

God of this Evil Age no 03

He that Believeth the Doctrine of Christ, hath God

July 15, 1990

Brian Kocourek

... more than welcome in this place. And believing that thou hast come down, Lord, with a shout to anoint thy children to hear thy word, to receive it, and to become in a mindset, Lord, in a oneness with you.

Truly, Lord, that which we know which has come, that which we have seen with our eyes, we have heard. And we give it back to you, Lord and Father, believing that your word is taking a hold of our bodies, our mind, our soul, and bringing us into a unity, Lord, in a harmony in a sweet relationship with thee.

And Father, truly knowing that you have come and that you have manifested yourself, that you have vindicated a message, may our hearts, truly, Lord, dig into it and study it, Lord. May that word take a hold of every fiber of her body. In Jesus Christ's name we pray. Amen.

You may be seated.

Br. Steve, maybe you could bring in a fan to get the air circulating a little bit better in here. Before we move right to the word, I'd like to just make an announcement that I do have information now for the meetings that will be held in November, on thanksgiving, the Friday after Thanksgiving, and then the Sunday, they'll be down in Houston, Texas.

And I didn't bring it with me. But I'll bring it next time. But if you want to reserve rooms. Get your reservation in early. I have the information you can fill out and send the card to the motel. It's going to be a very nice facility in Houston. And they were able to get the rooms. I think they're for \$42 for family or something like that, which is very nice. It's a huge complex.

It's like one of these Galleria types that has a shopping center right in it and everything else. So, it's very convenient. And they're expecting probably 500 to 700 people there. I'll try to bring some pictures of it. I have some pictures of the facilities and stuff like that I'll bring for you.

Now, as we've been studying Brother Branham's Sermon on the God of this Evil Age, you've noticed how strongly Brother Branham felt about the subject.

In our study, we have come across six points where Brother Branham made special emphasis. The first three points we find in his opening prayer. These were, **number one**, that we are to be partakers of a special administration of grace. That this grace is to enrich us in our logos and knowledge.

Or as Webster's put it in referring to the word enrich, it means to increase in a greater measure, like fertilizer, they say. So, we see that the special administration of grace is to, in essence, to bring on a fertilizing of the seed in order that that seed might increase from seed form and blossom forth into a full manifestation, awaiting only a harvest.

We found point **number two**, as Brother Branham put it, is that this grace produces “*a becoming or a coming forth*”. In the close of his prayer, he states that we are waiting solemnly upon the Holy Spirit to deliver us the message appointed for this hour.

Here we find point **number three** is the reference that this grace which brings on our becoming comes through this word, which is specifically brought to us by His presence, the presence of the Holy Spirit coming down at an appointed time or hour, as he put it.

Then shortly after this opening prayer and after his introduction, we hear Brother Branham say, that his intent with this message is to bring you to the hour that we're living in.

We'll call that point **number four**, knowing the hour that you live. Point **number five**, we hear Brother Branham quote.

He's quoting the apostle Paul, saying, I have not shunned to declare to you the whole council of God. Then he quotes Jesus as saying that He kept nothing back from His disciples.

This lets us know that Brother Branham is not going to pull any punches, even if they hurt, but will and must declare something that is very vital for us. He then says, to bring down a message I think is so vital, important.

Finally, we see the **6th point** of emphasis, which he tells the people is to take notes and to study it until it's anchored in your soul, because there's coming a time when you'll be needing it.

Now, today we want to continue at paragraph 20 and read through paragraph 29.

Let me just read it to you.

20. Now I want to say that there is something just getting ready to happen. I know it. Many of you here remember when Brother Junior Jackson come to me a little bit before going towards Arizona, of a dream he had.

Strange thing! How many remembers that? [Congregation says, "Amen."--Ed.] And the Lord gave us the interpretation, and it happened to the letter. Now, he's just had another dream, something.

21. *And the strange thing, a man was here the other day, from Oregon. Doesn't hardly know me, and was... dreamed the same dream about, that Junior Jackson dreamed, and come told me.*

I don't know the interpretation; I'm waiting for the Lord. But I know it's going to be something from God. Just remember that. It's THUS SAITH THE LORD. It's something coming forth from God.

I don't know what it is. Really striking, very striking! Frankly, according to the dreams that both men... One of them I'd... he might be a Baptist, Presbyterian. He--he might be setting here this morning. I don't know. He was here the other day. I don't know the man.

22. But he told the dream, with tears in his eyes. And it shook him. He come all the way from Oregon here, to express it. Brother Jackson come in like manner, this morning.

One man not knowing the other; one, thousands of miles from the other, and both dreams just exactly on the same thing. So the Holy Spirit is withholding the interpretation thereof from me. I don't know what to tell the man. But I know God is fixing to do something, and it'll be glorious in our eyes.

23. Now, the Message this morning, I want to read from the Book of Galatians. I don't preach or just... It's a Sunday school lesson. And now, you men and women that's standing along the walls, and somebody wants to swap and let you set down a while, or something, now, you won't bother me; just be reverently. And if the mothers, their little ones cry or something, someone will step out of the nursery so they can have room for the little one.

