This evening we will continue with the *Unveiling of God* and begin reading from pp. 98. But before we do I want to tell you that if you do not have the Holy Spirit you will get very confused by the next dozen or so paragraphs that brother Branham speaks to us in this sermon, because you will confuse the word Christ for the person of Jesus the man, the son of God.

However, if you have the Holy Ghost then you will be able to rightly divide the word and understand he is not referring to the veil or the vessel but to the God who uses that veil or vessel as brother Vayle so aptly taught us.

Let's begin reading... *Unveiling of God* 98 *The Anointing is a Person.*

Now, remember the word Christ means anointer, anointing and anointed. But it all has to do with what the Anointer Himself Who is God does with His own Spirit, His own Life, His own Word. *For as a man thinks in his heart so is he, and out of the abundance of the heart the Mouth Speaketh.* So God is His own Word.

**John 1:1** *In the beginning was the Word and the Word was with God and the Word was God.*

Let's continue reading now, "*The word "Christ" means "an anointed one (See?), the anointed one." Then Moses was Christ in his day; he was the "anointed one". Jeremiah was Christ in his day with a portion of the Word for that day. But when Jesus came, He came as the Redeemer Anointed One. And that was both Moses and all that was in Moses, and all the Word, and "all the Godhead bodily was in Him". That's the reason the whole temple veil rent and the mercy seat come in perfect view. He was the Anointed One.*

And remember he is the Word.

Now, this evening I want to focus on these words that brother Branham is teaching us here because if you are not careful you will think Jesus the man when you are reading the word "Christ". Jesus the man was not "Christ", because "Christ" The Anointer is God, and Jesus is the man. It was not Jesus that was in Moses but the Anointing of Life of the Anointer "Christ" who is God Himself, His Life that was in Moses.

And remember John tells us God is the Word.

So when brother Branham says, *"the anointing is a person"*, he is actually speaking of the Life of the anointer Himself which is *the Holy Spirit* or *the Holy Life* of God who is the Anointer.

Next paragraph - *Unveiling of God* 99 *Notice, now, the veil in human flesh, the promised Word to this age must also be veiled.* Notice. Sin loving church members and sinners cannot see It because of the human veil. That's the reason they couldn't see Him. "Why, He's a man. Where did He come from? What fellowship card does He have? What church
does He belong to?" (I want to speak on that tonight, "What church Does He Belong To?" See?) And so... See? "Now, what church does He belong to? What group? What school did He have? Where'd He get His education? Well, this man was born according to the tradition, according to the legend of Him around here, this man was born out of holy wedlock. Why, sure He's of the Devil. (See?) He's of the Devil. He was born out of holy wedlock. And Joseph just married her to keep her from being stoned, 'cause she was an adulterous. And that man come around and tell us priests what to do?" Ha.

Ok, so brother Branham is speaking here the words of the people who were blinded by the veil. They thought this man Jesus was born from a woman who slept with a Roman soldier. They thought Joseph just married her so she would not be stoned to death. They did not believe Isaiah the prophet who gave us the promise of God that said "a virgin shall conceive". So they were blinded by the veil, the vessel itself.

From his sermon Do you now believe? - 52-0817 brother Branham said, "Be careful. "Touch not Mine anointed." Not me, no, my brother, that isn't it. The Anointed one is the One that comes down from above. I'm from the earth, earthly. But He's from above, heavenly.

Now, I dropped this quote in here up front to warn you that if you are not careful you will mix up the anointer with the one (the veil or vessel) that is being anointed by the anointer. Because if you just breeze through the next 10 paragraphs and more you will begin to think that brother Branham is claiming to be the Christ like a lot of the Deity people who have made that mistake. But he is being very clear, so we must be clear in our minds as well. Because if your mind is all muddied up you will not hear clearly and you will make the same mistake they do. And then you will make William Branham anti Christ. Anti like in the Catholic pope claiming to be the vicar of Christ. Vicar meaning in the stead of Christ. Which in itself is anti Christ.

Now, back to the Unveiling of God 100 And this paragraph will really throw you for alupe if you do not understand the doctrine of Father and son, How God was etered his son at the river Jordan and then left him in Gethsemane where Jesus the son of God had to go to the cross as a mortal. Notice brother Branham says, "And there was God standing there revealing that Word, crying, "My God, why has Thou forsaken Me?"

