

Unveiling of God no 66
God's sovereignty in Revelation
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This morning as we continue to speak from brother Branham's sermon The Unveiling of God we will begin a mini-series showing God's Sovereignty as we begin this morning showing His sovereignty in Revelation. But first let's go to the scriptures for our text as we turn in our Bibles to **1 Corinthians chapter 2**.

1 Corinthians 2:6 *Howbeit we speak wisdom among them that are perfect:* (Them that are complete and fully finished off) *yet not the wisdom of this world, nor of the princes of this world, that come to nought:* That means we do not speak what they speak because all they speak actually will come to nothing. Period.

7 *But what we do speak is the wisdom of God in a mystery,* (and it is still a mystery to the world because what we do speak is the) *hidden wisdom, which God actually ordained before the world unto our glory:*

So you see this hidden wisdom which God has hidden from the world, he actually ordained it for our glory, Paul says. That is for our doxa, or opinions, values and judgments that we might receive His doxa. so the Hidden wisdom is to bring our doxa into alignment with His doxa.

8 *Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.* Had they known the doxa of God they would not have crucified the Lord of the Doxa.

9 *But as it is written, Eye hath not seen, nor has ear heard, neither have entered into the heart (the understanding) of man the things which God hath prepared for them that love him.*

So the world has no clue concerning what God has in store for them that love Him. That's what he's telling us here.

But although God has not revealed to man the things he has in store for them that love him, there is an exception. He says, **10** *But* (and using this word "but" here he is saying, "But there is an exception" and then he tells us what that exception is. He says,) "*God hath revealed them unto us by his Spirit:*"

and by telling us that God has revealed them unto us by His Spirit, he is telling us that without God revealing this hidden wisdom to us, we would not know it, and in fact it would be impossible for us to know it and therefore be blessed y what it reveals to us.

Then he adds, "*for the Spirit* (The Spirit which is God's Spirit) *searcheth all things, yea, the deep things of God.*

Therefore without God's own Spirit revealing it to us, we would have no clue what it was that had been hidden.

11 *"For what man knoweth the things of a man, save the spirit of man which is in him? even so" Or in the same way "the things of God knoweth no man, but the Spirit of God knows.*

So Paul makes it very plain here that no one could possibly know the hidden wisdom of God unless it is revealed to him by God's very own Spirit which is the great Revealer. So the wisdom of God is sovereignly given, that is what Paul is telling us here.

So what we are looking at here is the sovereignty of God in Revelation.

12 *Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. **13** Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. **14** But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. **15** But he that is spiritual judgeth all things, yet he himself is judged of no man. **16** For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.*

100 *And there was God standing there revealing that Word, crying, "**My God, why has Thou forsaken Me?**" 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. And when they got through and the...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.*

And yet they couldn't see and understand what they were looking at. They were looking right at the fulfillment of the Word and yet they couldn't see it, they couldn't understand it.

So you see God is sovereign with His revelation of His Word. He chooses to reveal to whom He chooses to reveal and to others He hides it from them. and so this morning we are going to examine God's sovereignty in revelation. But let's continue to read on in this sermon the unveiling of God to see what else brother Branham tells us concerning this sovereign act of revelation.

Notice in **pp. 101** he says, *"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.

102 So notice the veil, the human flesh. Know... Now, the sin loving people could not see that. Those traditional religious people, they couldn't see that, because He was a man.

And yet others could see that it was the son of God who died on the cross. So why is it that some can see while others cannot see. Well, first of all they could not see that God was in it because of the veil that God chose to hide behind. But that does not fully explain why some could see beyond the veil while others could not.

Br. Branham says, *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.*

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. 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.***

104 Now, see, they couldn't believe it. Those Greeks, they couldn't see Him; He was in His human temple. "Why," they said, "this man's name is Jesus; He comes from Nazareth." Now, they only had one name there in them days, like "John, Jim." They say, "John from Jeffersonville, Jim from New Albany," or something like that. You see? He said, "This is Jesus from Nazareth. It's common believed that His mother was impregnated by a soldier." See? And then that's exactly what they believed. Sure. And say they said, "Now, and this is Jesus of Nazareth." You see? "Who is He?" See, they couldn't understand that. But why?

So why could some see while others could not see the fulfillment of the Word right there on the cross? I'll tell you why? Because God is sovereign in His revelation. He is sovereign

with whom He reveals Himself to. God is sovereign with whom He chooses to reveal Himself.

