
REVELATION, CHAPTER

FIVE PART II



. . . back in the tabernacle this morning, and to report good news all around, how that the Lord God has been good to us.

2 Last Sunday while the vision was told, and most all of you was here (about that serpent being killed at the center): that vision happened word by word within twenty-four hours after it was said here at the platform. It was gloriously how the Lord did. I have never seen one of them fail in the . . . in all my life, and I'm fifty-two years old. Just perfectly, word by word the way it happened. And I feel lots better, a lots better.

3 And now there's all that I was speaking about, saying about that accusation. Or, not an accusation, it was from honest-hearted, God-fearing men, who my ministry had got just a little super-. . . too supernatural, and they had begin to think that I was the Lord Jesus, and it's cau-. . . started a little doctrine about it. But it was all stopped at once. Thank the Lord for that!

4 And just as soon as I get out of it myself and just let the Lord have it and committed it to the Lord, it was immediately over, within twenty-four hours it was all finished. Left me a little nervous and upset a little bit, but I'll get out of that after a while. Course it was kind of shocking to me, but I'm just doing fine and dandy.

5 And we had great victories this week, I want to report something.

6 Now, if I would have listened to what the Lord told me, that would have never come up. Four years ago He told me. And my wife which is present, back in the audience here somewhere now, and my son sitting. . . was here on the platform a few moments ago, and many others who's heard me say time after time, "This is the last time I'm going to have any of that discernment." See? It got so. . . I tried to live real close to God and, in doing so, then it brings out something like gets the people kind of in a twist till they don't hardly know what to think.

7 And then, on the tax case that we had, there would have never been one word about that if I had just have listened to the Lord. It's always where I do. . . Where I disobey Him is where I always get in trouble. If I had just listened close and walked with Him!

8 And then it gets the . . . The ministry is so supernatural sometimes until I'm . . . I was afraid I would run over on that other line. But, now, I don't mean . . . I want to . . . everyone to, catch this right, that I don't mean to say that I'm getting away, going to get away from the Lord, but I just don't want anymore to express any of the supernatural, see, so in the way of such as the discernments and—and things like that.

9 Now, the Lord has been graciously to us during this time; He's raised up Brother Neville, which has a word of prophecy; He has Brother Higginbotham and many others of the brethren here that are absolutely . . . through spiritual gifts in the church, are performing miracles.

10 And let me just give you a testimony. There was a Sister Opal Weaver, I don't know whether she's with us here in the church this morning or not. Are you here, Sister Opal? That I might not be able to—to see her. Oh, well, several years ago she was dying with cancer, and the cancer was in the female glands and went up into her kidneys. And they give her just that one night yet to live, she had gotten so low. And I went and prayed for her, and a vision came, and she was absolutely healed. And that's been about fifteen years ago. She come in and out among us for years and years.

11 The other day she got into a case where she was . . . got a bad sore throat and started hemorrhaging from her throat. There was suggested that she see the doctor immediately. (And that's when I was in Canada.) And she called on Brother Neville, and Brother Neville went and got our Brother Higginbotham. I don't think Brother Higginbotham is here, he may be, this morning. Brother Rupert Higginbotham was one of our former trustees, a fine brother. Is he here? So they went up to pray for the woman, and when they prayed for her . . . She had been hemorrhaging now, I don't know how long, for days, two or three days, and she just kept spitting up blood. And Brother Neville prayed for her and she never spit one more drop of blood. That's right.

12 And then she had two growths, hives or whatever it is in the roof of the mouth, kind of blisters or ever what it is hanging in the roof of her mouth; big lumps, like. And she had not had any relief from them, and they was . . . She said, "They're about the half size of a hickory nut." And they had been in her mouth for—for quite a little while, days. And Brother Higginbotham . . . As I don't pronounce that German name too well, Brother Rupert, you forgive me for that. But anyhow, I . . . And I may have this wrong right here. Or, no, I believe he—he has the gift of speaking with tongues and interpreting tongues. And he had laid his hand, during this time, upon her face. And she said, "Brother

Branham, not yesterday, not last night, but immediately those places left” out of the roof of her mouth. Immediately!

13 Then the doctors come up, look in her throat, and everything, and they said, “She’s got to go to the hospital ’cause she has cancer of the throat.”

14 So we . . . They took her out to the hospital. And I didn’t even know she was in there until I met our good pastor, Brother Neville, up here, and I was on my road to the hospital and he told me that—that she was out there. So I went up to see her, and her husband was sitting there. And five, four or five, doctors had come in and taken tests of it, shaking their heads, said, “It, indeed, it’s cancer, virusing cancer, it’s cancer.”

15 So the intern came in and he taken a—a specimen of it. He said, “That, without a doubt, it’s cancer.”

16 And I said, “But, sister, if God healed you once of cancer . . . let it be whatever it may be. Maybe those men are right. They’re—they’re trained men in that field to tell whether it’s cancer or looks like cancer or whatever it is. That’s . . . They’re trained men for that purpose. And it looks like cancer so they’re saying it’s cancer.” And I said, “It probably is.”

17 But she didn’t want to believe it was cancer. So, I said, “But if God could—could answer prayer up there to stop the hemorrhage; God could answer prayer, take those big things out of your mouth. Let it be whatever it may be, can’t God stop it right here?”

18 She said, “Amen!” And her husband sitting there. And she said, “That’s what I’m riding on right now, that God will stop it.”

19 And I prayed for her. And they taken the specimens out to test it, and come back “negative” when all of them said it was *cancer*. See?

20 So the thing is, friends, that He is God and He answers prayer. And we’re so glad that He visits us here at this little humble tabernacle. It’s not much to look at, little old boards we throwed up here together, many years ago, for a shelter over our head, a roof over our head, rather, from the rains and snows and so forth. But many people are living today because of this effort, and to that we are very thankful.

21 We’re thankful for our trustees. We’re thankful for our deacons. We’re thankful for our congregation. And we’re thankful for our pastor. We’re thankful for every gift that He has given into the church. And we pray that He’ll give these men understanding, that they’ll never get off on the wrong side but stay right straight in the middle of the road with it. Never be exalted or anything; whenever you do, you’re finished right there, you see. Just stay humble with it.

22 And see, now, then people coming in, sick and afflicted, to be prayed for while I'm resting now for maybe a year or two, then God has provided a way to take care of it while I am resting awhile. See? Oh, isn't that grateful? It ought. . . Should we be grateful for that? God never leaves Himself without a witness, and so we're so happy for that.

23 Now, this next week, the Lord willing, I aim to take my little girls that's just got out of school on their little school vacation, so I pray that you will pray for us. My oldest daughter, in high school, she wants to see where Paul Revere made his midnight ride, where he left the church there. And we. . . It's right up here in New England and we want to go up and see that.

24 Then, I've always wanted to see Old Ironsides. How many ever heard the *Old Ironsides* poetry? It's my favorite of all that I know; outside of Christian, that's my best. I just. . . I start to read it and I choke up and sit down, walk around, go back. How could you sink it after. . . It's just like taking a horse and killing him after he's made a living for you and your family. I just—I just can't see that. "So I'll extinct her!" No, don't do that. When the British cannonballs hit against it and bounced off its old oak sides, I—I couldn't see you take it out and sink her.

Give her to the gods of the storm,
The lightning and the gale!

I really like that.

25 And then we want to come down, and Mr. Kennedy hasn't invited us, but we do want to see the White House while we're there. They. . . I've been in it several times but the kiddies wants to see it. Then we'll be back home, the Lord willing. So you pray for us.

26 And we're praying for all of our loved ones here who are on vacation, many of them taking their trips to different places. And some of them are gone this morning, down in Kentucky and Tennessee and different places. So we pray for them.

27 Now, there was something else I was going to make a announcement about. Oh, yes, the baptismal service is immediately after this service. And then—then I believe there's a dedication of babies, the brother was telling me about it, a dedication of babies. And so many things that we have to re- . . . What say? [A brother asks Brother Branham about the evening service—Ed.] Well, I don't feel to taking both services. You see, I take one and Brother Neville takes the other. And I can't. . . It isn't. . . When there's two of us here, why work one of us down? Isn't that right, Brother Neville? That's exactly right.

28 And, then, Doc told me to re- . . . tell you all to remember them, your pledges on the tabernacle, that—that the church. . . that they're

figuring on building as soon as they can get enough appropriated together for the church.

29 And so I—I had . . . Seemed to me like there was something, must have been when you told me about that, the babies dedication. That's what it was. And we'll have that immediately after the finish with this service now.

30 Now, is this to be prayed over, clothes, I suppose? All right, sir. We will do that together, and then . . .

31 Now, before we approach the Word . . . How many enjoys the Word? Oh, my, living on the mountain! You notice, you—you could see from last Sunday what it means to do it God's way. See? When I seen that was a spirit that had got among those precious brethren, there was no way for a natural man to take that away. So the only thing we had to do was dedicate it or turn it over to the Lord, and a few hours it was all finished.

32 Now, pastor (and me going away), being your assistant with you here in the work of the Lord, and as Paul would say, "I charge you before God and the elect angels," see. And to this church here, there is a perfect example on what to do if somebody gets out of order in the church. See?

33 Now, if there comes something up in the church that's not right, then let the individual, who knows that's not right, go to the person. And if the person will not be reconciled; then the next thing to do is take a witness and go, or maybe one or two witnesses, and go to this person to get them reconciled or get the thing straightened out. Now, listen close! Now, this is being taped, also. And then if that don't work . . .

34 Don't never let a little ism, or a little something another, a little bad feeling ever rise up among you. Get it out of the way right now! So that's a little . . . It's the little fox that spoils the grapes, you know. So keep it out of the way! Any little funny feeling, go and tell the person to it. Say, "I'm—I'm wrong. I—I don't feel right towards you, or something. Help me to pray over it, that I'll get better." Because, we don't want nothing but just purely, the unadulterated, Holy Spirit of God among us. That's all we want. Then will the gifts and things will work right and everything will be coming right.

35 Why have a half a church when you can have a whole one? Why accept a substitute when the whole skies are full of the genuine? See? We don't want that. So if a little funny feeling ever comes up among with you members, one to the other, you go to that person.

You say, "Well, they did me . . ."

36 That . . . it's . . . Now, remember, not "if you have error or fault against a brother," but "If a brother has something against *you*." See? Go to him and be reconciled, tell him that you—that you've had a strange feeling about him and you want to make friends, and pray and go down at the altar and get the thing out of the midst of you.

37 Now, Satan will constantly punch at you until you're finished here on earth. Just remember that. You'll never have a time but what there's a punching going on all the time, 'cause you're in a battle. Did you ask to come to Christ, to going to a picnic? Well, you're sure going to be surprised, because it's a constant battle. I've been on the field for thirty-one years, and I've fought every inch of the way. That's right. Israel had to fight every inch of the way. They—they . . . Palestine was given to them, but they had to fight every inch of the way to get it.

38 Now, remember this now, that if . . . Then if there's something comes up in the church, then let the pastor . . . and if you—if you have to come get the pastor, to take them to the person. Then if they won't hear that, then come up before the church and tell it before the church. Give them so much time to be reconciled, maybe from one Sunday to the next. And if they will not hear the church, then the Bible said "Let them be as a heathen and a publican."

