
THE MIGHTY GOD

UNVEILED BEFORE US



Have a few Scriptures written down, that I'd like to speak to you from, and I trust that God will bless our feeble efforts.

2 Now, many people has wondered why we are so odd and so noisy. You know, this is kind of a different type of—of a convention than what people are—are used to seeing. And, usually, everything is kind of a cut-and-dried form. But when we come to these conventions, which has been my privilege now for several years since they were first started, and we don't hardly know what we're going to do. We just come and surrender ourselves. That's the only thing that we know to do. And God does the rest of it. So that makes us a very peculiar-acting people.

3 The other day, someone said, "You know, you people are really an oddball."

And I said, "Well, I—I suppose we are."

4 And I remember of one of the conventions. Brother Troy was telling me one time of a little German that said he received the baptism of the Holy Spirit. And the next day, in the shop where he was working, he would raise his hands and praise the Lord, and speak in tongues and just carry on, awful. And finally, the boss came by and said, "Heini, what's the matter with you?"

5 He said, "Oh, I got saved." He said, "My heart is just overflowing with joy."

6 He said, "Well, you must have been down with that bunch of nuts down there."

7 He said, "Yes. Glory to God!" Said, "Thank the Lord for the nuts." He said—he said, "You take the automobile, come down the road." Said, "You take all the nuts out of it, you haven't got nothing but a bunch of 'yunk.'" And that's just . . . It's just about right, you know.

8 One day, in California, I was going down the streets of Los Angeles, and I seen a man had a sign on his breast, and *here*. And he said, "I am a fool for Christ." And everybody was looking at him. And I noticed them turning around and looking, after he passed by. And I thought I would follow with the rest of them. And on the . . . his back, he said, "Whose fool are you?" Yeah. I suppose we're all kind of odd, one to the other, you know.

9 But, you know, the world gets in such a rut, till something different makes it so odd, till the people does think that it's, something is wrong. And usually God has to do something so unusual, to get the people back to the Bible again.

10 I can imagine that Noah was kind of a—a nut, to that scientific age that he lived in, because they could prove there was no water in the skies. But God said there would be some there. So, Noah, preaching and believing that, he become a nut.

11 And I'd imagine that when Moses went down in Egypt, he was kind of a—a nut, to Pharaoh. But remember, Pharaoh was a nut, to him, too. So they . . . We realize that.

12 Even Jesus was considered a heretic. That's right. Martin Luther was a nut, to the Catholic church. And John Wesley was a nut, to the Anglican. So, you know, it's—it's about time for another nut. Don't you think so? But, before there could be a nut, you know, there has to be a bolt, first, to thread to it.

13 So, you know, Noah, being a nut, he . . . Takes the nut, it pulls the bolt, pulls something together, and holds something together. So, Noah was able to pull all that would believe, into the ark, out of the judgments, by being a nut.

14 We find out, that, Moses pulled the church out of Egypt, by being a nut. That's right.

15 I think we need a nut now, to pull the Bride out of the church. We need something now, another one, so we are a very odd sort of people. And I thought, tonight, if the Lord was willing, I would try to read some Scriptures pertaining to this, and would speak to you just a few moments, and try to show you why we are such an odd people.

16 Let us turn in the Scriptures now, to Philippians the 2nd chapter, 1-8, and Second Corinthians 3:6. And let us read, as we believe God's Word.

17 And now, just before we read, let us bow our heads for prayer.

18 Gracious Heavenly Father, we are indeed a privileged people, tonight, to be living in this age, and to see the things that we see going on, and to know that the time is close at hand, when Jesus will come for His Church. Oh, that thrills our hearts, Lord! And as we pull back the pages, tonight, we pray that You'll give us a context out of this text. And may the Holy Spirit reveal to our hearts the things that would be good and pleasing to God. For we ask it in Jesus' Name. Amen.

19 You know, believe I'll ask you to do something. I—I usually ask some strange things, and I hope I'm not asking anything too strange. But when we pledge allegiance to the flag, we all stand. And—and the

flag passes by, we stand; which, we should. And we stand, to salute. Let's just stand to our feet while we read the Word, if you will, Second Corinthians 3:6.

Who . . . has made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

But if—but if the ministration of death, written and engraved on stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:

How shall not the ministration of the spirit be rather glorious?

For if the ministration of condemnation be glory, such more does the ministration of righteousness exceed in glory.

For even that which was made glorious had no glory in this respect, by reasons of the glory that excellesh.

For if that which is done away was glorious, how . . . or much more that which remaineth is glorious.

Seeing then that we have such a hope, we use great plainness of speech.

And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which was abolished:

But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

But even unto this day, when Moses is read, the vail is upon their heart.

Nevertheless when it shall be turned to the Lord, the vail shall be taken away. Not . . .

Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

But we all, with open faces behold as in a glass the glory of the Lord, the changing unto the same image from glory to glory, even as by the Spirit of the Lord.

²⁰ And in Philippians 2, we read this, beginning with the 1st, and reading to the 8th verse.

If—if there be therefore any consolation in Christ, if any comfort of love, . . . any fellowship of the Spirit, if any bowels of mercy,

Fulfil ye my joy, that ye be likeminded, having the same love, being in one accord, and one mind.

Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem others better than themselves.

Look not every man on his own things, but every man also on . . . things of others.

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

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

But made of 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.

21 Let us pray.

22 Heavenly Father, this great Word that has been read, tonight, from Thy Holy Writ, make It so real to our hearts, that we will go from here like those going from Emmaus, saying, "Did not our hearts burn within us as He talked to us along the road?" For we ask it in Jesus' Name. Amen.

You may be seated.

23 Now, this is a very odd text, but I think it's very suiting for the occasion. I wanted to speak on the subject of: *The Mighty God Unveiled Before Us*.

24 Now, since there has been man, there has been a hunger in man's heart, to find out where he came from, and what's his reason of being here, and where he's going. There's only One can answer that, that's the One Who brought him here. And man has always wanted to see God.

25 Back in the Old Testament, we find out that God veiled Himself from unbelievers. God has a very odd way of dealing with people. He hides Himself from the unbeliever and reveals Himself to the believer. God does that. Jesus thanked the Father, that, He had hid these things from the wise and prudent, and would reveal It to babes such as would learn. So, we find that God never changes, in His nature, and He's always doing His work the same. We find out, in Malachi 3, that He said, "I am God, and I change not." So, He works in the same principle, all the time.

26 Now we take one of the oldest books of the Bible. When Job, one of the most righteous men of his day, a perfect man in the laws of God, a servant, noble, honorable servant, even till God said, "There is none like him, in the earth." But . . . his desire, one time, to see God. He knowed that there was a God, and he felt that he would like to see Him, or, otherwise, go to His house and knock on the door, and say,

"I'd like to speak with You." Set down, talk with Him, like we would with each other.

27 We have an understanding. That's why we're in these conventions, where we come together and—and express our thoughts. And—and we understand one another, better, when we talk things over with each other. And ministers do that. People of all walks of life do it, talk things over.

28 And, Job, God was so real to him, he wanted to find out if he couldn't go, knock at His door, and—and have an—an interview with Him.

29 But we find out that God did speak to him, but He was veiled. He was veiled in a form of a whirlwind. And He told Job to gird up his loins; He was going to speak to him, like a man. And He came down in a whirlwind and—and spoke to Job. And He was made known to Job through the whirlwind, yet he did not exactly see Him. He could just hear the wind blowing and turning around, in the trees. And the Voice came out of the whirlwind, but God was veiled in the whirlwind.

30 We find, down in Africa, South Africa, they use the word *amoyah*, which means, "an unseen force."

31 And this unseen Force, in the whirlwind, had an audible Voice. It spoke out to Job, yet he never seen His form. But He was veiled, to him, by the whirlwind.

