
SHALOM



Thank you, very much, Brother Isaacson. [Brother Isaacson begins to speak about a man that has cancer. Blank spot on tape—Ed.] . . . Isaacson.

Good morning, friends, you may set down. Yeah. It's good to be back on the backside of the desert. You know, we . . . I believe, the last time I was here, I titled this place, "the backside of the desert." That's where we usually find the—the Lord, or where It was found one time when Moses was herding the sheep at the backside of the desert.

This fellow here, I picked him up, in the rearview mirror, a while ago, coming down. I heard, the other day, he was in the hospital. I was praying for him, and here he's setting here, this morning. [Someone says, "He's all right."—Ed.] Well, that's good. I'm so glad. He had a bleeding. And so, we so glad to see him in, this morning.

Sorry to hear about this brother that was with us, the last time here, that's got cancer, in the hospital. We know that we only have one avenue out of this, and that's the avenue of death. That, we all have got to walk that path, whether we the most righteous, the most holy one of us, we pack one another over the other one's grave. And yet Jesus said, "He that believeth in Me shall never die." But what the "death" is there, is not what we call death.

2 Like when Jesus spoke about Lazarus, He said, "He sleepeth."

And they said, "Well, we'll . . . He does well if he sleeps."

3 Then Jesus said, had to tell them in the language they knew, see, "He's dead." He said, "And for your sake, I'm glad I wasn't there, but I go wake him." See?

4 And that's when He made that wonderful quotation that we have in the Scripture, "He that heareth, he that believeth on Me, has everlasting Life; shall not come into the judgment, but has passed from death unto Life. I am the resurrection and Life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die." See? Never die! There's no . . . There's really no death to a Christian.

Death means "Eternal separation."

5 And now as when we are . . . die, like in the physical body as we are now, we are separated from one another. But, it's really this body is the only thing that identifies us to each other, because we

are bound in five senses: see, taste, feel, smell, and hear. And as long as we can see or feel one another, why, we have evidence that we're here. If you're blind and can't, and—and can't see, then you can feel one another, and we . . . or hear one another. And the earthly senses declare one another.

⁶ But, really, frankly, we have never seen each other. Did you know that? We have never seen one another. You hear something speaking out of a body here that impersonates whatever it's on the inside. So then when we talk to each other, we're—we're really not talking to the body. It's the spirit inside, but the body is the thing that identifies the spirit that's on the inside. And therefore, when we speak to each other, we are . . . quickly can understand right away whether we are Christians or not, because there's a fellowship in the spirit that we talk from. You see, that it vibrates to one another that whether we are Christians or not. Therefore we have never seen each other.

⁷ Jesus. "No man has seen God at any time, but the only begotten of the Father has declared Him." See? In other words, God was identified. The—the Person of God was identified in the Body, the Lord Jesus Christ, so He was the expressed image of God. Or, God expressing Himself through an image, see, through an image, Man. God expressed Himself to us, and He was God. Not a third person or second person; He was the Person, God. He was God Himself, identifying Himself, so we could feel Him.

⁸ First Timothy 3:16, "Without controversy, that's argument, great is the mystery of godliness, for God was manifested, or made known, in the flesh." Isn't that wonderful? God! And we could never understand God as He moved through a Pillar of Fire, and so forth, as He did. But we understood Him when He become one of us, see, when He become Man. Then He could talk to us, and we could feel Him, handle Him, touch Him, and everything. And as the Scripture plainly says that "we have handled God," see, with our hands, touched Him with our hands.

⁹ God is in man. And He's identifying Himself today in His church. In the born-again Christian, God identifies. Himself, that He remains God. And the outside world will only know God as they see God in you and I. That's the only way that they'll know God, is when we are written epistles, epistle of the Scripture, we are read of all men. And the life that we live reflects what's on the inside of us. A man is identified by the works that he does. So our works should be good, see, always good, because we are representing our Lord Jesus Christ.

¹⁰ What a wonderful thing that is, especially when a—an old man like me stand here and—and think of the life that is fading away, that's gone in the past, and—and we're facing a future of an Eternity. And knowing if this life only is what I had hopes in, I would be a most miserable person this morning. But knowing that this life has only been a—a shadow of what we had to—to come. It's a reflection, because it can not be the perfect thing that God made. God doesn't make anything that perishes. See? God is Eternal. And, therefore, this life that we now live in, is only reflecting what is ahead of us. The real one that cannot die. The body that cannot perish. The Life that cannot be taken. See? And therefore the Scriptures is right, when It says that we have everlasting Life, we have Eternal Life. We shall never die. See, because you become . . . When you're borned again, you become a part of God. See, you are forever for Eternity, never to fail. You are part of God, 'cause you're His son.

¹¹ Now, I might take another name, and say my name is some other name. I might take my mother's name, Harvey, which would be the closest to me. In the world, my mother was a Harvey, and then I might take the name of Harvey. But still the blood would prove that I am a Branham. See? Because I'm part of my father. And as long as I got blood in me, I'll still be part of my father. See, that's right. And when I'm born of the Spirit of God, I am a part of God, that's all; I am identified with Him, see, that He is my Father. Then my life should reflect Him; as my life reflects my earthly father in the image that he was in. They say I look a whole lot like my father, so then therefore it's his image reflected in me. And your—your father reflected in you, and your parents. And, so, God our Father is reflected in us when we're born and—and conformed here to His image.

¹² Now, I start talking, never get to my text of what I was going to talk to you about.

¹³ I have always appreciated a house meeting, cottage prayer meeting such as this, more than—than I guess people could think that I would, because the finest meetings and the finest times of fellowship is usually in a little cottage prayer meeting like this. Where I have felt the closest to God, is when just a little handful of the believers comes together, and there we worship.

¹⁴ Now this morning, I suppose we sit here, thirty, forty, thirty, I guess, or something like that, counting the children. I wouldn't know. I'm not very good on—on—on counting the numbers, just to look over a little group of people, 'cause there's other rooms here, you see, that I don't see the people in them. Now, but when we

come together like this, I feel that we get a closeness that we don't get when we're out in a great, huge congregation. We, can express ourselves. That's why, this morning, that I thought, coming down here, that I would speak to the congregation here this morning, and to its lovely little pastor. So glad to see many of my friends here, Strickers and all those that—that I haven't seen for some time.

¹⁵ And I would speak this morning to you my new-year's Message that I had planned for speaking next Sunday afternoon at the Phoenix meeting, at the auditorium. Because, in here, I thought maybe they're making tapes out there of it. That I . . . Maybe the Holy Spirit would give me a—a better thought here amongst just a bunch of believers, than perhaps it would be at Phoenix amongst, you know, where the belief and unbelief, and superstitions and—and everything is mixed together. And then if the brethren had, and letting the tapes out, that it would be—it would be better to do it that way, because you'd have a better tape from here. I asked the boys to check the acoustics first. And when I come in this morning, Brother Terry told me that the acoustics were fine. So, that's—that's good. So now let us first, before we approach this solemn affair, and I know . . .

¹⁶ I believe they said some of you are staying for lunch, going to have lunch here on the grounds or at the house, or something, together. That's very fine. I just sure appreciate seeing you all get together.

¹⁷ And I feel that—that my Message this morning is addressed to the Church of the living God, see, and which I believe this is a portion of it sitting here this morning. And now before we come to that solemn part, let's bow our heads just a moment for prayer.

¹⁸ Our Heavenly Father, we are so grateful to You, that we can even be privileged to address You as our Father, for *Father* means that we have been begotten of the great God that created the heavens and earth. And we are so happy for this privilege, that we can think in our hearts, and, then, that we are sons and daughters of Yours. And then to see You strictly identify Yourself in the midst of us, that You are our Father, changing our thoughts from the things of the world, and changing our motives and objectives and attitudes, and every phase of us, to love You and to believe You, and—and know that Your promises are true.

¹⁹ We have assembled here this morning in this place that we call "the backside of the desert," or I call it that, thinking that. Reason I say that, Lord, is not to reflect anything upon this little group of people, but, of anything that would be of a nature of being small.

²⁰ But I am trying to think that it was Moses, Your servant, was at the backside of the desert, maybe just he and his sheep, maybe

his wife, Zipporah, and—and—and Gershom, his son, might have been along. I . . . That I do not know. But it was there that they had an experience that changed that prophet, from a runaway coward, to the service of the God who had ordained him for the job, on the backside of the desert. It was there that—that the Pillar of Fire that was made manifest for the first time in human life, that we know of, that Fire was laying back in a little desert bush, and it burnt not. But—but it was the Glory of God reflecting Itself through that bush; that Moses the prophet taking off his shoes, drew nigh unto It, and was commissioned by God to deliver a nation of God's people.

21 May it be so again today, Lord, on the backside of the desert that we now take off, as it was, our shoes, our hats, our all, and lay it down beneath the cross of Christ, and say, "Here am I, Lord, send me."

22 Bless this pastor here, our Brother Isaacson, brother. We pray that You'll bless him and his wife, and his little ones; Brother Stricker, his wife and little ones; and all the others that's represented here this morning.

23 And we have assembled here; no, Lord, not for some great glory, or to be known as leaders or—or some . . . an official of something great. We are—we are just here as humble believers. We're here because we love You, and we love one another. And as we see each other and as we congregate together, we find that it seems to be more of God gathers together as each believer assembles himself in one certain place. And Jesus said, "If you'll do this in My Name, then I'll be in your midst." And we know that You are here.

24 Speak to us, Lord. And if these little note that I got wrote out here, and Scriptures to refer to, is off of the path, this morning, of the thought that You would have us to think, then, Lord, we just omit that, and do as You tell us to do. Bless us now, for we ask this in Jesus Christ's Name. Amen.

25 Now, in the reading of the Scripture, it used to be that I . . . before I got so much age on me, that I could remember good. And in them days, I . . . young days, I didn't take a long message, maybe thirty minutes or something, I plowed right into one thought and kept it on my mind. But now I . . . reason I hold these long meetings now, is because I'm taping. See? And this tape, the boys there taping it, it will start it at a certain time, perhaps now, at the beginning of the prayer, and it goes many, many places, around the world practically. So we are now going to speak this morning on my new year's . . . what we call my new-year's Message. I tried, had three Christmas messages, and I know you people down here at the

back of the desert gets those tapes. And on my—on my last Message up at the church, or next to my last Message, was on *The Light*. And if you haven't got that tape, I'm sure you'll enjoy it. I enjoyed it very much, the inspiration of it, the Lord gave me.

26 Now today, as we face new year's, I—I want to think of not like the past, but I want to look to the future. See? As Paul said, "Forgetting those things that are in the past, I press towards the mark, see, of the high calling." And as it's expressed, like looking back through the mirror of a car. We are looking what we have passed, when we're looking in the rear-view mirror. Now we're not trying to place the Message today as looking through a rear-view mirror. It would take too long, see, the things that the Lord has did. And you are all acquainted with the great things that our Lord has been doing, is some of the mightiest things that I've ever seen in my life, He just—just passing in the last few months. And, but now we are thankful for what has been, but now we're looking forward. We're looking where we're headed for, and into this 1964.

27 And now if you here like to read, or—or, I'd like to read some Scriptures, because all this is based upon God's Holy Word.

28 And leaves me now about an hour and fifteen minutes, for this tape. And, the Lord willing, I'll try to get it out so you can have your dinner. I thank you for telling me that I had till six o'clock tonight. That was very nice.

29 Now let's turn in the Bible to two places, the books lay close together. It's in the Old Testament. I take the text for the reading, from two places, Isaiah 62 and Psalms 60. Now in Isaiah 62, we'll turn to read first. And in this, we are reminded of the great powers of our Lord God, and how—how great He is, and how mighty our God is. I am sorry, it's Isaiah 60 instead of 62. Isaiah 60. All right, now we read this, Isaiah 60:1 and 2.

Arise, and shine; for the light is come, and the glory of the LORD is risen upon thee.

For, behold, . . . darkness shall cover the earth, and gross darkness the people: but the LORD shall rise upon thee, and his glory shall be seen upon thee.

30 "Gross darkness upon the people." Of this, course, this is a prophesying of the day that we're now living.

31 Now let us turn then to Psalms. I believe that I may be a little confused where I've wrote my Scriptures down here, when in a hurry last night in writing them, writing out this. Psalms 62:1 to 8.

