# *The First Seal*

Let us bow our heads now for prayer. Our Heavenly Father, we thank Thee tonight for this, another opportunity to come to worship You. We are thankful to be alive and to have this great revelation of Eternal Life dwelling within us. And we've come, tonight, Father, to study Thy Word, together, these great hidden mysteries that's been hid since the foundation of the world. And the Lamb is the only One that can reveal It to us. I pray that He will come among us, tonight, and will take of His Word and reveal It to us, that we might know how to be better servants to Him, in this end times. O God, as we see that we are now in the end time, help us to know our place, Lord, and our frail being, and the certainty of the Coming of the Lord, soon. We ask it in Jesus' Name. Amen.

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

3 Now there is many standing, and I'm just going to hurry as quick as possible. But I trust that you have enjoyed the Presence of the Holy Spirit, like I have, in these last couple of times. [Congregation says, "Amen."—Ed.]

4 And, today, I had something to happen that I haven't had for a long time. I was studying on this, on this revelation here, on the opening of the Seal.

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

6 For instance, if I had something here, I'd show you what I mean. [Brother Branham illustrates the rolling and sealing of a scroll, by using sheets of paper—Ed.] *Here* is one seal. That's one, and you roll it up like *this,* the way it was rolled. And you roll it up in this manner. And, at the end, there is a little piece sticking out, like *that*. That's the first seal. All right, then, that's the first part of the book. Then, the next seal is rolled in *this* manner, right by the side of it. And it's rolled up in this manner, like *here*. And

then, at the end, right *here,* there is another sticking out. Means, two seals.

7 And that's the way the whole Bible was wrote, in scrolls. [Brother Branham unrolls the sheets of paper that he was using for illustration—Ed.] And, so, the . . . to break these Seals, it opens the mysteries of the Book.

8 Did you get to study in Jeremiah, how he wrote that, many of you taking it down last night? How them seals were wrote and placed away, for keeping, until he returned after seventy years, of the captivity. He was returned back and claimed his possession.

9 And I certainly like to study It. You can't . . . There is no way to express It all, because It's an Eternal Word. And It's an Eternal Book, therefore we just have to kind of hit the high places. And today, in studying, I have written down many Scriptures so you can study It. And also . . . And the tapes will reveal much of It, as you study. And there is so many things!

10 If I could just stand here at the platform and reveal It to you, the way It's revealed to me in the room, my, it would be marvelous. But, when you get here, you're pressed, and you just kind of jump over the things, and try to just get the main part to the people, that they might see It.

11 I certainly appreciate that song Brother Ungren just sang; *Down From His Glory.* If He hadn't of come from His Glory, where would we all be tonight? So we're thankful that He come down to help us.

12 Now, with many standing, we'll just hurry right through in here, the—the best we can. I don't say we're going to hurry right through, but I mean we're going to get started as quick as possible. And now let us turn, now, after the . . .

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

14 Now, as we study this chapter, we're referring different places, even to Old and New Testament, alike, because the entire Book is the revelation of Jesus Christ. See? That's altogether the revelation of—of the Lord Jesus, the revelation of Jesus Christ. It's God, revealing Himself in the Book; revealing Himself, through Christ, in the Book. And Christ is the revelation of God. He come to reveal God, because He and God were the same. "God was in Christ, reconciling the world to Himself." In other words, you'd never knowed just what God was until He revealed Himself through Christ; then you can see.

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

16 And now as we study this, we are comparing it now. The first three books of the Bible, of Revelation, which we have pretty thoroughly combed that, is the church ages, the—the seven church ages. Now there is seven church ages, Seven Seals, Seven Trumpets, and Vials, and—and unclean spirits like frogs, and all this goes together.

17 My, how I'd like to have a—a great big map, and draw it all across, the way I see it, you know, just how each one takes its place. I've drawed it out on a little sheet of paper, but I . . . You know it. And everything, so far, hit just exactly right. And with the time and the ages, as they have come and gone, and everything has blended in just perfectly right. So, it may not altogether be right, but it's the best that I know about it, anyhow. And I know, if—if I do my best, and I make a mistake in trying to do my best, and the best that I know of, that God surely will forgive me for doing . . . for the error if I have done wrong.

18 But, now, those first three books is the first, Seven Church Ages. And then we find out, in the 4th chapter of Revelation, John is caught up. See? We see the churches. There is not too much said about the church ages. There is where I think that people are going to be so surprised. They're—they're—they're applying the Church way over into the Tribulation, to those things that to happen. And as I said, Sunday, yesterday: the first thing you know, those tribulations will break in, and you'll wonder why was not the . . . The first coming was the Rapture. And it'll be as it has been: it's passed and you didn't know it. See?

19 Now, there is not too much promised to that Church, that Gentile Church, the Bride. Now, I want you to bear in mind, there is a church and a Bride. See?

20 You always have to make it run in threes; fours is wrong. Threes! Threes, sevens, tens, twelves, and twenty-fours, and forty's, fifty's, those unbroken numbers. The Bible is . . . and God runs His Messages in—in num- . . . the numerals of the Bible, in those numbers. And you get something that flies off of one of those numbers, you'd better watch. It won't come out right, on the next thing. Got to bring it back here to where you start from.

21 Brother Vayle, Brother Lee Vayle, he—he . . . I think he's here. We were talking the other day about people who getting off the track. It's just like shooting a target. If that gun is perfectly

balanced, perfectly trained and sighted, it's got to hit the target; unless that barrel moves, or twists, or vibration throws it off, and wherever . . . or a wind puff. Wherever it starts off at, there is only one way to do, is come back to where it left the track, and start again, if it's going to hit the target. If it doesn't, why, it just doesn't hit the target.

22 And that's the way in studying Scripture, I believe. If we find out we start something here, and it doesn't come out right, you see it isn't, yeah, we've made a mistake somewhere, you've got to come back. You'll never figure It with your mind. It just isn't . . .

23 We just found out, by the Scriptures, that there's no man in Heaven, or in earth, or beneath the earth, or ever was, or ever will be, that can do it. The Lamb alone can do it. So, seminary exclamations, whatever it might be, is just nothing. See? It takes the Lamb to reveal It, that's all, so we trust that He will help us.

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

25 Now, in this 5th chapter, the breaking of these Seals, and now the seven-sealed Book. First, we want to read the First Seal.

26 Last evening, to background it just a little more, we find out, that, when John looked and seen that Book still in the hands of the original Owner, God. You remember how It was lost? By Adam. He forfeited the Book of Life, for the knowledge of Satan, and lost his inheritance, lost everything; and no way for redemption. Then, God, made in the likeness of man, came down and become a Redeemer to us, to redeem us.

27 And now we find out that, in days past by, these things which was mysterious is to be opened up to us in the last days.

28 Now we find out, also, in this, that, as soon as John heard this announcement for the—the Kinsman Redeemer to come forth and to make His claims, there was no man that could do it; no man in Heaven, no man in earth, no man beneath the earth. No one was worthy even to look at the Book. Just think of that. No person, at all, worthy even look at It.

29 And John just started weeping. He knowed that, oh, there was no chance for redemption then. Everything was failed.

30 And quickly we find his weeping stopping, quickly, because it was announced by one of the four Beasts, or the elders, rather. One of the—the elders said, "Don't weep, John, for the Lion of the tribe of Juda has prevailed," in other words, "overcome, and has conquered."

31 John, turning, he saw a Lamb coming out. He must have been bloody and cut and wounded. It had been slain, the . . . said, that, "A Lamb that had been slain." And, course, it was still bloody; if you had cut the lamb and—and killed it the way that Lamb was, anyhow. It was hacked to pieces on a cross, spears in the side, and nails in the hands and feet, and thorns over the brow. He was in an awful condition. And this Lamb come forth, and went over to Him that sat upon the Throne, that held the complete title deed of Redemption. And the Lamb goes and takes the Book out of the hand of Him that sat upon the Throne, and was took, and opened the Seals and opened the Book.

32 And then when that happened, we found out there must have been a—a great something took place in Heaven. For, the elders, and the four and twenty elders, and the Beasts, and—and everything in Heaven, began to cry, "Worthy!" And here come the Angels, and poured out the Vials of the prayers of saints. The saints under the altar screamed out, "Worthy art Thou, O Lamb, for You have redeemed us, and now You have made us kings and priests, and we shall rule on the earth." Oh, my! And that's so, when He opened that Book.

33 You see, the Book actually was planned and written before the foundation of the world. This Book, the Bible, was really written before the foundation of the world. And Christ, being the Lamb, was slain before the foundation of the world. And the—the members of His Bride, their names were put in the Lamb's Book of Life before the foundation of the world. But, It's been sealed up, and now It's being revealed; whose names were in there, all about It, and what a great thing.

34 And John, when he saw it, he—he said, "Everything in Heaven, everything underneath the earth . . . " Everything heard him saying, "Amen, blessings, and honor!" He just really was having a great time, and, for, "The Lamb was worthy."

35 And now the Lamb is standing. Now, tonight, as we enter into this 6th chapter, He's got the Book in His hand, and starting to reveal It.

36 And, oh, I would have absolutely today . . . And I hope that people are spiritual. I would have had a horrible mistake on That,

if it hadn't been, about twelve o'clock today, when the Holy Spirit came in the room and corrected me on something that I was writing down to say.

37 I was taking It from an old context. I had nothing on It. I don't know what the Second Seal is, no more than nothing. But I had got some old context of something that I had spoke on several years ago, and wrote it down. And I had gathered this context, context from Dr. Smith, many great, outstanding teachers that I—I had gathered it. And all of them believed that, so I had wrote it down. And I was fixing to say, "Well, now I'll study It from that standpoint."

38 And there, about twelve o'clock in the day, the Holy Spirit just swept right down into the room, and the whole thing just opened up to me, and there It was, see, so . . . of this—of this First Seal being opened. I'm as positive as I'm standing here tonight, that this is the Gospel Truth that I'm going to say here. I—I just know it is.

39 Because, if a revelation is contrary to the Word, then it isn't Revelation. And, you know, there is some of the stuff can looks so absolutely true, and yet isn't true. See? It looks like it is, but it isn't.

40 Now, we find, the Lamb with the Book, now. And now in the 6th chapter we read.

> *And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of* a *thunder,* and *one of the four beasts saying, Come and see.*
>
> *And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.*

41 Now, that's the First Seal, the one we're going to try, by the grace of God, to explain It tonight. By the very best . . . And I realize that a man, trying to explain That, is walking on dangerous grounds if you don't know what you're doing. See? So if it comes to me by revelation, I'll tell you so. If I just have to take it through my own mind, then I'll—I'll tell you that before I talk about it. But I'm just as positive, as I'm standing here tonight, That come afresh to me, today, from the Almighty. I'm not prone to just saying things like that, when it comes to this part of the Scripture. I—I'm . . .

42 I hope you know what I'm talking about now, you see. Now, you know, and you can't say things . . . If something is supposed to be laying over *here* before it happens, you—you can't say it

till something lays it over there. See? Are you reading? Are you listening to something? See?

43 Now, the Seven-Seal, rolled Book is now being released by the Lamb. We approach that place tonight. God, help us. As the Seals are broken and released, the mysteries of the Book are revealed.

44 Now, you see, *This* is a sealed Book. Now, we believe that. Do we not? [Congregation says, "Amen."—Ed.] We believe that It is a sealed Book. Now, we never knowed this before, but It is. It's sealed with Seven Seals. That is, on the back of the Book, the Book is sealed with Seven Seals.

45 If we was talking about *this* kind of book, it would be like putting a strap across it, seven straps. [Brother Branham shows a book as an illustration—Ed.] But it isn't *this* kind of a book.

46 It's a scroll. And then when the scroll is unwound, that's one; then laying right in the scroll is number two. And right *here* It says what It is, but It's a mystery. But, yet, we have probed in It; but, remember, the Book is sealed. And the Book is the Book of mystery, of revelation. It is the revelation of Jesus Christ, see, a Book of revelations. And now you know, down through the age, man has probed and tried to get into That. We all have.

47 And, yet, one time, I remember . . . If—if Mr. Bohanon happened to be present, or—or some of his people, I—I don't mean it by any insult. Mr. Bohanon is a bosom friend, and he was the superintendent of the Public Service when I was working there. When I first got saved, I was telling him about reading on the Book of Revelation. He said, "I tried to read that thing," he said. And Mr. Bohanon was a fine man, and he—he was a member of the church. And—and I don't know what all he belonged to, but he said, "I think that John must have had a red pepper supper that night, and went to bed on a full stomach."

