

THE PHILADELPHIAN

CHURCH AGE

 Brother went and got me a big, hot cherry pie. I tell you, it pays to hint. And he said, “My . . .” What about that, Brother Neville? There he is. You see? Looks like cherry pie’s kind of a favorite. It’s really good. Just like I say about when you eat cherry pie, now, sometimes you run into a seed. Now, I don’t—I don’t throw the pie away, I just throw the seed away and keep on eating cherry pie.

² That’s the way I want you to do about these messages. When you run . . . Go right along with me, when you hit something you can’t—you can’t digest it just right, why, well, just . . . don’t throw the whole thing away, just throw that part away (the seed), and just keep on eating pie. Why, once you learn. Uh-hum.

³ When you . . . You like chicken, fried chicken? Nearly everybody does. Well, then, when you eat chicken, you hit the bone, you don’t throw the chicken away, you just throw the bone away. Isn’t that right, Pat? You just throw the bone away, keep on eating chicken.

⁴ Well, we’re happy because that we can eat Food that doesn’t have a bone or a seed in It. Wafers came down from Heaven, called “Manna,” cover all over with the sweetness of Heaven.

⁵ You know, I believe it was David one time said, “It tastes like honey in the rock.” I believe the poet said, “It was Honey in the Rock.” Oh, my brother, have you tasted the . . . see the . . . like . . . tastes like honey in the rock. “Honey in the Rock, my brother.” That’s the way it is.

⁶ Now, you know, I—I wondered one time what that meant, “honey in the rock.” And I thought, “Well, it’s perhaps they found a beehive one time in a rock.” But come to run it down, I got a little inspiration on it. I . . . Not at that time I was looking for it, but later on I found out that each one of them shepherds that had sheep . . . There’s something about it, you know, our bodies are made up out of the dust of the earth. Every—every living thing come from the earth. And there was these shepherds, believed that lime helped the sheep when it would have something wrong with it, you know, sick, or something another. They wanted it to lick on a rock. You’ve seen sheep do that, go lick on the rock. And

to get the sheep to lick on the rock, they'd pour some honey on the rock. And then the sheep would go to licking the honey, and then he'd get the rock too, you see, when—when he was licking the honey.

7 Well, we got a whole scrip bag full of Honey here. We'll put it on the Rock, not on any church; on the Rock, Christ Jesus. And you sheep go to licking now, and you—you—you'll—you'll sure get well right away. All the sin troubles will be gone away when you lick—lick the Rock. That's all you have to do.

8 Something about a rock that's got healing to it, healing. In the days gone by, before they had the rabies shots, they used to have what they called the "madstone." When a person get bit by a mad dog, why, they'd put him on this madstone. And now, if the madstone . . . If he stuck to the madstone, he got well; if it didn't stick, then the patient is too far advanced, it—it would die.

9 So that's the way it is today. The worst bite that I know of is not a mad dog, but the devil. And we got a Stone for that, Rock of Ages. Just hold on to It. As long as you hold on, you'll get well. And don't never turn loose and back up, just keep on holding on. Stick to It, and—and you'll—you'll get all right.

10 Now before we go into our night's lesson, and—and we want to stand just a moment, if we can, for a word of prayer.

11 You're not Robert Daugherty's sister, are you? Here. She called me yesterday, I believe it was, and was talking about she wanted prayer. And I—I didn't know, you look something like her, I didn't know whether you was her or not. I seen you here last evening.

12 Now, how many wants to be remembered before God, or wants God to remember you, rather? Just . . .

13 Our Heavenly Father, as—as our little song leader up in Chicago used to sing, "Remember me when tears are falling down," Lord, remember me now. In the hour of death, in the . . . all down through life, we want You to remember us, Lord. Remember us not as sinners, as what we are, but we want You to remember us as confessed Christians; that we've accepted Jesus Christ, Thy Son, and our Saviour, for our . . . to be our propitiation for our sins. That, we know that that's the only—only chance that we have, the only road, the only means of salvation. It's not through any church or through any other mechanical device-ities, or any organization, but through Jesus Christ, and Him alone.

14 So we approach in His Name tonight, asking that You'll bless us as we congregate ourselves together to study Thy Word and to know what You have for us in store, for tonight. That we might build up our—our spiritual bodies to a lively Church. A Church where You could live, and walk in, and feel comfortable, walking among Your people, telling us what to do, and know that we'd do it right away.

15 And we love You, Father, but we know we're not quite in condition yet that You could speak through us just like You wish to. So we pray that You'll circumcise, that is, cut off all this foolishness, all the surplus flesh away from us tonight, that we might be wholly dedicated to Thee, that Thou could use us at any time. And we pray that that time will be tonight, Father, that You'll use us to bring forth these nuggets out of the Bible and polish them off and let the people see the reflection of Christ in this great church age. We ask it in Jesus' Name. Amen.

16 Now, we've had the church ages now, on down until tonight's church age, is the sixth church age. Tomorrow night finishing up the church ages; taken one each night, Monday through Sunday. And tonight, the church age is called the Philadelphian Church Age. And the star or the—the messenger, angel-messenger to that church age, we believe, solemnly, with all of our heart, to be John Wesley. The church age began at 1750 when the Lutheran church age went out, and lasted up to somewhere in 1900, around 1906 A.D., the Wesleyan Church Age. And then, issued in from that, the Laodicea.

17 And now the age is the age of . . . church age of “brotherly love,” the great “missionary” age and the “open door” age. And the reward was a—a pillar, “made a pillar,” and the revelation of three names: the name of God, the name of City of God, and God's new name, is the revelation that was given to this church in this age. And now, the church . . . This age begins in Revelation 3:7, down to the 13th verse, and 13th verse inclusive, Revelation 3:7 to 13.

18 Now, we been reviewing these a little bit at nighttime, going back. And the church age first, was the Ephesian Church Age. Can anybody say right off who the angel or the Light was (minister) of that church age? Paul. The Ephesus Church Age, A.D. 55 to 170. The reason I picked up 55, that's when he started his missionary journey, and it was then when he established the Ephesian church and the—and the different churches along there.

19 All right, the second church age was the Smyrna. Can anyone remember what the angel of that church age was, any of the class? Irenaeus, is right. All right, it was 170 to 312.

20 The third church age was the Pergamos Church Age. Can anybody remember, in the class, who was the saint of that church age? Saint Martin, is right. From 312 to 606.

21 And then the next church age was Thyatira. Can anybody remember the saint and the messenger, angel of that age? Columba, is right. And that's 606 to '515.

22 The next was Sardis Church Age, which was last night. And anybody . . . course, you know what the angel of that church age was. Remember? Martin Luther. And then his was 1520 on to 1750.

23 And tonight we're on the Philadelphian Church Age; which is John Wesley, the messenger of that day. From 1750 to 1906 A.D., and it's the age of "brotherly love."

24 Now, we find out that each one of these churches, church ages, expressed the characteristic of that church. It—it told what the church was and the characters of the church, the characteristic, rather, of the church.

25 Now, last night was Martin Luther. I . . . in these, I am . . . The reason I'm getting this and the boys are putting it on tape . . . I'm studying all day long. And you say, "All day long on just what little history you give here?" No. The historical points will go in the book, see. This here, I'm . . . reason to get here, is to get these things pulled out by the inspiration from before you people, where we gather together to get the inspirational part of it. The history, I can read that out of the book. But this is where I'm looking for the inspiration, then we pick it up from the tape. Then we got the—the we got . . . In the book, then, we'll have both the historical data of it and also the inspiration of the Holy Spirit has give us while we're together here, this heavenly places in Christ Jesus. And I believe it ought to make a striking little commentary on these church ages. And the Lord grant His blessings to it.

26 Now, the . . . Last night, the church age, the . . . being the *Sardis* Church Age, was really in the Greek was called, "the escaped one," but I believe in the English translation is "dead." Now, it was both a "dead" church and "an escaped one" because it was the church that had died under the papal reign in the 1500 there, or 1520, of the—of the great papal reign which we call the Dark Ages; where Christianity was at the lowest ebb it ever has been or ever will be, even in the Laodicean Church Age.

27 Now, there's one of the striking things though, keep bearing on your mind that these church ages start, and whatever is in that one church age it goes all the way down through every church age, and each one of the church ages lap over one another. If you study the history close with the book, you'll find out.

28 It's like laps like *this*, laying over each other. And one church age is going out, and the angel that comes in between there is to call back that church to the faith that it once lost. It's always been that.

29 Look at Jude, the last book in the Bible, see, till you hit the Revelation there. Jude said, "I wrote unto—wrote unto you that you might earnestly contend for the Faith that was once delivered to the saints." The lapping over, between the apostles and the coming of the Revelation, because most apostles were dead then. See, was gone on. One living at that time, that was Saint John, the divine, which is the revelator or the writer that got the Revelation from the angel of the Lord to write the Book of Revelation.

30 Now, see, they lap over one another. So now you . . . I guess you've noticed that and picked it up, coming down, as I've been mentioning it. How that even here in the—the *Sardis* age, that was the marriage age. Actually, the church never really come into full existence until Thyatira, but it got married in Sardis. And *Sardis* means "be in a—a marriage."

31 Now—now if you notice it married *here*, and then lapped over into that age *there*. And you notice Luther, last night, come out with a "dead" name, a name of dead, and then "escaped one." See, it had the dead church from back *here*, and the escaping of the little remnant that was brought out in this age *here*.

32 And tonight as we're ending up the Philadelphian age, it's bringing in the beginning of the Laodicean age.

33 Then tomorrow night when it goes out of the . . . just at the end, you notice, the angel appears right at the end time (and just at the end time) to rebuke the church for it losing its first love and how it's got away from God like they did down through there, the ages. And, at that time, the Rapture comes to take the Church Home, the Church goes up just at the time of the Message. And so we are—we are nearing that age now. Did you get that? All right. See? All right. See, just at the time the—the angel of the church (the messenger of the age) comes in to rebuke them for losing their first love, bring . . . trying to bring them back.

34 Same thing the messenger does tonight, the angel-messenger comes back to rebuke them (each age like that) for what they had

done. So that makes a lapover in each one of the church ages, just lap right over one another like that. Like climbing up a step, it's laying in laps like *that*, going up.

³⁵ Now I got just a short piece of history here on the messenger for tonight, of the John Wesley. John Wesley was the star of the age. And he was born on June the 17th, 1703, in Epworth Rectory, England. He was the fifteenth child of nineteen children. John and Susanna Wesley, father and mother. Father, a preacher; mother, a consecrated saint; although with nineteen children to take care of, she found much time through her busy day to teach her children Bible lessons and Bible stories and pray for them. That's what made the boys what they were. The great song writer, Charles, his brother, who gave the world some of the most inspiring songs we've ever had.

³⁶ John, an associate of George Whitefield. John—John Wesley and George—George Whitefield was really the first founder of this Methodist . . . or the sanctification.

³⁷ John rose up early every morning; for sixty years he got up every morning at four o'clock. That's one thing the church has fallen from. Got up every morning at four o'clock, and preached at five A.M. for fifty years straight. And sometimes he preached from two to four times a day. It is said by people of England, that, "He rode a horse forty-five hundred English miles every year, to preach the Gospel." Forty-five hundred miles on a . . . That's English miles, you know, they're longer than ours; to preach the Gospel.

³⁸ Many books of his . . . was wrote of slander about him in his day, slandering him, making fun of him. But they've long been forgotten now, so has their authors. You can't do nothing against a child of God and get by with it, you just—you just fighting the air. God is going to take them right on through, anyhow.

