

GOD HIDING HIMSELF
IN SIMPLICITY, THEN REVEALING
HIMSELF IN THE SAME

 Thank you, Brother Neville. The Lord bless you. Good morning, friends. I certainly deem this one of the highlights of my life, to be in the tabernacle again this morning, to see its beautiful structure, and the order of the children of God sitting in His house today.

² I was so astonished when I got here yesterday and seen the looks of the building. I never dreamed that it would be this way. When I seen the blueprints, that when they had drawn up the blueprints, I just seen another little room sitting on a side, but now I find it to be a—a beautiful place. And we are grateful to the Almighty for this beautiful place. And we are . . .

³ I'm bringing you, this morning, greetings from my wife and my children, who long to be here at this time for this dedicational service, and these week of consecration to Christ. But the children are in school, and it's hard to get away. And they have about worn away from their homesick feeling for the house, but we will never wear away the feeling for you people. You don't wear that away. There is such as having friends. And I—I appreciate friends, everywhere, but there is something about old friends. No matter where you make new friends, it still isn't the old.

⁴ No matter where I'd ever roam, this spot will always be sacred. For, about thirty years ago, in a muddy pond bed, I dedicated this piece of ground to Jesus Christ when it wasn't nothing but a—a mud bed. This was all a pond. That's the reason the street is out of or- . . . cater there, the—the road had to go around, to get away from the pond that was in here. And in here, there used to be lilies, pond lilies come up.

⁵ And the—the lily is a very strange flower. Though it is born in mud, it has to press its way through the mud, and then through the waters and slime, to get itself up to the top, to show its beauty.

⁶ And I—I think, this morning, that that's a whole lot what's happened here. That, since that time, a little pond lily has pushed itself; and when it got to the top the water, it spread its wings

forth, its little petals went out, and it reflected the Lily of the Valley. May it long stand! May it be a house fully dedicated to God!

⁷ The tabernacle itself has been dedicated in 1933. But thinking, this morning, it would be a—a very good thing for just a—a small service of dedication again, and especially to the people who has, with their love and devotion to Christ, has made this all possible. And I want to thank each and every one of you for your offerings, and so forth, that you have put forth to dedicate this church to Christ.

⁸ And I'm greatly in appreciations, and thank the congregation, to speak these words in behalf of our good brethren here of the church, who has dedicated their services to this. Brother Banks Wood, our noble brother; Brother Roy Roberson, our noble brother; and many others who, with unselfishness and with singleness of heart, has put months in constructing this place the way it's been, stayed here to see that it was built just right.

⁹ And when I walked in, to see this pulpit, the kind I have always longed for, all my life! I'm . . . Brother Wood knew what I liked. He never said he would build it, but he has built it.

¹⁰ And I noticed the building and how the construction, it's just, oh, it's supreme. And now there is no words to express my feeling. There is just no way to do it, see. And, but, God understands. And may you each be rewarded for your contributions and all that you have done to make this place what it is, in the way of a building, a house of the Lord. And now I—I would like to say these words. Now, the building, as beautiful as it is, inside and out . . .

¹¹ My brother-in-law, Junior Weber, had the brick masonry. I don't see how it could been anything better than what it is, a perfect job.

¹² Another brother who is here, I never met the man, he put in the sound system. But noticing even in a flat building like this, I can just . . . There is no rebound to the acoustics. They're in the ceilings here, different ways. No matter where I stand, it's just the same, see. And every room is—is constructed, that the speakers are in them, and you can make it any way you wish to hear. It's, I believe it was the hand of Almighty God who did these things. Now if . . .

¹³ Our Lord has so given us a building that we can worship Him in, for better than, around thirty years. We started off with a mud floor, sawdust, and sat here by old coal stoves. And the contractor, Brother Wood, one of them, and Brother Roberson, was telling

me that where those pilasters was, and those old stoves used to set in those rafters that went across, they had caught fire and had burned back, maybe two or three feet. Why it didn't burn down, only God that kept it. And then after burning off, and all the weight of the tabernacle laying on that, why it did not fall in, only the hand of God. Now it's undergirded with steel and setting on the ground, built up strong.

14 Now I think it's our duty to make the inside right, by the grace of God, to be so grateful to God that our . . . This will just not only be a beautiful building that we'll come to, but may every one who comes in see the beautiful characteristic of Jesus Christ in every person that comes in. May it be a consecrated place to our Lord, a consecrated people. For, no matter how beautiful the structure is, that we certainly do appreciate, the beauty of the church is the character of the people. I trust it'll always be a house of God, of beauty.

15 Now, in the dedicational service of the original cornerstone being laid, a great vision came. And it's wrote in the cornerstone, the morning I dedicated it.

16 And you might have wondered, a few minutes ago, why I was so long coming out. My first duty, as I come into the new church, I married a young man and woman standing in the office. May it be a type, that I'll be a loyal minister to Christ, to get a Bride ready for the ceremony of that Day.

17 And now let us do as we did at the beginning. When we started at the first dedication of the church, I was just a young man and, my, maybe twenty-one, twenty-two years old when we laid the cornerstone. It was before I was even married. And I always wanted to see a place correctly in order, in God's . . . for God to worship, see, with His people. And we can only do that, not by a pretty building, but by a consecrated life is the only way we can do it.

18 And now, before we dedicate, a dedicational prayer, read some Scriptures, and dedicate the church back to God. And then I have some . . . I have a Message on evangelism, this morning, to build in to my Message coming up.

19 And, tonight, I want to take the 5th chapter of Revelation, which is blending in, from the—from the seven church ages, unto the Seven Seals. That I . . . Then we'll have . . .

20 Monday night will be the white-horse rider. Tuesday night . . . The black-horse rider, and on down, the four horse riders. And then the Sixth Seal being opened.

21 And then Sunday morning, next Sunday morning, if the Lord willing . . . We'll see later, announce it later. Maybe, next Sunday morning, have a prayer meeting for the sick in the building.

22 And then Sunday night, close off with . . . May the Lord help us to open the Seventh Seal, where there's just a short verse. And It says this, "There was silence in Heaven for a half hour," by that silence.

23 Now, I don't know what these Seals mean. I am just as much at end of my wits, to them, as perhaps some of you are this morning. We have ecclesiastical ideas that has been presented by man, but that will never touch It. And if you'll see, It has to come by inspiration. It must be God, Himself, is the only One Who can do it, the Lamb.

And tonight is that Book of Redemption.

24 Now, in this, reason I'm not announcing prayer meetings for the sick, or so forth, is because that I am . . . I'm staying with some friends, and I'm giving every minute of my time to study and prayer. And you know the vision that I had just before leaving and going out west, of those seven Angels come flying. So, you'll understand a little later.

25 So now, now, in the building, I think that we ought to have, in this, if it's been dedicated, or going to be dedicated in a few minutes, to the worship of God, we should keep it that way. We should never buy or sell in the building. We should never do any business in this auditorium here. It should never be done in here, that is, such as permitting ministers to come in and sell books and everything. No matter what it is, there is other places to do that. For, we—we shouldn't buy and sell in the house of our Lord. It should be a place of—of worship; holy, consecrated for that purpose. See? Now, He has give us a nice place. Let's dedicate it to Him, and dedicate ourselves, with it, to Him.

26 And now this may seem a little rude, but, it's not a place to visit. It's a place of worship. We should never even murmur a word inside of here, outside of worship, to one another, unless it's absolutely necessary. See? We should never rally around. We should never run through the building, or let our children run through the building. And so doing this, feeling not long ago, that of doing this, we constructed it so we could take care of all of it. Now, we have this set here. Course, many people are strangers. The tabernacle folks know this, that the building is going to be dedicated to the service of the Almighty. Therefore, dedicating

ourselves, let's remember, when we enter that sanctuary, keep still, to one another, and worship God.

²⁷ If we want to visit each other, there is places we may visit each other like that. But, never, walking around, where you can't hear yourself think, and some person come in and they just don't know what to do, see, it's so much noise and things. It's just humanly, and I've seen it in churches until it has made me feel real bad. Because, we do not come into the sanctuary of the Lord to meet each other. We come here to worship God, then go to our homes. This sanctuary is dedicated to worship. When . . . Stand outside, talk anything you wish to, as long as it's right and holy. Go to one another's homes. Visit one another in places. But when you enter that door, be quiet.

²⁸ You come here to talk to Him, see, and let Him talk back to you. The trouble of it is, we do too much talking, and don't listen enough. Then, when we come in here, wait on Him.

²⁹ Now, in the old tabernacle, there might not be one person present this morning that was there the day of the dedication, when Major Ulrich played the music. And I stood behind three crosses here, to dedicate the place. I would not permit anybody . . . The ushers stood at the door, to see that nobody talked. When, you done your talking outside. You come in. If you desired to, silently, you come to the altar and prayed silently. You walked back to your seat, opened up the Bible. What your neighbor done, that was up to him. You had nothing to say. If you want to talk to him, say, "I'll see him outside. I'm in here to worship the Lord." You read His Word, or sit quietly.

³⁰ And, then, the music. Sister Gertie, I don't know whether she is here this morning, or not, Sister Gibbs. The old piano, I believe, sit back in this corner, the best of my remembrance. And she would play softly, "Down at the cross where my Saviour died," some real sweet, soft music, and—and, then, until it come time for the service. And the song leader got up and led a couple of congregational songs. And then if they had some outstanding solo, they sang it. But, never just a bunch of carrying on. And then the music continually played. And then when I heard that, I knowed it was my time to come out.

³¹ When a minister walks into a congregation of people praying, and the anointing of the Spirit, you are bound to hear from Heaven. That's just all. There is no way to keep from it. But if you walk into confusion, then you—you . . . you're—you're so confused, and the Spirit is grieved; and we don't want that, no.

We want to come here to worship. We have lovely homes, that I'm going to speak about, just in a minute, and so forth; at home, where we visit our friends and take them. This is the house of the Lord.

³² Now, there is little children, now, little babies. Now, they don't know no different. They, the only way they can get what they want, is cry for it. And sometimes it's a drink of water, and sometimes they need attention. And so we have, by the grace of God, dedicated a room. It was called, on the list, a "cry room," but it's right straight in front of me. It's, other words, where the mothers can take their babies.

³³ Now, it's never bothers, maybe, me here at the pulpit. Maybe I won't even notice it, being anointed. But there is other people sitting near, and it bothers them, see, and they come here to hear the service. So the mothers is. . . Your little baby starts whimpering; you can't help that. Why, sure, it's a. . . You should, you ought to bring it. A real mother wants to take her baby to church, and that's the thing you should do.

³⁴ And we've got a room there to where you can see every corner of the building, all the auditorium; and a speaker there, to where you can control the volume any way you want to; with a—a little toilet in the end, and water basin, and everything just exactly for the mother's convenience. With chairs and things, you can sit down; place to change your baby, if it needs to be changed, and everything sitting there. It's all fixed.

³⁵ And then, many times, teen-age children and sometimes adult, will get to. . . You know, young people will pass notes, or cut up, or something, in church. Now, you're old enough to know better than that. See? You should know better than that. See? You shouldn't come here. . . If you expect to be a real man someday, and raise a family to the Kingdom of God, then start it off in the beginning, you see, and—and act right and do right, and now, course.

³⁶ Now, the ushers stands at the corners of the buildings, and so forth. And if any carrying on, they are—they are ordained, as their duty, and trustees sit here in the front, that in a case of someone getting misbehaving, they are commissioned to ask the person to keep quiet.

³⁷ Then, if they don't have that respect, it would be better that someone else had the seat, because there is somebody that wants to hear. There is somebody come for that purpose, to hear. And that's what we're here for, is to hear the Word of the Lord. And

so everybody wants to hear It, and want it just as quiet as they can be. Just as quiet as they can be; that is, not a bunch of talking and carrying on.

³⁸ Course, somebody worshipping the Lord, that's expected. That's what it should be. That's what you're here for, is to worship the Lord. Just if you feel like praising God, or shouting, just go right on, see, 'cause that's what you're here for, see, but, is to worship the Lord in your own way of worshipping. But there is nobody worships the Lord while you're talking and passing notes, and you're helping somebody else to get away from the worship of the Lord, see, so we feel that that would be wrong. And we want to make that a ruling in our church, that in our congregation, that, to this building, this church will be dedicated to the Kingdom of God and to the preaching of the Word. Pray! Worship! That's the reason you should come here, to worship, then.

³⁹ And then another thing, when service is over, usually the people in churches. . . I don't—I don't think it's here, 'cause. . . I'm always gone, see, 'cause I get away.

⁴⁰ Usually, even in preaching other services, the anointing comes, and visions happen. And I'm wore out, and I step off into the room. And maybe Billy, or some of the men there, take me on to home, and let me rest a while, till I get out of it, 'cause it's a very much of a strain.

⁴¹ And then I have seen churches, though, to where the children were permitted to run all over the sanctuary, and—and the adults standing and hollering across the room, to one another. That's a good way to ruin the service coming that night, or whatever time it is. See?

⁴² As soon as the service is dismissed, leave the auditorium. You're through, in the worship then. Then go out and talk to one another, and whatever you want to do. If you got something you want to talk to somebody, to—to see them, well, you go with them, or to their home, or whatever it is, but don't do it in the auditorium. Let's dedicate this to God. See? This is His meeting place, where we meet with Him. See? And the Law goes forth from the sanctuary, of course. And I—I believe that that would be pleasing to our Heavenly Father.

⁴³ And then when you come, and you get to find out that gifts are beginning to fall among you. . . Now, usually it. . . I'll trust it'll never be here; but, when people have a new church, the first thing you know, the congregation gets starchy. You never want

that to be. After all, this is a place of worship. This is the house of the Lord. And if spiritual gifts begin to come among you . . .

44 I understand, that since I've been gone, that people has moved in here from different parts of the country, to make this their home. I'm thankful, grateful to God, that, I believe that . . .

45 The morning when I dedicated and laid that cornerstone there, as a young man, I prayed for its standing to see the Coming of Jesus Christ. And when I did, owing thousands of dollars, and there . . . You could take up an offering in a congregation this size and get thirty or forty cents, and our obligation was somewhat a hundred and fifty, two hundred dollars a month. How could I ever do it? And I knowed that I was working, and I would pay it off. I . . . Seventeen years of pastoral without taking one cent, but giving everything that I had, myself, outside my living; and all that come into the little box on the back, to the Kingdom of God.

46 And people prophesied and predicted that within a year's time it would be turned into a garage. Satan tried to take it away from us one time in a flaw, in a fraud of a lawsuit. Some man claimed he hurt his foot while he was working on it, and then let it go, and then . . . and sued and wanted to take the tabernacle. And for weeks I stood at the post. But in spite of all the misunderstandings and the predictions, and what they said, she stands today as one of the prettiest auditoriums and the finest churches there is in the United States. That's right.

47 From here has went the Word of the living God, around the world, see, around the world; and has constantly taken Its circle around the globe, from every nation under Heaven, as far as we know, around and around the world. Let us be thankful for this. Let us be grateful for this.

48 And now that we have a place to dwell in, a roof under our head, a clean, nice church to sit in, let's dedicate ourselves newly to the task, and consecrate ourselves to Christ.

49 And Brother Neville, our noble brother, real pastor, servant of the living God. As far as that man knows the Message, he holds with It, with all he's got. That's right. He's a gentle person. He's a little afraid to, or, not afraid; I don't mean that. But he's so, so awful gentle, he's just a little, doesn't speak out, you know, like to—to say a thing that's sharp and cutting, or, "Sit down," or, "Keep still!" I—I have noticed that, and listened to the tapes behind it.