Now, it would sound like he is speaking of the person of God who is standing there, but remember God is the Word. And the Word of God spoken by the prophet King David said, "My God, why has Thou forsaken Me?" and then Jesus the man, with that Word in Him cried out the same thing while hanging on the cross.

First we see the Word of God in prophecy through David in Psalms 22:1 My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

Now, remember, that same Word of God was spoken by a different vessel that God used to say it first. That was David, then along comes the son of David and says the same thing on the cross in fulfillment of that prophesy.
So the vessel was not God but was anointed by the same Holy Spirit, the same Christ that later anointed the son of God to say the same words while hanging on the cross.

We see this in Mark 15:34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Again we see the witness of this in the book of Matthew 27:46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Notice it was not the man, the vessel that was God crying out, but the Word which is God coming forth from the man, the vessel as we hear brother Branham explain this in his sermon God's gifts always find place 63-1222 P:50 The man, the body was not Deity, but Deity was in the body. This body has to perish. The very Christ that's in you is the only thing that can raise you up. That's Deity, God in you.

Identified Christ of All Ages 64-0617 36 Now, notice now, God... Jesus said that those who the Word came to was called gods; that was prophets. Now, not the man himself was God, no more than the body of Jesus Christ was God. He was a Man, and God was veiled behind Him.

E-37 Fundamental Foundation for Faith 55-0113 Now, when He was here on earth, He was a perfect example of everything of the godhead. He was the fullness of the godhead bodily. In Christ dwelt God. The body of Jesus was only the tabernacle of God. It's where Almighty God Himself lived and dwelt in a human being. You believe that, don't you? You have to, to be saved. You have to believe that.

And that is very scriptural for the Apostle Paul said in Romans 8:10 And if Christ be in you, (now, he is not talking about Jesus the man being in you, he is talking about God, the same Spirit of God, the same Life of God that was in Jesus. for he says,) the body is dead because of sin; but the Spirit is life because of right-wise-ness.11 But if the Spirit of him that raised up Jesus from the dead dwell in you, (and there are 18 Scriptures that teach us that it was God that raised up Jesus from the dead.) he (God) that raised up Christ from the dead shall also quicken your mortal bodies by his (God's) Spirit that dwelleth in you.

So we are dealing with the Anointer Himself, Anointing your body with His Anointing, His Life, His Spirit, His Word. And never forget the measure of the Word that dwells in you is the measure of the Spirit that dwells in you. And the Apostle Paul told us we all have it by a measure. Some a little more than others, but it's the same Life. But Paul said if the same one that raised up Jesus from the dead dwell in you it will also quicken or make alive your own mortal body by His Spirit that dwells in you.

Now, back to Brother Branham..."The very songs they were singing in the temple, that David had made for them years ago, pertaining to Christ, "All My bones they stare at Me. They pierced My hands and My feet," and there they was standing there, singing that, and the very Man dying on the cross."
Notice he did not say it was the Spirit that was dying on that cross, but the man, the vessel, the veil that hid the Spirit which is the Word, that is the one who used that Word to cry out. Oh, I hope you are getting what he's saying here.

"And when they got through and when He died, the God of heaven come down like He did on Mount Sinai, with holy Fire, and burnt that temple veil from top to bottom, tore it apart. And what could they do? Look right there out of the temple window, on Calvary, and there was God in plain view, the Sacrifice.

Now, from his sermon Greater witness than John - 53-1107 brother Branham said, "Now, when Jesus was here on earth... I'll just ask you this: If Jesus Christ was here on earth, as far as healing this man or anybody else, He couldn't do it. He's already did it. Is that right? But well, if He was here on earth, He didn't claim to be a healer, did He? When He passed by cripples, and multitudes of people that were lame, blind, halt, and withered at the pool of Bethesda, He passed right by everyone of them. Do you believe He was... Do you believe Jesus was God, He was Emmanuel,"

Now, if you just read this hear and run off you are not going to get what he is saying. He explains what he just said in the next few words. And brother Branham spoke the word in such a way as to hide it from the wise and prudent and reveal it to babes willing to learn just like Jesus and Paul. So notice brother Branham's very next words explains this thought where he said Jesus was God, ... let's read his explanation.

"God was in Him? (and then he reads the Scripture 2 Corinthians 5:19) "God was in Christ, reconciling the world to Himself. The Bible said so. And He was the great Jehovah God, Anointed one here on earth: God with us. And He passed right down through those crippled, afflicted, a Man full of compassion and love for the people, passed by the lame, halt, blind, withered, and never done a thing to them; walked over to a man laying on a pallet, and healed that man, told him to pick up his bed and go. Walked away and left that whole multitudes lay there. Is that right?

