
IDENTIFICATION



You may be seated. Thank you very much, brother, Brother Shores. It's a . . . I certainly deem this a grand privilege to be here tonight, in the . . . this First Assembly of God, again, to fellowship around the Word of God, with you fine people, to be with our precious Brother Shores again, and—and all the brethren that we have met through the week. And we've had really a grand time, these last two weeks.

² I don't know as I have ever, in years, ever had a better time than I had this week, of fellowshiping with the brethren around through this Maricopa Valley, all the way from Mesa, down, and down to Tucson, which is Jerusalem, of course, on the hill. And we're glad to visit with our brethren here in Jericho, see, down here in the . . . down at the bottom of the hill. Just wondered how that was going to go.

³ And so when I was here, many years ago, that was always a rival between Tucson and Phoenix. So, I just thought of that the other day, you know. They was teasing me about holding up for Tucson. And so I thought about, well, it's on the hill, and Jericho is in the valley, you know. So I thought that would just be a good one. Well, we catch Mr. In-between then, another one coming down. We want to work on him.

⁴ Now, it's been a grand time, as I repeat, and we've certainly enjoyed ourselves immensely.

⁵ Now, we are grea- . . . waiting with great anticipation for this coming convention starting tomorrow night. We're expecting a great time. And in this I have tried to lay, in my humble way of doing it, a foundation, kind of get a stir among the people, for the revival that's coming up. And now we got some wonderful speakers coming up, in this revival that's at hand now. Brother Velmer Gardner, and—and some Methodist brother that's supposed to be an outstanding speaker, and then, for that great final wrap at it all, is our precious Brother Oral Roberts, for next Monday night. And I trust that God will give the brethren such messages that will send Phoenix to its knees, trembling, in the fear of God.

⁶ And we tried hard, this week, to—to lay a foundation for that, of the soon appearing of the Son of God. And I am believing, and have been teaching, that altogether possible that He could come in this generation now, even this night. We just don't know when it's going to be, but we want to be so prepared that, when it does come, we will go with Him in the Rapture.

7 It's been a great time. I been preaching these strong Messages about His Coming, and trying to lay out the—the possibilities, and the hour that we're now living in, and how that everything, to my opinion, my humble opinion, is just in condition for the Coming of the Lord, the Rapture, the next thing. And all that lacks, could happen within an hour.

8 I believe, many, I don't know just how many, but several of the outstanding prophecies pertaining to the fulfillment of the coming of the Messiah and what He would do, was fulfilled in the last seven hours at the cross. "How they pierced My side, and My . . . not a bone was broken." And—and He cried, "My God, why hast Thou forsaken Me?" And the great prophecies, they just happened, one, two, three, four, just like that, just in an hour or two, apart.

9 Now, that could happen the same way at His return. And we must be alert, waiting.

10 Last evening I thought we had a grand time down at the—at the Assembly of God south of here. I believe it's Southside, maybe, it's called, Southside Assembly. Met a fine brother that I had not met before in the journey, as I remember, but a precious brother and a fine group of people.

11 And we spoke on, there last night, a Message of . . . of having Him as an oasis, a place, remembering Him, what all He had done, when we come together, setting around in Heavenly places in Christ. And to remember the things that He did, and the things that He promised to do, how He promised He would meet with us. "Wherever two or three were assembled in His Name, that there He would be among us." Then, I thought the sovereignty of God was so marvelously displayed when He came right down among us, and proved Himself, that He was there with us again. That just makes it foolproof, that we're near the end. And those things He promised to do, right at the end, and we see it facing us now.

12 I presume, maybe, that most people here are—are saved people. And we are the ones who are praying and putting forth our effort now for the coming convention. And we must press with all that's in us, and do everything we can. Be sure that we speak to every sinner during the time of this convention. Approach every businessman, and every unsaved person, and those without Christ, without the Holy Spirit. We want to approach them with the Message, with the sane, solid Gospel approach to the people.

13 Let our lives be so salty, that others can watch the way we act and live, that they'll want to live that way, too. You know Jesus said, "Ye are the salt of the earth." But if the salt has lost its testimony, its—its

savor, its drawing power, then it can no more heal or save. Salt saves when it contacts, and we must—we must be God's contact. We are His point of contact, as Brother Roberts many times refers to putting his hand on the radio or something for a point of contact.

14 Now, you may hear me talking a little funny tonight, but last three or four nights I've had to take my upper voice. I—I. . . The other one is wore out. So, I'm talking up high, more from top of my mouth. It's not a put-on, but I've got to do it, to keep the bottom part from hurting. You know, God kind of makes us in a way, where, if one part wears down, we can catch another. Someone—someone. . . You know, a reserve.

15 And someone asked me, some, one time, said, "How can you walk so hard through the mountains and so forth?"

16 I said, "Well, I learned that, a little technique, long years ago, from the Indians." See? You can walk with your knees, don't use much, your hip, and let your hips rest. Then walk with your hip, and stride, and let your knees rest, you see. So just rest and walk, rest and walk, rest and walk.

17 That's the way you preach, with the upper then the lower, the upper and lower. Let one rest, the other.

18 Oh, God made a wonderful thing when He made a man! You know why? It was in His image that He made man. And so what more could be more wonderful than God?

19 I've been preaching so much on the—on the Coming of Christ in this age, I thought maybe it would be a good thing tonight to kind of settle down on some of these things I been talking about, and bring the—the seriousness of the condition of this day, into our presence, by the Gospel, and see how we are, ourselves, are fitted for this hour. How do we know? This may be the last convention that these Business Men will ever have. You know, this may be the last night that the First Assembly of God and all the rest of the churches throughout the country will be open. Tomorrow, it could happen, they're all closed. We don't know. This may be the last time the Bible is read to this audience. So, let us just kind of check up tonight and see where we're at, for the seriousness, for a little while.

20 And then we are going to go, try to get through early, so we can let the people out and not hold you. I made a little rude remark this week, that I—I keep you long through the nighttime, if I know just to miss a day's work, that won't hurt you. But I said, "Saturday night now, can't keep you long at all, because you can't miss Sunday school. You must be there at your post of duty." So, now, I won't keep you long tonight, 'cause I certainly want you there tomorrow night. That's what we been driving for, this great time.

21 And now pray for all those brethren who are going to speak. Pray that God will anoint His messengers. And that last night, with Brother Oral; he's been chosen for that final capping off of all of it. I think of that last time, like it was the last day of the feast when Jesus stood and cried at the temple. Oh, may we hear it again. May God cry out to us, and call us to His side, gather in the Church, His redeemed, His Bride that He has so graciously purchased with His Own Blood. And we're praying for that end.

22 Now we're going to look to the Lord just now in prayer before we approach His Word. Because, you know, the Word is of no private interpretation, so I just like for the Author to reveal It; and keep out of It, you know, just so that we can—we can believe that He's doing it. So let us bow our heads just now. And—and when we bow our heads, let's bow our hearts also, just bow our hearts to God.

23 Now with our heads and hearts bowed, is there a request in your heart tonight, my fellow citizen of the Kingdom, my pilgrim brother? You who are sojourning here in Phoenix and other places, that we've gathered in this lovely little church tonight to worship Him, is there a request that you would like God to know about? Hold it in your mind, and just raise up your hand, and say, "Lord, let it be me now tonight. I—I have a—a desperate need." May He. . . I know He will see it. He will hear it. He will answer it.

24 Our Heavenly Father, we are approaching Thee by faith now. We are joining ourselves together, putting our prayers as one person. By faith we're leaving here, at 11th and Garfield, and we're climbing up by faith, beyond the moon and stars, up the Milky White Way, on in and beyond scenes of this earth, on to the Presence of God. And there on the Altar where the Sacrifice is laying, and the Cherubims and Seraphims are flying over the Altar of God, crying, "Holy!" Oh, what a place to stand! But with this written Word, by the Son of God, that, "If we ask the Father anything in His Name, He will grant it to us." And there He sets with His Bloody garments. The price has been paid, that we, the unworthy, can approach Him, as sons and daughters, after we've accepted Christ as our Saviour.

25 And we pray, Heavenly Father, tonight, first, to pardon our iniquity, and all that we've done and said, that was not just right in Your sight. And, God, we know that's innumerable things that we have did. Have mercy upon us, God, for we're not just speaking these things to be heard, but we are—are speaking these things in—in love, and in reverence, and in faith that God will hear us and answer our prayers for others and ourselves. You know what was behind each hand, the objective and the motive.

26 Lord, spread forth Your great holy wings, as it was, tonight. And may Your august Presence be so felt among us, tonight, that we'll fear. God, we want to know just our standing place now. We're checking up, taking inventory of our lives. It might be just before the Rapture, the call away.

27 And we are anticipating this coming meeting over at the Ramada tomorrow night, and we want to check our own lives tonight and see where we are short, so that we'll be instruments in Thy hand, clay molded and shaped by the God of Heaven, that we might be able to anticipate in this great event that's coming to pass, that we're putting forth for no other cause but for the Kingdom's sake and the glory of God. Bless our feeble efforts of the week, Lord, trying to stir, amongst the people, the realization of the hour we're living.

28 Speak to us tonight, through the reading of the Word, and may You take the text and—and reveal the context in the way that the Holy Spirit would have us to know it. And all praise shall be Thine. We ask in Jesus' Name. Amen.

29 As many people like to kind of keep down texts, and thinking of times they'd like to refer back to it. And many times, ministers, like I do, myself, we—we keep a text down sometimes, to refer to it. Some minister spoke on it, and we. . . Some little thought caught our mind. And we like to refer back to it, sometimes, to say, "Well, that's. . . I seen something while they were saying it." That's all right.

30 Now, we want to read tonight, in the Bible, out of the book of the Philippian letter, Paul writing to the Philippians, in the 2nd chapter, 5 to 8. We'd like to read this for a text, while you read with us, or give us your undivided attention as we endeavor to read It.

31 Now, while you're turning to the place in the Scripture, I'd like to say it's been granted me, your brother, the privilege of speaking this coming Sunday afternoon at the convention. It was my intention of being there now the rest of the week, and setting out somewhere in the audience, or somewhere, listening and filling up and feeding my own soul on the Word of God, as our brethren will bring it, and the testimonies of the businessmen. And hoping to see you all there. The meeting is on the afternoon, so the churches will be closed, all around, you—you'll be more than welcome to come. We're expecting you, that and every other meeting.

32 Now in Philippians 2:5, we read.

Let this mind be in you, which was also in Christ Jesus:

Who, being in the form of God, thought it not robbery to be equal with God:

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

And being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross.

³³ May the Lord add His blessings to the reading of His Word. I would like to take, for a few minutes of your time, on what I would call, or like to say, a text called: *Identification*. Identifying, identified in the likeness of Bible characters! Being identified in the likeness of Bible characters! And tonight, as I have thought, in approach to this, after we have this week been talking of His Coming, and how that the Church should make Itself ready.

³⁴ Today as I sat in the room, I had something upon my mind I wanted to speak on tonight, “The supreme Sacrifice.” But, seemed, the Holy Spirit seemed to kind of move me sideways from that, over into another channel of thinking. All ministers knows what that is, you—you think you’ve got something you want to say, and then, all of a sudden, you feel that you should say something else, maybe contrary. Maybe it’s just for one person. I don’t know. But, I’m old enough in Christ, to know to follow the leading of the Spirit. What the Spirit says do, do it.

