen the same thing done by these people that's been done in the real. And Jesus said so.

225 Now, as I've said, now to you people out on, in the telephone land there, I—I'm not condemning you, but this is my church and—and my group that the Holy Spirit set me over, and I've got to tell them the Truth. The hour is getting late.

226 Now, they would not stand for that, but, "false Christs," false, anointed ones, almost with every sign and every letter of the Word. "They believe baptism of the Holy Ghost?" Absolutely. "Believe in all *this*?" Yep. "Believe in speaking in tongues?" Yep. "Believe signs and wonders follow, signs will follow them?" Yep. That's not Methodists, that's not Baptists. No, no. That's Pentecostals. See, this is the last day.

227 Now, the first church age would never noticed that. Methodist church age never noticed it; Baptist church age, they never noticed it; Presbyterian church age, they never noticed it. But, the Pentecostal, so close like the real Thing! That's where, the Wheat . . . the shuck is almost like the Wheat. They would never notice it. See? They wouldn't. But it's the last days, this day. Yes, sir.

228 Notice, just like it was at the beginning, so will it be at the end. As Eve just misinterpreted one Word, Satan did to Eve, and she believed it. *She*, not *he*; the church, not Him. See? The church was the one that got the false word. See? Not Adam; Eve. Not the Christ; the church, the bride, the anointed, supposed to be, calls herself the Bride, see, she got the false word.

229 Can't you see that? Why, it laces together like a shoestring, like the lashes on your eye. Why, everything you'll turn to, the Bible, It just lashes it right together. Eve, not Adam; Eve believed it, not Adam. The bride today, so-called, believed it; not the Christ. The bride has all kinds, so-called bride; same signs, same wonders, same everything; but not the real One. "Deceive the Elected if it was possible."

230 Now quickly, if we can get this finished in fifteen minutes, we'll be on time. Notice real close now, so you won't—you won't be misunderstanding, to you.

231 Now, no, they wouldn't stand to be called "false Jesus." They wouldn't be, stand to call, "Jesus." Certainly not. That's too plain. Anybody would know that. Anyone would know they wasn't Jesus. I don't care if they had oil on their back, and blood on their hands and up-and-down their eyes, they still know it's . . . Anybody that's got good sense, knowed it wasn't Jesus. See? They wouldn't stand for that.

But they call themselves "the anointed." And they do signs and wonders, "almost to deceive the Elected." "But false Christs, anointed ones, shall arise, and shall deceive the Elected if it were possible."

Now watch closely. Don't miss this statement, because it's worthy to listen.

He's just putting some tape on this microphone here, keep it from flying up. I've been perspiring; dropped on the tape, you see.

And so it'll be just like It, the Bible, said it would be. See?

²³² Notice, not false Jesuses. "False Christs!" They believe they're anointed, but they know they're not Jesus. See, that's too plain. If man went up and said, today, "Look at the scars in my hand. Look at on my brow. I am Jesus." Well, now, we know that that's wrong. And, remember, Jesus never said that them guys would appear. He said there would appear "false Christs." "Christs," plural, denominations, and so forth, *anointed ones*; anointed with a denominational spirit, and not the Word. You follow it? Not false Jesus. "False Christs," false, anointed ones. See? Oh, how plainly! How we . . . Surely you won't miss it!

²³³ Now, remember, I've always told you there is three classes of people. There is three races of people: Ham, Shem, and Japheth, three races. Three classes, and I said, that is the believer, make-believer, and unbeliever. It's always been, always will be. See? There was Moses, the believer; there was Jannes and Jambres; the unbelievers. See? There was Balaam; Moses . . . Always that three classes of people, three classes; believer, make-believer, and unbeliever.

²³⁴ Now remember, the unbeliever, the denominational church, don't believe in any signs at all; cold, formal, starchy, the church in the world, the denomination. But the make-believer is that shuck. That's the guy that makes-believe. And then there is a real believer that's really true. Now, watch them as they go along now, just for a minute.

²³⁵ And notice how bold these unbelievers are, or these make-believers and unbelievers. My! They're bold, look, even as Satan stood right up in the Presence of the true Word, and said, "It's written!" Is that right?

²³⁶ Why did Satan do that? Is because he didn't know the Word for that . . . He knew the Word was for that hour, but he doubted this humble little Man being that Word. "If Thou be the Son of God. I know the Son of God is coming, because It said He would do that. And it's written, 'He'll give His Angels charge over Thee.' See? Prove it to me! Do a miracle! Let me see You do it." See? See?

²³⁷ See, the unbeliever, make-believer, impersonator. Look at Judas right among them, the same time, make-believer! See? Notice, and there was the true Word.

238 How bold they are! “Now, don’t pay any attention to that nonsense. There is nothing to It. Don’t go up there. It’s just a bunch of noise. There is nothing to That. That’s just all fiction. That’s in your mind.” See, see what I mean? Stand right in the Presence of the Word and say it.

239 Satan walked right in. As the Bible said over here in Jude, “Even the Archangel, when disputing with Satan, said, ‘The Lord rebuke you.’” Against the Word Itself!

And here is the antichrist, the anointed, standing right here against the genuine Word of the day, Jesus Christ, and said, “It’s written.”

240 Look at the last days. “It’d be so close it’d deceive the very Elected if it was possible.” Oh, my! The reason the Elected won’t be deceived, you know why? Is because they are the Word. See? Just like the Life that’s in the root, I said a while ago, It can’t deny Itself. See, It is the Word and in the season of the Word. That’s right.

241 Just like Jeremiah, he knew. No matter what Hananiah said, he knewed where he was at. That’s exactly like Moses did, and—and the rest of them. That’s, he knewed, no matter what the false prophet said, there was the Word of God. It was written.

That’s the reason Micaiah could say, “All right, you just wait and see.”

242 Ahab said, “I believe my prophets. My organization is right. When I come back in peace . . . Put that fellow back yonder in the prison. I’ll take care of him! Give him bread of sorrow. Turn him out, don’t have no fellowship with him at all. When I return in peace, we’ll take care of that guy.”

243 Micaiah said, “If you return at all, the Lord hasn’t spoke to me.” He knewed he had **THUS SAITH THE LORD**, and his vision was exactly with **THUS SAITH THE LORD**; not for some other season, but for that season. Amen! Hallelujah! The season!

Bold, stand up and dispute with a Archangel! It’s been said, that, “Fools will trod with hobnail shoes where Angels fear to walk.” That’s right.

244 The reason the Elected, Jesus said, won’t be deceived, because they are that Word. They can’t be nothing else. They can’t hear nothing else. They don’t know nothing else. That’s right.

245 Remember, Moses wasn’t carried away with all their impersonations. Was he? Moses said, “Now, wait a minute, Pharaoh. You know what? The Lord told me to do this, but, glory to God, I see that your boys can do the same thing. So, I tell what I’ll do, I’ll join up with you”? Huh! That don’t sound like a prophet of God. No,

indeed! He stood just as firm as he could stand. He knowed, exactly, God would take care of it somehow, 'cause He promised to. "I'll be with you. I'll not leave you."