50 But it so happens that I can do that. So I—I . . . And I—I want you to remember my words, you see. And this is all being taped,

see. Everything is taped. And, please, let every deacon stand to his post of duty, and remember that you're under a commission from God, to hold that post sacred. See? Every trustee, the same. Pastor is to bring forth . . .

⁵¹ It isn't the pastor's place to have to say that. It's the trustees . . . or, I mean the deacons, for they are the police of the church. That is, if young couples come on the outside and blow horns, and, you know, how they usually do, or something like that, at meetings, or get out there. And mother sends her girl down here, and she takes off out with some renegade kid, and run out there in the car, and her mother thinks she is in church, like that. The deacon ought to see to that. "You either come in here and sit down, or I'm going to take you in my car and take you home to your mother." See? You, you must do that.

⁵² Remember, love is corrective, see, always. Genuine love is corrective, so you must be able to stand the correction. And, mothers, know now that there's a place there for your babies. You young kids know different than to run around over the building. See? And you adults know different than to talk and carry on your conversations in the auditorium. See? Don't do that. It's wrong. It isn't pleasing to God.

⁵³ Jesus said, "It is written, My house shall be made a house of worship, prayer. Out . . . Called the house of prayer, by all nations!" And they were buying and selling, and He plaited ropes and ran the people out of the auditorium. And we certainly don't want that to happen in this sanctuary here. So, let's dedicate our lives, our church, our tasks, our service, and everything we have, to the Kingdom of God.

⁵⁴ Now, now I want to read some Scriptures before we have the dedicational prayer. And—and, then, it's just a rededication, because real dedication happened thirty years ago. Now in a . . . Then—then as we—we read this Scripture and talk on It for a few minutes, I trust that God will bring His blessings to us.

⁵⁵ And now there was another thing I was going to say. Yes. Where we used to have the recorders, and so forth, we got a regular room there, where those who wants to take recordings. There is special hookups, and everything there, that comes directly from the main mike, in there.

There is rooms, robes, everything for baptismal service.

⁵⁶ And then one thing, many people has always felt bad at me, many people who really didn't know the Scripture, about having a crucifix in a church. I remember one time something happened

here about that. I had three crosses, and a brother got all shook up 'cause he heard another denomination say that a crucifix meant Catholic.

⁵⁷ I want some student, or somebody, or some born-again Christian, to say that Catholics has got the option on the crucifix. Crucifix of Christ doesn't represent Catholicism. That represents God, the Kingdom. Now, saints represent Catholicism. We believe there is "one Mediator between God and man, and that's Christ." But Catholics believe in all kinds of mediators, thousands of women and men, and everything; any good Catholic, almost, that dies, becomes an intercessor. Now, crucifix of Christ represents Jesus Christ.

⁵⁸ Did you know the early Christians, according to the—*the* ancient history of the early church, they carried crosses on their backs, wherever they went, to signify and identify themselves as Christians? Now, the Catholics claim that was them. Course, they claim they was the first ones, but the Catholic church wasn't even organized then. See? But Christians packed a cross on . . . You've heard people say, "crossback." You refer that to Catholic?

⁵⁹ It is the real catholic, the universal Holy Ghost Church of the world, is correct. We are catholic. We are the original catholic, the Bible-believing catholic. See? They are the church, Catholic, the organization. We are free from that. We are the continuation of the Doctrine of the apostles. We are the continuation of the baptism of the Holy Ghost and all the things that the early Church stood for, and the Catholic church has none of them. See?

⁶⁰ So, they placed the crucifix here, that was brought, that was hewed out of olive tree under where Jesus prayed. That's the crucifix that taken years, and was given to me by Brother Arganbright. And I want to dedicate it with this church.

⁶¹ And how appropriate, that, ever who hung it there. I don't know who it was, that hang it here to my—to my left. He pardoned the thief to His right; that's me.

⁶² And another thing it represents, as His head is bowed, as you see His suffering. Any persons who are . . . It's looking over the altar. And He is expecting you here, sinner, and He'll be looking down upon you. Later they'll have a little light sitting here, that when the altar call is being made, a light will flash onto that, that when people are here for . . .

⁶³ You say, "Why do you need that? You shouldn't have an image."

64 Well, then, the same God that said, “Don’t make yourself any graven images,” the same God said, “Build two cherubims and tip their wings together, and put them at the mercy seat where the people pray.”

You see, it’s—it’s, without understanding. See?

65 So, that is inspired and directly hung in its right place. And I’m so thankful to be the one at the right side. I trust that He has forgiven me, for I, as far as literally stealing anything, as I know, I never did in my life; but I’ve so misused His time till I stole that way. And I’ve done many things that I shouldn’t do. And I’m grateful to God, this morning, that He has forgiven my sins.

66 And now I want to read out of the Book of First Chronicles 17, and just speak for about five minutes on dedicational service, pray, and then we going into the Message. Now, in First Chronicles, the—the 17th chapter.

Now it came to pass, as David sat in the house, that David said to Nathan the prophet, Lo, I dwell in a house of cedar, but the ark of the covenant of the LORD remaineth under curtains.

Then Nathan said unto David, Do all that is in thine heart; for God is with thee.

And it came to pass the same night, that the word of the LORD came to Nathan, saying,

Go and tell my servant David . . . Go and tell David my servant, (rather), Thus saith the LORD, Thou shalt not build me a house to dwell in:

For I have not dwelt in a house since the day that I brought up Israel unto this day; but have gone from tent to tent, and from one tabernacle to another.

Whereas I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me a house . . . ?

Now therefore thus shalt thou say unto . . . David, Thus saith the LORD of hosts, I took thee from the sheepcote, even from following the sheep, that thou shouldest be ruler over my people Israel:

And I have been with thee wheresoever thou hast walked, and have cut off . . . thine enemies from before thee, and have made thee a name like the name of . . . great men that are in the earth.

67 I would like to say, at this place, that—that David saw the same thing that we saw. David said, “It is not right that you people have built me a house of cedar, and the ark of the covenant of my God is still under curtains.” That was skins that had been sewed together, of sheep and animals. He said, “It isn’t right for me to have a nice home, and the ark of the covenant of my God remaining in a tent.” So, God put upon his heart to build a tabernacle.

68 But, David, being a—a man of—of love and consecration to God, yet he had shed too much blood. So he said. . . David, speaking this in the presence of the prophet of that age, which was Nathan. And Nathan, knowing that God loved David, he said, “David, do all that’s in your heart, for God is with thee.” What a statement! “Do all that’s in your heart, for God is with you.” And that same night. . . Showing the consecration of David to the love of God.

69 And then to see, the same night, knowing that he was in the error, that he was not permitted to do it, God was graceful enough to come down and speak to Nathan. And I always liked these words, “Go tell Nathan My . . . Go tell David My servant, that, ‘I took you from the sheepcote.’” Just, he wasn’t nothing.

70 And I—I’d like to apply that here, just a minute. “I took you from nothing, and I—I—I give you a name. You’ve got a name like great men that’s in the earth.” And I’d like to apply that in a—in a confidential, yet in a—a way of making a point. I was thinking that. . .

71 A few years ago, I standing down in the city here, and nobody cared for me. Nobody loved me. And I loved people, but nobody loved me, because of the background of the family. No disregards to my precious mother and father.

72 How I wish that mama could have lived to walked in this sanctuary, this morning. Many of the old-timers who placed their money to help build it here, maybe God, this morning, will let them look over the banister.

73 But the family of Branham didn’t have a very good name around here, on account of drinking. Nobody had nothing to do with me. And I remember telling my wife not long ago, just remember that I—I couldn’t get anyone to talk to me. Nobody cared for me. And now have to hide, to get a little rest.

74 And now the Lord has give us this great place, and—and these great things that He’s done. And He give me a. . . Besides a—a bad name, He give me a name like unto some of the great men. And He’s cut off my enemies wherever I went. There’s never been

nothing stand before It, wherever It went. But, and how grateful I am for that.

⁷⁵ And how would I ever knowed; as a little ragged kid up here, two or three blocks from here, to the Ingramville School, when I was the laughingstock of the school, from being so ragged, and skate on an old pond? How did I ever know that down beneath that pond laid a seed of a lily that could bloom like this? And how did I ever know, that, no one talking to me, and yet He would give me a—a name that would be honored amongst His people?

⁷⁶ And, now, David was not permitted to build the temple. He could not do it. But He said, “I’ll raise up from your seed, and he will build the temple, and that temple will be an everlasting temple. And upon your son, the son of David, will be an everlasting kingdom; he’ll control.” Solomon, David’s son in the natural, from his natural strength, built a house unto the Lord, a temple.

⁷⁷ But when the real Seed of David come, the Son of David, He told them there would come a time that there wouldn’t be one stone left upon the other, of that temple. But He tried to point them to another temple.

⁷⁸ John, the revelator, over in the Book of Revelation, he saw this Tabernacle. Revelation 21, he saw, “The new Temple coming, descending down from Heaven, adorned as a bride was adorned for her husband. And a Voice out of the Temple, said, ‘Behold, the Tabernacle of God is with men, and God shall be with them, and they’ll wipe all tears from their eyes. And there shall be no more hunger, nor no more sorrow, no more pain or death; for the former things have passed away.’”

⁷⁹ Then the true Son of David, as we’re going to see in this lessons coming on in this week, will then come to His Temple, the Temple of God, the real Tabernacle which He has gone away to construct now. For, He said, in John 14, “In My Father’s House are many mansions, and I will go . . .” What did He mean by that? It’s already foreordained. “And I’ll go to prepare a Place for you, and will return back, to receive you unto Myself.” And, of course, we know that’ll be in the great Age to come. And the true Seed of David will take the Throne, which is Jesus Christ, and there will reign over the Church, as His Bride, in the House with Him, and over the twelve tribes of Israel, throughout all Eternity.

⁸⁰ And these little places; as David, could not build the true Tabernacle of God, because he wasn’t prepared to do it. There was nothing he could do. He was a mortal, and had shed blood. So

is it today, to us, we are not prepared to build the true Tabernacle of God. There's only One can do that, and It's being in Its construction now.

⁸¹ But this little tabernacle, along with the temple that Solomon built Him, and along with the others, are only temporary places of worship until the time comes when the real Tabernacle will be set up upon the earth. "And righteousness shall reign from sky to sky. And there will be no more sorrow." There'll be no funerals preached in that Tabernacle. There'll be no more weddings, for the Wedding will be one great Wedding for Eternity. What a time that will be!

⁸² But let us purpose in our heart, today, that in commemoration and waiting for that Tabernacle to come, that we will so characterize ourself by His Spirit, that we will worship in this place as if we were in that other Place, waiting for that Place to come.

⁸³ Now let us stand to our feet, and as I read the Holy Script.

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

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

And I heard the . . . voice out of heaven saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Let us bow our heads now.

⁸⁴ Our Heavenly Father, we stand in awe. We stand in respect and in Holy reverence. And we ask You, Lord, to accept our gift, that You've given us grace, money, to prepare for a worship place for You. There is nothing, or no place that we could prepare upon the earth, that would be worthy for the—the Spirit of God to dwell in. But we offer this to You as a token of our love and feelings toward You, Lord. And we thank You for all the things that You have done for us.

⁸⁵ And, now, the building and the grounds being dedicated long ago, to the service, and we thank You for memories of what has been. And now, Lord God, as a vision broke through, years ago, expressing this, that I seen an old buildings that the people once

was in, and they had been repaired and made new, and I was sent back across the river.

⁸⁶ Now, Lord God, Creator of heavens and earth, we stand as the people of Thy fold. We stand as the—the—the—the people of Thy Kingdom. And with myself, and the pastor, and the church, the people, we dedicate this building to the service of the Almighty God, through the Name of Jesus Christ, His Son, for the service of God, and for reverence and respects of God. And may the Gospel so flow from this place till It'll cause the world to come from the four corners of the globe, to see the Glory of God going forth from it. As Thou hast done in the past, may the future be many times greater.

⁸⁷ Father, we now dedicate ourselves to the service, through the Word, with all that's in us. Lord, the congregation and the people, they dedicate themselves, this morning, to the hearing of the Word. And we, as ministers, dedicate ourself, "To the preaching of the Word; to be instant in season, out of season; reprovng, rebuking with all longsuffering." As it's written there in the cornerstone, from thirty years ago. You said, "The time would come when people would not endure sound Doctrine, but would heap for themselves teachers, having itching ears; and be turned from the Truth, to fables." Lord, as we have tried to hold out the Word to the people, may we be inspired and strengthened with a double effort. Lord, as a double portion of the Spirit strikes upon the place, may the Holy Spirit . . .

⁸⁸ As it was in the day of the dedication of the temple, when Solomon prayed; the Holy Spirit, in the form of the Pillar of Fire and Cloud, came in the front door, rolled up around the Cherubims, went over to the Holy Place and there took Its resting place. O God! Solomon said, "If Thy people be in trouble anywhere, look to this Holy Place and pray, then hear from Heaven."

⁸⁹ Lord, may the Holy Spirit, this morning, come into every heart, every consecrated soul that's in here. And the Bible says, that, "The Glory of God was so great until the ministers could not even minister, for the Glory of God." O Lord God, let it repeat again as we give ourselves to Thee, with the church, in dedication for service. And it is written, "Ask, and you shall receive."

⁹⁰ And we commit ourselves, with our offering of the church, this morning, to You, for service, for the latter-day Lights, for the evening-time Lights; that we might bring consolation and faith to the waiting people that's waiting for the Coming of the

Bridegroom, to dress a Bride in the Gospel of Christ, for the Lord Jesus to receive. This we dedicate, myself, Brother Neville, and the congregation, to the service of God, in the Name of Jesus Christ. Amen.

You may be seated.

⁹¹ David said, "I was happy when they said unto me, 'Let us go into the house of the Lord.'" And may it ever be with us, that, when it's mentioned, we'll be happy to gather in the house of the Lord. Amen.

⁹² Now, after the little dedicational service, I have an hour now.

⁹³ And, now, just remember now what we're dedicated to; to reverence, holiness, quietness before the Lord, worship before the Lord. And be just as reverent as you can be, in the house of the Lord. And, now, and when the service is dismissed, immediately after the service is dismissed, go from the building. See? And that gives the janitor time to get in here and clean it for the next time, and get ready. And then it's not a confusion in the house of the Lord. And...?...I think you...place will be cleared out in about fifteen minutes after the services is dismissed. Be sure to be friendly. Shake hands with everybody, and invite everybody back.

⁹⁴ And—and we expect to have, this coming week now, one of the most solemn services that's ever been held in the tabernacle. We're looking forward to it. Now, I—I...never dawned upon me till something...till long, late, wee hours last night, in prayer, I began to see something. So, I trust this will be a great time, which I believe it will, if the Lord will help us. Now, now, when I said, "great time," now, I'm going to speak on something about that, this morning. You know, what man calls "great," sometime is not great. But what God calls "great," man calls foolish; and what God calls "foolish," man calls great. So let's bear that in mind, weigh every Word.

⁹⁵ Now, the services are long. They'll be drawn out, because it's a hard service, much teaching, consecration. And I just...

⁹⁶ The place where I'm staying, the people just try, and want to feed me everything, but I...Said, "Well, you've lost so much weight, Brother Branham, everything." But I been constantly in service. I got to leave here next Sunday night, to get to another one, right quick, in Mexico. So, it's just a hard thing. So, but I'm just trying to let off from so much eating, and—and making myself ready.

97 And I'm happy, this morning, to see Brother Junior Jackson, and—and Brother Ruddell, and—and the different ministers, and so forth, around. God bless you all.