39 That, see, as long as they are protected by the church, Satan cannot get to them. But when the church looses them from under the protection of the church and the Blood of Christ, then Satan will go to work on them. That'll bring them right into reconciliation again. See? You—you understand that, don't you, pastor? Yes, sir.

40 So that's the thing to always remember to do, is to be reconciled, come to God and go God's way. We've got . . .

41 What does that prove to us? Two or three of our brethren that knows that I labored under this other one for two or three years. That's right. But when I come to a place I thought as them men, and I could finally love those men enough they can't get away from it. And I took witnesses but that didn't work. I had to bring it to the church. And then from the platform last Sunday, I said, "I don't want to hear it one more time. I'm free from it. I turn it over to God, see, and commit it back to Him."

42 And immediately shows that those people were called. It . . . Now, if they had not been, when they come to the Scripture correction . . . And a man can't stand the Scripture correction, he gets all angry and blows up, it shows he's not right with God. Right! But a genuine saint of God will be reconciled to God by the Word. That's right. And the Word is the correcting way. Those brethren ought to be very thankful to God that . . .

43 See, the Bible said that “False christs would rise in the last days and would deceive the very elected if it was possible.” But it’s not possible. No, sir. The Elected was foreordained, so they will not be deceived, you see.

44 So as soon as them brothers . . . They come up there at the house the next day, see, even till they got and had begin to give me their Scripture. And then the Holy Spirit by the Scripture just condemned everything they were saying. You see? So there it was, they seen, them elected group of people walked out in the Presence of God. It makes me thankful for people like that. Yes, sir. That’s real men.

45 When you can see a man that’s wrong, and proven wrong, then that shows he wants to be a Christian, he walks up and says, “I am wrong.” That’s—that’s a real Christian.

46 But that guy that’ll all blow up, and run around to one side and say, “Aw, there wasn’t nothing to It,” and like this; watch out, brother, you can see right then that he went out under condemnation because he wasn’t of us. But always, pastor, come to that Word and It’ll do it every time. But you’ve got to stay with the Word.

47 That’s the reason when I come, now, I’ve . . . don’t have any more discernment in—in the United States, never intend to, the rest of my life, just overseas and the foreign fields and so forth. Course, as a gift, as a prophetic gift, that’ll always be there, but I’ll keep it to myself and just work it out because it’s . . . we’re—we’re too late in the day now for it to . . . it gets going on. We’re too close to the end time. But in the foreign fields it’s just one or two cases on the platform and, brother, I mean they done gone.

48 Then we got carnal impersonations of It. Oh, my! It’s just pitiful. Look, I want to . . . How many Pentecostals are in here? Raise up your hand. All right. Look, you Pentecostals, a few years ago God really fell upon you and you begin to speak with tongues. That’s right. But what did the devil do? He come around and give a carnal impersonation of that. He made out something that wasn’t right, got the people down and speaking in tongues, and making them say certain words and things to make them speak in tongues, and so forth; and man living with another man’s wife, and all kinds of things, and all kinds, some of them drinking, smoking, and everything, still speaking with tongues. What did he do that for? To make the real trumpet give an uncertain sound to the people. Then who can prepare himself for battle? See?

49 Then when this come up . . . Now, we got people out in the audience . . . There’s one right . . . went right before me up there in Canada even the . . . Why, the agents picked him up as a homosexual. See? He said, “Why, God give me the gift of discernment.” Said,

“Hallelujah, I got . . .” Said, “Now, the Lord told me that somebody in here named ‘John . . .’”

⁵⁰ We had a little woman here one morning, come back there, you remember, come back there and she said, “The Lord give me the same gift.”

And I said, “Well?”

She said, “I wish I had a chance to prove it.”

I said, “There’s the platform.”

⁵¹ And you seen what happened; pure mass psychology, see. But when you see, Sister Snyder coming up, and told her she had “arthritis,” that—that—that finished it. When Sister Snyder . . .

⁵² Then I said, “That isn’t what’s wrong with the woman.” I said, “She fell and broke her hip.” And I said, “She’s not even standing there . . .” Course Sister Snyder didn’t hear too well, and she said . . . And what she had, I believe, was a growth in her stomach or something another wrong like that. I said, “That’s what it is; sitting here talking to the brethren about it the whole time.” See?

⁵³ But it just—just to show that the church, see, that it’s carnal comparison, you see. And what does that do? It makes the real trumpet . . .

⁵⁴ Now, when I was in Canada they picked up this fellow that went up there. And said (right in among a bunch of Norwegians), and he said, “The Lord tells me that somebody in here . . .” a crowd about ten times this size, “somebody by the name of ‘John,’ maybe ‘Johannes,’ ‘Johann.’” Said, “Right along in here, I believe.” He said, “No,” said, “it’s right along in here somewhere”; course they took him out. In a Norwegian country? And everybody had . . . Ninety percent of them is Petersons, Carlsons, John, Johannes, and, why, certainly. See, he’s certainly . . . It’s got to get in there somewhere. Then, “The Lord tells me somebody has got back trouble, I feel my back hurting.” Anybody that’s been raised through the Scripture knows that that’s psychology. That’s . . . Certainly, it is.

⁵⁵ But, see, what did it do? (Then the man was picked up right there by the—the FBI from here, sent up there and picked him up up there, the Royal Mounted Police.) And the ministerial association come to me, and, “A homosexual,” they say, “why, Brother Branham’s probably the same thing. That’s just the way it runs, see.” What is it doing? To give the trumpet an uncertain sound. See? Just exactly. That’s the way it always is, trying to do things like that to give an uncertain sound, that’s Satan’s business to do that.

⁵⁶ But, now, don't never vary from that Word. Remember, I charge you before God: *Stay with that Word!* Don't you never vary from It. And if those things rise up amongst the people and things like that, there's a genuine every time you got a false. There's a—there's a bogus dollar, that shows there was a good dollar it was made off of. When you hear some hypocrite speaking in tongues, you can't say he's got the Holy Ghost. But, remember, he's impersonating some genuine article that does have the gift of speaking in tongues. When you see those things that's false, remember, they were made off of a real one. God is the originator of all good things, but Satan impersonates those gifts. Well, I get on that, we won't get into our lesson, will we?

⁵⁷ [Brother Ben Bryant says, "Brother Branham, excuse me just a minute?"—Ed.]

Yes, brother.

["Please? I wasn't here last Sunday, and I had got wind of what you were speaking about a few months ago, and I was really disturbed about it, quite a bit, and I felt to come and tell you about it and tell Brother Neville. But I felt also that you'd know the wife and I made it a matter of prayer. And this morning when I came in the tabernacle, I didn't know what had taken place, and one of the precious brethren came to me this morning and asked me to forgive him. And I think that was a Christ-like Spirit."]

Amen.

["And I think it's very commendable of the brother."]

Yes, sir.

["He asked me to forgive him, 'cause he was trying to . . . he was—he was trying to bring the doctrine to me."]

Yeah.

["And I would not accept it. And he asked me to forgive him this morning, and I did forgive him in the Name of Jesus."]

⁵⁸ Amen. Thank you, Brother Ben Bryant. Now, that's—that's exactly . . . I'm glad you said that, Brother Ben. You see, because that those men has been around everywhere making restitutions. Now, that's real Christianity. That's Christianity at work. When you're wrong, go up and admit you're wrong. See? Stand up and say, "I'm wrong, see, forgive me."

⁵⁹ Now, a guy that tries to hide it back, then he's got something he's covering. No, sir, I like . . . Like a little doctor here that . . . See, can't . . . He . . . I won't tell it on him, but, anyhow, he had a little something he wanted to do, you know. And I said, "Oh, no, Doc, you can't bribe God." I said, "You have to lay it right out here on top the board." That's

right, let it go right down like that. Of course, the man was perfectly innocent of trying to do anything wrong. He just—he just thought it would be a good way that he could get a piece of ground. And wasn't trying to do it evil, he was trying to do it right. But he just wanted to . . . He said, "I . . ." He knowed some way that he could go around, get somebody to do a certain thing that would cause this fellow to be influenced over here. You don't do it that way. You just come right straight out. See? Stay right with the Word, and then you got it. Stay right with the Word! God blessed him and done a great thing for him. Yes, sir.

⁶⁰ All right, let us bow our heads now for prayer. How many would like to be remembered in prayer? I know one lady sitting here in a wheelchair would certainly like to be remembered, I trust. And this sister here, all, look all down through the place. Now, let's lay aside everything now and enter into worship. That's why we're here for, for about the next thirty-five, forty minutes, for worship.

⁶¹ Now, Lord, as we quieten ourself before You, feeling that our great Joshua, the Holy Spirit, our Divine Leader of this day . . . as Joshua quietened the people before Moses and said, "We're more than able to take the land." Because he was looking, not at those Amalekites or Amorites, but he was looking at a Divine promise that had been given by God.

⁶² And in this day of turmoil and this condition that the world is in, and upon this beautiful sabbath morning, we quieten ourselves before You, and say amidst of all the impersonation, the carnal comparison, in the presence of all the evil and the misled spirits, how we look to the Word of God and say we are more than conquerors! God said that He'd have a Church that would be without spot or without a wrinkle in It, and we know that we will see that Church someday. And we're striving as members, believing that we are members of this great born-again congregation of God and the Church upon the face of the earth today, we solemnly approach God in the Name of the Lord Jesus.

⁶³ And as we come humbly, we ask that You'll lay from our minds and our hearts all the things of the world, all the toils of life and the worries, and that You, O God, will put us in the state of worship, that we might worship Thee through the hearing of Thy Word.

⁶⁴ Now, as John, in our lesson this morning, wept much because that there was no man worthy to take the Book, and in our hearts we could weep this morning, Lord, for there's no one that is worthy to open this Book. But as John's weeping was just for a little season, soon he was consoled and the Lamb came and took the Book; O Lamb of God, this morning, come and take the Book and open It to us, Lord. We wait

upon Thee. In our insufficiency we wait to be . . . Suffice us by Thy Presence and Thy Word.

⁶⁵ Many hands were raised up to Thee, O Lamb of God. We know that Thou knowest every heart, for You knew their intentions. And You're just as much God today as You ever was. And You always will be the same, because You are perfect and infinite and You cannot change. And we're asking this morning that You will suffice us, everyone's request. Grant, Lord, that they'll all be satisfied as they leave the building, that they have been in the Presence of God and going away with the desire of their hearts. Lord, don't forget to include me in that number, too. For I ask it in Jesus' Name. Amen.

⁶⁶ Now, let us turn in our gracious Book, expecting the Lamb to open the seals, or to open the Book to us. Let's turn now, we're in the 5th chapter of the Book of *The Revelation of Jesus Christ*.

⁶⁷ Now, and to my friends all over the different parts of the world that will be hearing this by the magnetic tape, in here I might say that I have to express doctrines and so forth to make this. And any man that has not a doctrine has not a ministry. So if you don't think that your congregation should hear the tape, then keep it from them. But I'm just expressing my own opinion and my own feelings, my own revelation of the Word of God.

⁶⁸ Now, a few months ago we went back and background the . . . a few days ago, rather, we went and background the 4th chapter, the 3rd chapter to the 4th. And now, last Sunday, we background the 4th chapter to the 5th. And now, today, we want to background the 5th and lay a foundation for the oncoming 6th.