48 I said to him, although it could have cost my job, I said, "Aren't you ashamed to say that?" And I was just a boy. But I said, "Aren't you ashamed to say that about the Word of God?" See? Yet, and just a kid, no more than early . . . maybe twenty-one, twenty-two years old; and work scarce, and the depression on. But, yet, there was a fear in there, when I . . . slanted, heard any slant toward God's Word. It's Truth; all Truth. So, it was not even a dream or a nightmare; it wasn't John eat.

49 He was on the Isle of Patmos because he tried to put the Word of God into a book form, and was exiled there by the Roman government. And was on the island, on the Day of the Lord. And he heard behind him a Voice of many waters, and turned to look,

and he saw Seven Golden Candlesticks. And there stood the Son of God, in between them, now.

50 And, then, the Book is a revelation. So, a revelation is something that's made known of something, something that's been revealed. And now, notice, so you won't forget it, it is "closed up until the latter times." See? The whole mystery of It is "closed up until the latter times." We find that in the Scripture here.

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

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

53 And in this act, tonight, we're going to see that it's Satan changing his mask. And, all, actors.

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

55 Now—now, you see, it's only an actor's form. That's the reason they are all in parables and sy-. . . and the way they are here, like beasts, and animals, so forth. It's in an act. And these actors begin in the first church age, because it was Christ revealing Himself to the seven church ages. Now you understand it? [Congregation says, "Amen."—Ed.] All right. See? Christ revealing Himself to the seven church ages.

56 Then, through these church ages, there is a great mess-up comes along. Then, at the end of the church age, the seventh angel's Message is to pick up these lost mysteries and to give it to the Church. See? Now we'll notice that.

57 But not then revealed in their true state. Now, in the Bible times, the mysteries were there, and they seen these things happen

the way John saw it here. Now he said, "There is a white-horse rider." But, what the mystery of it is, there's a mystery that goes with that rider. Now, what it was, they didn't know, but it's to be revealed. But it is to be revealed after the Lamb leaves the Father's Throne, of His intercessory as Kinsman Redeemer.

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

59 Now, the Lamb, in the time of intercessory back *here,* He knew that there were names in there that was put in there from the foundation of the world. And as long as them names have never been manifested on earth as yet, He had to stay there as Intercessor. Do you get it? [Congregation says, "Amen."—Ed.] Perfectly, predestination! See? All right. He had to stay there, because He came to die for those that God had ordained to Eternal Life. See? See? By His foreknowledge, He saw them. Not by His Own will; His will was that none should perish. But by His foreknowledge He knew who would and who would not. Therefore, as long as there was one name hadn't, never yet been 'clared—declared in earth, Christ had to stay there as an Intercessor, to take care of that name.

60 But as soon as that final name had been splashed in that Clorox or bleach, then His intercessory days was over. "Let him that's filthy be filthy still. Let him that's holy, he is holy still." See? And He leaves the sanctuary and then it becomes a Judgment Seat. Woe unto those outside of Christ then!

61 Now notice, but It's to be revealed when the Lamb leaves His intercessory place from the Father. Now, that's Revelation 5. Now He takes the Book of Seals, the Book of Seals, or a Book sealed with Seals, breaks them and shows them. Look. At the end of the age now, after the intercessory is over, the church ages has done finished up.

62 He come in, in the first age, the Ephesian Age; revealed, sent the messenger.

63 Notice what happens, as we go along. Here is the plan of it. The first thing happens, there is a—a—an announcement in the Heavens, first. What happens? A Seal is opened. What is that? A mystery is unfolded. See? And when a mystery unfolds, then

a trumpet sounds. It declares a war. A plague falls, and a church age opened. See?

64 What is the "war" part? The angel of the Church catches the mystery of God, not fully yet revealed. But, when he does, he catches this mystery of God, and then he goes forth to the people after the mystery has been given to him. Goes forth to the people! What does he do out there? He begins to proclaim that Message. And what does it start? A war, a spiritual war.

65 And then God takes His messenger, with the Elect of that age, and lays them away, asleep. And then He drops a plague upon them who rejected It; a temporary judgment.

66 And then after that is over, then it goes on, and they denominate, and bring in denominations, and start off with that man's work, like of Wesley and all the rest of them. And then it gets all in a squabble again.

67 And then another mystery comes forth. Then what happened? Another messenger arrives on earth, for a church age. See? Then, when he arrives, he the—the trumpet sounds. He declares war. See? And then what happens? Finally, then, he is caught away. And then when he is laid away, then plague falls, destroys them. Spiritual death hits the church, and she is gone, that group.

Then He goes on to another one. Oh, it's a great plan!

68 Until, it comes to that last angel. Now, he has no certain mystery. But he gathers up all that's been lost in them other ages, all the Truths that wasn't truly revealed yet, see, as the revelation come, then he reveals those things in his day. If you want to read it, there it is. Revelation 10, 1 to . . . 1 to about 4, you'll get it. All right. See? "Takes the Book and, of Seals, and breaks them," and shows the seventh angel; for this alone, the mysteries of God, is the ministry of the seventh angel. Now, we just come through the church ages, with even history, and prove that. See? It is the—the angel's Message, of the seventh church, all right, reveals all the mysteries that's been in the past, all the things in the past. Revelation 10:1-7, that's to be. Now, remember, "In the days of the seventh angel, his sounding forth, blasting forth the Gospel trumpet, he is to finish all the mysteries of God."

69 Just like, here come forth, in the early church ages. We'll get it, after a while, a doctrine. And, then, it become a saying, first; then a doctrine; and then become a statute; then become a church, and through the dark ages.

70 Then out of the dark ages come the first reformation, Luther. And he brought, with him, all kinds of mysterious things that

happened during that church age, all back in there then, but he never finished it up.

71 Then along come Wesley, with sanctification, got some more of it. Still, never finished it; left loose ends everywhere, such as sprinkling instead of baptism. And Luther took "Father, Son, Holy Ghost" instead of the "Lord Jesus Christ." All these different things!

72 Then along come the Pentecostal age, with the baptism of the Holy Spirit, and they cabbaged down on that. Now, there cannot be no more ages. That's all of it. That's the Philadelphia . . . or, now, the Laodicea Age. But then the . . .

73 We found, in the studying of the Scripture, that the messenger to the age come right at the end of the age, every time. Paul come at the end of the age. We find out that Irenaeus come to the end of the age. Martin, end of the age. Luther, the end of Catholic age. And (what?) Wesley at the end of the Lutheran age. And Pentecost at the end of the age of sanctification, to the baptism of the Holy Ghost.

74 And at the end of the Pentecostal age, we are supposed to receive, according to the Word, as God help me tonight to show you, through here, that we are to see, receive a messenger that will take all those loose ends out there and reveal the whole secret of God, for the rapturing of the Church.

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

76 Then, all the judgments of these evil doers! Now, see, down through the ages of these Seals, has been breaking, until now the last Seal is broken. And now as they—as they have been watching in on these Seals and just presume, presuming what they were doing. Now, at the end of the ages, of the church ages, all these evil doers will take place and head up in the Tribulation; all of these evil doers of the Seven Seals, that's been working mysterious in the church.

77 And we'll find out, in a minute, it even worked in the name of a church. They call themselves, "The Church." And you just see if that isn't right. No wonder I been so against denomination, not knowing why. See? See?

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

79 And how can a man say that the Bride of Christ goes into the Tribulation? I can't understand it. See? She is took away from the Tribulation. If—if the Church has been judged, and they have judged themselves and have accepted the Blood, how can God judge a man that's perfectly, totally sinless?

You say, "There is no such a person."

80 Every born-again believer, true believer, is perfectly, absolutely sinless before God. He is not trusting in his works; in the Blood of Jesus, that his confession has dropped into. The Bible says so. See? "He that—that is born of God does not commit sin, for he cannot sin." How can you make a man a sinner when the bleach of the Blood of Jesus Christ is between him and God? That would scatter sin till there be nothing left of it. See? How can that pure Blood of Christ ever let a sin pass there? He cannot.

81 Jesus said, "Be ye therefore perfect, even as your Father in Heaven is perfect." And how could we even start the thought of being perfect? But Jesus required it. And if Jesus required it, He has got to make a way for it. And He has; His Own Blood!

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

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

84 Oh, let's just read a Scripture. You all like to put down some of the Scriptures? Let's take Second Thessalonians, just a moment, and look here just a minute. It—it's such a beautiful picture here! I like it. And let's see. Yes, Second Thessalonians. And I want the 2nd chapter of Second Thessalonians, and the—the 7th verse.

Let's see. Second Thessalonians 2:7. I think that's right, now. I was writing this down, quivering and shaking.

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

85 Who? "He that letteth." See? See, a mystery, "the mystery of iniquity," way back in that very first church age here. Here is Paul writing, saying that, "The mystery of iniquity." What is iniquity? Iniquity, is something that you know you ought not to do, and you do it anyhow. And Paul said there is such in the earth today, workers of iniquity. Oh, if you . . . We're going to get to the . . . Let's just read that piece, just a minute. Start up a little farther, the 3rd verse.

> *Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that* (m-a-n) *man of sin be revealed, the son of perdition;* (that's right)
>
> *Who* opposes *and* exalts *himself above all* that's *called God, or that is worshipped; so that he as God sitteth in the temple of God,* showing *himself that he is God,* remitting sins.
>
> *Remember ye not, that, when I was yet with you, I told you these things?*

86 I'd like to have sit under some of his teaching. Wouldn't you?

> *And now* you *know what withholdeth that he might be revealed in his time.*

87 Not then, see, not then; but, "in his time," see, at the breaking of that Seal. We'd know exactly what it was. Who is this man of iniquity? Who is this man of sin, this fellow that's a working iniquity? "But he be revealed in his time."

> *For the mystery of iniquity* does *already work* (deceivers, you see, deceiving the people off into something, see): *only he* (God) that *letteth will let, until he* (the Church, Christ, the Bride) *be taken out of the way.*
>
> *And then shall* the *Wicked* one *be revealed, . . .*

88 At the breaking of the Seal, "at his time." Paul said, "Not in my time, but in the time when he'll be revealed." See?

> *. . . whom the Lord shall consume with the spirit of his mouth, . . .*

89 We're going to get to that after a while, "the spirit of his mouth." Watch what that is.

*. . . and shall destroy with the brightness of his coming:*

*Even him, whose coming is after the working of Satan . . .*

90 Him, "him," a man whose working is after the working of Satan.

*. . . with all power and signs and lying wonders,*

*And with all deceivableness of unrighteousness,* deceiving people by unrighteousness, *in them that perish* (not this Bride), in them that's looking for such a thing; *because they received not the love of the truth, . . .*

91 And Christ is the Truth, and Christ is the Word; but they would rather have a creed. Huh! See?

*. . . that they might be saved.*

*And for this cause God* has sent *them strong* delusions, *that they should believe a—a lie:*

92 It should be translated there, as I looked in the lexicon, "the lie," not "a lie." "The lie," same one he told Eve.

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

93 What a statement! My! After the Bride is taken away, then this man of sin will reveal himself.

94 She, the true Bride of Christ, has been elected out of every church age.

95 Now, the other day I made a statement, "The Bride could go Home and you'll never know nothing about it." That's true.

96 Somebody said, "Well, Brother Branham, that would be a mighty small group."

97 Jesus said, "As it was in the days of Noah," now you talk to Him about it, see, "wherein eight souls were saved by water, so shall it be in the Coming of the Son of man." If they was eight hundred went in the Rapture tonight, you would never hear a word about it tomorrow, or the next day, or no other time. They'd be gone and you'd know nothing about it. See, it'd just be the same thing.

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

Now, you remember, the true Bride!

99 Now, there is a false bride. We get that in Revelation 17. She said, "I am a widow, and have no need of nothing," you see, sitting upon this scarlet-color bea't, and so forth, the beast, rather.

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

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

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

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

104 And while she was gone, the Bridegroom come, and in went the Bride. And then them remnant there, the ones that were absolutely virtuous, the church, was left outside. And He said, "There will be weeping, and wailing, and gnashing of teeth."