98 Now I—I want to—to speak to you this morning upon a subject that I have some notes written here on. And I want to read first from the Book of Isaiah, the 53rd chapter. Now, while you're turning to it, I'd like to make an announcement, or two.

99 That, tonight, I want to speak on *this* Book, bridging It between the last church age to the Seal-opening. Now, there's a vast gap in there.

100 And, before, when I ended up on the church ages, I also spoke there upon the seventy weeks of Daniel, immediately following it, 'cause it tied in. And I said, "Now, if I ever take the Seven Seals, I'll have to get rid of this Daniel's seventy weeks, in order to tie in the Seals." Leaving one thing open, and that was the 5th chapter, of the Seven-Sealed Book. And we'll take that tonight.

101 We want to try to start early tonight. How about me . . . You already mention it, have you, start early? [Brother Neville says, "Yes."—Ed.] How about, could everybody be here about seven o'clock? [Congregation says, "Amen."] All right. Let's start the regular service at six-thirty, the song service, and I'll be here by seven. And then through the week we'll make an early start. And—and we, now, we come . . .

102 There's nobody loves singing like Christians does. We love singing. We love those things.

103 But now we're—we're in something else now. We're—we're in the Word, see, so let's—let's stay right with That now. We're going to. We're—we're in teaching. And you can realize what a great strain it is on me, see, because, if I teach anything wrong, I'm going to have to answer for it. See? And so I must not take what anyone says. I must . . . It must be inspired. And I believe that the Seven Angels, Who holds these Seven Thunders, will grant it. See?

104 And now in Isaiah, the 53rd chapter of Isaiah, the 1st verse, or two. I want to ask this question.

105 Now, this is not pertaining to the Seven Seals, at all. This is just a Message. For, I knowed I had to have dedication, and I couldn't go into That because I wouldn't have time. But I thought, just for a little dedicational service, little memorial service for this church, or little dedicational service, rather, then they—they . . . wouldn't be time then to go into what I want to say, see, on this

opening of this Book, so I will tonight. And now this is just a little service, that, it—it'll blend right in with It, though.

¹⁰⁶ So, now, listen to every Word. Catch It. And—and if you're taking It on tapes, or anything, then you stay right with that tape Teaching. Don't say nothing but what that tape says. Just say just exactly what the tape says. See? Now, because, some of those things, we're going to understand a whole lot about this now, why It's misunderstood. See? And you be sure, just say just what the tape says. Don't say nothing else. See? Cause, I don't say That of my own. It's Him that says It, you see. And so many times, confusion, people raise up and say, "Well, *So-and-so* said It meant *so-and-so*." Just—just leave It the way It is.

¹⁰⁷ See, that's the way we want the Bible. Just the way the Bible says It, that's the way we want It, just—just like That. Don't put own interpretation to It. It's already interpreted, you see. Now:

Who has believed our report? and to whom is the arm of the LORD revealed?

¹⁰⁸ Let me read it again now, closely.

Who has believed our report? (Question!) and to whom is the arm of the LORD revealed?

¹⁰⁹ In other words, "If you have believed our report, then the arm of the Lord has been revealed." See?

Who has believed our report? and to whom is the arm of the LORD revealed?

¹¹⁰ Now I want to read also in the Book of Saint Matthew's Gospel, the 11th chapter of Saint Matthew. And, now, you bring your papers and things, because constantly we're . . . If you don't have a recorder, you—you bring the . . . your paper so we can get it. The 11th chapter of Saint Matthew, the 25th and 26th verses, 11:26 and 27. All right, Jesus speaking, in prayer. I want to begin a little bit behind that. Let's make it the 25th and 26th verse. I believe that's where I announced, though, for I had it marked here in my Bible.

At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and has revealed them unto babes.

Even so, Father: for so it seems good in thy sight.

¹¹¹ Catch those two Scriptures. "Who has believed our report? And to whom is the arm of the Lord revealed?" "Even then Jesus thanked God that He had hid the mysteries from the wise and

prudent, and would reveal it to babes such as would learn, for it seemed good to God to do that.”

112 Now, from this text, or, to call it, or from this Scripture reading, I draw this text: *God Hiding Himself In Simplicity, Then Revealing Himself In The Same*. Now, for the tapes I keep repeating so, for the tapes, you see, 'cause they're—they're taping It. See? *God Hiding Himself In Simplicity, Then Revealing Himself In The Same*.

113 It is strange to think how that God does such a thing as that. God will hide Himself in something so simple that'll cause the wise to miss it a million miles; and then turn right back around, in that, some simple thing in the simplicity of His way of working, and reveal Hissself right out again. I thought it made a—a text, that we might study this before we go into the—the—the great Teachings of the Seven Seals. Many miss Him by the way He reveals Himself.

114 Now, men has their own ideas of what God ought to be and what God is going to do. And as I have made the old statement many times, that, man still remains man. Man is always giving God praise for what He did do, and always looking forward to what He will do, and ignoring what He is doing. See? See? That's the way they miss it. They look back and see what a great thing He done, but they fail to see what a simple thing He used, to do it with. See? And then they look forward and see a great thing coming, that's going to happen, and, nine times out of ten, it's already happening right around them. And it's so simple that they don't know it. See?

115 One day, a—a man up here at Utica. . . And if some of his people is here, I don't say this for any—for any radical exposure of the man. He was a—a veteran of the Civil War. And I believe he was. . . I don't know which side he was on, but I believe he was a Rebel. But, he—he was an infidel, and he claimed that there was no such a thing as God. He lived in Utica. His name was Jim Dorsey. Many of you people might have knowed him.

116 He has give me a many watermelon, when I was a little fellow. He used to raise watermelons down on the river, in the—in the bottoms there. And he was quite a friend to my daddy. But he said, one day, one of the great outstanding things that was ever said to him, in contrast. Now, I was just a little boy in those days. But, in contrast to his belief, that caused him to walk away and drop his head and cry. And I understood that, by this, the man

was gloriously converted to Christ at the age of about eighty-five years old.

117 He asked a little girl, one day, who was coming from Sunday school, why did she waste her time on doing such a thing as that? She said, because she believed that there was a God. And Mr. Dorsey said that, he said, “Child, you are so wrong, to believe in such a thing as that.”

118 And said that the little girl stooped down and picked up a—a little flower out of . . . off of the ground, pulled it from its petals, and said, “Mr. Dorsey, could you tell me how this lives?”

119 There it was. When he begin to search back, he could have said to the child, “Well, it’s growing in the earth.” And then the questions could revolve back, “Where did the earth come from? How did that seed get there? How did it happen?” On, and on, and on, and run it on back until he seen. See?

120 Not the great glamorous things that we think about, but it’s the simple things that God is so real in, the simplicity. So, it pleases God to reveal Himself, and then hide Himself; then hide Himself, and reveal Himself, in simple, little things. It’s—it’s put over the top of the head of man.

Because, if you’d say, “Why would a just God do that?”

121 Is because that man was made up, in the beginning, not to try to shift for himself. A man was made to rely completely upon God. That’s the reason we’re likened unto lambs, or sheep. A sheep cannot lead himself; he has to have a leader. And the Holy Spirit is supposed to lead us. So, man is made that way.

122 And God made all of His works so simple, that the simple could understand it. And God makes Himself simple, with the simple, in order to be understood by the simple. In otherwise, He said, in Isaiah 35, I believe. He said, “Though a fool, should not error therein.” It’s so simple!

123 And we know that God is so great, till we expect it to be some great something, and we miss the simple thing. We stumble over simplicity. That’s how we miss God, is by stumbling over simplicity. God is so simple until the scholars of these days, and all days, miss Him a million miles. Because, in their intellects, they know that there is nothing like Him, so great; but, in His revelation, He makes it so simple they go plumb over the top of it and miss it.

124 Now, study That. Study It all. And you people who are visiting here, when you go to your motel rooms, take those things and

ponder over them. We don't have time to break It down as It should be broke down, but I want you to do it when you get to the motel, or hotel, or wherever you're staying, or the home. Gather together and study over It.

125 Miss Him by the way that He reveals Himself; for He is so great, yet, hides Himself in simplicity, to make Hisself known to the least. See? Don't try to get the great, because He goes over the top of it. But listen to the simplicity of God, and then you find God right here in the simple way.

126 High-polished, worldly wisdom, educated, always misses Him. Now, I'm not here. . . . And I know there is school teachers, two or three, that I know of, sitting in here. And I'm not here to contradict school and education, and try to support illiterateness. I'm not here for that. But, what it is, the people has so placed so much upon that until they're, even in the seminaries and so forth, they are missing the very thing that God has put before them.

127 That's why I not against brethren who are in denominations, but I'm against system of denominations, because it tries to magnify itself, and—and—and educate its ministers in *such-such* a place, until, if they don't have the proper schooling and education, they're ousted. And—and they have to stand the psychiatrist's test, and so forth. I've never think it was God's will to test a minister by psychiatry, but to test him by the Word. See? It—it—it would be God's way of testing His man that He sent out, to have the Word.

128 "Preach the Word!" Now, today we preach philosophy, we preach creed and denominationalism, and so many things, and leaving off the Word, because they say It can't be understood. It can be understood. He promised to do it. Now we're asking Him to do it.

129 Now we're going to take a few characters here for a few minutes.

130 Let's notice in the days of Noah. Noah's day, God seen worldly wisdom so greatly punctuated and respected, He sent a simple message by a simple person, to show them His greatness.

131 Now, we know that in the day of—of—of Noah, they claim that a civilization was so mighty, then, until we have never reached that spot yet, in our modern civilization. And I believe that it will finally be reached, because our Lord said, "As it was in the days of Noah, so will it be at the Coming of the Son of man." He gave some illustrations.

¹³² And they built the pyramid and the sphinx there in Egypt, and they built gigantic things that we have no power, today, to build such with. They had a—a—an embalming, that they could embalm a body, to make it look so natural until it still stays today. We cannot. We cannot make a mummy today. We haven't the stuff to make it with. They had colors that—that hold so fast, for four or five thousand years ago, it still remains just the same color it was. See? We don't have no such as that today.

¹³³ And many great things of that civilization speaks of its superiority over our modern civilization. And so you can imagine how education and science, of such great tokens that we have left, that there was such a civilization. What a—what a great civilization that must be, well, these memorials, how that science and—and modern civilization and education was—was a—a must with the people. "They must be. It had to be." There was hardly any, I guess, any illiteracy among them, at all.

¹³⁴ And so, God, searching through that great economy at that day, in their systems, could not, perhaps, find the right type of a man, till He found an illiterate, maybe, farmer by the name of Noah, a shepherd. And He gave him His message to preach to the people, that was so simple, to their—their scholarships of that day, until the people stumbled over the simplicity of the message. And, yet, the message was, in the face of science, "Radical! How could there be rain in the skies, when there was no rain up there?" See? And the simple message of—of building an ark, constructing something to get into, that there is no water to float it. Why, he become a fanatic. And he become a—a—a . . . what we would call, if you'd excuse the expression of today, an "oddball."

¹³⁵ And nearly all God's people are "oddball," see. They are. I'm glad to be one of them. So, you know, they—they are different from the—the modern trend of civilization, so they become odd, strange. He said His people was "A peculiar people, odd, strange; but a spiritual priesthood, a royal nation, offering spiritual sacrifices to God, the fruits of their lips, giving praise to His Name." What a—what a people! He's got them.

¹³⁶ And notice, now, what a great thing that must have been in that day, for some fanatic to come forth to the church; a fanatic, and preaching a gospel that was seemingly all out of line, to their way of believing. And scientists, "Why, it—it was simply crazy." How they could scientifically prove there was no rain there!

¹³⁷ But this simple shepherd believed, "If God said it would rain, it would rain." See?

138 And so just compare that with today, about somebody gets healed. They say, "It's only emotion. I can scientifically prove to you that the cancer, or the substance, or—or—or the thing is still there." But, to the simple believer, it's gone. See? Because, he's not looking at the substance, he's looking at the promise, just the same as Noah did.

139 So don't you see, "As it was in the days of Noah, so shall it be in the Coming of the Son of man"?

140 Scientifically, no one. . . The doctor could say, "Looky here, your lump is still there. Your cancer remains. Your arm is as crippled as it ever was. You're crazy."

141 And, remember, that's that same spirit from the days of Noah, that said, "There is no rain up there. We can shoot the moon with instruments, and there's no rain there." But if God said there would be rain there!

142 "For faith is the substance of things hoped for, the evidence of things have not seen." And faith takes its final resting place on the Word of God. There is where it finds its resting place. You understand? Its resting place is on God's Word.

143 That's where Noah rested it, "God said so." That settled it. Now if you notice again, then, now, Noah, in believing such, was a fanatic.

144 And the people of today who believe in the baptism of the Holy Spirit. Now, the church says, "These people are fanatics. They are nothing but a bunch of worked-up, emotional, panic-stricken people." But little do they know that the Word of God teaches that. It's a promise.

145 And, to Noah, no matter how much they said, "The old man was off at his mind; that he was scientifically wrong; and—and—and, mentally, he was wrong." But, to Noah, it was the Word of the Lord, and Noah stayed with it. And the wise and prudent stumbled over the simplicity of it, and lost their being. What a—a—a rebuke now, it is, to that generation!

146 Many people say, "If I would have lived back there!" No, you would have took the same attitude. Because, today, in the very same thing being reproduced again today, only in another form, they stumble over It today just like they did then.

147 No doubt, in them days, they had plenty of preachers, but Noah was inspired of God. And Noah could look out and see that what was fixing to happen, and know that an adulterous and wicked generation, like that, that God would not let stand. So

what can we do, today, but see the same thing! A modern Sodom and Gomorrah, see, wicked, adulterous people, so polished in scholarship that they stumble over the simplicity of God's manifestation of His Being and His Word, showing His Word.

¹⁴⁸ There's not a person in the world, Rosella, that, or, any—that can say that—that we don't see with us the very Word of God made manifest. The very promise of the last days, the very evening Lights that was to shine, we are privileged people to see that. And, where, the high-polished world, it's hid from them. Jesus said to God, the Father, He said, "It pleased You to hide it from them. Even so, Father, You have hid it." Let them, with their wisdom . . .

¹⁴⁹ You see, it was wisdom that started the ball rolling in the muck of sin, at the beginning; for Eve was seeking wisdom when she met Satan, and Satan give it to her, see. And wisdom is contrary to the Word. We're not asked to have wisdom. We're asked to have faith in what's already been said. So, see? But, today, the scholars polish It up in such a way, and set It over there, put their own interpretation to It, always have. They do the same thing today; it's in the same measure. Now, people, but the . . .

¹⁵⁰ Or, people then missed it, just as they miss it and do it today. Same thing. They do the same thing. For, they . . . For the reason they missed it, for they were too smart to believe it. See? Now, the message was so simple, that the smart was too smart to believe the simplicity of the message. Oh, my! God made it so simple, in Truth, that the smart and intellectuals missed seeing it, because it was so simple. Well, that's what makes the greatness of God so great; because, being the greatest, can make Himself simple.

¹⁵¹ Men today, showing that they are not of God, they are great and trying to get greater, and express themselves greater, and, "Big Bishop, Doctor Holy Pope," everything, making themselves something that they're really not. And God, being so great, brings Hisself down simple. Simplicity is greatness.

¹⁵² We can build a jet plane, we can fire a rocket to the . . . to . . . or put a—a—a missile in orbit. And we can do all these things, yet, but we cannot build one blade of grass. Uh-huh. Amen. What about that? But instead of trying to come back and see what makes that grass, and accepting the very God that created the grass, we're trying to build a missile that will get there quicker than somebody else can build one. See?