24. And now you get your pencil, Bible, and ready for to take down some of the Scriptures that we will read. I don't want you to feel bound down. I want you to feel--I want you to feel at liberty to set and study. And you might disagree, which is all right. But I'm only speaking this across the nation this morning, so that the peoples that has believed the Message that the Lord Jesus has given me for this hour, might know what's taking place, and placing it in the Scripture.

*25. Last Sunday we spoke on The Anointed Ones In The Last Day. And if you, any of you, are tape listeners, be sure to get that tape. Not that we want to sell tapes; that isn't the idea. It's the idea of getting the Message out. See? See? If you've got a tape machine, get a group of people together, and play it, and listen close. **"The anointed ones."***

26. You hear people raise up and say, "Oh, the Bible said, 'The last days, false prophets would rise and do these signs.'" That's exactly the Scripture. Then where does that apply? It's got to be applied right. Tonight I want to speak on, if the Lord is willing, of:

***God Revealed In His Own Word**, how that the eye cannot be applied where the ear ought to be. See? Just like printing the whole Bible, and, in the whole Bible, pictures Jesus Christ. So I want to speak on that tonight, the Lord willing. And now, if not, some later date.*

27. Now in the Book of Galatians. And in the Book of **Second Corinthians 4:1 to 6**, then **Galatians 1:1 to 4**, I wish to read some Scripture.

Now in **Galatians 1:1 to 4**, "Paul, an apostle," watch the stopping right quick. Apostle means "one sent," or, "a missionary." Paul, an apostle, (not of men, neither by man, but... Jesus Christ, and God the Father, who raised him from the dead;) And all the brethren which are with me, unto the churches of Galatia:

Grace be unto you and peace from God our Father, and from the Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God... our Father: To whom be glory for ever and ever. Amen.

28. Now in the Book of **Second Corinthians**, the 4th chapter, and we're going to read from **1 to 6**, verses. Therefore seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it's hid to them that are lost:

If that don't bring in predestination, I don't know what does. In whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

Same as it was at the garden of Eden, "Put them forth, lest they touch that Tree." For we preach not ourselves, but Christ Jesus the Lord;... ourselves your servants for Christ's sake. For God, who commanded the light to shine out of darkness, has shined in our hearts, and give the light of the knowledge of the glory of God in the face of Jesus Christ.

29. Amen! So reads the Word! Now, my text this morning, is: **The God Of This Evil Age**. As we have read in the Scriptures, "the god of this world, this evil age."

Now, this Message points out the evils of this evil age, and it is fitting to prophecy for this evil age. And it's my belief that every... that the Bible has every answer for every age, already written in the Bible, for the believer of that age.

I believe that everything that we have need of is written right Here, just needs to be interpreted by the Holy Spirit. I don't believe that any man on earth has a right to put his own interpretation to the Word. God doesn't need anybody to interpret His Word. He is His Own Interpreter. He said He would do it, and He does it.

Okay, we read a mouthful there, but we see brother Branham's making a strong declaration that says, "I'm speaking across the nation this morning so that the

people that has believed the message that the Lord Jesus has given me for this hour might know what's taking place and placing it in the scriptures.”

Okay, in the next paragraph he says.

It's got to be applied right. And as we read further in paragraph **25**, he says “*it's got to be applied right*”. Then he says *the eye cannot be applied where the ear ought to be applied*. In other words, if it's applied right, the eye isn't going to be where the ear is at.

Now notice up to this point his opening prayer was pretty positive, addressing the working of the Holy Spirit in the lives of the elect. Now he begins to address something completely opposite, the working of Satan in the lives of the non-elect.

Now let's look at **Galatians 1:1-4** again. I'll just open my Bible to do so. It says, **Paul, an apostle not of men by man, but by Jesus Christ and God the Father, who raised you from the dead, and all the brethren which are with me under the churches of Galatia.**

Grace be to you and peace from God the Father and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world or age according to the will of God and of our father.

Now notice how Brother Branham goes right to 2 Corinthians 4: and we'll do the same. Turn with me to **2 Corinthians 4:1-6** It says, **therefore, seeing we have this ministry.** What ministry is he talking about?

You'll have to go back to chapter three, and you'll see that looking at the full text of chapter three, Paul says, **do we begin again to commend ourselves or need we as some others, epistles of commendation to you or letters of commendation from you?**

He says, **you are our written epistle. Written in our hearts, known and read of all men. For as much as ye are absolutely declared to be the epistles of Christ. Ministered by us, written not with ink.**

But with the spirit of the living God, not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to God-ward.

In other words, Paul is saying that.

He's saying, look, there is a certain ministry which has been given to us to take a hold of the Holy Spirit and to engrave into your hearts a written epistle read of all men.

He says, therefore, then, when people look upon you, they see the working of the holy spirit coming through us. See, now, Paul was saying, not that we're of anything of our self, but our ministry is of God, our sufficiency's of God.

Then he says, *not that we are sufficient of ourselves to think that anything of ourselves, but our sufficiency is of God.*

And he says, *who also hath 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 the ministration of death, written and engraved with stones, was glorious, so that the children of Israel could not steadfastly 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?*

In other words, Moses came down from the presence of the Lord, and the Shekinah Glory was all upon him.

You could look at Moses and you could tell that he had been in the presence of God. And he says, now, if that was a great thing, and it was so great that the people put a veil upon Moses.