105 See, now, that's the Elect. And when the sound come, "The Bridegroom cometh," then every one of those that slept down through those ages, awakened, every one. See, it isn't God, as we would think, just going to hunt Him out a few thousand people of this age and take them. It's the very Elected out of every age. And that's the reason Christ has to stay on the mediatorial seat back here, as an Intercessor, until that last one comes in at the last age. And these revelations then, of what it has been, breaks forth upon the people, and they see what's happened. See? You get it now? [Congregation says, "Amen."—Ed.] All right.

106 Notice, "The rest of the dead," church members, "lived not again until one thousand years was passed." The church members, the—the Christians, the church, lived not again until the end of the thousand years. And then they come forth to stand before the Bride, that's right, stand before the King and the Queen. Glory!

Some church today calls herself, "The Queen of Heaven."

107 The Queen of Heaven is the selected Bride of Christ, and She comes with Him. Daniel saw it, and said, "Ten thousands times tens thousands ministered to Him." Now if you'll watch

the Scripture there, in Daniel, "judgment was set, and the books were opened." Now remember, when He come, He come with His Bride. The wife ministers to her husband. "And ten thousands times ten thousands of thousands ministered to Him. Judgment was set, and the books were opened." "And another book was opened, which is the book of Life," not the Bride, at all. She has done gone up and come back, and standing there in judgment of those generations that refused the Gospel Message.

108 Didn't Jesus say? "The queen of the South shall rise with this generation in her days, of the Judgment, and will condemn this generation; for she came from the utmost parts of the world, to hear the wisdom of Solomon, and a greater than Solomon is here." There stood the—the judgment, the queen of—of Sheba, of the South, stood there in the Judgment, and her own testimony.

109 Not even a Jew came up with that generation that was Jews. And they were blind, and missed Him. Because, they were looking for Him, but He come so simple that they went plumb over the top of it, like that.

110 And, there, that great queen humbled herself, and come and accepted the message. "And she'll stand in the Judgment," He said, "and condemn that generation."

111 Now you see the three classes, always. The book, the dead were judged out; another book, the book of Life, them who had their names in the book of Life.

112 They say, "If your name is in the book of Life, it's all right, uh?" No, sir!

113 Look, Judas Iscariot had his name in the book of Life. Now say that's wrong? Jesus, in Matthew 10, gave them power to cast out devils, and sent them forth to heal the sick, and to cleanse the lepers, and raise the dead. And they went out, and returned back, Judas right with them. And they cast out devils, and done all kinds of miracles. And returned back, and said, "Even the devils is subject unto us."

114 Jesus said, "Don't rejoice that the devils is subject to you, but rejoice because your names are written in Heaven." And Judas was with them. But what happened? When it come down to the Elected group, to go up there at Pentecost and really receive the Holy Spirit, Judas showed his colors. He'll be there in the Judgment.

115 So the books was opened; and a book, the Life, was opened; and every man was judged thus. Now, the Bride is standing there with Christ, to judge the world. Don't the. . . Paul say, "Dare

you," talking to the Bride, "having any manner of grievance against each other, that you go to the unjust law. Don't you know the saints shall judge the earth?" See? There you are. The saints is going to judge the earth and take it over. That's right.

116 Say, "How in the world is a little group like that?" I don't know how it's going to be done. But He said it's going to be done, so that just settles it, as far as I know.

117 Now look. Now notice. "The rest of the dead," the church members, dead church members, "lived not again until the thousand years." And then at the thousand years, they were gathered; another resurrection come, which is second resurrection, and they were gathered. And Christ and the Church, the Bride, not the church; the Bride, Christ and the Queen, not the church. Chur- . . . Christ and the Bride stood there.

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

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

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

121 Now, they haven't done it for years, you see, but this is the hour of revelation, see, see, being revealed just at the coming of the Bride; the last winding up, the last things are coming. It's coming to an end, friend, I believe. When? I don't know. I—I can't tell you.

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

122 Remember, when they went to buy Oil, they . . . "Oh," you say, "now wait a minute, Brother Branham. I don't know about that." When they went to buy Oil, when they come back, the Bride was done gone and the door was shut. And they knocked, and said, "Let us in! Let us in!" [Brother Branham knocks on the pulpit several times—Ed.] But they were out in outer darkness.

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

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

125 That's a type of, "We which are alive and remain, shall not prevent, or hinder, those same type of people that are asleep," that fell asleep on account of human age, in the—in the state of human age. They died back there, but they're not dead. They are sleeping. Amen. They are asleep, not dead. And the only thing it needs is the Bridegroom to wake them. Yes. "And we which are alive and remain, shall not hinder those that's already fell asleep. For the trumpet of God shall sound, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them, and will meet the Lord in the air."

126 "And the rest of the dead lived not for a thousand years." There you are, they went through the Tribulation period.

127 What was it? Like Enoch. You know, Noah watched Enoch. For, when Enoch come up missing, he knowed judgment was at hand. He got to hanging around the ark.

128 But Noah didn't go up. He just lifted a little piece off, and rode over the tribulations. He was carried through the tribulation period, to die the death. See? But Noah was carried through.

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

130 Now let's start studying a little now, get down to our lesson. I just keep on that, we never will get into these, this Seal. Now notice. Let's take now, because we're going to have, along, maybe tomorrow night or next night, hit a Trumpet, now and then, because the Trumpet sounds at the same time the Seals. It's just the same thing. The church age opens, the . . . just the same thing. See?

131 Now, a trumpet always denotes war or, otherwise, political disturbance, the trumpet does, a political disturbance, and that causes war. When you go to get messing in politics, and get them all messed up, like we got it now, look out, war is at hand. But, see, the kingdom still belongs to Satan. He's still got this part in his hand.

132 Because why? It is redeemed by Christ, but He's doing the part of the Kinsman Redeemer, taking His subjects, until the last one (name) is put on that Book, has already received It and been sealed away. Now have you got it? [Congregation says, "Amen."—Ed.]

133 Then He comes from His Throne, His Father's Throne, walks forward, takes the Book out of God's hand, from the Throne, and claims His right. The first thing He does is call for His Bride. Amen! Then what does He take? He takes His opponent, Satan, and binds him, and casts him into the fire out there, with all that followed him.

134 Now, remember, it wasn't Russia. No. The antichrist is a smooth fellow. Just watch how smooth he is. He is smart, now. Yes, sir. Just takes the Holy Spirit; only thing can out-do him.

135 Notice, Trumpets means political disturbance, wars. Matthew 24, Jesus spoke of it. He said, "You'll hear of wars and rumors of wars, see, all the way down through." You remember the . . . Jesus speaking that, "Wars, rumors and wars, and rumors and wars, and plumb on down to the end." Now, that's the Trumpets sounding.

136 Now, when we get on the Trumpets, we'll go back there and pick up each one of them wars, and show you that they followed them churches, show you they follow these Seals. "Wars and rumors of war." But, Trumpet, denotes political disturbance.

137 Whereas, Seals deals with the religious disturbance. See? A Seal is opened, a Message is dropped. And then the church is

always so set up in its own political ways, and whatever more, and all of its dignitary. And when that real Message drops down, that messenger goes forth and he shakes them to pieces. That's right. It's religious disturbance when a Seal is opened. That's what's happened. Yeah. Yes.

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

139 Now, the Seal. Let's just read It a little bit now. I want to—to get this, just we'll read It. I get to talking. I . . .

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

140 Oh, how I'd like to dwell on that just a few minutes! And I hope now that all the peoples that know these things and are waiting for the consolation of the Lord, will now study real close; and on the tapes, also, that you'll think of this.

141 The first thing happened, when that Lamb broke that First Seal, a Thunder roared. Now, that's got a significant. It's got . . . It's significant. It's got a meaning. It's a meaning. Nothing happens without a meaning. All right, a Thunder, a Thunder roared. Wonder what that Thunder was?

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

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

143 See, you're at the end of an age, there. His ministry is ending. See? "The hour is come, that the Son of man should be glorified."

144 What about, "The hour has come that when His Bride must be taken away"? What? The hour has come, that, "Time shall be no more." The Angel is ready to set one foot on the land, and the other one on the sea, with a rainbow over Him, with feet, and say, "Time has run out." And besides that, He raised up His hand and

swore that "time would be no more," when this happened. How—how perfect it is, a sworn affidavit to the Church!

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

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

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

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

*Now is my soul troubled; . . .*

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

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

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

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

146 Then, when the Lamb took the Book and broke that First Seal, God spoke from His Eternal Throne, to say what that Seal was, to be revealed. But when It placed before John, It was in a symbol. When John saw It, It was still a mystery. Why? It wasn't even revealed right then. It cannot be revealed until what He said here, "at the end time." But it come in a symbol.

147 When, the "thundered." Remember, a loud clapping noise of a Thunder is a Voice of God. That's what the Bible says, see, "a clap of Thunder." They thought it was a thunder, but It was God. He understood It, for It was revealed to Him. See? It was a Thunder.

148 And, notice, the First Seal opened. The First Seal, when It was opened in the symbol form, it thundered. Now what about when It's opened in Its reality form? My . . . It thundered as soon as the Lamb struck back the Seal. And what did It reveal? Not all of Itself. First, It's with God; next, It's in a symbol; then, It's revealed. Three things. See? It's coming forth from the Throne.

149 First, It can't be seen, heard, or nothing. It's sealed up. The Lamb's Blood paid the price.

150 It thundered when He spoke It out. And when He did, a white-horse rider started out, and It still was a symbol. Now watch, He said It would be known in the last day. But It comes forth in a church symbol. Do you understand it, church? [Congregation says, "Amen."—Ed.] It comes forth in a—a symbol of a church, that they know there is a Seal. But just what It is, yet, they don't know, because It's a white-horse rider.

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

152 The Voice is a Thunder. The Voice came from where? From the Throne where the Lamb had just left, as Intercessor. Now He is standing here to take His position and His claims. But the Thunder came from the inside of the Throne, thundered out. And the Lamb was standing out here. The Thunder, where the Lamb had left. Left the Father's Throne, to go to take His Own Throne. Glory! Now, now don't miss it, friends.

153 We all know, as Christians, that God swore to David that He would raise up Christ to sit on his Throne, and give Him an everlasting kingdom here on the earth. He did it.

154 And Jesus said, "He that overcomes the antichrist and all the things of the world, shall sit with Me on My Throne, as I have overcome and have sit down on My Father's Throne." See?

155 Now, someday He rises from the Father's Throne, and goes to take His Own Throne.

156 Now He comes forth to call His subjects. How is He going to claim them? He's already got the Book of Redemption in His hand. Glory! Oh, I feel like singing a hymn.

Soon the Lamb will take His Bride to be ever at His side,
All the host of Heaven will assembled be, (to watch that);
Oh, it will be a glorious sight, all the saints in spotless white;
And with Jesus we shall feast Eternally.

157 Oh, my! Talk about "sitting now in Heavenly places"? What will it be! If we can feel this way, sitting down here on earth, before

the Rapture comes, in this condition that we're in now; and we can enjoy, and stand up around walls, and stand in the rain, just to hear This; what will it be when we see Him sitting there! Oh, my! Oh, it'll be a glorious time.

158 Left the Father's Throne, came forth to . . . His Son, to be the . . . He is the Son of David. That's what the Israel thought He would do then. Remember the Syrophenician woman, said, "Thou Son of David!" Remember blind Bartimaeus, "Thou Son of David!" Uh-huh! And Jesus, knowing what the plan was, yet they didn't know it. They tried to force Him and make Him take the throne. And even Pilate asked Him.

159 But He said, "If My kingdom was of this world, then My subjects would fight. My kingdom is Above." But He said, "When you pray, pray, 'Thy Kingdom come. Thine will be done in earth here, like it is in Heaven.'" Amen. Uh-huh! How glorious this great thing!

160 Left the Father's Throne, to take His Own Throne. He now has come forth from His intercessory work, to claim His Own Throne, His redeemed subjects. That's what He come forth from the Throne to do. It is then that the lion-like Creature said to John, "Come, see." Watch. Are you reading it?

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

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

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

> . . . *one of the . . . beasts saying, Come . . . see.*

163 He heard the noise of a thunder. And one of the Beasts said, "Now come, see."

164 In other words, now, *here* stands the Lamb, and John standing out there watching it happen. The Lamb come up from the Throne, like He had been slain, Blood all over Him. He was the One that was found worthy. And when He reached over and took the Book, then everything began to shouting, and screaming, and carrying on, you see, 'cause they know redemption was paid for.