³⁵ I’m sure tonight that we ought to find ourselves somewhere in some character of the Bible, so that we would know the outcome of that character and know what our outcome will be.

³⁶ Reminds me of a little story I heard one time, of a—a lady, had brought her little boy from—from out in the country somewhere, that they lived, into the city, to—to visit his grandmother. And the little boy, living back. . .

³⁷ In my part of the country, in Kentucky, the *country* means in a log house somewhere, with some ol’ clapboard shingles on it. And so our mirror, at home, was a piece of a mirror tacked on a tree, where, outside, where there’s a little wash-bench built on the tree, by the pitcher pump, where dad would pump the water and wash his hands, and piece of mirror there. And I’ve seen Mama stand out there and comb her hair, ’cause there was no mirror in the house.

³⁸ This little lad must have been raised in such a home. And when he came down to visit his grandmother, she had a—a door that, on the backside of it, was a mirror. And the little lad was kind of lonesome. And he was looking all around the house. And after a bit, he happened to look through the door. And it had been closed, since they come in. And—and in the mirror on his side, he saw a little boy. And he started to the little boy, to make friends with him. And as he begin to look into this glass, he got up close. And he turned around, he said, “Why, mama, that’s me.”

39 And that's what we want to look at tonight. I want to look at me, and I want you to look at yourself. And as we look into God's great Mirror of His Word, let's our . . . be able to identify ourselves with some that we're going to speak about, some of the characters of other times. And I want to see myself in—in God's looking glass. Cause, if anything will show you where you're standing, it's *this* Book. There is no book like It, 'cause It is all Truth. I don't say that other books are not true, but I—I know this One is true. It's all Truth, because It's the Word of God.

40 Now, Jesus gave us the Example of what we ought to be looking at, when He reflected His Life to us through the Word, what we should see. When we look into God's mirror, we should see ourself identified with Him. That is a perfect Example.

41 Now, but we find out that, as we go along through life, that our character molds the image that we are. Each one knows that. You, as you live, so is your character, molds you to what you are. Now, you have seen people that you just love to be around, yet they might not exactly be in—in your bracket of society. And, again, they might be of a different race, the colored, or the brown, or the yellow. But there just something about that character, that you just love to be in their presence. Because each person is a—a little dynamo of their own, and you—you put out an atmosphere.

42 And then you see people that were noble people, but yet you were always glad to get away from them. It's just they—they create such an atmosphere around where you are. Nothing against them, they're nice people, but you just don't like that atmosphere, they, they're . . . they're in. And their character creates whatever they are, makes them what they are.

43 When God looked upon His lost creation, after He had made it and fashioned it just the way He wanted it. . . And I—I like to look at it in its origination. I—I love the outdoors, because, there, that must be the way He wants it, or He wouldn't have it made that way. And we come around and pervert it, and make something out of it that doesn't please Him. But, His loving character, molded; God, seeing that His—that His great plan and creation of mankind to inhabit the earth, and to live in peace, and never to die, never to be sick or have a heartache or any worry. Oh, what a—what a way that the Father provided for us! And that was His—that was His desire to, for us to be in that way. He didn't desire us to be in a dying shape as we are. This, and the—the condition that the world is in today, is never the desire of God. He didn't mean that, at all.

44 But when He seen that His creation had—had fallen, now His

own loving character molded Himself into the Person of Christ. God's Own character of love projected Himself in the Man, Christ. As Paul speaking here, "Thinking it not robbery, but making Himself equal, equal to God, rather." See? His Own character molded that kind of a Person. Oh, no one could ever do that but God. This was done so that He could pay the penalty of the fall of His creation. See? He . . .

⁴⁵ There must be something save this creation. And nothing could save it, because the highest specie of His creation had fallen, and everything under it fell with it, because it fell. There's only one thing left, that did not fall, and that was God, the heavens. So something of the heavens had to come down to redeem this creation, because there was nothing here that could create it. And God's own love for the world created the character expressed in Christ. He was God's character. He was God's expressed image. In Him was God, God in Christ, revealing Himself to the world. And no love could ever be greater than that love, that, such a Person would become what He did, in order to—to redeem what had been lost.

⁴⁶ That ought to, just that thought right there, should set Phoenix and the whole world to shame, to see what a condition that we have fallen into. And what . . . God, projecting Himself, to make a plan of redemption, to—to redeem this fallen character of ours.

⁴⁷ This was done so that the penalty could be paid, because the—the penalty was death. And one under the sentence of death could not pay the penalty for the next one under the sentence of death. So there had to be Somebody come who was free from death, in order to pay the penalty. And none other could come but God, because He was the only One that was free from the penalty of death.

⁴⁸ Now, therefore, His loving character of love, oh, for us, it—it makes plain John 3:16. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but would have Eternal Life." God, projecting Himself, and become Man, that He might have upon Him the form of His creation. In other words, He changed His tent. He spread it amongst human beings.

⁴⁹ And the infant, Jehovah, crying in a manger, could you imagine it? It ought to alarm the hearts of believers. And that was all done . . . Could you imagine, Jehovah being a baby in a—in a manger, in a—in a stable of manure? Could you imagine that? Could you imagine, little Jehovah playing as a—as a boy? It's an example. Could you imagine, Him as a teenager? Could you imagine, Him in the carpenter's shop? And could you imagine, Him in such complete obedience to God, dying on a cross, to redeem His fallen creation? That's the kind of a love that

God had. And He had to become that, in order to die, to hold the sting of death.

⁵⁰ Now, I believe, a few nights ago we was expressing something on that order, when He came. And He sent prophets and great men, and He sent Moses and the prophets, and He gave laws. But all these could not redeem, because they were still men under the penalty of death. And they could not pay the penalty of death, although they were pointing-posts that pointed to that perfect One coming, because they were not perfect. But when this One was born, He was born without sin.

⁵¹ God, Jehovah, overshadowed a virgin and created the Blood Cell, and when that was born, it was the Son of God. In other words, it was a tabernacle. It was a dwelling place where Jehovah could live among His people and express Himself, what He was.

⁵² What an example, how that the holy God made manifest, and then took the place of a servant, to wash feet! And spoke, that, "The birds have nests, and the—and the foxes have den, but I don't have a place to lay My head." Then, what an example! How would our life reflect, to His? And He made the example of what we should do, how we should be. We should see Him when you look in the mirror. See Christ, the mirror of His Word, how that He did that for love.

⁵³ And we gave a little drama the other night, of Christ going up Golgotha, and how that the footprints, of His Blood running down His back, where He had been scourged, and mistreated, and bruised. And all this, for you. He had no sin. He had no sin, but He was made sin by becoming a sin-offering.

⁵⁴ And now God had to—to reveal Himself in His attributes, into this Person called Christ, in order to take death upon Himself. As Jehovah, He could not die, so He had to create Himself a body. And no woman could produce that body. So His Own character . . . Amen. Excuse me. When I think of it! His character projected that lovely Person of Jesus Christ. No woman could bring it. Moses' mother, she, Jochebed, she was a great woman, and so was Rebekah and many other of the women, but none of them could produce this type of character, because it was come through sex by a fallen people. But God projected His Own body, His dwelling place. That's the reason He was the Son of God, 'cause nothing else could project it. But His own Divine character projected this tabernacle, to express Himself in.

⁵⁵ And, yet, He took Himself away from the great thing that He was. And at His birth, He could have come with a full-Angel salute. He could have come with the chariots and Angels of Heaven, but He come by

the way of a barn. That's His—His love, bringing Himself down to the lowest.

⁵⁶ Now, you study that character a little bit and then look at yourself, and I look at myself. But, that's what He was, that's Who He was, and that's why He was, to save you. He took . . . He become you, that you might become Him. He took your load of sin.

⁵⁷ Therefore, when we come to meet Him, we will not have to stand . . . We could not stand in the Presence of God. There's no way for us to do it. But when we stand in Him, see, He's already recognized the Sacrifice. "This is My beloved Son in Whom I'm well pleased." He recognized it. There was no blemish on Him. And, yet, He suffered temptation like any other man. Yet, He was scorned. He was made fun of. He was persecuted, from the hour He was born until the hour He died, and yet He returned good for evil.

⁵⁸ You cannot, no way, ever produce a Character like that; only, accepting that Character in you. A church cannot do that. A creed cannot do that. A denomination cannot do that. An education cannot do that. It must be a Birth. It's got to be a—a dying out, and let God in, by the grace of Christ, mold this type of character in you, that you become Him, and your life and His is the same, then you are sons and daughters of God.

⁵⁹ Then, when He was going up the mountain, and His cross was dragging out the footprints, oh, I wish I was an artist, I wish I was, could speak so that I could mentally paint you a picture of Calvary, of that most dreaded hour that the world ever knew, and yet, they were not conscious of what was going on, millions was not conscious.

⁶⁰ And could I turn that picture to what I've said this week? We're entering again a dreaded hour, a fearful time. And Phoenix and the world is bathing, and the churches is bathing themselves, in worldliness, and in Hollywood showmanship, one out-doing the other. And our members are becoming worldly. It seems they don't catch the picture, and the seriousness, and the revelation, of the appearing of the Son of God in this last days.

⁶¹ What a terrible time it was! They just knowed that there was a malefactor, under capital punishment, was going to die that morning. That's all it was to them.

⁶² That's all It is today, to the people, when they hear the Message. "Another wild man; another holy-roller; or some religious crank." And I'm not saying that there isn't religious cranks. But did you only know that . . . They call them, "Oddballs." Well, listen. Anybody that's living right is an oddball, to this modern world. We're all oddballs, as so to speak. And excuse that worldly expression, but it's the only way I

knowed you was going to get what I'm talking about; see, just an odd, peculiar, person.

Jesus was that type of Person.

63 The prophets were them kind of persons, that come in the age when everything was getting all loose end. And the prophets come and caught those loose ends, and brought them back and shoved them out in the people's face, and told them, "The very God that you claim you're serving will destroy you, because you've gone away from His program. That's the only path He can save you on." And they're always oddballs.

64 And, today, when we hear the Message of God come forth, we think It's some crook, crank, or something. And there, there's plenty of it in the world: schemes, money-making, unconcern, people under impressions and—and speaking as if it was the Lord. The Lord always truly identifies Himself. See? And notice.

65 But, in that, did you know all those things have to come? Certainly. The—the rose must have its thorns. The kernel in a—in a nut should be covered over with a burr. You have to dig out the burr to get down to the kernel. We just fail to see those things. The jewels, the—the—the metals and jewels, and money, silver and gold in these mountains, are covered with dirt, filled with pyrite and other minerals that runs together with it. We expect that. You got to dig it out. When the prospector finds what he calls "pay dust," it's dust, but it's. . . They see it. It symbolizes, in there, there's a shadow of a mother lode somewhere.

66 And when we see these people today pertaining to be Christians, and just living any way, what is it? It's a pay dust. There's a mother lode somewhere. When we see somebody acting like they got the Holy Spirit, when they haven't, and living a different life, it's only a proof that there is a genuine mother lode of the Holy Ghost that can be poured out, that can give the things that He promised. We must be very concerned and reverent.