Truly my soul waiteth upon God: from him cometh my salvation.

He only is my rock and my salvation; he is my defence; I shall not be greatly moved.

How long will ye imagine mischief against a man? ye shall be slain of all of you: as a bowing—bowing wall shall . . . be, and as a tottering fence.

They only consult to cast him down from the excellency: they delight in lies: they bless their . . . with their mouth, but they curse inwardly. Selah.

My soul, wait thou only upon God; for my expectations is from him.

He only is my rock and my salvation: he is my defence; I shall not be moved.

In God is my salvation and my glory: the rock of my strength and my refuge, is in God.

Trust in him all the times; ye people, pour out your hearts before him: God is a refuge for us. Selah.

32 Now, if you noticed in the Scripture reading there in the Psalms, it kept saying, “God is my rock.” Do you know what a rock represents in the Bible? A *rock* in the Bible, here, represents “the revelation of God.” See, “God is my revelation.” He is, see. The revelation of the Word is the rock.

33 Cause, Peter one day when . . . Jesus had asked the question, “Who does man say I the Son of man am?”

34 And one of them said, “You are . . . Some of them say You are Moses, or Elijah, Jeremiah, or one of the prophets.” But that wasn’t the question.

“Who do you say I am?”

35 He, Peter spoke up, these famous words, and said, “Thou art the Christ, the Son of the living God.”

36 He said, “Blessed art thou, Simon, son of Jonas, for flesh and blood has not revealed this to thee, but My Father which is in Heaven. And upon this rock!” See?

37 And David speaking here, “God is our rock.” God is our rock when God has been revealed to us. That becomes a rock, see. God is our rock.

38 Now, my text, for this morning, is an odd word: *Shalom*. *Shalom*, in the Hebrew, means “peace.” And that’s what I say to the Church this morning, “Shalom!” That’s peace.

39 In Finnish it's called *Jumalan rauha*, which means "God's peace" upon you. *Rauha*. God, see, God's peace, shalom.

40 My new-year's Message is to the Church elected in Jesus Christ, for 1964. Not—not just the church groups; but the Elect, the Lady, the Lady of—of the Church, Christ's Bride, see, that's who I'm addressing.

41 We're facing here, in our two subjects that we read, the two Scriptures, rather, a very contrast, one to the other. In Isaiah, it says, "Arise, and shine, for the glory of God has come upon you. The Light is here." And then the very next verse, he says, "Gross darkness is upon this people." And then when we are in a mixtury of Light and darkness, and then my address to the Church is "shalom, peace," let's find out what it's all about, see. We are facing this year, with both darkness and Light. We are . . . the world is in one of the most chaotic times of darkness that it's ever stood in; and yet it's standing in, again, the most blessed Light that it ever did shine in. And there is . . .

42 The difference is just like it was in the beginning, when there was gross darkness upon the earth. And the Spirit of God moved upon the face of the water and said, "Let there be light." And God separated the light from the darkness. And I believe that we are now living in that hour again, that when God is separating Light from darkness, and He's pressing it to the other side of the world, that the Light might be made manifest. And we are . . .

43 Then, the—the Church, the reason I'd say "Shalom" to them, is because that it's God's Peace. That's what I want to bring to you this morning, for the new year's, not looking back, but we're looking forward to the breaking of a new day. Until, there is something great laying ahead of us, where the years has been the joy that we've looked forward to, the pressing, coming of the great Light. And now we can see it breaking over the horizon, horizontal realm, it's breaking between mortal and immortality. We see it breaking between heavens and earth, from an earth-bound sickness and troubled world, into a bright shining day of an immortal Life and an immortal body and an immortal earth that shall never pass away. It—it's "Shalom," unto the—unto the Church. Now, it's Light time coming for the believers, but a gross darkness for the people. I . . .

44 The other day we was talking, the wife and I, and we were talking about the—the hour that we're living in. Now, the reason I chose this place, I felt like I could just let down and talk to you, see. See? It's, there seems to be a time that's upon the people that it's the most pathetic time that I could think about.

45 I have constantly done my very best to try to, in disagreeing with man in religious terms; but if I couldn't take his hand afterwards, no matter how sharp the thing might be, and take a hold of his hands, and say "this is in the light of a better understanding between us," and still love the person (not just say it from my lips, but from my heart), then I'm no—no subject at all to go out there and to try to talk to people. Because, see, we must do that, we must love the person. See? And going amongst the people in all kinds of classes, and different cults and clans, and religions and so forth, and trying to lay the Bible down, and say "let's—let's discuss it not from your creed or from your book of ethics, but from the Bible." And then not. . . Maybe sometime man get up real sharp; but if I got one thought that I didn't like that person, then—then I know one thing, the Spirit of Christ has departed from me. If I—if I can feel that I don't like that person, there's something wrong with me.

46 Because the Spirit of Christ, when they. . . the. . . at—at crucifying Him, and His Own people driving the nails, and—and His very creation He created was putting the nails, that He created, back into His human flesh. And yet, with a heart full of love, He cried, "Father, forgive them, they don't know what they're doing," you see.

47 And I—I've come to that spot. I believe that people don't know what they're doing. It comes to the time to where the human being has, look like, become such a subject to evil until it—it's a pathetic thing. It seems like there—there's a shadow of darkness, just over the people, that presses them.

48 Like, for instance, this one thing. Crossing the nation around and speaking, and the Lord God identifying, vindicating His Word and showing that's exactly, and never let nothing be said unless it comes to pass exactly what He said, speaking it right into existence, and so forth, as He's been doing. And people sit and look at that, and continue right on in their same condition. See?

49 See, not any disregarding, but like our sisters, many time when I speak to them about wearing those clothes, and cutting their hair, and little things. And man, how they'll continue on into their creeds, and—and serve under those creeds and things. And—and they're good people. They're fine people. But yet it seems like that they—they—they can't understand, look like they can't get it. Why? I go back the next year, and, instead of being any better, it's worse. It—it continues on. Here's a sister that once had lovely long hair, she cut it off. Here's a man that once looked like he took his stand and went out for the thing was right; he's right back in the. . . like a dog to its vomit, and a—and a hog to its wallow. See, goes right

back out in it. It seems like there's something that has struck our people, it struck the world, that they don't seem to have the—the understanding, there's something's wrong.

⁵⁰ Just like you notice man today, you don't find that genuineness in man. You don't find it in women. Now I'm not talking about . . . Reason I'm basing this, is get to "Shalom." See?

⁵¹ But you notice the women in our day, they don't seem to have that ladylike they once had. They're just like they—they want to, but there's something won't let them do it. It seems like there's a heaviness. That, you tell a—a lady that she. should not do such-and-such a thing, and the lady looks upon That and believes That, she wants to believe That, but there's something that presses her the other way. See? Poor thing, I—I—I feel sorry for her. She's so caught in such a web of Hollywood, and the advertisements in television, radio, newspaper, on the street, in—in the store windows, with modern dress and so forth, and the way that other women meet her. And it seems to be that there is something that they just can't pull away from; our young people, our old people, our middle age.

⁵² There seems to be something among man. Man don't seem to be, have that masculine touch that he used to have. Women don't have that feminish touch she used to have. You take man today, man don't seem to be burly like they used to be. It's all some sort of a . . . They want to wear suede shoes with purple, and—and they want to act like women. Now that is true. It seems to be, more or less, like a perversion. A woman wants to cut off her hair and act like a—a man. And a man wants to act like a woman. See? And yet you can talk to them, and they're nice people to talk to, nice people, friendly, sociable people. What's caused this? It's that gross darkness upon the people, it's something that—that's pressed them into it.

⁵³ Like the Jews was in the days that Jesus came to the earth, Isaiah had prophesied of it and said, "There would be, they would have eyes but couldn't see, and ears and couldn't hear." And that's the reason Jesus prayed their forgiveness, because it had to be that way to fulfill the Scripture.

⁵⁴ And it's returned again to us. The Bible has spoke of this day that we live, and said these things would come, "gross darkness upon the people." And we see it, that there's something that just, simply, the people want to but they can't.

⁵⁵ Nicodemus expressed it one time before the Lord, "Rabbi, we know that Thou art a Teacher come from God, for no man could

do the things that You do if God wasn't with Him." But it was that darkness, or blindness, upon the Jewish race, that the Messiah might come to take from the Gentiles a Bride. They had to reject Him.

56 And that's the gross darkness that's upon the churches and things today, to fail to see the Light that's shining. See? See, there seems to be such a heavy press. We take some of the noted evangelists today, they are constantly screaming for a revival, and working right against It; see, not understanding, without understanding.

57 And I don't say that in the—the motive of trying to say, "Now we've seen *This*, and, 'glory to God,' they—they're not in it." I'm not trying to—to say that in the . . . to get people to think, "Well, Brother Branham, you—you got the only Truth there is in the world." No, that is wrong. See?

58 I'm only saying it in the Light of the hour that we're walking in, and for the benefit of people who are trying to seek this Light. Truly, Jesus said, "No man can come to Me, except My Father draws him." No man will never see It. It's that predestinated Seed, and that only, is going to receive It. But we've come to that place again. The Bible said that, "You're the light of the world."

59 The prophet said, "Gross darkness upon the people," upon the people of the world at this time. And that's exactly what we've got, gross darkness upon the people.

60 God, in His great mercy, as I have always preached and tried to stand for, that He always shows His—His events from heaven, His great major events, happens in heaven before it happens on earth. He reflects Himself. In other words, before Messiah came into a place where His ministry would start, there came forth a—a Star out of heaven that guided the man to the—the—the place where He was, the wise men. As you heard in my last Message how that God dealt with the—the wise men, and—and in the day that He—He turned them aside by a dream, and He told Joseph by a dream how to take care of the welfare of His Own Son. Because he had the dream, there was . . .

61 A dream is secondarily, something off to one side, 'cause people can have dreams that's not right. But there was no prophet in the land in that day, see, there was no prophet, therefore God had to use what He had to use with. And teaches us that—that God can use every faculty and everything that we do, if it's consecrated to Him. But it first must be consecrated to Him. Let your—your meditations, which really reflects your dream, see, 'cause it's your subconscious.

If you'll watch a dream, you'll see that it's something that you been thinking of, or something like that. Usually, you see. And let your mind be on God, then, see, so it reflects something for Him. And whatever you are, let it reflect Him.

⁶² Now, in the heavens above. Did you notice I'm looking on this, the—the Light on the picture there out of the Life Magazine, that the brother that lives here in this home has put on his wall, that triangle of Light.

⁶³ I just happened to run across my mind. If any of you have the Lamsa Bible translation, if you'll notice over the cover of it, is a triune, trinitarian light, a three-cornered light like a halo. And when Dr. Lamsa, a friend, my personal friend, was translating the Bible, that is the old Hebrew symbol of God in the true trinitarian way that He is; not three Gods, but three manifestations of the same God: Father, Son, and Holy Spirit. The Light is one complete circle of Light in a triangle shape, which means that God will dwell in three offices, the Fatherhood, Sonship, and Holy Ghost dispensation, all the same God.

⁶⁴ But did you notice before the Seven Seals was revealed, before the great mysterious Light showed forth in the heavens up here at above Tucson, Flagstaff, where we were? Brother Fred, two of the man that was . . . the two men was with me that morning. When, that had been told months and months ahead of time, would happen. Both Brother Fred Sothmann and Brother Gene Norman sitting here this morning, when it . . . was there when the blast went off, and not knowing these things would take place. And He sent me back, said that the time was at hand for these Seven Seals which held the seven mysteries of the entire Bible, was sealed in with these Seven Seals. And how these angels down along the road, messengers of the Church Ages, opened to a certain part of that. But in the seventh hour, the seventh messenger, that all these mysteries should be finished. See? The seventh earthly messenger, see, this angel that He speaks of then was on earth. An *angel* means "messenger." And then, after that, he saw another Angel coming down, not the earthly angel that had been given the Message here, but the (another) mighty Angel came from Heaven with a rainbow over Him, and set His foot on the land and sea, and swore by Him that lives forever and ever, "Time shall be no more." See? But before He broke forth on those Seven Seals to reveal them, that He showed miraculous, He showed it first in the heavens.