¹⁵³ We are so smart and intellectual, in our churches, till we can build a million-dollar building, or a ten-million-dollar building,

but, yet, and trying to build one better than the Methodist, or the Baptist build one better than the Presbyterians, and the Pentecostal got in the rat race. But the thing of it is, is this; we are, yet, we are so smart and so set on our ways until we fail to humble ourself to realize the God that's in the little mission on the corner. See? That's right. Well, that's, we stumble in simplicity. They've always done it.

154 Now, they, they were—they were too smart to believe such a simple message. It wasn't polished enough for their scientific researches that they had. It wasn't—it wasn't brilliant, the message wasn't enough, for their educational program that they had in that day. See? They had studied to know that there was a God, and they studied to know that He was great, and they tried to build themselves up great with Him. When, the way up is always down.

155 Now, who knows whether the North Pole is the North, or the South Pole is the North; or the North Pole is the South, the South Pole the North? Which is up and which is down? We're hanging in space. We say, "The North Pole is up." How do you know? South Pole might be North. See, you don't know. So let's remember, and this Word. . .

156 Said, "Then how would you say, Brother Branham, that, 'Up is down'?"

157 On the basis of Jesus Christ's Word! He said, "He that humbles himself shall be exalted, but he that exalts himself shall be abased, be brought down." So then, actually, up is down, and down is up.

158 As the old saint said in Chicago, that. . . A man, a certain minister from a certain organization, got up before some Pentecostals. He had all of his intellectual things together. He got up there and used words that the Pentecostals knowed nothing about, and he got up there, and he seen it wasn't going over with the Pentecostal people. And he went up, with his chest stuck out, and he was "Holy Doctor *So-and-so*," you know, from *certain-certain* big school there in Chicago. And he looked around, and them Pentecostals was looking at one another. They didn't even know what he was talking about; he was so educated, so smart, brilliant. They didn't know.

159 It was something like a certain senator, or a man that just run recently for president and was defeated. Tuck Coots told me. When I was preaching Mama Ford's funeral, and was telling about the resurrection, the guarantee of the resurrection, "Just as sure as the sun rises, so shall I rise. Just as sure as the grass

dies in the Fall, and the leaf falls from the tree, it comes back again. When the earth corrects itself around the orbit, it's got to rise again."

¹⁶⁰ Tuck said, "I appreciated that Message, Billy." Brother Neville and I were sitting together in the car. And I said, "Tuck . . ." He said, "I appreciate your Messages."

I said, "Tuck, I have no education," I said.

He said, "That's the good part about it." See?

¹⁶¹ And, now, he said he went to see . . . Well, I guess the man forgive me, I don't mean . . . Adlai Stevenson, you know. And he said he heard him fifteen minutes. And Mr. Stevenson is such a brilliant speaker, supposed to be, you know, until Tuck said . . . I guess he's got a college education. He said he set there and went to sleep. And said he went to sleep, listening to him, in fifteen minutes. But said, "With a college education, I didn't understand but very few words he said; they were so highly polished." He said, "You never seen me sleeping in one of your services, did you, Brother Branham?"

¹⁶² So, see, it's the simplicity of It, just simple, that's where God lays.

¹⁶³ Now, they were—they were too smart, in that day, to catch the meaning of God's simple way of doing things. It wasn't polished for them. It's got to be polished, It's got to be highly chromed, or they miss it. Now, but, the great Jehovah was hid in His Word. And He made Himself known to the people that believed in His Word, by saving them, and bringing to pass the simple message. The simple message of Noah, God brought it to pass. Now notice that.

¹⁶⁴ Now, then, again in Moses' day, notice another time of deliverance.

¹⁶⁵ When God is just about to do something to deliver His people, God sends a Message to the people. And, It's so simple, as we'll catch in the breaking of these Seals. That was my purpose of bringing this first. That, we find out that the breaking of those Seals is so simple, the—the—the smart miss It, a million miles. See? I hope that God anoints me for It. See? See? It just goes over the top. And that's the reason I thought this Message, this morning, would be appropriate, to lay a foundation, on the simplicity of God, see, how God hides Himself in simplicity.

¹⁶⁶ Just think, they can break atoms and do everything else; but when it comes to touching life, they can't even tell where it come

from. A simple blade of grass, and God is hid in it. They can fire a rocket to the moon, and—and shoot a radar over there, or whatever more, and yet can't explain the life in a blade of grass. That's right. See? It's because it can't be explained. It's so simple, they overlook that.

¹⁶⁷ Now notice Moses, in the day that God was going to deliver the children of Israel, according to His Word. He, what did He do? He chose a simple family. We have no record of them. See, just "a son of Levi," is all we know. See? And so we . . . and his wife. Just a ordinary, probably a—a mud dauber, as the world would think, out there making brick for the enemy. He was just an ordinary slave in Israel, but God chose that family to bring forth the deliverer; just an ordinary Jewish family. He never went and got royalty and celebrity, or something, or even got some priest. He took a common, ordinary family. See? Simplicity! Notice what He done, then, He brought forth a child, a simple human being. He never . . .

¹⁶⁸ He could have—He could have ordained the sun, if He wanted to, to deliver them. He could have ordained the wind to deliver them. He could have ordained an Angel to deliver them. Oh, hallelujah! God can do whatever He wants to do.

"Well, how do you know then, Brother Branham?"

¹⁶⁹ God won't leave His program. That's the reason we know that, this day, It's got to be simple. See? Now, He always works in simplicity. But God, in the beginning, that could have made the sun preach the Gospel, or the winds preach the Gospel, or an Angel preach the Gospel, but He ordained men for that purpose, and He never changes it. He never ordained indi- . . . He never ordained denominations, He never ordained groups of men, He ordained men to preach the Gospel, not machinery, mechanical devices, or any Angelic Being, it was men.

¹⁷⁰ And when He brought deliverance to the people down there, He sent a simple human being, born of a simple family in a bunch of slaves. Oh, my! What a God He is, unfolding Himself in simplicity!

¹⁷¹ Now notice. And He had him trained in worldly wisdom, so that he could fail, and show that it isn't wisdom that we'll ever be delivered by. It's by faith that we are delivered. He let him go in and get such an education until he could teach the Egyptians wisdom; he was so smart. God was with that simple family who could, perhaps, maybe not write their name. And Moses was took into the highest of schooling, with such a great education, till he

could teach the wisdom to the teachers. He could teach the genius. Yes. And God let him get that way so He could display Himself in humility, to show that wisdom has nothing to do with it. And Moses miserably failed in his genius. He let him get that way for His purpose, so that he would fail. And he did fail, and he fell.

¹⁷² So, to show, “Not by power, not by might,” but not by the wisdom of Egypt, not by the wisdom of our schools, not by the power of our seminaries, but not by the amounts of our organization, not by the power of our scholarly teaching, “but by My Spirit, saith God.” His wisdom was vanished and at its end, when he met God in the burning bush there. He took off his shoes and humbled himself to humility, and forgot all about his wisdom.

¹⁷³ God, bringing deliverance, had to train him in wisdom, to let him fall, to show that you cannot lean upon the arm of your own understanding, or anybody else’s understanding. Let him fall, to show His hand. Can you see it? God’s purpose in doing so, was to display Himself in humility. And He let Moses become the highest, until he would—he would be the next pharaoh. He was a mighty general. According to history, he conquered, Moses himself, the countries around. And then when he turned to the work of the Lord, with all of his talent, God let him take a headlong topple, so that He could put him out there on the desert and beat all that out of him; and then appear to him, in humility, and send him down with a stick in his hand, to deliver the people.

¹⁷⁴ When, he couldn’t do it by a military training, by an education, by a scientific education. And by a military force he could not do it. And He give him an old crooked stick off the desert, and He did it with him. God in humility, simplicity! God was in the stick and in Moses. And as long as Moses had the stick, then God had it, because God was in Moses. Sure.

¹⁷⁵ Notice, “Not by power, nor by—by might, but by My Spirit.” But by the simple faith!

¹⁷⁶ Moses had an understanding that he was to be the deliverer, from the teaching of his mother. And he trained himself in military might, to do so, but it failed. See? He had the understanding, he had the education, but that didn’t work. So he had to forget it all, and come to the simple thing of taking God at His Word, and then he delivered the people. Yes, sir.

¹⁷⁷ God delivers by (what?) faith in His Word. Always has been. We could take a look if we had time. We got about twenty something minutes yet. We had . . .

178 We could take a—a look at Cain and Abel, how that—that Cain tried to please God by some beauty.

179 Another way, people think, “By—by great, fine-dressed congregations, by a priest with—with. . . ministers with robed, and robed choirs, and all the—the put on, that pleases God.” Can you see where it come from? Cain tried the same thing. And he built him an altar, no doubt that he made it pretty.

180 And the man was sincere. He worshipped. He thought, “As long as I’m sincere, doesn’t make any difference.” It does make a difference. You can be sincerely wrong.

181 Notice, he—he built this altar and he, more like, put flowers and fixed it up, and put beautiful fruits, and thought, “Surely, a great, holy, clean, beautiful God will accept that sacrifice.” But, see, he done it with his own wisdom. He done it by his own thoughts.

182 And that’s what it is today. He—he. . . They do it by their own wisdom, by their schooling, by their education and ethics that they have learned.

183 “But Abel, by a revelation, by faith, offered unto God a more excellent sacrifice.” Nothing clean about it, as far as it looked, humanly speaking. The little fellow, and grabbing him by the neck and wrapping a vine around him, like *that*, and pulled him along to this altar. There was nothing so beautiful about it. Laying him upon the altar, and hacking his little throat with a—a sharp rock, until his blood flying all over him, and him bleating, dying. It was a horrible sight, see, to see it. It was simple, though.

184 In simplicity, he knowed that he was born of his mother and father’s blood, born in his mother’s blood, by his father’s blood; and it was blood that caused the fall, so it was blood that would take it back. “So he offered unto God a more excellent sacrifice, cause it was revealed to him.”

185 And some of the brethren, today, who think they eat apples and pears! And I seen the most radical thing the other day, in the paper. They said, “Now they proved that it wasn’t an apple that—that Eve eat.” That, I—I think they claim, “It was an apricot.” So, oh, see where that spirit comes from!

186 And they said, that, “Moses never crossed actually the Red Sea. That, it was a—a bunch of reeds down there, a sea of reeds. And he brought the children of Israel through the sea of reeds. Up at the end of the—the sea, there’s a big bunch of reeds up there. And Moses crossed the sea, but it was the sea of reeds that he

crossed; you know, grass, tall, like tules and things, that he crossed through there.” How ridiculous!

187 When, “The water,” the Bible said, “parted from right to left, and God caused a—a mighty east wind to separate.” See? See?

188 They, they want to try to figure it out in their own way. And that’s the way they’ve always failed, and they’ll continue to fail. You know, all these things!

189 And Cain was the very type of the carnal-minded man today, who is religious outwardly. He wants to do something outwardly, but he’s a . . . He goes to church, and—and he’ll do lots of things for the—the building.

There is only one Church, and you don’t join That.

190 These are lodges. See? You join the Methodist lodge, the Baptist lodge, the Presbyterian lodge, the Pentecostal lodge.

But you’re born into the Church. Yes, sir. See?

191 These all are lodges. They’re not churches. They are lodges. And no such a thing as Methodist “church,” or Pentecostal “church.” No, there isn’t such a thing. No, that’s all wrong. See? They’re . . . That’s right. They, they are lodges that people join.

192 But you are born into the Church of the living God, and that’s the mystic Body of Jesus Christ being formed.

193 Now, but, it pleased God to reveal His secret to Abel, by simple faith in the shed blood. Oh, I wish I had time to lay on that a little longer. See?

194 Yet, and Cain, with all of his wisdom, the smart man! “Oh,” you say, “now, Brother Branham, you said he . . . You are trying to make him the educated genius?” He was. He was the smart . . . Follow his—follow his strain. Look at his children. Every one of them were scientists, and doctors, and smart man, every one.

195 But, you follow the generation of Seth, they were humble, peasants, and farmers, and so forth, on down to the destruction.

196 But Cain’s children were the smart, intellectual group. They even, they claim, could temper copper, and they make metals; and builders. And they were smart men.

197 When—when, these other men just dwelt in tents, and herded their sheep, and rested upon the promises of God. See? See? See what it was? Now just follow the genealogies down through, and see if that isn’t right. See? They rested upon the promise of God.

198 That’s how Noah was chose, from that kind of a people. That’s how Paul was taken out from his flock. See? That’s how, John

Wesley, Martin Luther, and what more. That's how you come to be what you are today, see, the same thing, humble, to believe the simple promise of God.

¹⁹⁹ Now, notice, it pleased God to—to identify. Now, God always will vindicate whether it's the Truth or not. See? Now, many people try to act themselves into something that God stays a million miles from. That's right. But when you see God come back around, say It's . . . punctuate It, say, "*That's right, That's right, That's right,*" then you know That's true.

²⁰⁰ Now, when the offerings was on the altar, God refused his intellectual conception of God. But when He seen Abel, by simple faith to believe that it was not apples or fruits of the field, but it was blood; by faith he believed it, by a revelation from God. God vindicated Adam by accepting his sacrifice. See?

²⁰¹ That's where we think of praying for the sick, anything else. Jesus said, "If ye abide in Me, and My Word in you, just ask what you will and it shall be done to you."

²⁰² Now as we're coming right on down, fastly now, we're twenty minutes more.

²⁰³ Notice, Elijah's day, God chose to hide Himself in a simple person. Now just think of it. God chose. That was His choosing. Remember, they had rabbis, priests. They had great men in them days. Even King Ahab, himself, was a Jew. He had great men in the land, in that day. But God hid Himself in a simple man; not a scholar; no, not a renown man of the world, some great military genius or something; no, no big name. We don't even know who his papa and mama was. We don't know anything about his genealogy. Just a plain old farmer somewhere, that was raised up for the purpose to be a prophet. God had him living to himself in the wilderness. Only thing we know, he stomped right out of nowhere, walked right in and condemned the whole ecclesiastical system. My!

²⁰⁴ And you know what they thought about him? "What school did he come from?" See? "What denomination is he with? Is he with the Pharisees, the Sadducees," or what more they had? He didn't belong to any of them, but he condemned the whole thing. See? God chose to do that.

²⁰⁵ But, a simple man, no education. We have no place where he ever went to school. We have nothing about him. Just a simple man, but God was pleased to hide in that simple person. God, back there, with this simple man, hiding in a human being. Can you grasp it?

206 God hiding in a “illiterate crank,” to the world. Cause, you know, they—they accused him of everything, even being a “witch,” Elijah. All prophets are accused, that, see.

207 So, Jesus was accused of being one, you see, “Beelzebub; being crazy.” Said, “Why, you are mad. Yeah, we know you got a devil. You’re—you’re off at your head.” See?

208 That’s where He told them, “When It come in the last days, that they bla- . . . that would be blasphemy, to do such.” He forgave them, but it wouldn’t be forgiven in these last days. It would have to be paid for, with Eternal separation, “Never to be forgiven, in this world or the world to come.”

209 But Elijah was considered a crazy man. Could you imagine standing up to . . . The—the women was all cutting their hair like the modern days, I guess, and painting up like Jezebel, the first lady of the land. And—and the preachers all gone worldly and everything. And then what taken place? Then here come old Elijah out, condemning the whole thing, all the way from Jezebel down.

210 “Why,” thought, “we don’t have to listen to you! We got pastors.”