⁶⁹ And today it's my purpose to set in order the Scriptures, for maybe in the future, I don't know when it will be, but if the Lord provides, someday to take seven-day's meeting in the tabernacle on *The Seven Seals*. We had Seven Church Ages, now we're going to take seven nights of the seven mysterious seals of God, opening a seal each night till it comes down to the Seven Seals. Now, I don't know when the Lord will provide that, but, if He does, I'm just going to lay the background of it this morning.

⁷⁰ And getting down on the last verses of this scrip- . . . portion up here, or part of Scripture, we will bring in *The Seventy Weeks Of Daniel*. And the last three weeks, tie it in with the Pentecostal Jubilee that brings in the people to the la- . . . the last seals, and then be sitting ready for the Lamb to open up the seals.

⁷¹ And, remember, the seals are a mysterious thing. The Book was sealed and it was on the back, had seven seals that was not even revealed in the Book. These things are not even written in the Bible. But, if

anybody would give an interpretation of it, it would have to compare with the rest of the Bible. And, oh, I'm sure you're going to get a blessing out of it, or I think you will. I'm trusting you will.

⁷² I just barely got on my coat in time to get down here this morning light, because it was . . . I was sitting in there, reading, and the Holy Spirit was just flooding me over and over with His goodness. And I . . . When I seen that, I thought, "Oh, if I could just say it down there the way You're giving it to me here, we would all have a real time." But, somehow, when you get up before the people, then you don't feel like you do when you're to yourself in prayer, or anything else.

⁷³ But, now, to start back on the first verses, we find out . . . Now, to background where we left off last Sunday, we find in here that Paul, over in Ephesians 1:13 and 14, told us that we are . . . have the earnest of our salvation, the earnest of our redemption. For it is the Holy Spirit that is the earnest of our redemption. And this . . . The next few weeks of teaching will all be based upon redemption, see, upon redemption, not upon justification. No . . . It's based on redemption; not upon the—the mediatorial office of intercession, but upon *redeemed*. Oh, an inheritance that was lost or forfeited and has been redeemed back to us again, and how it all come about and how God planned it before there ever was a world, and how secure the Church is anchored.

⁷⁴ I think it's come to a time that when we've got to know how we stand. How can you do anything unless you got faith in what you're doing? You've got to have faith. And that's my purpose of doing this with the church here, is to give the believers faith and confidence in what they are standing for, because it is the Word of the Lord. Then as long as through the Scripture it's sovereignly placed from Genesis into Revelation, back and forth, and up and down, not a way for the devil to move in there anywhere, then you got perfect confidence, see, you know where you're standing.

⁷⁵ Same thing would be with our sister here that's in the wheelchair, or maybe others that are sick and afflicted. If you can have perfect understanding that "it's God's good pleasure to make you well," there isn't enough devils in the country to keep you sick. See? That's right, when you understand that it's God's good pleasure to make you well, that He has did it for you, and you understand then how that you are to go do a certain thing.

⁷⁶ Is like this. If I told you with all of my heart . . . If you were hungry and starving to death, and you had supreme confidence in me as a truthful person, and I told you where there was a thousand dollars laying, how you'd get to it, what road you go, exactly where to go to, and you understand exactly where the money is laying. See? Then

would you start rejoicing right then, just the same as you had the money, if you believe me.

77 So, you see, before you're ever get . . . feel any different or anything else, you can be just as happy over your healing in saying you "got it," because you are positive sure you got it, because you got confidence in the One that promised it to you. See? See? Your—your confidence is that He cannot lie, and He's told you exactly where it was laying at, and then you—you got confidence that you're going, you got it already, because that is your faith which is the earnest of your redemption.

78 In other words, you're trying to be redeemed from sickness, and your faith is that substance of that blessed . . . or, rather, it's the earnest of your healing. As long as something says in your heart, "I'm the Lord that heals *you*," that's just as good, that's all you need. That's . . . Oh, you can start just as happy, no matter what happens. If you don't get it, if you get worse, you're still just as happy as you was, you was perfectly well, because you've got that assurance that it's over. How many understands that now, let's see your hand. There you are. "It's evidence of things not seen."

79 Now, we find out then that in this first beginning of the chapter, that we find that the fir . . . the 5th chapter is just a tie block, it's—it's a—a diamond hitch that ties the last part of the Church age, of the 3rd chapter. The 4th chapter tells what John was taken up into Heaven. And the 5th chapter is preparing for these . . . Where you went through the Seven Church Ages, then John's lifted up in the 4th chapter. And the 5th chapter, he's just setting a scene here for the opening of the Seven Seals. Just as he did in the 1st chapter of Revelation, opening the way for the Seven Church Ages (there He stands in the seven golden candlesticks, and He's to look upon as Jasper and Sardius stone), and He's preparing for those Seven Church Ages.

80 Now He's preparing for the opening of those Seven Seals of redemption. See, that's what the 5th chapter is. That's the reason I kind of read it and then just take it from there, and talk on it and give the other parts of the Scripture; is because it isn't verse by verse, something that's happening, it's preparing for something to happen. And if you get the preparation, then you've just . . . you're ready for it then. And that's the way it is by faith or anything else. Now, this, the seals . . .

81 I've got some Scriptures and comments and so forth wrote down here. Now, in Ephesians 1:13-14, we . . . if you wanted to write it down, that, "We have now the earnest. The Holy Spirit is the earnest of our inheritance." In other words, It is the assurance, the *earnest* is the "assurance," the "down payment," that we have been received into Christ. It is the blessed hope and insurance that we do have Eternal

Life and are heirs of everything that He purchased for us. Oh, my! Can you see it?

⁸² Oh, when we have been sealed by the Holy Spirit (I keep quoting it because I don't want you to miss it), it is God's seal of approval that everything that Christ died for belongs to us. It's God saying, "I have received you now, and I'll give you this Seal that you're just waiting for that time," to our full redemption, and that is that we have been partially already redeemed.

⁸³ As I said the other Sunday, I believe it was, down *here* on this lower line is where the sinner rides: muck, dirt, filth, grime. Now, he . . . they might be as clean . . . take a bath every four hours, they might dress in the very best of clothes, they might be polished scholars; and as filthy and dirty as the smutty walls in hell, in their soul. See?

⁸⁴ Now, the Christian rides above that, because he has the earnest of our inheritance up *here*. He's been picked up, lifted up out of that grime and filth; up *here*, and he rides above it. Oh, I like that! As Paul Rader said that time on the log, you know, he said, "I'm riding on it! I'm just riding on it!" That's where it is now:

Blessed assurance, Jesus is mine!
 Oh, what a little foretaste (I've been permitted to sip
 at the Fountain.) of glory Divine!
 I'm now a heir of salvation, I've been purchased by
 God,
 Born of His Spirit and washed in His Blood.
 No wonder this is my story, this is my song,
 Singing—singing His praises all the day long.

⁸⁵ See, lifted up above the shadows, out of the grime, a foretaste! We have the earnest now of our complete inheritance, because God has already pulled loose the ground roots from the things of the world and has planted us on higher grounds; lifted me out, trans-set me, transformed me from the things of the world; took out roots, branches, everything, and lifted me up, out of the miry clay, out of the old muck of sin; and planted me on top of Zion's Hill, setting in the orchard of the beloved, Saints of God. And now we are citizens of that Kingdom, brothers and sisters in Christ Jesus, all filth and gaum and nastiness gone from our minds. Our water . . . bodies are washed with pure water and our hearts are sprinkled by the Blood of the Lord Jesus, and the Holy Spirit is abiding with His breeze blowing through our branches all day long, shoving us and pushing us and making us take good roots and grow down deep. Isn't that wonderful? "The earnest of our salvation."

⁸⁶ Our lost inheritance, this chapter reveals. Our lost inheritance has been reclaimed by our gracious, precious Kinsman Redeemer.

How God came down and become . . . changed His cast from God and was made man, in order to be human, to become a human Kinsman Redeemer, to redeem back a natural world to a natural people. Amen! How that God (the Supernatural) became natural to become a Kinsman, because He could not defy His Own laws. He had to come by the re- . . . kinsman redeemership because that's the way He . . . that's His plan. That's the way He did it.

⁸⁷ God knowing that man would fall, yet He could not make man fall. God knowing man would be lost, though He did not want anybody lost. But to order that the great display of the attributes of God might be manifested to all man, that He could be a Redeemer, He could be a Saviour, man had to fall. It was in him to fall, then it was in God to redeem him again. That's the re- . . . we have to have nighttime, to make daytime right. We have to have sickness, to make us enjoy health. Everything, a pro and con. Now, and our Kinsman Redeemer . . .

⁸⁸ Now, I want you to notice here. I'm looking right down at this 5th chapter, when he looked at it, "Fear not!" In this 5th verse, "Fear not!" See, there always . . . You don't want to get scared about anything.

. . . one of the elders said unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, has prevailed to open the book, and to loose the seven seals thereof.

. . . and, lo, behold, in the . . . lo, in the midst of the throne and . . . the four beasts, . . . in the midst of the elders, stood a Lamb . . .

⁸⁹ "A Lamb." Why didn't he see the Lamb before? The Lamb had been seated on the Father's Throne, inside the—the guards. John could not see into there, he only seen those four-headed . . . or those four beasts standing there, or those four Cherubims standing there guarding the Holy Place. And we got it last Sunday, and over in the other lessons, that he seen that but he could not see what was beyond that. And in there, all at once, there appeared . . . just mysteriously, suddenly, there was One, a Lamb.

⁹⁰ Now, to show It was not a natural beast, lamb, because It took the Book out of the right hand of Him that sat upon the Throne; the lamb couldn't do that, see. He was—He was—He was a Lamb, was Christ. In other words, in His attributes He was meek and gentle like a lamb.

⁹¹ Now, notice, it was a Lamb Redeemer, a Lamb Redeemer just like the first. God never can change! Amen! The first redeemer was a lamb, in the garden of Eden, it was a lamb that God offered. And here it is again, plumb over in Revelation, it's again a Lamb. To redeem what? The fallen condition and the fallen inheritance of a fallen race of

people. A Lamb comes back to redeem, like ours was at the beginning, to redeem us.

⁹² To redeem what? What's He going to redeem us about? To break. . . bring it to. . . Anything that's redeemed is something that's been lost. It's something that's been lost and then it's been brought back again. What does He bring back to us, this Lamb? Everything we had at the beginning.

⁹³ What did we have at the beginning? Eternal Life. We was heirs of the world. We had Life, we never had to die. We never had to be sick. We never had to get old. We never had any worries. Where's no funerals, no graves, no evil, no death, no gray hairs, no stooped shoulders, no mourning, no crying. We had Life, Eternal! We had the jurisdiction over all the earth. We was just a god (that's all) on the earth; walk about, and if this tree didn't look right standing here, we'd say, "Be thou plucked up and set over here," and it would do it. The winds was blowing, we didn't want the winds to blow, "Peace, be still," and it did it. And what did He come to do? To redeem all that back to us again (Oh, oh, oh, oh, oh, my!), get all that back again.

⁹⁴ And now nature in itself is groaning, waiting for the what? Manifestations of the sons of God, for the sons of God to be manifested.

⁹⁵ And we have the earnest of our salvation now, and can take our brother that's dying with cancer, and stand with that little breath of redemption, and pray the prayer of faith over him that will turn a shadow of a man back to a healthy man again; what will we do when our full possession comes? Amen!