And brother Branham says this very same thing in his sermon " **Who Is This Melchisedec** " where he lets us know that when it comes to revelation, God is sovereign with whom He reveals himself to.

Who Is This Melchisedec 65-0221E 50 *You remember how we read the Scriptures, "Not him that willeth, or him that runneth, but God.." And that His predestination might stand true, He could choose before anytime who... God's sovereign in His choosing, did you know that? God's sovereign. Who was back yonder to tell Him a better way to make the world? Who would dare to tell Him He was running His business wrong? Even the very Word Itself, very sovereign... Even the revelation is sovereign. He reveals to whom He will reveal. The very revelation itself is sovereign in God. That's how people pound at things, and jump at things, and hit at things, and not knowing what they're doing. God is sovereign in His works.*

Now, brother Branham is making a very important statement here when he tells us that even the way God reveals Himself, and to whom He reveals Himself, is sovereignly given. He says, *"Even the revelation is sovereign. He reveals to whom He will reveal. The very revelation itself is sovereign in God."*

Now, let's check this out for ourselves in the Scriptures.

Luke 10:21 *In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. 22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. 23 And he turned him unto his disciples, and said privately, **Blessed are the eyes which see the things that ye see:** 24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*

Now, notice the words of Jesus while praying to the Father. There are three very distinct things He says here that will make our case for what William Branham is teaching concerning God's sovereignty in revelation..

#1) Jesus says, *"thou hast hid these things from"...* And then He names a couple specific groups of people that God, His Father has hid these things from, namely the wise and the prudent.

#2) Jesus says, *"and hast revealed them unto,"...* And then He specifically names a group of people that are allowed to receive these things that were hidden from the other group. That group is those who he calls *babes*...

As we again see in **Matthew 11:25** ¶ *At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. 26 Even so, Father: for so it seemed good in thy sight. 27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and [he] to whomsoever the Son will reveal [him].*

Notice that in both references of scripture Jesus is speaking of two types of people that God has hidden these things from, namely the **Wise** and the **prudent**.

The first Group are those He calls wise which comes from the Greek word, *sophos* {sof-os'} and is commonly referred to as *wise*. It means more specifically *those who are skilled or expert in letters, those who have been cultivated, and who are called the learned*: such as the Greek philosophers and orators, or Jewish theologians, or Christian teachers.

The reason for this is that **these men by having been taught and cultivated in their minds, have come to the place where their pattern of thought or thinking is of such a manner that it is literally impossible for them to change their mindset**. These are men who have trained their minds to think in a certain manner and cannot accept anything outside the way which they have been taught.

The other Group that God hides his word from are those Jesus called *the prudent*. These are the *sunetos* {soon-et'-os} or -- *prudent* , the so called *intelligent ones, the highly trained and educated ones, those men who have trained their minds to a certain understanding*, and therefore they are called the wise and learned, the so called experts. But if their expertise is based on wrong thinking, then what good is their so called expertise.

I Corinthians 1:18 *For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 22 For the Jews require a sign, and the Greeks seek after wisdom: 23 But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 26 For ye see your calling, brethren, how that **not many wise men after the flesh, not many mighty, not many noble, are called: 27 But God hath chosen** the foolish things of the world to confound the wise; and **God hath chosen** the weak things of the world to confound the things which are mighty; 28 And base things of the world, and things which are despised, **hath God chosen**, yea, and things*

which are not, **to bring to nought** (to bring to nothing) **things that are: 29** That no flesh should glory in his presence. **30** But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: **31** That, according as it is written, He that glorieth, let him glory in the Lord.

I Corinthians 2:1 ¶ And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. **2** For I determined not to know anything among you, save Jesus Christ, and him crucified. **3** And I was with you in weakness, and in fear, and in much trembling. **4** And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: **5** That **your faith should not stand in the wisdom of men, but in the power of God.** **6** ¶ Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: **7** But we speak the wisdom of God in a mystery, **even the hidden wisdom**, which God ordained before the world unto our glory: **8** Which none of the princes of this world knew: for had they known [it], they would not have crucified the Lord of glory. **9** But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. **10** But God hath revealed [them] unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. **11** For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. **12** Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. **13** Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. **14** But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned. **15** But he that is spiritual judgeth all things, yet he himself is judged of no man. **16** For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Secondly we must ask ourselves what these things were that were hidden from the wise and prudent? It would appear by reading **Matthew 11** that the things Jesus is speaking of are **the supernatural manifestations** which took place in his ministry.