³⁹ He was called a Methodist because of his methods of doing things. It is said, "In his lifetime," that, "he preached more than forty thousand sermons." Think of that: forty thousand sermons. Soon after his going away in 1791, the Methodist denomination took its roots in the world and started the Methodist church. Then, of course, Asbury and many more were in at the time.

⁴⁰ Now, if we notice, the salute to this church; as we're going to start now on the 7th verse, the messenger of Philadelphia. The true Church in the—true Church in the professing church. It was a true Church in the professing.

. . . to the angel of the church of Philadelphia write; . . .

⁴¹ I have called your attention to the lapping over, each one, now. Now, you'll get here, the angel. . . if you'll watch the way he brought in the age of the. . . Methodist age lapping on, and will run over into a little bit of the Philadelphian. . . or to the Laodicean, Pentecostal age. Then, tomorrow night, the Pentecostal messenger comes back to rebuke these for falling, just as this age rebuked them from falling back here in Sardis (in the Lutheran age), the lapover.

⁴² Brotherly love. It was a great age of missionaries and missions. The world has never seen the time, it even goes over into our time now, that, when the world ever seen such a time of missionaries everywhere. In the last. . . Oh, I'd say the last hundred and fifty years, it's been one of the most outstanding times of world history for missionaries getting into all parts of the world with the Gospel. It has been. . .

⁴³ As far as literally—as literally, just going, sending the message of the Gospel on paper and tracts and books and so forth, the Gospel has long ago went to every nation under the heavens, long ago. So, you see, that goes to prove that that wasn't what Jesus was talking about. He never said, "Go into all the world and make Bible schools." Neither did He say, "Go into all the world and pass out literature."

⁴⁴ Those things are fine, but His commission to the Church was, "Go into all the world and preach the Gospel." And the Gospel is not altogether the Word, but It's making the Word come to Life. See? Because Jesus said, immediately, "These signs shall follow them that believe." You know, Mark 16, His last—His last mission to the Church was, "These signs shall follow them that believe." His first commission to the Church, in Matthew the 10th chapter, was, "Heal the sick, raise the dead, cast out devils; as freely as you have received, freely give." And His last Message to the Church was, "Go into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, he that believeth not shall be damned, and these signs shall follow them that believe."

⁴⁵ Isn't it strange that many cut off that part there? "*And*" is a conjunction that ties your sentence together, see. Now, He said, (Many of ministers will say, "Go preach the Gospel.") "He that believeth and is baptized shall be saved, *and* he that believeth not shall be damned, *and* these signs shall follow them. *Shall* follow them; *them* that believe. In My Name they shall cast out devils; they shall speak with new tongues. If they take up serpents, or drink a deadly thing, it'll not harm them; if they lay their hands

on the sick, they shall recover.” Signs of the living God moving among the people. Oh! How far now? To all the world. You get it? All the world.

⁴⁶ So therefore when I say that the pentecostal Message . . . (Not the Pentecostal organization now.) The pentecostal Message is the only true Message from God. Now look, Mark 16, if you’re reading it there. All right, right here Jesus commissioned His Church, “Go into all the world; preach the Gospel; these signs: speaking in tongues, healing the sick, performing miracles. . . .” Will last till how far? “All the world.” How—how many? “To every creature.” That’s all the way down to the end here, “To the consummation.” All right. These signs shall follow just *this* church? “Them that believe, in all the world. All the world, to every creature, these signs shall follow them.” Not *this*, “them” that believe. So it’s a pentecostal Church. See?

⁴⁷ Now, we have took in this age, right here where we’re at tonight on the Philadelphian, *P-h-i-l*, the Philadelphian Church Age. In that age there, evangelize and has missionaried, all the complete world with literature.

⁴⁸ Jesus said, “When this Gospel is preached—this *Gospel* is preached to all the world for a witness unto Me, then the end shall be.” Well, then, if that was what He was talking about, spreading out literature, sending out missionaries with reading, writing, arithmetic, and passing out tracts and making people shake hands and believe that there is a God, if that’s all it was, then He’s far past His coming. Uh-huh. So it shows that the Gospel . . . Paul said, “The Gospel didn’t come in word only, but through power and manifestations of the Holy Ghost.”

⁴⁹ Then when Jesus said, “Go into all the world and preach the Gospel,” He said, “Go into all the world and demonstrate!” Oh, I like that. “Demonstrate the power of the Gospel.” Taking the Word, that what It says, and show the people what It says and then make It manifest to them. Oh, that’s the way. That proves It.

⁵⁰ Oh, when great Morris Reidhead, standing there in my room that day, president of Sudan Missions, the biggest in the world; when he said, “Brother Branham, you being a Baptist, you ought to know what’s Truth.”

I said, “The Bible’s the Truth.”

And he said, “Well. . . .” He said, “What’s these Pentecostals got?”

I said, “The Holy Ghost.” See?

And so he said, “Oh, I seen them tear up the furniture and kick over the stuff.”

51 I said “Yep! The only thing it is, is you guys hold yourself back and isolate yourself away from them.” They got plenty of steam, they’d make the wheel roll and do something, but they blow it all out the whistle, you see. I said, “If they’d just put her down here, they’d have signs, wonders, and miracles, and everything. But they don’t know what to do with it, it’s got to go somewhere, so they just—just scream it out, and blow it out.”

52 Hmm, I’d rather be blowing it out, than holding it and not have any steam to blow out. Wouldn’t you? Like the old fellow used to say, “I’d rather be afraid of a little wild . . . I’d rather have a little wild fire than have no fire at all.”

53 The trouble of it today, we try to *paint* a fire, say, “You know, way back in the days of Pentecost, they did *this*.” Now, what good does it do to show a freezing man (that’s freezing to death) a painted fire? It ain’t a going to help him a bit. No. You’ve got . . . He’s got to have the fire hissself. And if there’s a power of God that made the Pentecostals work for the Lord, and do the works and signs that they did; if you’ll not just *paint* the picture, but bring the picture in reality to them, they’ll get the same experience, the same salvation, seal their own testimony the way *they* did. See? But you got to get it to them. You got to not place it back in some other generation, but bring it up here.

54 Now we find out that this age of brotherly love was a great missionary age. Jesus said, “Into all the world, and to every creature, *and* these signs shall follow.”

55 Now, as we’ve come down through the history and through the Bible, I want to ask you, hasn’t each night . . . ? We read in the Bible here what Jesus told John would happen, and right here we took history and proved that it did happen. Just exactly. And that’s the reason I had such a time searching out these—these men to see where that God-servant was that carried this Message right on through, but he was there. He was there, just as the Bible said, kept the Message just like from the beginning, never fooled with It.

56 And then we seen It was almost stamped out, and He called that same age a “dead age,” dark, so forth. And then come out just a little light, then a little more strength, and then went into the pentecostal (real experience) again right at the end time; and then the Bride caught away, and away It went; and the Tribulation set back in again, all right, the Great Tribulation which is coming up before all the world.

⁵⁷ Now the great missionary age, brotherly love, the age of missions. Let me just name to you some of the great men (and then I just wrote their names down here): John Wesley; George Whitfie- . . . Whitefield, he was about 1739; Charles G. Finney; Dwight Moody; William Carey, the great missionary that went to India in 1773; David Livingstone, to South Africa. See, all those, some of those great men. Just . . . I got names of plenty of them here, great men that lived in that brotherly love; that, the black man, the white man, the brown man, the yellow man, all walls was broke down, and these men went out into the mission fields. Brotherly love, stretching out a hand to all nations everywhere, and it was opened up to them that they could go. Another open door age, 'cause they couldn't . . . Before that they couldn't have done it, the papal and—and papacy of Rome and so forth had it all so closed up till they couldn't go. But in that age the doors was opened, 'cause He said it was an “open door” age.

⁵⁸ They opened up many doors during that age: the door to the Gospel, the door to the mission fields, the—the—the door back to Christ, and everything was opened up during that age. And you can see what they did, the brethren done a great job out of it.

⁵⁹ And from John Wesley, the star after the Sardis Age, after he come over waking them up from the Sardis Age, for the past hundred and fifty years great missionaries (like of no other time or age before) has covered the entire earth. Think of that. Every nation under the heavens has heard the Word. It completed many, many, many years ago, see, but not the Gospel, just the Word, “The letter killeth but the Spirit giveth Life.” See?

⁶⁰ When I stood in South Africa, there on the platform that day, and seen there was thousands times thousands setting out there, Mohammedans. And I met one Mohammedan missionary. And this Mohammedan missionary said, “Oh, for that precious soul.” Now, that man had been over there for years and years, and had turned one Mohammedan to Christ. Because the Mohammedan sprung from the Medes-o-Persians, as their laws does not change or neither does it alter; when they're a Mohammedan, they're a Mohammedan for all times.

⁶¹ So there they had that one soul this brother was talking about, standing out there at the yard of Pretoria, the capital of South Africa. That's up in the—in the free state, the free state, Orange state, and over in the Transvaal.

⁶² And we went from there, on down into Capetown and Bloemfontein, and through that way; and come back up

through Grahamstown, East London, and then into . . . back into Johannesburg again after we left Capetown, and come up the coast.

63 All right, the last town we went to was Durban, where we gathered most of the natives, there was a hundred and fifty or two hundred thousand natives setting out there, Mohammedans, natives, we had . . . they had . . . take for weeks across . . . the—the racetrack, far bigger than Churchill Downs, second biggest in the world; London's got the largest, South Africa, and—and Churchill Downs. Then they had fences because they had tribal war, and the police (two or three hundred guards) standing out there driving each one of the tribes into the fences so they wouldn't fight one another, and disarm them, with their spears and assagais, and so forth that they packed. Setting on the ground there, one looking through the fence at the other, and tribal wars. Their chiefs up . . . packing them on . . . somebody with a big fan fanning them like that, and the queens. The queen of Rhodesia come down with twenty-seven carloads or train or coaches full of people from Rhodesia, to attend the meeting. And a—a special train came down.

64 The Lord was doing great things, great marvels and signs. And what did we find? Sidney Smith, the mayor of Durban; going out that day, I said, "What's that fellow . . . that little tag on his neck, around?" A colored man, as we would call it here, the negro race. That's what I was there to preach to. And many of them wore no clothes at all, not a thing, men or women. So then, he had a idol in his arm and he had a little tag on his neck. I said, "What are they . . . are them tags on their neck for?"

Said, "They're Christians."

I said, "Christian? With a idol in his hand?"

65 He said, "Well, now, Brother Branham, I . . . he's a Songhai," said, "I can speak his language." Said, "We'll just drive up there, and you talk to him, call him anything you want to. Just talk like you was going to ask him any questions, I'll ask him then tell you back what he said."

66 So I said, "How do you do, Thomas?" I called him Thomas because I thought that was a good fitting name. And I said—I said, "How—how do you do, Thomas?" And he looked at me. And I said, "Are—are you a Christian?"

"Yes," he—he was a Christian.

67 And I said. . . Oh, of course, he didn't know me. He had never . . . none of them never seen us yet. So I said, "What you doing with that idol?"

He, "Oh, his—his father packed it." See, it was—it was god. See?

68 And I said, "Did. . . Your father packed it." I said, "Well, that—that's no reason for you to pack it. You're a Christian, you oughtn't to pack it."

69 He said, "Well, one day the lion got after his father, and he built up a little fire and said the prayer the witch doctor told him, over this idol, and the idol run the lion away." Animals kill a lot of them there. And he. . .

70 And I said, "Look, it—it wasn't the prayer that the witch doctor told you, it was the fire that run the lion away." I said, "The lion's afraid of fire." And I said, "As a Christian, Thomas, you shouldn't pack that. You should have nothing to do with it."