⁹⁶ Nature knows that. Nature's groaning and we're groaning with it. Nature is waiting for the manifestations of the sons of God, because nature was cursed with its master. When its master was cursed (the highest), then nature fell with the master. But when this Kinsman Redeemer come (Hallelujah!) and redeemed back the man that's the master over nature. Then all nature is waiting for the man, master.

⁹⁷ What do we do? Take the ax and slip it in our hands and chop the tree down if we want to; but that day we won't do that. Amen!

⁹⁸ All nature is waiting for its master. And the master is the sons of God that was given this earth. Now, God will have His heavens, of course, but this was given to man. And the Kinsman Redeemer come to redeem us back to that we lost. How beautiful! My! I just think that's. . . "A Lamb Redeemer."

⁹⁹ When the work is finished, we have all things again. What kind of all things? We have all power. We have Eternal Life. We have Eternal health. We have Eternal youth. We have Eternal power. Oh, we're just

Eternal with the Eternal! And, then, we're all waiting for that time to come, waiting and groaning, waiting.

¹⁰⁰ And this sevenfold Book of seven redemption plans has been brought to us, and that's what this Book holds. Now, we're going to get over in the 10th chapter where this mighty Angel proclaims something that . . . and He had a little Book that John had to eat. And when he did, he got it into his belly and it was bitter, but in his lips it was sweet.

¹⁰¹ When you have to digest It, then it gets bitter, everybody's against you, everybody telling "You're a holy roller, you're *this, that*, or the *other*." See? "You're—you're—you're off your head." So it's hard to digest It; but when you're testifying of His Glory, It's sweet in your lips. That's all. See? And when you stand up in a meeting, you say, "Glory to God! Halle- . . ." Oh, when you're going through that great siege, it's hard; but then when you're out of that great siege you can testify of it, then It's sweet in the lips. See? That's right. That's this Book of redemption.

¹⁰² Now, now, we want to give one more little illustration in the 5th verse here, and then we will start over on . . . get our 6th verse and start off. Now, I want you to notice in the plan of redemption how God foreshowed it, He worked it out perfectly in Ruth and Boaz. I . . . That's where we ended up last Sunday. Now, I want to begin right there now, today, on Ruth and Boaz.

¹⁰³ Now, there is four stations, or, four junctions in Ruth and Boaz. The first is Ruth *deciding*. How many ever heard the . . . me preach the message? Let's see your hands. I know . . . Well, all of you, I guess. I've had it here, and had it on tapes and so forth. Ruth, first, she had to *decide* whether she was going to go into this land, or not, with Naomi. She had to make a decision. Then after she got there, the next thing she had to do was *serve* in the field of Boaz; out there, barefooted, gleaning behind the reapers, serving. And then after she had found grace in Boaz's sight, then she had to *wait* till Boaz done the kinsman redeemership, to take back all Naomi lost in order to bring in Ruth, the Moabite. And then the next stage, is—is Ruth *rewarded*.

Now, watch. Ruth, *deciding*, perfectly . . .

¹⁰⁴ Oh, anybody say "that Bible wasn't inspired," there's something wrong with them. Every Word of It's inspired, every Word of It fits right together just like a dovetail on a—on a—on a plank. It just goes perfectly together like the cogs on a mighty wheel turning, just timed to the millionths of a second, just exactly right.

¹⁰⁵ Now, notice in this now, Ruth, *deciding*, she had to make a decision whether she was going to decide to go over there or not. She had to make a decision. Now, that's the way every believer has to do. You've

got to leave your old haunts, you've got to leave your old life, you've got to leave the old—old things of the world.

¹⁰⁶ Brother Roy, was Sister Roberson got sick? Oh, I just thought maybe she was sick or something. I was going to say bring her up here if she had gotten sick or something.

¹⁰⁷ They had to leave the old haunts of life, or something like that, and—and cross over into a new land, with a new people that you never knew before. Is that what you done, you become a Christian? You left the pool room, you left the night clubs. You had to come over into a bunch of people that looked like had spasms, they quivered and shook and cried, and shook their head and jumped up-and-down, and, why—why, it was a—it was a—a—a “crazy bunch” to you. So you had to make a decision whether you would go or not. That's right. And you knowed that when you did, your own people was going to make fun of you, the ones you had left. Is that right? That's just automatically. You just . . . they ought to expect that to begin with, 'cause that's the way it is.

¹⁰⁸ Now, Ruth had the same thing. What would the Moabites say to her when she crossed over to go over to Israel, to a bunch of fanatics? See, she had to make a decision. She had to decide. And you've got to decide. And, finally, when she made up her decision, she went over into the—the new land.

¹⁰⁹ Now, that's justification. Is that right? Now, watch this Church. Oh, it's perfect.

¹¹⁰ You know how we . . . How many of you heard *The Seed of Abraham* when I preached on that? How that *justification, sanctification, baptism* of the Holy Ghost. Now, see whether this is right or not.

¹¹¹ Ruth, making her *decision*, a type of the Church, the Gentile Church. She decided, and crossed over into the land. Now, a lot of times, we Methodists and Baptists, we think that's all you have to do. She had just got started! She hadn't got nowhere yet, she just got over into the land.

¹¹² Now, the next thing she had to do, she had to *work*. She become a legalist. She had to “work out her own salvation with fear and trembling” like you did. She went out into the field and put her clothes upon her, and went out into the field and gleaned behind the maidens in order to get sustaining food for the day. Is that right? What was she doing? She was trying to find favor with Boaz. So she worked her way through the stage of legalism.

¹¹³ And that's exactly what the Church did. The Luthers believed It by faith and come into the land. But the Methodist taught sanctification, which was the legalistic standpoint of It, see, “You've got to do something.” “I got to quit! I got to let my hair grow out,” said the

women. Course, they don't do it no more; but they—they did do it, let their hair grow out. They had to quit wearing the paints in their faces. They didn't wear their—their skirts wrong and—and, or, short like the others did. They had to do something. See? That's what she did, the state of justification, the state of sanctification.

114 Now, when finally she found favor with Boaz, what happened? Then Naomi told her, "You *wait* here while Boaz does the work of a kinsman redeemer, 'cause he is the only one that can do it. He is our next kinsman redeemer, and you just wait here. Don't go in the fields no more. Don't do *this*, *that*, or the *other*. You just wait until the kinsman redeemership has been fulfilled." And she *rested*. Amen!

115 That's exactly what the Church has come to in this last stage of Pentecost. See? In the beginning of Pentecost they all worked up and they "had to do *this*," and they shook them and everything else. Now what is the Church doing? The true Church is just *resting*. What is Rest? Here it is, *Rest* is the "Holy Spirit," the *sabbath* day. (The Seventh-day Adventists want to tell us, you know, about being the seventh-day sabbath or something like that.) In Hebrews the 4th chapter, said, "We which have entered into His *Rest* have ceased from our works as God did from His." So the *sabbath* is the Holy Spirit.

116 And when Ruth was *resting*, it was a type of the Church resting in the promises of God! We have the earnest now of our salvation. We're not worried whether we're going over there or not, we're going! That's right. God said so! God promised it and we've got the earnest (Amen.), done been received, Christ has accepted us. No way to get away from It now, we're there! Amen! All we have to do is just wait till the . . . He take . . . He's down doing the Kinsman Redeemership. We have the earnest of it right now, waiting for the time that when He comes back.

And then what next thing Ruth was, Ruth was *rewarded*.

117 That's what the Church did. It entered into justification, under Luther. It went into sanctification, under Wesley. Went into the baptism of the Holy Ghost, in this last days. And now *resting* with the earnest of our inheritance that we know that something happened in us, we've passed from death unto Life, and waiting, groaning with nature, for that time when we will receive an immortal Life, an immortal fulness; our bodies will be redeemed. Everything's redeemed, and we're just waiting from Him to return back from the gate. Amen!

118 Then what? Ruth was *rewarded*. That's when we'll be rewarded. That's what this seven-sealed Book is going to open up to us. What is these things? They're mysteries. They're not wrote in the Word, they have to be revealed by the Holy Spirit; but if you'll notice, actually, they are revealed all down through the Scriptures but they been hid from the

people. When we get to the roll after while, you'll see how it was fixed, then you'll know just how them things open up.

¹¹⁹ Now, yes, *resting*. What Ruth under justification. . . Do you see it, say "Amen." [Congregation says, "Amen."—Ed.] Ruth under sanctification, *laboring*, legalist. Ruth, *resting*, waiting for Boaz to return from the finished work.

¹²⁰ Now, our Boaz did finish the work at Calvary. But before He come to take us to His Home, He goes Home first (in John 14) to prepare a place for us. Glory!

Let not your hearts be troubled: if you believe in God, believe also in me.

In my Father's house is many mansions: if it wasn't so, I would have told you. But I'll go and prepare a place for you.

And . . . return again, to receive you . . .

¹²¹ See, Boaz goes down, what did he do? He goes down, stands. . . took the elders and went before the gate, took off his shoe, and said, "Let it be known today that I redeem Naomi and all of her inheritance." He got the Moabite with it.

¹²² And when Jesus came, who did He come to redeem? Israel. What did He do in taking Israel? He got the Gentile Bride. Sure, He did, when He took Israel. He went. . . And He went to His Own, He had to. What was the first thing He had to do? Redeem His Own. And the Gentile Church is just a sister to that woman, the Israelite church. Certainly! So He had to redeem Israel in order to get *This*. And he had to redeem Naomi in order to get Ruth, his bride.

¹²³ Now, what did he do? Before he could take her. . . Oh, glory! Whew! What did he do? He goes out to the farm, I guess he painted everything all up and he put new rugs on the floor. Oh, he—he might have built a new house. (In our case, it is a new House.) And he got everything ready, and then he returned back with a corsage on for the wedding. Amen!

¹²⁴ What was Ruth doing? Not one thing. Resting! Waiting! No more toils, no more flusteration!

¹²⁵ "Do I have to be a Methodist? Do I have to join the Baptist? Do I have to be a Presbyterian?" No, sir, just get the Holy Ghost and rest. [Blank spot on tape—Ed.]

We're watching for the coming of that glad
Millennium day, (Glory!)
When our blessed Lord shall come and catch His
waiting Bride away;

Oh! Earth is groaning, crying for that day of sweet release.

All of it, nature is groaning, the fig leaves, everything is waiting for that day of the blessed release, when the Kinsman Redeemer comes back and takes His Bride.

¹²⁶ Now She's resting. Under sanctification? No. Under justification? No. But under both *justification, sanctification, and into rest.*

¹²⁷ Now, Isaiah, 28th chapter and the 18th verse, It says:

. . .precept must be upon precept, . . .line upon line, . . .here a little, and there a little: hold fast to that what's good.

For with stammering lips and other tongues will I speak to this people.

. . .And this is the rest, this is the Sabbath, this is when the Church goes in to wait.

¹²⁸ Look how we come right through justification, sanctification, now into the baptism of the Holy Ghost: resting, waiting. What is it? And now, now, when we get to these revelations you'll see what it is now. See? How that just . . .These things could not be taught till this day. They wasn't, they could not be taught. They wasn't open to the sons of men. The Bible said so. I can show you here in the Scripture that it said it would not be open until (the sons of men), until this day. And now we're ending it up on these great blessed things. Now . . . All right.