And he said, how much greater shall it be when the ministration of grace comes forth, when that one comes down from the presence of the Holy One? See, now he's giving us a clue as to what is to take place. See, now he says, how shall not the ministration of the spirit be rather glorious?

In other words, that word rather glorious expresses a greater measure, far greater measure, as if you were to take a cup of water out of the ocean, and you could say, I have all the elements that exist in the ocean, and truly that has all the elements there. But how does that compare to the fullness of the ocean? See? Okay.

And so, he says, *for his administration of condemnation be glory, much more, the administration of righteousness, exceeding glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excel it.*

In other words, a drop of rain has no glory compared to the fullness of the ocean where that rain came from. See?

Seeing then that we have such hope, such earnest expectation, we use great plainness of speech, and not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded. For until this day remaineth the same veil untaken away. In the reading of the Old Testament, which veil is to be done away in Christ.

See? So, the people were blinded. There's a veil upon that they put upon Moses' face because they were afraid of the very contact and presence of God. See, and he says that that veil today is still untaken away and shall be untaken away until Christ shall appear.

Now, but even unto this day, when Moses read the veil is upon their heart nevertheless, when it shall turn to the Lord, what the heart, in other words, the hearts of the children, has got to return unto the hearts of the fathers.

See, “*when it*”, “*the heart shall return to the Lord, the veil shall be taken away*”. The blindness which has kept them from the presence of God, from the

Shekinah glory, from the omega reflection, will be taken away. The doctrines decrees.

See the traditions that have kept blinded the word of God from them. It shall be taken away. When? *When it shall turn to the Lord, at that time.*

Notice, *“the Lord is that Spirit”. “Now the Lord is that Spirit. And where the Spirit of the Lord is, there is liberty.”*

“But we all, with an unveiled faith, beholding, as in the mirror of the word, the glory of the Lord”. The assessment, the opinion, the Doxa of the Lord are changed into the same image. From Doxa to Doxa, from assessment to assessment, from opinion to opinion. See, even as by the Spirit of the Lord.

Now he's telling us that there's got to be a ministry come forth where God Himself is on the scene, and His Shekinah is coming forth from a ministry.

And as we stand and we look at that ministry. And as we stand and we look at the Word of God unveiled before us, and the Shekinah glory is reflecting off of us, he says that our opinions will be changed from opinion to opinion until it comes into harmony with God.

And now he says, *therefore, seeing that we have this ministry, we faint not. As we have received mercy, we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, but by vindication of the truth, commending ourselves to every man's conscience in the sight of God.*

But if our gospel be hid, it is hid to them that are lost, in whom the God of this age hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the Image of God, should shine unto them. For we preach not ourselves, but Jesus Christ, the Lord, and ourselves your servants. For Jesus' sake.

For God, who commanded the light to shine out of darkness, has shined in our hearts to give the light of the knowledge of the glory of God in the faith of Jesus Christ.

Now, we see then that Brother Branham, in bringing forth this message, he begins a deal in his opening prayer with the elect, and he's saying that there's got to be this ministrations of grace come upon the elect to bring them to a place of becoming.

And it is a message which has been ordained, or, as he said, appointed, which we looked at and we found that appointing means that there's got to be people involved. If you've got an appointment, you say my appointment is at 02:00. There's got to be a time involved.

My appointment is with the dentist. So, there's got to be one and there's got to be another. There's got to be the focus of the appointment, the two coming together. Then there's got to be a time and a place involved.

And we find, he says that God has appointed a message for this hour.

Then we find that he says that he gets on and he gets moving into this message. And he says, before he gets, he says, it's vital that you hear this. It's vital that you study it. It's vital that it becomes anchored in your soul.

See, don't just sit around lethargic and say, well, bless God. God sent a prophet. Listen, there is many people that perish in the wilderness that believe God sent a prophet. See, just because God sent a prophet doesn't mean that you're going out or that you're entering in.

You might come out, but will you enter in? This word has got to be anchored in your soul, or you will be deceived. You will be pulled out with him.

Now, okay, now, notice how Brother Branham goes right from **Galatians 1:1-4**. It talks about God of this evil age.

He says, *Grace and peace be from God our father and from the Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil age.*

Okay? So, we find then that God is. There's a purpose, and that is of deliverance.

See, now, what good would it have done if he said, there is a need for deliverance of this evil age and closed the book and shut up and sat down?

But he goes right to **2 Corinthians**, the **fourth** chapter, and shows us how that deliverance comes. See, and he says, and it will come to, unless you are blinded by the god of this evil age. And he says, and that comes by being un-elect. So, he's dealing with both the elect and the un-elect in this issue, in this sermon.

Now, instead of leaving off the emphasis on the evil day, he goes right to the scripture and shows at that time there shall be a light to shine in our heart to bring knowledge.

Here we find in **Ephesians 6:13** He says, *wherefore take unto you the whole armor of God that she may be able to withstand in that evil day, and having done all to stand, then stand.*

Okay. The same admonition, put on the full armor, because the days are getting worse and worse. Looking at verse 12 through verse 18, it says,

12 for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places.

What are the high places but the pulpits? Spiritual wickedness in the pulpits. See,

13 wherefore take unto you the whole armor of God that you may be able to withstand in the evil day. And having done all to stand, stand, therefore, having your loins girt with the truth, and having on the breastplate of righteousness.