71 And he said, "Oh, well," he said, "if Amoyah. . ." That's the unseen force, our God that we don't see. *Amoyah* means something, "a force like the wind." Said, "If—if Amoyah fails, this won't." So he would pack them both, "If one don't work, the other one will." Now, that's the strength of Christianity. Uh-hum. Yeah. Oh, my.

72 But then that afternoon, when the Holy Spirit came down at the meeting in the racetrack and begin to reveal the secrets of the heart, after I had took the Scripture. . .

73 About a hour, where it really taken me fifteen minutes, 'cause they had fifteen different interpreters for it to go through. So I—I'd speak like, "Jesus Christ the Son of God"; and *this* one say, "ah, bah, bah, bah, bah"; and *this* one go, "gloo, gloo, gloo, gloo"; and *then*, "um, um, um," like that; all meant "Jesus Christ the Son of God"; interpreters. And I'd have to jot down what I said last, I wouldn't know where I was at, and then wait till they got through.

74 And then when it got back, I said, "Now, the missionary told you of a Jesus that come to save you." You could see them looking at one another, you know, different tribes, all the way up and down like that. I said, "The missionary told you that. But did that missionary. . . In reading this Book, did you see there where He was a great Healer and said that He would live down through the age in the people till He come again? 'Works that I do shall you also.' You that's ever accepted Christ as your Saviour, with those tags on, would you like to see Jesus come back up here today and

walk down through the people and do the same thing He did when He was here on earth?"

⁷⁵ Oh, all of them, "Sure!" They wanted to see that, you see. They wanted that.

⁷⁶ I said, "Then if He will do it, use us here to do the same thing that He did when He was here on earth, would you believe His Word?"

"Oh, sure!" You see, the Mohammedan setting out there.

⁷⁷ The first . . . second person on the platform was a Mohammedan woman. The Holy Spirit speaking, I said to the woman myself, I said, "Now, you know I don't know you, I can't even speak your language." And she admitted that.

⁷⁸ She had the red dot right in between her eyes here, which meant she was a thoroughbred in the Mohammedan. So, I said, "Well, now, for healing you, I cannot heal you." But I said, "Did you understand the . . . what I said this afternoon, the Message?"

⁷⁹ And she—she talked back to the Mohammedan interpreter that . . . She was a Indian, what she was. She said, "Yes, she understood it. She had read the New Testament." Oh, yeah. Uh-hum.

⁸⁰ See, they believe in God, too. They're the seed of Abraham, also. See? But said that she "believed in God," but, she "believed Mohammed was His prophet." And we believe Jesus was His Son. See? So she said, oh, she—she "believed God."

⁸¹ And I said, "Then if you know the Old Testament and know what God was in the men gone by, in the ages gone, then Jesus, One that we call 'the Christ,' was to be the God-Prophet. He . . . they killed Him. You think they didn't, 'cause you said he got on a white horse and rode away. That's what you're taught by your priest, that, 'He never was killed, now. And he died a normal death somewhere else, years later.'"

⁸² I said, "You believe that. But this Jesus, the way . . . according to the New Testament, He died and rose again, and sent His Spirit back on His Church." Now you got them, see. That's exactly what that Mohammedan challenged Billy Graham about, see. Same thing, same principle.

⁸³ I said, "Now if . . . Mohammed never made you all any promises. But Jesus made us a promise, that the same works that He did we'd do also. Now, you remember He said in Saint John 5:19, 'I do nothing till the Father shows Me.'" I said, "Now, if Jesus will come and show me what your trouble is or what

you're here for, tell you what your outcome was, what your past was, and what your future will be, and if He can tell you what your future . . . your past was, surely you'll believe what the future will be."

She said, "That's true." See, through the interpreter.

And I said, "All right, may He do it."

84 And all them Mohammedans just raising up, watching, you know. And when the Holy Spirit said, "Your husband, short, heavysset man, with a black mustache. You was at a doctor, about three days ago." Said, "You got two children. He give you a female examination, he said, 'You had a cyst on the womb.'"

She looked down, bowed her head, she said, "That is truth."

85 And I said, "Now, if you read the New Testament, is that like Jesus Christ Who told the woman at the well?"

"That is true."

86 And I said, "Well, why did you come to me as a Christian? Why didn't you go to your Mohammedan prophet?"

She said, "I think you can help me."

87 And I said, "I can't help you. But if you'll accept this Jesus Who is here now, Who knows your life and knows all about you, He'll help you."

She said, "I accept Jesus as my Saviour."

88 That did it. That was it. Ten thousand Mohammedans come to Christ that afternoon. See? About thirty years on the mission field, and it turned one over by literature; where, in five minutes' time, ten thousand come by the Gospel being made manifest.

89 God never did tell us to build churches, never did tell us to make schools. They're all right. Hospitals and so forth, God knows we need them, it's His program; but the commission of the Church is to "Preach the Gospel!" But we pass out tracts, literature from Asbury, this fine little place up here which . . . God bless them people, that little Methodist college up here at Wilmore, Kentucky, is one of the finest, spiritual, little places in the world, I suppose, at this time. They're fine people.

90 And I was coming down out of . . . I forget . . . It was Rhodesia, but I don't know the name of the town. Billy, can you remember it? [Brother Billy Paul says, "Salisbury."—Ed.] Salisbury, that's right, New Salisbury. He's my memory. New Salisbury, Rhodesia. And we was coming down out of Rhodesia and I seen a American passport when we was boarding plane, a

boy and three girls. And I said, walked up to them, I said, "Hello there." I said, "I see you have a American passport."

He said, "You speak English."

I said, "Yes," I said, "I—I am an American."

He said, "Well, that's fine."

I said, "Are you traveling?"

He said, "No, we are missionaries."

I said, "Oh, how nice!" I said, "Sure glad to get to meet you." And I said, "Where you from? What church, or are you with an organization, or just free?"

He said, "No, we're Methodists. We're from Wilmore, Kentucky."

I said, "It's in my backyard almost, at home." I said . . .

He said, "You wouldn't happen to be that Brother Branham up here?"

⁹¹ I said, "Yes, sir. That's right." And that—that cured him right there. You see. He wouldn't say no more. And I—I seen the attitude he taken, looked over to them girls, they looked at one another like *that*. I said, "Just a moment, son." He wasn't nothing but a boy. And I said . . . and the girls. And I said, "I'd like to speak with you all just a minute on the principles as Christians, we all are, and we're here for the same great cause. I want to ask you three girls and you young man, 'Can you in the Name of the Lord Jesus . . .' You said you'd been here two years. 'Can put your finger on one soul that you have won to the Lord? One soul?'" They could not do it. Not one soul.

⁹² I said, "I don't want to hurt your feelings, not at all." And I said, "I appreciate what you're doing, but you girls ought to be home helping your mammy with the dishes. That's exactly right. You ain't got no business over here. That's exactly."

⁹³ And nobody's got a business going to the fields unless they have received the Holy Ghost and preaching the power of demonstrations, 'cause it's the only thing that'll—that'll move those people. And look what uprisings you got now and everything, it's because that the true Gospel hasn't been preached to them. Been given to them in word form. Well, see what that is? That's the continuation of the—of the "escaped one" of the Luther age, where it give the world the free press, that's right, or the free Bible.

94 Now, now the age, the great age. Now, let's begin now, I believe we're on the . . . That was the salute, the 7th verse. Through . . .

. . . unto the . . . *Philadelphia write; These things saith he that is holy, he that is true, he that has the keys of David, he that open, and no man shutteth; and shutteth, and no man open;*

95 Quite a statement! Isn't it? I—I'm going to come back to that just in a minute, 'cause it—it applies farther in the Scripture here.

I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou has a little strength, and has kept my word, and has not denied my name.

96 Now, now watch the—the time coming now, after the great missionary move that swept across the nations, of brotherly love, to take what they had. Nothing against it, of literature and whatever more, into the different parts, the world. Now, the church denomination had gone back to education works again. See, gone back.

97 After the great denomination had been set up, Jesus set an "open door." After the Wesleyan age had come in and the Methodist church had been established in the earth, taken roots, growing, making a great church which it is today, one of the greatest of the, among the Protestant churches, and that time, the thing that took place then, was, Jesus set an "open door" for the church before they entered into the Laodicean age.

98 The reason I'm saying this this way, so you can see what I mean by the lapover. See? It's from the missionary age of the door. But, you see, He had—He had told them He had the key of David and so forth. But here He said He had set before the church now; after that age of missionarying, and Whitefield, and—and all those others, and Finney, and Sankey, and Moody on down (Moody being one of the last.) come down to now He set a open door before the church. Oh, here's where you have to watch now. It's just in between the Philadelphian and the Laodicean age, lapover.

99 Jesus is the Door! Now, if you'll turn with me to John 10:17. Let's back this up now, be sure that the . . . Many of you would believe. And then somebody would say, "Well, I—I never . . . He just said that." I'd like just to read it. John, the 10th chapter, and the 17th verse. John 10:17. All right, we read these Words. I beg your pardon, John 10:7, not 17.

Then said Jesus unto them . . . Verily, verily, I say unto you, I am the door of the sheepfold.

100 That's back into the blessings. How do we get into Christ? What is He? The sheepfold. I often wondered about that, "What? Could He be a Door, being a Man?" Now, over in the—over in the eastern countries there, I found out one day when I noticed that the shepherd, at nighttime, he takes all the sheep inside of the corral, drives them through a door. And then when he gets all of them in there, he counts them all to see if they're every one in. Then he lays down in the door, himself. Nothing can come in to the sheep, or any sheep can go out, without crossing him. So Jesus is the Door, see, into the sheepfold.

101 And I was riding in a little British jeep, and I said to the fellow, I said, "Those are . . ." The shepherds come down through the city, and a whistle blowed, and everybody slammed on their brakes, and I thought, "What's the matter?" And it was a shepherd going through the town with his sheep.

102 Now, over in the East, it isn't like here. They lay all their goodies out—out along side of the house in the market places. And there's apples and pears, and what kind of fruits, and grapes just piled up beautifully, piled up along on a rack like this, runs down. And each one of the sellers stands there and tries to pull you in to buy some of his fruits and things.

103 Well, this shepherd, he started right down that main street. I said, "Brother, here's where the riot comes in, I'll stand up and watch this."

104 And the brother with me said, "You'll be surprised, Brother Branham. Watch." Everything stopped. The shepherd walked along, paying no attention, every sheep following him exactly. Following him! If he made a jot like this and turned, every . . . the sheep right behind him made a jot, the next one followed him, the next one followed him, right on around and made that turn.

105 Oh, that's the way we follow the Shepherd! That's right. Going right down through the middle of that street to get something down at the other end, and them sheep following him just like a dog. They'd look over and look at those goodies, but they followed the shepherd. Oh, I like that! You see. I said, "Oh, brother, I wish I could just talk this language, I'd preach right now." There you are. Yeah, he—he had not turned right or left, but stay right after the shepherd.

106 That's what the Church has done all the way down through, staying after the Shepherd, the Holy Spirit that leads us into Eternal Life; not turning because this is a big flowerily church, and this one's got *so-and-so* many doctors and *so-so* like that, but

stay right after the Shepherd. Wherever the Shepherd goes, the sheep follow, “My sheep know My Voice, and a stranger they will not follow.” That’s right. He . . . That shepherd knows grunts and everything else that make those sheep behave.

¹⁰⁷ Then when we got out of the city, it was an amazing thing, I seen a—a field out there and some man laying around, and they had donkeys, and cows, and pigs, and sheep, and goats, and everything out there. And I said, “Well, what’s them guys out there?”

He said, “Shepherds.”

And I said, “A shepherd’s herding donkeys?”

And he said, “Yes, sir.”

Well, I said, “I—I thought a shepherd just meant sheep.”