⁶⁵ That day they took pictures all across southern United States and Mexico. There it hangs now in the Life Magazine, still a mystery to them. But He declares it in the heavens before He does it on earth. He always does that. He shows His signs in the heavens first.

66 And even in the Zodiac. I'm not going back to teach Zodiac, but I'm just showing you the heavens declare It. In the Zodiac we find out, in the constellations of the stars, that He declared the whole Bible in the constellation of the—of the Zodiac. We find out there that He starts off, the very—very first figure in the Zodiac is the Virgin, and the last figure in the Zodiac is Leo the Lion; showing that Jesus would come first to the earth by a Virgin, He'll come the second time as the Lion of the tribe of Juda. See? He goes through the crossed fishes just before that. Cancer Age, what we're living in now. "And all the heavens declare Him," the Bible said.

67 Now, a few months ago I preached, for a series of meetings at the tabernacle, on *The Seven Church Ages*. You, perhaps, all have heard them. And when I finished drawing out on the blackboard the Seven Church Ages, how the Light come in and how the Light went out. And I guess you have that, perhaps, here somewhere; but it's among us, anyhow, we know. And the strange thing, on the last day when the last Church Age was drawn out, this great Pillar of Fire (which is among us) came down among hundreds of people, and took Itself back to the back wall of the tabernacle. And there, before these hundreds, drew those Church Ages, darkening and lightening, just exactly the way I had it drawn on the board. Mysteriously!

68 Now, the other day, we've had in the event of the history of the church now . . . In the—the Bible, the *moon* represents the "church," and the *sun* represents "Christ." For we find that in Revelation, the 12th chapter, the *woman* which was the "church," she was found with the moon under her feet and the sun at her head, twelve stars in her crown. Which, the—the old Orthodox Jewish law was under her feet, she had crossed over that into the light of the sun. *Twelve stars* are the "twelve apostles" that brought the messages to us, now, under the Holy Spirit. Now we find that the moon in the heavens is to reflect the light of the sun, in the absence of the sun. It gives us—it gives us light to get around. But it's still . . . No matter how much it reflects, it's still not the perfect light, because it is reflecting. And the sun shines against the moon, and the moon reflects its light in the absence of the sun. But when the sun comes up, then the moon is not needed no more.

69 And today the Church is reflecting the Light of the absent Son of God. The Church is a reflection of the Light. Because He said, "A little while and the world seeth Me no more. Yet ye shall see Me, for I will be with you, even in you, to the end of the age. The works that I do," Lights that He made manifest. And there's no Light except through the Word of God. There was . . .

⁷⁰ That sun is the Word of God. In the beginning, God said, “Let there be light.” And when the manifested Word of God, when the Word of God was manifested, there was light. First, God spoke it. What if it didn’t manifest? Then it wasn’t light yet. But when He spoke it, and then it was manifested, vindicated, His Word was a-vindicated, light come into existence.

⁷¹ And that’s the only way it can be done now, is when the Word is vindicated, God’s written Word vindicated, then it shows Light. It’s, a portion is lit, or put out for each age. We find it in the Church Ages, we find it in the Old—the Old Testament church ages. Each time that there come a time for a—a certain manifestation of the journey, there was a prophet came to the earth. And the Word came to the prophet, and he made that Word live. And when that Word was identified, it reflected God. And there was the—the age, there was the Light. And that’s the way Light comes today.

⁷² Now, I have nothing against any denomination, people. But I have all that I can think about against the systems, because they’re wrong. And the first system that ever rose up, was the—the Roman system of the Roman Catholic church. That was the first organization that ever was organized, was the Roman Catholic church, Nicaea Rome. About three hundred and twenty-five years after the death of Christ, 325, came forth the Roman church organization that put the people together and blanded out anything else that was contrary to it. That’s where they got their strange doctrines and started off in a system away from the Word. And now that church, since that time, has exactly reflected darkness, because at that time we go through, what we call, “the Dark Ages,” about a thousand years. It’s known to all historians and Bible scholars, and so forth, as the Dark Ages, is when the Roman church controlled everything.

⁷³ And this Roman church is “the—the mother of harlots,” the Bible said, in Revelation 17, “she was a whore, and the mother of harlots.” Now, that is immoral, unclean living of a woman. Both of them is the same thing, both the same. So if—if harlot, it would have to be a woman. So therefore, you notice it’s not harlot, but “harlots.” See? She is “her,” singular, “whore.” Then the churches is called “harlots,” daughters of the Roman whore. She is the mother of all of it, the mother of organization.

⁷⁴ And is it not a strange thing, that in this day that when we have come through all these things, and the Message has crossed the earth against organization, It’s blasted it from right to left, that, in this hour that’s been told since 1933, when the Holy Spirit gave me that visions and showed me the end time, seven things that I

spoke of, and five of them has already happened, perfectly, right on; like Germany and—and Italy and all the wars, and the national things (seldom speaks to me on those things). But they happened just exactly the way He said they'd happen. How Mussolini would go to Ethiopia, and Ethiopia would fall at his step, and then how that he'd come to a disgrace, and be spit on by his own people; and disgraced, hung upside down, with that prostitute that he lived with, on the street. How that the Americas would go to war with Germany, they'd take an awful beating at a place called, a great line where there would be concrete fortified in there, I believe it's called the Siegfried Line. And there's one called Maginot, I believe that was the French. Was that right? And the Siegfried Line was the German line. And the Lord let me see that, eleven years before it was built. And they never would admit getting a beating on it, the Americans wouldn't, till they almost sunk the complete army. When they went in there, the Germans had their guns just trained right out on that fleet, and let it get right in there, and almost sunk it. And I seen that, eleven years before the line was ever—ever a foundation was ever poured for it, or anything, the Siegfried Line. And all these other things, like machines and automobiles, and—and how everything has come right down exactly what He said, until a woman ruling this nation, which, perhaps, is the church. And then the end come.

75 Now we find that in this, all this thing and how I've blasted against organization, isn't it a strange thing that the pope of Rome would leave Rome for his first time to go back to Jerusalem? And doing this. . . Jerusalem is known the oldest church in all the world.

76 When Melchizedec met Abraham from the slaughter of the kings, He was the King of Jerusalem, a Priest, which was Christ, it was God; no one else could be Melchizedec but Christ Himself, God Himself, rather, see, God Himself, because he was without father and without mother. See? Jesus had both father and mother, see. So this Man was without father, without mother, without beginning of days or ending of life. And whoever He is, He still lives. And He was King at that time, of *Salem*, which is interpreted, "King of Peace, Shalom." King of Jerusalem, who met Abraham and give him wine and bread, communion, after the battle. A very beautiful type there in the 7th chapter of Hebrews, we find it. Now, gave him bread and wine after the battle was over. As He. . .

77 That's the first thing we'll take after we enter into the New Kingdom, we'll eat it anew with Him in the Father's Kingdom, the bread and wine. "I'll not drink the fruit of the vine, nor eat the bread anymore, until I eat it with you, anew, in the Father's Kingdom, and at that day."

78 Now, now when we find out that after King Shalom was in the . . . come from the city, then creed took it over, later. And it's constantly been creed, but it represents the old church. And we're taught in the New Testament, don't fail to get this, in the New Testament that we are not of this city Jerusalem, on earth, but we are from the New Jerusalem, above. So this must be the moon, Jerusalem, and not the New Jerusalem, above. So the moon representing the church, earthly.

79 And isn't it strange that just before the pope took his journey to Jerusalem, that the moon in the heavens made a total blackout, just a few days before he took it, his journey. He's coming here also, you know, see. Now that's never been known, see. But what does it show? That, this, he's doing this to win fellowship as he met on the day after he come into Jerusalem, he met the Greek Orthodox hierarchy. And what does that reflect? Fellowship, they're wanting Protestants and Catholicism joining together, which they are doing and will completely do. And God reflected this to us, in the moon, of a total blackout. By His mercy and grace. . .

80 Did any of you see the paper where they took the pictures of the moon? I have it here. If it ain't a perfect image, leaving out the seventh age which is not yet, exactly the way I drew by the Holy Spirit, the Church Ages. There's the six of them, the seventh is not finished yet. The six conditions of the moon, how in its brightness in the first church age; dark in the second, third, fourth, fifth, and sixth; just the way the Holy Spirit let me draw them on the board, and then identified them with Himself on the wall of the tabernacle, two years ago. The moon reflects itself, and science again picks up the picture of the, Church Ages, just as they picked up that Light yonder and put it in Life Magazine, of the opening of the Seals, of the revealing in the age of the seventh angel. In the days of his ministry, the seventh messenger, the mysteries of God, which all the mysteries has been along the ages, should be revealed, made manifest, it should be at that time. And He did it! His words don't fail. Isn't that a mysterious thing? God drawing in the heavens the same thing that they hold, same God let me draw on the blackboard, and then by Himself. That's three times He's perfectly identified it, and just before the pope goes into Jerusalem.

81 Which, that was the church, the moon is the church, represents the church. And before the church, the shadow of the world crosses the moon. And the shadow of worldly-ism, the shadow of worldliness, worldly church, has swept across to blackout the entire Light of the Bible. The world got in the Light of the reflection. Do you understand? The world crossed in the light of the moon, and

blinded out the sun. And the reflection of the moon that's supposed to be giving light to the earth, it was blacked out. And It come in and drewed the pictures just exactly like It did, by inspiration, before it happened.

82 Now that, I believe, Sister Simpson, was the Tucson paper. I don't know if Sister Simpson knew. . . . She didn't understand it then. She said, "I cut out some pictures for you, and some notes, out of the paper," handed it to me.

83 And I thought something strange. I went in there and picked it up, and looked at it, I said, "There it is, just exactly, see, just what I've been looking for." And there it was in the paper.

84 Sister Simpson might tell you what paper it's in, if you want to get a copy of it. [Sister Simpson says, "It's December the 28th."—Ed.] And—and what say? ["It's the evening edition of December the 28th."] Evening edition of December the 28th.

85 See, before he went to Jerusalem to block out its Light, or what access it does have. What time, position, and what rights It has to shine, now it's cutting It off altogether, for the last age, the seventh church age where she goes into darkness. What a great thing the Lord is telling us. In everything, It's never failed but what God in the heaven has declared it and told it, looked to it, and here has identified it and a-vindicated it, that it is the absolute Truth.

86 Darkness, this Laodicea Church Age. Now when Jesus, which is the Word, in the Laodicea Church Age was on the outside of the church, knocking at the door, trying to get in. Darkness, gross darkness upon this people. Was the Bible right? [Congregation says, "Amen."—Ed.]

87 The perfection of the Scripture, glory of His great Name. The pope's visit was a sign of the churches blackening out His manifested. . . . The manifested Light of the world was the Bible. Jesus said He was the Light of the world. The Bible said that He is the Word. And the manifested, or the vindicated, Scripture is the Light. Now you'll not be permitted to do it when this takes a hold. And we seen it foreshadowed, told by inspiration before it happened; foreshadowed by the moon, and shows it happening, and here it is taking place.

88 The hour is upon us, darkness, gross darkness. Gross darkness on the people now, that's what it is. What does it all mean? Where we standing? What hour are we in? How close are we to the Coming? Well, you say, "When all they have a revival."

89 "Fear not, little flock, it's your Father's good will to give you the Kingdom." All right.

⁹⁰ What does it mean? God has begin to separate the Light from the darkness, see, pressing it behind, like He did in the beginning, to show the dawn of a new day. The Church Ages are fading out. Pardon me. The Church Ages are fading out. God is pressing the darkness into a place, it has to do it, to fade out the church organizations, fade out the world. The world is covering the thing over, and worldlyism has took the whole thing. Then isn't God right? By worldly things, and worldly dressing, and worldly acting, and worldly living, it's the world!

⁹¹ You are not of the world, little children. You are of Heaven. This is not your Home.

⁹² Why should I look, to us older people, try to look back and get young again? We can't do that. But we're looking forward, not looking back. Looking here, what has been, and we want to know what's going to be. And we're looking for that hour, pressing for it.

⁹³ So many good, sincere people today are caught away in these creeds, these churches and organizations, "having a form of godliness, but denying the Power thereof," as Second Timothy, 3rd chapter, says so.