211 Sure, they didn’t have to, but he was their pastor anyhow. He was Jezebel’s pastor. She didn’t want it. She might have had a different kind. But, but, God-sent, he was. See? He was God’s sent pastor for her. She hated him, but he was pastor just the same. Notice.

212 And Elijah humbled himself and stayed with what God said, in such a way, that it pleased God to take that same Spirit from Elijah and promise to shove It three times down the road from there. See? Amen. And He did it. Amen. Sure, He did. Sure. He promised It, that It would come. And It come upon Elisha, his successor; then come on John the Baptist; and, according to Malachi 4, It’s supposed to be here again in the last day. See?

213 God loved that Spirit that was upon that simple, uneducated woodsman from back there in the woods somewhere. And, so, It was so obedient to His Word, that He could say, “Elijah, do *this*,” and Elijah would do it. And God hid Himself in there, in such simplicity!

214 They all told him, “That old crank, don’t have nothing to do with him,” and so forth.

215 But one day, when he—he got old, and his head bald, and his—and his whiskers hanging down, gray, and what few hairs

he had hanging over his shoulders; little old skinny arms, and the meat flopping on them like that; come walking down that road to Samaria, and them eyes looking up towards the sky, with a crooked stick in his hand. He wasn't very much to look at, but he had "THUS SAITH THE LORD" for the day. He didn't stammer with It. He didn't stutter. He didn't say, "Now, *great* Ahab." He walked up and said, "Not even the dew will fall from heaven till I call for it." Hallelujah! See? God had honored his simplicity.

²¹⁶ Now, you see, while it was in the simple way, and everybody—everybody against him, everybody was at his throat. All the ministerial association, everything else, was at his throat, that's true, trying to get rid of him and everything else. But, in that simplicity, even though they had no cooperation with his campaigns and whatever more he had. Everybody thought he was a crank. God was hiding Himself.

²¹⁷ But when it come time for that seed to get ripe, that had been planted, God manifested Hisself by sending Fire out of the Heaven and licking up the sacrifice. God hiding in simplicity, and then revealing Himself again. See? Sure. It pleased God to do that. He's always did it in such a way. Yes, sir. Now, we find out that He—He promised these things.

²¹⁸ The trouble is, today, with so many of us people, we want to get so, you know, so seminary-, and denominational-, educated-minded, that God can't use us. God can give a man a start to do something, and give him a ministry; the first thing you know, he'll go to catering to what others say, and, the first thing you know, he'll be all wrapped up in a big bunch of stuff. And then God just takes His hands off of him, and let him alone. See? See?

²¹⁹ Then He'll try to find Him another man, somebody that will do it. See? He's got to find something that will—will take His Word, will take the Divine revelation and won't move with It, will stay right there on that Word. That's the way He—He does it. He's always done it that way.

²²⁰ So when man gets so educated and smart, that, he tries to put his own interpretation. Well, like they say, "The baptism of the Holy Ghost," they'll say, "oh, that was for another day." But, if they don't, well, "It wasn't for another day, but, I'll tell you, It don't come just like It did on the Day of Pentecost. We receive the Holy Ghost when we believe." And—and all kinds of stuff like that, you see. And talk about the baptism in the Name of Jesus Christ, they . . . where the Bible teaches it that way; well, you

say, “Well, but, the seminary says! And *So-and-so* says!” That’s compromising. See? God can’t use a person like that. See?

221 He may let a man be beat all across the country like that, and the man cast out and laughed at, and made fun of, and everything else like that. But when the real showdown come, God stands up and vindicates Himself right in that same simplicity.

222 Rise right up, like the flower. The seed, look like it’s over with, it dies and falls in the ground. Dig the little seed up, and it’s rotten, and looks like a mess. But out of there springs life to reproduce another flower again.

223 God in simplicity. He does the same thing. The way up is down, always. Humble yourselves. Don’t never say, “Well, I got *this* and *that*.” You ain’t got nothing. Just—just remember, if you got the grace of God, just be thankful for it, and be humble for it. See, just keep humbling yourself.

224 Now I’m going to have to hurry, ’cause the clock’s. . . I don’t want to keep you too long, ’cause I don’t want to wear you out, see. We got a long time yet through this week.

225 Now, and now we find out that people get so smart and educated.

226 Now I want to show you another. The—the other goes so far to the other side, they become fanatics, trying to be religious. Now, we know we have that group. See? They go to the other side.

227 That’s where I different with the group of brethren that pulled off here not long ago from the—the way of Light. They, they just couldn’t see the phenomena being done unless they made themselves a group, so they gathered up in Canada and—and made a group of people that they was going to give out and make apostles and prophets out of one another, and things. And it fell right through. See? And it always will. See? They become. . . They feel that because that they are. . . that they don’t. . . They so condemn the other things, and—and the things, till they go plumb on the other side. See?

228 There is one side that’s highly intellectual, cold and indifferent, they deny everything there. And the others get on the other side, on the other side with a radical bunch of an emotion, and deny the Word.

229 But the real true Church stays right in the middle of the road. Now, if you notice, it’s—it’s—it’s got the Bible knowledge of what God said, and it’s—it’s spiritual enough to be warm in its heart,

and it's just the road. Isaiah said it would be that way. He said, "There shall be a highway . . ."

230 And the blessed, holy, precious friends of the Nazarene church, a mighty little move that God started up, but what did they get? When God begin to speak with tongues in the church, they were so religiously and so self-starched, that they called it "the devil." And you see what happened to them? See? See? They, they, "Holier than thou art." And—and so we find out that all those things goes to seed and dies right out. See? And the—the other side.

231 Now, one side becomes a fanatic. The other side becomes cold and starchy.

Now, Isaiah said, "There shall be a highway . . ."

232 And the Nazarenes, and many of the old holiness people, used to say, "The blessed old highway! Glory to God! We're walking up the old highway!" But, you remember, that wasn't exactly what he said.

233 He said, "There shall be a highway, and," *and* is a conjunction, "and a way." And it shall not be called the highway of holiness, but, "The way of holiness."

234 Now, an highway of holiness, people try to make themselves holy. And when you do, it's just like I said before, it's like a . . . It would be like a buzzard trying to put dove feathers in himself, to make a dove out of it, when his nature is still a buzzard. See? He, it's . . . It would be like a crow trying to put a—pigeon's feathers in, or a peacock, and saying, "You see, I'm a beautiful bird." See, it's something manufactured.

235 But a peacock don't have to worry whether he's going to have peacock feathers or not. The dove don't have to worry whether he's going to have dove feathers or not. As long as his nature is a dove, he'll have dove feathers.

236 And, see, the holiness people begin to say, "The women must wear long hair and long sleeves, and—and all these things, and long skirts, and not wear any wedding rings or jewelry of any kind." See, it become a self-righteous holiness. See? See? That—that's—that's manufactured holiness. But the real Church of the living God is . . . And look what's happened to the denomination. Now they've all got cut hair, like the Pentecostals, and—and so forth. And—and they all, nearly, wear rings and so forth. Look at the Pentecostals, years ago, how they harped on that, see, and, "We, the church! We, the church!"

237 The Church is Christ's Body. It's an individual, amongst other individuals, that is born in the Kingdom of God. That comes from the inside out. It's automatically lived.

238 You don't ask a sheep to bear wool, or, manufacture wool, I mean. The sheep don't have to manufacture wool. He say, "Now, my master wants me to have some wool this year. I got to get busy." No, the only thing he has to do is just remain a sheep. That's right. The wool will automatically . . . It will—it will . . . He will bear it because . . .

239 And we're not asked to manufacture fruits. We're supposed to produce fruit, see, bear fruits. See? We're supposed to bear fruit. And as long as you are a fruit tree of God, with God's Word, God's Word will vindicate Itself. It'll bear fruit as long as the Word is in there. Jesus said, "If ye abide in Me, and My Word in you, ask what you will and it shall be done." See? You don't manufacture it. You work yourself not up to it. It's just actually there, and goes on and on.

240 Now let's go, just hurrying up now, with just a few minutes left, and then we'll close.

241 Now, now, others go so far as to be fanatics. Now, they go on the other side. And they think, just because that they jump up and down, or get some kind of a sensation or emotion, speak with tongues, or—or—or give a prophecy that happened to be right, or something like that, they think that's It, that—that they got It. But, it isn't.

242 Jesus said, "Many will come to Me in that day, and say, 'Lord, have not I prophesied in Your Name? In Your Name done many works, and cast out devils?'" He said, "Depart, I never knew you." See? That isn't it. That isn't it, friend.

243 That's the reason . . . And, tongues, the evidence? I believe in speaking in tongues, but I don't take it to be the only evidence of the Holy Spirit. No, sir. The fruit of the Spirit is the evidence. See? Yeah. Now, you see, that's the reason I have differed with the move of the Pentecostal brethren, in that manner, that they say as, "If a man speaks in tongues, he has the Holy Ghost." I differ. That's no sign he's got the Holy Ghost. See?

244 I've heard devils speak with tongues just as fast as they could, drink blood out of a human skull, and call on the devil.

245 I've seen Indians take snakes and wrap around them, in the—in the—in the rain dance out there in Arizona; hold their hands up like *that*, and run right around. The witch doctor come out,

lancing himself. And lay a pencil down, and it write in unknown tongues, and give the interpretation to it. See?

So, don't, don't tell me that. I'm too old for that. See?

246 So the—the fruit of the Spirit is the ev-. . . Jesus said, “By their fruits,” not tongues or emotions, “but by their fruit you shall know them.” See? So that is the fruit of the Spirit. It's God unfolding Himself in humility, sweetness, and every day the same. It's something about it, a man that stays right with the Word. Every time that he sees the Word, he punctuates It with an “amen,” no matter what the other people say. That, he believes It, you see. All right. See?

247 But we go far enough, then, to rest upon a fanatical, and Satan gets amongst the people. That's Satan's business. And he's a good businessman. And he gets amongst the people, make them think that they've got It just because they can jump up and down. And then hate your neighbor? No. See? . . . to—to say things, and speak in tongues just wonderfully, and things like that.

248 And, remember, you can speak in genuine Holy Ghost tongues and still not have the Holy Ghost. The Bible said so. “Though I speak with tongue of men and Angels, and have not charity, it profit me nothing. I'm become as a sounding brass, and a tinkling cymbal.” First Corinthians 13. See? So you don't. . . That don't do it, see.

249 The Methodist said, “When we shouted, we had It,” but they didn't. The Nazarene said, “When they lived holy, they had It,” but they didn't. The Pentecostal said, “We speak in tongues; we got It,” but they didn't. See? See?

250 God, unfolding Himself, not in sensations. No, that. . . Sensations, yet, is with It. You see the place? It just gets It so humble till anybody can see It, if you—if you don't try to put, inject your own mind to It, see, and your own thoughts. It's God.

251 Now, and then they become a bunch of fanatics. Then, *here* is the cold formals on this side; *here* is the fanatics on the other side; and *here* goes the Bride right straight through it all, calling from both sides. That's right. God vindicating It as He goes along, His Word.

252 Now, oh, I got to skip some of this because I got too much here. And I—I got. . . My time is run out. I'll hurry just as quick as I can now.

253 From Eden, from Eden it has come, been—been prophesied that there was coming a Messiah; all the way from Eden.

254 Now I'm going to skip over a few of my Scriptures I got wrote down here, and notes, just to get the Message off, in time, if I can. God hiding in humility. Now, I'll talk fast, but, yet, I—I want you to catch this. See?

255 Since Eden, it had been prophesied that there would come a Messiah. It was foretold what kind of a person He would be. We could linger a long time. You know the Bible, what He would be, what kind of a person He would be. Moses said, "The Lord your God shall raise up a Prophet, like me." They knowed that that Messiah was to be a prophet, the kind of a ministry He would have with Him. All the prophets spoke of what He would do. They spoke of it in symbols. And it went plumb over the top of their head, and plumb under the rest of them. See? See? Went under one, and over the other one. See?

256 By the time that He arrived on the scene of time, the people to whom He was sent had their own interpretation of what that He was to be, in their own imaginary interpretation.

257 The Bible never changed. The Bible is always the same. That's the reason I say, "The Scripture said, and I stay with That, 'The Bible is of no private interpretation.'"

258 So, Methodists, Baptists, Pentecostals, don't try to put your interpretation to It, say, "It don't mean That. It means *this*."

259 It means just what It said, just exactly. Someone said, "How can it?" I don't know how. That's not me to say that. It's God to take care of that. He is the One Who said it, not me, see, and He'll take care of His Own.

260 But now, but, this Messiah had been prophesied. The prophets told just exactly how He would come, what He would do when He come. But, their own private interpretation of it, amongst the people! And when He come, He was in such a simple way, in simplicity, till the whole church group stumbled over it. Is that right? There, those men who had been taught . . .

261 A man could not be a teacher, a priest, until he was born in a certain lineage, after Levi. And, just think, his great-great-great-great-great-grandfather was a priest, laying right in that Word, in the temple, day and night.

262 Like the Catholic priest or the minister that's a—a handed-down minister, from generation, to the certain churches, and so forth, "My great-great-grandfather was a Methodist bishop. My grandfather was a bishop, and so forth." See?

263 All that, lived right in the Word, but they had formed their own way of it. And their children had accepted it in such a way that the fathers had taught it. Until, the fathers had taught it off of the real way, and they had made such an organization of it, till, when the Spirit tried to present Truth, they couldn't receive It.

264 And that's the same thing today. I don't mean to be rude, but it's right. It's the same thing today. They make it so—so complicated, and—and some other way. They teach their . . . Just like it's been said, "God don't have any grandchildren." You know that? God has sons, and He has daughters, but no grandsons and granddaughters. Every man must pay the same price and come the same way. Just as your father did, so must you.

265 Now, so, He was so simple. When this Messiah . . . For four thousand years, every prophet spoke of Him; David sung of Him, and all down through. And when He come, the people had their own idea built up, what He must do, how He was going to do. How it was all explained, drawn out on charts and everything, till, when He come in that real simple way, it just—it just ruined their theology. See, they didn't know it.

266 He come according to the Word. Now, do you believe that God spoke through the prophets, that that Messiah would come in a certain way? It's too bad we haven't got about another hour that we could go through there and explain how it was. See? We all know how it was, though, most of us. How God said He would come, and how that, "Thou, Bethlehem of Judaea, art not the least amongst . . ." And all down through there, and how He would do, and what He would do. See?

267 And, yet, He was so simple! Till, those great scholars had got it so mixed up, till they missed it. But, you know Jesus didn't come contrary to the Word. He come according to the Word, but contrary to their interpretation. See? He taught things that was against their ecclesiastical training about Him.

268 Now, they said, now, for instance, "When Messiah comes, certainly, He'll come up to the temple and say, 'Caiaphas,' or ever who is high priest, 'I have arrived.' He'll come with a ten-million-Angel salute. The God will say, 'All right, fellows, down there, you're really a—a mighty church. You're My people. I'm going to turn the crank here and let the corridors of Heaven down. I'm sending the Messiah to you, this morning. I'll let it land right out there in the yard, and all the people get around.' Say, 'Doctor *So-and-so*, you and Doctor *So-and-so*, you all can stand at the head, to greet Him first, you see.'"

269 Now that's perhaps something like they're thinking today. Now, I know it's a little . . . It sounds a little rash. But I don't . . . I'm trying to make a point.

270 "And—and, there, that's the way it's going to be. And if it don't come that way, it's not right; it's an antichrist. See? If it don't come just that way, it's an antichrist, you see, so it won't be. And so, then, there'll be a . . . Then, the next thing comes down, will be about a ten-million-Angel salute, with their bands. And they'll land out there in the yard, where Solomon built the temple, and, oh, all up and down through here, this holy place where saints and sages had died, and so forth!"