²⁴⁶ He knowed, so he didn't join up with them. Oh, no. He stayed right with them. He didn't want none of their denominations. He stayed right with God. He wasn't carried away by all the things they could do. When they did one thing. . . He brought lice; they brought lice. He brought blood; they brought blood. He brought everything; they impersonated him every way, right along. He just stood still. He knowed exactly, what, God was on the job.

²⁴⁷ You understand now? [Congregation says, "Amen."—Ed.] You take two and two, and make four? ["Amen."] You don't want to scorch too hard. So, so you—you understand, see.

Why? They won't be deceived by it, the real believer, they are predestinated Seed that should stand in the day.

²⁴⁸ Just, also, Jesus said this, "Many will come in that day, in My Name, and say, 'Lord, have not I cast out devils in Thy Name?'" Jesus said, "At the end days, when the time is all over and the great resurrection come, that many will come and set down in the Kingdom." The Kingdom of God is within you.

²⁴⁹ Many, the weeds will come and set right down with the Wheat, say, "Now, wait a minute, Lord! I spoke in tongues. I shouted. I danced in the Spirit. I cast out devils. I spoke with tongues. I done all these things."

What'd He say? Notice. "You workers of iniquity, I never even knew you."

²⁵⁰ What is *iniquity*? Ask somebody. It's "something that you know you ought to do, and you won't do it." They know that Word. They hear It. You're listening to this tape. You're listening to this Message. You see the Lord God say so; you see Him confirm it, make it true. And you know This just as plain as the sun is shining outside, but you that'll hold onto your denomination, hold onto those false things; you worker of iniquity!

"Oh, yes, I had great campaigns. I done *this*. I done *that*."

Said, "You depart from Me, you worker of iniquity, I never knew you."

²⁵¹ "Well, the Holy Ghost fell on me." I don't doubt that a bit. "I spoke in tongues. I sang in the Spirit. I done . . ." I don't doubt that a bit. No question to that. Oh, brother, sister, what kind of a condition!

This is a trembling time. Where we at? This Word is coming to Life now. Notice.

252 Yeah, He said they would do that. Notice, “You workers of iniquity.” I got a Scripture writ down here. I don’t know just where it was. I’ve took so much time. I’m going to look it up, just a minute, and see what it was. I got—I got Matthew 7:21. I—I just don’t know where. I, sometimes I don’t jot something down with it, well, I—I preaching like this, I—I forget what I was referring to on the Scripture. Matthew 7:21.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

Many shall say unto me in that day, Lord, Lord, have not we prophesied . . .

253 Prophets, anointed ones! That right? “Wasn’t we a prophet? Wasn’t we anointed, anointed one? Have not I prophesied in Thy Name? And in Thy Name have not I cast out devils?” How can you do that, and refuse to be baptized in Jesus’ Name? See? Oh, my! See how deceiving? Right up to that very point, then drop back. They go right up to the Word, then drop back. Now watch this. We get this out, just a minute.

Many will say unto me . . . Lord, Lord, have not we prophesied, we been prophets? . . .

Yeah, I spoke of that in Matthew 24:24.

. . . and in thy name . . . cast out devils? and in thy name done many wond- . . . many works?

And then will I confess unto them, I never knew you: depart from me, you that work iniquity.

254 “When It was put right before you and you seen It, and seen It moving, seen It was the Word; and for your denominational sake, you just held into it. I never even knew you. I don’t care how many devils you cast out, how many you did *this* and *that*; I knew nothing about you.”

Balaam said, “I prophesied right, in Your Name. It come to pass.”

“That’s exactly right, but, when it come to the Word, you refused It.”

255 Oh, brother, see the deceiving part? Not “prophet,” exactly; but with the Word, true Word, vindicated Word made manifest. “You workers of iniquity!”

Try, Satan has tried in all ages to impersonate the true Word. We know that, don’t we?

256 Notice, come up to the borderline and quit. Looky here, he said, in Hebrews the 6th chapter (Now, we was reading a while ago, I told you, “refer back to it,” and we will for the next couple minutes.), he said:

. . . but *thorns and thistles . . . which is nigh unto rejection; whose end is to be burned.* (Borderline!)

. . . ye who *have tasted . . . the heavenly gift, . . .*

257 “Tasted,” other words, you seen It! You can’t [Brother Branham smacks his lips together—Ed.] just taste It with your mouth. But you seen It, and you knew It was the Truth. You knowed It was the Truth. “Tasted the Heavenly gift.”

. . . and *made partakers of the Holy Spirit*, as It fell upon you,

. . . *tasted of the good word of God, . . .*

“Tasted,” you seen It was right. “And the Holy Ghost falling upon you,” the weed in the field.

. . . and then turn *away, . . .*

“Denying the very Christ that sanctified you, and called you, and put that anointing upon you.”

. . . *there remaineth no more sacrifice for sin*, for that.

It’s unpardonable! “It’s impossible for them to ever come to the knowledge of the Truth.”

For it is impossible for those who were . . . made partakers of the Holy Spirit,

258 Fell upon the weeds, see, “Started in with Jesus, and, ‘Lord, I’m going through,’” but when you hit the Word, you turn back. “Made partakers of the Holy Spirit, and even tasted, or seen the Word Itself manifested.” And then turn away from It, “It’s totally impossible for them to ever see It or come to It.”

259 That’s THUS SAITH THE SCRIPTURE. Now, you . . . “Heavens and earth will pass away, but It won’t.” You see it? “Totally impossible.” The Bible said so, and the Spirit bears record of it.

260 Notice, let me give you a little example. Look at those people who come out under Moses’ prophecy, come out of that organization, and come out of everything, under the prophecy, saw the great works and wonders, and things like that, and come up to the borderline of going in.

261 Now, Lee, there comes your “name on the Book.” See? You’ve got it fixed out. And you that’s not here, and out in the—on the hook-ups, it’s Doctor Lee Vayle setting here. He is grammarizing this book of the Seven Church Ages. And the problem come up, or the question, about your “name taken off the Lamb’s Book of Life.” See, it’s puzzled a lot

of ministers. But wait till you get the book, you'll understand it if you just got any Light in you. See?

262 Notice, now, you'll turn your head and won't even look at It if you don't want to see It. Like my mother used to say, "You can't get blood from a turnip, 'cause there's no blood in it."

263 Notice, the Light has to come; it's not in darkness. The Light comes to the darkness, and the darkness perceives It not. Notice now the anointed ones in this day.

264 As Moses brought out those children of Israel; and they listened and got all confused with that great nation up there. Now, Israel was interdenominational. It had no land, had no home. It was going to a home.

265 We have no church. We're no . . . We're—we're going to a Church, the Church of the Firstborn, the Church that's in Glory; not the church that's on earth, by a man. The Church that's in Glory, the called-out ones, predestinated to Eternal Life, see, going to their Home.

266 And when they come up to the place to cross over, they doubted the Word, and come back. After Joshua and Caleb and them had went over and brought back a bunch of grapes, to prove to them the land was there, the Word of God's promise, "It's a good land, milk and honey." And brought it back, on this side, to prove it to them. And they tasted of it, and said, "Oh, oh, we can't do it, though."