165 Now He has come to claim His Own. So, He takes the Book, stands out there before John, and He pulls It back and breaks the Seal. Pulls the Seal down! And when He pulls the Seal down, a Thunder clapped through the place. And when a Thunder clapped, no doubt John might have jumped up in the air, when a Thunder roared.

166 And then one of the four Beasts said, "Now come, see what It is, what's revealed beneath here." Oh, my! "John, write what you seen." So John goes to look, see what It was. John goes to see what the Thunder said. It's then that this Creature told John, "Come, see what the mystery is under the First Seal." [Brother Branham knocks on the pulpit four times—Ed.] The Thunder, the Voice of the Creator has uttered It. Now, He ought to know what's There. See? Oh, my! But, think now, he wrote This.

167 But when he started to write those other, Seven Thunders, He said, "Don't write It." He had been commissioned to write everything he seen. But when these Seven Thunders, over in Revelation 10, uttered, He said, "Don't write Them, at all." They are mysteries. We don't know what they are yet. But, my opinion, they'll be revealed right away. And when it do, it'll give faith for that rapturing grace, for that Church to move out. See?

168 We've just moved through everything that we know of, through all the dispensations. We've watched everything. We seen the mysteries of God. We seen the appearing of the—of the great gathering together of the Bride in the last days. But, yet, there is something in There that we just can't lighten ourself with. There is something other.

169 But I imagine, when them mysteries begins to come forth, God said, "Hold It back now. Wait a minute. I'll reveal It in that day. Don't write It, at all, John, 'cause they'll stagger over It. Just—just let it go, see. But I'll reveal It in that day when it has need to be done."

170 They never uttered for nothing. Remember, like the little drop of ink, everything is for a purpose. Everything is for a cause. But, notice, the Creator uttered. And he—he heard this Voice, and he went to see.

171 But now the Lamb is showing John, in the symbol of . . . of a—of a church scripture, like, for the church to know. What to write, He just show him. Said, "Now, don't—don't tell this, just what it is. Don't go down, John, and say, 'Now, this is just what this is, of what's under this Seventh Seal.' Don't, don't go down and tell that. For, if I tell John that, then all down through the age, the

whole plan will be broke. It's a secret." See? He just wants . . . His Coming! He said, now, "And nobody is going to know when I'm coming. I'm just coming." See? See? That's all. It ain't for my business to know when. I'll just be ready, you see. So then he said . . .

Now John went forth, he thought, "I'm going to see It now."

172 And what did he do, when John went forth? He, now, what's he got to do? Now he's got to write this to the church age. That's what he's supposed to do, write it to the church ages. "Write what you see of these Seven Golden Candlesticks, at the beginning. Write to this church and tell them." All right.

173 And a Thunder went off. John knew it was the Voice of God. And then the—the lion-like Creature said, "Come, see what it was." And John went forth now, with his pen, to write what he was going to see.

174 Now, he never seen exactly what it was. He never understood it. But what he saw was what God was sending to the church for "a time." Now He's got . . . He will; He always does; He makes it plain when it's time to make it plain. But He didn't make it plain then. Why? Because, He was going to keep it a secret until the last age. And the sounding of the last angel's Message was to gather up these mysteries. See?

175 Didn't make it clear. But what John saw, he just seen, "A white horse go out, with a rider on it," so that's what he wrote down, see, when he did.

That's what he said, "Come, see."

176 So John went to see what he could see, to write to the church. And when he did, he saw, "A white horse, and him that sat on it had a bow; and he went forth conquering, and to conquer; and there was given to him a crown." And, now, that's all John saw, so he just write, wrote all that down. Now, see, that's in symbol. That's the way the church has received It.

177 But, with the promise, and at the last day He would reveal It, show what It is. God, help us to understand. Church ages, but is not made fully known till the seventh Message, of this last church age. Notice, he starts . . .

178 This messenger of the seventh church age, if you'll notice it, he doesn't start a denomination, like the rest of them did. Remember, if he doesn't start . . . No. If you'll find out, he's against it. Was Elijah, was Elijah against it? Sure, he was. Was John against it, with Elijah's Spirit?

179 What kind of a Spirit did Elijah have on him? He was . . . Nobody knows much about him. He was just a man, but he was a prophet. He was hated. My! And what time did he rise? Right in the time of the popularity of Israel, when they had all went worldly. And he got it out there, and he was a "woman-hater." Uh-huh. Yes, sir. Sure was. And he loved the wilderness. That was his nature.

180 Then, them people ought to knowed when that fellow come out there with that same Spirit on him, come out there, this John. Not dressed all up like the celebrity, as I said last night; they kiss the babies, and marry, and bury, and so forth. But this man come out as a wilderness man. What was he? He loved the wilderness. Another thing he done, he hated denomination. He said, "Now, don't you begin to say, 'We belong to *this* or *that*,' for I'll tell you, God is able of these stones, rise children to Abraham."

181 He was no compromiser. They couldn't . . . Said, "Did you go to see a reed shaken with wind? Not John." No, sir.

182 What did he do, also? Just like Elijah that told Jezebel, he told Herodia. Walked right up to Herod's face, and said, "It's not lawful for you to have her." She chopped his head off, for it. See? She tried to get Elisha. That same spirit, was in Jezebel, was in that woman.

183 And the same thing is in the Jezebel church today, same thing. Now notice it. What a great lesson we find here!

184 And, now, looks like those people would have knowed. John begin to bawl them people out, and stand there, looked like they would have knowed that was that Spirit of Elisha. They should have understood that. That's what he was.

185 Now, and we find out, and have through the church ages, according to the Scripture, that we are promised a return of that Spirit, just before the end time. That true? [Congregation says, "Amen."—Ed.]

186 Now, and notice, you'll notice the nature of it. Now, he will not start another church age, like Luther, and Wesley, and all the rest of them did. He won't start another church, because there is no more church ages to start. See? There won't be any more. So he must be against it, because his Spirit will be just exactly like they were back there, the same Spirit.

187 As I said last night, it pleased God to use It three different times. That's His number, three, not two; three. Already used It twice, now He's going to use It again. He said so, promised it. Now notice, he . . .

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

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

190 In other words, *here* had been a Catholic church age, of the Roman Catholic church. Along come Luther, a reformer. He's called a reformer. And what does he do? He starts right there, to hammering away. And, when he does, he protests the church. And, the first thing you know, what does he do? He builds the same thing that he come to drive out of, another church.

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

192 Notice, this last Message, of the last church age, is not a reformer. He is a prophet, not a reformer. Show me where one prophet ever started a church age. He's not a reformer. He is a prophet.

193 Others was reformers, but not prophets. If they would have been, the Word of the Lord comes to the prophet. That's the reason they continued on in the baptism in "Father, Son, Holy Ghost," all these other things, because they were reformers, and not prophets. But yet they were great men of God, and saw the need of the day that they lived in. And God anointed them, and they sent out there and tore those things to pieces. But the full Word of God never come to them, because they was not prophets. They were reformers.

194 But in the last days, it'll have to be a prophet, to take up the mysteries of God, to bring it back, because the mysteries was only known by the prophets. So, it has to be this fellow come. See what I mean now? He can't be a reformer. It's got to be a prophet,

because it's got to be somebody that's gifted and set there, that catches the Word.

195 Now, them reformers knowed there was something wrong. Luther knowed that, that that bread wasn't the body of Christ. And so he preached, "The just shall live by faith," and that was his message. And when John Wesley come along, he saw that there was sanctification, so he preached sanctification. That was his message. See? The Pentecostals brought in the message of the Holy Ghost, and so forth.

196 But in the last days, in this last age, the messenger is not to start any reformation, but is to take all the mysteries that those reformers left off, and gather them together and solve them to the people. Let me just read It again. It sounds so good to me! I—I like to read It.

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

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

> *And he had in his hand a little book* opened: . . .

198 Now, the Seals had done been broke, here. We're breaking them now. But, this, the Thing is open.

> *. . . and he set his right foot* on *the sea, and his left . . . on the earth,*
>
> *And* he *cried . . . a loud voice, as when a lion roareth: and when he . . . cried, seven thunders uttered their voices.* (My! The complete!)
>
> *And when the seven thunders had uttered their voices, I* John *was about to write* (write what?) what they said: *and I heard a voice from heaven* (God) *saying unto me, Seal up those things which the seven thunders uttered, and write them not.* Don't write them. (See?)
>
> *And the angel which I saw stand upon the sea . . . lifted up his* hands *to heaven,*
>
> *And sware by him that* lives *for ever and ever, who created* the heavens, *and the things* in there *are, and the earth, and the things that* are *therein* there, *and the sea, and the things which are therein, that there should be time no longer:*

199 Watch! Don't forget this now, as we go.

*But in the days* (days) *of the voice of the seventh angel, . . .*

200 That last angel, earthly angel. *This* Angel come down from Heaven. It wasn't Him; He come from Heaven. But He is speaking here of the voice of the seventh angel, which is a . . . *Angel* means a "messenger," anybody knows that, and the messenger to the church age.

> *. . . in the days of the voice of the seventh angel, when he shall begin to sound, the mystery* (Seven Seals, all, all the mystery) *of God should be finished, as he hath declared to his servants the prophets.*

201 The entire mystery is unfolded. That's the ministry of that angel. See? Be so simple, people just drop over the top of it. But, yet, it'll be perfectly a vindicated. It'll just be perfectly known. See? Everybody that wants to see it can see it. See? That's right. But those . . .

202 Jesus said, as He said when He come, said, "You got eyes, and can't see. Isaiah said you did. See? And you got ears, and you can't hear." Now, so we find out that . . .

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

204 Others, reformers, but, by being great men of God, seen the need of the day, and brought forth reformation.

205 But Revelation 10 said his Message was to reveal, not reform; reveal the secrets. Reveal secrets! It's the Word in the man. Hebrews 4 said, that, "The Word of God is sharper than a two-edged sword, piercing even to the asunder of bone, and a Revealer of the secrets of the heart." See? This man is not a reformer. He is a revealer, revealer of (what?) the mysteries of God. Where the churches has got It all tied up and everything, he is to come forth with the Word of God and reveal the thing out.

206 Because, he is to "restore the Faith of the children back to the father." The original Bible Faith is to be restored by the seventh angel. Now, oh, how I love this! All the mysteries of the Seals, that the reformers never understood fully! See? Now look at Malachi 4, just a minute. Well, you just mark it down. He is a prophet, and, "restores the original Faith of the fathers." Now we're looking for that person to appear on the scene. He'll be so humble that ten millions times ten millions will . . . Well, there'll be a little group that will understand It.

207 When, you remember the other day, when John was supposed to come, prophesied, a messenger before Christ come, "a voice of one crying in the wilderness." Malachi saw him. Look, the 3rd chapter of Malachi is the coming of the Elijah that was to come and forerun the coming of Christ.

208 You say, "Oh, no, no, Brother Branham. It's the 4th chapter." I beg your pardon.

209 Jesus said it was the 3rd chapter. Now take Saint . . . You take Saint Matthew, the—the 11th chapter and the 6th verse, He'll—He'll say this. The 11—11th chapter, I believe it's the 6th verse; 4th, 5th, or 6th, right along there. He said, "If you can receive it," when He was talking about John, "this is he who was spoken of, 'I'll send My messenger before My face.'" Now read Malachi 3. Some of them try to apply it to Malachi 4. No, sir, that's not it.

210 Notice Malachi 4, as soon as that messenger goes forth, the world is completely burned, and the righteous walk out in the Millennium, on the ashes of them. So, you see, if you put that being him back there, then—then the Bible told something that wasn't so. We've had two thousand years, and the world ain't burned up yet, and the righteous living in it. So it's got to be in the future. Oh, my! [Brother Branham claps his hands together once—Ed.]

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

212 How can Matthew 28:19 compare with Acts 2:38, without the spiritual revelation of God? How can these people say the days of miracles are past, and so forth like that, and (huh!) without revelation of God? The only way they'll ever know it, know whether it's right or wrong! See? But they've come through seminaries. I hope we have time to get into that.

213 I want to hurry, 'cause I don't want to keep you here over a week, you know what I mean, this, open these Seals. I've got one day, and I'd like to have prayer for the sick on that day, if I could.