⁹⁴ Gross darkness, blinding of Israel, was for the lightening of the Gentiles. Now the blinding of the Gentiles is the lightening of Israel. It's just like the day and night; one side has got darkness, the other side has got light; and then the light comes over on the other side. So the—the moon passing the way it did, and the reflection of the darkness of the world blinding out its light, is a reflection to us that the Gentile church age is finished. The Church is making herself ready, been making herself ready for a time, it's time for the Rapture. For darkness is fading upon the Gentiles, and dawn will soon break upon the Jews. The sun has traveled from the East to the West, and we're on the West Coast. The Light can only do one thing, go back East, on the other side. You understand, do you? [Congregation says, "Amen."—Ed.] The Light can only go back East again, to where it began at, Israel. God blinded them for a while, but the—the darkness now is pressed upon the Gentile world that's covered the whole thing. The Gentiles will trod down Jerusalem until the Gentile dispensation will be finished. Jesus said so. And now it's finished, gross darkness upon the people! God reflecting it in the skies, as He has shown it on earth before it all happens. We're in it.

⁹⁵ Good people caught in this thing, good people, sincere people. Like Mary and Joseph, they were very sincere, see, thinking He was with them, when He wasn't. Mary and Joseph, you know, when they was up to the feast, Jesus, the age of twelve, they thought, presuming,

He was with them, but He wasn't. Good people today think the same thing, they, these people that's organized in this Council of Churches, these people in these organizations, they—they think they're doing a good thing. They're presuming He's with them, when they're not. See, many people think that He was with them when they shook hands with the preacher and put their name on the book, but He wasn't. Many people thought, when they were sprinkled, confirmed, baptized in name of "Father, Son, Holy Ghost," thinking He was with them. They're good people. Mary and Joseph was good people. But the facts was, He wasn't there! Don't presume anything.

⁹⁶ What is Light? The vindicated, spoken Word of God! Outside of that, there's no Light. See? You can't lighten the earth with flashlights. It takes God's Word that's made manifest, the Son.

⁹⁷ They were good people. Notice the accuracy of His Word, how perfect It is. Did you notice what Mary said? Now to you dear Catholic people, I've nothing against you. I've nothing against you. It's the system that you're in. And you Protestants, the same thing. It's the systems!

⁹⁸ "Mary, mother of God"? Find out, a twelve-year-old Boy, of her own son, had to set her in order. There's not one time in the Bible where Jesus ever called Mary His "mother." She wasn't His mother. How could she be a mother of God? She was only a womb that He used to come to the earth, to be manifested to the earth, through the womb. There's nothing to her at all, not one Scripture ever said "mother."

⁹⁹ Notice how Mary is so wrong, but His Word is so perfect. She said to Him when... She found Him in the temple, at twelve, discussing with the theologians. He astounded them, as a twelve-year-old Boy; not even in school, or, if it is, we have no record of it. But a twelve-year-old Lad confounding the—the sages in the temple, at His wisdom. She said, "Thy father and I have sought Thee with tears." "Thy father!" The mother herself, supposingly, said, "Thy father Joseph and I have sought Thee with tears."

¹⁰⁰ What did He say to her? "Know ye not that I must be about My Father's business?" If He had been about Joseph's business, He'd a-been making houses, or in a carpenter's shop. But He wasn't Joseph's son. "I'm about My Father's business," correcting these denominations and creeds and things I hear of. See? "I'm about My Father's business." He never admitted Joseph was His father. But Mary did, and He turned back around and straightened her out.

She said, "Your father and I have sought You."

¹⁰¹ He said, "I'm about My Father's business," showing Joseph wasn't His father. His Words are perfect, see.

¹⁰² But Mary and them, just presuming that. Well, see what it was, she got carried away. She—she got . . . She wanted to show before these priest and things that—that—that she wasn't the type of woman. And she, in doing that, she absolutely tore the foundation out from under her testimony, after she had testified that an Angel had come to her, "And said, 'Thou shall conceive and bear a Son, knowing no man, a virgin-born Son.'" And here before the high Sanhedrin, she says, "Joseph, Your father here, and I, have sought You."

¹⁰³ And that twelve-year-old Boy said, "I'm about My Father's business." He rebuked her, "*That* isn't My Father!"

¹⁰⁴ See the church today, carried away with councils and—and things of the world, now she's blacked out. God is rebuking her!

¹⁰⁵ Never did Jesus ever call her "mother." One day she came to visit Him at His meetings, in a house something like this. Someone come, said, "Outside the door there, Your mother and brothers wait for You."

¹⁰⁶ He said, "Who is My mother, My brothers? Who are they?" Looked around upon His disciples, and said, "They that do the will of My Father, is My mother, My brother, My sister, so forth. That's who it is."

¹⁰⁷ And at the cross, when He was dying, He said to John, the young disciple, He said, "Behold thy mother." "Woman, behold thy son." "Son, behold thy mother." See, never claimed, Himself. It wasn't her Son. It was God's Son. She was just a womb.

¹⁰⁸ This is a house this morning, but it's not the Church. The Church is in you, Christ. The spirit of the mortals that's sitting here, met together in heavenly places. It's Christ, not the house. The house is all right, it's serving its purpose, but it's only used for a meeting place. Mary was only a womb that He used to come to the earth, to be identify Himself amongst the people. Not the "mother of God," no more than this house is the Church of God. It's just used for that.

¹⁰⁹ Yeah, many friends think now, people, good people like Mary and Joseph, think that—that He's with them in doing this. But as they were then, so are they now, mistaken. They thought they was with Him, but they wasn't. But when they was baptized, people might have thought, oh, I—I received Him when I accepted Him and was baptized. That isn't it. Till a spoken Word reflects itself!

¹¹⁰ But, the Elected, what about the Light now? I've been talking so much on the dark, and I got half my time up, eleven-thirty. Now let's turn it back around; gross darkness is upon the people, now what about the Light? He said gross darkness would be upon the

people, but there would be Light, “Rise, and shine, for the Light has come.” How can there be darkness and Light, it’s got to be separated. And only one thing separates it, the Word manifested, separates, It presses it to the other side of the . . . *Here’s* the darkness on the earth, but when the manifested Word of God, the sun, which it was spoken into existence by the Word, shows itself, darkness runs to the other side. And that’s what’s taking place now, darkness separating itself from the Light. Now to the elected Church in this dark hour . . . Which, we could stay on that for hours, but I think I’ve said enough till you understand what—what the Scripture means, when I said, “gross darkness upon this people.”

111 Now I say to the Church, “Shalom. God’s peace.” Peace! Every true Hebrew, when he meets another one, “Shalom.” Other words, “Good morning! God be with you! God’s peace go with you!” It’s a “Good morning! How do you do?” It’s breaking day, Church. It’s darkness upon the people, but it’s “Good morning” to the Church. Christ is appearing among us. “Shalom. Peace.” Hallelujah! “Shalom.”

112 When we see darkness settling, darkness just before day, we know that the morning star is hanging yonder to introduce the coming sun. It’s, that’s when the morning star shines. It’s—it’s—it’s the going-between. It’s always darkest just a few minutes before day, the blackout comes, the moon fails to shine. The darkest before day, is because the light is pressing the darkness. But the morning star comes out and says, “Good morning. Shalom.”

113 That’s Him among us, His Word being identified. Shalom. The great day is fixing to break, when the morning breaks Eternal, bright and fair, when His chosen ones shall gather to their home beyond the sky. When the roll is called up yonder, I’ll be there. Our names are on His Book, we’ll be there. “Shalom. Good morning. Peace be unto you.”

114 The darkness is separating itself from the Light. God’s causing it, the Light’s doing it. See, the Light’s pressing Itself in such a way until the darkness has to congregate together. They had a chance to accept It and they wouldn’t do it, so it’s condensed itself. And they do that by the putting the church together, and the Council of Churches, and uniting it with the pagan darkness. When they so firmly disagree with one another, but yet they had to go together to make the night come upon the people.

115 Isaiah 60:1 says, “Arise, and shine, for the Light is come to you.”

116 Rise, and shine, the Light has come. The Word, Light, is vindicated again. The Light vindicated again, God’s Word, so that

you can see God manifested in His promise of the Light of the day, or the Word given to this age, see, these promises that's made for this day, these promises that was said by the prophets, and by Jesus Himself. In this day! "God, in sundry times. . ." Hebrews 1, "God, in sundry time, in divers manners spake to their fathers through the prophets, but in this last day through His Son, Jesus Christ." See?

¹¹⁷ The great Light that hung in the wilderness which was, that Moses forsook Egypt, esteeming the reproach of Christ greater treasures than that of Egypt.

¹¹⁸ The same One that met Saul on the road down to Damascus. A great Light hung before him, that same Light, same Pillar of Fire. Saul, being a Hebrew, would never worship any spirit or anything, or call it "Lord," in the position he was in. He said, "Lord, who are You?"

¹¹⁹ He said, "I'm Jesus." (Jesus said, "I come from God, and I go to God.")

¹²⁰ That same Light has come. To what? To manifest, to—to make known to the people the promises that He's made for this day, manifested Light of the day. The darkness is darkened.

¹²¹ When He come, he was the Light of the day. There was supposed to come a Messiah. And He came just exactly like God said He did, would come. And when He did, what was He? The Light of the day. And It pressed the darkness so against Him! Is that right? He had to give His Life that the Light continue, could shine. He was the Light of the day. But why, why was He the Light of the day? He was the vindicated Word that had been spoken, made manifest. No more than. . .

¹²² God said over this dark, gloomy, dismal, mossy world that stood here without light, He said "let there be light." And it wasn't light until that Word was manifested, then it was light.

¹²³ He said, "There will come a Saviour, a Messiah." It still wasn't manifested until He come to manifest that promise. And when He vindicated that promise, He said, "Search the Scriptures, for in Them you think you have Eternal Life; and They are They that testify of Me."

¹²⁴ They said, "We know not whence Thou comest, we are Moses' disciples."

¹²⁵ He said, "If you were Moses' disciples you would know Me, for Moses wrote of Me." See? He was the manifestation. He was the a-vindication of the spoken Word of God by Moses.

126 And today that we're now living in, God has come on the scene to a-vindicate and prove His promises. So, it's the Light of the hour, so we can rise and shine. The Light shines upon us again today, the Word is being made manifest. It's the Light.

127 Just like that light's shining out there, the sunshine, this morning. That's God's spoken Word, there's nothing else can give light like that. There's nothing can do it. Any artificial light burns out in a little bit, and bulbs and everything else. But that never fails, for it's the spoken Word of God made manifest.

128 Little denominational creeds will bust a bulb, and blow a bulb, and knock a fuse, and everything else. But the Word of God shall never fail! It'll be Itself, always, the Word.

129 I'm afraid I'm going to run overtime a little bit here. Or, or it's all right to go ahead and finish this message, isn't it? [Congregation says, "Amen."—Ed.] All right.

130 Rise, and shine, for the Light has come to you. The Word, Light, is vindicated.

131 The only way, as God was, Jesus Christ was the manifestation of God's spoken Word, the Light of the hour.

132 John the Baptist was the Light of the hour. He was the Light before Jesus was Light. The prophet Isaiah said, "A voice of one crying in the wilderness, prepare the way of the Lord, and make straight His path." That was the spoken Word of God, It was laying there, hadn't come to life yet. Malachi, the last prophet, four hundred years before it taken place, he said, "Behold, I send My messenger before Me, to prepare the way of the Lord." Here come one out of the wilderness, without denomination, without creed, without identification. But his Light identified him. The Word identified him.

They said, "Are you the Messiah?"

133 He said, "I'm not! But I'm the voice of one crying in the wilderness, 'Prepare the way of the Lord!'"

134 Jesus said, "You did walk in his Light." He was a bright and shining Light for a while. Why? Until the way was prepared, then his Light went out.

135 You can't walk in *that* light, you Baptists, *This* is the Light of the hour! The Light has come. Rise, and shine. The Word, Light. Word, the manifested Word of God (identified) is a Light.

136 Now what about the new year that we're facing? We could have more to say on this in-between, from the darkness to the Light, the introducing of the Light coming between, but now we want to get right straight to the new year. All right.

¹³⁷ New year, new year, what about it? Brings new hope. We're one year closer. We're one day closer than we was yesterday. We're one hour closer than we was when I started, fifteen—fifteen minutes to eleven, it's fifteen till twelve now. We're one hour closer! We don't look back, we look forward. See? Oh! Yes, sir. New year doesn't mean turning a new page. Huh-uh. No.