32 We find one of the great prophets of the Bible, Moses, of the Old Testament, one of God's chosen, selected, predestined servants, he also desired to see Him. He had been so close to Him, and had seen so many things of His great mystic hand going before him and doing things that only God could do. He desired to see Him one day, and God told him, "Go, stand on the rock."

33 And while standing on the rock, Moses seen Him pass. He saw the back of Him. And he said, "It looked like a man, a man's back." Yet, he did not see God. He only seen the veil of God.

34 The Bible said, "No man has seen God at any time, but the only Begotten of the Father has declared Him." So, Moses saw Him, veiled, as a Man. We find that Jehovah of the Old Testament was just Jesus of the New Testament.

35 And—and Dr. Scofield here, we find that, his word, changing from "form." We find the word *en morphe*, in Greek, which means "the unseen was made visible." Something that cannot. . . We know it's there. It can be. . . cannot be seen, but yet we know that it's there. And when He changed His form, of the *en morphe*, which mean that He changed from supernatural to natural.

36 And He just changed His mask, in otherwise, it's like a drama. He was acting. And in the Greek, when they would change their mask, maybe one play— . . . one player might have acted in several different parts.

37 And my daughter, present here, they just had at the high school, a— a drama. And the one boy that I know, played about four parts, but he would go behind the stage and change his—his mask, in order to come out, to impersonate another character.

38 Now, if you will take the Old Testament prophecies concerning what the Messiah was to be, you can compare it with the life of Jesus, and you've got it exactly who Jesus was. He was not just an ordinary man. He was God, *en morphé*. He was changed from—from the supernatural into the natural form of a Man. Yet, He was God, manifested in the flesh, veiled by a human, fleshly veil.

And you watch the Old Testament.

39 I—I—I know that I'm speaking to a mixed-up audience, tonight, from different parts of the world. And we are here to find out. What are we—what are we doing? What—what are we? Where we getting to? What's happening? What does all this mean?

40 And now we find, in here, that, if you Jewish men and women, and the rabbis in—in—in the temple, in the days gone by, if they had watched the Bible, the prophecies, instead of the traditions, they would have recognized who Jesus was. They would have never called Him Beelzebub. They would have never crucified Him. But, it all had to act out. That's part of the drama. And they were blinded, on this case.

41 It's like many of you men, women, here tonight, may be my age or little older. You remember, here in America, years ago, before . . . The Chinese . . . My brother, that just introduced here, that come on my mind when I was talking to him. How that they used to . . . They couldn't speak English, and they—they run the laundry. And you go to his laundry, to get your laundry done. The—the Chinese laundry men would take a tag, and would tear it in a certain way. You take one part of the tag; he'd take the other part. But when you come back to claim your belongings, those two pieces of paper had to dovetail. And if they didn't dovetail just exactly right . . . You couldn't impersonate it in any way, 'cause he had one piece and you had the other. And if it impersonated . . . Then you had a right to claim what was yours. And then you've got what belonged to you, when you possess the other part of the contract.

42 So is it, tonight, when we got the other part of the contract. When, God tore His Son in two, at Calvary, taking the body up for a Sacrifice, and sent the Spirit down to us, that once lived in a Man, Jesus. That

same God is in veil tonight, in the form of the Holy Ghost. Those two pieces has to come together, then you're part of the contract. God did this, to be better known to man, when He made Himself Man.

43 I was reading a story, some years ago. And in this story, it said a great, noble king. . . I forget the name of him, just now. I wasn't thinking about speaking of the story. It, perhaps fiction, but it leads us to a point that gives us a background on what we want to say. This king, he was such a noble king, and such a great lover of his subjects, till, one day, before his—his guard and his royalty, he said, "Today, you see me for your last time, for many years."

44 And his guard and his nobles said to him, "Good king, why do you say that? Are you going to a foreign country, somewhere, to become an alien?"

45 He said, "No. I'm staying right here. Well," said, "I'm going out amongst my subjects. I'm going to become a peasant. I'm going to cut wood with the wood chopper. I'm going to—to till the ground with the toiler. I am going to prune the vines with those who prune the vines. I'm going to be one of them, in order to get a better acquainted with what they are doing. And I love them. And I want to be more acquainted with them, personally. They won't know me. But, yet, I want to be acquainted with them, in that way."

46 And the next morning, when his delegates, all of his people seen him, or the ones was in the palace, take off his crown and lay it down upon the seat, the throne; and take his robe off, and put on peasant's clothes, walk out amongst common people.

Now, in that little story, we find out then about God.

47 They said to the king, said, "King, we want you. We love you. We—we want you to remain king." But he wanted to become one of them, to know them better, that they would know him better, really what he was. It would display to them what he really was.

48 And that's what God did. He—He changed Himself, from being Jehovah God, to become one of us, that He might suffer, He might taste death, He might know what the sting of death was, and take the penalty of death upon Himself. He laid aside His—His crown and His robe, and became one of us. He washed feet with the—with the—the lowly. He dwelt in the tents, with the poor. He slept in the—the woods and in the streets, with those who were underprivileged. He become one of us, that He might understand us better, and that we might understand Him better.

49 Now, I think, in that, we find out, the changing, Himself, what He did. If you'll notice, He came in the name of three sons. He came in the

name of the Son of man, and in the Son of God, and the Son of David. He came as Son of man.

⁵⁰ Now, in Ezekiel 2:3, Jehovah, Himself, called Ezekiel, the prophet, “the son of man.”

⁵¹ *Son of man* means “a prophet.” He had to come that way, to fulfill Deuteronomy 18:15, which Moses said, “The Lord your God shall raise up among you a prophet likened unto me.” He never called Himself the Son of God. He referred to Himself, “the Son of man,” because He had to come according to the Scripture. See? He had to make those two pieces of torn paper, the Old Testament prophecy and His Own character, to be exactly the same. So, He come, the Son of man, come in that form.

⁵² Then we find, after His death, burial, and resurrection, He came on the Day of Pentecost, as Son of God; God, the Spirit, in the form, Holy Ghost. What was He doing? He was changing Himself, making Himself known to His people in a different form. Like, the Holy Spirit, which is God, He came to deal through the church ages, as Son of God, the Holy Spirit.

⁵³ But, in the Millennium, He comes as Son of David, to set on the throne of David, King. He was to take the throne of David. He is on the Father’s throne now. And then He said, “He that overcometh shall set with Me on My throne, as I’ve overcome and set on My Father’s throne.” So, He, in the Millennium, He’ll be Son of David. What is it? The same God, all the time, just changing His—His mask.

I am, to my wife, a husband.

⁵⁴ Did you notice? The Syrophenician woman said, “Thou Son of David, have mercy.” He, never even bothered Him, at all. She had no rights to call Him that. She had no claims on Him as Son of David. He was . . . He is the Son of David, to the Jew. And now He come . . . But when she called Him, “Lord,” He was her Lord, then she got what she asked for.

Now, as, He is just changing Himself.

⁵⁵ Now, in my home, I’m three different people. In my home, my wife has claims on me as husband. My daughter out there, she doesn’t have any claims on me as husband; I am her father. And my little grandson there, I’m grandfather to him, so he has no right to call me father. I’m not his father. My son is his father. I am his grandfather. But I’m still the same man.

⁵⁶ And God, what He does, He just changes Himself, to become to that generation, to make known Himself to that people. And that’s what we’re here to find out, tonight. In what way is God supposed

to make Himself known to this people and in this time? He changes His mask, He changes His act, but He doesn't change His disposition. He doesn't change His—His nature. He just changes His mask, from one to another. He does it, to reveal Himself more plain to the people, that they might know who He is, and what He is.

57 In Hebrews 1, we read, “God, in sundry times and divers manners spake to the fathers, through the prophets, but in this last days through His Son, Jesus.”