We see this story in the book of John 5:5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Rise, take up thy bed, and walk. 9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. 10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these
things on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

So you see the man, the body, the veil, the vessel, the son of God, he said he had to have a vision to see what God was doing, and then he just stepped into the vision and did what he saw the Father do.

And from his sermon **Prophet Elisha - 54-0723 Christ was God**. Do you know that? What is the Word "Christ?" Means "the Anointed one." And God was in Christ, reconciling the world to Himself. Do you believe that?

Ok, so now I believe you are beginning to be able to rightly divide God from the vessel, God from the veil He used. And this is important because if you do cannot rightly divide between the God using the vessel and the vessel himself, you will go into idolatry.

Now, that takes us up to the next paragraph which is **Unveiling of God 101 "But they don't see It yet** today. God in this last day has rent those traditions away and brought the Word for this age right plain in view, and **they still don't know It.** They just don't know It. It's so simple. See, it's just so simple; It's so far away from the things of the world. I preached the other day at a certain gathering, of being a nut. One of these days I want to speak on that, "being a nut." We're all nuts for somebody, so I'll be one for Christ. Paul said he was counted a fool. Sure, you have to be. See, it takes a nut to hold the things together. That's right.

Now, from his sermon **Possessing the enemy's gates - 59-1108** See, when our Lord Jesus was here on earth, He did not claim to be a Healer. He was the Seed of Abraham, certainly, and He had the promise with Him. He said He did nothing till the Father showed Him. Is that right? And He said, "I can do nothing till the Father shows me what to do." And He saw it by... Not "till the Father tells Me"; "till the Father shows Me." St. John 5:19, "What I see the Father doing, that doeth the Son likewise." Now, when He come, we find out in the beginning of His ministry, that after He was taken the seed of David, spiritually speaking, when the Holy Spirit come upon Him at the baptism of John, and He became the Anointed Messiah... Now, remember, He was the Son of God when He was born. He was God's virgin-born Son. But when He become Messiah, that's when the Holy Spirit come on Him,  'cause the "Messiah" means the "Anointed one." See? And He was the Anointed one when the Holy Spirit came on Him. You heard me preach on the Lamb and Dove. Then we find out when He... After His forty days of temptation, He came out.

Now, most people think Jesus was born God, but he wasn't. That would make him God the son, but he was not God the son, he was the son of God.
Notice we just heard brother Branham say, "He was God's virgin-born Son. But when He become Messiah, that's when the Holy Spirit come on Him, 'cause the "Messiah" means the "Anointed one." See? And He was the Anointed one when the Holy Spirit came on Him."

And we read in the book of Acts, Acts Chapter 10 Verse 38 How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him.

So we must ask ourselves, when did God anoint Jesus so that He could become the Messiah, the anointed One?

And brother Branham told us in pp 282 of his sermon The Paradox: 64-0206.1M, "And this little Boy, twelve-year-old Child, no wisdom at all, why, but just a twelve-year-old Boy. The Father didn't dwell in Him at that time; because He come on the day when He baptized Him, "He saw the Spirit of God coming down, see, and went in Him." But, look, this little twelve-year-old Boy, being the Word; He was born the anointed One, see, to be the anointed. And here He was. "Know ye not that I must be about My Father's business?"

Notice Brother Branham tells us that the Father did not yet indwell Jesus when he was twelve years old. He tells us that God entered His Son at the river Jordan when He was baptized with the Holy Ghost.

Elisha the Prophet: 56-1002.2E E-21, "And Jesus, the baptism He had was the baptism of the Holy Spirit, which was in Him, that come on Him at the river Jordan after He was baptized in water. John bare record; he seen the Spirit of God like a dove coming upon Him. And notice. Then when he went up, he sent back the same robe that he was wrapped in: the Holy Ghost upon the Church.

Manifested Sons of God: 60-0518 88 "In Garden of Gethsemane, the anointing left Him, you know, He had to die as a sinner. He died a sinner, you know that; not His sins, but mine and yours.

The Rising of the Sun 65-0418 " When God looked down upon the body... (The Spirit left Him in the Garden of Gethsemane; He had to die a man.) Remember friends, He didn't have to do that. That was God. God anointed that flesh, which was human flesh, and He didn't have... If He'd went up there as God, He'd have never died that kind of death; can't kill God.