¹²⁹ The 6th verse . . .Or part of the 5th, the elder in the 5th verse was right when he said, "Behold, a Lamb!" But, when he looked around, he saw a Lion. It was a Lion instead of a Lamb. But then what was it? His mediatorial work was done, mediatorial. He was . . .quit being the Mediator at the end of the Church age, to become the Lion of the tribe of Juda, His mediatorial work was done. And He was to become a Lion which was the Judge, now, and He took, when He took the Book out of the hand.

¹³⁰ Now, remember, when a man went to redeem, don't forget it now, when a man went to redeem, he took men with him and went to the city gates, being the elders, and there he—he—he announced his purpose of being there. That's what he did, he went to the gate, said, "I am here for to claim myself as a kinsman redeemer and to this inheritance, and I'm here making myself known before these elders of the city." See?

¹³¹ And when the . . .John wept. Now, someone, as I said last week, they said, "John wept because that he could find nobody worthy." It wasn't that. A man under the influence of the Holy Ghost wouldn't weep for that. Thought that, " 'Cause he wasn't worthy," maybe John

himself wasn't worthy. There's nobody worthy. But he didn't weep because of that.

¹³² I believe he was weeping for joy because that he had seen the whole plan of redemption was wrote in this Book here. It wasn't because there wasn't nobody worthy, because, there stood a Lamb right there was worthy. So he was weeping, there he said, "Oh, glory to God!" Listen at him directly when he goes to shouting. Now, but we find him here weeping because that he was so happy because that the Lamb had taken the Book for the . . . out of the hand of Him that sat upon the Throne.

¹³³ And as soon as he made . . . When this Angel, this mighty Angel, cried out "Who is worthy?" he was advertising right then, he was advertising for a Kinsman Redeemer. And immediately after, he said, "Who is worthy to take the Book?" Then something . . . Then John started weep. Then what happened? He seen, there stood the Book. There It was, but who was worthy?

¹³⁴ Well, there stood Gabriel, course, he was worthy; but, see, he wasn't a man, and he was an Angel. And there stood Michael, he was worthy; but he wasn't a man, he was an Angel. So it had to be somebody that became a earthly person like we did. And then when he seen this Lamb that had been slain from the foundation of the world, come up, and he seen that He had been slain all the way to the foundation of the world, then John wept. Amen! 'Cause there it was, he saw the whole thing. See?

¹³⁵ And soon as he advertised "Who is worthy?" he was advertising the coming of the Kinsman Redeemer. And here He stood, a Lamb. And what did He do? Walked over to the Throne where the Spirit of God was at, and took the Book out of the right hand of Him that sets upon the Throne. And all the elders fell down and said, "Thou art worthy because Thou wast slain." See? And then He became then . . . His Book, or at least the Book of redemption, or—or the Book of intercession in the Church age was finished, now He becomes the Redeemer.

¹³⁶ Now, the revealing of how He did it is going to be in these Seven Seals. Now, we notice in the . . . like when the Book of the mediatorial work of Him was done, the work was finished, now in the first three chapters of the Church, finished. But now redemption, redemption is to be revealed. What is it? Now, when He took this Book . . . Now, try to put on your deep thinking, 'cause, we ever get these seven nights, you're going to—you're going to get it now.

¹³⁷ If you don't get it, just raise up your hand, say, "I don't—I don't get it," see, look, 'cause I want you to be sure now.

¹³⁸ Now, notice "Redemption." After, immediately after His intercession was done for the Church, then He reveals Hisself as

the Kinsman Redeemer. You follow that now? And now He's going to reveal to the Church how He did it. And then if this revelation has already started, then that proves we're at the end of the road. Amen! Now, you just see whether This . . . whether It's right or not, as we go through the Scripture here.

¹³⁹ We find out: What was being revealed? What is the revelation of redemption, how was we redeemed? Just look here in these last few years what's happened: the revelation of the Name of Jesus in water baptism, the revelation of no Eternal hell, never was known before (thinking your loved ones would be for Eternal). See?

¹⁴⁰ And you can't have Eternal Life unless you're saved. You got Eternal Life, then you cannot be burnt in hell for Eternal. You'll be punished for your sins with your natural life, but you cannot have Eternal Life in hell. If you got Eternal Life, then you cannot burn forever because there's only one form of Eternal Life. And I'm sure the Church understands that.

¹⁴¹ Now, what is it? What other things? The plan of redemption. Just look what's been given to us lately by the Holy Spirit, see: Abraham's Seed, what the revelation meant.

¹⁴² The serpent's seed. See this Book of Revelation? Watch when we get to it, how it peels it off. And I proved it right here by the Scripture, that's exactly the Truth. I go plumb back in Revel- . . . or, plumb back in Genesis and pick it up and show when that seal opened it come right back down through the Bible, from Genesis to Revelation.

¹⁴³ Just think, from Genesis to Revelation there never was nobody baptized in the name of "Father, Son, Holy Ghost." It's a false baptism! I stood before three hundred and something preachers of the greater ministerial association of Chicago the other day, and proved that till they all cried to one another. Seventy of them is coming to be baptized in the Name of the Lord Jesus.

¹⁴⁴ And the serpent's seed has been from Genesis! If the serpent didn't . . . if he had no seed, then Christ was not born; because He said, "I'll put enmity between your Seed and the serpent's seed." And if the serpent's seed was a myth so was Christ a myth, so is the Church a myth, see it's all, you can't separate it. The serpent had a seed, and that's the one that's really staggers them. Why can't they understand it? Because they don't have the revelation of it.

¹⁴⁵ Why don't they come and argue it with me? Pulpit's open all the time, I'll meet anyone. I wouldn't argue with them, but I sure would discuss it with them, if they want . . . I asked them right there before the association. I want some of you to tell me where it's wrong! Don't stand off in a corner and talk about me, about it, come up to my face

and stand. Let's—let's have it real, let's come up here and see who's right and wrong on it. But they won't tackle it. Frankly, they know better. See?

¹⁴⁶ Cause, not me, but it's the Holy Spirit, the very Angel of God that you see. What about these days here when all these things taken place, and this Angel of the Lord standing near? I wouldn't know these things, but it's the hour, it's here. When we get through these seven Spirits, the seven horns, and things, today, if the Lord willing, you'll see where it's at. It's—it's the hour that we're in that these revelations are supposed to come. It's the Book of revelations, the revealing of Jesus Christ. And we found out, the very first chapter, He revealed who He was. And now He's getting the Seven Seals, revealing how He redeemed the earth.

¹⁴⁷ And one of them was by the Name of Jesus Christ. The other was taking the fear out of the people, like: Eternal, Eternal redemption, justification by faith, sanctification, the baptism of the Holy Spirit. And what? That we are Eternally secured, taking all of the doubts out away from the people. If you've got the earnest of your salvation, God has already sealed you to the day of your redemption. Ephesians 4:30 says:

. . . grieve not the holy Spirit of God, whereby you are sealed until the day of your redemption.

¹⁴⁸ Now, how you going to—how you going to backslide? You might backslide, but you can't be lost. And if you stay in that state, it showed that you didn't have It in the beginning. But if you are a child of God, "The worshipper once purged has no more conscience of sin," says Hebrews. That's true. So you can't—you can't be a Christian, you can't have the Holy Ghost and run out and live in the world. "If you love the world, the things of the world, the love of God is not in you." So you're just listening to a false sound somewhere, the devil got you all puffed up. But if you examine your life by the Word of God and it shows you're living right down that Bible pages, then you got Eternal security.

¹⁴⁹ And there's nothing to be fearing about. What God promised, God will do it. I challenge any person to take that. You just take that and walk with that Word, and watch what happens to you. Brother, It'll bring to pass everything, God said so. Everything that God promised, it'll happen.

¹⁵⁰ I. . . Being that I done told you that my work was starting, here's been almost fifteen years around and around the world, and not one time has It failed. Why? Because, basically, I stood on God's promise. I knowed It was the Truth. Don't let me have to try to tell you it's some of my great wisdom, but the One Who revealed the secrets of the heart is the very One that showed me in the Scripture. 'Cause I didn't

even . . . when I first started preaching, about thirty years ago, I had to have my girlfriend sit there and read the Bible. I couldn't even read It, without much education. Sister Wilson, you ought to remember that when Hope used to read the Bible to me back there, sit and read It, and I'd say, "Hear what It said, do just what It says. That's all I know to tell you." And all that did it, why, they got right. That was all. I'd—I'd . . .

¹⁵¹ She'd say, "God so loved the world He gave His only begotten Son."

I'd say, "How many believes It?" "Read the next, honey."

"Gave His only begotten Son, whosoever believeth on Him has Eternal Life."

I said, "How many believe It? You hear what It said." I couldn't read It myself.

¹⁵² So, see, I had no way of learning from any school. But, oh, I love that school I went to! Oh, back out yonder in a little cave somewhere, my hands up to God, day in and day out like that, when the Holy Spirit come down in His sweetness and begin to reveal Hissself, and saying, "*This is thus, and thus is thus.*" And not one time has any man, creature of any kind, ever been able to lay his hands on anything of It. And with regards of all the fanaticism and everything else that swept the land, God has held It high and clean, and marched It around and around the world. Hallelujah! We're in the end time, brothers. We're here at the end time. That's all. "It shall be Light in the evening time." That's exactly what He said.

¹⁵³ Now, it's a Book of the Revelation, God revealing Himself. And now through these great mysteries, He's revealing the Name of the Lord Jesus Christ in baptism, He's revealing that there's no such a thing as an Eternal Hell (it cannot be, there's no Scripture in the Bible says there's such a thing).

¹⁵⁴ Now, there's a hell, and there's a lake of fire, and where the wicked they're punished, but they're finally consumed. Maybe ten hundred million years, but they're finally consumed. 'Cause you cannot have Eternal Life unless you're saved. And if you burn Eternally, you got to have Eternal Life. Why, common sense would show you that. See? How can you have Eter- . . . ? How many knows when you got Eternal Life you're saved? Well, if you burn for Eternal, won't you have to have Eternal Life to recognize it? So, see, it just don't even make sense. See?

¹⁵⁵ Now, "security." Those who He foreknew, He called; those who He called, He has justified; those who He has justified, He has already glorified. Paul told us, in the 1st chapter of Ephesians, that "God, before the foundation of the world, has predestinated us unto the adoption of sons through Christ Jesus."

¹⁵⁶ John tells us here in Revelation, that “The enemy in the last days, that religious enemy, would get amongst people and have organizations and so forth, and cults and so forth,” as they have today, “and would deceive the very Elected if it was possible, and would deceive *all* whose names are not put on the Lamb’s Book of Life since the very foundation of the world.”

¹⁵⁷ When was your name put on the Lamb’s Book of Life? Before the foundation of the world. When was Christ slain, nineteen hundred years ago? No, sir. Before the foundation of the world. “The Lamb slain before the foundation of the world.”

¹⁵⁸ See what it’s doing? It’s these seals opening up, just begin to reveal the plan of redemption, how He did it. It’s all over now, just about—just about finishing up. So we’re at the end time. So that’s why the—the things are being revealed. All right.

¹⁵⁹ Now, our Kinsman is handed the seven-sealed Book of redemption from the original Owner. The original Owner . . . When we lost it at the garden of Eden, through Adam, it went back to the original Owner. But there’s been a poacher on the land, a squatter, and that’s Satan; he come over, he’s a poacher. This earth don’t belong to him; belongs to God. But he’s a poacher, a squatter. Man, how I could say something right now, but I better not. Is the title deed of our redemption, this seven-sealed Book. It’s the title deed. You wait till we get into those Seals!