271 "Yes," Jesus said, "you hypocrites! You sons of the devil!" Said, "You garnish the tombs of the prophets, and your fathers put them in there." That's right. That's right. See? "How many righteous men and prophets was sent to you, and still you slayed every one of them!" See? But what would He call "righteous"? Them, what they call, "fanatics and cranks." Yes.

There, they thought it would come that way.

272 But, when, He come in a stable, born of a—a virgin, with just a common carpenter for a foster father, and a—a little, unknown girl. See, not the high priest's daughter, or what-more. He—He come as . . . from a little lady that lived down in the—in the little, old mean country called Nazareth. And just a common widower; his wife was dead. He had some children; Joseph. And—and she was engaged. And then He come with a black name, to begin with. They said He was illegitimately born. Oh, my!

273 That hit their polish too hard. See? Their educational ethics could not swallow that. Their interpretation of the Scriptures knowed nothing about that, but yet it was the THUS SAITH THE LORD. Oh, my!

274 Shivers me, to think it, and to see the same thing reoccurring again. God cannot change.

275 It's already twelve, but I . . . Will you just, or, shall I stop, or just keep going? [Congregation says, "No."—Ed.] That's . . . Thank you. Just sit still just a little bit, see. ["Keep right on going."] Now, this is, I'm basing something here for a Message coming, see. And I'll try to let you out just quick, maybe the next ten or fifteen minutes, if we can. God bless you.

276 Notice, now, it's so simple, that it—it—it just missed the mark, for them. But it hit God's mark. See, it hit the Word. He come just exactly the way He said. But, they, their interpretation of it

was wrong. The interpretation of the deliverer in Moses' time was wrong. The interpretation in the time of Noah was wrong, see, but God comes according to His Word.

277 And then Jesus came, and He—and He taught things that was contrary. “If Thou be the Messiah, do *such-and-such*,” you see. “If Thou be, come off the cross and show it to us now.” See? But God don't clown for people. God just does the things that's pleasing and right.

278 They thought such a One would certainly have to come with a great salute of Angels. But He come by a stable. And, to their own polished ethics, it was ridiculous for an ordinary human being to think that Almighty God, the great mighty Jehovah, Who owned the earth and created the whole thing, couldn't fix a place for His Own Child to be born, better than some cow barn over a manure pile. How could there . . . ? See?

279 What was it? God in simplicity. That's what made Him so great. See, the ethics of education cannot belittle itself like that; see, it cannot stand it. But God is so great that He brought Himself down to that, not even a clothes to put on His Own Child. Think of it! And the world . . . There was no room in the inn. And He went into a cow stable, a little—a little ledge, a—a little cave, like, back in the side of a hill. And there upon a straw bed came the Son of God. Oh, that was a lot different from meeting up there . . .

280 And His mother was to be mother. She was found to be mother, oh, months before they was even engaged to be married, or, even married. See? She was to be mother. And the people saw it, and they knowed that it was this way. And, Mary, in her own heart, she knowed what was going on.

281 And Joseph didn't understand. But the Angel of the Lord came to him by night, saying, “Joseph, you're a son of David. Don't fear to take unto you Mary your wife, for that's not nothing bad, but that is of the Holy Ghost.” That settled it. The man, Joseph, with such connection with God, till God could speak to him.

282 But today we get our ecclesiastical jackets so drawn around us till nothing can speak to us, outside of the ecclesiastical group that we belong to. I don't want to get harsh or radical, so I'll leave that alone right there. Notice. But you understand what I mean. Notice.

283 A stable was ridiculous, for them, the polished. We don't even have no record where He ever attended one day of school; and yet, at the age of twelve years old, a simple Boy confounded the

priests in the temple, by His teaching. Oh, my! What was it? God hiding Himself in humility. I feel pretty religious right now. God hiding Himself in a barn. God hiding Himself in a little Child. See? Watch, it's going to display, after a while, though, see.

284 He had to wa- . . . He . . . where He went on the streets. The parents, no doubt, would talk and say, "Don't play with that kid. Don't have nothing to do with him. His mother is nothing but a common prostitute, see. And, the father and mother, the baby was born. . . Before they were actually married, she was to be mother. Have nothing to do with it."

285 What Mary thought! But, altogether, no matter what the outside thought, she pondered all these things. They hid it in their heart. They knowed. They couldn't say nothing bad against it.

286 God speaks to His man, sometime, say, "Hold your peace. Don't say nothing about it."

287 I've had people in my meeting say, "Well, if you be a servant of Christ, you know *this* is going on there."

288 Sure, I knew it was going on. But then what are you going to do when He says, "Hold your peace. Don't say nothing about it"?

289 Took some men the other day, and showed them, on a book. "Something spoke, years ago," I said.

Said, "Well, I couldn't understand it."

290 I said, "You see there?" Here it was, back here, got it dated and everything, when it happened back there. Many people had seen it on the book there. I said, "It'll come to pass that this will do *this* way and *that* way."

291 Said, "Well, why didn't you say something about it?" It'd cau- . . . It had to be that way. See?

292 And Joseph knowed different. He knowed Who that Baby belonged to. Mary knowed Who It belonged to. Jesus knowed Who His Father was. What did He say? "I must be about My Father's business." Not sawing wood and—and making a door; but about His Father's business. Amen. Said that to His mother, "Can't you understand that, I, it's time for Me to be about My Father's business?"

293 Now, they thought, "This little cracked-up Child. . ." Any illegitimate child is kind of an odd, curious thing, anyhow. And there you are, see, but, God hiding Himself. Listen. God hiding Himself in what was thought, of the world, as, "Filth, corruption, illegitimate."

294 Look, God hides Himself in the corruption of a dead seed, to bring forth life. See? Do you get it?

295 God hides Himself in a simple, little washwoman. Or an ordinary man with his dinner under his arm, kiss his wife and children good-bye, and go out there, and maybe hide Himself in that man to do something the archbishop would know nothing about. See? You don't hear Him blow no horns and send it out. He, God, just gets glory, that's all. The simple hear it and are glad, see.

296 Now, God was hiding Himself in the simplicity of a Baby, hiding Himself in the simplicity of a—a common family. God! And the ecclesiastics, and the great men, the mind, the genius, and—and all of them, and the Herods, and so forth, of that day, and the Neros, and they all overlooked it. God hiding in simplicity.

297 Now, quickly. John the Baptist, in Isaiah 40. We could get it if you want to. Malachi 3. All, yeah, you mark it down if you want to. Isaiah 40, all, you know, speaking peace to the . . . as it is. Maybe I . . . It might be good that I—I—I would read it right here, if you got—you got that much time. [Congregation says, "Amen."—Ed.] Let's do it, just for a minute. We'll turn over here in the Book of Isaiah, the 40th chapter, and—and read here and just see what he says about this now. Look here, "Comfort ye, comfort ye my people." Now, remember, this was seven hundred and twelve years. Look at the heading on there, see. Seven hundred and twelve years before he was born, here is a prophet speaking of him.

Comfort ye, comfort ye my people, saith the LORD.

Speak ye comfortable words to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she has received . . . the LORD's hand double for all of her sins.

The voice of him . . . crying in the wilderness, Prepare ye the way of the LORD, make straight his path in the desert, a highway for our God.

And every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough . . . shall be made plain:

298 Oh, my, my! What a man that was to be! See? Now turn over to Malachi, with me, the last Book of . . . the last of the prophets in the Old Testament. Now, in Malachi, listen here. Malachi picks

it up, just at the end time, so you be sure not to forget it. Malachi, the 3rd chapter.

Behold, I'll send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, who you delight in: behold, he shall come, saith the LORD of hosts.

²⁹⁹ Still speaking of John, "Send My messenger before Me, to prepare the way." Jesus spoke of it, in Matthew 11:10, said:

If you can receive it, that's who was spoken of, Behold, I send my messenger before my face, . . .

³⁰⁰ See? That's right. Now, how all this spoke! When, had been for seven hundred years, there was to be a forerunner come before the Messiah. But when he came on the scene, in such simplicity, they missed him. They missed him.

³⁰¹ Now, remember, he was a priest's son. Well, look how ridiculous that was for him not to follow the office of his father, go back to the seminary. But his job was too important. At nine years old, he went into the wilderness. And he came out, preaching. They missed it. He was so simple, too simple, for their high-polished education to believe such a one. They thought, when this man come . . .

³⁰² How about, "All the high places will be made low, all the low places be made high, all the rough places be made plain"? David saw it, and said, "The—the mountains skipped like little rams, and the leaves clapped their hands." [Brother Branham clapped his hands several times—Ed.]

³⁰³ What? Did it happen? An old whiskered-guy like that, with no education at all, with a piece of sheepskin wrapped around him, came stumbling out of the wilderness of Judaea, saying, "Repent, for the Kingdom of Heaven is at hand. And you bunch of snakes, don't you think to say, 'I belong to a certain organization.' God is able of these stones to rise children to Abraham." My!

"Well, that's not him there. We know that's not him."

³⁰⁴ But it was him! See, he was making the path clean. See? There is when the rough places was made plain. There is where the high places was brought down. "Don't you think you got Abraham to your father. Don't begin to tell me that kind of stuff, 'cause God is able of these stones to rise children to Abraham." The high places was brought down. Oh, my! That's it. Yes. See the difference? He said that's what would take place.

305 And when they come, they thought, oh, my, they was just ready to receive him, if he come to their own organization. But because. . . He come like that, in such a simple way. Yet, in interpreting the Scriptures, the high places was made low. They didn't want to accept it, but they was.

306 Boy, he shaved them off. He shook the hide right off of them. Said, "You bunch of vipers! You snakes in the grass! I tell you, the axe is laid to the root of the tree. And every tree that won't bring forth the fruits, is cut down and cast into the fire. I indeed will baptize you with water, but there is coming One after me, Who is mightier than I; He'll baptize you with the Holy Ghost and Fire. And His fan is in His hand. He will thoroughly purge the floors. And He'll gar- . . . burn up the chaff; and take the wheat to the garner." Amen.

307 That was when the rough places was made plain, see, but the people didn't get it. But it's just exactly with the Word, just exactly the way the Word said it. So simple, that they missed it. They missed seeing it.

308 Don't you be that blind. See? Don't you be that blind. So, listen, now.

309 They missed it. He was so simple, for their common beliefs of such a person, that he missed it. Again, what was it? God, which is the Word, hiding in simplicity; not a priest with his collar turned around, was smart, education.

310 Jesus asked them the same thing. He said, "What did you go out to see?" When John's disciples come over. Said, "What did you go to see? Did you go to see a man dressed with a priests robe on, you know, and soft clothing," He said, "that—that—that—that kind of a preacher?" He said, "Did you go to see that?"

311 Said, "No. Them kind kiss the babies, and, you know, and bury the dead. They, they don't know nothing about a two-handed sword on the battle front. They was out there with some intellectual speech, to some Kiwanis Club or something, you know. They're all right there. But when it comes out there at battle, to face it, they know nothing about it. They—they, they're in kings' palaces. They fool around with that kind of celebrity."

312 But said, "Then what did you go to see? Did you go to see a reed shaken with any wind? A man that could say. . . Somebody say, 'You know, you belong to the—you belong to the Oneness; but if you'll come over here to the Assemblies, I'll tell you what I'll do, we'll—we'll make it. . . ' 'I believe I'll do that.' Huh! A reed, shaken? Not John. No, no. No, no. 'If you'll come, be a Sadducee

and not be a Pharisee, or something, then'? You didn't see anybody shook with the wind; not John." No, sir, brother; not him.

313 He said, "Then what did you go to see? A prophet?" It'd take a prophet to do that, see. He said. . . Now, that was the evidence of a prophet, see, the Word of God with him. The Word comes to the prophet. See? Said, "What did you go to see? A prophet?" Said, "Yes, that's right. But, I say to you, even more than a prophet, for he was."

314 Why was he more than a prophet? He was the messenger of the Covenant, sure he was, to bridge the way between law and grace. He was the keystone, in there, had been spoke of.

315 He said, "If you can receive it, this is he who the prophet spoke of, 'Behold,' in Malachi 3, 'I'll send My messenger before My face, see, and he'll prepare the way before Me.'" See? Oh, he was so simple. God again hiding in simplicity.

316 Then watch what he done. He preached such a mighty Christ coming, "He's got His fan in His hand. He'll. . . He is fanning His way. Boy, I mean, He'll thoroughly purge His floors. He'll take up the trash, and sweep it out yonder and burn it, too. That's right. He'll gather up the grain and take it into the garner." See, he was inspired.

317 But when Jesus come, they was looking for. . . And all them apostles, you know, they was looking for a great something to come. "My, my! Oh, He is coming. That's all there is to it. Boy, He'll be mighty. He'll kick them Romans off the face of the earth. My! He'll make them Greeks go *this* way, and Romans go *that*, when He come."

318 When He come, a little humble fellow being pushed around from one side to the other. What was it? God hiding Himself in simplicity. Oh, my!

319 Then He stood at the end of His Message, and said, "Who can condemn Me of sin? What all the Bible said that I would do. . . If I do not the works of My Father, then condemn Me. But what did the Scriptures say that I would do, that I haven't done?" Sin is unbelief, you know. "Who can accuse Me? If I cast out devils by the fingers of God, then show Me what you're doing about it." Simplicity!

320 Even surrendered Himself unto death! But, oh, on that Easter morning, hallelujah, that's where He purged the floor. He swept out the trash, all right, brother. Yes, indeed. And the wheat was sealed to the garner. Laying there in the ground, with Eternal Life

resting in it, waiting for that great Day that we're going to speak of, the Coming of the Lord, when that life will come to Life; and we'll rise in that resurrection, be caught away with Him in the air, and be gathered into the Garner. And the trash will be burnt yonder; the husk that's wrapped around, and tried to pull It *this* way or *that* way, will be burnt with unquenchable fire. Amen. Oh, isn't He wonderful?

321 They missed Him, God in simplicity. Why? Why? He never even preached in the ecclesiastical terms. He never. He never preached like a preacher. See? He preached like a . . . He used the terms of simplicity of God, the terms like "the axe is laid," the terms of "the tree," the terms of "snakes." Not some seminary teacher, as in the ecclesiastics of the day, like a Doctor of Divinity, Doctor *So-and-so*. He didn't do that. He preached like a woodsman out yonder somewhere. He talked about axes, and trees, and serpents, and things like that, and wheat, and garners, and everything like that. He would be considered, today, I guess, a soap-box preacher. I think He was called a "stump preacher" in that day, standing on a stump down there by Jordan. Prob. . . . God in simplicity, hiding from the wisdom of the world.

322 Now let's find out. Jesus said, "I thank Thee, Father, Thou hid these things from the wise of the world, and is going to reveal them to babies such as will learn." See? God hiding in simplicity, in Christ. God hiding in simplicity, in John. See? Just . . . See, He—He was . . . Just think of it, God in simplicity, hiding Himself from the wisdom of the world.

323 Now we'll close, in just a minute, or two, 'cause I don't want to hold you no longer.

324 Look, let's stop just a minute, something personal. Think of a day that we're living in, to close this off now. Think of the day we're living in, when God coming down in a little old humble place that we've been dwelling, healing the sick. And the rich, and the haughty, and the high-scholared, "Days of miracles has passed. There's no such thing as Divine healing."

325 You remember the Message I preached from right across this piece of ground here, the morning that I left, about David and Goliath?

326 Said, "How you going to meet an educated world out there, Brother Branham, with all This?"

327 I said, "I can't help how I'm going to meet it. God said, 'Go.'" See? That's all, see. It's His Word. He promised It. The hour is here.