What is the word righteousness there. It's from the old archaic English, right-wise-ness, in other words, a correct understanding. See, right wiseness, righteousness, and notice.

15 And your feet shod with the preparation of the gospel of peace. 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, 17 and take the helmet of salvation and the sword of the spirit, which is the word of God.

Notice, everything is word, word, word. Don't get into feelings, don't get into little thoughts and little opinions, but get right with that word. See,

18 praying always with all prayer and supplication in the spirit and watching there unto with all perseverance and supplication for all saints.

In other words, keeping an active watch on what is happening and bringing it right back to the full armor of God, which is the word of God. See, being prepared. Okay, now, what is this evil spoken of then that we're to be prepared against?

We go to **John 7:7** *The world cannot hate you, but it hateth me, because I testify of it, that the works thereof are evil.*

Notice this evil then, that he's speaking of, is works. See, it is the works of the world. What are these evil works according to God's word then?

We find them in **1 John 3:11-12** *For this is the message that you have heard from the beginning, that we should love one another, 12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil and his brother's righteous.*

Notice, his brother had a right-wise-ness. He had a correct understanding. He had a correct revelation. But his brother Cain's works were evil.

And notice, people want to think that the evil work was Cain murdering his brother. But it says, why did he murder his brother? *Why did he murder him? Because his works were evil.*

So, his works were evil first. Then he killed his brother. Now, what were these evil works? He had a revelation of the word, and that revelation of the word was a fruit offering. He had a revelation. He had a revelation of a rapture.

He had a revelation of a first fruit, see? And it was truly, it was in God's word, a first fruit offering, which is a type of the resurrection. But notice, his resurrection was out of season. He even named his first son, I think it was, or one of his sons Enoch. Enoch. Hallelujah.

And notice Enoch was a type of the rapture, a type of the bride going in the rapture. And Cain had named one of his sons Enoch. Glory to God. See, he had a revelation that there was a rapture. But the Bible tells us that without the shedding of blood, there is no remission of sin.

And how can you come into the presence of God without the shedding of blood? See, well, Abel had a more excellent sacrifice, the Bible tells us, than Cain. See, it was a more excellent sacrifice.

Turn to **Hebrews, 11:4** and notice *By faith, by revelation, Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was right wiseness*, that he had the correct revelation.

God testifying of his gift, and by it being dead, yet speaketh. See, it doesn't say that Cain's revelation was wrong. In fact, it was an excellent sacrifice, but it was just out of season.

You see, Moses' Day, Moses' message was the correct message. But in Jesus' day, Moses' message was dead, dead, dead. The Pentecostal message of being filled with the Holy Spirit, that that was the message of the hour is dead, dead, dead.

Not that you put it away and shove it out, because you've got to come that route, but that's not where you stop. In the day of Pentecost, they stopped right there. They came as far as they could go for that hour. But in this day, you've not only got to be filled people, but you've got to be transformed by the renewing of your mind.

We don't stop people, until we got our change. See, this is a day of repentance. You've got to not only be filled, but you've got to come into that oneness with the thoughts and the mind of God. You've got to come into the image.

This is the hour of coming into the image of God. See, many people come up to the Baptism, and that's where they stop. You've got to go beyond that. Brother Branham said, this is a thousand times greater than Pentecost. He said, it's a thousand miles beyond Pentecost.

So, we see that the evil that was spoken of is having an incorrect understanding of the word for the hour.

Okay, notice again in paragraph **26**, Brother Branham said, the anointed ones, he said, *You hear people raise up and say, oh, the Bible, the last days, false prophets would rise and do these things. That's exactly the scripture. Then where does that apply?*

It's got to be applied right. Tonight, I want to speak on if the Lord willing of God revealed in His Own word how that the eye cannot be applied where the ear ought to be. See, just like printing the whole Bible and in the whole picture, Jesus Christ. So, I want to speak on that tonight, the Lord willing. And now, if not, some other later date.

Notice, he's talking about, there's got to be a correct application of the word. Now, if you go back to the original Hebrew, when Cain was approached by God, God said, Cain, he said, you did offer right. You did offer right. But he said, you misapplied it, or you misconstrued it.

And Brother Branham, he taught us that. He said, *you can't misconstrue the word. You can't misapply the word. It's got to be put in its right place, see?*

So, he said, the purpose of this message is to get you to a place where you look at what's going on in this hour and you apply it with the right scripture. He said, then you won't be deceived. You got to.....

He that abideth, he that makes his home in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God's speed, for he that biddeth him God's speed is partaker of his evil deeds.

Whoah. Evil deeds. Why, he might go out and help them when he crosses street. That's an evil deed? You see, what he's saying is that it is the doctrine. It is the work. It is their understanding of the word which is the evil deed.

Notice in **John** the **6th** chapter and verse **28**, *then said they unto him, what shall we do that we might work the works of God.*

Isn't that the question that the Baptists are asking? Isn't that the question that the Pentecostals are asking? What can we do to do the works of God?

And he answers, **29** *Jesus said unto them, this is the work of God that ye believe on him whom he hath sent.*

Hallelujah. Amen. It takes you out of it altogether, and it puts it right back to God. See, it's not what we can do to please God.

It's what He has done and what He has done in this hour. It's a passive understanding. It's a passive revelation, see? And it's got to be passive, and then it will work into active.