¹³⁸ Like the man one morning; I was heard it. A man got up early and went out and picked up the paper, come back, and set down, put his feet up on the divan, put his glasses on, begin to read the paper. His wife, out getting breakfast, she said, "John, anything new?"

¹³⁹ Said, "No. Same old thing, just new people." Yeah. That's right. Murders, rape and everything, somebody else done it, see. True.

¹⁴⁰ Not turn a new page. It's, turn to the Word, see what the Word promises for today, see what the Light of the day is supposed to be. What we ought to do this year is not go back to creeds and things, go back to our old denominations, not go back to old denominations; but turn to the Word, see what kind of a Light is supposed to shine today. Oh, church, turn to the Word, get back to the Word, flip the right switch, quit punching around on electric lights, see, artificial, man-made. Turn to His Word and see the promise of today. And then see what the promise is, and watch for its identification. When it's vindicated, then you know whether you're in Light or not. See what the promise is.

¹⁴¹ Changing the pages or changing calendars doesn't change time. A lot of people say, "Well, the old year's gone, throw away the old December calendar now and put up the other one, a new year." That, that's what new years means to them.

¹⁴² To me, I want to see what's promised for the day. I want to know what the Light of the hour is, so I can know how to walk in it. I want to know where I'm living, what age I'm in, how far up the road am I.

¹⁴³ As Paul said, I could stand quoting again, "Forgetting those things that are in the past, now I press towards the mark, the high calling," to the complete identification, when all time will fade out into Eternity when Jesus comes.

¹⁴⁴ Do as David did, put your future into His hands. Don't look to anything else, but put your . . . David said here, he said—said, "My time is in His hands." You notice here in the Psalms where we read it, in 62, "My time is in His hand. He is my rock." What is He? "He is revealed to me. He is the revealed Truth. My time is in His hands." Amen. Oh, my! There you are.

145 My time belongs to Him. I am His. I'm in His hand because He holds the time. I don't know what the future holds, but I know He holds the future. So, He Who holds the future holds me. So why should I think about setting forth *this*, *that*, the *other* for the new year? I just put myself in His hands, walk like David did, "my time is in His hand," knew that God held the future. David didn't know what the future was, but he knowed God had the future. I don't know what the future is, none of us do. But we know He holds the future.

146 Patience. Patience. Some of us get so, some of us gets in such a hurry. I think a many a good man has done that. You get in too—too much of a hurry. You want to, see, you want to do it yourself.

147 And minister brethren, you know from when I'm talking, you that's listening to this tape. I'm talking to you, not only to the little congregation here, but men around the world.

148 Many men go out, impatient; but believing that the time is near, you try to do something within yourself. Wait upon the Lord. Patience is virtue. If you can have patience, it's virtue. It's virtue if you. . . "They that wait upon the Lord shall renew their strength." Not they that try to get ahead of the Lord, they that try to tell the Lord, "Lord, I know You want me to do *this*, and glory to God I. . . ." Don't do that. Wait upon the Lord. The Bible said, "They that wait upon the Lord shall renew their strength."

149 God took thousands of years to fulfill His promise of a coming Saviour. But, remember, He knowed it all the time, when it was coming. There were many people rose up and tried to be messiahs. Many churches tried to produce messiahs. But God had the time set for His Messiah. He was in no hurry. See?

150 And, during the time of this, He showed many types of Messiah. He showed it all the way from Adam to the Messiah, first and last Adam; one of them of the world and the other One of Heaven, one earthly and the other One Heavenly, One come down from Heaven and the other one come off the earth. But promised a Messiah, He took thousands of years to fulfill it.

151 Showed in Joseph exactly what He was. Joseph portrayed Him.

152 David portrayed Him. When David was a rejected king, went up on top the hill and looked back and wept over Jerusalem, as a rejected king, that was Jesus in David. Eight hundred years later, stood upon Jerusalem as a rejected King, said, "Jerusalem, Jerusalem, how oft would I have hovered you as a hen does her brood, but you would not."

¹⁵³ Look at Joseph, born among his brethren, the patriarchs; not the last one (next to the last one; Benjamin was the last one), but just before the last, see, just before it. Hated of his brothers, loved of his father. He was hated because he was a spiritual man. He could interpret dreams, they were exactly right. He could see visions, foretell things that would happen. And they hated him. He was sold for thirty pieces of silver.

¹⁵⁴ What did they hate Jesus for? They called Him Beelzebub because He was the Word, and the Word can discern the thoughts that's in the hearts. They hated Him. And they sold Him for thirty pieces of silver.

¹⁵⁵ He was thrown into a pit, Joseph was, supposingly to being dead. His bloody coat was left behind, like Jesus' bloody garment that was taken up from the cross, the robe that He wore, to identify His death. But what did God do to Joseph? He brought him up out of the pit, set him at the right hand of Pharaoh. And no man could see Pharaoh, only see Joseph. And when Joseph left the palace, trumpets blowed and a proclamation went forth, "Every knee bow, Joseph is approaching."

¹⁵⁶ The same thing, Jesus. He was taken from the pit, supposingly where He was dead, and raised up and sits at the right hand of the Majesty. "No man has seen God at any time, but the only Begotten of the Father. And when He leaves there, the trumpets will sound, and every knee shall bow and every tongue shall confess." See, He's the Prince of prosperity. Look what Egypt done then, it saved the whole world, a drought come on. So, so will it be at the coming of the Son of man. The knee, every knee shall bow and every tongue shall confess to Him being.

¹⁵⁷ He was all showed in types, but God knew exactly when He would come. He knowed exactly when He come. No matter how many they had before that, He had His Messiah. He showed them in types, what was coming.

¹⁵⁸ Just exactly like He showed us the Seven Church Ages, what would come. Just exactly what He showed us what would come when He set that Light up there, in revelation to it, to show the world. When He sent the seven Angels to reveal the seven messengers that had been down through there, and show the loose ends, each Angel coming each day and revealing the loose ends that Luther left, and Wesley left, and Pentecost left, is all represented in there. And in the very type and shadow of the great Shalom, Jehovah, Jvhu. See? Exactly. Threwed It in the skies, and there is the mechanical eye taking a picture of It. See? Thank the Lord!

159 Shalom! Peace! Don't be weary, Jesus is here. His great Light has come to us, and we're thankful for It, yes, His Word, the great mystery. Here He is today manifesting Himself, doing the same as He did then, just the same. Doing the very same thing.

160 We are creatures of time. He's God of Eternity. We try to press ourself, we try to make something different, "Oh, *this* has got to be done." Remember, He knows all about it. It's going to happen, anyhow. Let Him do it. Just commit yourself to Him.

161 Look up, and shine with joy of the Lord, to know that you've been privileged, your eyes have come open and see this day. Trust in Him for the future. You've seen Him vindicate His Word in days past. He that vindicated His Word in days past and made all these other things happen just exactly to the hour that we're living, everything exactly, to the seventh angel's Message, both showed It in heaven, on earth, and made It made known three ways so there can't be no slip up, remember, He promised He'd come again. Hallelujah! That Word will be a-vindicated. God's promised Word, with two thousand years of waiting, He will arrive on time! Don't be weary, He'll be here. As He has a-vindicated His Word in every age, the Church Ages show the same thing, and the revealing of our Lord by the seventh Message, and so forth. God revealed it, manifested it, and proved it. And in among us today, He showed Himself here with us, and proved and a-vindicated His Word. So will He!

162 There will be a Millennium. The old will be young there for ever. Sickness will fade away and death will be no more. They shall build houses, they will inhabit them. They'll plant vineyards and eat the fruit thereof. They'll not plant and another inhabit (his son take it), his son will be living by him. He'll not plant and another eats, die off and somebody else take it; but he'll live there. Amen. The wolf and the lamb shall feed together. And the lion shall eat straw like the bullock, and a child shall lead them around. There'll be—there'll be innocence. There'll be—there'll be—there'll be nothing could hurt. We'll be changed from what we are now, to that glorious image of the Son of God Which is immortal. Years can never touch Him, age can never do anything to Him, He's the immortal Son of God. So we know that—that we're at the end time. We're at the junction. All these things thoroughly identified, so will it be identified again.

163 Now, the future, He holds it. How do I know when He's coming? When is He coming? I don't know, but He'll be here. That's right. When will He do *thus* and *thus*? When will the curse go off the earth? When will these blessed reflections of God's love, of trees

standing here and shining out, and the flowers and things, when will they immortal grow? I don't know, but they will. When will all the reflection of men's hearts desiring to live, and hospitals and doctors and operations, and crying and grief, when will it all cease, to a glorious reign with Jesus of a thousand years of Shalom? When will it? I don't know. He said it would be there. I don't know how He's going to do it, but His spoken Word will be a-vindicated when the Sun of Righteousness shall rise with healing in His wings. And the healing part there will not be a physical healing as you think, as saying somebody's got a sickness and it'll be taken away from them. That's what He's doing now, in type. But the whole creature will be changed! This mortal will take on immortality. This old age will jump into youth. Amen. Well, how will it be? I don't know, but it'll be there.

¹⁶⁴ I'm getting old, myself. This year, if the Lord lets me live to see the 6th of April, I'll be fifty-five years old, an old man. But I'm not looking . . . I don't want to go back to be a boy again. I want to press towards that mark yonder, for what purpose I came for. About thirty-something years now I've stood behind this desk, from a little boy of twenty-something years old, about twenty-one, twenty-two years old, I've tried to proclaim this Message. And every ounce of my strength I've put to It. If my shoulders stoop and my hair turns gray and falls out, I don't look back to that, it'd come to it again. I'm looking yonder to the break of a day where the a-vindicated Word of God said "not one hair of your head shall perish, and I'll raise it up again at the last days." How is He going to do it? I don't know. But I trust the . . .

¹⁶⁵ The new year, I don't know what it holds, but I know He holds it. That's the hopes of new year I have. If He comes, Amen. If He doesn't come, I'll still be working if He spares me. I just trust the future to Him. I don't know what it is, I just trust it to Him. You've seen Him a-vindicate His Word, so you know it's going to be done. His Word!

You say, "Brother Branham, how do you get that?"

¹⁶⁶ Well, let me give some thought here just a minute. Do you know what a sympathy is? I know you do. It's a music, it's a drama. See, they act it out.

¹⁶⁷ Now, you little children, so you'll understand. You remember in—in school, I believe you have a . . . What is that little Russian sympathy, sometimes they—they act out on the drums, you know it's called, isn't it the . . . about the—the little woodpecker, you know, that got down into the woods; and they had the fluttering, the beating on the drums and things. And you hear it all as you go through the symphony, as they play it. I forget the name of that,

“Peter and the Wolf.” That’s right, “Peter and the Wolf.” Now, that’s a—that’s a Russian sympathy. See, they don’t—they don’t have little—little figures flying around, play it out, but they play it on drums [Brother Branham knocks on some wood—Ed.], and then [Brother Branham knocks on something else], and make the drums and the sounds and things. It plays it out, it acts it. So, you’ll understand what Brother Branham is trying to say. See?

¹⁶⁸ Now to you adults, the Scripture is God’s Symphony. Yes. Hallelujah. Only the Composer knows what it really means and He reveals it to those who are listening, who are interested in knowing what the drama is. But you’d have to know about a sympathy first, see. It’s not just something you see, it’s the—the changing, the junctions of the Word, of the music. It throws; sometime it’s going *this* way for a while, a certain beat, after a while it changes all around. What is it? To you who wouldn’t understand It or don’t know nothing about It, not interested in It, it’s just a racket, it’s a fuss. But to those who know about It, they’re watching for It, they know It’s coming. Hallelujah!

¹⁶⁹ So we have these times of symphonies of the Symphony of God’s Word, that the whole drama changes. You who are interested, listen for that change. You know it’s getting close. You hear the way the drums are beating, amen, want something to happen. You know this is a change, see, it’s going to break out into a burst in a few minutes. See? And you’re watching for it, you can tell the way the drums are timing. O God! If you can hear the drums of the finish now, if you can hear the echo of the music of the Heavenly Word singing Itself out, “And it shall come to pass in the last days!” The sympathy of God’s great drama that He’s playing, It changes Him, His sympathy at the junctions. The composer and those who are interested, listen for the change. That’s what all this stuff is to us, we’re listening, we’re watching. Every time He appears, something happens, we see the time getting close. We see back yonder not long ago when that Church Ages was being drawn out, we were listening. We seen it was right with the Word, beating with the Word. After a while, what happened? Here He come, Himself, and vindicated it.