¹⁰⁸ He said, “No. *Shepherd* is a ‘herder, grazier.’ And over in your country they call them ‘cowboys’ and—and things like that.”

I said, “Oh, I see, a shepherd is a herder.”

“Yes.”

“He watches the herds.”

¹⁰⁹ “That’s right.” He said, “The strange thing is at nighttime, where you . . . it’s striking. You being a minister, well, I might tell you something.” He said, “When nighttime comes . . . It’s true he pastors every one of them, leads them around and helps them and see that they get good things through the day. But when nighttime comes the . . . all the—the mules and the donkeys and the—the camels, and whatever he’s got, is left out into the field. But he rounds up the sheep and takes them to the corral.”

¹¹⁰ “Oh,” I said, “Lord, make me a sheep, whatever You do!” See? For when the nighttime comes, I want to go into the sheepfold. Enter in at the Door, come by the Door. John 17:7 here, or—or He said, “I am . . .” 10:7, rather, He said, “I am the Door to the sheepfold. All that ever come before Me is thieves and robbers, but the sheep did not hear them. I am the Door, by Me if any man enters in, he shall be saved, and shall go in and out and find pasture.”

¹¹¹ “Now, I set before this church, between the Philadelphian age and the Laodicean age, a open door.” Oh, do you get it now? And got your thinking caps on real good and tight? Listen now, this is good. I tell you, it’s Honey in the Rock, just getting the nuggets out and shine them up. “I am the Door to the sheepfold!” What is that Door that was set, now?

112 Let's go back in our minds. And from that great missionary age of the Methodists, that swept through the country with the message of sanctification. Luther through justification. Wesley come along with the message of sanctification. And at the end of the Methodist age, the end, when it took roots and begin to come a great organization. And when any church . . .

113 Now listen, that's strong. But I want someone to show me anywhere through the gleanings of history. Any church that God ever raised up, come up the Pentecostal way without any organization; and as soon as it organized, it died and never raised again. Oh, the membership went on, but they never had a revival. Luther's revival never raised, and neither did Methodist revival ever raise, and neither will the Pentecostal revival ever raise. No, sir. They organized it, which God said in the church ages, He "hates that thing," the doctrine of the Nicolaitanes.

114 Now, remember, we're not talking against anybody. The good people is scattered. God's sheep is in all them places out there. That is true. That's right. Methodists, Baptists, whatever they are, they're God's people if they are born again of the Spirit of God. They're God's people, but the organizations has cramped them down. And packed letter from Methodist to Baptist to Campbellite, and so forth, till they—they wore the letters out just packing them from place to place.

115 All right, how the Lord said now, in the end of that age, "I am the Door to the sheepfold." Now, what door was opened about Jesus, just between these two ages? 1906, about when the Methodist age and—and—and Dwight Moody and them faded from the scene, there come forth a break forth of the people receiving the Holy Ghost, speaking with tongues and things come back into the church. That's about right, in about 1906, along in there.

116 All right, what took place then? After that begin to come along, the first thing you know, they organized the old General Council which went in, now called the Assemblies of God. See, out of that church that was lapped over. And what taken place then? He set an open door, an "open door."

117 Now let's just read it now, catch it word by word just the way He brings it. See, "Behold . . ." Let's see:

. . . no man shutteth; . . .

. . . set before thee an open door, . . .

118 It's on the other side:

I know thy works: behold, I have set before thee an open door, and no man can shut it: . . .

119 “A open door.” What was it? It was the revelation of the supreme Deity of Jesus Christ: not being a second person of a trinity, but being God Himself made flesh and dwelling among us. And the revelation . . .

120 Now, if you notice, just in a minute, let’s just read just a little bit farther:

. . .shut it: . . .has a little strength, . . .and has not denied my name.

121 The first time the Name’s been spoke of now since back in this age back *here*, lost its Name; and Luther come out with a name that he was alive, and was *dead* (That right?), “Father, Son, Holy Ghost.” Here comes out the Name of Jesus again, in between these two ages *here*. In between, the “open door.” Now, it’s a revelation: what He was, the Deity, the revelations of His Deity.

122 Now, that’s what He revealed at the very first church age. Now watch, as John saw Him standing, the seven golden candlesticks, and He was standing with His hands out. Here’s the first candlestick, second, third, fourth, fifth, sixth, seventh, with His hands out in the form of the cross. He said, “I am Alpha and Omega.” In other words, “I’ll be supreme in the first, I’ll be supreme in the last.” The Lights rises in the East and sets in the West. It’s been a dismal, dark time, but “It shall be Light in the evening time.” The same Gospel power that raised up *here* on the one hand at the East, has shined over and now in the other hand at the West, “Alpha and Omega, I’m A and I am Z.” In His hands! You get it?

123 Now, what did He do in the 1st chapter of Revelation? He revealed His supreme Deity to the first church, Ephesus. Is that right? Well, now notice. Every one of these churches coming down through here, He revealed Himself in Deity only in His glorified form; but on this last one, He become Z, back to the original beginning again. See, “The first and the last.” The first age, now the last age, for He said, “I am the first and the last.” And . . .

124 But you say, “Well, how did that happen? What fellow took that forth?” It was a revelation! Many of you in here has received it, ‘cause His en- . . .I’m going to say something now. Look! His entire Church is built upon Divine revelations of Himself. That right? If you don’t believe that, let’s turn to Matthew 16:18, you’ll see just in a minute that the whole revelation is built

upon Himself. His whole Church is built upon the revelations of Himself. Now let's begin here at the . . . Let's begin . . . let's, at about the 14th verse:

Then *they said, Some say . . . thou art John the Baptist: . . .*

The—the question was, Jesus said:

. . . on the coasts of Caesarea Philippi, and asked his disciples, saying, Who, do men say . . . I the Son of man am?

13th verse, and that's 16:13 now.

And they said, . . .

125 Now watch, here's the first place to the church Jesus ever spoke of, and the . . . on into the Revelation which is the last.

And he said, Some say . . . thou art John the Baptist: and some, Elias; and others, Jeremias, and other . . . and—and . . . or one of the prophets.

He said unto—unto them (the whole, entire group), But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. (Oh, my!)

And Jesus answered and said unto him, Blessed art thou, Simon—Simon Bar-jona: . . . flesh and blood has not revealed this to thee, but my Father which is in heaven.

126 Oh, my! “You never got this from a seminary. There was no other way you ever got this, Simon, the son of Jonas; the only way you got it, was a spiritual revelation that was revealed to you from Heaven that I am He.” Jesus said, “If you don't believe I am He, you'll die in your sins. I am He!”

. . . I say . . . unto thee, . . . thou art Peter, . . . upon this rock I will build my church; and the gates of hell can't prevail against it.

127 What is It? Spiritual! Spiritual! The spiritual Truth! The Word of the Lord!

128 Now, we find out that in this great revelation that God gave here to the Church, in this last days, that God sent and revealed to Himself the “open Door” *between* the two ages. It wasn't in the—the Laodicean age, neither was it in *this* other age (the Philadelphian age), but it was in between (the lapover) 'cause the . . . I'll prove it in just a little farther down, and you'll get it,

you see. We'll make it rich, so sure that you can't keep from seeing It, if you just want to see It, see. All right.

¹²⁹ Now, the revelation of Himself is where He's built His Church. How many knows that to be true, now? He built His Church upon the revelation of Himself. All right. Now what did He say? "No man can shut it!"

I know thy works: behold, I have set before thee an open door, . . .

¹³⁰ What is the "open door"? The revelation of the supreme Deity of Jesus Christ! What did He say to His first Church back here, back in *this* age? He said, "I am He that was, which is, and shall come! I am the first and the last! I am the Almighty!" He said it three different times, made Hisself Deity to this first church *here*; before He went into the last church age, He said, "I set before you an open door." If you want to see the Revelation, here It is, where He would build His Church. And the only way that He could take His Church, is back to the revelation of what He is. Truly!

¹³¹ Look! When Abraham made a covenant, or God made a covenant with Abraham, that day that he said, "How will these things be, seeing that I am old? And my only heir is—is this Damascus servant I've got here, Eliezer." Said, "I'm old, and You promised me a child. How will You do it? How will it be done?"

¹³² And remember he went to sleep, a deep sleep fell upon him like every man does; death. And then he noticed, before him went a—a smoking furnace; every sinner deserves to go to hell. He had killed a beast (a heifer), a she goat and a ram, and a turtledove and a pigeon. He never separated the turtledove and pigeon. And then this little white Light went before there, and went back and forth between these cut pieces of animal, confirming the covenant with Abraham.

¹³³ Now, in Japan, if there happens to be a Japanese person here, you know how they make a covenant in Japan? They throw salt on one another. Get a little cruse of salt, and set down there, they talk, "Will you do *so-and-so*?" "Yeah, I'll do *so-and-so*." Then they make a covenant and get some salt and throw it on one, 'cause salt is a preserver, see. All right. They throw salt on one another, that's a covenant.

¹³⁴ In America, how we make a covenant here, we say, "Well, will you do a certain thing?" "I'll do a certain thing." And first thing you know, we shake one another's hand, "Shake on it!" And that's a covenant.

135 But, in the orients, the way they made a covenant, they wrote up something. And they wrote out a contract, and they killed a beast, in time of Abraham. They cut that beast open and stood in between it; wrote this contract, and tore it like *this*. One took one piece, and one the other. And then they took an oath that “let their bodies be like this dead beast if they failed to keep this contract.” And now the only way that this contract can ever be . . . You could never duplicate it. It’s got to come right back exactly the same thing, joined together.

136 Now, what was God showing Abraham what He was going to do? That He was going to take Abraham’s Seed, through Isaac down to Jesus, and He took Him up on Calvary and there He tore Him apart. He tore the Spirit out of Him, away from the body, He raised up the body and set it on the right hand of the Majesty on High, and sent back the Holy Spirit to the Church. That’s the covenant of God, tore It apart: we got the Spirit, He’s got the body. And when It comes back together, the Spirit that was in us joins with Him as Bride. Amen. Not any denomination hooked into It at all. No, sir. It’s purely unadulterated, Holy Spirit Birth. That’s all. That’s the covenant.

137 Now, now we find out that He said, “I set before you an open door.” And I don’t care how many man-made organizations comes up, or denominations, even the gates of hell can’t shut It. Only one way to beat It, join It. That’s all. You can’t join It, so you have to be born into It. Right. So there’s nobody could ever stop that Message of supreme Deity and the baptism in the Name of Jesus Christ. The gates of hell will never prevail against It.

138 You say, “How do you know It’s right?” It’s exactly with the Word, and no one else can say nothing about It. Exactly! It’s the Word. No place where anybody was baptized in the name of “Father, Son, and Holy Ghost.”

139 This great Saint Paul, the angel of Ephesus, commissioned every person that had not been baptized, no matter how you been baptized, if you never been baptized in the Name of Jesus Christ, he commissioned you to come and be baptized over again in the Name of Jesus Christ. He said, “If an angel from Heaven comes teaching anything else, let him be accursed.”

140 So you can see what the angel that comes in this last days, what kind of a Message he’s going to have when he comes out. We may be leading it up to him. But I’m telling you, when he comes, he’ll preach the baptism in the Name of Jesus Christ. If you don’t believe it, you come around tomorrow night and let me show you

through the Scripture. He certainly will! And the circumcision of the heart, and Divine miracles, and workings of powers just like they had on the Day of Pentecost. The very original Pentecostal Blessing will come right back to that little remnant to take it up yonder. That contract will be just exactly like it was when it was tore off in the first place. Oh, I love Him! I'm so glad, so glad. I—I can't express it hard enough. I'm so glad that I can say I'm one of them. I'm so glad!