267 What happened? They perished in the wilderness. They stayed right there and organized themselves, and died, every one of them, but the ones that went over and brought them back, Joshua and Caleb; Moses was translated. A type of the waiting for the Church; and the resurrection of the Old Testament, New Testament; and the raptured Body. See the three there? Have to keep them three's in line, see, so, in the believer and unbeliever. See?

268 Notice how it was "totally." Remember, God never did forgive that sin. Now how they going to come in? If it's thorns, to begin with, it's thorns at the end. Only the predestinated will see It.

269 Notice closely now. Just like in the days of Saint Martin, right before the Dark Ages; a godly little man. How many ever read the writings of Saint Martin? Many of you have. We went down to get the writings of Saint Martin; the priest said, "But he wasn't canonized." Sure, he wasn't; not by them, but he was by God. The Holy Spirit told us to put him there on that third church age. See?

270 Look what a godly little man he was; called, predestinated. His parents, heathen. His daddy, a soldier. He had to follow his line, to be a soldier. And, when he did, and always believed that there was a

God somewhere; a man of the woods, and could see God. One day he passed by a city, and there was an old bum laying there, dying, asking somebody. . . . He was cold that night. "Oh," said, "give me something to cover me up; I'll die tonight."

²⁷¹ Nobody would do it. And Martin stayed off to one side and watched him for a while. Nobody would do it. He only had one coat. He'd freeze, hisself, he was on duty, if he—he give him that coat. So he thought, "Both of us have a chance to live if I'll divide with him." So he took his own coat, and split it in two with his saber, and wrapped the old bum in it. He wrapped his own coat around.

Everybody said, "Look what a funny-looking sentry. Look what a funny-looking soldier, half a coat wrapped around him!"

²⁷² The next night, when he was off of duty and laying in his bed, he was woke up. Looked, standing there in the room, and there stood Jesus Christ wrapped in that old piece of garment that he put around him. He knowed right then, "What you do unto My little ones, that you have done unto Me, to My anointed," laying there.

²⁷³ He was a great servant of God. The church made fun of him, persecuted him, kicked him out, and everything else, but he was a prophet of God. What he said come to pass. There's many believed him in that age, too.

²⁷⁴ I want to show you how deceiving the devil is. One day he was setting in his study. Up come a mighty angel, crown on his head, golden shoes on, lace around his garments of gold, and said, "Martin, do you know me?" He said, "I am your Lord and Saviour. I'm the One that saved you. Worship me, Martin." But that prophet, knowing there was a little something strange there, he kept looking at him. He said, "Martin, I am your Saviour, Jesus Christ. Worship me! Don't you know me, Martin?"

²⁷⁵ Martin kept looking at him, the Scripture running through his mind. He said, "Satan, get away from me." He said, "You got a crown on your head. And the Word of God says His 'saints will crown Him' at the end of the age."

Wouldn't that been Pentecostal bait? Watch that Word, brother. That's where it pays.

²⁷⁶ One day, again, in the monastery, they had an old saint down there, bunch of young monks. There was one of them kind of irritable. Watch this, here is a good—a good parable today. He wanted to be something above the rest of them. He wanted to show hisself, authority, bigger something, something better, all class, you know, and great big something. He had to be classical. Always wanted the other brethren not. . . . You know, he had to be different. See? He, no

matter what it was, he was very arrogant. He was the only pebble on the beach. There was nobody could touch him. Now watch what happened. He had to have something big. He had to compare with the—the big societies. You follow me? See? So, he said, he prophesied. He said, “The Lord has made me a prophet, also. I’m a prophet.”

Now, there was one identified prophet in the land, and that was Saint Martin; he was born a prophet.

²⁷⁷ But this kid said, young fellow said, young monk about twenty-five years old, he said, “The Lord has made me a prophet, and I’m going to prove it to you.” Said, “Tonight the Lord is going to give me a big, fine robe, put it upon me, a white robe, and set among you. Then all of you shall come up to me, see, and you’ll take orders from me.”

Now compare that today, see, “I’ll be the head of the organization. I’ll take care of you, rest of you monks.”

²⁷⁸ And sure enough, “That night, a lights come on in the building,” so the writing of Saint Martin says. Read it. And it’s authentic. It’s history. And the lights come on, and all the rest watched, and here come . . . He had on a white robe, standing among them. He said, “See what I told you?” But that’s contrary to the Word.

²⁷⁹ And when he went and got the old dean of the college, he walked up-and-down a little bit, said, “Son, that don’t sound right.” He said, “There’s only one way.” Here it is! “There’s only one way for us to know. It looked supernatural.” Boy, Pentecost would have grabbed that, root, sinker, line, hook, and everything else! He said, “The miracle may seem all right, but it don’t seem right to the Word. Now, we have such a person, an anointed prophet, by the name of Martin. Come, go up before him.”

The guy said, “No, no! Martin ain’t got nothing to do with this.”

And said, “You’re going, anyhow.” And they grabbed him by the arm, to take him before Martin, and the robe left him.

See, “Deceive the Elected if it were possible.” See, they know them. Jesus said, “My sheep know My Word.”

“Oh,” you say, “hear My Voice.”

²⁸⁰ That’s His Word. “Man shall not live by bread alone, but by every Word.” See? The predestinated knows this. “A strange word, or a strange voice, they won’t follow.”

²⁸¹ That’s the way with those fellows back there; they wouldn’t follow. They knowed that Martin was there, a prophet of that age, identified by God through the Word, knowed the Word. And that man wouldn’t stand before It.

²⁸² He also said, “Where the Carcase is,” or the Word, “there, in season, the eagles will be gathered.” Now that’s Matt- . . . You want to put that down, that’s Matthew 24:28. Just a little bit before, Matthew 24:24; four verses below it, see, if you want to get it. “Where the Carcase is,” the Manna is, the Word is, “there the eagles will be gathered.”

²⁸³ Now I must hurry. I looked up there and seen what time . . . It’s—it’s seven minutes or eight minutes after twelve. I’ll hurry real quick, or we can finish it up tonight, either one you want to do it. This morning or tonight? Huh? How many has to go home today after the service, let’s see your hand, see. Oh, my, better keep on!

²⁸⁴ I’m sorry to hold them people on them phones out there like that, but I’ll hurry. It’s worth more than your money. I believe it is, to me, see. Your money will perish. This won’t; It’s the Word. See?

²⁸⁵ “Where the Carcase is, there the eagles will be gathered.” Where the Carcase, where the—the—the killing is, there the eagles will be gathered. Where the fresh Meat is, the Word of the season, there the eagles will gather.

²⁸⁶ But after it’s rottened, then the vultures will swarm to it. Yeah. See what I mean? When a kill is made, here comes the eagles; but after it lays there, and rotten, then here comes the vultures. The eagle won’t have nothing to do with it. See?