58 Now, “The prophets,” Jesus said, when He was here on earth, “they were gods. You call those ‘gods,’ who the Word of God came to. And the Scriptures cannot be broken,” He said. Said, “How you can condemn Him then, when He's the Son of God?” See?

59 The Word of God is lotted to each age, what It's to be. And Jesus was the fulfillment of all the prophecies. “In Him dwelt the fullness of the Godhead bodily.” It was in Him. He was the One that was in Joseph. He was the One Who was in Elijah. He was the One Who was in Moses. He was the One Who was in David, a rejected king.

60 His own people had rejected him, as king. And as he went out of the—of the courtyard, a little, afflicted fellow crawling around, did not like his—his government, his system, and he spit upon him. And the guard pulled his sword, said, “Will I leave that dog's head on him, spitting on my king?”

61 And David, maybe not realizing what he was doing at the time, but he was anointed. And he said, “Let him alone. God has told him to do this.” And he climbed up on the hill and wept over Jerusalem, a rejected king.

62 Did you notice? A few hundred years from then, the Son of David being spit upon, in the streets, and was on the hill, same mountain, looking down over Jerusalem, a rejected King. And cried, “Jerusalem, how oft would I have hovered you as a hen did her brood, but you would not!”

63 He never changed His nature, 'cause Hebrews 13:8 said, “He's the same yesterday, today, and forever.” God was made flesh, in order to die, to redeem us from sin. That's why He changed Himself, to be a—*a Man*.

64 We see, in Saint John 12:20, the Greeks had heard of Him. Now, there's no man can ever hear of Him except their heart burns to see Him. Like Job and the prophets of old, they all wanted to see Him. So, this Greek came to see Him. They came to Philip, which was of Bethsaida, said, “Sir, we would see Jesus.”

⁶⁵ The Greeks wanted to see Him, but they were unable to see Him because He was in the temple of His humanity. “God was in Christ, reconciling the world to Himself.” Now we find that, in this, these Greeks could not see Him.

⁶⁶ And notice the very words that Jesus expressed to them, afterwards. He said, “Except a corn of wheat falls into the ground, dies, it abides alone.” In other words, they would never be able to see Him in the change, in the mask that He was in then, because He was veiled in human flesh. But when this corn of Wheat fell into the ground, then It would bring forth all races. He was sent to the Jews, of course, at that time. But this corn of Wheat must fall; veiled God, in human’s flesh, hidden from unbelievers, but being revealed to believers.

⁶⁷ In John 1, “In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, and we beheld Him, the only Begotten of the Father, full of grace.” Now, in the beginning was the Word. A Word is a thought expressed.

⁶⁸ In the beginning, He wasn’t even God. Now, our English word today, *God*, means “an object of worship.” How confusing it is to the mind. You can make somebody a god. You can make anything a god.

⁶⁹ But in the Old Testament, in Genesis 1, “In the beginning *God*,” the word is used, *Elohim*. *Elohim* means “the self-existing One.” What a difference the word *Elohim* is, to our word *God*. *Elohim* means “the self-existing One.”

⁷⁰ We cannot be self-existing. We cannot be almighty, omnipotent, omnipresent, omniscient. That *Elohim* expresses all of that. We cannot be that. The tree that you make a god out of, or the—or the building, it’s not self-existing.

⁷¹ So, God, in the beginning, was Life, the Eternal One. In Him was attributes, and those attributes became Words, and the Word became flesh. Jesus was the Redeemer. And to *redeem*, means, “to bring back.” And if He has to bring it back, it had to be somewhere to be brought back to. So, you see, all people will never be able to see it, because all people wasn’t in the beginning in God’s thoughts. See?

⁷² Look at the priests. When they see Him express Himself exactly with the Word, what He was, they said, “It’s Beelzebub.” That showed where their nature was. It was in the modern thought of the day.

⁷³ But when the little prostitute, that He met at the gate, and told her, expressed His Messianic sign, by telling her what she had done. “Why,” she said, “Sir, I perceive that You are a Prophet. We know, the Messiah, when He comes, He will tell us all these things.” She was recognizing Him as the Messiah, the anointed One, because He met the Scripture

qualifications. Don't you see? The two pieces of paper were coming together. She, "We know that, when the Messiah cometh."

⁷⁴ Now, God might have had to interbreed *this* and *that*, to get this certain ting of the bell, like the molder. But when Jesus turned, said, "I am He that speaks with you," there was no such an expression as "Beelzebub." She left her waterpot, ran into the city, and said, "Come, see a Man Who told me the things that I have done. Isn't This the very Messiah?" See?

⁷⁵ Now, what did this? Putting the old Scripture with the experience that—that Jesus was giving to her, what did it do? It made the Messiah. And did you notice? Quickly, her sins were forgiven, because, at the beginning, she was redeemable, because she was in God's thinking at the beginning. So, it redeemed her, or brought her back, when she seen the expressed Scripture manifested, of Jehovah, what He was, what He is.

⁷⁶ Now, when Jesus come, if He'd have come with Noah's message, it wouldn't have worked, to build an ark, and float out, it wouldn't have worked. But that, Noah was a portion of God. He acted a peculiar way because he was peculiar, and his message was peculiar because it was the Word being made manifest.

⁷⁷ He could not have come with Moses' message, because it wouldn't have worked. Moses was God, in a portion, made manifest. He was the Word expressed for that hour, but Jesus could not come in that. The Bible never said He would come in that way.

⁷⁸ But when He come, expressed exactly like the—the Testament had said He would be expressed, then all those who was redeemable believed It, because they were the thoughts of God. The attributes of Him at the beginning, was made flesh, and redeemable, and was brought back to God. "As many as received Him, to them gave He the power to become sons of God," because they were redeemable. They were from the beginning, in the expression.

⁷⁹ If we could stop here a moment, if it would be possible, and think of that, tonight, of the Message of the hour, the expressed thoughts of Jehovah. "Before the foundation of the world," we are told, "our names were put on the Lamb's Book of Life." Then we can see the two sides, as I first said, why one is odd to the other. It must be that way. It was always. It always has been that way, and it always will be that way. "He was the Word. And the Word was made flesh and dwelt among us."

⁸⁰ Now, God, in . . . back in the days of the Old Testament, we find that after He had appeared to His people, in different forms, He veiled Himself behind old badger skins. God hiding behind badger skins, at His mercy seat. We find that, how that Solomon, when he dedicated the

temple of the Lord, and these badger skins was hanging there, the veil, how that He came in as the Pillar of Fire and as a Cloud, and went down behind there, and veiled Himself, to the outside world. But, by faith, Israel knew that He was back there. They knew He was there, regardless of what any of the heathen worlds had to say. He was hid from the unbeliever. But the believer, by faith, knew He was back there. They had mercy. And He was at His mercy seat, which was a great secret.

⁸¹ You know, in the Old Testament, to enter behind that skin was death. Now to stay from behind it is death. Then to enter into His Glory was death. Now to stay away from His Glory is death. That happened, of course, at the renting of the veil at Calvary, when the veil was rent, the old veil. Now to stay out of His Presence is death. Then to enter His Presence was death. See? It changes back and forth, and you must find the Scripture to see what day we're living in.

⁸² Now, when the veil was rent at Calvary, the mercy seat came into plain view. (But what happened? It was hanging on Calvary, dripping in Blood.) As they had took blood, year after year, at the cleansing of the sanctuary and the sprinkling of the mercy seat, there, God, with His great mighty stroke of lightning power, split the old badger veil from top to bottom, and the mercy seat came into plain view.

⁸³ The real, genuine Lamb of God was hanging in plain view on Calvary, the real Mercy Seat, when God had paid the price, Himself; and become one of us, and had manifested Himself as a Man, to get acquainted with us, and we to be acquainted with Him. The Mercy Seat was in plain view of all Israel on that day of the Atonement.