¹⁴¹ I just wish all my brethren was like that. I just wish that I could have my brothers and sisters out here, my precious friends out in the world, to see this great thing. I—I—I would, I'd be willing, tonight, God knows this. I got a little boy, Joseph, to raise; and a little girl, Sarah and Rebekah; and a lovely wife that I hate to leave; but if I knowed that my brethren acro- . . . the people that I know in this world, could accept That and believe It, and be filled with the Holy Ghost, I'd be ready to go right now. That's exactly right. See? Oh, if I could just . . . and you can't. . . If you talk gentle, they think like you're trying to put something over on them. And—and there's only one thing to do, that's stay right with the Word and nail it down. And that's exactly right, stay right with It. Oh, how I love Him!

¹⁴² A revelation of Himself, His supreme Deity. What, did He do it? I just can't leave It, somehow. He revealed It in the Church at Ephesus. Is that right? And that was when the Light first broke through to shine, the Christian Light. Is that right? The Holy Ghost age started right *here* at Ephesus.

¹⁴³ And the prophet said, "There would come a day that wouldn't be night nor day, but in the evening the Light would come back again." You see it? See. See, this day of dismal, come across through, all this here dismal (organizations and everything); but in the last days over *here*, way down here He would set that open door. Jesus said, "I am that Door."

¹⁴⁴ Did you ever hear Him say, "I am the gate. I am the way, the Truth, and the Light"? See? Did you ever hear Him say, "Strait is the gate, and narrow is the way"? Did you ever notice how that *strait* was spelled? S-t-r-a-i-t, water. A *strait* means a "water," spelled like that. (S-t-r-a-i-g-h-t, see.) *Strait*, "Water is the way. And that water is the gate, and narrow is the way." What is the water? The gate, the door. See, to open. "In the Name of the Lord Jesus is the way, through the water. Strait is the gate, narrow is the way, that. . . ." Jesus. . . "Water is the gate, in the Name of the Lord Jesus, entering in."

145 “Repent every one of you and be baptized in the Name of Jesus Christ for the remission of your sins and you shall receive, as you look towards Calvary, the gift of the Holy Ghost. For the promise is unto you and to your children.” (Some of them said, “Just for the apostles.”) “For you and to your children, and to them that’s far off, even as many as the Lord our God shall ever call.” That—that’s all. “Many as the Lord our God shall call.” The promise is to everyone, if you’ll come the same way the prescription reads. That’s right.

146 Don’t say, “Well, I’ll slip around this way.”

147 There was a man one time slipped around, you know, and got in another way. Did you know that? Did you ever read the parable of it? There was a man slipped around and got in the other way. Now, in the orients, when they—they was at the wedding supper. . . . We’ll pick it up in the morning: at the Wedding Supper, how that man got in there. We’ll try, take that in the morning. I was going to say it now, but I’ll let it go. In the morning: how that man got into that place from the Wedding Supper. . . . or, for the Wedding Supper.

148 All right, “Strait is the gate, narrow is the way.” Water is the gate, the entrance unto the Lord God.

149 “I have set the open door. I have the keys. I’m the only one can open it, I’m the only one can reveal it, I have the keys.” Is that right? “There no man can come to Me except My Father draws him, and all the Father has given Me will come to Me.” No man can be saved only through Jesus Christ. Not through any church, any organization, any bishop, pope, just through Jesus Christ. He has the key, He’s the only one that can. . . . The keys of what? David, the future coming Millennium where He’ll set on the throne of David. “I have the keys of David, I’ll open this door and nobody can shut it. Nobody can open it but Me, and nobody can shut it to Me.”

150 How can it be? How can any man know He is the Christ until He’s revealed Himself to him? See, He reveals Himself, He has the key. He can open it or leave it alone. See? “I have the key to the door. I am the Door. I am the Way. I am the Truth. I am the Light.” Oh! “I am the Alpha. I am the Omega. I am the First and the Last. I am the Father. I am the Son. I am the Holy Ghost. I AM! Not I ‘was’ or ‘will be.’ I AM THAT I AM, that—that said the whole thing. I AM, not I ‘was’ or ‘will be.’ I AM, that means ‘living presence for Eternity.’ See, I AM! Always was, always will

be, I am now as I always was and always will be.” See, He—He’s just I AM!

151 Have the keys of David to the kingdom, “no man can shut it.” The 7th verse proves that, all right, that He has the keys of David, “No man can shut!”

152 Now let’s see what the next thing is, quick:

. . . for thou hast a little strength, . . .

153 Oh! Said to this little group down here, “You got just a little strength now.” What does that mean? Just like a man that’s been dead, kind of shaking himself, coming alive, reviving up a little, coming to life. You’ve come out of them old dead creeds and everything, you’ve begin come to life a little bit, shaking yourself, kind of waking yourself up. “You got a little strength, but I’ve set a door before you now.” As soon as they come out of—of Lutheranism and papalism, and all those other isms, and—and Methodistism and everything, He said, “I’ve put a door before you, now you got a little strength, what are you going to do about it? It’s set before you, you can walk in or walk out, either one you want to. The door is set before you. You’ve got a little strength, just coming to Life, you’re just beginning.”

154 So it was with the early church. Notice at the end of the Laodicean age, went back to works again. Now if you notice over here, to—to show that this church is between these two. If you get over into the Laodicean age, or the Laodicean Church Age, “I know thy works,” right at the end of the Laodicean age. What was it? “Thy works, and the seat where Satan’s at.” What was the seat of Satan? See, went right straight back into a denomination again.

155 You Assemblies of God, and Pentecostal Oneness, and Church of God! Oh, don’t you see, brethren, what you’ve done? You went right straight back to the thing that God hated, break up brotherhood. Look at the Assemblies of God, some of the finest people in the world is in them Assemblies of God. Look at that United Pentecostal church, just as fine as you ever met in your life. Look in the Church of God. And because of those organizations, they fuss and squeal and fuss at one another, and call one another “buzzard’s roost” and “rat den.” Why, it’s a disgrace!

156 One thing God hates is “sowing discord among brethren.” And that’s right. And them’s the organizations is what does it, sows discord among brethren. We should be standing in the breach and saying, “We are brothers!”

We are not divided,
All one Body we;
One in hope and Doctrine, (The Doctrine of the
Bible.)
One in charity.

157 I like that old song, *Onward, Christian Soldiers*. Yes, sir.

158 The end of the Laodiceans, they went back to works again, or Pentecostal denominations went back to the denomination. Let's get verse 15. I got here, "Verse 15 of Revelation 3." And see if that isn't right, now. Revelation 3, and—and, or, let's see if I wrote that down right. Revelation . . . Oh, no, no, I—I was wrong, verse 15. It's the verse 15 of this same chapter, shows the same thing down here. Yeah, uh-huh:

I know thy works, that thou art neither cold nor hot: . . .

159 "I know thy works." Showed they went back to their first thing again. Went back with their strength and went back to the Pentecostal denominations. The 15th verse of—of the same chapter. All right.

160 Between the two ages they got a little strength, between the two denominational Nicolaitane doctrinal age. Now, when the Lutheran here had formed, went back into the Nicolaitane, the great archbishops and so forth. Then along come Wesley, they formed the archbishop of Canterbury and all these different great, all over that in the churches and so forth in—in that age. Then over here in the Pentecostal, they go right back to the same thing again, all of their great denominations, the doctrine of the Nicolaitanes. But between these two ages He opened the door and give the church a little strength to revive enough till it shake its head, look out yonder and see where it was at, get the revelation. Turn, see anything (knocked out, you know), and first thing you know, begin shake his head and look around and shake his head.

161 By the way, I was dreaming about that last night. Charlie, I thought I shot a squirrel; knocked him off the limb. And I seen an old woman over there. Oh, was she ever angry with me, she was going to come, get me. And this squirrel had a little white string around his neck. And that little fellow lay there and shook his head two or three times and looked at me, and he took off as hard as he could go, right back to the woods.

162 You know, and that old woman might meant the church. Mightn't it? She tried to stomp me, I got away from her somehow. And . . . But, oh, just a little light, but enough to know to—to . . . I know I went down the street and she was going to cut me off

down there, and I turned my Ford around so quick; they had a trailer on the back of it, flipped the whole thing around, took off the other way, keep her from getting me. Just did get by.

¹⁶³ “Now, you have a little strength left, so you want to use this strength to really turn about-face between the two denominations.” Did you notice? “Kept His Word!” Watch the next verse here now:

. . . you have *a little strength, and hast kept my word*, . . .

¹⁶⁴ “Kept My Word,” that’s how they got their strength. That’s how they got their revelation. The one that got a hold of the Bible when Luther printed the Bible, and It come down through the Wesley age and so forth, they got a hold of It there and kept the Word; and seen the revelation of Jesus Christ being God made flesh among us, and the water baptism in the Name of Jesus, so they went right into her. There you are. Then they—they got His Name then. See? Why, it’s just as plain as . . . plainer than reading the newspaper. See? Just . . . And you can’t deny it, ’cause right here it is. Figured right here in the Bible, and here it is right here, and we got . . . It’s history. That’s exactly where the Pentecostal church started and got its name, about 1908, ’10, ’12, somewhere along there, it begin to fall.

¹⁶⁵ Now, all right:

. . . *and has not denied the name* . . . *has not denied my name*.

¹⁶⁶ Now, I like that. Has got the—got the keys to David now, He can keep His Word and—and put you into the Kingdom. His Name had been revealed. They got out of the church that had “a name that they were dead,” and now they got into the church that’s got the Name, that is, got Life. See? Come out of the dead, “Father, Son, and Holy Spirit.” Name of “Father, Son, and Holy Spirit,” that don’t even make sense. See, it’s give there for a revelation. His whole Book is wrote on revelation. That’s what it is, He reveals Himself.

¹⁶⁷ Now He said, “Go baptize the people in the Name of the Father, Son, and Holy Ghost,” Matthew 28:19. Now, what one of them names you going to use? Now, most of the trinitarian people baptize, “In the name of the Father, in the name of the Son, in the name of the Holy Ghost.” That’s not even Scriptural. Ask anybody. See if isn’t. . . It’s in the *name*, singular, not *names*. *Name!* Name of the Father and the Son and Holy Ghost. See? All right. Father is not a name; Son is not a name; Holy Ghost is not

a name. So what is it? Something dead! There's no name to it. But through those dead titles . . .

168 By the Life of Christ, it reveals. And Peter must have had the . . . He was standing right there with the keys of—of the Kingdom of Heaven in his hand, and the Kingdom is the Holy Ghost; hanging on his side, the keys to the Kingdom. In other words, the revelation, 'cause Jesus told him. Oh, brother, don't you see that? Peter was the one that was blessed with the revelation of Truth. And there he was standing right there, and he heard Jesus say, "Go ye therefore, teach all nations, baptizing them in the Name of the Father, Son, and the Holy Ghost."

169 Peter turned around and said, "Lord, I sure got the keys here. I got the revelation what that meant, 'cause I know Father's no name, Son's no name, and the Holy Ghost's no name, but I know what that Name is." "So I baptize you in the Name of the Lord Jesus Christ." Amen. Whew! That's right.

170 Now, it's just like you was reading a love story. And you . . . That's the last book of Matthew, last part of Matthew. If you picked up a love story, some of you ladies . . . I know you don't do it, sure you wouldn't do it; no, no. See? But if you did it when you was a sinner, see, you picked up the story down in the . . . you know, when you was a little ol' girl, and picked up this story, and said, "John and Mary lived happy ever after." Huh! Who's John and Mary? Now, there's only one way for you to know who John and Mary is, that's, go back to the first of the book and read it. Is that right?

