

Oneness pt9

THE.REVELATION.OF.JESUS.CHRIST - CHURCH.AGE.BOOK CPT.1

30-4 John had the revelation, and JESUS was the Revelation, and He produced Himself right here in the Scripture--"I AM He That Was, Which Is and Shall Come, the Almighty. Amen."

30-5 If revelation is beyond you, look up and seek God for it. That is the only way you are ever going to get it. **A revelation has to come from God. It never comes by human, natural endowments,** but by Spiritual enduement. You can even memorize the Scripture, and though that is wonderful, that won't do it. It has to be a revelation from God. It says in the Word that no man can say that Jesus is the Christ except by the Holy Ghost. **You have to receive the Holy Ghost and then, and only then, can the Spirit give you the revelation that Jesus is the Christ: God, the Anointed One.**

31-1 No man knows the things of God save the Spirit of God and he to whom the Spirit of God reveals them. **We need to call on God for revelation more than anything else in the world.** We have accepted the Bible, we have accepted the great truths of it, but it still is not real to most people because the revelation by the Spirit is not there. The Word has not been quickened. The Bible says in II Corinthians 5:21 that we have become the righteousness of God by our union with Jesus Christ. Did you get it? It says that WE ARE THE VERY RIGHTEOUSNESS OF GOD HIMSELF by being IN CHRIST. It says that He (Jesus) became SIN for us. It does not say He became sinful, but became SIN for us that by our union with Him we might become the RIGHTEOUSNESS of God. If we accept the fact (and we must) that He literally became SIN for us by His substitution for us, then we must also accept the fact that we by our union with Him have become the VERY RIGHTEOUSNESS of God. **To reject one is to reject the other. To accept the one is to accept the other. Now we know the Bible says that. It can't be denied. But the revelation of it is missing. It is not real to the majority of God's children. It is just a good verse in the Bible. But we need to have it made ALIVE to us. That will take revelation.**

31-2

Is it not so that every Greek scholar of repute from one denomination debates another student of another denomination, and is it not so that their arguments are based on identical Greek words and identical rules of grammar? Certainly that is the way it is. Even back there in the Pergamean Age, just prior to the Nicene Council of 325 there were two great students,

Arius and Athanasius who became locked in doctrinal combat over a Greek word. So intense and so world wide did their debate become that historians said the world was divided over a diphthong (the sound of two vowels in a single syllable.)

Now if the Greek is so perfect, and so ordained of God, why was there such a dispute? Surely God did not intend us all to know the Greek? Right today we are having arguments over the Greek. Take for instance the book, "Christ's Paralyzed Church X-rayed" by Dr. McCrossan. In it he sets forth numerous quotes from many renowned Greek grammarians, and proves to his own satisfaction that the unchanging rules of Greek grammar prove conclusively that the Bible teaches a man is baptized with the Holy Ghost subsequent to rebirth. He also states flatly that women can take over the pulpit because the word prophesy means to preach. But has he convinced other students of the Greek who are as able as he? Never. All you have to do is read those students who hold the opposite view and hear their learned quotes.

32-1 Now not only is what I have just said true, but let us go a step further. Today we have some students who claim that the original manuscripts were written in the Aramaic which was the language of Jesus and the people of His day. It is claimed by them that the people did not speak and write in the Greek as is so commonly supposed. And the fact is our historians are divided on that. For example, Dr. Schonfield, a most brilliant student has from research proved to his satisfaction that the New Testament was written in the vernacular of the Greek speaking people of that day. He builds up a fine case for his beliefs, based on the various documents at his disposal. But on the other hand we have another renowned student, Dr. Lamsa, who is convinced that the New Testament was written in the Aramaic and he has none other than the brilliant historian, Toynbee, to back up his contention that the Aramaic, and NOT THE GREEK was the language of the people, so it seems possible that the New Testament was first written in the Aramaic.

33-2 Now you can see that you can't base interpretation upon students' profound knowledge of the language the Bible is written in. But if you still can't see that because you are veiled in your mind by tradition here is one last illustration. No one can doubt but what the Scribes and Pharisees and the great scholars of the year 33 A.D. knew the exact laws of grammar and the exact meanings of the words in which the Old Testament was written; but for all their superb knowledge they missed the revelation of God's promised Word manifested in the Son. There He was set forth from Genesis

to Malachi, with whole chapters devoted to Him and His ministry, and yet except for a few who were illuminated by the Spirit, they missed him entirely.