67 Jesus, on His way up. The devil always doubted That being any more than a prophet. He didn't believe that He was Emmanuel. God manifested in His Own Son, Him and His Son being One, why, he couldn't see that. How could God, the great Creator, ever stand and let somebody tell Him, "Well, if you be the Son of God, command these stones to be turned to bread"?

68 And how could He, in Pilate's courtyard, when the. . . Excuse the expression; but when the chips was down, as we would call it. And there He was with a rag around His face, and—and Roman soldiers spitting in His face, and jerking the beard, and the Blood pouring through. And with a crown of thorns on His head. And already beaten, and His Blood running freely down His sides. And Satan watching that. And then put

a rag over His face, and the soldiers smote Him on the head with a stick, then passed it one to another, said, "Now, if you can see these visions, if you be a prophet, now, you—you tell us who hit you." And He never opened His mouth. So they thought that . . .

⁶⁹ Satan said, "That, that can't be the Son of God. It just can't be. He wouldn't put up with that." But sons of God put up with anything as long as they know they're doing the will of God. And that's what He come to do. Criticism!

⁷⁰ Now, with our Message, can we stand by the looking glass of God's Word and see Christ reflect in our own lives then? Can we bear such, and the reproach of the Message that we're standing for here? Someone can say something about It, and yet you just don't open your mouth and say nothing about it. He was example, because God was reflecting His character in Him. And then if we're sons and daughters of God, God reflects His character in us, then we become like Him. That's my heart's desire. I think that's every believer's desire, is to become more like Him.

⁷¹ And then on the road up the hill, when Satan said, "All right, death, now you know I have you in my command. And there He is. We finally wore Him out. It's got to a place to where He—He is at the end of His wits. He doesn't know what to do anymore. He's become a reproach amongst the people. His message fell to the air. And now the government has caught Him, and He is defeated. He is not God. Go down there and sock the stinger in Him. Take Him out of life."

⁷² And on the road up the hill, as the bee begin to buzz around Him. But that is why He had to be more than a man. If He had have been a man, or just a prophet, or anything less than God, if He had have been that, death would have stung Him and He'd have laid in the grave.

⁷³ But the bee of death is like any other insect with a stinger. If it ever gets its stinger caught deep, its stinging days are over. It pulls its stinger out.

⁷⁴ Well, as long as human flesh was in the—the form of sin, sexually born under the curse, then when death stung that flesh, the stinger could come back and sting another.

⁷⁵ But when he stung *that* flesh, it pulled his stinger out. He has no more stinger. He was God in flesh, tabernacling among men. His stinging days were over. That's why God had to reflect Himself into a body, which is, we know as the Son of God, Jesus Christ. And He did that so that He could take away the penalty.

⁷⁶ Because, you see now, we're going to another part of the Scripture. But you see now why that that Man was more than just a teacher, as people say He is today, a philosopher, or a good Man, or a prophet.

He was Emmanuel. He was the Son of God, which is Jehovah God made manifest in His attributes of displaying Himself in a body that He built, Himself. Amen. It reflected. And the sinful nature of a man could not do the thing that He did. See? So it had to be God making His . . . reflecting Himself in the Man, making a mirror, that we might see that perfect Man, which is Christ. Yes.

⁷⁷ This, doing that, reflected His noble, loving character. See, in Him was an attribute as a Saviour, and it had to display itself. And He could not be a Saviour and be a natural-born man. He had to be more than a man. And He was. He was the only One could do this, insomuch that He was sinless by nature.

⁷⁸ He was God in Word. Now, Saint John, the 1st chapter, explains that. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh." God become flesh when He represented, or when He displayed Himself to the earth, in the form of His Son, the Person of Jesus, the Son of God. God displayed Himself in that Person.

⁷⁹ Did not Jesus say, "My Father and I are One. My Father dwelleth in Me. It's not Me that doeth the works. It's My Father. He dwells in Me. I have no control of My own. He does that." God's fountain of Word, expressed! Amen. I feel pentecostal. Yes.

⁸⁰ He was sinless by nature, and that's the only thing that could project that sinless God, Word, the Word being God. And a word is a thought expressed. And when God thought of parent, He expressed His thought, and—and Christ was God's expression. Amen. You see it? He was God's expression, that God could be us and live as we live, yet expressing perfectly what the perfect person should be, perfectly. He was God's Word expressed and properly vindicated, identified. When He stood here on the earth, He said, "If I do not the works of My Father, then don't believe Me."

And He said, "Which one of you can accuse Me of sin?"

⁸¹ I would like to open that just a little bit for you, if it be permissible. You see, *sin* is "unbelief." There's only two thing, channels, that you can live by. One of them is faith, and the other one is unbelief. "He that believeth not is condemned already." Smoking, drinking, committing adultery, lying, stealing, carnal impersonations, those things are attributes of unbelief. If you was a believer, you wouldn't do those things. No. You do that because you're not a believer.

Oh, you—you say, you say, "Oh, but I am a believer."

⁸² "But by their fruits you shall know them." See? Your—your actions speak louder than what your confession proves. See? When you disbelieve God's Word, and count It as something gone by, or take

some book in Its stead, and saying, “*This* is just as good as *That*,” it goes to show that you’re not a believer. That’s right. You’re—you’re not. And if you was, then you would believe God’s Word. It would . . . He would express Hissself through His Word.

⁸³ Now, He was God’s Word expressed. And He said, “Now, if you can’t believe Me,” said, “believe the works that I do. Search the Scriptures, for in Them you think you have Eternal Life. And that’s the very thing that tells Who I am.” Oh! I wonder if . . .? . . . “See, That’s the One that says Who I am. The Scriptures tells Who I am.”

⁸⁴ And let me take that a little further, will you? The Scriptures is what tells what you are. That expresses you and expresses me. The Scriptures tell what we are. It’s so loud that our voice cannot be even heard. Our life speaks louder than our voice, see, and it is God’s way of letting us see what we are.

⁸⁵ Jesus said the same thing. “They are They that testify of Me. They prove what I am. And which one of you can condemn Me of unbelief, sin? If I haven’t properly . . .” Listen, I’m talking about looking at yourself. “If I haven’t properly identified Myself as being what the Word said that I would be!”

⁸⁶ Wonder if we Christians could think that tonight. Wonder if we can look in God’s looking glass, of what requirements is of a Christian, and identify ourselves that way. I wonder if we could. I wonder if we can identify ourselves tonight with John 3:16, and, oh, all other kind of Scriptures; Mark 16th chapter, and all these other places, that, and over in—in Galatians, I believe, and—and different places, Second Thessalonians, where the fruits of the Spirit, and so forth. Wonder if we can identify ourself.

⁸⁷ Jesus said, “Which one of you can accuse Me, that I haven’t performed and done just exactly what the Scriptures said I would do.” Nobody could say a word, because He had truly identified Himself.

⁸⁸ And they, as they do always, the make-believer had identified Him as Beelzebub, an evil spirit. When He made Hissself known in discernment of spirit, that He was Messiah, then they said, “That’s an evil spirit in Him, doing these things.” So, you see, He was properly vindicated. There could be no mistake.

⁸⁹ The little woman at the well didn’t—didn’t make any mistake. She said, “Sir, we know, when Messiah cometh, He will do these things, but Who are You?” She . . .

He said, “I’m He.”

⁹⁰ And a Man that could do a thing like that would surely tell the Truth. The Truth of God was with Him. And they were commissioned,

if the prophet raised and—and done, said something, and what he said come to pass, he was identified as a prophet. And she had recognized Him as a prophet, and asked Who He was. And He told her, then that settled it. She ran into the city and said, “Come, see a Man Who told me the things.” There was no mistake about it.

Philip had no mistake.

⁹¹ Although, when, Nathanael, rather, when Philip had tried to tell him what had taken place when He met Simon, but, when Nathanael came, he was a little in doubt.

⁹² But when he seen Jesus, and Jesus said to him, “Behold an Israelite, whom there’s no guile.”

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

⁹³ He said, “Before Philip called you, I saw you.” There—there was no possible way of a mistake.

⁹⁴ He said, “Rabbi, You are the Son of God. You’re the King of Israel.”

⁹⁵ Jesus said, “Because I’ve told you that, you believe. You can see greater than that now.”

⁹⁶ His sinless nature expressed God’s Word. See? He was the Word, so God expressed Himself by that sinless nature.

⁹⁷ May I stop here just a second. I don’t want to keep you too long, but it just seems so good, to me, to talk to people.

⁹⁸ Notice, see, His sinless nature expressed what He was. He, then, if His sinless nature, God expressed Himself through that sinless nature, it shows that our nature is evil. And no matter how much we try to patch it up, or how much we try to indocumate it with other things, it’s got to become sinless like His was, and then God’s Word can flow through it.

⁹⁹ That don’t mean perfection in yourself. You can’t be that. But, you see, even our people are getting away from the practice of holiness. We begin to let down so many bars. See? We got to come to that place of our profession. He is our example, and He is our sin Bearer. And then if we profess that He is our Peacemaker, He is our Propitiation, then if we profess that, then that is supposed to reflect Him back in us. And we are a written epistle, a looking glass, that people can see Christ in us. And now, if they don’t, then we’re—we’re—we’re looking at something else, and we’re not looking to Him. “Look to Him, all the ends of the world, and live.” The only way you can.

¹⁰⁰ His sinful . . . sinless nature expressed the Word of God, so much, that He and the Word was One. He said so. “I and My Father are One. I do always that what pleases. I and My Father are just One.” He was so

perfect in the image of God until He and God was the expressed same thing. He was the flesh, the Son, that expressed the Deity of God. So that made Him deity in a Man, in order to redeem a man. See? He and the Word was One. "In the beginning was the Word, and the Word was God. And the Word was made flesh." So, He and the Word became One, that the Word could express and could show to the world that Example of what man should be.

¹⁰¹ And man can't be that in himself. There's no way to educate it to it. There's no way to join it. There's no way to baptize it. There's no way of doing nothing to it, only kill it.

¹⁰² And let it be born again, and a new Nature come in. That's the only way, kill that nature of yourself, that you might become . . . And then the Word becomes a living thing, It just expresses Itself through you. See? Then you're looking in the looking glass, when people sees you as a mirror. Because, you know, God has made a way. People won't read the Bible, so God has made you a Bible. You are. What you do, people is looking at you.

¹⁰³ God sent His mirrors, His—His—His expressed expression of Hisself in the prophets, because the Word came to the prophets. And they expressed God there in, though, their prophecy that God gave them.

¹⁰⁴ And now God expresses Himself through His Son, Christ Jesus, as He takes us in as adopted children, and put His Spirit in us, crying, "Abba, Father." See? Or, in other words, "My God, my God!" See? Then the Holy Spirit in us, Christ's Spirit expressing Jesus Christ, and the people look at you. See?

¹⁰⁵ And when they see hypocrisies and everything, no wonder, we've lost our Strength. The salt has lost its savor.

¹⁰⁶ Oh, no other nature could do this. No. Cause, He was the molded perfect character of God.