171 Well, then in the last book of Matthew, the last verse, that Jesus said, "Go ye therefore, teach all nations, baptizing them in the Name of the Father, and of the Son, and Holy Ghost, teaching them to observe whatever I have commanded them." Now, if—if Father's no name, and Son's no name, and the Holy Ghost is no name, better go back to the first of the Book. See? Now, if we go back to the first of the Book, 1st chapter of Matthew, you find this.

172 I'd just like to give this little illustration here on account of there might be somebody here that never seen it. Watch this: *This* is the Father, *this* is the Son, and *this* is the Holy Ghost. Now, watch close: Father, Son, Holy Ghost, that's what Jesus said in Matthew 28:19. Is that right? Father, Son, Holy Ghost. Now, Who is *this*? Father? Listen class. Father, Holy Ghost, Son. Now, Who is *this*? Holy Ghost. Who is *this*? [Congregation says, "Father."—Ed.] Who is *this*? [Congregation says, "Son."] Son.

All right. Now, this was the Father of Who? Jesus Christ. Is that right?

173 Now, Matthew, the 1st chapter, 28th verse, let's read it. We'll take the love story now and see what it reads like. We'll see Who—Who this Fellow was that, of, that He said, "Go baptize them in the Name of the Father, and of the Son, and Holy Ghost." All right. Now, the 1st chapter of Matthew starts out with the genealogies:

The book of the generations of Jesus Christ, the son of David, a son of Abraham.

Abraham begat Isaac; . . . Isaac got Jacob; . . .

174 And on, on, and on, on down till it comes to the—the 18th verse. Now, you see, you go ahead down here to the 17th verse and . . .

So all the generations from Abraham to David were fourteen generations; and from David until the carrying away of Babylon . . . fourteen generations; and . . . the carrying away of Babylon unto Christ were fourteen generations.

Now the birth of Jesus Christ was on this wise: When . . . his mother Mary was espoused to Joseph, . . .

175 Are you reading behind me? Listen close:

. . . When . . . his mother Mary was espoused to Joseph, . . . she was found with a . . . before they came together, she was found with a child of God the Father.

176 Does that read like that? Found with a Child of What? [Congregation says, "*The Holy Ghost.*"—Ed.] Well, I thought somebody said *this* was His Father. Now, if the Holy Ghost is one Person, and the Father is another Person, then He had two Fathers. What you got? A illegitimate child. "Oh," you said, "he . . . they just slipped up and made a misprint there." All right:

And Joseph her husband, being a just man . . . not . . . and not willing to make her a publick example, was minded to put her away privily.

*But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the . . . [Congregation says, "*Holy Ghost.*"]*

177 "Mouth of two or three witnesses, let every word be established." See? Uh-huh. The Holy Ghost was His Father. Well,

He said “God” was His Father. Now, if they’re two different people, which one was His father? See where you get yourself. You just hang yourself right out in the middle of the mid air. See? Now, you’ve got to say that the Holy Ghost is God Himself! It’s the Holy Spirit, which is God. (Now, you got two now, instead of three.) All right.

178 All right, 21st verse:

. . . that which is conceived in her . . . (Who put . . . Who was the One Who conceived this in her? The Holy Ghost. All right.)

And she shall bring forth a son, and thou shall call his name (Name) JESUS: for he shall save his people from their sins.

. . . all this was done, . . . Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, . . . being interpreted . . . God with us.

179 What was His Name? Now, who is John and Mary that lived happy ever after? What is the Name of the Father, the Son and Holy Ghost? When Jesus was born on earth, He was Christ the Lord. At His circumcision (eight day later) His mother gave Him the Name and His father gave Him the Name of “Jesus.” He was Jesus Christ, the Lord Jesus Christ, then.

180 He was Lord! When He was born, He was Christ the Lord. And then when He received His Name of “Jesus,” that made Him Jesus Christ the Lord. That’s exactly what was revealed to Peter, he knowed who John and Mary was when He said, “Go baptize in the Name of Father, Son, Holy Ghost.” So, it could be revealed because Jesus knowed that Peter had the gift of revelations, He knowed, because it had already been revealed to him by the Spirit above. And when God sees that man can receive revelations from above, He can trust that man, do something with him; when it’s revealed to him, because He said, “No man can reveal this but His Father.” God is the only One Who can reveal it, and He knowed Peter in . . . was in contact with the Spirit. So he . . .

181 Peter knowed the revelation, and then he went up there and he said, “Repent, and be baptized in the Name of Jesus Christ for the remission of your sin.”

182 Now, just a few days before that, Jesus told Peter, (The same time when He told him Who the revelation was, “Upon this rock I’ll build My Church, and the gates of hell shall not prevail against It.”), “And I say that thou art Peter, and I’ll give thee the keys.” Oh! “The keys to the Kingdom! I’ll give you the keys. Whatever you bind on earth, I’ll bind it in Heaven. What you loose on earth, I’ll loose in Heaven.”

183 Then on the Day of Pentecost, at the inauguration of the Church, ten days after Jesus had said “go baptize in the—in the Name of the Father, Son, and Holy Ghost,” Peter by spiritual revelation knowed there was no such a thing as name of “Father, Son, Holy Ghost.” Well, nobody else thought that till the Catholic age. And every person that’s baptized in the name of “Father, Son, and Holy Ghost” is actually baptized in the Catholic faith, (that’s right) not in Christian baptism. There was . . . remnant.

184 Now, on the Day of Pentecost, they were all filled with the Holy Ghost, and speaking in tongues and—and acting like they were drunk. And they were drunk, they were drunk on new Wine. The new Wine that come from Heaven, out of Canaan above. And when they were all screaming and shouting and acting like they were drunk and so forth, Peter stood up in the midst of them and told them that “They were not drunk, but they were—they were. . . This was that that the prophet had said would come to pass, ‘He’d pour out His Spirit.’”

185 And now they—they said, “Men and brethren, what can we do? Men and brethren, what can we do?” That’s the question. “How are we going to get It? Who’s got the keys?”

186 “Come here, Simon. You got the keys, pull them off your side. And what are you going to say? Now remember, Jesus Christ said, ‘If you bind it on earth, I’ll bind it in Heaven. If you loose it on earth, I’ll loose it in Heaven.’ And if He’s God, He has to keep His Word.”

187 Now, you Catholic priests, show me your “forgiveness of sin.” A Catholic priest told me one time, said, “Didn’t Jesus say, ‘Whoever’s sins you remit, to them they’re remitted?’”

I said, “He said it.”

“‘Whosoever’s sins you retain, to them they’re was retained?’”

“Yeah.”

“That’s whoever you forgive, they’re forgiven; whoever you don’t forgive, they’re not forgiven.”

I said, "That's correctly what It said."

He said, "Then didn't Christ give His Church, which we are His Church, the power to forgive sins on earth?"

188 "He certainly did." I said, "Now, if you'll forgive them the same way that they forgive them, I'll go with you." Yeah. I said, "How'd they forgive them? Did they tell them, 'Go do a novena' or something, or the way you do?"

189 No, sir. Peter said, "Repent!" Amen. There's the key, "Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sins, and then you shall receive the gift of the Holy Ghost." The key went "click" on earth, and went "click" in Heaven. That's It.

190 That's the reason when Paul met some that already been baptized by the same man that baptized Jesus, he said, "Have you received the Holy Ghost since you believed?"

They said, "We know not whether there be any Holy Ghost."

He said, "To *what* . . ." You take your Greek word, said, "*How* was you baptized?"

They said, "Unto John."

Said, "That won't work any more. Heaven's done closed. You have to come; be baptized in the Name of 'Jesus Christ.'"

191 So they heard this, they were baptized over again in the Name of Jesus Christ. And when they did, Paul laid his hands on them, the Holy Ghost came upon them, they spoke in tongues and prophesied.

192 Oh, brother, that's back to the beginning. That's exactly. That's the "open door" that was set right here. Geographically it's right, the evening Lights, and every Scripture in the Bible leads right to it.

193 We could stand here for hours, and I got fifteen more minutes' time, and about thirty-five different comments to make here. And if we don't, we'll get them in the morning if we don't get them tonight. All right.

194 Now, all right:

. . . and no man shutteth it; for thou hast a little strength, and hast kept my word, (All right.) and hast not denied my name.

195 There we got it! "Not denied My Name." Name had been revealed, got away from the old dead Sardis denomination, and had come into the living Church.

196 Now let's take the 9th verse. Now, we're going to watch now, we're coming over into something that's very dangerous:

Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

197 There's a good night full, right there. Watch! What are they now? Them that He talked to, that had found His Name after all this time here down *here*, come in the "open Door" Jesus Christ (got the Word of Life, been filled with the Holy Ghost), and now He said, "There are those among you who are in the synagogue of Satan."

198 Now, my brother, if you would just want to go back to—to Pergamos, at Revelation 2:13, just a minute, and let me just show you here what that really is: the denomination.

I know thy works, and where thou dwellest, even where Satan's seat is: . . .

199 There you are. That Laodicean . . . or, I mean that Nicolaitane church age where they had denominated. And watch, to show they was a church, a synagogue, a church, a church of denomination. Oh, brother! "The synagogue of Satan." Then, the works of denomination is of the devil! Not the Christians, now, remember, they're Christian, but the denomination itself. All right.

200 Now, did you notice He said, "You have those among you who say they are 'Jews,' but you found them liars."

201 Now, remember, the great angel . . . Now what's he speaking to? This last church, this open door between the two churches.

202 Now, the first church age was taught by who? Paul. Now let's go to Romans 2:29 and see what a Jew is, so that you'll be sure to know it—it isn't my own thought of it. Romans the 2nd chapter, and the 29th verse, of Romans. All right, here we are:

But he is a Jew, which is one inwardly; and circumcision is . . . of the heart, and in the spirit, and not in the letter; whose praise is—is not of . . . whose praise is not of men, but of God.

203 What is a—what is a Jew? A Spirit, Holy Ghost-filled Christian! "I know that you're down here after that age of sanctification that say they 'got the Holy Ghost,' but he said it, I never." They said they had the Holy Ghost without the signs following, but He said, "They are a liar." "These signs *shall* follow

them that believe.” Can’t make Him lie. Oh, brother! That blinds you around, around. See? Oh, my!

I’ll . . . *Behold, I will make them of the synagogue of Satan, which say they are Jews,* (“Which say they are ‘Spirit-filled Christians,’ say; the synagogue, the organization. I’ll make them that says they ‘got the Holy Ghost’; and all organize—organized up there. They haven’t even got the revelation yet!” See? All right.) . . . I’ll say . . . them that *say they are Jews* (are Christians), *and are not, but do lie; behold, I will make them . . . come and worship before thy feet, and to know that I have loved thee.*

204 Right here it’d have to just break in on me in the morning’s message. That’s the sleeping virgin right there. Can you see it? When was it at? At the end time. Oh, when they went out. Here is the . . . See? They are justified by faith, sanctified. Justified through Luther’s message, sanctified through *here*, but miss the “open Door.” You see it? Justified by faith, through Luther; sanctified, through Wesley’s age.

205 Many of them precious Nazarene, Pilgrim Holiness, Wesleyan Methodist, and so forth, all of them live a good, clean life, sanctified, and think it’s got the Holy Ghost; and hear a fellow speak in tongues, or something, they’ll laugh at him, make fun of him, and say, “It’s of the devil.” Brother, you sealed your doom when you did that. You blasphemed the Holy Ghost, which is unpardonable.

206 Well, you say, “We belong to the First church.” I don’t care how many churches you belong to. Has nothing to do with the Word of God, and “don’t take nor add.” That’s right, “Synagogues of Satan!”