Possessing the Enemies Gate 59-1108 P:47... when the Holy Spirit come upon Him at the baptism of John, and He become the Anointed Messiah... Now, remember, He was the Son of God when He was born. He was God's virgin-born Son. But when He become Messiah, that's when the Holy Spirit come on Him, 'cause the "Messiah" means the "anointed one." See? And He was the Anointed One when the Holy Spirit came on Him. ...

Ok, so that takes us to the next paragraph in The Unveiling of God 102 So notice the veil, the human flesh. Now, the sin loving people could not see that. Those traditional religious people, they couldn't see that, because He was a man. What? That human flesh hid God. Now, if He'd been a great Pillar of Fire that come down (See?), a great Pillar of Fire had
come down and showed them that what He was, that He was this great Pillar of Fire, they might've believed that, if Jehovah would've run around. But you see what He did, so that He could bypass all them smart, wise people, He just revealed Himself like He promised Moses (See?), "I'll speak to them through a Prophet." And He was Son of man, a Prophet. And some of them recognized It; about one hundredth percent of one hundred in the world, they believed It. The rest of them didn't, but He was just the same.

Now, brother Branham said in his sermon Jehovah of miracles - 59-1126 56. After He was anointed of God, filled with the Holy Ghost, 'cause the Messiah was the Anointed one, is that right, brethren? The Anointed one... He was a man, when it comes to man. He was born, eat, drink, had flesh and blood like we have. But His blood was not, He wasn't a Jew; neither was He a Gentile. He was God. See? The blood comes from the male sex, how many knows that? He wasn't His mothers blood, she was Jewish. And then who was His Father? Who was His Father? God. Then God doesn't have blood because God is a Spirit. But He created a virgin blood cell into the wombs of Mary. Without sexual desire it brought forth the Son, Christ Jesus. Through that Blood I'm sanctified. Through that Blood a sinner is made clean. Through that Blood is what I have faith for this healing here. Through that Blood changes my life. That's the Blood. 57. When He was thirty years old the Holy Spirit came upon Him like a dove, and He started His first ministry. Let's see what He did, "The works that I do."

Now, in the next paragraph we will read from The Unveiling of God 103 We must explain to you that before we read it you will have to first understand that brother Branham taught us that Jesus was a dual being, because he was not only a man, who had his own will, and yet we see him in the Garden of Gethsemane surrender his own will to the will of the Father, but we must also understand that God indwelt His son and therefore He shared that Body with His Son and sometimes we see that it was God that was speaking and at other times it was the son of God who was speaking, and brother Branham even taught us that this even confused the apostles.

From his sermon Curtain of Time 55-0302 E-22 he said, "They couldn't understand Him. He was a mystery, even to the Apostles. No one could understand Him, because there was two people talking all the time. -23 The Person Jesus Christ was talking, and God was talking in Him, also. Sometimes it was Christ himself; sometimes it was the Father that dwelt in Him. You see it? They couldn't understand some things He would say; He talked in riddles to them.

Now, let's go to the actual Scripture that brother Branham was referring to here. It's in John 14:8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.
Notice that Jesus said, "When you see me your see the father because the Father is dwelling in me". And then he went on to explain how you see God who is invisible through the works that only God can do. But most people who quote this verse say that Jesus is His own Father because he says, "when you see me you see the Father." Yet they don't read the reason why Jesus said "when you see him you also see the father". And to know the reason he gave us for saying that is more important than to know that he said it, because unless you know the reason for seeing the Father when you see him, you will go off into Oneness and miss what he said altogether. He said "when you see me you see the father because the Father dwells in me and it is He that dwells in me that does the works".

The same with what we read in John 10:30 Jesus said, " I and my Father are one." But unless you know how that Jesus and His Father were one, you will try to make him and his father one like your finger is one and when you do that you are absolutely wrong.

31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

You see, they thought he was making himself God when he said, "I and my Father are one." And so do so many people who have that oneness spirit on them. But listen to how Jesus explains what he said, the explanation is always what balances out the statements and thus keeps the doctrine intact.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not. 38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

So again he tells us the reason why he and God His Father are one is because His Father dwells in him.