¹⁷⁰ We heard the Word say that, “In the days of the seventh angel.” In the Church Age, He just said, “The seventh angel’s Message would be the last Message.” And then, oh, we find out over here in Revelation 10, “In the days of the Message of the seventh angel, the mysteries of God should be finished,” the Seventh Seal would be pulled back. It should be there. Then all at once, when it’s happening, a vision broke, said, “Go to Tucson, a great noise will take place at this time so you’ll be thoroughly understanding and know that it’s

sent. It'll just shake the earth, nearly." All of you know about it. It's on tape, months before it happened. Then it happened! Then appeared in the sky. "Shalom!" What is it? It's a-changing beats, the sympathy.

¹⁷¹ Then one time He said about the Third Pull; how it would come by this one way, then by knowing the heart, and then the spoken Word.

¹⁷² Jesus said, "Greater things than this will you do; for I go to My Father." John 14, "The works that I do, shall you do also; greater than this, for I go unto My Father." Just as I said a while ago, when Mary tried to identify Him as Joseph's son, He corrected her. His Words cannot fail! He said so, "Heavens and earth will fail, but My Words will not."

¹⁷³ When we hear the sympathy beating, changing, fixing to change, it's a junction time. We notice as He begin to—to beat, and we seen, "The works that I do, shall you do also, and greater shall you do." "Greater," He promised it. We wondered how it could be.

¹⁷⁴ But did you notice when He performed His first miracle, He took water and turned it into wine. Is that right? He took water, which potentially someday might have been wine, but it was water first.

¹⁷⁵ And when He fed five thousand, what did He do? He took something that had been like water, He took a fish that once swam and was born from an egg, and He broke it, and another fish grewed onto the creation that was the original creation. He took bread that was once wheat, and was a seed and become bread, and He broke from this bread and the creation only multiplied.

¹⁷⁶ But in the woods, there was nothing there to make a squirrel. "Let there be," and there was, without anything to break it from. What is it? The same Jesus Christ! See? "Greater things than this will you do, for I go to My Father." Not take something that's been created, break something from it and multiply a creation, but absolutely create. Showing that He's the same Jehovah that stood back there and said, "Let there be," and there was. His Word was made manifest! When He was made flesh on earth, He took His original creation, broke it back and multiplied it. But now in the last days, when He comes down among us again, the same Light that moved down, said "let there be light," see, He just speak the creation into existence. "Greater than this will you do, for I go to My Father." Remember, we're at these times.

¹⁷⁷ And the world don't understand, because, "It's a bunch of nonsense." Because they're not Methodist, the Methodist don't

understand It. Because this, they ain't the Baptist, the Baptist don't understand It. Because It's not Catholic, the Catholic don't understand It. Because It's not Pentecostal, the Pentecostal don't understand It.

178 But those who wait upon the Lord, those who are looking! Not one man that we have history of any observatory, knowing that Star that passed over. But the wise risen followed It for hundreds of miles, for two years, they watched It and followed It. See what I mean? It's to those who are listening to the sympathy.

179 Remember, the Composer knows the end from the beginning. He knows all about it, that's the reason He could write it here. Correctly. Now you must begin with Him, you must begin. If you want to hear a sympathy, you begin with Him like in the music at the sympathy. You listen, you know what it says, it's going to be what the symphony is, then you begin to listen at the music. And you know what it is, so you know just about, "Here's where *certain-certain* things take place, now it's got to change." Now, to anybody else that don't know nothing about what they're . . . just walked in and set down, it's just a bunch of nonsense, rattling noise. But the one who knows what it is, it's beat out with the music, drummed out with the notes, it's—it's trumpeted with the trumpets, it's strung on the harp, it's played with the violin, it's—it's beat on the bass, it's sounded by the trumpets, it's beat on the drums. The whole thing together in rhythm, and it makes the—the drama till you can close your eyes and live in it. Hallelujah!

180 Man could close his mortal eyes to earthly sight and live in the Presence of Jesus Christ, when you see His Word being beat out in the great sympathy that we're living in now, changing. You must begin in the Symphony. The only thing you can do if you're in the Symphony, then you start, you begin to get into the rhythm. That's the way you do God. You don't stand off and look at it. You get into the rhythm of It! How do you get in there? You're borned into It, into the rhythm of the Word, when you become part of that Word.

181 You had to become part of the dance to get out of the dance. You have to become part of the ball game, something you're interested in, to get in the ball game.

182 You have to become part of the Word, to know God's Sympathy. His Sympathy is when It's playing, you understand, you're marching with the beat of the time. You're watching for it, "The works that I do, shall you also; greater than this shall you do," these last days. Oh, my! The great changing of the time. We get into the beat, beat of the Word. Find His purpose, the hour that we're living. Get into

the rhythm of it, how does . . . how He does it. If you get into the Word, you find out how He did it at the beginning, then you know how He's doing it all the time.

¹⁸³ How did He send His Message, first? What does He do? He doesn't deal with organizations. He never did, so He doesn't do it now. That's where, if you're listening to a rhythm of that Council of Churches, you're in darkness. But if you're listening to the rhythm of the Word!

¹⁸⁴ What did they kill Jesus for? "You, being a Man, make yourself God."

¹⁸⁵ You got my Message on *The Three Types Of Believers*. How that one stood there and . . . There was the make-believers, they followed along for a while, making out like they believed. And one day Jesus said to them, said, "What will you think when the Son of man, which is from Heaven, ascends back into Heaven? I come from Heaven, going back to Heaven."

¹⁸⁶ Why, the multitude walked away, and said, "This is a hard saying."

¹⁸⁷ Then there come the make-believers that was walking with Him, the seventy, when they got something hard, they didn't see that it . . . they didn't know the Sympathy. They didn't know the Promise, that this Child was Jehovah, "His Name shall be called Counsellor, Prince of Peace, The mighty God." And when He said, "When I ascend up to Heaven from whence I come from!"

¹⁸⁸ "Well," they said, "this is a hard Saying. Who can understand It? We know You're just a Man. We eat with You, we sleep with You, we're in the woods with You, we're by the waters with You. Well, You're merely a Man, and say the Son of man goes back up where He comes from? What will You say? This is a hard Saying!" See, they didn't know the beat. They didn't know the rhythm of the Sympathy of God's Word, that He was God manifested in the flesh, for He was the—the vindicated Word Light of the hour. They didn't get it. They said, "This is a hard Thing. Who can understand This?" And they turned away. They didn't know the beat, see.

¹⁸⁹ Then we notice again, there was Judas, the make-believer, or the unbeliever, that waited till he found a fault. Then He turned to the disciples, said just the twelve, and Judas was one of them, He said, "You want to go, too?"

¹⁹⁰ Then Peter said, "Who would we go to, Lord? You're the Composer." Amen. "You know how it's going on. You're the only One that has the Word of Life. Where could we turn to? We couldn't

go back to be a Pharisee, or a Sadducee, or a Heridian,” or whatever it might be. “You’re the One that has the Word of Life. We have no other place to go. We’ve, we’ve joined ourself to this great Concert. We are in here, we’re listening, and we’re in the rhythm. We believe that You are the Son of God, the manifested Jehovah. We’re sure of this! We don’t know what these great trials and troubles, and afflictions and things, and You saying You’re ‘going up to be offered up,’ and all *this, that, the other*, and ‘on the third day,’ all this stuff. We don’t understand That. But we’re in, listen to God’s Sympathy, we’re a part of it. And we’re waiting to see what takes place next, and we’re following close with You.” Oh, my! That’s what I want to do. Promise.

¹⁹¹ How did He begin? Just like He did at the beginning. See? He never did send His Message to an organization. He never sent his group a Message, He sent one man. In the days of Noah, it was Noah. In the days of Moses, it was Moses.

¹⁹² There’s others thought one time, that they said, “Well, you would make yourself the only holy man in the bunch.” God looked down upon that.

¹⁹³ Moses went to the Lord, “I’ve done *this*. What, what must I do?”

¹⁹⁴ He said, “Separate yourself from them. I’ll take care of the rest of it. I sent you. It’s My responsibility.” And He opened up the earth and swallowed up Korah and all the gain. Always.

¹⁹⁵ John and Jesus couldn’t be the same time. Jesus. . . When John looked up, he said, “Now I must decrease, He must increase. He’s the vindicated Light.” So will this Light move on until he would find the full vindication comes. That’s right. That’s right.

¹⁹⁶ He is as He was at the beginning. That’s how you start, how you start learning what God was. What did He do when He was here on earth? What kind of a life did He live? Did He agree, was He a compromiser? Did He go to the organizations? How did He identify Himself? “Search the Scriptures! You think. . . In Them you think you have Eternal Life, and They are the Ones that testify of Me.” See, that’s the same thing today or any other time. When you want Light, see what the Scripture says for this hour. All right.

¹⁹⁷ Where do you begin, then? If there’s a sinner here, you begin at the cross when you reckon yourself dead with Him. You’ve entered in then to the—to the great drama. You’re listening, then, you’re watching your sheet as you hold it in your hand, the—the—the Sympathy. You—you got a sheet in your hand that would tell you these things, where the changes of the music begins to make it act out, then you see what the act is. When you see God’s Spirit fall

upon people and do a certain thing, you look back and see where it's at. See if it's that, if that's the thing for today. Why, they had a sheet in their hand when Jesus came, of the Sympathy. Certainly, they did.

¹⁹⁸ Am I saying that word right, symphony, sympathy? I hope so. So then I just happened to think of it. Symphony? [Someone in congregation says, "Symphony."—Ed.] Symphony. That right? All right.

¹⁹⁹ Now, they had a sheet in their hand, but what would they do? They were trying to look back to a beat that had all . . . a portion had already been played out. That's what the churches do today. They look back, see what part Luther played; the Lutherans does. They don't know the change of music. They don't know what God's doing today when He does these things, the Lutherans. The Pentecost say, "Oh, we got It." You got a sheet that played out fifty years ago. See? Certainly. Let's just keep this Word in our hands, and watch when the changes come, then we'll know what we're doing.

²⁰⁰ Now, and begin with Him at the cross. "Repent, and be baptized in the Name of Jesus Christ, for the remission of sins; and you shall receive the Music, the Direction," see, "His Word, the Holy Ghost that manifests the Word." Then follow through with the rhythm of the Word. What ever the Music beats for that hour, beat with It. See?

²⁰¹ Many people asked, "Why?" They asked. They asked, sometime they ask me, "Why? Why must *these* things happen? What, why, why did *this* happen to me? Why did I start and *this* happen, and I—I had *this* trouble here, and *this* upset me here, and I lost *this* here?"

²⁰² Sometimes I've asked, "Why?" Why, when I was just a young minister, first started out, did God take my wife right out from under me, take my baby right from beneath me, right beneath my heart? Why did He do that? I didn't know. I do now. I just held my hand in His and kept trusting.

²⁰³ He knows every junction. He knows the rhythm must . . . when it must take place. He knows what it takes to mold you, He knows what kind of material He's going to use. See? The backside of the desert sometimes, where God molds righteous men into sages and prophets. See? See? That's where men are beat out. Men are beat out, in the Word. When they got all kind of creed and stuff in them, let them come to the Word and God beats it right out of them, molds it right into This, into the great Sympathy with, of His Word. See? And then they see the Word moving on.

204 God knows when the rhythm of it has got to change. He knows how the rhythm goes. I don't know how it goes, but He knows. He knows how it goes, I don't. But I look at it here, and I say, "Well, it's just coming."

205 "Many are the afflictions of the righteous, but God delivereth them out of them all." See? God has moved through history with the rhythm of the promise of His Word, in each age, in the same rhythm, making His Word. That's how God moved down through history, from all the way from Genesis to Revelation, He has moved through history with His Word. That's right, with the rhythm of—the power of the Holy Spirit vindicating His Word to the Elected. Remember, He's never been able to touch the outside church. It's only the Elected.