⁸⁴ But, alas, the traditions of the church fathers in that day had, by their traditions, had veiled the true Mercy Seat from the people. If they would have knowed the Scripture, each piece would have come like the Chinese tag. The Old Testament prophecy would have been fulfilled, and it was. And if they had been taught the Scripture, they would have seen the Mercy Seat. "As Moses," said here, that, "to this day they're veiled. It's still over their hearts." They don't see It.

⁸⁵ But, He was God, the suffering and the Atonement. He was the genuine Mercy Seat standing in full view. As we sang the hymn:

Lo! Behold Him in plain view,
There He is, the Mighty Conqueror,
Since He rent the veil in two.

⁸⁶ See, He came, the Mercy Seat, hanging in clear view of the congregation. But them, being under the popular opinion . . .

⁸⁷ Now, men and women, and delegates of this convention, I want to say this without respect of person. But, in the view of today, in view of what we're here for today, I'm afraid that the traditions of the fathers,

the church fathers, has hid This from too many people. Since the Holy Ghost has come in this last days, as prophesied, and the veil has been rent, too many people try to hang to their traditions of the fathers. And that's why they can't see this extreme joy, and peace, and things that the Church has today. Yet, It's in plain view of those who believe.

He hid the Word, the promised Word of this day.

88 Now, the traditions has made a veil. They say that the days of miracles is passed. A man spoke to me, a fine, cultured gentleman in Tucson, Arizona, where I live. I had a meeting at the Ramada. And we been speaking at the Business Men's Convention where the Lord Jesus had come present and done great things. And this Christian gentleman came to me, and he said. . . A minister of the church, fine man, and he said, "Brother Branham, you are trying to project to the people an apostolic age," he said, "and when the apostolic age has ceased."

89 And I said, "I pray thee, my brother, show me when the apostolic age ceased, in the Scripture." I said, "The apostolic age began on the Day of Pentecost, and it has. . . Peter said, on the Day of Pentecost, 'The promise is unto you, and to your children, and to them that are far off, even as many as the Lord our God shall call.' When did it cease? If God is still calling, then the apostolic age still is in session."

90 And so that is where the people try to blindfold so many people, by their traditions of the elders, as it was then. And you fail to see why that the people are so elated and so enthused. And—and these conventions are such an oddball, such a strange thing, to other people, is because that they see they broke through those barriers. They broke through those veils, into the Presence of God, where they see the manifested promise of this hour made manifest before the people. They see what God promised.

91 In Joel 2:28, He promised, that, "In this last days there would be a latter rain *poured* out upon the people, in the last days." I think the Greek word there is *kenos*, which means that He "emptied" Himself out. Not in the way that we would say, like something was inside of somebody, that He emptied out. But, He poured Himself out.

92 He changed; His *en morphe*. He—He changed, from what He was, to what He is. He never changes His nature. But on the Day of Pentecost, He changed Himself from being the Son of man, to the Son of God. He came, not *with* the people. He came *in* the people, see, the same God, to carry His ministry on through, in this great age.

93 He prophesied in the Bible, that, "There would come a day that would not be neither day or night, but in the evening time it should be Light." Now, the sun, geographically, rises in the east and sets in the west. It's the same sun, all the time. Now, when, the Son, S-o-n,

revealed Himself in the manifestation of the promised Word, to Israel, the Eastern people.

⁹⁴ We've had a day of gloom. We've had enough light in the reformers, and so forth, to make churches and denominations, and join them and come in; and kiss the babies, and marry the old, and bury the dead, and so forth; and live in the church.

⁹⁵ But, in the evening time, "It shall be Light," He said, "in the evening time." And no Scripture can be broken. And the same S-o-n that poured out Himself, *kenos*, on the Day of Pentecost, promised to do the same thing in the evening time. See? It's according to the promise.

⁹⁶ Get the tag together. Look what's happening, and look what He promised, then you'll see where we are at. Get the thing together. You can see the unveiling of this great and mighty One. Traditions has blinded the people, again, to these great things that's been prophesied.

⁹⁷ Moses, when he came forth from the mountain, which was on Fire, how beautiful the illustration!

⁹⁸ Moses had went down to Egypt and told the church fathers that the Lord God had visit him in the Name of "I AM." That Name is present tense; not "I was; will be." But, "I AM," ever the same, the same yesterday, today, and forever. He is present tense. He . . . That compares with Hebrews 13:8, "Jesus Christ the same yesterday, today, and forever."

⁹⁹ It's still the prophesied Word. And, the congregation, that was to dovetail with that Word, the experience of this day. The reformers had it, oh, but this is another day. See what day we're living in. Just as He couldn't come, in the days that He came on earth, in the—in the way that Moses came, or any of the prophets came; it wasn't prophesied. And in this last days, it's prophesied to come this way. It can't come in the form of Luther's revival. It can't come in the form of Wesley revival. It's a restoration hour. It's a time that it must come back to the original Son Light, the original.

¹⁰⁰ Oh, how we could lay the Scriptures in, on that! And you theologians, what part of the world you're from, you know that That's true. It's a promise. That's what makes the people so odd. That's what makes the oddballs, that you call them. It's because that they . . . it's . . . The veil has been opened, from the traditions, and they see It. He's the same yesterday, today, and forever. See? It's the—it's the promise of God, and we cannot go against that, 'cause the Scriptures cannot be broken. Yes. We find that He promised that. He had emptied Himself into His people. And He's the same yesterday, today, and forever.

¹⁰¹ Moses, after he had went down into Egypt and declared this, then the Father vindicated his message, by coming on Mount Sinai, in the

same Pillar of Fire, and set the mountain on Fire. Did we notice? The one He had give the promise to, He brought him forth with the Word. He had the commandments. And to have this commandment, he had . . . The commandments was the Word. The Word had never come to the people yet. So, the Word always comes to the prophet, and he was the prophet for that hour.

¹⁰² Like, Jesus was the Word. John was a prophet. And Jesus came to him, in the water, because the Word always comes to the prophet, without failing. See? The Word comes to it.

¹⁰³ So, Moses, the Word came to him, the commandments. And he had them. Now, why? Before the Word was given out and made manifest, Moses had to veil his face, for the Word wasn't completely made manifest. They knowed something had happened, but they didn't know what it was, the roaring and thundering. Till, they said, "Let Moses speak, and not God."

¹⁰⁴ And God said, "Well, I will do that. From this forth, I'll not appear like this no more. I'll send them a prophet. So he'll . . . I'll speak through My prophet."

¹⁰⁵ Now, if Moses, with the natural law, (as Paul, in Second Corinthians here, has revealed to us), had to veil his face with the natural, how much more will the Spiritual be glorious and veiled to the unbeliever before it's made manifest to him! How much more would they call . . . Moses was an oddball. How much more will they call you, who has broke through the veil, has went into the Pillar of Fire, has come out with the Blessing! And now you are veiled. The people can't see it. They can't understand It.

¹⁰⁶ "If the natural be glorious, how much more will the supernatural! If the natural, which had an end to it, was to be glorious, how much more This which has no end to it, will be glorious!"

¹⁰⁷ But, still, It's veiled. It's veiled not to the believer, but to the unbeliever. He cannot see It. God always veils Himself from the unbeliever. Traditions hide It. Like they did then, they do it today.

¹⁰⁸ That was a spiritual veil that we have now, where the natural veil was. They are vindicated by the prophet with the written Word, a prophesier, one who comes with the written Word, to make It plain.

¹⁰⁹ They knowed the Word was there, but they didn't know what It meant. And Moses made It plain. He said, "The commandment says *This*, and *this* is why." He made It plain. And before It was made plain, It was veiled.