Show us the Father 56-0422 E-36 "Philip, here was very inquisitive; he wanted to see the Father. Says here He said, "I've been so long with you, Philip, and you don't know Me?" Said, "When you see Me you see My Father." In other words, you see the Father express Himself through the Son. Him and the Father were one in the sense that His Father was dwelling in Him, not Him doing the works; He was a Son, Himself, the immortal, virgin born, Son of God. And then in Him was dwelling the God, the Father, expressing Himself to the world, His attitude towards the people. See? Well, that's how Christ and God were one. God was in Christ reconciling the world to Himself. Now, He said, "When you see Me, you see the Father, and why do you say, 'Show us the Father?'"
Now, in Christ dwelt the Fullness of the Godhead bodily. He had all the Spirit of God in Him. "I and My Father are One," said Jesus. That's the reason the people couldn't understand Him. Sometimes He'd say something, might look like He turn around and say something different. It was Him speaking, then the Father speaking. See? They were... And even the disciples could not understand Him. And right at the last, they said, "Lo, now speakest Thou plainly. Now, we believe by this if you know all things; no man needs to teach you." Jesus said, "Do you now believe?" After all that time, they couldn't get the... Why? That sometimes He'd say this and then say that. It was Him and the Father speaking. E-30 Now, notice closely. Now, God dwelling in Christ used His voice to speak by. Jesus said in His miracle, "Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing, that doeth the Son likewise." Is that right? Saint John 5:19. Then He did not do nothing within Himself. No prophet ever did anything within himself, until first God showed what to do. What a mistake Moses made when he went out without the vision of God and smote down the Egyptian, thought he'd liberate them with his hands, because he thought he had a lot of faith and could do it, because he was called for the job. No matter how much you're called for the job, God has to do the leading. See? He failed of all of his schooling and his military mind and his training as a great Egyptian leader. But yet it failed, 'cause God had a program and we've got to work according to God's program. No matter what we do, how smart we are, we've got to humble ourselves and work according to God's program. Amen. So he failed and God had to keep him another forty years to educate him. So what it was, he must forget himself; and it's not him, but it was God.

Again we see in his sermon He Swore By Himself 54-1212 He said, "I and My Father are One. My Father is in Me." Said, "Show us now the Father." Philip said, "Showeth me the Father and it'll satisfy me." Said, "Philip, I been so long with you, and you don't know Me?" He said, "When you see Me, you see the Father. And why say, 'Show me the Father.' I and the Father are One. My Father's living in Me now. It's not Me that doeth the works; it's Him that dwells in me, that does the works." Oh, my. How could I tell a man what was wrong with him? How could I tell him what his future will be ten years, or what he was forty years ago? It isn't me. Hallelujah. It's Him that lives in me, that come down, that through His Blood brought me in fellowship with Him. Hallelujah. How could my hands do anything by healing the sick? It hasn't got a bit of power. It's not me. But it's Him that dwells in here that does it.

Now, that we have covered the fact that in order for there to be a veil, God Himself must come into that Veil or vessel, and then God (Christ) cohabiting in that veil, anoints that veil, that vessel to do certain things.

Unveiling of God 103 "But there was the Mighty God standing in full view, the mercy Seat. He died when His Own children saying... His Own children there, saying, "We won't have him. Away with him." Spit on Him."

You see it was not the invisible God they spit on, but the veil God was using to express himself to them that they spit on. And brother Branham went on to say, "$A type, way back, when David was leaving the temple, rejected king. Went down through the street, and a
little, old crippled-up fellow crawling along, never did like him, he called him "old hypocrite" or something, spit right in his face. And that guard pulled a sword, said, "I'll let that dog's head stay on him, spit on my king?" David said, "Let him alone; God told him that." And David probably didn't know what he said. Went up on the mountain, looking back, crying. Eight hundred years from there, the Son of David was climbing the same mountain, looking out, weeping over Jerusalem, a rejected King. And they spit in His face. Don't you see? It's the same thing. See that Word coming on down, following on down today? Always rejected by the majority (See?), believed in the minority.