¹⁶⁰ He breaks the seals, reveals, gives us His inheritance to His people. He gives the inheritance that He inherited, becoming Kinsman Redeemer, and freely gives it out to us. It all belonged to Him. He was the One Who redeemed. But instead of keeping it Hissself, He gives it back to the people. That’s His love for us. Oh!

¹⁶¹ Satan, the possessor of it now, the squatter, he is finally . . . He don’t want to give it up right quick, we find out here in a little later on in the Scriptures, I’m thinking over here in another chapter. And he didn’t want to give it up right away, but he had to fight over it. But, finally, when he was brought to a showdown, he was cast into the lake of fire. That’s right.

¹⁶² Jesus, the Name *Jesus* in the Gospels has four titles of “Son.” Did you know that? Jesus has four titles as *Son* in the Gospel. One of them is “the Son of David”; one of them is “the Son of Abraham”; another one, “the Son of man”; another one, “the Son of God.”

¹⁶³ Now, watch. When our Kinsman Redeemer become Jesus Christ, He become the Son of David, which is a Heir to the throne. Glory! He heired the throne by being a Son of David. God told back there that He would never leave David, “never leave David without a seed.” And Christ is the Son of David. And He become our Kinsman Redeemer,

and waiting, getting a place ready to where He can reign with us. As the Son of David He's a Heir to the throne.

¹⁶⁴ As the Son of Abraham, He's a Heir to the royal grant. Amen. That right? He's a Heir to the royal grant (Amen!), Palestine and all that's in her, "Abraham's Seed." He was a Son of Abraham.

¹⁶⁵ As the Son of man, what does Son of man . . . What did man lose? He lost the earth. So as the Son of man He's the Heir to everything in the earth. All this He's got and He has to give it back to us, then He's returning back as He was. He's . . .

¹⁶⁶ Now, then, as the Son of God He inherits all things. As the Son of David He's Heir to the throne, as Son of Abraham He's Heir to the royal grant, as Son of man He's Heir to the earth, as Son of God He's Heir to all things in Heaven and earth. Oh, my! That's our Redeemer, our Kinsman Redeemer.

¹⁶⁷ Now, notice! Oh, this does me so good. This is where I—I really get feeding. Now, let your hearts loose to God just for a few minutes. Listen to this.

¹⁶⁸ Satan is a squatter, he don't legally own this, and he's had two thousand years of fuss whether he owns it or somebody else owns it. But Christ came as the Kinsman Redeemer and redeemed it back to us. But Satan possesses it. But, you know, after a while (this great fight's over) he'll be cast into the lake of fire. See? He'll be done away with, and all them who worships with him. But the heirs of salvation will come with Christ. Now, he's a squatter.

¹⁶⁹ Now, remember, in the Old Testament, if a—a man lost his inheritance and a squatter come on his land, he could not hold it any longer for annihilation from the owner until fifty years. After fifty years, the year—year of Jubilee came by. And the year of Jubilee, when the year of Jubilee come along, then everything went back to its original beginning again. All slaves, they went back to the original beginning. If a man was hoeing in the field and the trumpet sounded and he heard it, he'd throw down the hoe and say, "I'm no more a slave, I go back home to my family." Everything was given back. If a squatter was on the ground, he had to get off the ground. That's all. He got off the ground because why? The legal owner was coming back. He had to give way.

¹⁷⁰ Hallelujah! One of these days the kingdoms of this world will fall, and the legal owners will come in one of these days. Amen.

¹⁷¹ Now, there was a time when it was in dispute. From the fortieth day, from the beginning of the first day of the cleansing of the sanctuary, or Christ went to Calvary, there was forty days unto the ascension. It was in debate, whether Satan's group would take it and say that He

did not raise from the dead. They begin to start out a proclamation along there and saying, said, "It's the disciples come and stole Him by night." You've read the Bible, "And he said that 'His—His people come and stole Him by night.' And paid the soldiers money to say that." But it was in question then, everybody was in question.

¹⁷² "Well, really, maybe it does belong to the organization, then, the whole thing belongs to it."

¹⁷³ But on the fiftieth day was the Day of Pentecost, and the legal Owner come down among them (Hallelujah!) and showed it was no organization. That it was a filling of the Holy Ghost. That was God's earnest money to His Church that it would not be controlled by organizations and so forth, it would be the earnest of the baptism of the Holy Ghost with power and the love of God. Amen! Oh, doesn't that just do something to you? The legal Possessor! Where was it at? In the hands of God. And on the . . .

¹⁷⁴ See, he couldn't hold it over fifty days. You read that over in—in Leviticus—in Leviticus, in the—in the laws there. It said that they could not . . . the original owner. It had to go back into the hands of the original owner after fifty years. We all know that. You've read that many times, but . . . see, "Had to go back to the original owner after fifty years."

¹⁷⁵ Well, then, after these fifty day-years, one year . . . one day meaning like a year. And from the day that the crucifixion when they taken the . . . this Kinsman Redeemer and slaughtered Him on the—on the day of the Passover, it was in dispute then. The church believed up to that time that He was Kinsman Redeemer, "He was the Redeemer." Then what did it do? It slaughtered Him, the enemy did, and said they picked up His body and hid it away somewhere. And that was all in doubts of the people, "What happened to Him? What taken place?"

¹⁷⁶ Now, at the end of the fiftieth day, then, you see, it couldn't be in dispute any longer. Then, God . . . Instead of them to go—go on with the old orthodox, stiff, cold church; God sent the Holy Ghost back, run all the squatters out, and then taken it over. Power of the Holy Ghost came down and the Church received the earnest of its salvation.

¹⁷⁷ Now, brethren, not to hurt your feelings or anything about it, if the organization is right and you're just a Catholic by organization, you're Baptist by organization, you're lost. See, the earnest of our salvation was not joining a church, the earnest of our salvation was not belonging to some organization. The earnest of our salvation is the baptism of the Holy Ghost without any organization! Amen.

¹⁷⁸ They could not hold it for that, past that fiftieth day, 'cause that was the day of Jubilee when everything went back to its original beginning.

And the—the power of God was taken back to its original, the fiftieth day, the year of Jubilee when all things went back.

¹⁷⁹ Now, there will come another year of Jubilee and, that, we've had it just about this time. If you noticed, Pentecost has been falling in America for about fifty years, somewhere on that time. Just about fifty years ago Pentecost begin to fall. Now what's happening, the church is receiving the seven-sealed Book of the revelation of Jesus Christ (of the Seven Seals) and not one tenth of them can receive It.

¹⁸⁰ But when you begin to see the year of Jubilee where we don't have to fuss and strain and pull like this, but we're already secured in Christ! We already have the Name of the Lord Jesus Christ in baptism. We have all these great mysteries that we're going to bring up in these Seven Seals, and prove to you that them was the seals that were sealed from the eyes of the people. Of God being my helper, I'll prove to you that they could not see That by the Bible (Then, sure, if the Bible said so you'll believe it.), that they could not see nothing but "Father, Son, and Holy Ghost" until this time. They could not see that there was no Eternal hell, until this time. They could not see there was an Eternal security un- . . . I mean for the real believer. Of course, there's been a mock of it all the way around, a uncertain sound they give. That's the reason the people . . . They say, "Why, look at them Presbyterians and so forth, smoke, drink, and everything else, and say they got Eternal security." Yeah, but, you see, that's to—that's to throw off the real Trumpet.

¹⁸¹ Let's find out back Here and find out whether the Trumpet sounds, if you don't come plumb back to Genesis to Revelation, back and forth, when this seal is opened; see, these things being revealed.

¹⁸² Now, oh, brother! I thought I was just . . . I'm going to have to leave her go till next time I get in here. I got about six pages here yet; or—or, ok, no, we got a baptismal service coming up. Let me read this, couple of these little things right here, the year of Jubilee. All right.

¹⁸³ Now, you—you all taking down Scriptures? In Jeremiah 32, and begin at the 6th verse if you . . . and when you get home, want to read it. Now, Jeremiah, to let you see what this scroll is, I'll get this out. Let's take the scroll, anyhow. That'll give me about another ten minutes, of the scroll. Now, you remember, this Book was sealed. Now, a book in the Bible times was not a four-cornered book like *this*. It was a book like *this*, that was called a book, "a scroll." How many knows that? Uh-huh. Sure, it was a scroll. All right.

¹⁸⁴ Now, this—this Book was sealed with seven seals. Now, It was the Bible and It was sealed with seven seals. And now watch how this was done.

¹⁸⁵ Jeremiah, when he—when he was going to be . . . he had prophesied that he'd be carried away. In Jeremiah now, the 32nd chapter. He was going to be carried away over to captivity down in Babylon, they was going to be down there seventy years. He had prophesied it. And you Bible readers have been through it many times. And he was going to be taken down there for seventy years. And he—he was actually the closest kinsman to his cousin who was deceased. His cousin (H-a-n-a-m, double e, l) Hanameel, Hanameel, Hanameel, he was the . . . his next kin. So that he knowed that—that the enemy would hold the—hold the—the papers and so forth of his place, but when . . . He knowed that God would never forsake His people, so when they come back, that he might have and be a rightful owner to the inheritance, here's what he done: he had it all drawn up.

¹⁸⁶ How many ever read it? All right, you've read it, you've read it then. All right. Now, he took and sealed it just exactly the way these scrolls was sealed here. It's a most beautiful, outstanding thing that you ever seen.

¹⁸⁷ Now, I'm going to try to illustrate it with this piece of paper, I don't know whether I can or not. Now, here's the way it was wrote up, like *this*. Now, he done it and he sealed it like *this*, each down. Now, what happened, on each one of these seals was wrote around here his inheritance and what taken place, and all the ones that fell before him and how he come to inherit it. It was all sealed like that.

¹⁸⁸ Now, that's the way God has got His seven-sealed Book. Now, just as He tears this off, that revelation comes plumb back around and runs all the way around to the backside of the Book. That's why you can take the Name of Jesus Christ and run It from Genesis to Revelation and show there's no such a thing as "Father, Son, and Holy Ghost." See? See, it goes all the way around through the Bible, It reveals it.

¹⁸⁹ Then you take like, "There is an Eternal hell." You pull that off and run it all the way around; there never was an Eternal hell 'cause in the beginning God said that hell was *created* for the devil and his angels, for their future punishment. Then if hell is Eternal, how could it be created? The word creation never did . . . The word *Eternal*, "never did begin and never can end." Then there always was a hell if it's an *Eternal* hell, "there was a hell all the same time, the same time there was a God there was a hell, before there was any sin there was still a hell." Huh! Oh, my! See, you can't make it.

¹⁹⁰ So you watch as these things unfold themselves, it runs right back around and opens up the Book. So now this actually gives the picture of the entire Bible, and the seals that is got the Bible hid from the eyes of wise and the prudent. God, by the Holy Spirit, is opening them up

like this and revealing them right around through the Bible. Glory to God!

¹⁹¹ Brother, I tell you, that just gets my—my spiritual gastronomics stirred up. See? See? Now, look here! See, it's—it's se...like... You understand what I mean? See, here it is, a seal. Now, if you watch and read here, go to Jeremiah and you see how he—he—he—he sealed it.