²⁸⁷ Jesus said, “Where the Carcase is,” where the Manna fell, the night the Manna falls fresh, “there the eagles will gather for It.” That’s the Manna for the day. See? Notice.

²⁸⁸ But after it gets rotten, maggots get in it, then here comes the vultures. They can’t smell it till it gets rotten. No wonder Jesus stood up there and said, “Jerusalem, you that stoned every prophet!” Notice that personal pronoun, see, “Jerusalem, Jerusalem, how oft would I. . .” Who was He? “How oft would I have gathered you as a hen would her brood, you that stoned every prophet I ever sent to you,” that great church, Jerusalem.

²⁸⁹ The Jerusalem which not here on earth, “but we are of the Jerusalem of Above,” where the Word come from, from predestination, see. Not old Jerusalem that perishes; the New Jerusalem that can’t perish. Not the old Jerusalem, was built by man; but the New Jerusalem built by God, see, the Word up there now being made manifest. “In My Father’s house are many mansions. I’ll go and prepare them for you,” the Creator making the streets of gold, and so forth. That’s the One that doesn’t perish.

²⁹⁰ “Jerusalem, Jerusalem, how oft would I,” from the beginning of time; not a third Person, somebody else, but, “I would have hovered

you as a hen did her brood, but you would not. But now your hour is come." See?

"Where the Carcase is, the eagles will gather." But after the carcase is rotten, then the buzzards gather. See?

²⁹¹ Notice. Moses, he never give the children of God . . . Moses was an eagle, and he never give the children of God Noah's leftovers. See? He had the fresh Word of God. "The Lord God met me in the wilderness, and confirmed His Word, and sent me down here to call you out." Then there come impersonators around, impersonating it. See? But he had the Word of the hour.

²⁹² Cause, God said to Abraham, the one who had the promise, "Your seed shall sojourn in a strange land, four hundred years, but I'll visit them and take them out with a mighty hand."

Moses said, "Now, the Lord God will speak to me and show me, and has told me what to do, and I'll tell you." Said, "'I AM' sent me."

²⁹³ "I AM!" Not "I was, or will be." "I AM," present tense, the Word now. Not the Word that was, the Word that will come; the Word that's now. See? You get it? "I AM!" "I AM" is the Word. "In the beginning was the Word, and the Word was with God." Is that right? "I AM." "God sent me as His prophet, to vindicate this to be true. I am the answer to this Word, told me come down here and do this."

And when he did it, Pharaoh said, "Well, we got plenty of boys in our group can do that, too," impersonators.

²⁹⁴ Jesus said, "Now, that's going to repeat again in the last days," see, claiming the same thing. Watch who come down first. Watch who stayed with the Word. That's it. That's how it's known.

²⁹⁵ So, you see, we notice, Moses never give them what was Noah's time, "We'll build an ark now, 'cause that's the Word, you know. Noah built an ark one day." No, vultures was eating on that. No. No.

This is a promised Word. Notice, for his message he had from God, he had the genuine predestinated Word of God for that hour.

²⁹⁶ Neither did Jesus serve them Moses' leftover. Moses had the Word for that hour, but Moses was a prophet. Here is God Himself, see, He never served them Moses'—Moses' leftover.

But just look at the vultures there in that organization, was glutting over it. "We know! We got Moses! We don't have to have You."

He said, "If you'd have knowed Moses, you would know Me, because Moses spoke of Me." See?

297 “Where the Carcase is, the eagles will gather.” Eagles! The fresh kill of the Word, the Word that’s raised up and fattened, and been made manifest and give out to the Food for the children.

Now, the old carcase that’s laid there for hundreds of years, there it’ll be.

298 Same now! Luther had a message of repentance; but, you bunch of Lutheran buzzards! Baptist had a message; but, you Baptist buzzards! See? The Pentecost had a message; coming home now, Pentecostal buzzards!

“But where the Carcase is, there the eagles will gather.”

Remember, you couldn’t feed a Lutheran, back in them days (you can now), Catholic a carrion. No, sir. He had fresh meat. That was that church age.

299 You couldn’t feed Methodist, Lutheran message. Oh, no, he didn’t want that a carrion. It’s rotten. See, the Life had done left it and went into something else. That’s the old stalk that’s dead, back there. The Life is moving on.

Neither can you feed the Bride of Jesus Christ Pentecostalism. No, indeedy! Maggot-blown organizations; nothing doing! No, no!

300 For the promise is, “And before that great and terrible day shall come, I’ll send unto you Elijah the prophet. He will restore the hearts of the children back to the Faith of the fathers again.” “All these promises had been made in the Bible, I will do it, and there the eagles will gather.” “All that the Father has given to Me will come to Me.” See?

301 Jesus never tried that. But when Jesus come, He found them swarms of vultures, “We got Moses and the law.” See? Well, that was good eating way back yonder when it was killed and give to them. See, that was all right then.

302 But this is what was predicted to Moses, himself, that killed the sacrifice, said, “The Lord your God shall raise up among you, of your own brethren, a Prophet. It’ll come to pass, that every one will not cling to that Prophet and what He says, will be cut off from amongst the people.” And it was.

303 Look how about six hundred different prophecies fulfilled right there, of the Old Testament, to Jesus Christ. “They pierced My hands and My feet.” About, I forget how many was fulfilled in the last seven or eight hours of His life, all them prophets said, perfectly.

304 If I prophesied today that a certain thing would happen in a year from now, maybe I got—I got twenty percent chance for it to happen, whether it’s right or wrong. And if I predicted that that would happen, and didn’t say when, I got a smaller percent. If I predicted when it

would happen, gives me a smaller margin. If I predicted the place it happened, it gives it still a smaller margin. If I predicted the . . . who it would be on, then I still got about one hundred thousandths of a margin it ever coming to pass, if it's not true.

³⁰⁵ And every Word, hallelujah, that was wrote of that Messiah, was fulfilled to the letter. Even till one day, reading the Scriptures, He stopped right in the middle of the sentence, and said, "The Spirit of God is upon Me to preach the Gospel, and deliver the . . ." And stopped right there in the middle of the sentence, because the rest of it's at His second Coming. Amen! "Heavens and earth will pass away; My Words shall not." See?

³⁰⁶ He was the Word then, that was feeding them then. Moses told them the Truth; but, you see, they always make a denomination out of it, for the vultures to . . .

³⁰⁷ There is some of It left after the eagles has done eat and gone home. Then they're waiting to see something else. "The Word," they say, "here It's supposed to come. We had caribou yesterday, we have sheep tomorrow." See what I mean? "There is old caribou carcass down there, gloating, but we got sheep coming today. Where's it at?" See what I mean? Angels' Food! The people that eat manna one day, if they tried to keep it over for the next day, it got contaminated. Don't you see all the types, how perfect? Same now!

³⁰⁸ Notice, the vultures of Jesus' day was also casting out devils; anointed ones on the old carcass. Is that right? They were casting out devils. Jesus said so.