206 Look at them priest, said, "This man is Beelzebub. He's a fortuneteller. Why, He—He—He's reading their minds."

207 Little did they know, "The Word is sharper than a two-edged sword, a discernor of the thoughts that's in the heart." And He was the Word.

208 But this little prostitute standing at the well that day, to get a bucket of water, she said, "I perceive that You're a Prophet. We know the Messiah's coming. We ain't had prophets for hundreds of years, but we know the Messiah is coming. And when He comes, that's what He's going to be."

209 He said, "I am He." That was enough. Why? The rhythm beat out! She was looking for that change, from a church denomination to a vindicated Messiah. And here He stood, the Messiah that Moses spoke of, "The Lord your God shall raise a Prophet like unto me." There He is. The rhythm changed, the vindicated Seed recognized It.

210 And when the real Word of God falls upon the vindicated, upon the Seed, and they see that vindication of the Word, they recognize It. They're looking at the Word, they know the junction, they know the time, they know the change, they know the beat that's supposed to be in that hour. Hallelujah! They know the beat, they know the time, they know how it's supposed to go. See, only the Elected knows It.

211 When Philip saw it, he couldn't stand it any longer, he knew that was Messiah. So he went to a fellow, they had had Bible study together. "Nathanael," he said, "come, see a Man. Come, see what we found, we have found Jesus of Nazareth. We found Jesus of Nazareth, that's the Prophet that Moses spoke of that would come. We found Him. We found Him."

212 He said, “How can it be? I just . . . Where was He?” See, he wasn’t . . . See, he didn’t know the rhythm just exactly. They had been studying. But when he got there, he told him, introduced to him the Word.

213 And when he got there, Jesus said, “Behold an Israelite,” the rhythm begin to take hold, the great drama was being played out there on the platform, or on the ground, that day. Maybe Jesus standing upon a rock, talking to the people. And when Philip come up with Nathanael, He looked over to him, and said, “Behold an Israelite, in whom there’s no guile.”

He said, “Rabbi, when did You ever know me?”

214 He said, “Before Philip called you, when you were under the tree, I saw you.” Oh, my!

215 He was part of it! He said, “Thou art the Son of God! Thou art the King of Israel.” No matter what the—the world beats was, and all their shindigs they had of the—of the denominations, it wasn’t that great Sympathy of God. Amen. He said, “Thou art the King of Israel! There You are! I see it. I know it.” Why? He was Elected. The Elected Seed knows. It’s always through every age, that they know it.

216 You say, “But, Brother Branham, what about my mother and dad, what about my people, what about my denomination, what—what will they do? They’ll cast me out. Is it . . .” If you can’t look ahead, look up. Don’t try to look ahead, anyhow, put your hand in His. Let Him lead you. Look up, don’t look ahead. You say, “Why, why others make fun of me about my long hair, and me taking off shorts, and about me leaving the church.” Huh! Suffering for His Name’s sake is growing pains of His grace. Yeah. Suffering for His Word, see, is growing pains of His grace. Yes, sir! Just remember, it’s the grace of God has been given to you. Oh, my!

217 Like Paul said, hallelujah, he had an infirmity, something was bothering him. He’d . . . The Devil would—would buffet him, blow after blow. And he consulted the Lord, three times, to take it away from him, said, “I don’t want this, Lord. Take it away from me!”

218 And then one night the Lord spoke to him, said Saul, or, “Paul, My grace is sufficient.”

219 He said, “Then I’ll glory in my infirmity. I’ll glory in it. I know You’re the Healer. I’ve seen You heal the sick, raise the dead, and cast out devils, open the eyes of the blind. But if I’ve consulted You, and You tell me it’s Your grace is sufficient, then this devil that bothers me is—is the growing pains of Your grace. Then I’ll glory in my infirmities. Why? If lest I get exalted above the abundance of the revelation.” See?

220 See, he—he had something the other disciples didn't have, he saw Him after His death, burial, resurrection, and ascension. He saw Him. Some of them say, "Well, I walked with Him." So did everybody on the street. But after He was dead, buried, rose, and ascended up, and returned back in the form of a Pillar of Fire, He talked to Paul. That was more than any of the rest of them had. Amen.

221 He said, "Except I get exalted and want to build great big seminaries and everything else, and great big something another, lest I get—get exalted above the abundance of this revelation, God let a messenger of the Devil keep me beat down." He said, "Then when I'm weak, I'm strong." Amen. Amen. Growing pains of grace! Amen. We could stay on that a long time; an hour and forty-five minutes has passed, and—and we're suffering His grace pains.

222 Oh, He may permit crossroads. He may permit crossroads to try us, to perfect us for His service. He may permit that now, Church, both here and on tape. He may permit the crossroads for our service.

223 Like He did Daniel. He give Daniel a little crossroad one day. You know, he was a great man down in Babylon. He did, He let the king turn against him and throw him in the lions' den. It only perfected him. Sure did!

224 Let the Hebrew children go into the fiery furnace. They was determined to stand for His Word!

225 He may permit cross words, let them laugh at you for having long hair, let them laugh at you for saying why you become a holy-roller or whatever more. It may, they may let you laugh . . . they may laugh at you for that, that, that, that's all right. That's a crossroad, that's a little junction. That's to prove something.

226 See, the only thing that the crossroad did to the Hebrew children that stood on the Word, it only loosed them from the bands they had around their feet and legs.

227 And sometime it takes hard trials to break the bands of the world off of us. Sometimes God lets us have a little trial, you know, to see what we'll do, to take you out of the world. Or, other words, let you have a little trial and knock you out of that organization, and that idea that "the Methodist is the only one, the Baptist, or the Pentecostal, or that's—that's the only group they got. If you don't believe it like my church believe it, you don't believe at all." Sometimes He lets a little trial happen. Maybe you got a sick baby. Maybe something takes place right at the hour of death. Maybe someone taken from you, or something. What's it to do? To break

you away, to show you something, open your eyes. Maybe you come to criticize, sometime. Maybe you're listening to this tape just to criticize. Maybe God's doing that to break some of the worldly bands that's got you bound down.

228 Like a drowning man in the river, you have to take the man out of the river before you can get the river out of the man. That's right. You have to get him out of the river first, then you get the river out of him. Sometime God has to do it that way. He permits the junctions, crossroads to do that. Stand on His promises, the Word, for they never fail. The future, that's in His hand. Stand like they did, don't—don't give away.

229 Abraham, at his crossroads, knew that God could raise up his son from the dead, from whence he received him at the crossroads. Abraham come to his crossroad. And after he had trusted God and had seen all the miracles of God. Twenty-five years he waited on a boy, a promised son, and then God told him to go sacrifice the very thing that he had waited for. My, oh, my, what a time! But did Abraham stagger? Read Romans, the 4th chapter, said he was "fully persuaded." Amen. He was fully persuaded of what God had promised, God was able to do. Amen. He permitted the crossroad. He was showing through Abraham, to us, see, He's able to raise the dead.

230 Abraham said, "I'll receive him as one from the dead." Sarah's wombs was dead, Sarah's womb was dead; and he, his body was dead, he was an old man. She had no milk veins to feed the baby. And they didn't have . . . Well, there was nothing. And he was sterile, himself, and she was sterile. See? There's no way at all. And he received him as one from the dead, he said, "If God can do that, God can raise him up from the dead. For the same God that told me the baby would come, and I stood and it come, He can raise him from the dead." For, He makes everything work together for the good to them that love Him. Amen.

231 God Who made the promise, in the last days these things would happen that we see happen! If He promised a son, and the son came; if He promised all these things that we see through the Scripture, and it did, let's get into the rhythm of it. He promised in the last days these things would take place, and we see it. He promised that He would send Jesus. Hallelujah. There will be a Millennium! There will be a new day. There will be a day that the sun will never go down no more, for the . . . we'll need it no more, for the Lamb is the Light of the City to where we're going. Amen.

232 The dawning of a new day, I feel it all over me now. The Light of a new day! The Light of a day where there is no night, there

is no darkness, no shadows, no skies, no—no dim, dark skies, no midnights, no graves, no flowers on the hillsides, no funeral processions, no doctors, no morgue. Amen. I—I can feel the—the rays of His Light breaking through upon my soul. The new day! The old one is pressing away.

233 As I feel the mortal blood pouring through my body, I feel the surge of the Holy Ghost come in behind it, “Rise, and shine.”

234 Something said, “Billy Branham, you’re getting old, you’re getting weak, your shoulders are dropping, your hair is turning gray and falling out.” That’s right. And darkness and gross darkness upon the earth!

235 “But rise, and shine!” I feel falling there the surge of Light of the glorious Gospel of Jesus Christ which has made me a new creature in Him. I look for that day, amen, for the new day. I don’t know what the future is. I don’t know what it holds, 1964, holds for me or nothing else, but I hold the hand of Him that holds Eternity, Who is Eternity. Amen.

236 Abraham knowed that God could raise him up again, so he trusted Him.

237 So, for the new year, be determined to stay with His Word and what It’s promised, like others (Elected) did in others’ days. If you feel that you’ve seen the Light that’s broke through upon you, of Jesus Christ, His manifestation of His great Holy Spirit in these last days. And, remember, remember, stay with it, what He did, you are one of the Elected; and what he, the Elected in other days, like Abraham, when he saw it, when it was all against scientific proof. Noah saw it, and it was all against scientific proof. Moses saw it, and it was all against scientific proof. These smart ages that’s gone by; but the Elected who saw it, stood firm! Amen.

238 And for the future, let’s stand firm on the promise. God made it, it’s up to God to see it through. I’m just following the rhythm. When it beats down the time and says “this is the end of William Branham on the earth,” then I’ll go with the rhythm. Then I’ll rise again with the rhythm. Hallelujah. The One that beat it in, beats it out, beats it in again. It’s the rhythm of God, “I’ll raise him up at the last days. He that believeth on Me has everlasting Life. He that heareth My Word and believeth on Him that sent Me, has Eternal Life; and shall never come into the judgment, but has passed from death unto Life.” I’ll follow the beating of the Word. Amen. Not the beating of my heart; the beating of the Word! No matter what it is, if my heart don’t beat with the Word, then my heart’s wrong. Amen. For, He is the Word! Amen. The Bible tells us that, God’s Word.

239 I was listening to a program, coming up, Billy and I, a while ago. And it was this Bible . . . the—the hour called prophecy, the hour of . . . What is it called? Something about prophecy. *Voice of Prophecy*. Really, it's the Seventh-day Adventists. They've had four or five different names. Millerites is what they was, to begin with.

240 They was the one that said, over there in a meeting, that “I claimed to be Jesus Christ; that the—the Holy Father was over me, that Pillar of Fire, and I was Jesus Christ.” Happened to be a friend of mine standing there at their little meeting, he raised up and said, “You’ll have to prove that, ’cause I’ll call him right here. I want you to see one time that he ever confessed that,” see, and like that. He was talking about the different cults and things on the earth.

241 They know. One time I tied in with them on this *sabbath* question. They got the old day that’s passed by. The Holy Ghost is our Sabbath, the Bible said so, “Come unto Me, all ye that labor and heavy laden, I’ll give you sabbath to your soul.” Not a “day.” Paul said, “You that keep a day, I’m afraid of you.” See, that’s right. Yes, sir. “There remaineth a rest,” Hebrews 4, “to the people of God, a sabbath-keeping. For we which have entered into His rest, hath ceased from our works, as God did from His.”

242 But their speaker, a while ago, nice program, I have nothing against them. I’d do anything I could to help them. Forgive them freely for saying it, ’cause they did say something that wasn’t right. But that’s all right. Their doctrine is just like Jehovah Witness and Christian Science, and all these other cults, you see, same thing. But notice, they’re just like any other organization, they’re no more wrong, I guess, than the rest of them. The Word’s always right, see, It’ll prove Itself out right. Notice.

243 But as he was speaking, the man said, “We’ve got the book-of-the-year.” This writer, oh, what is his name, the speaker of it? I forget just exactly what his name is now. He spoke for the Christian Businessmen up in Seattle here not long ago at the World’s Fair. And he—he said, this announcer said, “This man has wrote the book, the most outstanding book for this year.” I disagree.