214 Now look, Malachi 4, he's a prophet, and "restores the original Faith of the fathers."

215 At the end time, when the Tribulation period comes . . . Now here is a little thing we're going to reverse back, a minute, where the three-and-a-half years, or, Daniel's seventy weeks, the last half of Daniel's seventy weeks, which is three-and-one-half years. Now, we, how many remembers that, from the church ages?

[Congregation says, "Amen."—Ed.] See? "There is seventy weeks determined." Look how perfect it was. Said, "Messiah will come, and He'll be cut off, for a sacrifice, in the midst of the week, and the obligation will cease." Then, there is still three-and-a-half years waited, for the Messianic Doctrine to the Jew.

216 And God does not deal with the Jew and the Gentile at the same time. He deals with Israel as a nation, Gentile as an individual. He never taken the Gentiles for His Bride; He taken a people out of the Gentiles. See? Now He deals with Israel as a nation. And now there she sits, right there now, as a nation.

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

218 When Martin Luther made the proclamation, that, "All Jews ought to be run off, and their buildings burnt down, because they were antichrist." See? Martin Luther made that statement, hisself, in his writing. Now, Hitler just fulfilled what Martin Luther said. Why did Martin Luther say that? Because he was a reformer, not a prophet.

219 God, that, "My prophet blessed Israel, he said, 'Whosoever blesses you will be blessed, and who curses you will be cursed.'" How can one prophet stand and deny what the other prophet said? He can't do it. It's got to be in harmony, see.

220 But that's the reason they class . . . See, Germany is supposed to be a Christian nation, and, they, the way they treated Israel! They still got a stick on their shoulder, and you can't blame them. But just remember, the Jews sitting here, don't you worry, the day is coming! God can never forget them. They were blinded for our sake.

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

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

He said, "I couldn't measure it."

223 Said, "Never can I forget Israel." That's His people, His servants.

224 And the Gentile, is only a few taken out of there, for His Bride. That's exactly right. That's the Bride.

225 Now, the seventy weeks was determined, perfectly, as Daniel said that Messiah would come and would be cut off in the midst

of the week. And Jesus prophesied three-and-a-half years. Now, in the middle of this, three-and-a-half years of Daniel, in the middle of it, He was cut off. But now the last part is the Tribulation period, where the Gentile church is. Oh, this is great! Now don't miss. The Bride goes in with the Groom; then, after the Millennium, walks out upon the ashes of the wicked.

226 Let me show you something here, just while we just got it in the mind. Let's just show you what It said, what the Bible says. And we can't deny This being the Word of God. If we do, then we're infidels. See, we got to believe It. You say, "I don't understand It." Neither do I. But I'm looking for Him to reveal It. Look.

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

227 How you got an Eternal hell in there then? See, it's the last days, when these things are being revealed. There's no place in the Bible says hell is Eternal. Thus, to have . . . to be in a Eternal hell, you'd have to have Eternal Life to stay there. There's only one form of Eternal Life, and that's what we're struggling for. Everything, had a beginning, has an end. "Hell was created for the devil and his angels," and will be consumed and done away with. Right. See? But when this takes place, "It neither leaves them root or branch."

> *But unto* them *that fear my name shall the Sun of righteousness* rise *with healing in his wings; . . . ye shall go forth,* as *grow up as calves of the stall.*
>
> *And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in that day that I* will *do this, saith the LORD of hosts.*

228 Where is the wicked going to be after the Tribulation? Ashes.

> *Remember . . . the* laws *of Moses . . . which I commanded . . . him in Horeb for all Israel, with the statutes and* judgment.
>
> *Behold, I will send* to *you Elijah the prophet before the coming of* that *great and dreadful day of the LORD:*

229 Amen! Here is the Old Testament closing out like that, and here is the New Testament closing out with the very same thing.

How you going to keep it away? Can't. Look, "I will send to you Elijah the prophet before that day comes."

> *And he shall turn the* hearts *of the fathers to the children, and the* hearts *of the children to* the *fathers, lest I come and smite the earth with a curse.* (Uh!)

230 There you are. That's the Word of the Lord. He promised it. It must come. And now if you'll notice how this happens. It's beautiful, how God does it. The Bride goes forth, and with the Groom. And—and then after that, the wicked is burned with unquenchable fire. And after the world has been purified, reproduces itself. Everything has to do that, has to go through a state of purification.

231 Volcanic will break forth in that great last time, and the world will burst, and belch, and go forth; and all these cesspools of sin, and all that's upon the earth, will be molted into nothing. It'll burn with such a fervent heat, that it'll be like that bleach that sends the—the color of—of the ink back into its original creation. So will the Fire from God be so hot, that will turn every filthy thing back to its condition again, when Satan and all sin is burned up, and everything. And then she'll come forth as beautiful as she was in the garden of Eden. Right. Oh, that great hour laying just ahead of us!

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

233 Now, we know this Roman calendar has . . . We got twenty-eight days and, sometimes, and thirty, and thirty-one. But, actual, the calendar reads this, thirty days to every month. Right. And take a hundred . . . a thousand two hundred and threescore days, and put thirty to it, and see what you got. Three and one-half years, exactly on the dot. That's the time that's lotted, time for the Messianic Message to be preached to Israel, like it was back there. When He returns back and makes Hisself known, in a symbol that when He come . . .

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

of silver. He portrayed Christ, exactly, because it was Christ's Spirit in him.

235 Notice what happened then. And notice that, when he did this, he was put in a prison, and one man was saved and the other lost. Exactly Jesus, when He was in prison on the cross, one thief was saved and the other one was lost, exactly.

236 Throwed into the grave, supposed to be dead, and was took up, and ascended to the right hand of Pharaoh, that nobody could see Pharaoh without seeing Joseph first. Jesus sits at the right hand of God, and no man can come to the Father except by the Son. Right.

237 And notice every time Joseph left, when Joseph rose up from that right hand of that throne. Watch! Glory! There sat Joseph, by the right hand of Pharaoh. And when Joseph raised up, to leave that throne, the trumpet sounded. "Bow the knee, everybody! Joseph is coming!"

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

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

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

241 But notice after that, see, through that, when all . . . He had took his bride. But when them boys came down to buy food . . .

242 Oh, it's such a beautiful picture! I'm off of the Seal, but I just got to say it, see, 'cause you'll get the picture better, I believe. Notice.

243 Now, when they come down to buy food, you know, Joseph recognized them right away. And Joseph was the son of prosperity. No matter where he went, it always prospered.

244 You wait till He comes to the earth again; wait till our Joseph comes! See? "The desert shall blossom as a rose, and the Sun of Righteousness rising with healing in His wings." Oh, my! All that cactus around Arizona will unfold into beautiful trees, and it—and it'll be beautiful.

245 Notice, here he comes forth, and he plays a little trick on them there. And he sends, and he says, "Is my father still living?" See? He wanted to know if that boy's father was living. Said, "Yes." He knowed that was his brother. But did you notice when he got ready to reveal himself to his brothers?

246 And he found little Benjamin, which had been born since he had been gone. And that represents these Jews, this hundred and forty-four thousand that's gathering right there now since He's been gone. And when He returned, He said . . . He looked at Benjamin; his heart was about to break.

247 And, remember, they had . . . he . . . They didn't know he could speak Hebrew. He was taking an interpreter. He act like he was an Egyptian. See? And then when it was made known, he wanted to make himself known, he kept looking at little Benjamin. And, remember, he dismissed his wife. She was in the palace when he made hisself known to his brethren.

248 And the Gentile Bride, the Wife, after Jesus being rejected by His Own people, He has taken a Gentile Bride. And will take Her from here, to the Palace, to His Father's House in Glory, for the Wedding Supper. And will slip back down, to make Hisself known to His brethren, the hundred and forty-four thousand . . . ? . . . that time.

249 There he stands. And, remember, look at the symbol perfectly. And when he come back to where this was, he looked down to them, and he said—he said . . . begin to look. And they begin to talk. They said, "Now, Reuben, you know that we're in for it now, see. Because, you know what we done. We've got this boy in this fix. Now, we oughtn't to have sold our brother." That was their brother standing there, that mighty prince, and they didn't know it.

250 That's the reason Israel can't understand Him today. It isn't the hour yet to know it.

251 And then, he, they thought he couldn't understand Hebrew, but he was listening right at them. They said, "Now we're in for

it." And Joseph, when he looked at them, he couldn't stand it no longer.

252 Now, remember, his wife and children was in the palace at the time. The saints gone out, out of the presence.

253 And he said, "I am Joseph, your brother." And he run over and grabbed little Benjamin, fell on his neck, and begin to cry. See? And he made hisself known.

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

255 He said, "No, don't be angry with yourself, you only done it to preserve life. That's why God sent me down here."

256 And when He makes Hisself known, the Bible said . . . as we come through it. When He makes Hisself known to that hundred and forty-four thousand there, the little Benjamin of today, and the remnant of those Jews left there; when He makes Hisself known, they will say, "Where did You get those scars? What are they doing in Your hand?"

257 He'll say, "Oh, I got them in the house of My friends." See? Oh, then they'll realize that they have killed the Messiah. But what will He say? The same as Joseph did it. "You did it to serve life; don't . . . save life. Don't be angry with yourself." Because, that, the Gentiles would not have been brought in if the Jews hadn't have done that blindfolded trick. So, He saved the life of the Church, by the things that they done. So there you are. That's the reason, today, they can't understand This; it isn't the hour.

258 No more we could understand these things until the time comes for It to be understood. Oh, my! Seven Thunders of Revelation! May He show the Bride how to prepare for the great translation faith!

259 Now let's hurry up, because we haven't got about fifteen, twenty minutes yet.

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

> *And I saw when the Lamb* had *opened one of the seals, and I heard, as it* was *the noise of thunder,* and *one of the four beasts saying, Come . . . see.*
>
> *And I saw, and behold a white horse: . . .*

261 Now we're going to the 2nd verse.

*. . . a white horse: and he that sat on him had a bow; and a crown was give* him, (he didn't have it then) . . . *unto him: and he went forth conquering, and to conquer.*

262 That's all of that. That's the Seal. Now let's find the symbols.

263 We found what the Thunder means. That's perfectly, we know that, see. The Thunder was the Voice of God, when the Seal opened.

264 Now, what does the white horse mean? Now, here is where the revelation come. I am just as positive of this, as I'm standing here, knowing this is the Word.

265 I have read every book on it I could find. And with a . . . I . . . The last time that I was—was tried to go through it, just teaching it, about thirty years ago, I took the book . . . Somebody had told me that the Adventists had more light on the second Coming of Christ than any people that they knowed, so I found some of their good books, to read it. I got Smith's book on Daniel, of revelations. And he said this white horse that went forth was white, and it symbolized a conqueror. And in this conquering . . . Many of you Adventist brethren here knows the book, and many of you others, also, by reading it. And—and others, I read two or three. I read, and I can't call . . . There's two more books I read, and both man agreed that that was right. [Brother Branham knocks on the pulpit five times—Ed.] That was fine teachers, supposed to be some of the best, with the best light. So I thought, "Well, if I don't know, I'll just say what they said, try to teach it that way."

266 They give a very good exclamation of it, what it really meant. And they said, "Now, here is a white horse, and a white horse is a power, a charger." And said, "The man that sit on that, was the—the white horse, was the Holy Spirit that went forth in the early age and conquered that age for the Kingdom of God. He had a bow in his hand, which meant, like Cupid, he shot the arrows of love into the hearts of the people, the love of God, and he conquered."

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

268 My revelation, by the Holy Spirit, is: Christ and the Holy Spirit is the self-same Person, only in a different form. *So, here* stands Christ, the Lamb. We know He was the Lamb. He was

standing *here* with the Books in His hand; and *there* goes the white horse rider, see, so it wasn't the Holy Spirit.

269 Now, that's one of the mysteries of the last days, how that Christ can be the three persons in One. It's not three different people, Father, Son, and Holy Ghost, being three Gods, as the trinitarians try to tell us It is. It's three, it's three manifestations of the same Person. Or, you might call it three offices. If you're talking to ministers, you wouldn't use office; 'cause, right, I happened to think, I'm on tape. So I'll tell you . . . Course, Christ couldn't say, "I'll pray My office, and He'll send you another office." We know that. But if you want to make it . . . It's three attributes of the same God. See? It's not three Gods. Three attributes of the same God! See?