¹⁰⁷ For, it was a fallen character that all nature had. All men had a fallen character. Even everything that was under man fell. Everything has got a dying character.

¹⁰⁸ And He had a living character, so He expressed it in Christ, and He paid the price. And then because of His obedience, He raised Him up on the third day. See?

¹⁰⁹ And then He gives to us, that gives to us the—the proof, it gives to us the assurance, that, as long as we're in Him, we're already risen with Him. We won't raise with Christ; we're already raised with Christ. That's right. We are in Christ now. And if Christ be risen from the dead, aren't we raised from the dead with Him? Amen. "Now we're setting

together in Heavenly places in Him.” Oh, my! That ought to make you Presbyterians shout. Uh-huh. Yeah. Certainly. Expressed images of God, molded after the fashion of Christ, that the world can see Him in you. That’s the looking glass to look at.

¹¹⁰ No other nature could do it; it was fallen. And God identified, look, God identified Himself as a Man, and took upon Him the form of sin. Now, well, not sin, but the form of sin, that in order that He might take the sin of the sinner, see, and pay the penalty for it, and give the sinner back the Life that he had before the fall. Oh, my! What love God has expressed to us! See? Think of it.

¹¹¹ And now remember, after Jesus doing this, when nobody else could do it, we are invited. Now, church, think of this just a minute. We are invited to shape our own character to His, by His grace. We are invited, think of it, to become characters like His. If we are ready to lay our character down, and the molding that we had, “Heady, highminded, lovers of pleasure more than lovers of God, false accusers, and incontinent, despisers of those that are trying to do right, having a form of godliness and denying the power of the Word.” How can God come into a place like that, when they deny the Word? When, He watches over His Word, to vindicate It, to make It come to pass. And the Word is pushed out, how can He identify Himself with something like that?

¹¹² We’ve got to take the entire, full Gospel. We must. And now, being that we have identified ourselves as full Gospel people, let’s mold our character. We’re invited to be molded in His image, that we might reflect His Presence. “And the works that I do, shall you do also. The Life that I live, so shall you.” We’re invited, by God, to take Him as an Example, and let our character be molded like His. What a thing! My!

¹¹³ Then, when we let His character be in us, then we have become sons, by having the mind of Christ, mind, which is His character. Your mind makes your character. “Let the mind,” Paul said, “of Christ, this mind that was in Christ, be in you.” Let that mind of Christ be in you. It molds the character of a son of God. Now, how . . .

¹¹⁴ Just listen a minute. How can we have the mind of Christ that was in Him, and then deny the things that He commissioned us to do? How can we place miracles in the past, when the very Christ Himself was God, and God in you. In the Presence of God, there’s always miracles. He said, “You call Me ‘Lord.’ Why call ye Me ‘Lord,’ and do not the things that I have commanded you to do, I laid out for you to do?” Don’t you see where we’ve gotten to, where the church is drifting? And I find it a whole lot among our Pentecostals, too. We’re drifting too

far from that Lifeline. We must come back to that, friend, come back, because we're getting big now.

115 I see where the Business Men's publication is the greatest one, as much maybe as what Oral Roberts has got. And I find out that when we go to getting big, then we go to acting big, see, just like Israel did. And we go to acting like we're just compare with the—the rest of them. Remember, "You are a different people. You are a holy nation, a royal priesthood, a peculiar people." Why, we Pentecostals got so we ain't any more peculiar than any the rest the world. We just dress, act, talk, go do the things they do; run home, watch television, instead of staying for church; and just the same things they do, about. We're trying to compete, trying to be like the Joneses. See? We don't want to do that.

116 We want to be, make this Bible our looking glass, and let ourselves be molded by His character; having His character, His mind, letting the mind that was in Christ be in us. His mind was always . . .

117 What was His mind to do, the mind that was in Christ? Always to stay with the Father's Word. No matter what looked glossy, and what looked *this* way, it didn't make any difference to Him. The Father's Word is what counted. Everywhere, when He met the devil, He never even used His power to defeat him. He used the Word, because that was Him.

118 Did you ever think? He never wrote a book when He was on earth. As far as we know, He never wrote but one time. That was in the sand. Then erased it out, probably, afterwards. Why didn't He write a word? Because He was the Word. See? He lived the Word. We don't need so many books, when you become a written epistle of God. See? See? That's what God wants you to be, images of Him.

119 You know, in the heathen world, how the heathens put up an idol and they prostrate themselves before the idol, and work themselves into such an emotion till they believe they can hear that idol speak back to them. It's a mental affair, but how vice versa from God's Truth.

120 God wants you. He don't want an idol. You are the living image of God. And you prostrate yourself before God, and He fills you with Himself, and you express Him as a looking glass, His Church.

121 What a difference we got. We want to be like Presbyterian, Methodist, and get just as high. And everything has to be polished and classy. And we're just getting about as bad. See? See? We're got a . . . getting off that beaten line. Come back, church. I'm zealous of you, because the Coming of the Lord is at hand. Let Him be your expressed image, expressing Himself in you, because He was always doing exactly the Word of God.

122 That's what the prophets did, every one. "The Word of the Lord came to the prophets." And that's how they knowed they were. Moses, the Word of the Lord came to Moses. The more . . . Word of the Lord came to Noah. The Word of the Lord came to Daniel. The Word of the Lord expressed Itself through the Hebrew children. What was it? When men, of any age, took God's Word, then God expressed that Word to them.

123 Noah was a image and a sign of God's oncoming judgment, and he expressed the Word. And by staying with the Word, the same Word he expressed, condemned the world and saved his own house.

124 Daniel had purposed in his heart, he wasn't going to defile himself with the world. And what did it do? It saved his life. The Hebrew children, the same way.

125 And every person that ever served God, become an image of God, was God expressing His own Word through them. Because, the Hebrew children said, "Our God is able to deliver us." They had no revelation of it, no more than that. "But," said, "however, we'll not bow down to your image." What was it? They was expressing their faith in the Word of God. And God expressed Himself back and reflected, and He was the fourth Man that they seen, in that mirror in there. God, expressing Himself through His living images! Oh, my!

126 Now let us look in—in God's mirror, Word, and identify our present character. Now, I might pinch you just a little bit.

127 I won't take much more time. Oh, my! I didn't know it was that late, quarter after. I ain't got no clock here.

128 I watched one last night, and preached about two hours. I thought, "My, it's just seven o'clock. I'm doing fine, just getting warmed up." And here it was nine-thirty, time to quit.

129 Notice. We won't stay much longer, though. Let me just give this to you just now, look . . . [A brother says, "Preach on."—Ed.] Notice. Thank you. You know, when . . .

130 Let's see if we can identify ourself. Now listen. Get this close, what I'm saying now, our present character. I'm going to go real slow. I want it to soak in real deep now, before we close. If you lived in the days of Noah. . . Now, just think of what you are. Be honest with yourself. Cause, if you won't be honest with yourself, you can't be honest with God.

131 If you lived in the days of Noah, and was in your present character, what group would you be identified with? Now think of it. What group?

¹³² When, here is an old fanatic standing up there on the hill, that's been proven, over and over, for a hundred and twenty years, that he's out of his mind, because he's absolutely predicting that there's water coming down from up there. And all their scientific instruments prove that it wasn't there. And because it didn't jive up with their scientific things, how could Almighty God ever do something that was against their own reasonings? See? And the man was talked about. He was the laughing stock of the time.

¹³³ Now, I wonder. Yeah. Just ask that, what group would you be identified with? With the popular opinion of the day?

¹³⁴ Oh, you say, "I—I belong to church." That's not what I'm talking about. They had plenty of church groups in that day, probably more than they got now.

¹³⁵ But there was somebody with the—the message from God. That's right. And it was very unpopular. His group was very unpopular, 'cause he was considered a fanatic. Would you be ready to identify yourself with that fanatic group?

¹³⁶ The only way that you'd ever do it, would be for It personally to be revealed to you. And did you know that's the only way that God built His Church?

¹³⁷ Look at in the garden of Eden, how did Abel know that it was a blood instead of a apple? Oh! See? It was spiritually revealed.

¹³⁸ And, look, when Jesus was here on earth, He said, that great notable time that He was speaking, "Who does men say I the Son of man am?"

"Some of them said, why, You're 'Moses,' or You're 'Jeremias,' or 'one of the prophets.'"

¹³⁹ He said, "But I'm—I'm coming straight to the point. What do you think about It? See? Not what somebody else is saying now, but I want to know what you think about It?"

¹⁴⁰ And that's when Peter spoke up and said, "Thou art the Christ, the Son of the living God."

Now watch the way He quoted it.

¹⁴¹ Now, we know that the Catholic church, not hurting you Catholics' feelings, but you said He built it upon Peter, being the little rock. "Upon this rock I'll build My Church. The gates of hell cannot prevail against It." See? Now, if that be so, then the church backslid. See? Now, then, if it was, it was built upon a man.

¹⁴² Now, the Protestant says He built it upon Himself, which was the Chief Cornerstone, the Rock. And, that, that's got a whole lot of Truth to it.

143 But just let me drop something else in that, just—just tighten it up a little bit. I'm going to disagree with both, by saying this, that it was not He was talking about Himself, directly, but potentially He was speaking of Himself. And He did not include Peter any more than his confession of it.

144 Because, look what He said, “Blessed are thou, Simon, the son of Jonas, for flesh and blood has not revealed this to you. You never learned this by some seminary experience, or somebody told you about it. But My Father which is in Heaven has revealed this to you.”

145 Then, it's the spiritual revelation of Who Jesus Christ is. It's exactly. And He said, “Upon this rock, upon the spiritual revelation, I will build My Church.” It showed all the gates of hell would be against it, but they shall not prevail against it. See? “I'll build My Church, and the gates of hell will not be able to prevail against this Church.”

146 So, you see, Noah had a spiritual revelation. God had directly spoke to him. Abel. . .

147 When Cain offered the fruits of the field, as apples and the fruits, and so forth, and made his altar pretty, and said, “God will accept this because I've done all *this*, and fixed the great altars. And I've decorated. I made it pretty. We got the biggest church in the city, or so forth. God will accept it, in this.” He accepts the work of no man's hands, in redemption.

148 But Abel brought a lamb and offered blood, and God testified that he was righteous. How did he know it? There was no Word written in them days. It was a revelation, and so is it today.

149 You say, “Well, I belong to church. My church is as good as your church. They're both made out of the same kind of building, same kind of materials.” That's right. The building has nothing to do with it.

150 Organization is a group of men who gets together, make up a decalogue of what they stand for, and that's it. Nothing against that, that's all right, but that ain't what I'm talking about. You wear the same kind of clothes, maybe, if they're decent, what other believers would do, and still that doesn't make it.

151 But now looky here. What it is, is the spiritual revelation of the Word of God. That, everything else is wrong but that Word, and you believe It. He was the Word, and He is the Word, and He will always be the Word. And when God can open that channel, then He can flow freely through that sanctified body.

152 Now, now, now we notice that if you were in that day, what group would you be identified with; with the prophet, with the vindicated Word, although they were in the minority? Or, would you be with the

popular opinion folks? “Well, I tell you, I believe that man is crazy.” And the only way that you’d ever know he wasn’t crazy is for the same God to reveal to you the same thing He had revealed to Moses.