But people get the cart before the horse, they get the actions going. And then they wonder why the revelation of Christ never comes to them.

Because they're so busy, just like they were in the days of Noah. They built, they married, they ate, and they drank and everything else. They were so preoccupied by the cares of this life, by doing a service for God.

Remember, Brother Branham preached, **Doing a Service Without God's Will.** *And how they brought forth the ark of the covenant. They wanted the presence of God in their midst, and so they were bringing it upon the shoulders of... It wasn't done upon the shoulders of the Levites. And so, God struck the man dead.*

Then they begin to wonder, what's up, our heart and our motive is right. Yes, but they came not according to God's preordained way of doing it. See, and so when we start doing actions for God, you better know that it's right in this word of God and it's right for the day and right for the season in which you live.

See? Couldn't you try to build an ark in this day to float over the world? It ain't going to be done. It ain't going to get you nowhere. Your work will be in vain.

Then they asked and said, what is the work of God? And he said, “*Believing on Him whom I send.*”

Look, Jesus prayed that the Father would deliver us from this evil world.

We look at **John 17:14 to 16**. *I have given them thy word. And the world hateth them. Because they are not of the world. Even as I am not of the world.*

You know, that's the thing, people. You've got to come to a place and realize that you are not of this age. You are not of this world. You're of another kingdom.

15 *I pray not that thou shouldst take them out of the world. But that thou shouldst keep them from evil.*

16 *They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth. Thy word is truth.* See glory.

In **John 3:19**. Notice. *And this is the condemnation. That light is come into the world. And men love darkness rather than light because their deeds were evil.* Oh, hallelujah.

Notice this isn't talking about the deeds as if they were... Well, men are always doing evil things. And they're taking the woman across the street, helping the old lady cross the street. That's an evil thing?

Like Brother Branham said, building hospitals. That's not evil as far as, those are good things. But it is incorrect as far as the word of God is applied for this hour.

That's not what God has come to do, to build hospitals, build schools and all this stuff to put on programs. He's come to manifest Himself to His children. And that they might become manifest in Him.

3:19 *And this is the condemnation. That light is come into the world. And men love darkness rather than light. Because their deeds were evil.*

And what is the evil deed? Not receiving Him whom I send. Hallelujah. See? And the very same thing. They rejected Jesus Christ right in their midst. God Himself coming down. It tells us that men love darkness rather than light.

We turn to **Isaiah 64**. People of scripture just plumb... You can't pick up this Bible and not see today and not see the day and hour in which we're living in.

Isaiah 64:1 *Oh, that thou wouldst render the heavens. That thou wouldst come down. That the mountain might flow down at thy presence.*

Notice there was the people that were longing for the presence of God to come down. Why? Because the whole thing was messed up. Like Brother Branham said. It was just one big, broken cistern. See, the whole thing was a putrid sore. And so, the cry was coming out from Isaiah...

though that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence. 2 And when the melting fire burneth, the fire causes the waters to boil to make thy name known to thine adversaries. That the nations may tremble at thy presence.

3 When thou didst terrible things which we look not for thou camest down. The mountains flowed down at thy presence. 4 For since the beginning of the world, men have not heard nor perceived by the ear, neither have the eye seen, o God, beside thee. What he has prepared for them that waiteth on him. Hallelujah.

5 Thou meetest him that rejoiceth and worketh righteousness, right, wiseness. Those that remember thee in thy ways, behold that thou art wroth. For we have sinned.

We have disbelieved. And notice God sent the prophet in the hour because the people have gone off of His provided way. And so, God, in this last hour, notice it started within the garden of Eden. Man had gone off the wayward path.

And so, God couldn't send an angel. He couldn't send a messenger. He came down Himself to bring and restore His Adam. Hallelujah.

And God has come down to restore Adam in this hour. God has come down to restore us back to where we were before the foundations of the world.

For since the beginning of the world have not heard nor perceived by the ear, neither has the eye seen, o God, besides thee, what He has prepared for him that waiteth for Him.

Thou meetest him that rejoiceth and worketh righteousness. Those that remember thee in thy ways, behold, thou art wroth. For we have sinned.

We have disbelieved. We have gone off the mark in those is continuance. And we shall be saved.

6 But we are all as an unclean thing, and all our right wiseness are as filthy rags. And we all do fade as a leaf. And our iniquities, like the wind, have taken us away. 7 And there is none that calleth upon thy name that stirreth up himself to take hold of Thee. For thou hast hid thy face from us and hast consumed us because of our iniquities.

Notice they had come to a place where it got darker and darker and darker in each age. See, the light was getting less and less and less. And then it says, and I shall restore, sayeth the Lord, all that, the canker worm, the locust, et cetera.

8 But now, o Lord, thou art our Father. Hallelujah. We're your gene. We are the clay and thou our potter, and we are all the work of Thine hand. 9 Be not wroth very sore, o Lord. Neither remember iniquity forever. Behold thee, we beseech thee. We are thy people.

10 Thy holy cities are a wilderness. Zion is a wilderness, Jerusalem a desolation. 11 Our holy and our beautiful house, where our father's praise thee is burned up with fire, and all our pleasant things are laid waste.