¹¹⁰ And so is it, today, veiled to the people, until It's revealed and made plain to the people. God, the mighty God, veiled in human flesh, the

Word. Notice. Now we find out that It was hid to the unbeliever, but revealed to the believer.

¹¹¹ Notice, Moses had to enter this Pillar of Fire, alone. No one could go with him. It was not . . . it . . . What does that speak to us? That you don't come into This by joining a Pentecostal group. See? He never revealed It to a group. He revealed It to an individual. And that's the way it is today. You say, "I belong to a—a church. I—I belong to *this*." But that won't work. See?

¹¹² And for anyone to try to follow Moses, to impersonate it, was death. And so is it today, spiritual death, to try to impersonate. That's what's the . . .

¹¹³ Tonight, we're getting into, there is raising up amongst the groups, carnal comparisons; somebody try to act like It, and live a different life; can drink, can smoke, women can live any . . . most any way they want to, and like the world, and stay home and watch television, and the things of the world, and still call themselves Pentecostals. They are trying to impersonate a genuine. It's never been revealed to them, yet. When It is revealed, it's glorious, and something takes that out of you when you walk in There. You become a veil. It's . . . It just won't work. And to impersonate It was death.

¹¹⁴ Moses' veil; he was the living Word to the people. And today, the people that are veiled are the same thing. "They are written epistles, read of all men." Not a *new* epistle; but the Epistle that's been written, made manifest. It's—it's those who believe the Word and the promise of this day, that God is pouring out His Spirit, upon all flesh, and that is written epistles. And when a person tries to carnally impersonate that, it backfires. Your life shows what you are.

¹¹⁵ One time there was a boy, he had got in some trouble. He was a good boy, but he—he went to court. And the judge said, "I find you guilty. I must punish you to life in prison."

¹¹⁶ He said, "I want to try my own case." He said, "I want to go in upon my record."

¹¹⁷ He said, "You have no record. Your record is what's condemned you."

¹¹⁸ And that's the way it is today, the reason the church is not advanced like it should. It's the record. It's the life. We must become more dedicated. We must believe every Word of God. We must seek until that Word is made real to us. See? See? The record is what keeps us from entering in.

¹¹⁹ But, one time, (to let you get out of this loop), in this same court, the boy had no money. He could not pay it off. The fine was way in

the thousands of dollars. But he had a big brother that came and paid it off for him.

120 Now, we've got a big Brother, Jesus, the Son of God. And He come to pay it off for us, if we'll just believe it and be able to enter into the veil with Him. Like, He is our Moses. Jesus is our Moses of today. Moses, veiled, was the living Word to the people. Today, Jesus, veiled, is the living Word to the people, that, Jesus in the Church. The Holy Ghost, the Son of God in the people, revealing the Word by the promise of this day, makes It just exactly. Same now.

121 And remember, Moses did this, and manifested this, not to all the world, but to the exodus people, just one class of people, that was those who come out of the exo- . . . in the exodus.

122 And today, the Holy Spirit, in the face of people who says, "Divine healing is not right." When I was consulting. . .

123 A doctor called me, other day, of a little lady, oh, there's been four or five cases there, laying just at the point of death, giving hours, and the Holy Spirit healed them. The doctor was questioning it. He said, "How can this be? Why," he said, "I—I. . . That's my patient."

124 I said, "It was. But now it was God's. It—it, it's His subject now." See?

125 And so you see the thing it is, that God is calling an exodus, to come from behind the fleshly curtain who tries to impersonate, who tries to join church; not Methodist, Baptist, Presbyterian, altogether, but Pentecostal churches. It is an individual affair. It's you and God. You have to go in, not your group, not your church, not your pastor, but it's you who has to go in.

126 I want you to notice another characteristic of Moses, when he come out. Yet, being a prophet, being a great man that he was, when he come out with the Word, the people saw that he was changed. Something had happened to him. When he come out with the vindicated Word of that hour, the commandments, he was a changed person.

127 And so will you be, when you come from behind that human veil that would laugh at a meeting like this; that man who would stumble at Divine healing, and say the days of miracles is passed. You've dropped from behind that human veil there, the traditional veil, and everybody will know something happened to you.

128 Like our honorable Brother Jim Brown. I imagine most Presbyterians knows that something happened to him, because he—he come from behind a traditional veil. He saw something in the people, that attracted him, and he came out from behind the veil.

129 Well, you, when you come out from behind the veil, you'll be in full view of the people then, that they can see that something has happened to you. The veiled Word, to the unbeliever, but in full view of the believer. "Jesus Christ the same yesterday, today, and forever."

130 Then, it was God. In them days, it was God in a Man, His Son, Jesus Christ. We believe that. Not just a prophet, not just an ordinary man, ordinary human. It was God in Christ; God in a Man; the fullness of the Godhead, bodily in a Man. God in a Man!

131 Now it's God in men, the fullness of God in the Godhead, bodily in His entire Church, manifesting Himself, fulfilling His Word.

132 Now we find, God, all ages, has had skin on It. He, God, has been hid behind a veil.

133 It just reminds me of a—a little story that happened down in the South. And so there was a Christian home. And then in this Christian home they believed God, and they—they thought that—that God protected them from all troubles. And, which, He does. And they had a little Junior, a little boy about seven or eight years old. And—and he went to Sunday school and was a very fine little lad. But he was scared in a storm, especially when lightning was flashing.

134 And I told this to a man, the other day, when this piece had come out about this man being healed. This same minister said, "They make a god out of you, Brother Branham."

135 Well, he was a critic, so I thought I'd just kind of break it off, just a little bit. Not to hurt, you know, but just kind . . . I said, "Is that too far from the Scripture, to be that?" See? I said, "No, it isn't," I said, "because Jesus called prophets 'gods.' See? That's right, 'God.'"

136 And they say, "Well, you people try to take the place of God." That's not too far out. That's exactly what it is. That's exactly. God manifested in flesh, just as He promised.

137 This little family, we find. I told him this little story, which come to my mind just now. That, one night it come up a storm, and mother said to Junior, said, "Now, you go on upstairs, son, and go to bed."

Said, "Mama, I'm scared," he said.

"Ain't nothing going to hurt you. Go on up and go to bed."

138 Little Junior laid up there, and the lightning flashing around the windows. And the little fellow got so nervous, he'd stick his head under the cover, and he could still hear the—the lightning, or see the lightning flash on the windows, and—and hear the thunder roar. So he said, "Mama!"

And she said, "What do you want, Junior?"

Said, "Come up here and sleep with me."

¹³⁹ So she come up the steps, like any good, loyal mother would. And she came up, and she took little Junior in her arms. And she said, "Junior, mother wishes to speak to you just a moment."

Said, "All right, mama."

¹⁴⁰ Said, "Now you must bear this in mind. We go to church, constantly. We read the Bible. We pray. We are a Christian family. We believe in God." And said, "We believe that, in storms and whatever goes on, God is our protection."

¹⁴¹ He said, "Mama, I believe every bit of that. But," said, "when that lightning is so close," he said, "I—I want a God with skin on It."

¹⁴² So, I—I think, not only Junior, but all of us feel that way. When we get together, when we pray one for the other, God with skin on It.

¹⁴³ And we find out here that God has always had skin on Him. When Moses seen Him, He had skin on Him, look like a Man. When God was behind the curtains, He had skin on Him. And God, tonight, in His Church, is veiled in His Church with skin on It. He is still the same God, tonight. We find that.

¹⁴⁴ But now, as ever, the skin veil is what catches the traditions. They just can't believe that that is God making them people act like that. See? It's because God is veiled in His Church, in skin, skin on It. That's right. He is hid from the unbeliever, and revealed to the believer. Yes, sir.

¹⁴⁵ Now, when their tradition veil, of traditions of the elders and the Word, is broke through, oh, of course, today, then comes in plain view, we see Him, Deity again veiled in human flesh. Hebrews 1 said so.