¹⁵³ And the only way that we’ll ever be able to be the images of God, and the sons of God, is for God to reveal to us, and express Himself through His Word, to us, and us to the world. That’s the only channel. For, Christ was the Image here on earth, that you could see, God in a Man, expressed Image of God, because God was in Him so much that they were One. And now when Christ left, He sanctified the Church, that the Church might take His place and express the Word of God. See? That’s the only way it can be done. Oh, my!

¹⁵⁴ Would you be with the popular folks who had the popular opinion? “As long as I belong to church!” And maybe, “Because I danced in the Spirit, I’m all right.” Maybe, “Because I’ve spoken with tongues, I’m all right.” Or maybe, “We got a good pastor, and I’m all right.” Now, those things are loyal. I have nothing to say against that. That’s true.

¹⁵⁵ But this plan of salvation is an individual affair with you. Speaking in tongues is a gift of God. Dancing in the Spirit is the Presence and Glory of God. But for you to let your character be molded into the image of God, that He projects Himself, and you are—and you are His idol, walking on the earth, the expressed image of Him.

¹⁵⁶ Now, would you be willing to do that in the days of Noah? Or would you been on the critical side, criticizing both the prophet and his God-sent message? Now think of it. Which side would you think, in your present state now, would you took? Now be honest. [Brother Branham coughs—Ed.] (Pardon me.) There’s no need of me trying to say it. You, you got to think it, yourself.

¹⁵⁷ Or in the days of Elijah, when he talked enough about painted faces, and—and the modern lady of the hour, that Jezebel, setting there turning her—her husband’s head any way it wanted to go? And whether it wanted to or not, she turned it, anyhow. And the preachers all agreeing, “That’s all right. See, that’s all right, because our queen!” See? And they all so easy fall into that trend.

¹⁵⁸ If that ain’t a picture of today, I never seen it. All these silly things that people are doing, and, yet, in the Name of Christ. If He was guilty of all that? He’s not guilty of any of it. How do you know where He . . .

The Word expresses it. Just let’s follow down a few minutes and see.

¹⁵⁹ Would you be on the critical side? Would you be down there with Elijah, standing there when Elijah seemed to be the only one alone, and everybody thought he was an old foggy or something? But that never bothered him a bit. He had the Word. And he had the Word, and he

wasn't afraid with the Word. He wasn't scared, with It. Any man who has got the Message of God fears nothing. That's right.

¹⁶⁰ Little old Stephen stand up that morning before the Sanhedrin, he said, "Why, you stiff-necks, uncircumcised in heart and ears, you do always resist the Holy Ghost. Like your fathers did, so do you."

¹⁶¹ The Bible said, "His face was like an Angel." I don't believe, it like electric light or something. An Angel knows where he is standing. An Angel is scared of nothing. He's a Messenger from God.

¹⁶² And any man with God's Message knows where he is standing. He don't care for nobody, what they got to say about It. There ain't no bishops or nothing else pushing him around. He knows exactly where he is standing, and that settles it. God vindicates his Message and proves that It's right, so he stands right with It. He is fearless. That's the expressed image of God.

¹⁶³ That's what Jesus did. He wasn't afraid to say, "Oh, you blind Pharisees, you're—you're the one who builds up the tombs of the prophets, and you're the one put them in there. You are of your father, the devil," and archbishops and everything else. He wasn't afraid, because He knowed where He was at. Yes.

In the days of Elijah, what side would you have took?

¹⁶⁴ Or, in the days of Moses, when there was a Message of God, thoroughly vindicated, now listen, in your present character (You say, "I'm a Christian." All right.), I'm just going to ask you: Your present character, what stand would you have took? When, Dathan raised up and said, "Now wait just a minute. There's more holy men around here besides you, Moses. We'll just get a group of men and make us a big affair here. And the first thing you know, we'll have bishops and archbishops, and everything else, around here. And God is in His people, the whole thing. Don't think that you're the only pebble on the beach." When, Dathan stood there, said, "Don't you people think that? That man takes too much in his own hands. He is trying, tell us what to do. Why, in the multitude of—of many there is counsel, there is—there is safety. Why, we all ought to get together and solve this thing out." But there was a Message of God, vindicated his Message.

¹⁶⁵ We don't have to ask somebody else something about this Message that we're preaching. It's wrote here in the Bible, and God proves that It's right. So why do you have to go out and say, "Now, you Catholic, what should we do about *this*? We'll join the—the Confederation of Churches. We'll find out. We'll get together with them brethren and see how they built their great groups." We pentecostal people don't need that. We don't need to join the World Council of Churches. We

need to join the Heavenly band, the pentecostal power, be lifted up into Heavenly places. We don't need those things.

¹⁶⁶ But, you see, what side would you have took, in your present character, if Dathan would have raised up and said that, and you had been standing there at that time? Would you have held onto God's message and messenger, and stayed by it, and was thoroughly vindicated to be the Truth? Or, would you have took your—your papers and went over and joined some other group? Oh, that's . . . see, just think about it.

¹⁶⁷ When it seemed all was against God's vindicated Message and messenger of that age, the chips was down on Moses. Everything was gone, looked like God had forsaken him. But they had done seen God do something. They knowed God was in it.

¹⁶⁸ Now, or, in the days of Christ . . . We'll hurry. In the days of Christ, what side would you have took, when all the big churches and their modern theologians and teachers was against Him and His principles, and clear-cut Scripture Teaching? They was against It. When your church that you went to said, "That guy is a fanatic. Well, he never came out of our seminaries. We have no record of him going to our schools. He don't have a fellowship card. He don't pack no credentials. So, the guy is crazy. Don't have nothing to do with that," what would you have done in your present state now? Just ask it a minute. All right. What would you have done? If He . . .

¹⁶⁹ If you'd have lived in that day, and belonged to the—the—the Sanhedrin, and that's like the—the World Council of Churches. And your church was affiliated in that, and they would have took all these things. And this Man raised up, and you seen Him do the works of God, and nobody could withstand Him. Yet, He was supposed to be "a crazy Man, out of His head." He was a . . .

¹⁷⁰ God forgive me for this expression, but He was one of the "oddballs" of that day. See, I'm making that so you'll understand.

¹⁷¹ Why? He was Heaven-born. His character was Above. It didn't—it didn't coincide with the affiliation of this world's confederations. See? He wasn't that type of person. Where would it stand when all the theologian, all the teachers, say, "Where did this Man come from? We don't even know where He come?"

¹⁷² When He healed the blind man, they said, "Why, we don't know whence this Man come from. Give glory to God. We don't know nothing about this Man. Where did He come from? We—we don't have no record of Him. He's not on our schedule. He's not on our board of directors, He—He—He is nowhere. None of them knows nothing about Him. Where did He come from?"

173 The blind man said, “That’s a strange thing, that a Man can open my eyes, and yet you don’t know from whence He come. And you’re supposed to be the leaders of this day.” Yeah. Said, “Now, whether He’s a sinner or not, I can’t say that. I’m not a theologian. But one thing I do know: wherein I was blind, I can now see.” That’s it. That’s what counts. He wanted sight. Yes.

174 Way, all modern, all Bible teachers was against Him and His true-cut Word from God. You believe He was absolutely fundamental, don’t you, in His teaching? But not according to their schools. Did that soak in? How did we know He was fundamental? He asked them, “Who can prove Me of sin? Search the Scriptures. They’re the One that testify of Me. They tell you exactly. Now, if I don’t do what the Scripture says, then the Father don’t vindicate that through Me, then throw Me out; I’m wrong.” Yes, sir. Now, we find out that they were against That, the true Word of God.

175 Oh, would your present estate identify you with Him, or with that blinded bunch of Pharisees? Would your present state, would you hold onto your—your creeds of your church? Would you hold to it because that your pastor was, maybe, you’d say, “Well, he’s a good man”? He can be a good man and still be blind. Certainly. Did not Jesus say, “You blind leaders of the blind”?

176 Now, in your state, just imagine now, what would you do? Where are you identified amongst the crowd there? What’s your present estate? Would you be with the Pharisee, “Well, I tell you, my mother belonged to *this* church, and that’s just as good as any of them. I’ll just stay right here”? See?

177 And when you seen the Word of God vindicated, It’s the Truth, by the messenger, and you search the Scriptures and knowed It. But your—your denomination said, “The days of miracles is past. There’s no such a thing as that.” Now, what would you do in your present state? Many of you has expressed it.

178 If you should say in your heart now, “No, I wouldn’t be with them Pharisees. I wouldn’t be identified with them,” then what about now? The Scripture says He’s the same yesterday, today, and forever. What about now? You say, “I wouldn’t be identified with them Pharisees.” What about now? You know, history is repeating itself. I cut a piece out of a paper, other day, on that. The Pharisees of that day took a stand against Him, because of prejudice. That’s the same thing they do today.

179 Remember, Nicodemus said the same thing. He said, “Rabbi, we know that You are a teacher come from God.”

¹⁸⁰ But because that their creeds and denominations wouldn't accept His Message, then they forbid anybody else. He said, "You won't go in, yourself, and you forbid others to go in." See? What a condition! Wonder if we could identify ourself with something like that?

¹⁸¹ If you would have followed Him just to see His miracles, as many did, and you followed Him today in the church, just to see His miracles and set around. But to put your hand down, to receive the Holy Ghost, yourself, you won't do it. They won't do it. Many followed Him just for His miracles, to see them. But when He set down to the real Teaching of the Scripture, the multitude walked away from Him.

¹⁸² When, they would see Him heal the sick and open the eyes. And a person could touch His garment, and He'd turn around, tell them those things. And tell Philip and Nathanael, and all these, those things. Why, the woman at the well, and all these things, that He identified Himself to be the—the prophet that Moses spoke of, the Christ, the Messiah. When they hadn't had a prophet for four hundred years, then on the scene broke this Jesus, proving He was, see, that He was the Messiah.

¹⁸³ Many of them had followed Him because, the first part of His ministry, He went from church to church. Oh, they gladly received Him, and they give Him a great hand. "Oh, Rabbi, oh, You're a great fellow!" But one day He set down with Scriptural Truth. And then when He identified Himself, not only as a Healer, but as a *sent-from-God*, with Truth and Life, when He identified Himself to That, oh, That was against their tradition, even to many that followed Him.

¹⁸⁴ The seventy turned and went away. What would you have done? Now, think of it. When, a Man that you had seen do the very signs of Messiah, and knowed that the Messiah was coming, and He had prophesied all this to happen, even to John and them, and He had expressed it, thoroughly, and then you followed Him and seen the great sign of a Messiah, proving that none of the pastors could withstand the Message, at all, and then, all at once, He comes around and teaches something that's exactly the Word of God, but contrary to your way you been taught, then, would you hold with your tradition? Would you go with the seventy? Oh, the Scripture, clear-cut Word! Would you go with the seventy?

¹⁸⁵ Or—or, can you see now your identification, where you would stand? Now think deeply, sincerely. Where would you stand now, with your present condition? Where, what group would you be identified in, there? Or, could you identify yourself, just quickly now, could you identify yourself with that?