We see Jesus tells us in **Matthew 11:20** *Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21* *Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.*

so it is apparent that the supernatural works he is referring to are not done just for the purpose of doing them, but rather they are done to bring about an awareness of the Presence of the Supernatural God with a view toward the repentance of men.

With a careful reading of **Matthew 11** we see that it wasn't the actual mighty work but *the hidden meaning behind that work*, namely that *God was there on the scene vindicating the Message*, and as such by recognizing this they would automatically come to a place of repentance.

As the Catholic priest said in reference to the supernatural events that took place at Fatima. He said, *"when God does anything in the supernatural by way of catching the eye of the people and therefore their attention, it is not that God does so to put on a show, but rather to cause the people to shut up and listen."*

And Brother Branham posted across the front of his platform at the tabernacle in big bold letters a very obscure scripture that says, *"Be still and know that I am God."*

A closer reading of that Scripture gives us a much better picture of what that very sign really meant to say,... **Psalms 46:10** *"Be still, and know that I am God (Why?, Because) I will be exalted among the heathen, I will be exalted in the earth. 11 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.*

In other words, if you make yourself very still, you will see, you will observe, and then you will know. Therefore it is God's intent not to do things just to entertain you, but he does things to catch your attention that you might **KNOW**.

Therefore it is most imperative that we listen carefully to what God has for us that we might not continue on in our error, but that we might have an understanding.

He said, if Sodom and Gomorrah had seen what you have seen, they would have known what to do with it, and they would have repented. But you people are so dull of hearing and seeing that these things could happen before your very eyes and you will never understand what it is all about.

And yet Jesus tells us in Matthew 13 that God purposely hides the Revelation from all who are not ordained to know and to understand it.

Matthew 13:10 *And the disciples came, and said unto him, Why speakest thou "unto them" in parables?*

Notice, they said *"unto them,"* pointing to another group of people, not those in the inner circle, not those in his presence, but they were pointing to others who also heard the things that Jesus said.

Now, let's contrast this with the same scene as witnessed by Mark in the Gospel of Mark.

Mark 4:10 *"And when he was alone,"* (Notice here that He did not just blurt this out in public, but He was very careful to speak only to those who were ordained to hear this).

"And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all [these] things are done in parables:"

Notice again the words of Jesus, "*I speak a certain way to you but to those on the outside, I speak in a way which purposely hides what I'm trying to get across to you.*"

11 *He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.*

In other words, *it is given to you* It is gifted to you *to know*, but to others it is not given to them. It is not gifted to them to know.

The word given here was translated from the Greek word *didomi* {did'-o-mee} and it means *to give or grant, of one's own accord to give one something, to his advantage; to bestow a gift.*

Notice then that the thing that Jesus is telling them is that these things He is telling them is *for their advantage*. It is *for their benefit but it is not for the benefit of those on the outside.*

12 *"For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath."*

Now the word *hath* here was translated from the Greek word *ECHO* and it means not only *to hold and possess*. But being the very Greek word "*echo*" was not translated but was taken in whole into the English Language and other Latin based languages, and as a result means the same thing in English as it was meant to be used in the Greek.

And we know that the most common usage of the word *echo* means to not only repeat but to reflect back the same as was heard in the original. Therefore we see a principle that God gives to those who He has built in such a way as to be able to give back, or reflect back, or offer back what He gives to us. And those who cannot do so and are not built in such a way as to be able to offer back to God what God has given, and thus even those things that they think they have He will take from them.

And what does Jesus mean by saying they cannot echo? He is speaking about their understanding and ability to comprehend and therefore apply that which He gives them. That is why Brother Branham said,

The Token 63-0901M 19-8 *I don't care. You might've cast out devils; you might've healed the sick by your prayer of faith. You might've done all these things, but if that Token's not there, you're under the wrath of God. You might be a believer. You might stand in the pulpit and preach the Gospel. "Many will come to Me in that day and say 'Lord, Lord, have not I prophesied in Your Name? preached in Your Name. Have not I cast out devils in Your Name?' (That's both Methodist, Baptist and Pentecostals.)" Jesus said, "Depart from Me, you that work iniquity; I never even knew you. But when I see the Token, I'll pass over you." It's God's requirement of the hour. The evening time message is to apply the Token.*