¹⁴⁶ And also Genesis 18. You remember, God was a Man, stand there, eating, and talking with Abraham, and told what Sarah was doing in the tent behind It.

¹⁴⁷ And Jesus said, "As it was in the days of Sodom, so shall it be at the Coming of the Son of man." Deity veiled again in human flesh! Now, remember, Jesus didn't say, "When the Son of God is being revealed." In Luke the 17th chapter, I believe, and about the 20th, 21st verse, somewhere along there, He said, "And when the Son of man is being revealed." The Son of man, back in—in—in the Church again, revealed in human beings; not Son of God, but the Son of man again, back in His Church again, in the last days. We find that He promised that in God's promises.

¹⁴⁸ We notice another thing, in the Old Testament. I have the Scripture here, in Exodus. That, the old badger skins, what did it do? It hid the Glory of God from the people. The badger skins; even people couldn't

see It, because it was a skin that held It. The skin was . . . The Glory of God was behind the skin.

¹⁴⁹ And now the Glory of God is behind your skin. That's right. And the traditions don't see It. It's inside the veil, where His Word was.

¹⁵⁰ What was on the inside of that skin back there, the old badger skins?

¹⁵¹ Which, "There was no beauty we should desire It. And when It was made flesh and dwelt among us, It was still no beauty we should desire It."

¹⁵² And now the same thing is today. There's nothing in a man or a woman, that can be desired. It's what's in behind there. That's what it is. "Well," you say, "that fellow, I know he used to be a drunkard. He used to do *this*." I don't care what he used to do. What's hid behind that skin? What is behind there, that's what counts. That's what, the people is blinded. The skin blinds the people. See? They say, "I remember when that woman used to." I know what she used to, but what about now? See?

¹⁵³ Them skins, that was once on the badger, but now it's hiding the Glory of God, got It housed behind it. It was on an animal, but now it's housing the Glory of God.

¹⁵⁴ And so can your skin be changed, tonight, to be made a housing place for God, God dwelling in humanity.

¹⁵⁵ Look. The old badger skins, we find out, behind it was . . . Inside of there was the Word. And, the Word, there also was the shewbread. The ark was sprinkled. And what was it? The Shekinah Glory was in there.

¹⁵⁶ Now, the Word is a Seed, and It cannot bring forth until the She- . . . the Son strikes It. The Son has got to be upon the Seed, to make It bear, to make It come forth. And that's the only way. You take the Word, see, take the Word of God in your heart, and walk into the Shekinah Glory. And when you do, It'll bring shewbread, Manna, that's only give for a separated people. The only thing that can eat it, that's permitted to eat it, is just the people who are permitted and knows It. Paul said here, "Changing from Glory to Glory." You see, finally, It comes till It's back to Its original Glory.

¹⁵⁷ It's just like a seed of a morning glory. The seed of a flower, it falls into the ground. The seed of corn falls in the ground. What's the first thing? It comes up, and it's a little sprout. Then it goes to a tassel. Then, from a tassel, back to its original grain.

¹⁵⁸ Well, that's exactly what the Church has done. It come from Luther, Wesley, and now back to the original Grain, back to Its original Glory, back to the Glory It was at the beginning. The Son that rose

in the East, it's the same Son that's manifesting the same thing in the West, changing from Glory to Glory. It changed from the pagan, down into Luther; and from Luther, down into Wesley; from Wesley, out into Pentecost; and on and on, changing from Glory to Glory, producing the hidden Manna.

¹⁵⁹ And now It's ripe, to bring Him back exactly like He was at the beginning, His same ministry; the same Jesus, the same power, the same Holy Ghost. The same One that come down on the Day of Pentecost, is the same Holy Ghost that's manifested today, from Glory unto Glory, to Glory. And is back to Its original Seed, with the baptism of the Holy Ghost; with the same signs, same wonders, same baptism; same kind of people, acting the same way, with the same power, the same sensation. It's from Glory unto Glory. And the next will be, "Changed from this Glory, into a body like His Own glorious body, where we shall see Him." Abraham saw the same.

¹⁶⁰ Now notice. We see how it was changed. Since Calvary, we are invited to share His Glory. Now, in First Corinthians 12, "We are baptized into His Body. By one Spirit we are all baptized." Not by one "water." "One Spirit, we're all baptized." That's right, now, and then we become part of Him.

¹⁶¹ I hope I'm not keeping you too long. [Congregation says, "No."—Ed.] See? I hope I'm not.

¹⁶² But, it's just like a great symphony that's playing out, or acting out a drama.

¹⁶³ I don't know too much about symphonies or drama. But I was watching this play . . . I was talking about *Carmen*, when my daughter and them was in it. And they—and they were playing in this symphony, in *Carmen*. They was acting out. The music was—was—was acting out the same thing.

¹⁶⁴ That's the way it is when you're baptized by the Holy Spirit, into Christ.

¹⁶⁵ Now, see, many of you has read or heard the story of the great Russian composer who composed *Peter And The Wolf*. And how he, they act that out on cymbals and everything. And anyone who knows the story, that's reading it off of a paper, and can hear that symphony, how it's acting that out, the drama, playing it out, why, they know every change. They can look at it *here*, and see the change.

¹⁶⁶ But, now, what happens if the—if the composer writes something, and we find out that it isn't just acted out right? We find out then that there is something that happens. There is something lacking, when we see them. He who composed it has made it up and wrote it out, and

then the symphony is a playing it, hits a wrong note. There is something wrong. The director gave the wrong motion. See?

¹⁶⁷ And that's what's the matter today, my Lutheran brethren, my Baptist brethren, my Pentecostal brethren. All my brethren from all different denominations, that's what it is. See? You're trying to give a note that hit back in the days of Luther, Wesley, like that, when the, actually, the music Sheet here shows that it's another day. See? See? See? We can't live in the light of Luther; he was a reformer. We appreciate his—his part, but we played that out. We're way over *here* at the back of the Book now. See? We can't—we can't play It out like that.

¹⁶⁸ Now, the only way that you're ever going to be able to do it, my brethren, is this. And brethren of the world, of the different parts of the world, I might say, there's only one way for that—for that director to do. He has to get in the same Spirit that the Composer was in, then he's got It. And when the Church, the Symphony Itself, where the world is a watching for these signs and wonders; when the Church, and the Composer, and the director, all get in the Spirit of the Composer.

¹⁶⁹ Then when they say, "The days of miracles is past," it don't hit the right note.

¹⁷⁰ But when it gets in the right swing of It, and the right Spirit of It; how you going to do it until the Spirit comes down, of the Composer? Amen. Then when you say, "The days of miracles never passed," the Symphony cries out, "Amen!" When we hit, say, "Jesus Christ the same yesterday, today, and forever," the Symphony cries out, "Amen!" "You shall receive power after this the Holy Ghost is come upon you." The Symphony cries, "Amen! I got It!" There's no more guesswork about it then. The whole Symphony is right in harmony with the Word. It's going. . . [Brother Branham claps his hands—Ed.] That's it. Oh! It's a magnificent thing. The director and the Composer must be in the same Spirit. And so must the musicians be in the same Spirit, to act It all out. And the world is wondering what's going on.

¹⁷¹ The communism they talk about, and made me sick with it, and all this integration and everything else, and segregation. Oh, mercy! Such, all this nonsense, when the Coming of the Lord is at hand, there is something hitting wrong. I'm afraid that the director got . . . The directors got out of the Spirit of the Composer.

¹⁷² When we get that Composer's Spirit, that original power of God that the Bible said, "Men of old was moved by the Holy Ghost to write this Bible," you'll see them two Chinese pieces of paper will come together, just like God's Bible and a believer will come together, because they're both in the same Spirit. They're both the same thing. They dovetail right straight together. What we need today is directors,

that's right, back to the Word, back and believe It just as It's said. Then you see the God, Himself. That's the unveiling. The drama is made real.