¹⁸⁶ I'm going to speak to the kids here, the teenagers. Could you identify yourself today, teenager, as a professed believer, as the rich

young ruler, the Elvis Presley type that love the pleasures of the world more than you love to follow Christ? Would you identify yourself with this present-day group, and, say, well, like this Mr. Presley? As I understand, he's a Pentecostal. And a Pentecostal, to get out and act like that, he's just only Pentecostal by name. To me, it's another Judas.

¹⁸⁷ Pat Boone and those people who claim to be religious, and them rock-and-rolls and twisting, and vulgarity of the world, and then claim Christianity. Why, it's a disgrace. It's worse than the bootlegger. It's worse than—than the prostitute on the street. God would respect a prostitute better than that.

¹⁸⁸ Ernie Ford and them stand up all night, these shindigs and everything, and carry on, with arms around women, them sexy and everything, and then come out and sing hymns. That's when you've sold your birthrights. How can you identify yourself?

¹⁸⁹ That young teenager had a . . . He was a rich man. He had an opportunity. He is, may have been, a Christian businessman, too. [Blank spot on tape—Ed.] . . . church.

¹⁹⁰ Now, teenager, what would you do about that? When, you try to act like Marilyn Monroe or some of them others, or some of the women like the first lady of the land, with these here all kind of carrying on, and this cutting the hair, and—and manicuring on the face, and these tight, sexy dresses. And—and you men, letting them do it!

¹⁹¹ And you pastors without the audacity to rebuke it from the pulpit, too! Right. Huh! That's right. Yeah. That's right. [Congregation applauds—Ed.] Now, just a minute. Listen. That's right.

¹⁹² But many times you've got God-given pastors that will rebuke it, and you still won't line with the Word. Now listen, we find, take, go the other way, too. [Congregation applauds—Ed.] That's right. What am I laying before you? "Oh," say, "they . . ." I know better than that. I've passed through, myself, Phoenix, for the last fifteen years, and it still looks the same as it always did, only getting worse. So don't lay it all onto the pastor. Uh-huh. Let's just say we're all guilty, and stand up there and look at ourself in the glass. Yeah.

¹⁹³ Teenager, what about that? You love the praises of them people more than you love the—the invitation you're give, to mold your character into the image of the Son of God? What about it? How can we do it? Oh, my! Can you see yourself identified, popular-loving? How about . . .

¹⁹⁴ Now, I'm coming down home just a little closer now. How about you Pentecostals that really know better? That's right. You know better than that. You know better.

¹⁹⁵ So, remember this rich young ruler's last identification. He was in hell, looking up to a man that had lived right, asking for water. But he had crossed that great chasm without accepting God's potential to bring him back. And there he was, and there he is yet tonight, and he always will be. All right. That's his last identification.

¹⁹⁶ So, don't identify yourself with some popular sex queen. Or, don't identify yourself with one of these here flat-topped Elvis Presley, carrying on out here with your rock-and-rolls and twist, and call yourself a Christian; or some Pat Boone, because you got a guitar and can stand out and act silly with it.

Let Christ reflect Himself in you. That's right.

¹⁹⁷ The Pentecostals, today, getting away from the Word of God.

¹⁹⁸ Do you identify yourself with Judas' group? Remember, Judas started out, to walk with Him. Now, if this hurts, I don't mean it to hurt, but I mean for pinch right hard. See? Yeah. Judas started out on the right foot. He started out, to walk with Him. But when he got to be . . . get a little money in his hands! Uh-huh.

¹⁹⁹ I wonder if that could be applied to Pentecost? When we got off of the street corner, and out of the little mission in the alley, and then we got to have a little money. And I wonder if our walk hasn't got a little twisted. When we got a bunch of . . . Maybe a bunch of people gets in there, say, "Oh, well, *this*," talking of members. Today, all you want is members, members.

²⁰⁰ God don't look at members. He's hunting character, that He can place His Word in somebody that'll believe Him. As I said, other night, Eliezer sweated it out till he found character for the bride. Then he had to make her stand still, in order to get her dressed right, to meet the one they was talking about. See? Why, if you find character, you can't get them dressed right. They can't . . . Um-hum. All right.

²⁰¹ Notice now, modern Pentecostal. Now, now, we've talked to the Presbyterian, the Catholic, but I'm going to talk about Pentecostals now, 'cause we're going over here to represent something. See? Pentecost, isn't it a strange thing, that, the Pentecostals in this modern age that the Bible predicts will be like the Laodicea? Laodicea. There's a Greek teacher setting here, listening at me. The *Laodicea* means "a woman." Laodicea is a woman's name, in Greek. None of the rest of the church is represented by that name. But now it's a woman, a Jezebel. That's right. "And we got rich. We have need of nothing." But don't know that we're "naked, blind, miserable," walked out of the Way. What have we done? We picked up some treasures, maybe, like Judas did, see, then we didn't walk with It no more. Sold out, for personal gain, so many people do that. So many denominations

compromise upon the Word, in order to get more members, personal gain; do anything.

²⁰² Let some pastor come into a community and build up a nice work. And then they have the meeting, general meeting somewhere, and they take that fellow out, and take some little pet little Ricky and put him in there, and it only scatters the sheep. If God puts a man in there . . . But, oh, they do that at the conferences, many times; pick on, send some poor brother away, and that's really built up the work. Then, they don't know they break their own neck in doing so, and hurt the church.

²⁰³ Sold out, to popularity, personal opinion, gain, personal gain, big churches, big denominations. "Our group is bigger than your-all's." Oh, that's the way. The Baptists had a slogan, "A million more in '44." But what have you got?

²⁰⁴ I said, the other night, "Confessions; stones is confessions." What good is a stone without a stone mason with the sharp two-edged Sword of God, to mold them and cut them into sons and daughters of God? Yes.

²⁰⁵ What did Judas do? What did he do? Remember his last estate. Oh, what did he do? He doubted Christ's claims, after he started to walk with Him. Pentecostals, don't you never do that. Business Men, don't you never do that. Don't you doubt His claims. He's the same yesterday, today, and forever. Judas doubted His claims, and become very popular and sold It out. Judas' character caused him to sell Him out, to His critics.

²⁰⁶ And today the same thing is taking place. Many times the character that we let ourselves mold into, sell us out, to the cares of the world, to the people that would criticize. The very thing that Pentecost come out of, it goes right back into it again, just as worldly almost as they was in the first place. See? What is it? We fail to let His Life reflect in us.

²⁰⁷ Or, do you find yourself identified with His true disciples? Amen. That's where we want to be, true to Him, true to His Word. Stayed up, in the face of critics! Amen. Is that where you find yourself identified tonight? Thank the Lord. Amen. Letting the Life of Christ flow through them! Yes, sir. They had been sanctified by His coming. And a sinful man, upon confession . . . And sanctification had cleansed them, and their hearts were so centered to God until Christ poured Himself into them and reflect His Presence to the world. In the face of critics, they stood like He did. They stood true to the Word, even till one said, "Thou almost persuadest me to be a Christian," one of his . . . the critics.

208 Can you identify yourself with Peter on the Day of Pentecost? Can you identify yourself there in Acts 2?

209 Where, people say, today, “The Holy Ghost was only given to the twelve apostles.”

210 Can you identify yourself with Peter, when he said, “Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to them that’s far off, even as many as the Lord our God shall call”? This same Holy Ghost!

211 Do you identify yourself there with him on that day? “I stand with you, Peter. Yes, sir. Upon your fundamental teachings of the Scripture, I stand there. I want my life to reflect the Scripture, just like yours did there, when three thousand was pricked in their hearts.”

212 When they seen the boldness of them, a few days after that, they knowed they had been with Jesus. They had the Word, and they know the Word was living right through them. And they was afraid to tamper with that Word of God, because they was a representative of that Word, with such a life, that God would reflect Himself right through.

213 Told a man, “Silver and gold have I none. I don’t have big buildings and great big things. Such as I have, I’ll give you. In the Name of Jesus Christ, stand upon your feet.” “Such as I have!” He had to have something before he could give it. Amen. Oh, my!

214 Seeing the Word is the same forever and ever, every generation, all that God calls will see the reflection.

215 Or, with Paul, when the popular, world-loving Demas forsaken him, for his Christian, so-called, brethren of the popular opinion. When Paul stood on the Word, “Demas left him, love. . . loving this present world.” Left him, because that he was true to the Word. It was too straight for him. Who would you go with, Demas, or would you go with Paul? Check the Word. What side would you take in your present state at that time? Yet, them was professed Christians.

Paul said, “All men has forsaken me.” Poor little guy!

216 I always was alarmed at Dr. Ern Baxter. He said, “You know, when I get up to Heaven, first thing I’m going to do?”

I said, “What is it, Brother Ern?”

217 He said, “I’m going to walk right up to Demas and slap him in the face as hard as I can.”

I said, “Now, Ern.”

218 He said, "I'm going to say, 'Why did you leave Paul down there like that?'"

219 I said, "You really think he'll be There, Ern?" I said, "Be careful of your desire to slap him in the face." I said, "I wouldn't want to be where he was at, maybe, see, have to do that."

220 Like the infidel said, said to the little girl. He said, "You believe that Bible?"

Said, "Sure."

221 Said, "I guess you believe that story about Jonas, the whale swallowing up Jonah."

She said, "Certainly."

Said, "How you going to prove it, otherwise by faith?"

Said, "When I get to Heaven, I'll ask Jonah." That's right.

Said, "What if Jonah isn't There?"

222 Said, "Then you'll ask him." So I guess that settles it. See? Yes, sir. He'd have to ask him. So, you see, then, that settles it.

223 I believe, then, if he forsook Paul and forsook the Word, he done the same thing Judas did. Yes, sir. What side would you take, in that place? Now listen, Pentecostals. What side would you take? I been raking these Presbyterians, and so forth, now what would you take? What side would you take here?

224 Or, let me ask you one more thing. This might hurt a little bit, but I want to ask you something. When, the issue come up in the Corinthian church, about women preachers; and them bobbing their hair, the women. And the issue come up, and Paul took the state, that, "They should not be made preachers." Paul took the state, that, "A woman, cut her hair, she dishonored her husband, and she ought not even be seen praying in public." What, in your present estate, what issue would you take? Now look in the glass. I better leave that alone. I want you to look at your present state. What part did. . . What, where? What, where? Where do you looking at now? What are you looking at?

225 Paul was reflecting Christ. Do you believe that? Certainly.

226 "Paul," you say, "oh," a woman told me, said, "he was just an old woman-hater."

227 Paul said, and—and over in Galatians 1:8, "If an Angel from Heaven comes and preaches any other thing than this, to you, let Him be accursed." That's right. That's right. Now, what's. . .

228 Where you reflecting at now? Uh-huh. Don't take the popular side. Take the Word side. Uh-huh. Oh! Yes, sir. "Left him."

And when the issue come up, why, Paul took the stand.

And they wrote, said, “The Holy Ghost told us to.”

229 He said, “What? Came the Word of God out of you, or came It from you only? If any man thinks himself to be spiritual or— or a prophet, he will acknowledge the things that I write is the commandments of the Lord.” What was it? He was staying with the Word. Amen.