¹⁹² Now, there's the Book, it's wrote in there. Now, just at the time for the first revelation, then He opens up this seal. Now, you watch and see what that first seal was when we get to the Seals. Then time for the second seal, He pulls the next seal out. And do you know where we're at? We're almost on the seventh seal right now. And when the seventh...

¹⁹³ When the first seal was opened up, the first trumpet sounded and the first plague fell. When the sixth seal opened up, the sixth sounded and the sixth plague fell. Just watch it, it's the most beautiful thing that you ever seen. And when I do, I'm going to get me a big, great big blackboard, bring it up here and just teach it right across here, so we just take plenty of time on each seal and go back and take up the history and things, and prove just when it happened, and show right here in the Bible when It said it would take place, and right exactly when it happened, just the date and everything else. I got it, amen, got it from Him. That's right. There's the seals.

¹⁹⁴ Now, when Jeremiah wrote this book, was sealed... Here's a good thing I want you to notice, all of you that read it, that them sealed book... Now, remember, he was going to be gone. He had prophesied. Now, he didn't know it, only through prophecy. Are you following me? Through prophecy he knew, through the revelation of God, that they was going to be away from that country for seventy years. You remember him prophesying that? He would be seventy years, they'd be in captivity. So he wanted to be sure that this seal (that his inheritance) would be kept, 'cause he had a... he inherited his cousin's inheritance. So he had it all wrote up, legally. And what did he do with it? So it wouldn't rot or rust, he put it in a earthly vessel; and put it away so it wouldn't rot or rust, until them seventy years was expired.

¹⁹⁵ Glory to God! I hoped you would catch it! Do you see what God did? He never revealed It to the wise and prudent (so they could fuss about It for all this time), but He put It in a earthly Vessel and He created Himself His Own Son, Christ Jesus. And in this last day now He's opening the seals and showing it to His Church. Kept in a earthly Vessel so It wouldn't rot or rust! Hallelujah! Oh! I know you think I'm a holy-roller. Maybe I am. You see? But there It is! It's been kept wrapped in the Vessel of the earth that was redeemed out of the earth, come up

on Easter morning where death's seals could not hold Him any longer; but He broke the seals and rose up, and proving Himself in this last days that He is alive! He's in His Church! He's the same yesterday, today, and forever. And that's been hid from seminaries, it's been hid from organizations.

¹⁹⁶ And in this last days He's revealing It by His Own Presence among His people. He gets somebody that He can get the world out of them and the things out of them, the churchianity out of them, so He can speak through them and reveal and open these seals like this Himself. See? Hallelujah! Oh, don't you love Him? My, my, my!

¹⁹⁷ Our plan of salvation, the same now being revealed in Jesus Christ. How did He revealing in this last days? Through His open up the seal. Why, nobody. . . You never heard it wrote on in your life about the Seed of Abraham, how they went through justification, sanctification, baptism of the Holy Ghost; how that that angel would come in the last days, have his back turned to the congregation and say just exactly what Sarah was thinking in her heart on the inside, that wasn't till this day, that's right, this is the day; and the faith of Abraham; and the Name of the Lord Jesus.

¹⁹⁸ Now, one thing here, I got here five things I'd like to speak of, just a second, just as quick as I can. Look. The seven. . . There's seven seals, and there's five sevens in God's plan of redemption. *Five* is the number of "grace." How many knows that? J-e-s-u-s, f-a-i-t-h, five is the number of grace. *Six* is the man's day, and *seven* is his—his day of redemption.

¹⁹⁹ Now, watch. Now, there's seven seals in this, or—or seven stages in this great plan of redemption. There is seven what? Seven seals of redemption, seven Spirits of God. . . We find that, if you want to see if it says *Seven Spirits*, let me see here just a minute, the 5th chapter, beginning at the 6th verse I believe, we see here, the 6th verse:

And . . . behold, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven heads and seven eyes, which are the seven Spirits of God sent forth into all the earth.

²⁰⁰ What is those seven Spirits? Them seven messengers. There's Saint Columba, and Irenaeus, and—and John Wesley, and Martin Luther, and so forth. See, "the seven Spirits," which are seven men (seven angels), which are seven messages.

²⁰¹ Seven seals, seven Spirits, seven angels, seven horns, and seven churches. See, seven sevens, there's five sevens, which, *seven* is "perfection," *five* is "grace," God's grace to His Seven Church Ages. His seven messenger men, His seven Spirits of God, the seven planned

seals of redemption (we're in right now), the seven *horns* means seven "ages."

²⁰² Cause, a *horn* means a "kingdom." You remember the crown come upon the beast (horn) in Daniel, and so forth? See, it means a kingdom, or "seven ages." And, remember, Jesus said, "Some fell asleep in the first watch, one age; another one in the next watch, the next age; next; and the next; plumb on to the seventh watch. And in the seventh watch the Bridegroom come, and then all of them awakened." Remember that?

²⁰³ So it's seven "ages" was the seven *horns*, and seven *churches*, or the "seven ti- . . . dispensations of the body of believers." Oh, It's just as perfect as it can be. Jeremiah . . . My, "the Book," "ages," how it was redeemed! How . . . [Blank spot on tape—Ed.] . . . right here.

²⁰⁴ The seven and last one of these seals, when they're opened, it's found in Revelation the 10th chapter, there was a mighty Angel (which was Christ) came down and put one foot on the land and one on the sea, and raised up His hand and says, "The day is finished. Time is run out. It's all over. Time shall be no more."

²⁰⁵ And He said, "At the sounding of the . . . at this time, the mystery of God should be finished." Who God is and how He was made manifest; how when that seal was opened, how we begin to understand now how that He was the Son of God, He was God Himself made flesh; and the revelation of Who He is; that should be finished before this Angel can put His feet upon the land and sea and swear that "there'll be time no more" when this time comes. We're right in that front yard of it right now. See?

²⁰⁶ The last one of them is Revelation 10, "Foot on land and on sea," time had run out, redemption is over, and now He comes in as a Lion. He was a Lamb then, now He comes in as Lion of the tribe of Juda.

²⁰⁷ Now, let me just read the rest of this so I can get it to you right quick now, and the 8th verse:

And when he had taken the book, the four beasts and the twenty- . . . and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, . . . and prayers of the saints.

²⁰⁸ Now, this is the time when everything must be worship. Now, remember, how appropriate. Now, don't let us miss this now. Listen close. When all the mysteries of the church age was finished, when all the mysteries of the plans of redemption, them seven seals was opened at . . . right immediately after this now, look, it's time for—for all, everything in Heaven and everything on earth to worship God.

Now, watch what takes place. Listen at . . . is, just listen at this just a minute:

And they sung a new song, saying, Thou art worthy . . .

209 Listen what a worship this was! The elders, the beasts, everything fell right before Him, see, like that, when He made His complete plan. It's time of worship now, see:

And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and has redeemed us to God by thy blood out of every kindred, . . . tongue, and people, and nation;

And Thou has made us unto our God kings and priests: and we shall reign on the earth. (Listen, them redeemed souls crying out there. Hmm!)

And I beheld, and I heard a voice of many angels around about the throne and the beasts and the elders: and the number of them was ten thousands times ten thousands, and thousands of thousands; (Everything in Heaven is worshipping this Lamb, see.)

Saying with a loud voice, Worthy is the Lamb (Hallelujah! Hallelujah!) that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

210 Listen, "And every creature!" Listen at what John did:

And every creature which is in heaven and on . . . earth, and underneath the earth, and such as are in the sea, and all that is in them, heard I (John) saying, Blessings, . . . honour, . . . glory, . . . power, be unto him that sat upon the throne, and to the Lamb for ever and ever.

211 John must have really had a Pentecost of his own. He said, "Every creature in Heaven, every creature in the earth, every creature beneath the earth, every creature was in the sea, heard me saying, 'Amen, glory, honour, power, and blessings, be to Him that sits upon the Throne, that Lamb.'"

212 Time of worship! Amen! "How did they do it?" Here's His Word, you . . . they all heard it.

And the four beasts said, Amen. You're right, John, just shout and praise Him as loud as you can. It . . .

. . . heard me saying, Blessings, Amen, glory, wisdom, power, and might . . .

. . . And the four and twenty elders fell down and worshipped him that set . . . that liveth for ever and for ever.

213 What a beautiful story! Now, I don't have time. I got it written, some context on it here, but our next meeting before we can get into this . . . Maybe when I come off my vacation or some other time, I want to get these seventy weeks of Daniel and tie it right in here, and show it where it takes it to the Pentecostal Jubilee, and brings it right back with those seven pla- . . . them seven seals to open here just before we go, and show that it's at the end, these . . .

214 The Lamb, the Messiah, the Prince should come and should be for seventy weeks (that's seven years) that was prophesied to His people. And the Prince would be cut off in the midst, that's three and a half, the half of seven is three and a half, would be cut off. And the daily sacrifice would be done away with; and the abomination that maketh desolation (which the Moslem of Omar stood on the temple grounds the day when they burnt the temple), and then there is three and a half years yet left to the Israel.

215 And Christ came and preached and prophesied just exactly three and a half years, and the daily sacrifice was taken away, everything just as perfect as it could be. And the Moslem of Omar was right . . . built on the same grounds and stands there to this day. And they will tread down the walls of Jerusalem until the Gentile dispensation will be finished, the Church is taken up (the Elect, the Bride) out of there.

216 And the two prophets, Elijah and Moses, turns to Israel for them other two and a—two and a half year . . . three and a half years. It's the most beautiful thing when you see it brought out.

217 You love Him? With all your heart? You understand now what the seven-sealed Book was? What It is: we got It, "in a scroll," now. And just remember, just in these last days . . . It was kept in an earthly Vessel. You understand that now? And Who was that earthly Vessel? Jesus Christ. No man had It, nobody had It, it's only through Him. It wasn't even written in the Word. If It was written in the Word, it was hid so that you couldn't even find It. That's right. So it's in Him that It's revealed, and in that earthly Vessel so It wouldn't rot or rust.

218 And then He comes and pulls back one to His Church, and said, "See, I'm the same yesterday, today, and forever. See? See? Now, you've always wondered whether the—whether the poor sinner would burn for Eternal or would he just become annihilated after a million years. Here it is. That's how it was. There's no such a thing as Eternal hell. Couldn't be Eternal, 'cause I . . . hell wasn't with Me when I begin back yonder. I created it to punish the wicked in. See? What are you so scared about, see, about Abraham's Seed and all these different things? Just . . ." That's just—just the outline of it, see, but when you get into how God opening up them seals, and showing it, come right on down;

you see, when you do, then you can't get away from this Book. Them seals. . .

219 You say, "Oh, the seal meant something else, Brother Branham."

220 Wait a minute! It's got to compare with *This*, because it was sealed on the backside of *This* to reveal *This*. It's. . . What is it? What was it? Here, like here, Jeremiah. You say a *certain-certain* thing happened; you pull *this* out, here's where that is. All right. Tear *that* off and look back here, here's where it read what happened. All right. You tear *this* one off here, look here, and that's what happened. See, that's the same thing that this Book is, see, on the backside of it.

221 They say, "Well, I can't understand. Some said, 'Father, Son,' and some, 'Holy Ghost,' and some said, 'Jesus' Name,' everything like that."