207 I hope I don’t hurt you. I—I just hate to talk like that, but there—there’s Something inside of me motivating me to do it. I don’t know why I do it. You know I don’t like to do that. I just feel like awful when I say it, but yet I’ve got to say it. There’s Something in there making me say it. Always hated to cut at women, I—I feel so . . . A woman can cry, and I just feel terrible. I—I just hate to cut at women, but there’s Something in there makes me do it. See? A immoral woman (Ooh, man!), I just can’t stand it. Because, there’s Something inside makes me do it, the Holy Spirit.

208 And I look down here in the Word, I think, “Lord, if I’m wrong, show it to me. Don’t let me do that just to be going like

that. People won't . . . I won't . . . I love people, You know I do. Don't let me hurt nobody, God, You know I wouldn't do that."

209 But the Holy Spirit rise up and say, "Stand on that Word! Stay there! Stay right there on that Word!"

210 And I say, "Yes, Lord. If it . . . You're my best Friend. You're the only one I . . . You're my real Friend that's going to . . . only One's going to help me when this life is fading away, so I'll stand right with You then, Lord."

211 Here I come. I don't mean to hurt, do please don't take me wrong when I'm cutting at them organizations and things. Way before I knowed anything about this, all my life, I've cut at it. Never did believe it, that's the reason I wouldn't hook up with it. And . . . All right. Thank God for keeping me away from it!

Behold, I will make them of the synagogue of Satan, which say they are Spirit-filled, and are not, but . . . lie; and I'll make them to come . . . worship before your feet, . . .

212 Don't you remember the sleeping virgin when she raised up? Now, remember, what was she called? There's ten of them went out to meet the Bridegroom. Is that right? Five was wise, had Oil in their lamp. How many knows what oil signifies in the Bible? Spirit. Now, one couldn't say, "You're not sanctified, and I'm not . . ." They was all sanctified, every one of them. All sanctified; but five was wise enough (to have the wisdom of revelation) to catch that Door, see, to be filled with the Spirit. They had Oil in their lamps, and the others had no Oil. And when they were awakened, why, here they come up to them, said, "Oh! Oh! Give me some of your Holy Spirit, Oil. Give me some!"

213 Said, "Yeah, sorry, sister, just got enough for myself. I sure ain't got any to spare."

214 So . . . and while . . . He said, "Go pray up." And while they were gone to get some, the Bridegroom came and they went in to the Wedding Supper; and they was left without, where they'll go through the Tribulation period of . . . Watch just in a little, couple more verses, you'll see they go right on into the Tribulation period. See?

215 Now, the sleeping . . . We'll pick that up in the morning. Yeah, I believe it'd be a little better if we waited for that, 'cause we're getting down here now just about time, all right, to close.

216 Now let's see:

Behold, I will . . .

They found them that they are liars, that they do not have the Holy Ghost.

217 Just one little thing here, please, while we're all together. Judas Iscariot, as I said last night, was the son of perdition. The Bible said, "He was born the son of perdition." Then when he . . . And Jesus Christ was born the Son of God. Then, God lived in Christ. Is that right? The . . . Satan lived in Judas. If He was the Son of God, born the Son of God, the incarnate Son of God; then Satan was born the son of perdition, he was the incarnate . . . the son of perdition, Satan, the devil.

218 Now, if you notice, he joined himself *with* Jesus, and become one of them. See? Now, the reason he did that, to get that deception that he could come into this day in the church. Now, Jesus said, "Them synagogues is of Satan." Oh, my! Did it strike? They are synagogues of Satan! That's Judas pretending to be a Christian.

219 What was Judas' main thing? Was money. The biggest pull of a lot of these things today is money. Look at the Assemblies of God, building a six-million-dollar building over here, and teaching "the Lord's coming right away." "Oh, the bombs is in the hangars to blow us away," and building a six-million-dollar building. Oh, my. Well, rich and have need . . . We get that tomorrow night, now, the Lord willing.

220 Now notice here. Oh, look how the churches are big, these big organizations. They pool their money together and . . . Oh, mercy! They just become multi-billion . . . even have finances, loan associations among them, and everything. Loaning out money and things, the churches. Brother, that don't sound like apostolic to me.

221 Peter said, "Silver and gold have I none, but such as I have . . ." Give me That, and take all your money. That's right. "Silver and gold have I none, but such as I have give I thee: In the Name of Jesus Christ . . ." That's what he had, the revelation of It. "Give I thee: In the Name of Jesus Christ stand up and walk."

222 All right, now we find out here that they were "synagogues of Satan." Now, how could they be? Now, Judas when he come . . . Now look! Just about the time that Jesus come on the scene, Judas come on the scene. You notice that? And just about the time Jesus went off the scene, Judas went off the scene. Just about the time the Holy Ghost come back on the scene again, Judas come back on the scene. Spirit of antichrist, to work, also the children of disobedient, not minding the Bible, but minding

the—the denomination. See? And they made them a synagogue! And Jesus said here, “It’s the synagogue of Satan.” Where? Setting way down in this age *here*. How did it start back *here*? By an organization. That’s the same thing it did down *here*. “A synagogue of Satan.” You get it?

223 “The synagogue of Satan,” He said, “which say that they are Spirit-filled.” Now, how could they say that?

224 Judas, when he was here on earth, he met up with Jesus, made a confession that he was a believer in Jesus, and become the treasurer, packing all the money. Is that right? You all know that. Now, if he believed on Jesus Christ, he accepted (falsely) justification. Is that right? In Romans 5:1, “Therefore being justified by faith.” That’s right. All right.

225 Now, then another thing, in Saint John 17:17, Jesus sanctified them through the Truth, He said, “Thy Word is the Truth,” and He was the Word.

226 And He gave them power against unclean spirits; to go out and have healing services, and cast out devils, and—and do all kinds of miracles. And when they returned back, Judas with them. . . Now watch, Nazarene, Wesleyan Methodist! Returned back, rejoicing, and exceedingly glad, and praising God, and shouting because the devils was subject unto them. And Jesus said, “Rejoice not because the devils is subject unto you, but rejoice because your name is written in the Book of Life.”

227 And remember Judas was one of them! See, he could deceive the church right up in to that. He’s worked right along in them lines, you know, but when it come to Pentecost he showed his colors. That’s exactly what he done in the Primiti. . . in the Methodist church, and what he done in the Lutheran church, and what he done in the Nazarene church, and the Churches of God and them, come right up to sanctification; when it come to the baptism of the Holy Ghost to speak in tongues, and have signs and wonders, they condemned It.

228 They’ll go Divine healing route for you. Sure, Judas did too. See? But when. . . There’s many Divine healing. They’re on the road today, brother, stand up for two hours and say, “Your crops is going to burn up if you don’t give them fifty dollars a night, apiece.” And all that kind of stuff, that’s the devil. Sure is. I believe in Divine healing with all my heart. But that stuff’s of the devil, absolutely, that’s of the devil. Care how much you can do, or how much more; Judas cast out devils, too.

229 Jesus said, “Many will come to Me in that day, say, ‘Lord, Lord, I . . . haven’t I cast out devils in Your Name and done mighty works?’”

230 He said, “If you did, I know nothing about it. Depart from me, you workers of iniquity, I didn’t know you.” Sure.

231 Oh, brother, “strait is the gate, and narrow is the way, and but few there’ll be that’ll find It.” We’re talking about this “few” because we’re in the last age where it’s got to be just a few. Receive It, please, my brethren!

232 Don’t think that I’m standing here . . . I’d rather . . . If it’d be me, I’d—I’d . . . For me, I could compromise with myself and say, “Let’s take the Assemblies of God or some movement, just join into them and go along with them.” But, oh, brother, woe is me if I do that! Woe is me! I know better than that. God would send me to hell for doing such a thing as that. Yes, sir. If I have some . . . I have to seal my testimony with my life, I’ll just have to seal it, that’s all. Because there’s Something in me, I couldn’t no more do that than nothing in the world.

233 I know this is Truth, and I’ve got to stand by what’s Truth, and the Bible backs It up. The organization’s against It, but the Bible says It’s right. “Let every man’s word be a lie, and His true.” That’s the Truth, that’s It, just stay with That.

. . . make them . . . the synagogue of Satan, . . . (All right.) . . . And they shall know . . . come to your feet, and . . . know that I . . . loved you.

Because thou hast kept the words of my patience, I also will keep thee in the hour of temptation, . . .

234 Watch now, to show this is not the Methodist age I’m talking about, yet, it’s the lapover. Look! Are you ready to listen? Everybody? Listen close now:

Because thou has kept the word of my patience, I also will keep thee (that little remnant) from the hour of temptation, when . . .

235 The church is going to come to a place where you’re going to have to get in this organization or—or be . . . you’re going to—you’re going to have it, brother. That’s all. You’re either going to be organized or take the mark of the beast, or take . . . You’re either going to organize it, or go in the denomination (which is actually coming the mark of the beast), ’cause it’s a boycott. See?

. . . come upon . . . that shall come upon the whole world, to try them that dwell upon the earth.

Behold, I come quickly: hold fast to that which thou hast, that no man take away thy crown.

²³⁶ Now this great “temptation,” the hour of temptation that shall come to try the whole world, goes into the Tribulation. Just in a few minutes we’ll see it. Goes on into the Tribulation, and the Tribulation did not come in the days of Wesley. So what age are we in? What’s this “Door” set before? It’s between the Wesley and the . . . where the church is headed right now, and already in, to the Laodicean age. But this little place right in *here*, within the last thirty-five, forty years, has been a “open door” setting right before the people to come in, and God will take the Remnant and seal It off. And they’ll go on into a lukewarm and He’ll spurt them out of His mouth. The work’ll be cut short, up goes the Church, and here comes the antichrist moving in for destruction. Just perfect, fits with the whole Bible right on around. All right, now.

²³⁷ And here’s the appearing of the sleeping virgin also. Here proves that the last of the church ages moves to the first part of Pentecost, for they go on into the Great Tribulation which shall come in the . . . which did not come in the Wesley age.

²³⁸ 11th verse, all right, “a crown of Life.” The—the 11th verse said:

Behold, I come quickly: . . . (What? Quickly after this now, see.)

Behold, I . . . hold fast to that which thou has (keep on to it), that no man take away thy crown.

²³⁹ What is a “crown”? What is a crown? It’s a—it’s a—it’s a . . . *Crown* means that you “have—have a domain.” You are a king if you’re crowned. See? And we are sons of God when we’re crowned with Eternal Life, and our domain is the earth, “Make you priests and kings unto God.” Is that right? So there you are.

²⁴⁰ And over in the New Jerusalem, how that the kings of the earth even bring their glory into the City there. Oh, it’s wonderful! Let . . . if you want to take that. See, just like shine like stars, crowns. And Daniel 12:3 gives a great, big description of it, if you’d like to write it down. Maybe we’d have time just for a few minutes to get it. Let’s get Daniel, what he says here, in 12th chapter of Daniel. All right. Let’s start at the first, the 12th chapter:

And at that time shall Michael . . . (See? Oh, you know who that is!) . . . shall . . . stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, (What is it? Right after this. Tribulation!)

such as never was since there was a nation even till that same time: and at that time thy people shall be delivered, every one that is found written in the book.

And many of them that sleep in the dust of the earth shall awake, and some to everlasting life (the crown), and some to shame and everlasting contemptment.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness shall . . . as the stars for ever and ever.

241 Oh, brother, there's your "crown," that glorious crown of Eternal Life! A crown of Eternal Life.

242 12th verse, right quick before we . . . And I think we are going here after that then.

Him that overcometh will I make a pillar in the temple of my God, . . .

243 Now we're going to go through this real quick because I'm already five minutes past time. But you can sleep in a little bit in the morning, can't you? Mama, you let him sleep. You get up all right, but Pop's kind of hard to get up. But you just let him sleep just a little bit. Slip out real easy, get his coffee made, or whatever he does, and he'll be in good humor.