230 Now, where do you stay? That’s up to you now. You just find your place. All right. Yes, sir.

231 There Paul stood, for—for . . . from the position that he had. Remember, Paul, to do this . . . Now, wait. Let me give something else before we leave. Paul, before he could do this, he had to leave a high position he had in the church of his day, to stay with the Word.

232 Now, if you’re looking at Paul, what about you, when your church teaches contrary to It? What about you, pastor, minister, laity? Sure.

233 What did he do? He had to take this position so that this Seed could grow, the Seed of Eternal Life. He wasn’t contrary. He said, “It’s even so, saith the law.” That’s right. He wasn’t . . . He stayed right with the Word. And to do that, he had to leave his orthodox church, to do it. To keep the Word of Life growing, he had to do this.

234 Demas and all the rest of them, said, “Oh, you might as well come on. Go on, Paul, you ain’t . . .”

235 But Paul stood right there with that Word. That poor, little hooked-nosed Jew, I want to see him on that Day. I want to stand there, watch him wear that martyr’s crown when he comes up. I want to see there, and say, “Glory! Hallelujah! Paul!” Amen. Yes, sir. “Stay on the Word! I’m glad, Paul.” So, help me, God. Let me stay the same place. Yes, sir. Yes.

236 In the vision that I seen not long ago, of those people up there, I asked the question. You read it in the—the digest, the men’s Business Men’s article. They said . . . Well, I said, “Does Paul have to?”

Said, “Yes, sir.”

237 I said, “I stood on the same Thing he did.” Yes, sir. Stay, the same thing.

238 Moses had to stoop from a throne, to take the Word of God. He forsook a throne. That’s right. He was heir to a throne. “And he forsook the pleasures of being Pharaoh, for he esteemed the reproach of Christ greater riches than the treasures of Egypt.”

239 You say, “Well, I tell you. The women will all laugh at me. The men will think . . .” I don’t care what they think. That’s right.

240 Paul stooped. Moses stooped from a throne. I got a line of them wrote down here, take three pages. But let me tell you something, help you, right quick.

241 Jesus stooped from Heaven, to reflect Himself in the form of sinful flesh. (And who are you, or who are I?) To make the . . . make a way for us to reflect God, to make a way to reflect Himself in us, by sanctifying us to His Word. For His Word says, that, when He did so, so that we could reflect His Word.

242 In John 14:12, He said, "He that believeth on Me, the works that I do he'll do also." Why? It was Christ, reflect. "A little while and the world won't see Me no more. Yet, you'll see Me, for I . . ." ("I," the personal pronoun.) ". . . be with you, even in you, see, all to the end of the world." Oh!

243 "If any will follow Me, let him deny himself. Let him deny his man-made creed, pick up his Bible and follow Me." That's right. Yes, sir.

244 Then, you are identified somewhere in the Scripture. No doubt, I'll have to close. You're identified somewhere in the Scripture. You know that. Each one of us, we see our identification.

245 Church, we're going over here to a—to a gathering that has been planned for a year. Churches has been praying. People has been fasting. I've poured out my heart, all through the week, up-and-down this valley, to every little crack and corner I could get into, trying my best to warn you of the Coming of the Lord. And here we are, just before this time here. And let's identify ourselves now, to move over yonder, to represent, or reflect Jesus Christ.

246 Will we identify ourself with a new haircut? Will we identify ourself with how fancy we can dress? Will we identify ourself of how popular we can stand and speak, how much education we've got? When, Paul said, them things, he had to forget them in order to know Christ.

247 Are we identifying pentecost? Are we? What, where we find ourself reflecting?

248 What are we reflecting, anyhow, if we just got a lot of noise, and can shout and play, and jump up-and-down? Oh, I've seen Mohammedans do that. I've seen monkeys do that.

249 No remarks! I don't mean that, joking. *This* is no place for joke. This is the Word of God. See?

250 But I've seen animals jump, play, rabbits. That don't mean nothing. Certainly not. You're happy. Anything can make you happy, any little up-sight. I've seen sinners so drunk, and so happy! Certainly. That don't mean a thing.

251 But where is that happiness coming from? What's the resource? What does it react upon you? What does it reflect? Someone will deny God's Word; someone will live in the world; someone will hear the Truth and walk away from It; sell their birthrights out, for something else?

252 Oh, God help us, brother, sister, help us to get back and let Christ reflect Himself, too, in us, like that. Oh, my! May God help us to be identified in Him, so much, that His Word and His Presence can flow through us, to manifest Himself to the world, amen, for which we're going to face.

253 One more remark, I'm closing. Listen close. The Goldsmith is now standing ready.

254 You know, jewels are found in the earth, materials that we beat together. But, you know, if you find in that, something mixed into it, that nugget that you got will break apart. A chain is no stronger than its weakest link.

255 So, if you're trying to be a stone cut out of God, some material, and you find out you try to make yourself too big, and in between there you had to squeeze some world into it, that stone will break. It won't stand the test. And, listen, God will not accept us, Pentecostal people, when we inject dogmas and everything else in God's Word. It'll . . . God will reject the stone and kick it over to one side. Let's not look for big things.

Let's look for Christ in our life. Let's look for humility. See?

256 Remember, if the stone is big, and you're trying to spread out, that's what I'm afraid we're trying to do. That's what a talk I got with these Business Men. It seem like they're outgrowing something. And I—I . . . That's the reason I hate to . . . I—I—I like to be honest with you, brethren. I got to meet you yonder in Judgment someday. That's the reason the church thinks I'm against the church. I'm not against the church. I'm . . .

257 Why would I identify myself here with you? If I thought the Baptist was right, the Methodist was right, the Presbyterian was right, I'd be with them. I'm here with you because I'm identifying myself here with you.

258 But don't try to outgrow your bounds now, be something that you're not. Don't try to make yourself some big, compare with somebody else, and work some worldly-ism in there, to get more members and things. The thing will break right smack in two, and God will cast it into the heap over yonder, to be remolded.

259 He will raise up children of these other stones, to Abraham. That's right. He'll do it. He'll take the Presbyterian, bring something out of it; the Methodist, or Baptist. And looks like He's started that way.

260 Are you hearing me, Business Men? [Congregation says, "Amen."—Ed.] Just because we bear the name of "Pentecost," that don't mean nothing to God. No, sir.

261 Pentecost is not an organization. Pentecost is an experience. It's a reflection of Christ, where He started on the Day of Pentecost, to reflecting Himself through the people.

262 And then the people begin to add worldliness. What happened? They went into the Nicaea Council, and—and rejected the plain promises of God, and put dogma into it. And she broke the Christian experience all to pieces, and she went off into Catholicism.

263 Luther started a reform. And he projected, and it broke the thing up again.

264 Methodists come along with sanctification. And he started projecting, and he done the same thing.

265 And the Pentecostals are doing the very same thing. Oh! Well, you look at it, you can see it.

266 "How do you . . .?" Say, "How do you know those things?" Well, let me tell you something.

"Brother Branham, are you prophesying?"

267 I'm not exactly prophesying. But when a doctor examines a patient, he sees the symptoms, he knows what's going to happen. I'm reading out of the Doctor's Book. And I see the symptoms working in the Pentecostal church, and I know where she is headed.

268 Stop it. Quit. Come back. God help you. Don't go that way, people. Can't you see what I'm trying to do? I'm burning my life up, to try to save you from this crazy thing you're running into. Day after day, year after year, I cry myself out. And you think I'm your enemy. I'm your brother. Come back. Don't go that way. Don't you see what happened when the others went that way?

269 Business Men, stay off of that track. Now you're writing all kinds of creeds up in your magazines, and that associates you just as much denomination as the rest of them. You know that is just so. Don't you see you're coming right into the thing you been standing against? Now, you won't love me, maybe. Wherever . . . That's true. You mark my word down: Turn, or you're gone.

270 Pentecost, turn, or you're gone. Come back to the Word. It's later than you think.

271 God wants to reflect, not members, but genuine stones that's polished and molded and shaped. Watch. The Goldsmith is standing tonight, ready to take out all the doubts of dross, all that's against you. And by . . . He is here, ready to mold you and shape you into believers, taking all the doubt away from you.

272 You go along, you've seen so many impersonators come along, saying, "*This*, and, glory to God, I got *this*. And, hallelujah, I got *this*." And you find out, they haven't got nothing. And the devil did that, to rise a doubt in your heart. See? He did that, purposely, to do that. But remember, that only says one thing, that, there's a genuine that that impersonator is trying to act like.

273 There is a genuine Holy Ghost. There is a genuine Spirit of God. There is a genuine power of God. There is a Son of God that's reflecting Himself tonight as the Holy Spirit, to show forth His Life. He is standing here tonight in the midst of you, in the form of the Holy Spirit; to pound all the dross out of you, the doubts; and reflect to you, His resurrection, that He is not dead. And He is here to show you that He is living, the same yesterday, today, and forever. He is here to identify Himself with us. Should not we then identify ourself with Him, to believe His Word and to take It?

274 Let us pray.

[A brother prophesies—Ed.] Glory. Amen. Amen. Oh! Amen.

275 O Lord God, how we thank You, Lord! We are told in the Scripture, that when David, when the enemy was coming in, and they had assembled together, and David was trying to tell them about the God, there stood up one in their midst, and prophesied and told them what to do, and how to defeat the enemy. Truly, Lord, we believe that same thing, the Spirit of God falls in the midst of us, and the Word is the place to defeat the enemy.

276 That's what You give Adam and Eve, in the garden of Eden, to defeat the enemy. And when Eve reasoned with It, and projected reasons with the Word, it fell apart, and sin entered.

277 Truly, Lord, that's been the downfall of men, through the ages, to try to inject something with the Word. Sarah tried the same thing, to inject something, to take in Hagar, to bring the child, but it fell through. Always, it's been that way, Father. We—we just want Your Word, and that alone; nothing added to It, or taken from It, just the way It is. And You are this Word. And we are thankful for that.

278 Bless the people here, Lord. I have now, in these nights after nights, tried to say these things, that Your—Your—Your Coming is at hand. Everything is shaping that way.

279 And from a—a vision, a few weeks ago, has sent me here to Arizona. I know not why. May be my coming Home. I don't know. It—it looks very much that way.

280 But, Lord, let me finish my course with . . . and hold the Faith, keeping my garments unspotted, Lord, by the grace of Christ. Let me be able to stand in that day, and say, "I have declared the whole Counsel of God, as I knew It to be the Truth, and I've shunned to say nothing." Grant it.

281 May my brethren, Lord, likewise, join up together and move closer up, and know that these exhortations is—is not a rebuke, but it's a warning, and to watch the crossroad. Grant it, Father. As it's just been said to us, that, He would judge us by that Word of the Message. God, let me look at myself, and, I'm ashamed of it, Lord, in the mirror of God's Word.

282 I contending, "And honestly, earnestly contending for the Faith that was once delivered to the saints," as Jude said we should do. And we're promised, that, "In the last days, this Faith of the fathers would be restored back again, to the original pentecostal Faith." You promised it, in Malachi 4. You said it would happen. And, Father, may we be watching, and our—our eyes wide open, and not miss it, like through the ages they've always did. But may our eyes be open, to see Jesus Christ as He's manifested in His glory among His humble people, to take out a people, out of these Gentiles, for His Name's sake. Grant it, Lord.