12 Wilt thou refrain thyself from these things, o Lord? Wilt thou hold thy peace and afflict us very sore?

When, o God, are you coming? See, notice. The cry was going out at the end of the ages, as the ages were running out, moving into Laodicea, the 7th church age, there was a cry for God to come and restore.

Notice in verse **65:1** *I am sought of them that ask not for me. I am found of them that sought me not. I said, behold me, behold me. Behold me unto a nation that was not called by my name.*

In other words, God said, I have come to the Gentiles. I have come to a people that weren't even looking for me. See? Bunch of savages.

2 I have spread out my hands on all the day under the rebellious people, which walketh in a way that was not good after their own thoughts.

3 A people that provoked me to anger continually to my face, that sacrifices in gardens and burneth incense upon altars and bricks, 4 which remain among the graves and lodge in the monuments which eat swine's, flesh and broth, abominable things in their vessels,

5 which say, stand by thyself, come not near to me, for I am holier than thou. These are a smoke in my nose, a fire that Burneth all the day.

Notice how the age was coming to a close, and how the people were holier than holy, and how, by their so-called holiness, they were turning off the people. How in the days of Wesley, they got to a place of work.

It was a place where in the days of Luther, there was justification by faith, then there was sanctification. And they got into programs, and people walked around with their noses up.

And if it rained, they drowned, like Brother Branham said, see? Getting to a place, thinking they're holier than thou.

6 Behold, it's written before me. I will not keep silence, but will recompense, even recompense into their bosom. 7 Your iniquities and iniquities of your fathers together, saith the lord, which have burned an incense upon the mountains and blasphemed me upon the hills.

Therefore, I will measure their former works into their bosom. 8 Thus sayeth the lord, as the new wine is found in the cluster.

And one saith, destroy it not, for a blessing is in it, so will I do for my servant's sake that I may not destroy them all.

He's going to destroy some, but not all.

Notice **9** *and I will bring forth a seed, a germ, as Brother Branham put it. out of Jacob and out of Judah, an inheritor of my mountain. And mine elect shall inherit it. And my servants shall dwell there.*

Hallelujah. **10** *And Sharon shall be a fold of flocks in the valley of achor. A place for the herds to lie down for my people that have sought me.* **11** *But ye are they that forsake the Lord, that forget my holy mountain.*

What's the holy Mountain? New Jerusalem. See

That prepare a table for that troop and that furnish a drink offering under that number. **12** *Therefore will I number you to the sword. And ye shall all bow down to the slaughter. Because when I called, you did not answer when I spake, you did not hear, but did evil before mine eyes.*

In other words, your revelation, your doctrine, your creeds and everything else. It was evil before me and did choose that.

And did choose that wherein I delighted not. **13** *Therefore thus saith the Lord God, behold, my servants shall eat, but ye shall be hungry. Behold, my servants shall drink, but ye shall be thirsty. Behold, my servants shall rejoice, but ye shall be ashamed.*

In other words, as it says in the last times, it says, there shall come famine upon the land. Not a famine for bread or water, but a famine for hearing the word of God. See? And it says, the world will be desolate at this time.

Because they are so involved in their own thinking, they're so involved in their own creeds and their own dogma. That when He comes down, they fail to recognize that they have need of repentance.

See, they have a need of God Himself to come down and take over.

So, He says, **14** *behold, my servant shall sing for joy. But ye shall cry for sorrow of heart. And shall howl for vexation of spirit.*

15 *And ye shall leave your name for a curse unto my chosen. For the Lord God shall slay thee and call his servants by another name.* **16** *That he who blesses himself in the earth shall bless himself in the God of truth. And he that sweareth in the earth shall swear by the God of truth.*

Because the former troubles are forgotten, and because they are hid from mine eyes. **17** *For, behold, I create new heavens and new earth. And the former shall not be remembered, nor come into mind.*

Notice, God has a total repentance when it comes to the things of this world. He's going to blot them out, see? And He's going to create anew. And so too he's calling for us to completely forget your denominational thinking, see? And come to a place of repentance and blot it out.

Notice **18** *but be ye glad and rejoice forever in that which I create. For behold, I create Jerusalem a rejoicing, and her people a joy.* **19** *And I will rejoice in Jerusalem, and joy in my people. And the voice of weeping shall be no more heard in her, nor the voice of crying.*

20 There shall be no more hence an infinite days, nor an old man that hath not filled his days. For the child shall die in 100 years old but the sinner, being 100 years old shall be a curse.

21 And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them

22 they shall not build in another inhabit they shall not plant in another eat. For as the days of the tree are the days of my people and mine elect shall long enjoy the work of their hands.

23 They shall not labor in vain, nor bring forth for trouble for they are the seed of the blessed of the Lord and their offspring with them. 24 And it shall come to pass that before they call, I will answer. And while they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together, and the lion shall eat with the bullock and dust shall be the serpent's meat. They shall not hurt nor destroy in. All my holy mountains, saith the Lord.

So, you see here that God is showing us that there came a time when everything was just so wicked, so evil that their thoughts were continually wrong. And God said, I will come down, and I will restore I will create anew and forget that which is in the past. See? And so, He had to do it, shows how men were off and how God will turn it around.

We find in Joel 2:25 he says he call for a restoration.