20-1 Satan's throwed all kinds of counterfeits of shaking hands and *evidences* and everything like that. **Forget it.** The hour has arrived that the Token Itself, not some counterfeit, make-believe substitutionary, anything; the hour is here when the Token Himself is identifying Himself right among us and proving that *He's the same Jesus yesterday, today, and forever*, and *He's right with the Word*. It's got to be applied. A man that says that he's got the Token, deny this Word, then what about it? See, you can't do it. **The Token's got to be there.** When I... "*The Blood shall be a Token unto you.*" Now, the Holy Spirit, the Life that was in the Blood is a Token unto you. (Get to it in a moment. See?) **The Holy Ghost is the Token.** The case is closed. Yes, sir.

Now, before we go further, I want you to notice that brother Branham is making a fine distinction between The Token and a token. **The Token is The Holy Ghost Himself, identifying Himself right among us**, and proving or vindicating that He is the Same and He changes not. But he also speaks of a token which he calls *the life that was in the blood but is now in the believer*. But what must be displayed is the Question? And the answer is this, **You cannot display The Token, because He alone can display Himself.** But what **you must display is the evidence that the very Life that was in the Blood has come into you and this will be evidenced in your life by your response to the Personal Presence of THE TOKEN In your midst.**

Notice the fashion in which brother Branham rightly divides the thought here of *a token and The Token*. He uses the article "**THE**" to refer to **the Person of the Holy Spirit Himself**, and he uses the letter "**a**" to refer to **the attributes of the Life of God in the believer**.

We find this same article **THE** used in the scriptures as well in referring to the difference between THE Holy Spirit in contradistinction to those attributes of Life that are imparted to the Believer.

John 3:6 *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*

Notice the way this Scripture is written. *The Spirit* speaks of **God Who is Spirit and Life** and notice that it is preceded with the article **THE** and has a capital letter "**S**" designating the person of *the Holy Spirit*.

Then notice the last two words, "*is spirit*". This speaks of *the Pneuma* or *the life* of God which is in you *by the new birth*, but it is not speaking of God Himself, and it is not a capital "**s**" but rather a small "**s**".

And we know that brother Branham pointed out that when the word angel is spelled with a capital "**A**", it refers to heavenly angels, and with a small case "**a**" it refers to men who are messengers.

QA Hebrews Part 3 57-1006 334-787 *Where Angels are concerned, of heavenly Angels, it's a big "A," capital "A." Where it's a little "a," it's men, angels.*

Brother Branham goes on to say, 20-4 *Now, remember, and, doesn't matter what you are, how good you are, how many times you jumped up and down, how many churches you've joined, how many good things you've done; it won't mean one thing to you, if the Token isn't applied. This is the evening time. That worked all right in the days of Luther. That worked all right in the days of Wesley. But it don't work now. No. Yeah, keeping up the lamb was all right then. Those who died then before the lamb was applied, the blood, it was different. Yes, sir. They went on because of good conscience. They'd be judged whether they were... If they were predestinated, it struck them. If it didn't, it don't. That's all. It's just God. He justifies who He will, have mercy on who He will, and He condemn who He will. He's God. That's all. He has mercy on whom He has mercy and condemns who He wants to condemn.*

So in getting back to **Matthew 13:13** *Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross,*

Now, remember **the heart always** refers **to their understanding**, and therefore if their heart has waxed gross it means **their understanding has hardened or thickened, or crystallized** and **they cannot learn anything more than what they already know**, like Lot's wife who also crystallized and stopped right in her footsteps and could go no further.

And **when you stop learning, you become stupid**, and that is exactly what the Greek definition says. 1) **to make thick**, to make fat, fatten; metaph. **to make stupid (to render the soul dull or callous)**

And Jesus continues by saying, *and their ears are dull of hearing, and their eyes they have closed;* (They close them, therefore this ignorance is a willful ignorance) *lest at any time they should see with [their] eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*

We see also the same thoughts witnessed to by **Mark** in the Gospel of **Mark** but this time with a slightly better understanding of the scene in which Jesus was speaking these things to the Apostles.