Him that overcometh will I make a pillar in the temple of my God, . . .

244 Oh, let's just take it word by word just for a minute. Will you bear with me that long, just a little bit? I know it's hot, and you know it's hot up here too. But let's see:

. . . I'll make a . . . He that overcometh will I make a pillar in the temple of my God, . . .

245 "Pillar." A *pillar*, or a "foundation." Foundation in the temple of the House, or the House of God. "The *temple* of my God," or, "the 'House' of my God." It's a pillar, the foundation. These are those that took the Word which they heard (in verse 8), and went back to the foundation.

246 Now let's get Ephesians 2:19, over at the church of Ephesus. You know, you have to go back to Ephesus, that was the beginning. Is the right? All right, let's go back to Ephesus where Paul was, the church that he established. And let's see now where we're at. All right, the church of Ephesus. Let's go back now and see what this foundation is back there, and see what Paul said about the foundation back in that first church age there. Now he's talking to the Ephesians:

Now therefore ye are no more strangers or foreigners, but fellowcitizens with the saints, and of the household of God;

And are built upon the foundation of the . . . (Lutheran, or of—or of the Baptist . . . Now, wait, I got mixed up, didn't I? Uh-oh.)

But are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

²⁴⁷ Everything went in at the Door, Jesus! “And he that overcometh will I make him a pillar.” In other words, part of the foundation. “What will I give him? I’ll put in him the Doctrine of the apostles and prophets from the beginning, and give him the Revelation.” What’d the prophets say about Him? He’s Counsellor, Prince of Peace, Mighty God, everlasting Father. That’s what they said, the prophets, the apostles. “And he that can overcome all this synagogues of Satan, keep hisself free and look straight to the Gate, I’ll make him a pillar, I’ll put him back in the foundation of My Word in the House of My God.” Oh, my! “I’ll put him right there in that pillar, in the foundation where you stay right in the Word.” Amen. I like that, brother, It’s good. I may act funny, I . . . but I feel good. All right.

. . . make him a . . . He that overcome . . . make him a pillar in the temple of my God, and he shall go no more out: . . .

What is that? If he’s a pillar, he ain’t going out no more. He’s the Bride! That’s right.

²⁴⁸ As Ephesus age had, like Paul taught them in Acts . . . Now, wait a minute. If you’re going to be a pillar . . . I had another Scripture down here I wanted to get to you before we get to the Bride. Now, if he’s going to be a pillar, you’re going back to Ephesus, you’re going back to the age that Paul was in. And Paul, the angel of Ephesus, which was the beginning of the church, the foundation, he taught them, “If they were baptized any other way besides the Name of ‘Jesus Christ,’ had to be baptized over.” That’s right, Acts 9, or 5:19, or 19:5, rather. In Galatians 1:8, he said, “If an angel taught anything else, let him be accursed.”

²⁴⁹ They were also the Bride that was in the temple. Now let’s get to Revelation the 7th chapter, see if they were the Bride, 7th chapter of Revelation.

²⁵⁰ Now, I might, I—I . . . We are talking here, the remnant of Israel, a hundred and forty-four thousand, and so forth, but let’s—let’s just skip that just a little bit and go down here about the 12th verse. Say, it’s a pentecostal meeting there! This is the people that

was . . . oh, see . . . Well, we'll start here at the 9th verse 'cause the first is to Israel, and there was a hundred and forty-four thousand of them sealed, which we're getting to tomorrow.

And . . . After these I beheld, and lo, a great multitude, which no man could number, . . .

251 Now, remember, from 4 to 8 is Israel, which was the eunuchs, of the temple guard. See, we'll get it in the morning, the Lord willing. Now, He seals there, all twelve tribes. Of the tribe of Juda, He sealed twelve; Reuben, He sealed twelve; of Gad, He sealed twelve; and Levi; and Zabulon; and Benjamin, twelve. And how many tribes are there of Israel? [Congregation answers, "Twelve."—Ed.] Well, what's twelve times twelve? Hundred and forty-four thousand. And they was all the children of Israel; John knowed them, every one, he was a Jew.

After this . . . lo, a great number, which no man could number, (Here comes the Gentile.) of all nations, . . . kindreds, . . . tongues, stood before God, and . . . the Lamb, clothed in white robes, and palms in their hand;

252 That's them poor creatures back yonder that died (and the lions eat them up, and everything else) for this Holy Ghost Gospel that kept dripping with blood. Thousands times thousands of little children with their heads busted in the streets, and everything else, there they stand! White robes on, and palms in their hand. Oh, my!

And they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and to the Lamb.

. . . Salvation to our God that sets upon the throne, . . . to the Lamb.

And all the angels stood around about the throne, and about the elders and the four beasts, . . . fell upon their . . . fell before the throne on their faces, and worshipped God,

253 Listen, if you don't think this is a pentecostal meeting:

Saying—saying, Amen: Blessings, . . . glory, . . . wisdom, . . . thanksgiving, . . . honour, . . . power, . . . might, be to our God for ever and ever. Amen.

254 Whew! Sound like they had a camp meeting there, didn't it? Uh-huh.

. . . one of the elders which—which answered, asked unto me, . . . or, saying unto me, What are these that are arrayed in white robes? and whence come they?

“Now, you’re a Jew, you knowed all the twelve tribes. Now, who are these? Where’d they come from? They got white robes on, where’d they come from? Not the tribe of Benjamin and the others. Who are these over here?”

255 And John was so . . . ? . . .

. . . *I said unto him, Sir, thou knowest.* (“It’s—it’s got me! I—I. . .” See?) *And he said unto me, These are they which have come up out of great tribulations, and have washed their robes, and made them white in the blood of the Lamb.*

For . . . *Therefore they are before the throne of God, (inside the House) and shall serve him day and night in the temple: and he that set upon the throne shall dwell with them.*

(Looked like they went hungry a little bit, didn’t it?) *They shall hunger no more, (Glory!) neither shall they thirst any more; neither shall the sun light on them, any more, nor any heat.*

For the Lamb which is in the midst of the throne shall feed them, and . . . lead them into the fountains of waters: and God shall wipe . . . all tears from their eye.

There He is; there’s the Bride. Oh, my! How beautiful! The Bride!

256 Let’s see what He said here now, so we be sure we don’t miss it now, the 12th:

He that overcometh shall be a pillar in the temple of my God, and . . . shall not go out any more: . . .

The Bride standing there with the Bridegroom. Oh!

257 Oh, oh, if we could have had time to take that I got (it’s for the book over there); over in Revelation, said, “All the kings of the earth bring their honor into it.” That’s like the . . . (in type) the tribe of Levi: all the rest of them paid tithes to him, you see; from one new moon to another, one sabbath to another, they went up to worship. What a day that’ll be! All right. “And I’ll. . .” Let’s see, “Shall not go out any more.” All right:

. . . a pillar in the temple of my God, . . . and I will write upon him the name of my God, . . .

258 Now, what’s the Name of God? Jesus. If you want to jot this down (We’re getting a little late.), “Jesus!” Ephesians 3:15 said, “In Heaven and earth, all is named Jesus,” you see. All right. All right, now. All right:

. . . and the name of the city of my God, which is the new Jerusalem, which comes down out of heaven from my God: I'll put on him . . . (Oh! If you see, it's all the same Name, you should already caught it. See? See?) . . . I'll put on him . . . the name of the city of my God, . . .

259 “The City.” He goes ahead and say, “which is the New Jerusalem.” See, the New Jerusalem. “I'll put on him the New Jerusalem.” Now, the Bride, or the Church, is the New Jerusalem. How many knows that? The Church itself is the New Jerusalem. You believe that?

260 Let's just prove it. Revelation 21, I think it is, there what I want. All right, let's look back here so we can show you. The Bible said, “Prove all things,” see. Now, Revelation 21. Oh, listen to this right . . . this . . . listen to this, you want to see what this new City of His (God's Name) is.

And I saw a new heavens and a new earth: for the first heaven and . . . first earth was passed away; and there was no more sea.

And I John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

261 The new—new Church is the Gentile Church, the Bride. The Bride is a Gentile, and the Gentile has His Name. He took a people out of the Gentiles for His Name's sake. You believe that?

262 If you don't believe it, turn to Acts 15:14 and find out. Acts 15:14, if you want to turn over to it just a second, and we'll . . . then you'll . . . Acts the 15th chapter and the 14th verse, I believe we'll find it. Now, we're just about ready at the close. Acts 15, and the 14th verse:

And after that they had held their peace, James answered, saying, Men and brethren, hearken to me:

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

Uh-huh. All right, there She is. Oh!

263 Now I think that's just about pretty near got the last of it, and now we'll close in saying that this is He.

. . . and I will write upon him the name of my God, and the name of the city of my God, . . .

Which is all the same: Jesus, Jesus, Jesus. And the Bride married to Jesus, makes it Mrs. Jesus; and so forth, see.

264 There's some mighty fine women in this building tonight, mighty fine, but there's one of them that's mine, she's got my name. I hope you got that. She's bearing my name, so will *His* Bride. All right:

. . . I'll write upon him the name of my God, . . . which is the new Jerusalem, which cometh down . . . or, the city of my God, which is new Jerusalem, which comes down from God . . . out from heaven from my God: and I will write upon him my new name.

265 I better leave that alone, hadn't I? All right. Notice, "him" there is singular. Now if you'll go back to Revelation 2:17 just a minute, just to review it just a second:

He that has an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth save he that receives it.

266 Don't you love Him? Isn't He wonderful?

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

267 You know, I love to sing in the Spirit after a meeting where you have this cutting and everything. Don't you? Oh, how I love to get in the Spirit then. The Word! See, the Word's fallen now, now only thing It needs is some moisture. See, some praises, then It starts growing, you see. Oh, don't you love Him? Let's raise up our hands and sing that:

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

268 Oh, let's just bow our head and say: "Father, we love You. We love You. Oh, how we love You! We just thank You, so much, Lord. Oh, our—our poor human hearts cannot express what we feel inside of us, for how You have washed us in Your Own Blood. We were aliens, Lord. We—we loved the things of the world, and we were all—all messed up out there in the things of the world, and You come down by Your grace and reached Your precious holy hands down in the muck of sin that we were, picked us out, chose us, washed us, cleaned us, put a new Spirit in us, and set our affections on things above. How we love You, Lord!"

²⁶⁹ In this age deceived, that there's nothing else in the world left for us, Lord. There's nothing left for the world, it's—it's—it's at the end time. We see by the Bible, every age has gone. We're now in the end, going out swiftly. Won't be long till Jesus will be coming. O God, set our hearts afire, don't let us stand still. I think, what would great Saint Paul do if he was here tonight and would see the things the way they are? How that he . . . That man, they'd have him in jail before daylight, he would be out here telling the people to make ready the coming of the Lord.

²⁷⁰ In this hour, Lord, there's many sick because here is handkerchiefs and requests laying here. I pray that You'll heal every one of them, Father. We know that's a part of Your ministry that You prove infallibly to be the Truth, "the signs following the believer." From the body of Paul they took handkerchiefs and aprons and sent to the sick; and unclean spirits went out of them, and they were healed because that the people believed in the living God. Grant it again tonight, Father, as I commit them unto You, through Jesus Christ.

²⁷¹ And now, Lord, I pray that You'll take our souls in Your hand, wash us, iron us, because It said You was "coming for a Church without spot or wrinkle." Let the hot iron of the Holy Spirit just press all the wrinkles out of us, and we're hanging ready for the coming of the Son of man.

²⁷² Now, Father, we pray that Your blessings rest upon us. Worship with us, Father. We worship You. We stand tonight and give You our hearts. We . . .



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