Let's just read it. **Joel 2:25** he says, *and I will restore to you the years that the locust hath eaten, the cankerworm, the caterpillars of palm worm, my great army, which. I sent among you,*

God, allowing it to happen. Why? To bring forth a restoration. Now how does this restoration come in? Notice in Luke the 11th chapter.

Tom, how much we got on that side? It's a half hour tape, half on each side. Okay. Is this full side? Okay.

Luke 11:29. *And when the people were gathered thick together, he began to say, this is an evil generation. Notice they seek a sign. And there shall no sign be given but the sign of Jonas the prophet.*

In other words, the sign of the resurrected one among them.

See Jonas coming out of the fish's mouth after three days.

Notice, in verse **34**, he says, *The light of the body is the eye. Therefore, when thine eye is single, thy whole body also is full of light. But when thine eye is evil, thy body also is full of darkness.*

What is he saying there? He's giving an illustration in the natural. He says, look, if you've got a bad eye, if you've got an evil ... And that word evil there also means, it's Greek words, it also means kind of a deterioration or a ... Oh, I can't think of the word right now.

But what he's saying is, in the natural, if you've got an eye that you can't see out of and you've only got that eye, he said, then you can't see and everything's darkness to you.

But he said, if the eye is one, if it's whole, if it's pure, he said, then your body's full of light. See, in other words, the body of Christ also he's speaking about. He's saying that in the eye ...

Now, what does the eye do for you? It helps to guide you, see, it is a direct contact with the intelligence, the brain, see? And it gives you a picture, it shows you what's taking place, see? And it helps you and it guides you through anything.

Now, if your eye, in other words, if your ministry see, or if your conduit, so to speak, is evil, in other words, if it's got wrong doctrine, if it's got the doctrine of another hour, the whole thing's messed up, the whole thing's in darkness.

But he said, if your eye be single, and God only deals with one man in a generation, see one man speaking through that prophet, and he brings that word of the prophet down, and if that eye be single, then your eye is full of light, then your body's full of light. Glory to God. See, we got the direct Shekinah Glory, the Epiphaneia, God Himself coming down.

God is the prophet of this hour. Don't forget that. So, we tie this back to **John**, the **8th** chapter. Notice *if your eye be evil, then the body's full of darkness*.

We find in **John 8: 37**, Jesus says, *I know that you're Abraham's seed, but you seek to kill me because my word hath no place in you. 38 I speak that which I have seen with My Father. And you do that which you have seen with your father.*

Now, notice what it's telling us. It is saying that the way that they look is the way that their father looks. And Jesus saying, *I see that which I have seen with My Father*. Jesus said, *I do nothing lest the Father show me first*.

So, in other words, Jesus' opinion, the very things that He looked at, the way He looked at them, is the way the Father looked at them. It reminds me of a story Brother Branham was talking about. He said, there was a young boy that wanted to see God.

And his mother said, oh, sonny, no man can see God. He's invisible. So, he said, but I want to see God. She said, well, go to the Sunday school teacher. So, he went to Sunday school teacher, and the Sunday school teacher said, sonny, God's invisible.

No man can see God. So, the boy was kind of upset, and he went to the pastor, the pastor said, sonny, no man can see God. So, he was really upset. He wanted to see God.

So, one day he goes down to the shore, and it had just got done raining and stuff like that. And he sees the old man that he just longed to be with. He loved that man like a grandfather.

And so, he went out on the boat with the old man after the storms had gone over, and everything was washed clean, the air was smelled clean, refreshed and everything else. And he went out on that water with the old man.

And he turned to the old man, he said, grandpa. I will call him Grandpa. He said, grandpa. He said, can we see God? And the old man turned to him. He said, son, for the last 50 years, all I've seen is God. See?

And so, Jesus said, I speak that which I have seen with My Father. Brother Branham said, there was so much God in him that all he could see is God. Hallelujah.

See, his thoughts, like Brother Branham, got to the end of the road in his own life, and he said, all my thoughts are of God. Hallelujah. He was so involved, he was so in oneness with the One who's here, such harmony with the One who's here, that all his thoughts were the same, as the One who's here.

See, Jesus said, I speak that which I have seen with My Father. My Father sees it and I see it. He says, then you do that which you have seen with your father. Notice how children they're raised up.

And because of the opinions of the parents, the children develop the same opinion. That's why Brother Branham said, your mother was a flapper. He said, the daughter would be a striptease. See?

Just gets worse, and worse, and worse, because they enter into the opinion. They enter into the evil deed. And so, we find then that the world is encroached. The world is full of evil.

The world is full of darkness. Because it doesn't have that single eye. The epiphany. The Phaneroo. The apocalypse. The unveiling of God Himself.

Okay. We look at **Colossians**, the **first** chapter.

Colossians 1:21-23 Touch not. Excuse me. Got this right here. No, I've got that wrong. Excuse me.

Let's go to **first John two**.

1 John 2:13 to 14. *I write unto you, fathers, because you have known him. That is from the beginning. I write unto you, young men, because. You have overcome the wicked one. I write unto you, little children, because you have known the father.*

14 *I have written unto you, fathers, because you have known him. Which is from the beginning. I have written unto you, young men, because you are strong in the word of God, Notice, abideth in you, and you have overcome the wicked one.*

Notice we look at **Psalms 32:8-10**. It says, *I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye. 9 Be ye not as the*

horse or as the mule. Which have no understanding. Whose mouth must be held in a bit and bridle. Lest they come near unto thee.