12 *That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and [their] sins should be forgiven them.*

This is the time of Laodicea, the time of the people's rights, where they will fight tooth and nail to make sure their ballot is counted even though they are too stupid to follow proper directions. And as it is in the natural, so is it in the spiritual. Too stupid to follow directions, too stupid to follow the One Who came down to lead us into Glory.

347-3 Laodicean Church Age - Church Age Book Chapter 9 "You are blind and naked." Now this is really desperate. How can anyone be blind and naked and not know it? Yet it says that they are blind and naked and can't perceive it. The answer is, **they are spiritually blind, and spiritually naked.** Do you remember when Elisha and Gehazi were surrounded by the army of the Syrians? You recall that Elisha smote them blind by the power of God. Yet their eyes were wide open and they could see where they were going. The blindness was peculiar in that they could see certain things, but other certain things such as Elisha and the servant and the camp of Israel they could not see. What this army could see did not avail for them. What they did not see brought on their captivity. Now what does this mean to us? It means exactly what it meant back there in the earthly ministry of Jesus. **He tried to teach them truth, but they would not listen.**

John 9:40-41. "And some of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but **now ye say, We see; therefore your sin remaineth.**"

"The attitude of this age is exactly what it was then. People have it all. They know it all. **They cannot be taught.** If a point of truth from the Word comes up and a man tries to explain his view to one with an opposing view, **the listener is not at all listening that he might learn,** but **is listening only to refute** what is being said. Now I want to ask a fair question. Can Scripture fight Scripture? Does the Bible contradict the Bible? **Can there be two doctrines of truth in the Word that say the opposite or oppose the other? NO.** IT CANNOT BE SO. Yet how many of God's people have their eyes open to that truth? Not even one percent, as far as I know, have learned that ALL Scripture is given by God and ALL is profitable for doctrine, reproof, correction, etc."

You know when I say that I have had people get on my case and say you are putting people out. I am not putting people out, they are putting themselves out. If a prophet of God said not even 1% have their eyes open, then say what the tapes say, and quit fussing when we do say what the tapes say.

"If all Scripture is thusly given, then every verse will dovetail if given a chance. But how many believe in predestination unto election and reprobation unto destruction? Those who don't, will they listen? **No, they will not.** Yet both are in the Word, and nothing will change it. But to learn about it and reconcile the truth of those doctrines with other truths that seem to oppose, **they will not take the time.** But they stop their ears, and gnash with their teeth, and they lose out. At the end of this age a prophet will come, but they will be blind to all that he is doing and saying. They are so sure they are right, and **in their blindness they will lose it all.**"

Notice they are the ones who will lose out. Why? Because they do not study the Word to know and understand it. They just blindly follow, and then when they are put to the test with the trial of their faith they fall short because they do not have a firm foundation in this Word.

348-1 Now God says "*they are naked as well as blind*". I cannot imagine anything as tragic as a man who is "*blind and naked and does not know it*". There is only one answer-- he is out of his mind. He is already deep in oblivion. His faculties are gone, spiritual amnesia has set in. What else can it mean? Can it mean that the Holy Spirit has taken His leave of this last day church? Can it mean that men have put God out of their minds to such an extent that it is happening even as stated in **Romans 1:28**. "*And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.*"

"It surely appears that something like that has happened. Here is a people who say that they are of God and know God and have His Holy Spirit, and yet they are naked and blind and don't know it. They are **ALREADY DECEIVED. THEY HAVE THE WRONG SPIRIT**. THE ELECT CANNOT BE DECEIVED, BUT IT IS EVIDENT THAT THESE OTHERS ARE. These are they who have become blind because they refused the Word of God. These are they who have stripped themselves naked by leaving God's care and protection and sought to build their own way of salvation, their own tower of Babel by organization. Oh, how lovely and beautiful dressed they appear in their own eyes as they formed their general assemblies, and their councils, etc. But now God is stripping it all away and they are naked, for these organizations have but led them into the camp of antichrist, into the field of tares, right up to their binding and burning. Objects of pity indeed they are. Yes, pity them, warn them, beseech them, and still they go their way headlong to destruction, wrathfully turning away any and all attempts to save them as brands from the burning. **Miserable indeed they are, yet they know it not**. Calloused and beyond hope, they glory in what is actually their shame. Defiant against the Word, yet one day they shall be judged by it and pay the price of its awful indictments.

Therefore it should be very evident that God is sovereign in Who He reveals Himself to and who he doesn't.