283 Bless this congregation now. I've spoke at length. Lord, I cannot apologize (because, I felt to say what I did), of holding them a long time. But I thank You for men and women, today, that is—is able to stand, and will twist, and—and try to hold their—their feet on the floor, and listen to the Message. I thank You for churches like this, that will open the door and say, "Come on in. Teach to us. Or, preach with us. Help us." God, thank You for these.

284 And thank You for an oasis, too, for the business world, these Business Men. Lord, may their garments stay unspotted from the things of the world. Grant it. Make it a soul-saving place, Lord, that—that maybe, somewhere the people won't go to church, they will go to hear business people talk. And may their—their life be so salty with the grace of God, and the humility of His Spirit, that—that the world will crave to be that kind of men. Grant it, Lord. Bless us now, together.

285 Lord, forgive us of our shortcomings. Forgive our sins, and let the channels of our hearts open. May the King of Glory ride in among us now, if we've found grace in Your sight, by repenting of our wrong. No

doubt, my heart has repented, many other hearts has repented. And if we've found grace, Lord, mold us now.

286 Cleanse out our temples, that the Word of the living God might live among us and prove Jesus Christ is not dead. He's not a dead founder like Mohammed, or—or Buddha, or some other of the cults. He's a living, present tense now, resurrected Jesus. "He's alive for evermore, and can never die no more," and has give to us Eternal Life, and has presented Himself among us. And we, Lord, reflecting His grace to others.

287 Help us, Father, as You promised in the last days what would happen, just like it was in the days of Lot. May we, like those who came from Emmaus, go home tonight, rejoicing, because we see You do something like they seen You do after You had raised from the dead; know it was the same thing You done before You died, then they knowed that You was risen. Grant it, Father. We ask in Jesus' Name. Amen.

288 Now, now, I—I spoke at length. But, this, I don't know that He would do this. I don't know that He will. I'm only going to ask Him. I believe, if I put my life here to . . . on the stake, to stand by this Word, then, the best of my knowledge.

289 I'm not sinless. I got plenty hanging on me. But, every hour I confess it, constantly. When I see my wrong, then I turn from that, and try to do what's right. I wouldn't try to go to Heaven on my merits. I wouldn't get there. I'm trusting solemnly in Jesus Christ. He is my Trust. I—I—I believe in Him. I wouldn't try to go in because I'm a Pentecostal brother. I—I wouldn't go in on the merits of Pentecost. I go in on the merits of the Blood of Jesus Christ. He died for me.

290 And that's what I want you to trust, the merits of Him. And then how you know you're getting there? Is when every Word is, you punctuate It with an, "Amen. Amen." Because, It's the Word Itself trying to vindicate Itself. And if we deny that Word, how can It vindicate Itself?

291 Now, Jesus said, "He that believeth on Me, the works that I do shall he do also." Is that right? And then what did He say in John 5:19? "Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing."

292 He passed through the pool of Bethesda. There laid multitudes of people, maybe twenty or thirty times what's in this building tonight. There is four or five hundred people, maybe, setting here tonight. I don't know, but there may be that many. But maybe there's thousands. I'm understood that a "multitude" would mount into thousands. Now, laying there, with lame, halt, blind, withered, He healed one man,

because He knew that man had been that way. The Father had showed Him. See? Left the rest of them. See? And then He was asked that.

²⁹³ But the Bible said, after His death, burial, and resurrection, that, tonight, “He is a High Priest.” Do you believe that? [Congregation says, “Amen.”—Ed.] Do you believe He is still alive? [“Amen.”] And is He a High Priest that can be touched by the feeling of our infirmities? [“Amen.”] Well, if He is the same High Priest, according to Hebrews 13:8, then He would act the same way. Is that right?

²⁹⁴ Now may we cleanse our hearts from all sin. May we confess our wrong. May we confess our unbelief, that we been wrong, and say, “Lord Jesus, here I am. I’m in need, tonight. Reflect Yourself into my life. Give me the faith that that woman had, that touched Your garment.”

²⁹⁵ And I’ll say, “Lord Jesus, I’ve stood by Your Word.” That was my commission, “Preach the Word.” I’ve stood by It. I—I want to die by It. And I’ve—I’ve stood and made some hard things, because of the Word, and stay there, but He’s always vindicated It.

²⁹⁶ Now I’m depending on Him to vindicate that Word. Let it throw. . . Let Him flow through us tonight, as we pray.

²⁹⁷ How many in here is sick, needy, have a need of anything? Raise up your hands and say, “It’s me, Lord. I believe, Lord.”

²⁹⁸ I want your undivided attention, just as sweetly as you can, for a few moments.

²⁹⁹ If, after this Message, and Christ will reflect Himself in the people, and see that some poor soul has enough faith to touch His garment, and I can yield myself to His Spirit, and know that this is the Holy Spirit! Then, if you belong to something else besides a group that believes This, then I’d come over to where they believe the Truth. See? I would. I certainly would. I would believe, because God making Himself known. Don’t identify yourself now with the Pharisees and them that don’t believe, them blind, because Jesus said they would see Him no more. “But ye shall see Me, for I’ll be with you. I’ll be in you. You’ll see Me.” Well, if He is that same High Priest, that’s the way you’d see Him, by reflecting Himself in the same way He did then. Is that true? All right.

³⁰⁰ Now, you believe with all your heart. Have faith. Don’t doubt, praying, and then we’ll—we’ll see what He said. Now, just believe with all your heart.

³⁰¹ Now, Father God, I’ve spoken of You and for Your Word. I’ve did it in a broke-up way, Lord, I know, but it’s the best I knew how. All these two weeks, I’ve constantly stayed with It, Lord. All my life, I’ve tried to stay with It. Now, Lord, honor Your Word tonight here, as the

revival is closing. Let it be known, Lord, that if we stand for that which is right, the right will stand for us. Grant it, Lord. That we believe, that You become us, to take our sin; that we might become You, sons of God, to reflect the Word of God, vindicated, made it manifest through our ministry life that You have given us. Grant it, Lord. We present ourselves to You now in the Name of Jesus Christ. Amen.

³⁰² Now just have faith. Don't doubt, but—but believe with all your heart now. Are you believing? [Congregation says, "Amen."—Ed.] Everybody believe. Now, don't doubt. Just pray, to yourself. Have faith now. Don't doubt, at all. Quieten yourself down now. Listen to what the Spirit saith unto you. Have faith in God. Have faith in God.

³⁰³ What you looking at me so sincerely about? You believe me to be His servant? I don't know you. I've never seen you, but just a woman setting there looking at me. It's not exactly sickness that she's worried about. She's worried about somebody else. It's a young girl. She has just come up missing. She's left home. She's just a girl, a teenage girl. This has been made up for a long time. So far, I see no danger with her. Have faith. Believe God, He will send her home to you.

³⁰⁴ What did she touch? Now, you see the woman. I never seen her in my life. She's, total, a stranger.

³⁰⁵ Here is a lady setting right back *here*, eyes closed, praying. She is suffering with a—a rectal trouble, and it's hemorrhoids. She is suffering with a heart trouble. She is going to miss it. God, help us. Miss Willingham, believe on the Lord Jesus Christ. Now you receive it.

³⁰⁶ Now ask the woman. We are totally strangers. You say, "You called her name."

³⁰⁷ Why, didn't Jesus tell Simon, "Your name is Simon. You're the son of Jonas"? Just have faith in God. Do you believe it?

³⁰⁸ Now get sincere. Believe. Don't doubt. Just put your mind on God, and—and believe Him.

³⁰⁹ What's He doing? He's identifying Himself. He's reflecting Himself. Now, if you don't think it's right, I ask you to come to the pulpit and do the same thing.

³¹⁰ There is a—a little woman. She is setting back here with a shawl over her head. She is Spanish. And she is praying for a daughter. That daughter doesn't live here. She's now put her hands to her face. And she is. . . This daughter lives where there's lots of water, where the sea roars, in San Diego, California. And she has varicose veins and complications, and she's almost to a nervous breakdown. Do you believe that your prayer then touched the hem of His garment, my little Spanish sister, and your daughter will get well? If you do, raise up your

hand and accept it. All right, you can have it. It turns clear there by you now. Don't doubt. Believe.

³¹¹ That was astounding to you, wasn't it, lady, setting there? Put your hand up to your nose, and wiped your face then; said something across the aisle; with the blue coat on, setting there. Yes. All right. If you will believe with all your heart, then that heart will straighten out and won't have any more heart trouble that you been suffering with. If that's right, stand up on your feet, to just witness that that's true. I'm a stranger to the lady. Amen. Do you believe? Certainly. Uh-huh. Always believe.

³¹² I see, and rather a middle-aged man. Do you see that Light, amber, hanging right there, pulling right over that fellow? Now he's praying. He's got his head down. And there is something that's just been said, that attracted his attention to praying. Cause, he's from California, too, as just said. But he's from Fresno, California. He suffers with asthma. Mr. Korol, if you believe with all your heart, you can go home and be made well, too. Amen. Believe it now. If that's right, raise your hand. Are we strangers? Raise your hand. All right.

³¹³ You believe? What did that man touch? He touched Jesus Christ. He's thirty feet from me.

³¹⁴ I challenge you, in the Name of Jesus Christ, to believe that this Message of the Holy Spirit in this last days is the closing out of the world's history. I challenge you to believe that I—I taught It to you tonight. You believe that God sent me. You honor it. And now, don't honor me, but honor what He sent me for, His Word, and God will grant it, your request. I can't make Him do it, but if you will believe.

³¹⁵ Here, look here. Can't you see That? Look here, that Light right *here*. It's right over this kind of heavy-set woman setting here. I don't know the woman. I've never seen her in my life, but she is sick. She is suffering. She's been to a doctor, and, something, an examination showed it's in the colon. It's some kind of like sores. No, the doctor says it's ulcers in the colon. That's right. That's right. You're not from here. You're here on a visit. Is that right? Raise up your hand. You come from Michigan. That's right. You're here to visit a son, and he's in some kind of a radio business of some sort. Your name is Mrs. Erb. Have faith in God. Go home and find it the way you want it, if you believe with all your heart.

³¹⁶ Do you believe? Are you ready to have the dross of unbelief beat out of you? Do you believe that you can see Christ reflecting Himself, the same yesterday, today, and forever? He is God. Do you believe that? Say, "Amen" if you believe it. [Congregation says, "Amen."—Ed.]

³¹⁷ Then put your hands over on one another. I'm going to show you His Word, if you're believers. He said, "These signs shall follow them

that believe. If they lay their hands on the sick they shall recover.” Put your hands on one another now.

³¹⁸ Close your eyes. Bow your head. Pray for one another. You pray. It’s not me. You pray. Christ, out among you out there!

³¹⁹ Heavenly Father, in the Name of the Lord Jesus, may Christ be reflected in every life here tonight. And heal the sick, Lord. We cast out every devil of unbelief, that the Church of pentecost might see the reflection of Jesus Christ in their life, as they have seen it this night. 

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