270 And so how could Christ be out *there,* the white horse, conquering, and standing *here* with a Book in His hand? It isn't, though. It isn't Christ.

271 Notice now, the Holy Spirit (in the revelation) and Christ, it's, the Holy Spirit is Christ in another form. Right.

272 Notice, it is the Lamb that opened the Books, and the Lamb is Christ. And Christ is not seen any more, from then, but He is seen in the Book of Revelation, the 19th chapter, coming on a white horse.

273 If you would like to read it, let's turn to Revelation 19:11, six- . . . And just read it right quick now while we're—while we're . . . We got enough time, I hope, so it'll make it just a little better to us. 19, 19:11, begin at the 11th verse, and read down, including the 16th.

> *And I saw heaven opened, . . . behold a white horse;* (not on the earth; in Heaven, see) *and he that sat* on *him was called Faithful . . . True, . . . in* righteous does he *judge and make war.*
>
> *His eyes were . . .* flames *of fire, and on his head* was *many crowns,* (look at the diadem!); *and he had a name written, that no man* knowed, *but . . . himself.*

274 I wish I could stop on that just a minute. [Brother Branham knocks on the pulpit once, and pauses—Ed.] Oh, my! I got a good notion, but . . . Maybe I could, if you . . . [Congregation says, "Go ahead!"]

275 See, nobody knows It. Did you ever know that the Name of "Jehovah" is not correct? Anyone knows. Dr. Vayle, you know that's true. The translators could never translate It. It's spelled J-

u-h-v . . . J-v-h-u, I mean. It isn't "Jehovah." They couldn't touch It. They don't know what It is. Called It "Jehovah," but it wasn't His Name.

276 Look, every time a victory is won, or something goes on, a name is changed.

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

278 *Jacob* means "supplanter, deceiver," and that's what he did. He put sheepskin on hisself, and deceived his prophet father, to take the birthrights. He put poplar sticks in the water, speckled them, scare the cattle when they was pregnated with the . . . with their young, to make speckled cattle and sheep. Nothing but a deceiver!

279 But one night he caught a hold of Something real, and he knowed It was real. And he stayed with It, and held on until he overcome. And his name was changed, and called *Israel,* meaning "a prince with power before God."

280 Is that right? [Congregation says, "Amen."—Ed.] Every overcomer!

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

282 Saul, good name. Saul, was a king one time in Israel, but he, a *Saul,* didn't fit an apostle. Might be all right for a king, but not an apostle. So Jesus changed his name (from what?) from Saul to Paul.

Look at "The sons of thunder," and on down.

283 And, Jesus, His Name on earth was "Redeemer," Jesus. When He was on earth, He was the Redeemer, that's true. But when He conquered death and hell, and overcome them, and ascended on High, He received a new Name. That's the reason you holler the way they do, and they don't get nothing.

284 It'll be revealed in the Thunders. Uh-huh. See? Notice the mysteries. He is coming, riding . . . There's got to be Something to change this Church. You know that. There's got to be Something. Notice, "No man knowed, but Himself." Now, notice, "No man knowed, but Hisself."

*And he was clothed with a vesture dipped in blood: and his name* was *called The Word of God.*

Oh, my! Notice!

*And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.*

*And out of his mouth* goes *a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he* tread *the winepress of the fierceness and* the *wrath of Almighty God.*

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

285 There comes the Messiah. *There* He is; not this fellow on this horse back *here.* Watch the different. Here He stands with the Book in His hand, *here,* the redemptive work is just . . . He hadn't took His place yet. So, it was not the Christ that went forth, the Holy Spirit.

286 Not disagreeing with them great men. No, sir, I don't do it. I wouldn't want to do that, but this is what—what my revelation of It is. See? If you got something different, well, that's all right, but it ain't all right with me. You see, I—I believe It this way. See, now, you know what. See?

287 And, notice, Christ is not seen anymore, see, from the time there. But He is on a white horse. So if this guy is riding a white horse, he's only an impersonator of Christ. See? You get that? [Congregation says, "Amen."—Ed.]

288 Notice, the rider on the white horse don't have any name. He might use two or three titles, see, but he hasn't got any name.

289 But Christ has a Name! What is it? The Word of God. That's what it is. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word, made flesh." See? The rider has no name, but Christ is called "The Word of God." That's what He is. He is called that. Now He's got a Name that no man knows; but He's called, "The Word of God."

This guy isn't called nothing, see, but he's on a white horse.

290 The rider has no arrows for his bow. Did you notice? He had a bow, but there's nothing said about having any arrows, so he must be a bluffer. Right. Maybe he's got a lot of thunder, and no lightning. But you find out, Christ had both lightning and thunder, for out of His mouth goes a sharp two-edged Sword, and He smites the nations with It. This guy can't smite nothing, see,

but he's playing the part of a hypocrite. He is going forth, riding on a white horse, going out to conquer.

291 Christ has a sharp Sword, and, watch, It comes from His mouth. The living Word, that's, Word of God revealed to His servants. Like He said to Moses, "Go, stand there, and hold that stick out yonder; call for flies," and there was flies. Sure. What ever he said, He done it; and it come to pass, His living Word. God and His Word is the self-same Person. God is the Word.

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

293 The Second Seal comes forth and goes right on out into the end. The Third Seal comes forth and goes right on out into the end. Fourth, Fifth, Sixth, Seventh, every one of them, winds right up out here in the end. And at the end time, these Books that's been rolled up all this time, with these mysteries in them, It's broken. Then out comes the mysteries, to see what it is. But, actually, they started forth at the first church age, because the church, first church age, received the Message like This. [Brother Branham knocks on the pulpit three times—Ed.]

294 "A white-horse rider went out." See? Who is he? He is mighty in his conquering power. He is a great fellow in his conquering power. You want me to tell you who he is? He is the antichrist. Exactly what he is. Now, because, you see, if an antichrist; Jesus said, that, "The two would be so close together until it would deceive the very Elected (the Bride) if it was possible." Antichrist, it's the antichrist spirit.

295 Remember, in the church ages, when we opened the first church age back there, we found out that the Holy Spirit was against a certain thing they got started in that church age, and that was called "the deeds of the Nicolaitanes." You remember it? [Congregation says, "Amen."—Ed.] *Nikao* means "to conquer." *Laity* means "the church," the laity. *Nico-laitane,* "to conquer the laity." "Take the Holy Spirit out of the church and give It all to one holy man. Let him be the boss of all of it." You've went through it, see, Nicolaitane. Notice, Nicolaitane was "a—a saying," in one church. It become "a doctrine," in the next church age. And in the third church age, it was "a forcement," and they had the Nicaea Council. And it was then made a—a doctrine in a church. And what was the first thing happened? An organization from it! Now, is that right? ["Amen."]

296 Tell me where the first organized church come from. Roman Catholic church! Tell me if Revelation don't say, in the Book of Revelation 17, that, "She was a whore, and her daughters were harlots." That's the same thing that organized with her, "harlots." "Taking the abomination, filthiness of their fornications, for doctrines." "Teaching for Doctrine the commandments of men." Notice.

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

298 You remember, Christ speaking back to the church, said, "Thou hatest the deeds of these Nicolaitanes, which I hate, too." Trying to conquer, take the Holy Spirit just only one holy man; he could forgive all the sins and everything.

299 And we just read it over there, Paul spoke of it. That thing would sit in the last days. And he couldn't be revealed till the last days. "Then, He that letteth, will take the Spirit of God out of there; and then he'll reveal himself."

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

301 When Nicolaitane, see, antichrist, is finally he is incarnate in a man, then he is crowned. When he starts off, as a Nicolaitane spirit in the church, he is a spirit. You can't crown a spirit. But three hundred years later, he become a pope, and then they crowned him. He had no crown, to start with. But he got a crown, later, see, when that spirit become incarnate. See? He become a man. Nicolaitane doctrine become a man, then they could crown him. They couldn't do it, because, he was just a doctrine.

302 Glory! Notice! And when this Holy Spirit that we have becomes incarnate to us, the One that's in our midst now in the

form of the Holy Ghost, becomes incarnate to us, in the Person of Jesus Christ, we'll crown Him King of kings. That's right. See?

303 Now, remember, about time Christ come on the Throne, the antichrist come on the throne, Judas. About time Christ went off the earth, Judas went off the earth. Just about the time the Holy Spirit come back, the antichrist come back.

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

305 No wonder I hated that thing! See? See? There you are. It wasn't me; it was Something in here. There is the thing. It's come out. You see it? [Congregation says, "Amen."—Ed.] And I was all around the sides of it. I couldn't see it till now. And I know it now. There it is. That Nicolaitane spirit, God hated.

306 And now that spirit become incarnate, and they crowned it. And here it is right here, what the Bible said they would do with it. It's perfect. Oh, my! Incarnate! He become a man, and then they crowned him.

307 Read, notice! Or, read, rather, how Daniel says he will take over the church kingdom. Would you like to read it? [The congregation, "Amen."—Ed.] We got time to do that, haven't we? ["Amen."] All right. Listen. Let's go back to Daniel, just a moment. Turn back to the Book of Daniel, and we'll read just a moment. And we won't be maybe another fifteen, twenty minutes, or thirty, or something like that. All right? ["Amen."]

308 Let's get Daniel, the 11th chapter, and let's take the 21st verse. Here is Daniel, Daniel speaking now how this fellow is going to take over.

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

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

don't want That. They want something, just live any way they want to, and still belong to church and obtain their testimony. See? See? So, he fits the menu just exactly. And, remember, he was finally called "she," in the Bible, and she was a prostitute and had daughters. Just fits the bill of the day, what the people wants. There it is.

310 God has promised it. When the Word is refused, then they are turned to their desires. Let's read Thessalonians again. Let . . . I want you to watch here just a minute. Yeah, well, we read it, a while ago. Second Thessalonians 2:9-11. It said that they would. "Turning down, rejecting the Truth, they would be given over to a reprobate mind, and would believe a lie and would be damned by it." Now that's what—that's what the Holy Spirit said.

311 Now, isn't that the desire of the church today? [Congregation says, "Amen."—Ed.] You try to tell people they have to do *this, that,* or the *other,* and they'll let you know right quick they are Methodist, Presbyterian, or what-more, they "don't have to paddle in your boat." See? Certainly. They want it.

312 And God said, "If they want it, I'll just let them have it. And I'll actually make them believe that that's the Truth, 'cause I'll give them a reprobate mind concerning the Truth." Now look here what the Bible says, also, "As Jannes and Jambres withstood Moses, so will these guys in the last days, with a reprobate mind concern the Truth; and shall turn the grace of our God into lasciviousness, denying the Lord God."

313 Now you see where it's at; not only Catholic, but Protestant. It's the whole thing. It's all the whole organized world. That's that white-horse rider, under the—the way of—of a—a—a (white) righteousness, church, see, but an antichrist. It's got to look alike. On a horse, even, just like Christ is coming on a horse. See? Oh, anti, so close it'd deceive the very Elect! And here he is. He is the antichrist.

314 He started riding in the first church age. Now he rides on down, on down through every age. Now watch him. You say, "Way back, way back in apostles' time?" He was called "Nicolaitane" there. Then, the next church age, then he become "a doctrine" in the church. First, he was just "a saying," then he become "a doctrine."

315 Swell, celebrity people, fine-dressed, highly educated, polished, didn't want all that carrying on in the church. No, they, "Didn't want all that Holy Ghost stuff. Must be a church! And we all will go through the Nicaea Council, and so forth,

at Rome." Then when they come there, they took the church, and took paganism, Roman Catholici-. . . or paganism, pagan Rome, and a few superstitions. And took the—the Astarte, "the queen of heaven," and turned it to be Mary, the mother. Make intercessors out of dead people, and so forth. And took that round kosher wafer, which it still puts round on there, and call it the body of Christ, "because it represent the mother of heaven." And the Catholic passes by, and crosses himself. Because, the lights burning in there, is supposed to be the kosher which is turned to God, by the power of the priest. When, it's nothing in the world but just plain paganism. See? That's right.

316 I just don't understand. Well, yes, I do. Yes, I do. Yes, sir! I understand it, by the grace of God. Sure.

317 Now notice. Oh, my, how they can do that! See? And they are given their desires. No, that's true, you don't have to do That. No, sir. If you don't want to do It, you're not forced to do It. If you don't want to tally up to God's way of living and things, and worship, you don't have to do It. God don't make nobody do It.