³⁰⁹ And remember, they had prophets in those days. Caiaphas, the high priest, prophesied. How many knows that? Caiaphas prophesied. Notice the position of the weed in the field; it's watered by the same anointing. Why did the Bible say he prophesied? "Because he was high priest that year." A rotten scavenger, a weed and a thistle, setting among the Wheat; but the Spirit was upon him, the genuine Holy Spirit of God. The Holy Spirit of God was upon him, to preach, prophesy, and foretell it to come to pass; and denied and crucified the very vindicated Word of the hour.

³¹⁰ Oh, mercy, brother! How much longer do we have to say these things, see, how much more through the Scripture? I'll hurry. I got about ten pages here, of Scriptures, how proving all things. "The sun on the just and the unjust, the same."

³¹¹ Jesus said, to prove this. "If I cast out devils by the finger of God, by who does your children cast them out?" Now, they were casting out devils. They were prophesying. Is that right? But did not recognize Him

being the Word of the hour, (why?) because He wasn't associated with them.

³¹² Now take Matthew 24:24, "False Christs," anointed ones, "will rise, and there'll be false prophets prophesying it," see, "and will deceive the very Elected if it was possible." You got it now?

³¹³ Notice the children. "Who does the children . . . If I cast out devils by the Word of God," which, He was the Word of God, "who does your denominational children cast them out by?" Now, and God alone can cast out a devil, we know that, God alone. For, the strong man has to be stronger than the one in his house. They had power to do it.

³¹⁴ You know, in the Revelation there, said he'd . . . that antichrist that raised in the last days, "Done signs and wonders, that even deceived those that dwelled upon the face of the earth, and deceived every one of them, Christians and all, whose names were not written in the Lamb's Book of Life," answer to Matthew 24:24, "whose names were not written in the Lamb's Book of Life from the foundation of the world."

³¹⁵ That Life that was in the root of that—of that genuine orange tree, that come up through all those citrus and everything else, and passed on and put the fruit in top of the tree, above all the denominational grafts and branches. You got it? I'll hurry. The strong man . . .

Remember David now, he was honest, sincere, trying to do God a work, and wasn't ordained to do it.

³¹⁶ "They," the anointed ones; but Jesus said, "They're teaching for Doctrine the interpretation (of the Scriptures) of man," see, not the Word of God, not His vindicated Word; teaching a historical Christ, see, something that was.

And the Bible said, "He is." "I AM," not "I was or will be." "I AM, right now." He's that Word that lives through here.

He was, in the beginning, He was in the—He was in the—the blades; He was in the tassel; He was in the shuck; but now He's in the Grain.

³¹⁷ Now, you go back and try to live again? What if that Life took back down, you think that (left) Life would ever talk, go back after that old shuck is dried up, ever go back and live in it again? It never does. "For it is impossible for those which were once enlightened," and didn't move on with the Word as It come to pass, "they are dead, gone; and the thorns and thistles which is nigh unto rejection, whose end is to be burned." Is that right?

Now hurrying just as quick as I can.

³¹⁸ Notice the Scripture now. Teaching a historical God, see, just like they're trying to live in the past, like, "Well, Wesley said *so-and-so*." Or, "*So-and-so* said *so-and-so*." You're refusing the promised Word of the

day, the Manna that's clearly identified of the day. They try to put their old Lutheran, Baptist, Pentecostal wines in our new bottles. It don't work. And our new Wine, in their old bottles, won't work. If they try to put this new Wine in the denomination, their folly is made manifest. They can't do it. It blows her up.

"Now, brother, I seen the Word of God, perfectly by the Word!"

319 "Now, look here, doctor, if . . . We—we can't have That." Ned, I think you've had some of that lately. "We, we just can't have That here now. I—I would rather that you maybe just go on." You know. See, it won't work. It blows up.

320 "You don't put a new piece of garment in an old garment, 'cause you make it all rent." See? Didn't Jesus say that? You can't put new Wine in old bottles. It blows them up. The new Wine has got Life in it. All right.

321 Notice here something, real quick now, while we're ending the . . . our talk. Notice Revelation 16:13 to 14, if you want to put that down. I won't have time maybe to go to it. I want you to be sure and see it. Now notice, this is the sounding between the Sixth and Seventh Vial.

Now we're . . . we'll close out just in a minute, if you can just bear a few minutes longer. Closing out now.

322 Notice Revelation 16:13 to 14, between the Sixth and Seventh Vial, "Three unclean spirits like frogs" (did you notice that?) "went out of the mouth of someone." Now notice, quickly. Are you ready? Say, "Amen." [Congregation says, "Amen."—Ed.] A trinity of spirits!

323 Now denominational brother, set still just a minute. Don't get up and walk out of the room, back out there on this radio, telephone hook-up. Don't turn your tape recorder off. Set still just a minute, and listen. You're born of God, you will.

324 A trinity of frogs! A frog is an animal that always looks backward. He never looks where he's going; he looks where he's come from. See? Don't you see? Where was trinitarianism born at? Remember, "three unclean spirits," individual spirits. Are you getting it? [Congregation says, "Amen."—Ed.]

325 Notice, they look back to the Nicaea Council where the trinity doctrine was born at, not in the Bible. There's no such a thing. They look back to the Nicaea Council at Nicaea, Rome, where the trinity was born at.

326 Notice where they come from. Notice. And the trinity of frogs came out of an old trinity, give birth to a new trinity, their mother. What'd it come out of? A trinity, "the dragon," see, "the beast," and "the false prophet." A trinity, new. For when were these frogs come

out? When did it? Notice, they was there all the time, but it wasn't manifested until between the Sixth and Seventh Vial, just before the Seals opened (Hmm?) to reveal it.

327 "For in the Message of the seventh angel, the mysteries of God would be known," all these trinitarian things, and false baptisms, and everything was to be made manifest. God help us to see what's Truth! And not think it's somebody trying to say something to . . .

328 I feel that spirit resenting That, you see. I'm not speaking of myself, brother. I'm speaking of the Angel of the Lord that's in the camp. That's exactly right.

329 Notice, a trinity! "The dragon," how many knows what the dragon was? It was Rome. "And the dragon stood before the woman to devour her child as soon as it was born." That right? What does "beast" mean in the Bible? Power. All right. "False prophet, a false prophet," a false, anointed one. See?

330 Started where? This is "false prophet," singular. "False prophet," the first pope; and from there come out "the—the whore, and the mother of harlots," the whole thing.

331 A false trinity was rising; not in the early days, wouldn't be made manifest in the early days, it went right on through with it. But when the Seven Seals be come, and opened those mysteries and revealed them, that's when "the frogs, three unclean spirits like frogs, come out to manifest themselves," a trinity doctrine against the Truth. See? Huh!

See where it come from? See where it's going back to? Ecumenical Council. They're all brothers, anyhow; same spirits, same thing.

332 And watch. So deceiving, performing miracles! And these are devils that go forth to all the gods of the earth, working miracles, to deceive them in the last day, and will succeed in doing it. What did God say about that evil spirit?

Said, "I'll go down and get in the mouth of those prophets and cause them to prophesy a lie, to cause Ahab to come out there to be destroyed."