173 Today, they say, "Well, He's a historical God. We know He crossed the Red Sea. He did all *this*. And He was in the—the fiery furnace, with the Hebrew children." What good is a God of history, isn't, if He isn't the same today? Man is ever glorifying God for what He did do, thinking of what He will do, and ignoring what He's doing. That's just in man to do that. And it's the same thing today, my brethren. It's the very same thing. Oh, my!

174 Let's get back and get the Symphony playing right, where they of the world can see. Jesus said, "If I be lifted up from this earth, I'll draw all men unto Me." And, "He's the same yesterday, today, and forever."

175 Let the directors get in the right Spirit, with the musicians and with the Composer, everything will be all right. Then we're, no guess work about it, we are identified with Him then. Hebrews 13:8 said, "He's the same yesterday, today, and forever."

176 We're identified with Him in Acts 2. We're identified with them, with the same baptism, same thing. All He was then and all He is, all He was and all He is, we are. That's exactly it.

177 Just like if I want to be a true American, I've got to be identified with everything she was, everything she is. I've got to be identified with it, if I am a true American.

178 If I am a true American, then I landed on Plymouth Rock. Amen. I did, if I'm an American. So did you; you landed on Plymouth Rock with the pilgrim fathers. On Plymouth Rock, when they landed out there, I was with them; so was you, everybody.

179 I rode with Paul Revere, right down the road, to warn her of danger. That's exactly right.

180 Right down here at Valley Forge, I crossed the icy Delaware, with a bunch of soldiers who, half of them, didn't have shoes on. I prayed all night with George Washington, beforehand. I crossed the Delaware with a vision in my heart. We are American. Yes, sir. At Valley Forge, I certainly did.

181 I returned thanks with the original Thanksgiving fathers. I returned thanks to God. If I'm a real American, I was identified there at that table.

182 If I'm a real American, I was identified when I stood with Stonewall Jackson.

¹⁸³ If I'm a real American, I was identified at the Boston Tea Party, yes, sir, when we refused to have things pulled over our eyes. Well, I'm as real America. I was identified there with that. Yes, sir. Oh, my!

¹⁸⁴ I rang the Liberty Bell, the first 4th of July, in 1776. I rang the Liberty Bell here and declared that we are independent. To be a real American, I had to.

¹⁸⁵ I was identified with her shame in the Revolutionary, when brother fought against. I've got to bear her shame, the same as I have to bear her glory. If I'm an American, I have to be. I was identified with her. Yes, sir.

¹⁸⁶ I was identified at Gettysburg down there, when Lincoln made his speech. Yes, sir.

¹⁸⁷ I was on Wake Island, over them bloody soldiers' body. I rose on Wake Island.

On Guam, I helped hoist that flag.

¹⁸⁸ I'm a real American. Amen. All she is, I am, and proud of it. Yes, indeed. All America has been, all she is, I'm still that, to be American. Everything she was, I have to be, because I'm identified with her.

¹⁸⁹ Same thing, by being a true Christian, you have to be identified with it.

¹⁹⁰ I preached with Moses, and war- . . . or with Noah, and warned the people of the oncoming judgment; to be a real Christian.

¹⁹¹ I was with Moses at the burning bush, I saw the Pillar of Fire, I saw His glory, I was with Moses up there in the wilderness. To be a Christian, I have to be identified with everything God was, to be a Christian. I seen His glory, I heard His Voice. Don't try to explain away from me now, 'cause I was there, I know what I'm talking about, I seen what happened. Yes, sir.

¹⁹² I was at the Red Sea, when I seen the Spirit of God move down and part the water from one side; not through a bunch of reeds, that they're trying to say today, but through about a ninety-foot sea. I seen the Spirit of God. I walked with Moses through that dry ground, across that Red Sea.

¹⁹³ I stood by Mount Sinai and seen the thunder and lightning falling. I ate Manna with them out there. I drank from that Rock. I'm still doing it tonight. I was identified with the Manna-eaters. I was identified with them that drunk from the Rock.

¹⁹⁴ I was also identified when Joshua blew a trumpet, and the walls of Jericho fell down.

I was in the lions' den with Daniel.

I was in the fiery furnace with the Hebrew children.

I was in Mount . . . with Elijah on Mount Carmel.

195 I was with John the Baptist, and before them critics. I seen the Spirit of God descending. I heard the Voice of God say, "This is My beloved Son in Whom I'm pleased to dwell in." Yes, sir. I sure was identified with him. That's exactly right.

196 I was identified there at the grave of Lazarus, when He raised up Lazarus. I was identified, the woman at the well, when He told her her sins. Yes, sir.

197 I surely was identified with Him in His death. And I was identified on the first Easter. I raised with Him from death. I'm identified with Him in His death.

198 I was with the hundred and twenty, in the upper room. I was identified up there with them. Hey! I—I feel religious. Oh, my! I was identified there. I'm one of them. I was identified. I got the same experience they had. I was there when it happened, to be a true Christian. I witnessed the mighty rushing Wind coming. I witnessed that. I felt the power of God as It shook. I was with them that spoke in tongues. I felt the anointing come in there. I was with them. I was identified with them when the Holy Ghost begin to speak through tongues, with them.

199 I was with Peter, before the critics in Acts 2, when he preached the great sermon that he did. I was identified with him. Yes, sir.

200 In Acts 4, when they assembled together, I was with them when the building shook. After prayer meeting, the building shook where they were setting. I was identified there with them.

I preached with Paul on Mars Hill. Yes, sir.

201 I was with John on the Isle of Patmos, and seen His second Coming.

I was with Luther in the reformation.

202 I was with Wesley, that firebrand; snatched from the fires, when the great revolt against the Anglican church. I was there with him.

203 And here I am tonight, 1964, in Philadelphia, Pennsylvania, identified with the same kind of group, with the same kind of an experience. I must be, to be a Christian. I must stay identified where the Word of God is being manifested. I'm identified with a group that feels the Spirit of God.

204 I'm identified with a group that knows He's unveiled, that knows He's the same yesterday, today, and forever, that knows that This is not a fanaticism. "It's Jesus Christ the same yesterday, today, and forever."

I'm identified with that group here, tonight. Yet, they're called a bunch of heretics, yet a bunch of fanaticism, on account of the Word of God. But, "I'm not ashamed of the Gospel of Jesus Christ, for It's the power of God unto salvation," and I'm one. I'm with them living epistles I spoke of, vindicated, God veiled in human form, in men and women. Oh!

205 God in His *en morphe* again, unveiled Himself and make Hissself known to His people. The great King Who laid aside His Glory. "Yet a little while and the world won't see Me no more. I'll be veiled to them. But ye shall see Me, for I'll be with you, even in you, all the way to the consummation, changing from Luther to Wesley, to on and on, from Glory unto Glory. I'm still the same God that lived, and going back to the original Glory." Hallelujah!

206 He has broken every denominational veil, every sound barrier. That sound that says, "Oh, that's fanaticism," He broke right through that. The sound that come out of there, said, "Oh, them people are crazy," He broke right through that veil. Yes, He did. "Oh, you can't do it. You're nothing but a bunch of fanatics." He broke right through that. "No such a thing as Divine healing." He broke right through that, oh, my, for His Word said He would. You can't conquer the Word of God.

207 And there He stands, yet, tonight, the mighty Conqueror, since He broke every Methodist, Baptist, Presbyterian, every other kind of a veil. He still stands among His people, tonight, unconquered by traditions. Let people say what they want to, do what they want to, anything they want to. God comes, breaking right through that sound barrier.