From his sermon Why cry speak - 59-1004E 26, brother Branham said in Quoting God to Moses, "Speak and go forward." That's right. That's God's commission to His Church. We have no time to slack. They say, "The revival's over." It isn't over; go forward. "It's time that Pentecost is played out." It isn't. It's time for Pentecost to rise in the Name of Jesus Christ and go forward. There's no retreat. There's no stand on the same ground; let's move with the Spirit, or the Spirit will move on to somebody else and leave you standing. You follow It. "Do all that's in your heart, for God is with you." When Jesus came, the Bible said Peter said on the day of Pentecost, "Jesus of Nazareth, a Man approved of God among you (How?) by signs, miracles, and wonders, which He did in the midst of you all. For you all yourself is a witness to this." What was He? He was a sign working One, anointed. Another place it said, "Jesus of Nazareth, a Man approved of God among you." God's approval was upon Him. How did He approve Him? By signs, wonders. Jesus said, "If I do not the works of My Father, then don't believe Me. But if I do the works of My Father, then believe the works if you can't believe Me as a man." In other words He said, "If you can't believe I'm He, you'll perish in your sin. But if you don't believe Me, at least believe the works that I do." Oh, He was approved of God by signs. 27. Nicodemus well expressed it when he came by night and he said, "Good Master, we know that Thou art a teacher come from God." Amen. They couldn't hide it. "We know that You're a teacher come from God, for no man can do the things that You do, the works that You do, 'less God was with him."They realized that He was approved of God, anointed of God. He was God's Servant. The church had to recognize it though they hated Him. They called Him a devil; they tried to find all kinds of excuses. But when it come to face the facts, they believed that He was the Anointed one. But they thought more of their tradition than they did the anointing of God. Men and women today will join some social standings in the church, join some intellectual group because they love to get in the intellectual sections; when they know that the Spirit of God has life and moves. Christ is the same yesterday, today, and forever. And the way He was then, that's the way He is now, and will be forever. And the Messenger of God is here, the Holy Ghost. To reject It is death; to receive It is Life. Approved... 28. How does people accept It? Now, the Holy Spirit has one message, "Speak the Word; go forward." That's right. Don't cry to me; there's the Word. Speak It and move forward. THUS SAITH THE LORD, that's the Message of the Holy Ghost. Now, the people begin to murmur; they fell. We don't want to murmur. What is the works that Jesus did? He said, "My works declare Me. My works proves Who I am. My works vindicates Me." When God sent Moses, the works vindicated him. When God sent Elijah, the works vindicated him. When God anoints a man, His
works vindicate him. When God sent the Holy Ghost in this last days, the works vindicate It. Joining a church, joining an organization, accepting a creed or a doctrine, if that's the Holy Ghost, then there has always been a Holy Ghost in all kinds of religions. But this Holy Ghost has to be the same Holy Ghost that It was back on the day of Pentecost, or It's not that same Holy Ghost. It has never changed; It's the same Spirit; It has to live forever. 29. Jesus said, "The works that I do, he that believeth on Me..." Saint John 14:12, "He that believeth on Me the works that I do shall he do also. He that believeth on Me..." No man can believe Jesus Christ to be the Son of God until he's received the Holy Ghost. You're only taking it by faith and accepting it. You can't say that it is. You can say, "I believe it is." But no man can call Jesus the Christ until the Holy Ghost is in him. The Bible said so. The Holy Spirit has to come in first, then It gives a witness. You know yourself that Jesus is the Christ because He lives in you. 30. Then that same Holy Spirit introduces Himself to the people, and "these signs shall follow them that believe." And the church laughs at It and makes fun of It. We're just living in that day, the atmosphere getting charged up for an atomic bomb, for judgment. The Church is getting ready for a rapture. We're waiting, anticipation, waiting; the Church is waiting the coming of the Lord. The world is a shaking, wondering which one is going to get the bomb first to the other one. We don't care which one gets there; we're going here. So it doesn't matter which one gets there. It doesn't have a thing to do with us. We're just rejoicing, happy, and believing that one day we'll hear a sound from heaven, and here He'll come. And His Church will be caught up in the air to meet Him and be with Him. 31. "He that believeth on Me, the works that I do shall he do also." Peter said, "Jesus of Nazareth, a prophet, anointed, anointed and approved of God among you all, which you all yourself know..." The Bible said also that God anointed Jesus Christ with the Holy Ghost, that He went about doing good, healing the sick. That was the sign that He was what He claimed to be. That's the way God sends it. That's the way it's supposed to come in the last day. And the Holy Spirit that comes in the last days isn't to draw us to a creed, isn't to draw us to a church; It's to draw us to God; and supernatural signs is to follow that Holy Spirit. 32. What is the signs of the Holy Spirit? If Jesus of Nazareth was a Man approved of God, anointed with the Holy Ghost, let's see what kind of a message He had. What did He do? How did He act? See His action, then we can follow His actions.

Now, we are going to begin here to turn a corner here so I think I will just end it tonight, and we will pick up here next Sunday.

Let's bow our heads in prayer before we change the order of service for the communion service.