333 God said, "Go. You will succeed. You will get them to believe it. They're not on that Word, to begin with." See? "Go, for you will persuade him. You'll be the one will do it, when you get in them false prophets, 'cause he's relying right on them. And he don't know nothing about the Word, neither will he try to learn about It. He can't do it, because he's a thistle, to begin with." See? See? "You'll succeed."

Look here at these false frogs, looking back, "Why, you know what they said back there at Nicaea?"

³³⁴ I don't care what they said about, there at Nicaea. I'm saying what they said up here at the Throne of God; what would be, not what was; what will be, for He is "I AM." See?

"False." Look at that. Huh! Notice where they come from.

³³⁵ Now (Listen closely.) we see plainly, after the Seven Seals has been opened. That's to reveal that mystery: What is that trinity? See? Where was it ever called trinity? See? Where in the Bible did It even speak the word trinity? Where could there be three Gods, that we worship three Gods and not be heathens?

³³⁶ How can they be separate, when He said, "I and My Father are One"? "Except you believe that I am He, you'll perish in your sin, see, your unbelief." Sin is unbelief. "You'll perish in your unbelief."

Oh, who do you say that I am, from whence did you say that I came,

Oh, do you know My Father, or can you tell His Name?

I AM the Rose of Sharon, the Bright and Morning Star.

Can you tell me Who He is?

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

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

Oh, do you know My Father, or can you tell His Name? (Amen!)

I AM Alpha, Omega, the Beginning from the End;
I AM the whole creation, and Jesus is His Name.

That's right. No trinity! No, sir. That's a false thing.

³³⁷ The Seven Seals, opening those mysteries that "should be finished," shows up. Seal opened; disposes, shows up, makes plain the hidden Truths that the Seals had hid all these years, through all those churches and denominations.

"The great whore," of Revelation seven- . . . Who was she? But she is "THE MOTHER OF HARLOTS," also. See?

"Now, you called them 'vultures,'" you say, "Brother Branham." That's right.

³³⁸ But, remember, a vulture is a bird. He is anointed to fly, also. "The two spirits, be so close to deceive the Elected . . ." A vulture is as big as a—as an eagle. He could fly like that eagle; and is anointed to fly, or to preach, or to prophesy, notice, as same as the eagle. But he can't follow

the eagle in height. No, no. If he tries to follow the eagle, his follies will be made manifest. Yes, sir. He can't follow the eagle.

339 Oh, he can say, "I believe in Jesus Christ being the Son of God. I believe God the Father, Almighty, Creator of heavens and earth; Jesus Christ His Son," and so forth. Oh, sure, they can do that. But what about Him being the same yesterday, today, and forever? See?

340 A eagle is a special-built bird. There is nothing like him, on the earth. See? He—he. . . If a buzzard try to follow him, or any other bird, he would disintegrate. His follies would be made manifest, sure enough. He would blow up when he'd try to put the new Wine in an old bottle. See, he would blow up. He would disintegrate. He ain't made, he ain't. . . His body isn't put together with the structure to hold him up there. When he gets in them great spheres up yonder, if he wasn't made, ordained, predestinated, born eagle, he'll bust to pieces. See? The feathers would fly out of his wings, and he'd fall to the earth. Sure. He can't follow the eagle, in height. If he tries to, his folly will be made manifest. That's right. You can't.

341 Why? He can't see like the eagle. What good does it do to try to jump real high, and can't see where you're at when you're up there? And if he should try, even try to impersonate this eagle, in heights, he becomes so blind he don't know what he's worked up to. That's right. He is screaming and shouting, and carrying on; but just speak the Word to him, boy, there his folly is made known.

342 Talk to him about the baptism in the Name of Jesus Christ, or, Him being the same yesterday, today, and ever, all—all like that, and tell him. "Why, oh, now wait just a minute!" See? Oh, yeah, there his feathers are dropping. See, he's all jumped up, and prophesy, and casting out devils, and speaking in tongues, and shouting, and carrying on, running up-and-down the floor. But don't try to follow up There; why, he'll sure be made known.

343 Yet, he's ordained. He's anointed. He can fly. He can balance hisself, get up there, but not. . . just so far. See, he can eat a carrion, but he can't eat the fresh Meat that comes from the Throne.

344 He is blind. He is all worked up, but he don't know what he's worked up about. See, that same Spirit that fell upon him, like the rain, to make him a wheat; he's not a wheat to begin with. He blows up. "Oh, I can't go for some. . . Oh, no, sir! I know Doctor Jones said. . ." All right, go ahead. See? Go ahead, if you want to.

345 No, notice, he is not born, or built, or predestinated, to be that kind of a bird. He can. . . He's a. . . might be a lemon growing on an orange tree, but he never come from the roots. He's something that's been added. And when they get so high in their denominations that

they can't see the predestinated Word of God vindicated, then their folly is made known. "Oh, that stuff, Halo over head, and all, oh, It's nonsense." See? Made known.

³⁴⁶ He is not built to see that far. He can only see as far as his denominational glasses will let him look. But, after that, he's as blind as a bat. It's then his folly is made known. See? That's where the true eagle sets down to eat. Yes, sir. That's where the true, elected eagles sees what he is. When he can't take that Word, they know right then he's a denominational vulture.

³⁴⁷ Why, why can't he fly? Cause, look what he's been eating on. He's been eating on rotten denominational carrion. That won't—that won't spiritualize his body, won't put him in spiritual fitness, in other words, to carry him up above the denominational differences. See? See, he's just fed on rotten stuff; his body is made out of that. He can't go up there where that fresh Meat carries that eagle. He just can't do it. See?

³⁴⁸ That fulfills Matthew 24:24. He's flying, jumping up in the air, flopping his wings, but he just can't get high enough. See? That's right. See, he can't go, he can't reach high enough to get that fresh Manna. He can eat the old manna that's down here on the ground, the old dead rabbits that's been run over a week ago, and a month ago, or forty years ago, contamination. He can eat that, and just gloat over it, and squawk and holler, and carry on, jump up and fly like another eagle. He's anointed, like another bird.

³⁴⁹ And he is a type of an eagle, a buzzard is. We know that. He sure is, but he can't follow that genuine eagle. See? He just can't do it. No, sir. His body isn't built; he's been eating on different carrion, see, and it won't be . . . it won't—it won't be the fresh Meat, the fresh Manna. It'd be something that Luther said, Wesley said, or Doctor *So-and-so* said. It won't be on what Jesus said for this hour.

³⁵⁰ Let's go now, close. Anointed ones, "Christs," in the last days, but the "false teachers and false prophet." Notice how striking! Now, I want you to compare this; we haven't got time to read it out, Matthew 24:24 with Second Timothy 3:8.

³⁵¹ Matthew 24:24 said, in the last days, see, "There'll come false Christs," false, anointed ones, "false prophets, and shall show signs and wonders," exactly like the real One, real One, "and shall—and shall almost deceive the very Elected." Now notice, that was Jesus speaking.

³⁵² Here come Paul, right behind Him, and said, "Now, in the last days, there will come religious people, see, having a form of godliness. And lead silly women, led away with all kinds of worldly lusts."