222 It's been hid all these years. But now here she is, she rolls right back, it goes right back through to show there's only one God. Never was but one God. That's true. And His Name. . .

223 Is like the Book of Matthew, 28:19, "Go ye therefore, and teach all nations, baptizing them in the Name of the Father, Son, Holy Ghost," and Father's not a name, and Son's not a name, and Holy Ghost is not a name. Now, how you going to baptize them? Which one of them names you going to baptize in, when they're none of them names? Then what? You ain't going to baptize in any name, then. That's School of Prophets again, see.

224 Then you come back to this place over here, and you take over here and run it back and go back to Matthew 1, what'd He do? Just pulled that right back and take it back here:

Now the birth of Jesus Christ was on this wise: (Not three Gods, now, see.) When . . . his mother . . . was espoused to Joseph, before they came together, she was found with a child of the Holy Ghost. (Not God the Father; "the Holy Ghost." Huh?)

. . . all this was done, that . . .

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

. . . on these things, . . . while he thought on . . . behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not . . . take unto thee Mary thy wife: for that which is conceived in her is of the . . . (God the Father?) . . . the Holy Ghost.

225 I thought, "God the Father was His father." I'm saying this because of baptism coming up. See? I thought, "God the Father was His father."

Now, either the Holy Ghost and God the Father is the same One, or He had two fathers; then He's a bastard child, and then what kind of a God have we got? Hmm? See?

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

. . . a virgin shall conceive, and bear a son, . . . they shall call his name Jesus, . . . (That right?) . . . And He'd be called Emmanuel, which . . . is, God with us.

226 Now, see, when He pulled back the seal, what is the whole thing from Matthew the 1st chapter, go back? Why, Jesus Christ. That's exactly what Peter said on the Day of Pentecost. That's what all the rest of them said.

227 Course, this bunch of Romans had to come along and say, "Oh, no! We got to have three Gods. We got . . ." They got ten thousand of them now: there's Marys and Saint Cecilians, and Saint Marcus, and Saint *So-and-so*. And I think there's five hundred and something in Mexico City. A woman got killed some time ago by some of her lovers, and they got in a fight over her and they killed her, so they make her a saint, and people doing repentance to her, and everything like that. Spiritualism!

228 And here the Protestant church comes around with what they call the Apostles' Creed, "I believe in God the Father Almighty, preserver of heavens and earth, and the—and the Holy Roman Catholic church. And I believe in the intercession of saints, communion of saints." Protestants saying under the oath of God, that he believes in the communion of saints. That's spiritualism! See? Then they go ahead and do it, sure, because the church said so. (O God, how glad I am to know what I know! How glad I am to know what I know!) Not realizing they're sealing theirself just plumb away from God, out into darkness out yonder. And you can't tell them, because they can't absolutely see it.

229 I want to ask . . . no one has to say this. There's at least fifteen or twenty people, sitting right here, was guilty of thinking that I was Jesus Christ. How could they do it? I was right onto them till I found out that God told me "it was a spirit." And them men, I said . . . And them men believed me, every word. I said, "*How* do you believe me then, if I tell you?" Then we got to the Word, then they begin to see, said, "Well, sure, we didn't believe you or we'd have listened to what you said." See there?

230 But they actually thought they were right, sincerely. See? And one of them spirits gets on you, that's got it, see, you'll absolutely believe it. I don't care, you . . . nobody can tell you any difference. See? No matter how much the Word says so, well, you just don't believe It anyhow; just

go on. "If you want to be that way, you go ahead, and I'm having my own way." See, that shows you're anointed with the wrong spirit.

²³¹ The Spirit of God will al- . . . Well, you say, "What about yourself, Brother Branham?"

²³² I ask anybody . . . I'm always ready for anybody to show me what's right and wrong, but it has to be the Word. They can't say . . . Has to come from the Word! So there's where these seals open. And don't you never worry, if it's a seal it'll declare itself from Genesis to Revelation. So there's the seals. Don't you love Him?

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

²³³ Let's bow our head. How many in here that doesn't know Him as your Saviour, would like to claim Him in your heart? You know, I believe in going to the altar, I actually believe it. That's good. But in the Bible they never went to the altar to get saved, they just believed It in their heart and accepted It. How many of you will come the Bible way, "As many as believed was baptized"? How many believes today, never has done it before but you want to public confess that you were "wrong" in your ways, and you want to accept Jesus as your Saviour? Would you just raise up your hands with your heads bowed, say, "I . . ."

²³⁴ God bless you. God bless you. God bless you. God bless you, you. God bless you, way back. God bless you, you. God bless you, back there. "I now believe." God bless you. God bless the man back there. Now, you remember, not *here* but in your heart, to God, you're making a public confession, "Lord, I know we're at the end time. I'm finished."

²³⁵ The other day I was talking to a little friend of mine here in town, Doctor Sam Adair. We were sitting in the office. I said, "Sam, I've been having some gas."

Said, "How do you know it's gas? Around your heart?"

And I said, "Yes."

²³⁶ Said, "That might be just thrombo in heart's—heart—heart's—heart's trouble—heart's trouble." Said . . . (Excuse me.) Said, "It might be heart trouble."

²³⁷ Said, "Now, how do you know that it's there?" He said, "Let me look at you."

He examined me, said, "No, ain't a thing wrong with you."

²³⁸ I said, "Sam, whenever it comes . . ." I'm fifty two years old, and Sam's a little older than me. I said, "When it comes, Sam, all these thirty years I've put in trying to get people to believe on Jesus Christ,

and the One that I love and have worked all this time for; it don't make no difference to me when He comes, I'll go Home."

239 He said, "Billy, you know, where I get my greatest? Is doing something for somebody else."

I said, "That's real life."

240 If you've got an inheritance here in this world, friend, it's a corruptible inheritance. But we receive an inheritance that fadeth not away. The prodigal son went away and left his inheritance, and he took part of it with him. When he returned back, his inheritance—his inheritance was defiled. But if you've run away from yours, it's not so with the Kingdom of God, we receive an incorruptible inheritance. Don't you want to receive It? There's been about fifteen raise their hands, sinners that wanted to receive their inheritance this morning. Would there be another one before we pray? Yes.

Real slowly now:

I love Him, I . . .

Make up your mind now. If you feel you should, this would be the time.

Because He first loved me

And purchased my salvation

On . . . (God bless you. God bless you . . . ? . . .)

241 Heavenly Father, in the quietness of this moment, we bring to You this audience, under a weakening condition this morning, Lord, trying to bring this Message to the people because I love them. I want them to hear It, Lord. I want them to be anchored. I want them to know that all these things that's been done in the last few years hasn't been just by chance, it's been You, Lord. It's been You that's been opening up these things. And, O God, we all feel that right ahead of us there is a great Jubilee.

242 I pray for these who raised their hands. They know they're wrong, Lord. Many little things. . . Maybe they have inherited some money once in a while from somebody, but what was it done? They didn't know where it went to, just left in a little bit, 'cause that's a corruptible inheritance. And if they shall leave it for someone else, it'll be corrupted again.

243 But we have an incorruptible inheritance, that is, salvation, redemption, go back to the garden of Eden again. Think of it, Lord, who wouldn't want to go back like Adam and Eve and live back there? Our food provided each day; a Heavenly Father always along the trail talking to us; see that great Light walking before us. The lion and the wolf feeding together, bullock eating the straw, the lion eating with

him; when now they eat one another, or the lion eats the bullock, and the wolf eats the bullock, whatever he can eat. But them days it won't be that way. The great beautiful birds flying. There'll be no sorrow. There'll never be a marker that we passed over our hopes. Down along the trail there we see our children, our loved ones. O God, what a day! What a day! No matter what we receive here on earth, it—it's—it's all going to fade away, but That won't fade away.

²⁴⁴ God, I may never be able to talk to these people that raised their hands, here on this earth. I don't know. I hope I do. But if I don't, then, Lord, let me meet them down along the trail there. They might say something like this, "Brother Branham, you remember down on earth before this great thing happened, one morning you was speaking on the—the opening up of the seals that had been kept in a earthly Vessel? It was that time that He come in my earthly vessel, I was one that raised my hand that morning. Oh, I'm so glad that I was there."

²⁴⁵ I'll say, "Brother, sister, I'm so glad that I was there, too. Now we're have fellowship together through all ages."

²⁴⁶ Bless them, Father, they're Yours. You said, "No man can come to Me except the Father draws him. And all the Father gives Me will come, none of them will be lost." So we're—we're grateful, Father, for that. May they come on now and get the earnest of their salvation, not go join a church. But the earnest is not a church-joining but a new Birth, to receive the Holy Spirit. May they receive You, Father. For we commit it into Thy hands, in the Name of Jesus Christ. Amen.

²⁴⁷ For these handkerchiefs: Lord Jesus, I pray over these handkerchiefs; and ask that You'll bless all that are needy, all that's here, Lord, this poor woman sitting here in the wheelchair.

²⁴⁸ After this great meeting this morning, Father, feeling Your Holy Spirit all saturating through us, feeling the Word going down deep and taking roots in the hearts of the people. They'll never forget it, Lord. Every time when they hear these things they'll think of them seals being opened up. Now, help us to know what those seals were, Lord, so each one will not be puzzled in his mind, but he'll know from "THUS SAITH THE LORD" that it is the seal of God, the seals that God unfolded to us.

²⁴⁹ We pray that You will heal all the sick and afflicted. Grant it, Lord. Your Spirit is present. If You can save a sinner back in the back of the building, You can heal a sick person there, too. I pray that You'll grant it, Lord, and heal those that these handkerchiefs represent that could not get here today. We commit it all to You in the Name of the Lord Jesus Christ. Amen.

²⁵⁰ I believe they have a little baby that wants to be dedicated. Is that woman here with the little baby? Would bring it up at this time? We'd be glad to dedicate the little fellow. No, don't have to be little, just you come. (Some of the elders come stand with me if you will at this time.) How old? Two and a half years old. What's his name? Scott? Scott Ford, little Scott Ford, four and a half years old, wants to be dedicated this morning to his Lord and Saviour, Jesus Christ. His mother brings him. (Straight, come forward, brother.)

²⁵¹ Gracious Lord, we bring to You this little baby this morning, in the way of dedication. Laying our hands upon the little baby, this little boy, and ask that the power that raised Jesus out of the grave will quicken this little boy. God, may he live in health and strength. May he live, Lord, to Your glory. How You've already set in to help this baby, and we thank You for it. And I pray that You'll continue to be with the little fellow. Be with his parents, his loved ones. May . . . we know and are taught that all things work together for good to them that love the Lord. How these things sometimes draw people closer to You. I pray that You'll grant the blessings that we ask. And now, Father, in obedience to Your Word, we commit this little boy to You in the Name of Jesus Christ. May You receive his little spirit, soul, and body, and use him for Your glory. Amen.

²⁵² God bless you, sister. God bless you, little Scott. How we thank the Lord for that!

²⁵³ Now, who's going to be baptized? There's a group of people to be baptized, I believe. While we're making ready for that, let's sing. . . I tell you what we might do, let's sing. . . I'll let Brother Neville do it. I know it would be all right then. All right, sir, Brother Neville.

²⁵⁴ You love the Lord, say "Amen." [Congregation says, "Amen."—Ed.] Will you pray for me? [Congregation says, "Amen."] Amen. Amen. 

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