244 The Book for this year is the Bible! It’s the Light of the world. It’s God Himself. Our Book-of-the-year is the Bible. For this 1964, our Book is the Bible. And all other years to come, our Book is the Bible. All the years that’s past, It’s been the Book of the years passed, the Book of the years to come, and It’s the Book of Eternity. It reveals it is God. Yes, It reveals God. Every year that is to come, it’s the Book-of-the-year. When—whenever you hear the Bible say anything, it’s promise is a-vindicated, there will come an Eternal,

some day. The Bible is the One who gives us this promise, when you hear the Bible say that there's coming a day when Jesus will come. And as I say today now . . .

245 I got to close, 'cause I—I've been here two hours, see, right at it.

246 Look, if—if the Bible tells us of these things that is to come, speaks of all these hours that—that we've passed through. The days of Noah is predicted. The days of all these others, the Scripture predicted. The days of Martin Luther was predicted, the days of Wesley, the days of Pentecostal. This hour that we're living in was predicted. Everything happened just exactly the way it was. Then when . . . What is it? It's the spoken Word of God, which is vindicated by God, makes it the Light of the hour. See, just like the sun is. When the Word, the Word itself, is the Light when it's vindicated for the time that it belongs to. See, it's vindicated, then it's the Light of the hour.

247 John was the Light, he—he was more Light than Elijah and them had. Elijah. He wasn't Elijah's Light, but he was Elijah in another form, a-vindicating the Light. See, he was. And when Jesus come, He said, "He was a bright and shining Light for a season. You love to walk in His Light." See?

248 And John said, "Now I must dim out. I must go out now, my Light's finished shining. I must go out. He must increase. He's the Light."

249 He said, "I am the Light of the world." Amen. That's right. "The same yesterday, today, and forever." And He's still the Light of the world. And what is He? "In the beginning was the Word, and the Word was with God." Why was He the Light of the world? If He'd come, said He was Messiah, and He didn't do like the Bible said the Messiah would do, then He wasn't the Light of the world. See, it's the a-vindicated Word that makes it the Light of the world.

250 And in this hour that we're living in now, the a-vindicated Word of this hour! Pentecostals, you say, "speaking in tongues," and so forth. That was the Day of Pentecost, that was the Light of the hour then. See, this is another day. He's the Light of the hour today.

251 The Seventh Church Age, all smothered out, with Christ on the outside. The moon in identifying it, all the darkness coming upon the earth. The Light pressing in now, begin to show what's going to take place. The thing will be destroyed, and the Light will come in and destroy it. And the Saints shall inherit the earth, the meek shall inherit the earth. The earth, the moon darkness will be took away. The darkness of the night will pass away, the darkness with their death and creeds, and away from the Word of God, perverted things that they're saying. And the Light will break forth upon the day.

252 And remember, when the full Bible . . . Listen, in closing. When this full Bible has been thoroughly a-vindicated, then there will be an Eternal Shalom, Eternal Peace. See?

253 He come, and said He was “Peace on earth, good will towards man,” but the world didn’t receive it. See? See? He was Peace to everyone that come to Him for Peace. See? Peace on earth, good will to man, He was the Peace at that new year beginning, new day of God. For why? He was the a-vindicated Light of that day. See?

254 But there’s more Word to be a-vindicated. He’s got to vindicate more Word. And when the last Word is vindicated, is vindicated, rather, then death is swallowed up in victory, and the dead in Christ shall rise, the Millennium will set in, and it’ll be one great Peace, Shalom. Let’s live for that day, brother, sister, for that one great Shalom.

255 Remember, the Bible is the fountain of all wisdom, and holds all hopes of the future. To the Church, Shalom! Let us pray.

256 The little group present here now. I—I been two hours on—on this little new year’s Message. You been very patient. Is there one in here this morning, or—or this afternoon, rather, that doesn’t have Shalom, that Peace that spoke, that identified Word of God when you and the Word become one? When, if the Bible says one Thing, you say “no, I can’t hardly believe that that’s right,” then you haven’t Shalom. You’re not at peace with God, because His Word says one Thing and you disagree with It.

257 And if the Word says, “Shalom, Peace,” and you have that Peace, that every Word that God says, you can punctuate it with an “amen,” and you believe It. And when you see It vindicated, you say, “Amen, that is the Word!” But does a creed, a light, a false light, the world sweep across in the shadow of the light that’s being reflected to darken it out, some creed, to say, “No, I—I think that—that That was for something else. That don’t mean just that,” and yet the Word says It? Are you following that shadow, or are you appearing with that Light?

258 Here and in the tape, whoever will listen at it, think it over just a moment. And if there’s one present here that would like, that doesn’t have that Light, would you raise your hand to identify yourself, that you are ready to walk in that Light today. And if there’s one out in the land of where this tape shall go, that you don’t have It, will you raise your hand to God right where . . . Turn off your recorder just in a moment when we pray, get down on your knees, and say, “Lord God, I have doubted, I—I’ve did *this*. I’ve thought, ‘Well, because the church said them things couldn’t be, and *this* wouldn’t be.’ And,

but I see it's promised in the Bible, and I see too many things. The heavens even declared It, itself. And these things that are said, are happening just exactly. And God in Heaven is declaring the same thing. So, I want to receive it now. Let the Word of God come into me. And let me get into the rhythm, of not listening what the church or the preacher says; but let me get into the rhythm of the Word, and see what It says. And let It bring to me, in this great Sympathy of God, a beating out of His will in my life."

259 Our Heavenly Father, we now bring to You every hand that's up everywhere. And let the Holy Ghost of God bring to them the rhythm of the Word and Its Truth, that they are to be molded now into sons and daughters of God, and they are to be the reflecting of the Light of God upon the earth. They are to be the manifested Word, that men and women are to live the way Jesus lived, and to—to believe every Word of God and live by It like He did, for He said, "Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God." Not just a few of the Words, part of the Words, but "by every Word proceeding out of the mouth of God."

260 The Word of Moses' time did not work in the days of Jesus' time. The Word, the Word in the days of the apostles does not work in this day. It's a promised Word for this day. They said themselves, and spoke it by the Holy Ghost, what would take place in the last days, how the churches would be heady, high-minded, how the whore would rise up and the harlots would be right with her, and how they would darken the earth. And the last church age, the Laodicea, Jesus would be completely taken from the church.

261 O Lord, let me stay with Him, the Word. And manifest His Light, through all of us, as we set forth in this new year, with a determination. Not knowing what this new year holds, but we're holding to Him, the Word, that knows the whole Sympathy from the beginning to the end. He knows every move and every junction. And, Lord, we're just watching Him, keeping our eyes on Him, the Word. Then when we see these things appear, we know that we're right in the rhythm of the Word. Grant it. Save every lost soul, Lord, that here, and every one that hears the tape. We commit them to Thee, for Thy Kingdom's sake, in Jesus Christ's Name. Amen.

262 Now, there's a . . . Happy to be with you all this morning. So, I have just been exactly, since starting it, exactly two hours, from a quarter to eleven, till quarter to one. I told Meda. I said, "I'll be back by one-thirty." Now, we don't believe in breaking speed laws. Don't think we should do that, you see, to do it. Now we thank you. I want to say now . . .

263 Terry turned his tape recorder off, 'cause that's the one tape that goes out. I think *you* still got yours on, which is all right, see, 'cause I'm going to speak to the church.

264 I certainly appreciate you all down here. And there's lots of times I think this is a little retreat for me, to come down here on the backside of the desert, as I call it. Come back through the desert, way back up in here, and look around, see this little group out here under trees, right beside of the river. And we're on the east side of the river now. And I—I—I trust that God will bless you, each and every one. God, Shalom, be with you. That's His peace.

265 And I'm sorry, really, to have held you like this, but just to get a tape of this now. When, if the Lord willing, this is what I'm to speak on, at—at Phoenix, Sunday afternoon. Then, Monday, I'm going, little, short meetings, and so forth. I purposed in my heart this year, if the Lord willing . . . I—I just cut and tore, from side to side. See?

266 And we all know that's the identification. We know what the Third Pull is. We all, we all understand that. Now, you got, you'll have the tape. See? And I think it'll just lay dormant for a little while, until the great hour of persecution comes on. That's when it be. It'll speak. It'll be manifested just like the five straight signs without failure, perfectly. And now I think, just wait, see, to see what it done. Now I'm going back, the same again, through and through, to find out.

267 Short meetings. I'm going to try to have, get out every night, early. Have just like thirty minutes, and talk on something about Divine healing or something like that. And whenever I get ready to make a tape again, I'll either run down here to the backside of the desert, or up at the tabernacle or somewhere where you can make a tape, where we be among ourselves, I can say what I wish to, like that. But, see, Jesus . . .

268 Remember. See? I have to watch. When I seen them people just completely, arrogantly walking away, I think I've tried to express it this morning. It's gross darkness upon them. They can't help it. I forgive them, see, for not listening. And seen the things that God has done, still they don't do it. I still pray, "God, forgive them." And I mean it from my heart. Don't say it because my Master said it, but I want to feel in my heart, first, that I really do.

269 I don't isolate myself from people. I don't want to do that. See? Because I'm—I'm . . . I have a Message for them, "salvation." I have to go out among them. See? Now, I go out with the trinitarians, with Methodists, Baptists, Lutheran, Pentecostal, Seventh-Day

Adventists, and everything else. Because, I'm seeking to save that which was lost, if I can; to bring It in, to show them the Light. And the Lord be with you.

270 I had our—our first little group of meetings here. I don't know whether you have them, or not, the schedule here. If some of you . . . I'll leave it laying here. Pastor will read it for you, where we're to meet at, and if the Lord willing. That is, the Lord willing. I have no leading for them, just simply going out, to try to do whatever I can. And if you got any loved ones around, in there, would like to come to one of the meetings, why, you write them a letter and tell them to attend one of these meetings.

271 God bless you. It's nice to seen you, Brother Stricker and Sister Stricker, and all the rest of you people here. Now, some of them, I don't even know your names. But I—I know you by the witness of the Holy Spirit, that you're my brothers and sisters. And—and my love and respect is for you. And it's such a great pleasure, be down here with you.

272 And I know how you—you had your dinner set here, going to have a little fellowship dinner. Only wish it possible I could stick around. And—and I know it's good. I—I know you got the best cooks in the country. I know that's right. But I'll probably have to get mine on a hamburger, going up. But, anyhow, I got appointments that I have to do. My time is just allotted, little bit *here* and a little bit *there*. You all understand, I'm sure. [Congregation says, "Amen."—Ed.] It isn't because I wouldn't want to stay. God knows that. I wouldn't come down here. . . . See?

273 Someone said, "Would you go down there and preach to thirty people, when you could be preaching the same thing to ten thousand?" Certainly. That don't make any difference, the size. I want to see where It's received.

274 "Cast not your pearls before swine. They turn and trample them under your feet, then will turn and rend you." See? But you don't cast your pearls there.

275 And I feel that, what I say here, is not casting pearls before swine. I think it's showing, children, jewels that belong to them. See? He'll work the tool, a thousand times, in the muck and dirt.

276 You ever notice a lily, where it comes from? Right out of the bottom of the slimy pit of the pond. And it toils, day and night, to get itself to the light. But when it once gets to light, blooms out, and the most beautiful flower there is anywhere. That's what a lily is. It comes up from the dirt of the earth, and the filth.

277 That's where the jewels are found, wrapped up out here in this gold state of the nation. Where you find gold is down in the dirt. Where you find rubies and jewels is in muck dirt. Just exactly right. That's where we all come from, the muck and dirt from the world. But these here . . .

278 I'm a prospector. What does a prospector do? He hunts for gold. Then, when he does, he shines it. And he beats it out, and smelts it, and he gets it ready.

279 *This* is the Gold mine. See? I'm looking through *here*, all the time, for beautiful jewels. See? Find them out here, somewhere in the dust, and polish them up. And say, "Lord, here they are. Here's a brother. Here's a born-again Christian. Here's a fine, young lady. Here's a fine, middle-aged, old woman, my, young woman, whatever it is. Here they are, Lord. They're Your jewels. Put them in Your crown, Lord. They'll shine forever and ever, like that."

Until I see you, Shalom. God's peace with you!

280 All right, pastor, come here. All right. God bless you now. And I'll see you all a little later.



SHALOM

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