Who is this Melchisedec 65-0221E P:26 And remember, you, your eyes, your statue, whatever you was, **you were in His thinking at the beginning**. And **the only thing that you are is the expression word**. After He thought it, He spoke it, and **here you are**. If it isn't, if you wasn't in His thinking, there's no way at all for you ever to be there, for He's the One that gives Eternal Life. You remember how we read the Scriptures, "**Not him that willeth, or him that runneth, but God...**" And that His predestination might stand true, He could choose before anytime who... **God's sovereign in His choosing**, did you know that? **God's sovereign**. Who was back yonder to tell Him a better way to make the world? Who would dare to tell Him He was running His business wrong? **Even the very Word Itself,**

very sovereign... Even the revelation is sovereign. He reveals to whom He will reveal. The very revelation itself is sovereign in God.

From his sermon **Only one true living church 51-0727 P:11** brother Branham said, "**God is sovereign and has to fulfill His Word. "For heavens and earth will pass away, but My Word will not pass away."** If God said so... **God is worth no more than His Word. And if His Word is no good, than He is no good. If your word... If I can't put no confidence in what you say, you're no good. But you're just as good as your word is. And God is just as good as His Word is.** And I, as a Christian believer, I believe that this Bible is inspired, and It is written by the Holy Spirit, and **It is the infallible Word of God. And God is under obligation to His Word,** to the believer that will accept His Word. And any Word is a seed. If you accept it in your heart by faith, and believe it, and confess it, God will bring it to pass."

Now, if the revelation of Christ is sovereignly given then you cannot come into it on your own. You cannot study your way into understanding it. You cannot live your life in such an obedient manner that God will be obligated to you to give you the revelation of Himself. God doesn't work that way, He is sovereign and he reveals to whom He will reveal. YOU see, that is why so many people are so very wrong when they think "when brother Branham returns I will be in that tent and partake in that resurrection ministry because I have believed the Message for twenty years or thirty years or how many years they might have believed.

To be in that tent for the resurrection ministry is sovereignly given just as a true revelation of Christ is sovereignly give, It's not how well you knew brother Branham, because the Message is not about William Branham. It's the Revelation of Jesus Christ and it is sovereignly given.

Let me put it this way, to know that the Shout is the Message does not mean that you have entered into the Message. In Matthew 16 when Jesus asked Peter and the disciples who men say that he is, Peter said, "**Thou art the Christ, the son of the Living God.**" That revelation was sovereignly given and Jesus said, "**Peter you are blessed because that revelation did not come from man but from my Father.**" It was sovereignly given. Peter was not the best man in the group, he denied Christ three times later on. But that Revelation given to Peter was sovereignly given.

Matthew 16:13 When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? **14** And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. **15** He saith unto them, But whom say ye that I am? **16** And Simon Peter answered and said, Thou art the Christ, the Son of the living God. **17** And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. **18** And I say also unto thee, That thou art Peter, and upon this rock

Not Peter, he denied Christ three times, but upon the rock of Revelation which was sovereignly given

I will build my church; and the gates of hell shall not prevail against it. 19 And I will give unto thee the keys of the kingdom of heaven: (and revelation is the key to heaven) and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

Look at this question someone asks brother Branham. **Questions and answers COD 64-0823M P:86 248...** *"this the third pull and is speaking the Word. It seems entirely possible for you to speak the word and one would be completely and fully restored, placed entirely ready for the rapture in the resurrection, the Son of man. This is so, or is it not? And you would do this if properly pressed upon. Would you not "escape all these things (it's got a ditto there) **escape all these things and stand before the Son of man**"? (Luke 21:36) Now, my dear friend. See? Now, I think here that you got a good statement. Yes, sir. Yes, sir. Now, that would be so. You said, "Brother Branham..." In other words, here's what I'm... ... Not polishing up what you said, but **I believe I can make it a little clearer to people. See? You are believing, because of the Spoken Words and things like that that He said about. And all of you here witnessed the squirrels and all these other things that's been done. But did you notice, that was Sovereignly given. I never asked Him, "Lord, let me do this, speak these things in like that, do these things there." I never asked Him that. He by His own Divine will came to me and said, "**You go do this**." See? I wasn't asking one thing about it. Moses never asked to go down in Egypt, but was God that sent him down to Egypt. See?***

Let's bow our heads in prayer.