318 But let me tell you something. If your name was placed on that Lamb's Book of Life before the foundation of the world, you'll be so happy to do It, you can't wait for the minute to do It.

319 Look here. You say, "I'll give you to understand, I'm just as religious!" Well, that might be true.

320 Look, who could say them priests wasn't religious, in the days of the Lord Jesus? Who could say Israel wasn't religious, in the wilderness? When they was even . . .

"Well, God has blessed me so many times!"

321 Yes, He did them, too. They didn't even have to work for their living. He fed them out of the heaven. And Jesus said, "They are, every one, lost and gone and perished."

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

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

324 Notice just how and when Jesus come. Those priests, they come up there, very religious. Boy, nobody could say they wasn't nice men. My! They walked to the line of that law. Everything that church said, they did it. If they didn't, they were stoned. And so He walked out . . . You know what Jesus called them? John

called them, "You bunch of snakes in the grass! Don't you think, because you belong to that organization, you got anything to do with God." And Jesus said, "You are of your father, the devil." Said, "Every time that God sent a prophet, what happened? You stoned him and throwed him in the grave. And now you go out there and polish his grave."

325 Isn't that the same thing that Catholic church has done? Look at Joan of Arc, and Saint Patrick, and all the rest of them. They're the one who puts them in. And then dug Joan of Arc's body up, and throwed it in the river, a couple of hundred years later. And burned her for a witch.

326 "You're of your father, the devil, and his works you do." That's exactly. This will go all over the world. See? Right! That's what Jesus said.

327 And you think it's all right, looks pretty good, that white horse. But look what you got. That's exactly what's riding it. Now, but He said they wanted it, so He would give them a strong delusion.

328 Remember, this prostitute of Revelation 17, she was the mystery, "MYSTERY, BABYLON, THE MOTHER OF HARLOTS." And John admired her. Just like this man . . . Look, wait, we get here and watch him watching this horse here. See? But you noticed it was . . . What happened was this, that, "He admired her with great admiration." But the mystery was, that, "she drank the blood of the martyrs of Christ." A beautiful church set there, decked in purple and gold, "And she had a cup in her hand, of the filthiness of her fornications."

329 What is fornications? Is unrighteous living. That's her doctrine she was giving out. Taking the Word of God and making It of none effect, by some "Hail Mary's," and all this other kind of stuff, and giving it out. "And the kings of the earth committed fornications with her."

"Well," you say, "that's the Catholic church."

330 But she was "the mother of harlots," see, the same thing that she was. There you are.

331 What happened? When the reformer died and his message died out, you re- . . . You organized it, and put a bunch of "Rickys" in there, and started the thing right back to live the way you wanted to. You didn't want to stay with the Word. Instead of moving right on with the Word, they stayed right there, "*This* is It." Huh! You don't do that.

He, that's It, see, Him up There!

332 Notice, that's one thing. We want to hit just a couple more places before closing.

333 He is the prince that was destroy; Daniel's people. Do you believe that? Now I'm going to make this, if you'll just help and be lenient with me for a few minutes, I'll—I'll make it just as quick as I can. But I want to make it positive, 'cause I . . . the Holy Spirit give me That, just as certain as I'm standing here. See? See?

334 Now look, let's take, go back to Daniel again, just a minute. I want to read something for you, what . . . If you don't go back, it's all right. I want to read Daniel 9, Daniel 9. And I want to read the 26th and 27th verse of Daniel 9. And, watch, if he is the one to destroy Daniel's people, what he's going to do.

> *And after threescore and two weeks shall Messiah be cut off, . . .*

335 See, that's the threescore and two weeks He would be cut off, out of the seventy weeks.

> . . . *not for himself:* but for *the people* and *the prince* (that's the hierarchy here) *that shall come* (that *shall* come) *shall destroy the city and . . . sanctuary; and the end thereof shall be with* great *flood, and unto the end of the war desolations are determined.*

336 I want to ask you people something. After Christ was cut off from the earth, in the three and a half years of His ministry, and what destroyed the temple? Who destroyed it? Rome! Sure. Constantine or, no, I beg your pardon, Titus, the Roman general, he destroyed the prince. Now notice.

Watch this, fellows. Come right on down, this wall.

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

338 Now, oh, now, I believe I was talking to somebody here. It might have been Brother Roberson today, or somebody I was talking on, about this; about not this here, but just on the same thing. I believe I preached on it here, not long back, what will

happen to this United States, on this money situation. See? Well, we are now paying our debts on taxes that'll be paid forty years from today. That's how far we are behind. Did you ever turn on KAIR up there, or Lifeline, and listen to it, see, from Washington? Why, we are completely busted. That's all.

339 What's the matter? The gold is all housed up, and the Jews holds the bond. It's going to be Rome. Now watch. We know who owns the big apartment stores, but Rome has the greatest part of the wealth of the world. The rest of it, the Jews have. Now watch this. Now just listen to this, how the Holy Spirit brought this out for me.

> *And he shall confirm the covenant with many for one week:* (now watch) *and in the midst of the week he shall cause the sacrifice and the* obligations *to cease, . . .for the overspreading of* abomination *he shall make it desolate, even* unto *the consummation, and that determined shall be poured* out *upon the desolate.*

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

341 Now watch, "In the end time." Not in the early days when Christ was preaching, but, "in the end time," the last part of the week, where we just took the seventy weeks of Daniel. And Christ has prophesied for the three and one-half years, and three and one-half years are yet determined. Is that right? [Congregation says, "Amen."—Ed.] And this prince in that time is to make a covenant with Daniel's people, which is the Jews.

That's when the Bride is taken out now. She won't see it.

342 Notice, in the last one-half of Daniel's week, the people makes a covenant. This prince makes a covenant with Rome, makes a covenant with them, no doubt for the wealth, for Catholic and Jew holds the wealth of the world.

343 I was in the Vatican. I seen the triple crown. Was supposed to have an interview with the pope; Baron von Blomberg got it for me, on a . . . for a Wednesday afternoon at three o'clock.

344 And when they took me into the king, they took the cuffs out of my trousers. That's all right. Told me never to turn my back, walk away from him. That's all right.

But I said, "What do I have to do before this guy?"

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

346 I said, "That's out. That's out. No, sir." I said, "I'll—I'll call any man a 'brother' that wants to be a 'brother.' I'll call him 'reverend,' if he wants to have the title of that. But, to worship a man, that all belongs to Jesus Christ." See? No. No, sir. Kissing no man's hand like that. No, indeed. So, I didn't do it.

347 But I got to go all through the Vatican. Why, you couldn't buy it with a hundred billion billion dollars. Well, you'd a . . . And just think, "The wealth of the world," the Bible said, "was found in her." Oh, just think of the great places, the billions times . . .

348 Why did communism raise up over here in Russia? It just makes me sick at my stomach, to hear so many preachers hollering about communism, and they don't even know what they're crowing about. That's right. Communism ain't nothing. It's a tool in the hand of God, to bring revenge upon the earth, for the blood of the saints. That's right.

349 And after the Church is taken away, Rome and—and the Jews will make a covenant with one another. The Bible said they would, with the holy people. And now notice, they'll make it because (why?) this nation is going to be busted. And the rest of the world that's on the gold standard is busted. You know that. If we are living off of taxes, due bills, for forty years from now, where we at?

350 There is only one thing can happen, that's, to call in the currency and pay off the bonds. And we can't do it. Wall Street owns them, and Wall Street is controlled by the Jews. The rest of it is in the Vatican. And the Jews has got the rest of it in Wall Street, with the commerce of the world. We can't call it in.

351 And if they could do it, do you think . . . These whiskey guys and—and all these tobacco people, which, billions times billions of dollars a year, and write off all their income tax for old vulgar pictures and things like that. And go out in Arizona there, and buy up millions of acres of land, or thousands, and dig them big wells, at fifty thousand dollars, and pay it off with income tax. And they would put you in jail if you don't pay yours. But they write it off, and throw up wells, and send bulldozers in. And what do they do? They put housing projects in there, in the next term around, with their money they made. They got to make an investment. And put houses, projects, in there, and sell them for millions of dollars. Do you think them guys is going to compromise, to change the currency?

352 Like this fellow down here in . . . What's his name? Castro did. He done the only smart thing he ever did do, then, when he destroyed the bonds, paid them off and destroy it.

353 Notice, but we can't do that. These guys won't let it. The rich merchants of the earth hold it.

354 And then there's only one thing to do. The Catholic church can pay it off. She is the only one has got the money. And she can do it, and she will do it. And in doing this, to get it, she'll compromise with the Jews, to make a covenant. And when she makes this covenant with the Jews . . . Now, remember, I'm taking this from the Scripture. And now, when she does this, and makes this covenant, we notice, in Daniel 8:23 and 25, "he will cause craft to prosper," and craft is *manufacturing,* "in his hand." And he makes this covenant with the Jews.

355 And, the midst of this, three-and-a-half years, he breaks his covenant, as soon as he gets the thing wrapped up, and gets the money of the Jews tied up. And when he does that . . . Oh, my! Oh, my!

356 He is called the antichrist until the end of the church age, for he is the . . . he and his children are against Christ and the Word. This man is called the antichrist.

357 Now, he is going to hold the money. And that's where I think it'll come in. Just a minute, when I say this, then I want to go back to it in a minute.

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

359 Now, when he gets the money all under control, "Then he'll break this covenant with the Jews," as Daniel here said he would do it, "in the midst of the last half of the seventy weeks," of Daniel. And then, brother, what will he do? He'll have all of the world trade and the commerce, a pact with the world, 'cause he'll hold the wealth of the world, completely. And during that time, them two prophets will rise on the scene and call that hundred and forty-four thousand. Then what'll take place? Then the mark of the beast, of Revelation 13, will set in, 'cause he holds all the commerce, trade, and everything of the world. And what will take place then? The mark of the beast will come in, that, "No man can buy or sell, except him that has the mark of the beast." [Brother Branham knocks on the pulpit three times—Ed.]

360 Thank God, the Church will be enjoying a great three and a half years in Glory, won't have to go through that.

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

362 Then, in Revelation 12:7-9, when Satan is cast out, the accuser. You want to put that down, 'cause I want you to read it. We haven't got time now; it's close, twenty or fifteen till ten, see. But in Revelation 12:7-9, "Satan," the spirit, "the devil," which is up there now, "accuser of our brethren." All right.

363 The Church is taken up, and Satan is cast out. When the Church goes up, Satan comes down, then Satan incarnates himself in the antichrist and is called "the beast." Then, Revelation 13, he sets the mark down. See?

364 "When He that letteth," only now, Christianity is left on the earth in its purity, is because, "Him that letteth."

365 Remember back here in Thessalonians, "Sitting upon the temple of God, calling himself God, forgiving sins on earth." And that'll go on, "and iniquity shall abound," and on. Cause, it won't be known, yet, until his time to be revealed is called.

366 And then the Church will be caught away. And when It's caught away, then he changes hisself from an antichrist now, oh, my, "the church, the great church and that," now he becomes "the beast." Uh-huh! I wish I could make people see that.

367 Now remember, the antichrist and the beast is the same-self spirit. There is the trinity. Yes, sir. It's three stages of the same devil power. Remember, Nicolaitane, see, it had to be incarnate before it could be crowned. See? Now watch this, three stages. First stage, he is called antichrist; second stage, he is called the false prophet; third stage, he is called the beast.

368 Notice, Nicolaitane, the antichrist teaching that started in the days of Paul, against God's Word, antichrist.

369 Then he is called, again, the false prophet. Which, when the teaching become a man, he was a prophet to the teaching of the hierarchy, of the—the hierarchy of the Catholic church. The pope was the prophet to the false word, and that made him a false prophet.

370 The third stage is a beast, a man that's crowned in the last days, with every power that pagan Rome ever had. Because, the seven-headed beast, dragon, was cast out of heaven, and come incarnate in the false prophet. There it is, he had seven crowns,

and he was cast out and throwed into the earth and the sea. All right.

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

372 I went the other night, two brothers sitting in this church now; Brother Norman, back there, and, I believe, and Brother Fred. We was over to hear a man teach on the antichrist. A well-known man, one of the best the Assemblies of God has got, and his interpretation of antichrist was, that, "They're going to take a vitamin of some sort, out of a—of a man, and transfer this life out of a man into a great image that's going to stick . . . step a city block at a time. And that's . . . " Could you imagine a man filled with the Holy Ghost, under such illusion as that, or claim to be?