328 When that Angel, that you see in that picture over there, come down on the river down there that day, thirty years ago this coming June, or thirty-three years ago, rather, this coming June; and said, “As John the Baptist was sent forth,” before five thousand people or more, “the hour has come when your Message will spray the world.”

329 You remember the criticism, if any of you there. I guess, Roy Slaughter, or some of them sitting here, might remember the day; or some, Mrs. Spencer, or—or ever who would be some of the old people here that would—would know, see; George Wright, or some of them, see, know that, how it was. But hasn’t It done it? It did it.

330 And then in the midst, when they turned down, and said, “It’s just a mental healing.” And God turned right back around and sent an old, dumb opossum in there, and was healed by the Power of God.

331 Lyle Wood and Banks, when we was sitting down there, and know the God-vindicated Truth. When, a little, old dead minnow, fish, laying on the water. And the Holy Spirit spoke, the day before, He was going to show them His Glory and do something about it. And there that morning, standing there, and the Holy Spirit come down in that boat, and I raised up and spoke to that fish. And it laying on the water, dead, for a half hour; its gills and entrails pulled out of its mouth. It come to life, and swam away as good as any other fish. What is it? God hiding Himself in simplicity.

332 God is able of these stones to rise children to Abraham. God is able to heal a opossum, or a fish, or anything. If He’ll bring His Message forth, and the people won’t believe It, God can raise up a opossum to believe It. Hallelujah! God can raise a dead fish. He can raise a dead opossum. He can. He can do anything He wants to do.

333 What a rebuke to this generation! When they stumble over It, and fuss about It, and, “You didn’t do *this* and do *that*.” And God send a simple animal in. See? What a rebuke! What was it? God in simplicity, see, showing Himself to be great, oh, my, rebuke these men of this generation, of their unbelief.

334 Now, they think now like they always had, it must be done in their own way. “Now, if there is such a thing as Divine healing. . .” Like, a Catholic man told me this. A fellow, the other night, told me about that. You know about it. Said. . . This Ayers, that I went to see about his boy there at Houston, he said—

he said, "Well, now, if—if that was a gift of God, it'd have to come in the Catholic church." You see? See? Yeah, the Methodists thought It'd have to come in their church. And the Pentecostals thought It'd have to come to their church. But It didn't come in any of them.

335 It come in the Power of the resurrection of Jesus Christ manifesting Himself. That's right. Sure, He does. Yeah. Just watch It. Don't let It pass from you. Keep It under your—your heart, and remember It. Ponder It there.

336 It's got to come in their own way, for their, from their own denomination. "And except it does that, it isn't Him, see. It's just psychology, or it's the devil. It's a—it's a . . . It's not God. Because, if it was God, He'd have to come," in their own way, you see, "the way we've got It interpreted."

337 That's the way that Jesus had to come to the Pharisees. It had to be that way. See? If their . . . If God was going to—to send a— a Messiah, they had it all interpreted just how He must be. And because He come different, then, "It wasn't Messiah. He was a illegitimate something. He was a Beelzebub." But it was God hiding in simplicity.

338 The forerunner must be a certain educated man that their . . . Well, one, no doubt . . . Each day, each year when they, yeah, ordained their ministers and sent them out as missionaries, to proselyte and bring in; each one thought, "This will be that forerunner that comes forth." But God raised him out of the wilderness where there wasn't no seminary at all, see, and things like that. See? God hiding Himself in humility and in simplicity.

339 But now wait. In closing, we say this. But to reject God's simple Message; to—to—to reject It, God's simple way, is to be destroyed Eternally. Now, that's how much . . . We talk how simple It is, and people think, well, they can laugh at It and run over It, and treat It any way they want to, but it's Eternal separation from God.

340 Those who died in the days of Noah, and did not listen to his message, they perished. And Jesus went and preached to them in the chains of darkness, in His death, before He rose up. And He went to hell, and preached to the spirits was in prison, that repented not in the longsuffering of the days of Noah; while a simple message of God, by a simple man, was being preached. He went. He said, "Noah preached that I would be here, and here I am." That's right. See?

341 Those who failed to listen to that prophet's message, Moses out there in the wilderness, that he received from God, properly vindicated by a Pillar of Fire, and was led out in the wilderness. And then try to raise up and make an organization by it, and they perished and died in the wilderness, every one of them; but two men, Joshua and Caleb.

342 And over there, the—the Pharisees was so blind they couldn't see that, so they looked back and said, "Our fathers eat manna, eat manna in the wilderness."

343 And Jesus said, "And they are, every one, dead." They seen the Glory of God. They walked in the Light of the . . . They walked in the Light. They walked in the Light of the Pillar of Fire. They walked in the Presence of Its power. They walked through the places that the Holy Spirit made for them to walk. They eat the manna that fell out of the Heaven, that God provided. And, lost, and went to hell. "They're, every one, *dead*." If you take that word, it's "Eternal separations" from the Presence of God. "They're, every one, dead." See?

344 Every one that refused Jesus is perished. See what I mean? To refuse that simplicity of God! It's just not something. . . You say, "Well, I made a mistake." You don't do it that way. God don't receive it that way. You perish, Eternally. We better be thinking about something. Now, it's got to be properly identified by God, see, and then, if it is, it's His Word. See? Oh! Like those that rejected Moses, rejected Elijah, rejected John, rejected Jesus, of their days.

345 Here, let me just tell you a little bitty thing. And, then, I hope I'm not hurting too much. But, look. The other day I was called to Houston, Texas, to try to get a pardon. By gathering some people together, to preach a message, and get people there to sign a pardon of—of this young fellow and young girl. You know they got in that trouble. I guess you've read about it in the paper. And that was Mr. Ayers' stepson.

346 And Mr. Ayers is the one who taken the picture of the Angel of the Lord, that you see right there. A Roman Catholic; and his wife was Jewish. And he married this Jewish girl. They wouldn't speak religion among one another, and so forth, like that. And Ted Kipperman, which was also with him in the business, had the Douglas Studios.

347 And when he come over there, where Mr. Best, Dr. Best, the Baptist church, hold his fist under Brother Bosworth's nose, and shook it, and said, "Now take my picture, doing that." Said, "I'm

going to take that old man's hide and hang it on my study room, as a memorial of Divine healing."

348 And before I went to Houston, Texas, the Lord God told me to go there. And I was there in the Name of the Lord. And you all know the debate and things that come up. You've read it in the books, and so forth. And there it was. And that night . . . Was trying to only walk humble.

349 "Why," they said, "they're a bunch of ignoramuses." Dr. Best said, "They're nothing but a bunch of ignoramuses." Said, "There is no such people believes in Divine healing, stuff like that. That's a bunch of backwash." They don't know that it was God in simplicity. "Why," said, "the man ain't even got a grammar school education."

350 He was polished with all the scholars of degree that he could, till he thought he could smother Brother Bosworth down, anyway. But when it come to the Word, he wasn't even a tenth of a match for him. See? And Brother Bosworth knowed where he was standing. Many of his people, sitting right here, was at the debate. And there it was.

351 Then he just throwed off on us, saying we're being a bunch of ignoramuses. Said, "Decent thinking people don't even believe it."

352 Brother Bosworth said, "Just a moment." He said, "How many people in this city," of about thirty thousand that night, sitting among us like that, "How many people of this city here, that goes to these big, fine Baptist churches, can prove by a doctor's statement they've been healed by the Power of God since Brother Branham has been in the city, stand up." And three hundred stood up. "What about that?" There it was. God was hiding in simplicity. Then he said, "Brother . . ."

353 He said, "Bring forth the Divine healer. Let me see him hypnotize somebody, then let me look at them a year from today." And Ted Kip- . . .

354 And Ayers there, the very one took the picture, said, "Mr. Branham ain't nothing but a hypnotizer. I seen a woman, had a goiter on her throat, like *that*, and," said, "he hypnotized that woman. The next day I talked to her, and she didn't have no goiter." Said, "The man hypnotized her." And, oh, he just ridiculed me. Said I ought to be run out of the city, and he ought to be the one to do it, see, and all like that. Big lines in the front page of the *Houston Chronicle*.

355 I never said a word. I was there to do my Father's business, and that was all; stay with that Word. He sent me there, and it's His business.

356 That night when I walked down there, I said, "I—I—I—I am no Divine healer. I'm not. If anybody says that," I said, "they're wrong." And I said, "I don't want to be called a Divine healer." I said, "If Dr. Best here preaches salvation, then he wouldn't want to be called a Divine Saviour." And I said, "Then, I preach Divine healing, I don't want to be called a Divine healer. But he says he isn't a Divine Saviour; certainly, he isn't. Neither am I a Divine healer. But, 'By His stripes we were healed,' I'm pointing to That." See?

And so, he, "Nonsense!" You know, walked around.

357 And I said, "But if the Presence and this gift of God, this Angel of the Lord, if That's in question, That can be proven." About that time, here she come, whirling down. Said, "No need of speaking now. He has already spoke for me." And I walked out.

358 And I went in Houston, that big city, one of the nicest cities there is in the country, anywhere. When I walked in there, the other day, it was a disgrace to look at that city. The streets were dirty. The counters of the place, right down on Texas Avenue; and I went into the Rice Hotel, where movie stars used to stay, and went down there in that basement, that cafeteria, and the ceiling is dropping down, and plaster on the floor, and filth and dirt. And a confusion amongst preachers like I've never been or ever heard in my life.

359 Why? To refuse Light is to walk in darkness. There sits their children in death row. Right. God came down. When simplicity was displayed and rejected, then God showed Hissel in simplicity.

360 And there they took that picture which has swept the world. Even the scientists said It's the only supernatural Being was ever photographed in all the history of the world; and hangs in Washington, DC, in the hall of religious art. There it is, simplicity manifested, then. See? See? God hiding Himself in simplicity, then manifest Himself. See?

361 Now, He hid Hissel in the death of Christ, but manifested Himself in the resurrection. Oh, my! So forth, you can, we just . . . we can . . . No end to it; just keep saying. But there you are, see.

362 To refuse to say there is a sunshine, is to go into the basement and shut your eyes from light. And that's right. And, remember,

the only way that you can be wrong, is first to refuse right. See? And to refuse to open your eyes, you'll live in darkness. See? If you just refuse to look, how you going to see? See? Watch the simple things. It's the little things that you leave undone, not the big things you're trying to do—do. Oh, my!

³⁶³ Then, look here, let me tell you. In Mal. . . in Matthew 11:10, He said, "If you can receive it, this is he." See? "This is he who was sent before Me." It was simplicity.

³⁶⁴ It was asked of Him one day, said, "Why does the scribes say then that . . ."

³⁶⁵ He, He said, "Son of man is going up to Jerusalem. I'm going to be put in the hands of sinners, and they're going to kill the Son of man. And He's going to die, and on the third day He's going to rise again." Said, "Don't tell nobody the vision, up there."

³⁶⁶ And the disciples, now think of it, disciples who had walked with John, talked with him, eat with him, in the wilderness, sat out on the banks, then they said, "Why does the teachers say that Elias must first come? You say You're going up for the crucifixion, and going to rise. You're the Messiah, take the throne. Now why does the scribes . . .? All of our Scriptures say here, the Scriptures plainly says, that, before the Christ shall come, that Elias will come first." Yeah. See?

³⁶⁷ He said, "He has already come, and you didn't know it." Now, who was that? Disciples.

³⁶⁸ I'm going to hurt here, just a little bit now, but don't mean it, see; for the next few minutes, see, just a minute, or two, but so that you'll be sure to understand. Can you hear me? [Congregation says, "Amen."—Ed.]

³⁶⁹ Look! "Why?" Them men who had walked with Christ, "Why does the Scriptures, first, say that Elias must come?" And they were John's own converts, and didn't even know him. "Why did the Scriptures say, the teachers?" You see what I mean? See? "Why does the Scriptures say that Elias must first come?" Disciples that walked with him, "Why does the Scriptures say that he must first come, before these things, and restore all things?" He did, to about a half a dozen people, and that's all there was. See? That's all was supposed to receive it. That was what was ordained to see it.

³⁷⁰ Jesus said, "He's already come, and you didn't know it. But he done just what the Scriptures said he would do. He restored them, you all that received Me and believed on Me. He done exactly what the Scriptures said he'd do. And they did to him what

the Scriptures said they would do. He has already come, and you didn't know it."

371 Are you ready? I want to shock you a little bit. The Rapture will be the same way. It'll be so simple, no doubt it'll be likewise, till the Rapture will come one of these days and nobody will know nothing about it. Now, don't, don't, don't get up now, but study just a minute. I'm sure enough closing. The Rapture will come in such a simple way till the judgments will fall, and they'll see the Son of man, and they'll say, "Wasn't we supposed to have *such-and-such*? And wasn't there supposed to be Elias sent to us? And wasn't there supposed to be a Rapture?"

372 Jesus will say, "It's already happened, and you didn't know it." God in simplicity. See?

373 Now, this week we're going to get in some awful deep teaching on the Word. Now, notice, the Rapture, will be so few go in that Bride! It'll not be . . .

374 Now see how the teachers has got it? They got charts, and they go, show ten million people coming up here; all the Methodists, if it's a Methodist preacher; if it's a Pentecostal, all the Pentecostals coming. It will never touch it.

375 It'll be, maybe one leave Jeffersonville, just somebody come up missing. They'll say, "Well, you never . . ." The rest of them won't know. There'll be one leave Georgia. See? There'll be one leave in Africa. And let's say there would be five hundred people, living, will go in the translation. Now, that ain't—that ain't the church body. This is the Bride. That ain't the church. This is the Bride. See?

376 The—the church will come up by the thousands, but that's in the next resurrection. "They live not for the space of a thousand years." See?

377 But, in the Bride, if five hundred people left the earth this very minute, the world would know nothing about it. Jesus said, "There'd be one in the bed; and I'll take one, leave one." That's at nighttime. "They would be two in the field," over on the other side of the earth, "I'll take one and leave one. And as it was in the days of Noah, so shall it be in the coming of the Son of man."

378 Think! Everything will move just as common as it can be. A fanatic Message will go by, and, the first thing you know, something, "This minister, going somewhere, he never come back. He probably went to the woods, hunting. He just never returned no more. And *this* fellow went somewhere. You know

what happened? I believe, that young girl, she—she must have been caught away somewhere, you know, somebody take that girl out and ravish her, probably throwed her in the river. She was with nobody.” Half of it. . . ninety-nine out of every. . . May say one out of every hundred million will ever know anything about it; see, ’less somebody that’s acquainted with her, say, “The girl is missing. Why, I can’t understand. She never did leave like that.” No.

379 And when they say, “The—the graves will open.” How is the graves going to open? When, I—I haven’t got time to get into this, what I wanted to. I’m going to have to take this, see, just to show you the simplicity of God. And that calcium, potash, and everything, when—when. . . Everything that’s in you, of materials, only makes a spoonful. That’s right. And what that does, it breaks on back into spirit and life. God just speaks, and the Rapture will come. It ain’t going out there, and the Angels come down and shovel up the graves, and get out an old dead carcass here. What is it? It was born of sin, to begin with. But, a new One, made in its likeness, you know. See? If we have *this*, we’ll die again. See? Nobody. . . You say, “The graves will open. The dead shall walk out.” That may be true, but not open the way you say open. See? That’s right. See? It won’t be like that.

380 It’ll be a secret, because He said He’d come “like a thief in the night.” He has already told us this, the Rapture.

381 Then judgments will strike; sin, plagues, sickness, and everything. And people will cry for death to take them, when the judgment. “Lord, why is this judgment upon us, when You said that there would be a Rapture first?”