208 And remember, they tell me, when a plane really breaks that sound barrier, there's no limit to its speed.

209 I'm telling you, when you break that traditional barrier, that "Jesus is way back, and He isn't now," when you find He's the same yesterday, today and forever, there's no limit to what God could do right here in this convention, and show this world what they need: not a world's fair, but a world revival that'll be filled and baptized with the Presence of the living God, *en morphe* inveiling Himself into human flesh. Hallelujah! I believe it.

210 Broken every barrier, every veil, every veil! Nothing could hide His Presence. When people gets hungry in their heart, there's a veil ready to be broke. You can just depend on that. Rent every veil, by His great Holy Spirit!

211 And here He stands, tonight, the mighty Conqueror, same yesterday, today and forever; healing the sick, baptizing the believers, just as He always did. He's the mighty Conqueror. Doomed devils are on the run. Yes, sir. They always are, when He's around.

212 Closing, I might say this. There was a . . . Read a story, many years ago, about an old violinist. He had an old violin they was going to sell. You've heard the story, many times. And they wanted to sell it for a certain thing. And the auctioneer said, "Who will give me *so-and-so*?" I believe he was offered a few coins, maybe fifty cents, or something. "Going once, going twice, . . ."

213 Directly, a man raised up in the back. He said, "Just a minute." And he walked up and got it. Let's think that he played this:

There is a Fountain filled with Blood,
Drawn from Emmanuel's veins,
When sinners plunged beneath the flood,
Lose all their guilty stains.

214 Then when he laid it down, there wasn't a dry eye in the place. Then he said, "Who will offer?"

215 One said, "Five thousand." "Ten thousand." It was priceless. Why? The—the old master of the violin had revealed its true quality.

216 Oh, brother, sister, now let the Master of this Word, Who wrote It, the great Holy Spirit, rosin up His bow with love, and pull it across your heart.

There is a Fountain filled with Blood,
Drawn from Emmanuel's vein.

217 You'll see the full value, and see the unveiled God come right in view. That, He's just the same as He was when He fell on the Day of Pentecost, upon the people, when He *kenos*'ed Himself, "emptied" right into It. That's right.

218 You say, "Brother Branham, I've tried. I've tried. I've done *this*, *that*, the *other*."

219 One day I was having a meeting at Carlsbad, New Mexico. And we went down in this big old bat den down there. And it was kind of spooky-looking, and we got down there. And the—the man, when he got down there in this place, he—he snapped the lights off. And, oh, my, you can imagine how dark it was. It's just . . . It's so dark you could feel it.

220 And that's just about the way the times are getting, when we see the church that fails to recognize God's Word; when you see our daughters of Zion doing the way they're doing; when you see our brothers that smokes and drinks, and—and tells dirty jokes and things, and still trying to hold their confession in Christ. Oh, my, it's dark. It's pitch dark.

221 We see the sign of His Coming. There'll be . . . It's always darkest just before day. Then the Morning Star comes out to hail the day, and to herald it, and show that it's coming. Notice.

222 In there, when they turn that off, there's a little girl just screamed to the top her voice. There was a little boy standing by the guide, and he seen that guide when he switched the lights off like that. And that little sister was just about to have a fit. She was screaming, jumping up-and-down. "Oh! What's going to happen next? What's the matter? What's the matter?"

223 You know what he screamed? He said, "Don't fear, little sister. There's a man here who can turn on the lights."

224 Listen, little sister, you might think we're small and in minority. But, don't fear. There's a Man here Who can turn on the Lights. That's the Holy Spirit. You believe it?

225 Let us bow our heads just a moment. I'm sorry to have kept you.

226 O great God of Heaven, unveiling Yourself, unfolding Yourself, making Yourself known, the great King of Glory, take these little illustrations, tonight, and let them fall down at the hearts of the people. And may we see that unveiled One, that One Who came down and rent the veil of the temple; and then went right out of that veil, come right down into human veils again, on the Day of Pentecost; has ever been the same, changing from Glory to Glory.

227 And now we're right back like all nature, acting, right back to the original Seed, right from one church age to another. And in this last age here, here we are, right back to the original Thing that fell on the Day of Pentecost, to fulfill every Scripture, "The Light in the evening time," and, "The works that I do shall you also," and so many things that You promised in Your Word.

228 Father, if there be one here who has never broke through that veil yet, or if there be one here who just impersonated someone who has went through the veil, give grace tonight, Father. May they see that mighty Conqueror standing here, full of grace and power, to forgive. Grant it, Father.

229 And while our heads are bowed, would there be some in here? How many, might I say, that would say, "Brother Branham, I'm lifting my hand. Pray for me"? Just keep your head bowed, and raise your hand, "I want to break through every veil, till I can really see the Conqueror." God bless you. My, at the hands! Up in the balconies, to the right? God bless you. Balconies to the back? Raise . . . God bless you. Be real honest. To the left? Raise your hand, say, "Brother Branham, I might have been a Christian for years, but, really, I've never come through that veil. I've really never done it. I haven't got That what they had then." Today, we got . . . "I'm a hotbedded plant."

230 Take a flower that's raised in a hotbed, you have to baby it, pet it, spray it, water it. But that original plant that grows out there on the

desert, same kind of a flower, looks like it; it don't get a bit of water, but no bugs get on it. It's rugged. It's a real.

231 Could you compare Christianity with, Christianity today, with what it was then? Could you imagine this group, what we call Christians today, across the world, being like those was after Pentecost; babied and patted, and from one church to another, and, say something you don't like, get up and walk out? And, oh, could you imagine that? No. What is the matter? It's a reproduction.

232 Michelangelo, that created the monument of Moses, you can get a reproduction of that, very cheap. But, the original?

233 The one who painted the Lord's Supper, I guess that original painting would run into millions of dollars, if you could even buy it. I don't even know where it's at. But you can buy a cheap reproduction of it for about a dollar ninety-eight cents. You can.

234 And that's the way it is today. A cheap Christian, a reproduction, just a church-joiner, you can buy them out for a cigarette or a—or a common drink. Or, for a woman with cut hair or painted lips, you can buy her for anything in the fashions of the world. But you can't touch that genuine.

235 I see Him in full view, the same yesterday, today, and forever.

236 Oh, Christian, don't you want to be a real Christian? If there's any didn't raise your hands, will you do it, while I'm—I'm just going to pray? God bless you. God bless you. Oh, that's just fine. Just look at that.

237 Our Heavenly Father, "Thy Word shall not return to Thee void." You was the One made the promise. I'm only responsible for saying that You said It. I'm just repeating Your Words. You said, "He that heareth My Word, and believeth on Him that sent Me, has Eternal Life." You promised it.

238 And, Lord, we know we have them reproductions today, many that say they believe, when, they don't. It shows up. But, Lord, there is some genuine, too.

239 I pray that You'll just grant, in here, tonight, that every man and woman, boy or girl, no matter what nation they are, what color they are, what church they belong to, O God, fill them. May they see the real manifestation of that same Jesus today, right among us, as He was at the Day of Pentecost, when He revealed Himself for this age, being the Holy Ghost. Grant it, seeing the Words fulfill, the prophecies come to pass!

240 We compare, today, what's called the church of the world there, the World Council of Churches, and compare that with a promise on

Pentecost? There is no comparison, at all. We cannot get our dirty clothes washed on that ticket.

²⁴¹ But, Lord God, if we'll come back to that Fountain, there's a cleansing process, then our experience and God's Word will match one another. Then, we can claim our possession. Grant it, Lord, tonight, as I commit these people in Your hands. Give to each one what we have need of, Father. We ask in Jesus' Name. Amen.

²⁴² God bless you. Thank you, a lot, for standing, waiting a long time. And I'm sorry I kept you till ten minutes after ten. God be with you till I see you in the morning. I turn the service now to, I suppose, to the master of ceremony.



THE MIGHTY GOD UNVEILED BEFORE US

64-0629 Vol. 3-22R

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