373 When, here is the Bible, says who the antichrist is. It's not a . . . It's a man. Notice, this rider is nothing but Satan's superman, the incarnate devil. He's an educated genius. Now, I hope you got your ears open. They was trying one of his children out, not long ago, on a television cast, to see if he wasn't smarter than the next man, to run for President. See? But, however, he's got a lot of wisdom; so has Satan. He tries to sell it. He sold it to Eve. He sold it to us. We've been wanting a superman. We got it. All right. The whole world is wanting a superman. They're going to get it. Just wait till the Church goes up, and Satan is cast out; he'll incarnate. That's right. They want somebody who can really do the job. He'll do it.

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

375 And these people, even some of you Full Gospel people, deny, have to deny your evangelical teaching, to take such a step as that. What have you done? So blind, to that denominational thing, you've rejected Truth. And Truth was set before them, and they—they walked away from It, and left It. And now they've been

"given over to a strong delusion, to believe a lie and be damned with it." That's exactly what it is.

376 And the antichrist takes it all. And the Bible said, that, "He deceived all," a, double l, "all upon the face of the earth, whose names were not written under those Seals from the foundation of the world." [Brother Branham clapped his hands together one time—Ed.] Hum! Now, if the Bible said he did it, he did it.

377 They say, "Well, I belong . . . " There you are. Yeah. That's just exactly. It's the same prostitutes' institution. It's the same system that started in the beginning, which is antichrist, throughout.

378 I'll hear from it, but that's . . . It's the Truth. I expect to. Amen.

379 Now, notice, he'll conquer. And almost has in his grip right now, while he is still antichrist, before he becomes beast. You talk about cruel punishment? You just wait. [Brother Branham knocks on the pulpit four times—Ed.] Watch what them that's left here on earth will have to go through with. Uh-huh. "There will be weeping, and wailing, and gnashing of teeth. For the dragon, Rome, spurted water out of his mouth, to make war with the remnant of the woman's seed, that was left upon the earth after the Bride had been selected and took out. And the dragon made war with the remnant, didn't want to come in, and was hunted down."

380 And the real Church would go through that if it was possible; but, you see, they are done under this Blood, by the grace of Christ, and cannot go through any Tribulation. They have no Tribulation period. The next thing for the Church is Rapture. Amen, and amen! Praise to God. Oh, how I love this!

381 Let me tell you. We're telling what a conqueror he is going to do, and he is really going to conquer. He's already done it. It's just already sewed up, that's all; going to sew it, with the money, filthy lucre. That's exactly. They love money more than God. Everything they think about now is, "How much money has he got?" What is it?

382 You know, it's been said, lots of times, "Give the church the money, and she'll revolutionize the world. Give the church the money, and she'll send evangelists all over the world. And what will she do? She will conquer the world for Christ."

383 Let me tell you something, my poor, blind friend. The world is not won by money, but by the Blood of Jesus Christ. Give God men who is gallant men, will stand there on that Word, live or die; that will conquer. Uh-huh. There'll only be one thing that

can conquer, those that's got their names written in the Lamb's Book of Life from the foundation of the world. That's the only thing will hear It. Money won't have nothing to do with it; send them farther into their denominational traditions.

384 Let's see. Yes, with educational genius, he'll be. He'll be smart. My, my, my! And all of his children around him will be smart, Ph.D., LL.D., double L.D., Q.S.D., A.B.C.D.E.F. on down to Z. They'll have it all, smart. Why? It's after the order of Satan. Any shrewd craftiness against the Bible is of Satan.

385 That's exactly what he took Eve with. Eve said, "Oh, it's written, God said for us not to do that."

386 He said, "But, wait. Surely God won't do it. But I'll open your eyes and give you some wisdom." She got it.

387 We've been wanting him. We got it, too, this nation. Notice, he'll conquer the whole religious world. He'll conquer, make a covenant with Daniel's people. Here it is, both in the Gentile and in the Daniel's people, the Jews for the last weeks. And here we are, even draw it out on boards. And you see it, perfectly, there is where it is. Thank God. There he is. That organizational system is of the devil. And that's no punches pulled on it, either. See? Exactly. It's the root of the devil. It's the . . .

388 Now, not people, not people in there. Them are God's people, many of them. But, you know what, when we get over here, till we get these Trumpets sounding; and, the next time I come by, these Trumpets sounding. Remember, when them, last angel's . . . That third Angel come across, "Come out of her, My people!" When that Angel flies, it's the same time that Message drops here for the last Trumpet, last angel's Message, last Seal opened. All happens at the same time. Yes, sir. All keels up and goes over into Eternity.

389 Now what? At the same time that this guy is conquering . . . Then I'll close. God is going to do something then, too. Let's not just give Satan all the credit here, see. Let's not talk about him, altogether. See? While this great thing is going out there, this great system winding in these organizations, in a union, so they can pool themselves together and stand against communism, and not knowing that God raised up communism to conquer them. Sure.

390 What—what—what made communism rise in Russia? Because of the impurity of the Roman church and the rest of it. They took all the money there was in Russia, and starved the people to death, and give them nothing, and instead, and lived just like the rest of the world.

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

392 I know this, myself. I was standing down there. And you'd think the golden jubilee was on, you hear the bells ringing. And here a poor little woman, coming down the street, dragging her feet. And a father packing a baby; and two or three of them, crying. She was doing penance to some dead woman up there. Had her . . . Thought she'd get to go to Heaven, by it. Oh, what a pitiful thing!

393 Then I seen, standing down there, here come . . . Their economics are so poorly balanced! The church takes everything they got. Here, a little Pancho, maybe—maybe Pancho mean Frank. He comes down, and he's a brick mason, and he make—he makes twenty pesos a week. But it'll take the whole twenty pesos, buy him a pair of shoes. That's their economics. But now, here, what about then if—if he, being a mason and a brick layer, and make twenty pesos a week, just saying. I don't know what he makes, but say that kind of an economical way it's balanced up. Notice, now, if he makes twenty pesos a week.

394 Here comes Chico, see, which means "little one," and he works out there for about five pesos a week. And he's got ten kids to feed, but there'll be somebody knocking on his door, [Brother Branham knocks on the pulpit several times—Ed.] to take about five of those pesos, or four of them, anyhow, to pay for some grease candle to burn on a million-dollar, gold altar for his sins. There you are. That's the balance of the economic. That's the way the countries are.

395 The thing takes it all. The church takes it all. She's just got it in her hands. That's all. And her, with the money of the Jews, in that covenant, as the Bible said, they'll take the whole thing.

396 And then he becomes a beast. He breaks his covenant, and he ravishes. He tears out the rest of that woman's seed, like that. And spurts water out of his mouth; makes war. And there will be weeping, and wailing, and gnashing of teeth.

397 And the Bride is getting married, in Glory, see, same time. Don't miss it, friend. God help me! I—I want to be there. I don't care what it cost. I—I want to be there.

398 Now, notice, in the same time this is going on, just before this takes place, rather, on the earth, God has promised . . . While all them scruples of denominations, arguing their difference about their creeds, God promised that He would send us a true prophet of the true Word, with a Message; to return to the original Word of God, and "the Faith of the fathers," to bring down the Power of the Holy Ghost amongst the people, with a power that will raise her above these things and take her in, at the same time. Yes. Same Word being vindicated, of Jesus Christ, that He is the same yesterday, today, and forever! "Lo, I am with you always, even to the consummation. And the works that I do shall you do also. I'll be right with you. A little while, and they won't see Me no more," 'cause they'll organize themselves and scatter out. "But ye will see Me, for I will be with you. I'll even be in you, unto the consummation." When, He said his indignation will be poured out after the consummation. There you are. O God!

399 Who is that white-horse rider? You're not blind. You see who it is. It's that antichrist, and that deceitful spirit that's gone on now and crept in. Made . . . And, then, see, God just keeps repeating it. He shows it as a man going forth with a white horse, and with his bow and no arrow. He's a bluff. He has no power. Say, "The power of the church!" Where's it at? What do they do? They say, "We're the original church." The original church cast out devils, healed the sick, and raised the dead, saw visions, and everything else. Where is it now? See? Is a bluff, bow with no arrow. Huh! That's right.

400 But, you see, when Christ come, a Sword went forth from His mouth, like a lightning flash. It went forth and consumed His enemies, and cast away the devil. It cut away everything else. And He come, His vesture dipped in blood, and on His thigh was written, "The Word of God." Amen. Here He come, with His army, coming from Heaven.

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

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

Tomorrow night, God willing, the Second Seal.

403 You love Him? [Congregation says, "Amen." Brother Branham pauses—Ed.] Now, you believe It? ["Amen."]

404 I just shut the tape off. Now I'm going to hear from That. You know that, see. But I expect to.

405 Let me tell you something, brother. I just now know, for one time in my life, why that Spirit has always warned me against them, that organization. I am grateful to the Lord God for showing me these things. I know that It's the Truth. There it is, revealed right there. Here he rides right down through the age, and comes right out here and displays himself right down here, just as perfect as he can be. See, that's him. Now we're not deceived on that. Now you got your eyes open. Stay away from that kind of stuff. And love the Lord with all your heart, and stay right with Him. Yes, sir. Come out of Babylon!

406 [Blank spot on tape—Ed.] Three things: proved by the Word, shown by a picture, manifested by the works of the Spirit, vindicating that It is the Word.

407 Let the Word come upon these handkerchiefs, Lord. Heal the sick. Heal every sick person that's present, Lord, and those out there that writes in and calls in.

408 Father, at this hour, there's another healing that should be done right now, and we go on to healing service. But, Lord, it's that soul, we want that just in order, Lord. And these things must come.

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

410 [A brother prophesies. Congregation rejoices—Ed.] Amen. Oh, thank You! [Congregation continues rejoicing.] Oh!

411 If there is somebody here that don't know Him, in pardon, do it now. Hear that straight, strong rebuke. If you ever expect to draw nigh, do it now, for days after this.

412 What if that was the breaking of that Seal? What if that was the Angel that sent forth there, that blasted (almost) me off of the

ground, the other day, standing back there, when three witnesses are standing close. That I told you before I went, "There would be an explosion that would almost send me up." And I was caught up by seven Angels, and come eastward. The thing like to shook me from the ground.

413 Is that right, Brother Norman, Brother Fred Sothmann, who was standing with me when it happened, above Tucson? And the—the . . . Setting, picking the burrs off of my clothes, exactly what the vision said. And it was south of . . . towards Tucson. If that's right, raise up your hand, Brother Fred, Brother Norman. There they are. Stand up on your feet, so the people can see that you were there, a witness. I never heard anything like it, in my life.

414 And, immediately, they didn't hunt, the rest the day. I begged Fred, the next morning. He don't know this. I begged him to go out hunting, kept saying, "Do it. Do it."

415 But He said, He told me back there, "He won't do it. You're going East, right now."

416 And them seven Angels! The first blast, she opened. Yeah. What if it is? We're at the last hour. See?

I love . . .

Let's worship Him.

I love Him
Because He first loved me

Let's stand.

And purchased my salvation
On Calvary's tree.

417 Let's cleanse our hearts now, brothers, as we bow our heads. My sisters, I've talked awful to you, but I've done it in godly love. I've done it because I loved you; about wearing long hair, and dressing and acting right. I've done it because of godly love. Let's pure our conscience now while—while the Clorox of God.

418 In the morning, may be too late. He may step forth. These things coming forth like this, brethren, might be the end of the mediatorial office. Did you ever think of that? Well, I don't know it is. I don't say it is. But what if it is? What if it is? What about it? There's no more redemption; it's gone, at that time. I hope it's not, but there is a possibility that it is.

I love Him, I . . .

Cleanse us, Lord. [Blank spot on tape—Ed.]

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

419 Blessed be the Name of the Lord! Glory to God! I love that sweet feeling. Don't you feel That? Just the Holy Spirit, like, bathing around you, walking around with It. Oh, how wonderful! Oh, think of His mercy!

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

420 Don't forget It, friend. Don't forget It. Take It home with you. Stay with It. Hold It on your pillow. Don't forget It. Stay with It. God bless you now.

Brother Neville, your pastor.



*THE FIRST SEAL*

63-0318 THE REVELATION OF THE SEVEN SEALS series

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