Then they wonder, say, "Why do you pick on them women?" Oh, for goodness . . . They just don't even see It.

“Lead silly women, laden with divers lusts,” away from things like at . . . of the . . . See, “And as Jannes and Jambres . . .”

Matthew 24:24, “false Christs,” false, anointed, doing signs and wonders to deceive the Elected.

³⁵³ Now, as Jannes and Jambres withstood Moses, so will these reprobates, reprobate mind concerning the faith. Not *a* faith, *the* faith! “One faith, one Lord, one bap- . . .” You can’t have *one* faith without believing in *one* Lord. You can’t have two baptisms, not one for the Father, and Son, the Holy Ghost. One baptism: Jesus Christ. See? That’s right. See, false baptism!

³⁵⁴ Notice, compare them together now when you get home. Notice Matthew 24:24, Jesus speaking; Paul, Second Timothy 3:8; many others. And now compare that.

And then put another Scripture, Luke 17:30, Malachi 4.

“As Jannes and Jambres withstood Moses,” the anointed Word of the hour, “so will these men,” not man, “men,” anointed ones, “resist the Truth.”

³⁵⁵ “In the very day that the Son of man is revealed.” Revelation 10:1 to 7, read it when you get home, “the seventh angel’s Message, opening up the Seals.” What is it? Not the angel is the Son of man; but the messenger is revealing the Son of man. Can you get it separated now? That’s where it seems to be so hard for you, you see. Not the Son of man, Himself; but the seventh angel, the seventh messenger, is revealing to the public the Son of man, because It’s left the shuck. He can’t organize It. It’s the Grain, Itself, again.

³⁵⁶ “And in that day, Jannes and Jambres will withstand,” anointed ones (make-believers and unbelievers, the church formal and the Pentecostals) stand up against the true Grain, “but let them alone; their folly will be made manifest, as theirs was.” See? You understand now? [Congregation says, “Amen.”—Ed.]

³⁵⁷ Revelation 10, said, “In the days of the sounding of the seventh angel.” Now remember, seventh, Laodicea Church Age. “The sounding of that angel,” when that church age is done denominatized and become a church age, when it’s done in its Pentecostal organization; when the messenger to that . . .

³⁵⁸ What was each messenger? What was Martin Luther? A rebuke to the Catholic. What was Wesley? A rebuke to them Lutherans. What was the Pentecost? A rebuke to them others. Where has the Life gone now? Away from an organization. No more shuck; it’s Grain. What is it? A rebuke to the Pentecost, see, to fulfill the Scripture of this hour. See?

³⁵⁹ Notice, the very day when this messenger . . . Not when he starts on, but when he begins to declare his Message. See? The First Pull, healing; Second Pull, prophesying; Third Pull, the opening of the Word, the mysteries revealed. No more, there is no more higher order to reveal the Word, than prophets. But the only way the prophet can be vindicated is by the Word. And, remember, the Third Pull was the opening of them Seven Seals, to reveal the hidden Truth that's been sealed in the Word. Do you see it? [Congregation says, "Amen."—Ed.]

³⁶⁰ It is then, in that day when this thing is to take place, that Jannes and Jambres, the impersonators, will appear again. Just like they did when Moses appeared with the original Word, to say It, they appear to impersonate It. Just exactly right. Now you see what Matthew 24:24 is? See, anointed ones!

³⁶¹ Now there's three things we're going to say before we close. This is it. I want you to listen real close now as we close. Three things, remember, three things have been fulfilled. Three things lays before you right now.

³⁶² First. The world is in a Sodom condition. Jesus said it would happen. Look at the perversion; our women trying to act like men; our men trying to act like women, sissyfied; rotten, filthy, low-down, devil-possessed, and don't know it. The Bible said that would happen, and that's where it's at.

Secondly. It's in that hour, according to the Scripture here, that Jannes and Jambres appears. Secondly.

Thirdly. It's in that same hour that the Son of man is to be revealed.

³⁶³ There is your believer, your make-believer, and your unbeliever. There is a genuine Word standing out, vindicated; there is the make-believer impersonating It; and there is the unbeliever rejecting the whole thing.

But it shall be Light about the evening time,
The way to Glory you will surely find; (That right?)

Nations are breaking, Israel is awakening,
The signs that our Bible foretold;
And the Gentile days numbered (Sodom), with
harrows encumbered;
"Return, O dispersed, to your own."

The day of redemption is near,
Man's hearts are failing, in this fear;
Be filled with God's Spirit, have your lamps trimmed
and clear, (So you can see the Word of the hour.)
Look up! Your redemption is near.

False prophets are lying, (They said they'd be here;
anointed ones.), God's Truth they're denying,
That Jesus the Christ is our God;

That's, they don't believe It. The Bible said there would be that
thing here. Here it is!

But we'll walk where the apostles have trod.

Same Light! "And restore the Faith of the fathers to the children."

The day of redemption is near, (So near.)
Man's hearts are failing for fear; (The earth is
dropping in.)
Oh, be filled with God's Spirit, have your lamps
trimmed and clear.
Look up! Your redemption is near.

You believe that? [Congregation says, "Amen."—Ed.] Let us bow
our heads then.

³⁶⁴ Out into the land where this Message is going, from the East Coast
to the West, from California to New York, down into the South, up
into the North, out into the missions, and wherever It's going, and in
this tabernacle. We are poor. We don't have these great, big, flowerly
things, and television casts. We're just trying to do the best we can.
"But all that the Father has given Me will come."

³⁶⁵ Now, I want you to know this is sure, and you that listen to this
tape. You might have thought today that I was trying to say that about
myself, being that I was packing this Message. I have no more to do
with It than nothing, no more than just a voice. And, my voice, even
against my better judgment; I wanted to be a trapper. But it's the will
of my Father that I declare to do, and determined to do.

³⁶⁶ I wasn't the One that appeared down on the river; I was only
standing there when He appeared. I'm not the One that performs these
things and foretells these things that happens as perfect they are; I'm
only one that's near when He does it. I was only a voice that He used, to
say It. It wasn't what I knew; it's what I just surrendered myself to, that
He spoke through. It isn't me, it wasn't the seventh angel, oh, no; it was
the manifestation of the Son of man. It wasn't the angel, his message; it
was the mystery that God unfolded. It's not a man; it's God. The angel
was not the Son of man; he was the messenger from the Son of man.
The Son of man is Christ; He is the One that you're feeding on. You're
not feeding on a man; a man, his words will fail. But you're feeding on
the unfailing Body-Word of the Son of man.

367 If you haven't fed fully on every Word, to give yourself strength to fly above all these denominations and things of the world, will you at this time do it, while we pray?

368 Dear Father, this is a hard thing. It is not easy for a mortal to do it. Thou knowest all things. And I pray Thee, dear God, that it will not be misunderstood. But, in the Light of Your Word, may the people walk.

369 And, Father God, I don't know who the Elected is; Thou knowest. I don't know when Your Coming is. But I only know that You said when this takes place, these false, anointed ones; not right when they started.