382 He’ll say, “It’s already come, and you didn’t know it.” See? God hiding Himself in simplicity. Oh, my! All right. “That all, that’s already happened, and you knew it not.”

383 Why don’t believers believe the simple signs of His Coming?

384 They’re expecting all this things that’s spoke of by the Scripture, and—and the moon is going to go down in the middle. . . or the sun, in the middle of the day, and there’s going to be all kinds of things. Oh, if we just had. . . I got the notes wrote here on it, see, to show what them things are. And we’ll get it on the breaking of these Seals this week, anyhow, see. See? There it is, just where it’s already passed, and you didn’t know it. See if it is, if the Angel of the Lord will break them Seals forth to it. Remember, it’s sealed with them Seven mysterious Thunders. See?

385 Now what? Why can't people believe the simple simplicity of a humble bunch of people, see, and the—the Voice of the signs of God? Why can't they believe it? Just like it always been, a true Word of God being made manifest. It's, they're too smart and too educated to believe the simple form of the written Word. They want to put their own interpretation to It. "It don't mean *this*. It don't mean *that*." See? It does mean That.

386 Listen. May I say this, right quick, now. Even the visions that God gives here at the place, it's so misunderstood. That's the reason you hear me on the tapes, say, "Say what the tapes say. Say what the visions say." Now, if you're wide awake, you'll see something. See? I hope I don't have to hold it in my hand and show you. See? See? See? You're. . . It's—it's here. We're at the end. See? Yes, sir. Smart educationals miss it. The simple visions, when they are revealed in such simplicity, till it just covers over the top of people's heads. See?

387 Because I seen the vision, told you all about going up there hunting, and, you know, that just stumbled people. And there God sent it up there for the very purpose, and come back and interpret it right around, showing of the going of my mother, and things like that. And then come back and told it, beforehand. And it happened just exactly the way He said it would do. See?

388 And, yet, John came right out there and confessed. He said, "I'm not no Messiah, but I'm the voice of one crying in the wilderness."

389 And then them very disciples say, "Why do, does the scribes say the Scri- . . . the Scripture teach that Elias must first come?" See? The simplicity of God goes, just roots right over the top of people's head.

390 Let me take this, and then close. I will, by the help of God. See? Look. Now let's break this down. Then, I—I'm sorry to keep telling you all I'll go, and then I don't do it. See? Look. . . Sorry to hold you. But, just a few hours, we come back.

Look, let's take a simple drop of ink.

391 Everything is for a purpose. You've gathered here this morning for a purpose. I eat at your house, Charlie; Nellie, you cooked for me, for a purpose. I. . . Everything is for a purpose. This church is erected for a purpose. There is nothing without a purpose and a cause.

392 Let's take the simple drop of ink now. Can you hear me? [Congregation says, "Amen."—Ed.] Let's take a simple drop of

ink and look at it. What is it? A drop of ink. Where did it come from? All right. Let's take this drop of ink now, it's, and say it's black ink. Now, that ink is for a purpose. It can write my pardon in a pen- . . . out of a penitentiary. It can write my pardon from a death cell. That right? It can write John 3:16, and save my soul by believing It. Is that right? Or, it can sign my death warrant. See? It can condemn me at the Judgment Bar. It's for a purpose. Is that right?

³⁹³ Well, let's look at that little ink and see where it come from. Now, it's ink. It's been put together, and chemicals and so forth, till it's become ink. And it's black. You drop it on your clothes, it'll stain it.

³⁹⁴ But we have manufactured a stuff called bleach. You women use Clorox bleach. Well, I take that one drop of ink and drop it into a tub of—of bleach, now what happened to the ink? See? Why? Bleach has been manufactured, invented and manufactured chemicals, together, that will break up that coloring so bad till you can't find it. Now, part of the bleach is water.

³⁹⁵ Water is H₂O, which is hydrogen and oxygen. And both hydrogen and oxygen, both, are dangerous explosives. And, then, hydrogen and oxygen is actually ashes. That's what it is, that's right, chemical ashes, just chemical ashes. Now, now put it together, and you got water. But, break it, you got hydrogen and oxygen, and just keep on going back.

³⁹⁶ Now, in getting in this, let's take . . . And I cannot. Now there might be chemists sitting here. And now I want to say it, 'cause there—there will be chemists listen at it, I don't know the formula. But I want to just explain it in my own humble way, trusting that God will reveal Himself in it.

³⁹⁷ Look, I drop that drop of ink into a—a—a bleach. What happens? Immediately the black stain is gone. You couldn't find it again if you had to, it's gone. You'll never see it no more. What happened? Now, you don't see nothing come up from it. You don't. Why don't you? Because it's broke up.

³⁹⁸ Now, science would say, "It turned back to its original acids."

³⁹⁹ What did the acids come from? See? Well, you say, "It come from—from certain things." All right. Say, for instance, like, "Fumes made acids." Where did fumes come from? "Well, it was, we'll say, fumes was made by molecules." Where did molecules come from? "From atoms." Where did atoms come from? "From electronics." Where did they come from? "Cosmic light." See,

you're plumb back a past finding, of chemists, now. And, if it is a substance and a creation, it has to come from a Creator.

⁴⁰⁰ So, you're not sitting here by chance. I'm not holding till twelve-thirty, or one o'clock, by chance. "The footsteps of the righteous is ordered of the Lord." See? There is some reason for it. There is some reason for you to believe. There is some reason for you not to believe. Just like with—with that ink.

⁴⁰¹ Now let's break that down. Now, the first thing, say, after we get back to. . . We'll bring it back as far as molecules. Now, we took molecule, I'd say, number 1 times molecule 9, times molecule 12. Now, if it had been 11, it would come out red. But it—it had to be 12, to make black.

⁴⁰² Then we'll take that down to atom. It was atom. And 9^6 times $+4^3$, they equal atom 16^{11} . If it had been 16^{12} , it might have been purple. See? Then you keep breaking it on down.

⁴⁰³ It shows that there was a something back yonder, to begin with. That's only common sense. It's a creation. It has to have a Creator. And it went out from a Creator, and then it was determined and put into these, different. Now, science cannot take atom B_{16} times 12, times 14, times whatever, out like that, to make that. God had to do that.

⁴⁰⁴ And then it's brought down to a place till where it's got down into atoms, then science can begin to touch it. Then it comes out into molecules, then they can begin to see it a little better. Then it comes down, from that, into something else. Then, first thing, it comes into chemicals, and then they blend these together.

⁴⁰⁵ Now, when man, before he sinned. I'm closing, but don't you miss it. When man sinned, he separated himself from God, and crossed the great chasm, and put hisself in death on this side. He left. There is no way back. Exactly. There is no way for him to get back. But then when he did, God accepted a substitute, which was a lamb, or a goat, or a sheep, or something, for blood; which Adam spoke of, or—Abel spoke of, on the other side of the chasm.

⁴⁰⁶ On that side, he's a son of God. He's an offspring from God. He is an inheritance of the earth. He can control nature. He can speak into existence. Why, he's a creator, himself. He's an offspring of God.

⁴⁰⁷ But, when he crossed, he separated his sonship. He's a sinner, by nature. He's under the hands and dominion of Satan.

⁴⁰⁸ And God took a sacrifice, a chemical, of the blood, but the blood of bulls and goats did not divorce sin. It only covered sin.

If I've got a red spot on my hand, and cover it with white, the red spot is still there. See, it's still there.

⁴⁰⁹ But God sent down, from Heaven, a bleach for sin. It was the Blood of His Own Son. That, when our confessed sin drops into God's bleach, try to find it again! The coloring of sin goes back through the mediators, and down through the time, until it hits the accuser, Satan, and lays on him till the Day of the Judgment.

⁴¹⁰ What happens to the son? He becomes in perfect fellowship with the Father again, standing on the other side of the chasm, with no remembrance of sin against him. No more, there is no more stain of bleach can be seen anywhere. He is free. Hallelujah! Just as that Clorox, or that ink can never be ink no more, because it's broke up and sent back again. And when confessed sin is confessed and been dipped into the . . . A man or a woman that's been dipped into the Blood of Jesus Christ, it kills all symptoms. And every molecule of sin goes back to the devil, and laid on him till that Day of Judgment, where his Eternal destination will be thrown into a Lake of Fire. And the chasm is bridged, and never to come in remembrance no more. And a man stands justified, as a son of God. Simplicity!

⁴¹¹ Moses, under the blood of bulls and goats, with his confession in the Word of God! And God could take that simple man, and put His Words in his mouth. And he proved that he was Jehovah's servant, for he could walk out there and Jehovah spoke to him by vision. He walked out, stretched his hands towards the east.

⁴¹² And now, remember, God had spoke to him. It's God's thought. God uses man. God spoke to him. It's right. He said, "Go stretch that rod, in your hand, towards the east, and say, 'Flies!'"

⁴¹³ Moses, under the blood of that goat, sheep, walked out there and took that stick, reached towards the east. "THUS SAITH THE LORD. Let there be flies!" Never heard a fly. Walked on back. It's already spoke. It's a thought, now it's spoke, it's expressed. It's the Word of God then. It come into a human's lips, a simple man under the blood of a bull, bull or a goat.

⁴¹⁴ First thing you know, a green fly begin to fly around. Next thing you know, they were five pounds per yard. What was it? Was the Word of God, spoken through Moses, the Creator. Because, under the blood, he was standing in the Presence of God, and his own Words wasn't his word.

⁴¹⁵ "If ye abide in Me, and My Words abide in you, then ask what you will, it shall be given to you." Where is the Church standing at?

416 “Let there be frogs!” And there wasn’t a frog in the country. In an hour’s time, they were ten-foot deep, in places. What was it? It was God, the Creator, hiding Himself in a simple man.

417 Now I want to ask you something. If the blood of a bull or a goat be used for a bleach, which can only cover, could put a man in position to speak the creative Word of God and bring flies into existence, why would you stumble at the bleach of Jesus Christ’s Blood Who could speak a squirrel or something into existence?

418 Don’t you do it, don’t stumble over simplicity. Believe that He still remains God. Oh, my! Pardon of sin! Oh, how I wish I could. . .

419 Then, in Mark 11:22, “If you say to this mountain, ‘Be moved,’ and don’t doubt in your heart, but believe that what you’ve said will come to pass, oh, you can have what you’ve said.”

420 My, I’ve got three or four pages. We just got to leave it go. Thank you.

421 God hiding Himself in simplicity. Don’t you see? There is something wrong somewhere. There is something wrong somewhere. When God makes a statement, He cannot lie. He made the promise. See? He hides in simplicity. It’s so simple!

422 The educated and scholars say, “Ah, it’s. . . Oh, it’s telepathy or something. You know, it’s a. . .”

423 God can sweep Himself back down through the streams of time, and tell you back there just exactly what happened, tell you just exactly what you are today, and what you will be to come. That is still by the bleach of Jesus Christ, Who can take a sinner and bleach him into There, and he stands in the Presence of God.

424 “And if ye abide in Me, and My Words in you; you can ask what you will, and it’ll be done. He that does believe on Me, the works that I do shall he do also.”

425 “How do you condemn Me? Oh, did not your own laws say that those who the Word of God came to, the prophets, did not you call them ‘gods’? And then how can you condemn Me when I say I am the Son of God?” They fail to see it. They fail to see it.

426 Now, Church, in the coming Messages, from tonight on, don’t fail to see it. See? See the day that we’re living in. And, remember, the Blood of Jesus Christ takes sin so far from you, when they’re not even in the remembrance of God, anymore. It takes all stain.

Sin had left a crimson stain:
He washed it white as snow.

Then before the Throne,
I stand in Him complete.

427 Oh, my, how can I be complete? How can I be complete? Because the Blood; not me, but that Blood stands between God and me. I accepted It. And He put it . . . I'm a sinner, but He is God. But the chemistry stands between me, the kill of sin, so God sees me just as white as the—the water that's in—that's in the bleach. My sin is gone. It can't even reach Him, because there's a Sacrifice laying there.

428 Where is our faith to believe the simple Word of God? Just what God said, take Him at His Word. God hides Himself now in simplicity, in a humble little bunch, but one of these days He'll manifest Himself as He always has in the days passed by. Do you love Him?

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

429 You love Him? My, isn't He wonderful? I hope and I trust that the Message will produce what It was intended to do, that It'll get you to a place that you don't look for flowerly things, or some . . . When you see God in greatness, look how humble it is, and then you'll see God. Don't look for Him . . .

430 When Elisha was back in that cave, the smoke went across, blood, thunder, lightning; and, see, all these kind of sensations we've had, blood in the face and in the hands, and sensations and everything. It never bothered that prophet. He just laid there till he heard a still small Voice, (what was It?) the Word, then he covered his face and walked out. See, that was It.

431 Remember, friend, don't look for great, big . . . You say, "God, He speaks of great, big things. There will come a time there'll be *this*, *that*, or the *other*, great big things." I hope you're catching what I'm talking about. See? "Great, big things, see! And, oh, when this comes to pass, it'll be great, big like *this*."

432 And it'll be so humble, you'll miss the whole thing, just go right on. See? And you'll look back and say, "Well, that never did come to . . ." See, passed right over the top, and you never even seen It. Just went by. See, it's so simple. See? God lives in simplicity, see, to manifest Himself in greatness. What makes Him great? Because He can simplify Himself.

433 A big, great man can't simplify himself; he has got to be a dignitary. See? But he ain't big enough yet. When he comes big enough, then he comes down like *this*, you see, can humble himself.

434 As the old saint said up there in Chicago, "That fellow went up, with all the education and things." Said, "He come down, whipped out, head hanging down. Walking out, defeated." He said, "If he would a went up the way he come down, he'd have come down the way he went up." Well, that's right. See?

435 Humble yourself. Just be humble. Don't try to be peculiar. Just—just love Jesus. See? Say, "Lord, if there is any guile in my heart, if there's anything wrong, Father, I don't want to be like that. You take it away. I don't want to be like that. Oh, I want to be numbered as one of them, in that Day, Lord. And I see the Day approaching."

436 You see these Seals begin, if God will open Them to us. Remember, He alone can do it. We're depending on Him. God bless you.

437 And now I suppose our pastor will have a word for you, to say; or for him to say, rather, to—to you, before we meet again this afternoon. And I think the service will . . . The song service at six-thirty, pastor? And it's . . . [Brother Neville says, "Start at six-thirty."—Ed.] Six-thirty. And it's . . . ["Doors open at six."] The doors open at six. Song service will start at six-thirty.

438 And the Lord willing, I'll be speaking, tonight, on the subject of the Seven-Sealed Book. And then, Monday night, the white-horse rider. Tuesday night . . . The black-horse rider, Wednesday night. The grizzle horse, the pale horse. And the red-horse rider. And then go into the sixth . . . fourth, fifth, and sixth, and then Sunday night. Next Sunday morning, may be a healing service. I don't know.

439 Now remember, we're dedicated to the Lord, ourselves and the church, for the service of God. God bless you.

440 I—I'm one hour late. Will you forgive me? [Congregation says, "Amen."—Ed.] I—I don't, see, I don't mean to do that. But, see, I—I'll just be with you this week, then I'll be leaving again. And I don't know where I'll be going; just where He leads. And I want to put in every minute I can, because I want to spend Eternity with you.

God bless you. Now, Brother Neville.



*GOD HIDING HIMSELF IN SIMPLICITY,
THEN REVEALING HIMSELF IN THE SAME*
63-0317M THE REVELATION OF THE SEVEN SEALS SERIES

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