10 *Many sorrows shall be to the wicked. But he that trusted in the Lord, mercy shall compass him about.* **11** *Be glad in the Lord and rejoice, ye righteous, and shout for joy all that ye are upright in heart.*

Notice God says that by His eye, or through His eye, He will guide them. So, the light of the hour is the eye of the hour. Like Brother Branham. We likened it to that eagle's eye that can see for miles. He sees up, way out ahead.

Notice in **Revelations 3:18**, says, *I counsel thee to buy of me gold tried in the fire. That thou mayest be rich in white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear and anoint thine eyes with eye salve, that thou mayest see.*

Notice God looking for man to take on His eyesight. His opinion, His assessment.

Looking at **Matthew 13:1-23**. *The same day Jesus went out of the house and sat by the seaside. And great multitudes were gathered together unto him. So that he went into a ship and sat, and the whole multitude stood by the shore.*

I'm not going to read the whole thing right now, but just read it yourself.

But notice Verse **19**. notice, *when anyone heareth the word of the kingdom and understandeth it not, then cometh the wicked one.*

That wicked there is the same word as evil used in scripture.

Then cometh the wicked one and catches that which was sown in their heart. This is he which receiveth seed by the wayside.

Notice, then the God is calling for us to have an understanding. There's got to be a guiding if that light of the eye behold, then the whole body sees. See.

Notice. Verse **23**, it says, *but he that receive a seed in the good ground is he that heareth the word and understandeth it, which also beareth fruit and bringeth forth some fold. Some 100, some 60, some 30,*

We find in verse **36**. *Then Jesus sent the multitude away and went into the house, and disciples came unto him, saying, declare unto us the parable of the tares of the field. 37 He answered that unto them that he that soweth the seed is the son of man.* Okay?

And then he goes on to explain it. Then we find verse **47** says, *again the kingdom of heaven is like unto the net that was cast in the sea and gathered of every kind,*

48 *which when it was full, they drew it to shore and sat down and gathered the good into vessels. But cast the bad away, 49 so shall it be in the end of the world. The angel shall come forth and sever the wicked from among the just.*

In other words, there's got to come a ministry. And like Brother Branham was pointing us to **Galatians one**, showing us the evil hour, but he's also showing us **two Corinthians four**, that there's got to be a ministry to sever us, to separate us from the evil of the hour. See? Okay,

We see this also in **Luke 6:22**.

Then Jesus answering said unto them, excuse me, six and **22**, *blessed are ye when men shall hate you, and when they shall separate you from their company and shall reproach you and cast out your name as evil. Notice for the son of man's sake.*

So, it's got to come not in the day of the son of God, but in the day of the son of man. See.

Now, notice in verse **43** to **45**, *for a good tree bringeth forth not corrupt, bringeth not forth corrupt fruit. Neither doth a corrupt tree bringeth forth good fruit, 44 but every tree is known by his fruit. For of thorns, men do not gather figs, nor of brambles bush, gather the grape.*

45 *A good man out of the good treasure of his heart, bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil. For of the abundance of the heart, his mouth speaketh.*

We find in **one Corinthians**. Remember **one Corinthians**, chapter **one**, verse four to ten. It says that the grace of God will come in such a way as to enrich you, which is like a fertilizer that will actually take the seed from a seed, and it will bring it forth nourishment that will bring it right up to a place of mature fruit, right ready for a harvest.

And notice he says, at this time, God will establish you. He will stabilize you in it. He said, why? So that you come behind in no spiritual endowment. See, that word endowment means an inherent quality or an inherent.

You notice the word; it comes from the word charisma. It says, a gift, a spiritual endowment. And it says, the divine influence upon the heart and its reflection in the light. So, there's got to be something in the seed that's bringing forth a reflection on the outer.

Notice so, that grace comes in like fertilizer. And what does fertilizer do? But it takes it from a seed, and it gives it nourishment so that it can, and it's able that it has everything that it needs to get forth to a full, matured fruit ready for harvest. And so, God's Grace in this hour has brought forth His word.

That word then anoints us. There's a special anointing, and we find in **1 John 2:20**, it says, *but we have an unction from the Holy one, and ye know all things.* Notice, that word unction is anointing. It's the word Charisma.

It means a specific endowment of the Holy Spirit. It's an anointing. See? And so, we see that we have a special anointing that, notice, it says, then do what? That ye know all things.

So, we find in **Ephesians 1:15 to 18** that *the spirit of wisdom and revelation and the knowledge of him*, the spirit of God, comes down to quicken us people to an understanding, to know him who has come, see, to get us out of here, so that we come behind in no spiritual thing, no spiritual endowment.

See that we're ready to take on that change and that we're not caught up. Like Jesus said, Father, I pray not that you take them out of the world, but you help them overcome the evil one.

Okay, now, **2 Thessalonians** the **3** chapter.

Feel like I'm racing the clock here. I only brought an hour tape.

2 Thessalonians 3:3 Notice. *But the Lord is faithful, who shall establish you and keep you from evil.*

See, we find in **Psalms 33:18** *Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy; 19 To deliver their soul from death, and to keep them alive in famine.*

End of tape.