370 Moses just let them alone, for he could do no more about it. He could only say what You were saying. You told him to call fleas; then they called them. You told him to turn the water to blood; then they did it. Moses only carried out, Word by Word, as You said, but then You was the One Who made the folly manifested.

371 Now, Father, You are God, yet. The same Word said that this would happen in the last days. Many honest person, as we said last Sunday, putting their hand to that Ark, upon a new cart, and not the shoulders of the Levites, has fell dead, "dead in sin and trespasses," argue against their own conscience.

372 Many ministers setting in his study, read that Word, and change the page quick; to keep from having to blast out, to know he'll lose his social standing with the public, with his church and with his denomination. God help us to never do that!

373 Cleanse our heart, Lord, from all filth of the world. Lord, I stand ready for cleansing. I stand ready, with this church and with all the listening in, and whoever will listen to this tape. I stand, Lord, and ask for cleansing. Lord, take me to the Potter's house and break me up, mold me a servant that You'd want.

374 For, Lord Jesus, "I'm a man of unclean lips," as Isaiah cried, "dwelling with people of unclean lips; and woe is me, for I see the revelation of God being made manifest," as Isaiah saw the Angels in the Temple. I see the end time, Lord, and woe is me and my family; woe is me and my people. O Eternal God, have mercy upon us. I plead for myself and the people. Let us not perish with those who believe not, but may we live with the believers.

375 Every denomination, Lord, every man or woman . . . I can't ask You to bless a denomination, when I know You're against it. But I can only say, Lord, if You have any of Your sheep out among them, may they hear this tape. May they hear It, Lord, and understand It with the understanding You'll give them, and may they come out and receive You. May they not be deceived by the blindness and tradition

of this day. May they not try to eat at something that was a carcass in another day. May they take the Word.

³⁷⁶ That's the way the Pharisees crucified You, Lord. They were taking the carcass of Moses' day, and trying to gloat over it; after You had given the type, in the wilderness, of fresh manna each night, meaning each generation. That's where they failed. It poisoned them. It killed them, to eat that contaminated food.

And, spiritually, it does the same thing today; kill them, spiritually, with a denomination.

Help us, dear God. It's all in Your hands now. In Jesus Christ's Name.

With our heads bowed, we're going to sing that while you make your decision. Will you go all the way?

I can hear my Saviour . . . (And He is the Word.)
calling,
I can hear . . .

"Oh, I've wandered a long time, but, really, right now I hear Him, 'Come unto Me, all ye that's groping along.'"

. . . hear . . .

³⁷⁷ "'Take up your cross, follow Me daily.' 'Yea, though I walk through the valley of the shadow of death, I'll fear no evil; down through the shady green pastures, and by the still waters.'"

And where He leads me I . . .

³⁷⁸ "Lord, I see that trinitarian folly. I see the whole world sowed in it; weeds growing everywhere. But where You lead me now, Lord, I'll be like those in Acts 19. 'When they heard This, they were rebaptized in the Name of Jesus Christ.'"

. . . follow,

"I've went part of the way, Lord, enough to receive You."

Now I'll go with Him all the way.

³⁷⁹ Dear God, I trust that that come from my heart. I trust that it come from everyone's heart that's singing at this time, maybe many who will hear this tape, that's not present or not hearing it now. May we be willing, Lord, regardless of the price. Say, "Like a man going to meet another army, a soldier, a king; first he sets down and counts, is he able to do it, can he give up the things of the world? Can you give up, join up in the army of God's written Word, march with His soldiers, fly with His eagles?" Grant it, Lord, in Jesus' Name.

380 You believe? You accept Him? All right. We'll see you here again, tonight, the Lord willing. Do you believe that to be the Truth? [Congregation says, "Amen."—Ed.] Is it plain enough? ["Amen."]

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

Now, shake hands with somebody by you now.

Precious Name, O how sweet!
Hope of earth, (The hope of earth!) joy of Heaven;
Precious Name, O how sweet!
Hope of earth and joy of Heaven.

At the Name of Jesus bowing,
Falling prostrate at His feet,
King of kings in Heaven we'll crown . . . (He is God,
then.)

When our journey is complete.

Precious Name, (Precious Name!) O how sweet! (O
how sweet!)

Hope of earth and joy of Heaven;
Precious Name, O how sweet!
Hope of earth and joy of Heaven.

I suppose that all the ministers was made known this morning, recognized.

381 When a man has prayed all week, wondering what, seeing these Scriptures, them standing right out before you. "And woe unto me," said Paul, "if I preach not the Gospel." At the end of his road, he said, "I have not shunned to declare to you the whole Counsel of God as It was given to me."

I forget sometimes to recognize things, presenting, dedicating the babies.

Billy said, the other day, a man come, said, "I been coming here for two years, get my baby dedicated."

382 Billy said, "Don't think bad about that. I've got a baby, a year old; he ain't been dedicated yet, yet. So I'm just going to wait till he gets old enough to walk up there himself, I guess."

So we find, brother, sister, it's not—it's not, see, I . . . One thing, we should dedicate our children.

383 We should baptize every one. There's a pool; here is water. If you haven't been, what hinders thee? Here is water. Come right now. Don't wait till tonight; come right now. There is man standing here

will baptize anybody that's repented and made confession. If you been baptized a dozen times, they'll baptize you in the Name of Jesus Christ for remission of sin. See? We are that.

384 But, see, the Message is on my heart. I must get It out. That's my sole purpose, regardless of what my wife says, my children says, my pastor says, my whatever says. It's my Lord. I must get That out. That's my sole purpose.

385 And now, many times, I forget to recognize the ministers. I guess maybe . . . our brother, Brother Neville, a precious man. These other brethren here, we're happy to have you.

386 Not that we disagree with you, brother, to be different. Many of you here might be trinitarian preachers. We don't want to be angry with you. We love you. If we didn't, if I didn't believe that, I'd never leave this church till I got down there on my knees and said, "God, make me right."

387 I don't want that arrogant, selfish spirit mixed up with mine. I want my spirit to be pure and clean, brotherly love, holy with the Holy Spirit. Now, if someone does anything wrong to me, that's all right. And though I might have the right to get back at them, I don't want that in my life. No, I—I want to have love. I want to be ready to correct with love, with love that absolutely answers out yonder for it.

388 I don't mean to be different. Methodist, Baptist, Catholic, Presbyterian, whoever you are, I don't say these things to be different, be arrogant with you. If I did, I'm a hypocrite and should be down here at this altar, praying through to God.

389 But I say it, it's because of love, and I see where you're going. Now, I don't say this in myself, and saying I'm presuming. I give you THUS SAITH THE LORD. That is the Truth. And I love you for those things. God bless you.

390 Now as we sing another verse of this song, let's, before we go. We want you to be here tonight, if you can. If you can't, God be with you till we meet. We just pray that God will—will bless you and give you the best of His land, see.

Take the Name of . . . 

65-0725M The Anointed Ones At The End Time
Branham Tabernacle
Jeffersonville, Indiana U.S.A.

ENGLISH

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