33-3 We now come to a conclusion, such conclusion as we have already found in the Word. As much as we believe in trying to find the oldest and best manuscripts to get the best record of the Word possible, we will never get the true meaning of it by study and comparison of Scriptures, sincere as we may be. IT WILL TAKE A REVELATION FROM GOD TO BRING IT OUT. THAT IS EXACTLY WHAT PAUL SAID, "WHICH THINGS WE ALSO SPEAK, NOT IN WORDS WHICH MAN'S WISDOM TEACHETH, BUT WHICH THE HOLY GHOST TEACHETH." I Cor. 2:15. The true revelation is God interpreting His own Word by vindicating what is promised.

33-4 Now don't let anyone be misled by what I have said and think that I do not believe in the accuracy of the Word as we now have it. I believe this Bible is accurate. Jesus completely authenticated the Old Testament when here on earth and it was compiled exactly as was our New Testament. Make no mistake about it, we have the infallible Word of God today and no man dares take from it or add to it. But we need the same Spirit that gave it, to teach it to us.

34-1 Oh, how we need revelation by the Spirit. We don't need a new Bible, we don't need a new translation, though some are very good, and I am not against them, BUT WE NEED THE REVELATION OF THE SPIRIT. And thank God, we can have what we need, for God wants to reveal His Word to us by His Spirit.

34-2 May God begin by His Spirit to give us continuous life-giving and prevailing revelation. Oh, if the church could only get a fresh revelation and become by it the living Word manifested, we would do the greater works and glorify God our Father in heaven.

65-0218 THE SEED IS NOT HEIR WITH THE SHUCK

111 Cannot do it! Now it's Seed time, or Bride time. The shucks are dead. The shucks are dried up. The virgin Word time, not touched. It's a virgin, remember, a virgin Word time. If you'd put It in the hands of a denomination, It sure won't be virgin; It'll be man-handled, time you get to It. But God's **Church is not touched by denomination.** Hallelujah! It's a virgin-born Word of God made manifest, Jesus Christ the same yesterday, today, and forever. Hallelujah! How, how wonderful! I love It. I believe It. I know that It's the Truth. It'll not be touched. There'll be no denominational man-handling in

the **virgin Birth of the Bride**. No, sir! She is--she is commanded by God to come out of such. "Touch not their unclean things, become vultures."

112 Just reminds me. As I was coming from Phoenix the other day, coming to Tucson, from the meeting, the Spirit of God called my attention to something; as wife and I were going along, talking, and the children were asleep in the back of the car, getting late. Called my attention to a hawk, and I watched that hawk a little bit and studied him. He's a very type of the church today.

113 Now, the hawk, as we all know, has lost his identification of his original creation. That's exactly right. Once he was similar to an eagle, his greater brother; a hawk was. But now he doesn't fly in the skies no more, to hunt his heavenly manna, but he has gotten soft. He don't fly in the skies anymore. He hops on the ground, like a vulture; sets upon a telephone post; hops along, hunting for dead rabbits. The hawk wasn't made to do that. No, he was made to be a similar to an eagle.

Now, that's just like the church. It was made similar to the eagle. It should take the place in the Heavens. But, instead of that, it's got soft. **It don't fly into the unknown no more, into the blue**. No, sir. It's depending on its modern ways, of adoption, of education, and theology, in some man-made denomination; looking for a bunch of dead rabbits, half rotten, that something else had. That's right. Hopping along on the ground now, you see, that's right, a hawk. See, that's what tells.

The eagle hasn't changed a bit. He stays a eagle.

114 He doesn't soar into the skies, a hawk doesn't, any more, to catch his fresh manna up there, but he depends on what he can find already dead. A hawk don't hardly... say he's supposed to get on the ground. But watch an old hawk today. Go down along the road, you see the telephone wires setting full of hawks, see if he can find something--something is killed, some rotten something. He's got so he hasn't got wings enough to fly. He's... The first thing you know, he'll be on the ground, altogether, grounded because he's got soft. He don't use his strength, no more, that God give him.

115 His special identification was to sail into the skies and watch down from below, but now he gets down below and can't even look up. He's got his mind on dead rabbits, to find out what he can find on the road; some skunk, opossum, or something somebody has run over. He's not an eagle, but he's something like it.

Just like the church depending on its food for education and so forth, a dead diet that died years ago, through Luther, and Wesley, and the Pentecostals, and gone on, he ate. **It's looking back for some man-made creed;**

instead of flying up into the Heavens of the Word, where, "All things are possible to them that believe."

116 He's took up the habits of the buzzard. Them dead things was left for the vultures, the world. Educations and so forth like that, was left for the world, not for the Church. He is so soft he don't... It ain't rugged no more. He can't get up into the rugged Heavens, where, "All things are possible to them that believe."

He sets back, and say, "Well, Doctor So-and-so said certain... **My denomination don't believe it that way.**" Oh, you perverted hawk, afraid to break out upon the promises of God!

You say, "Well, the days of miracles is passed."

117 You are soft. You are scared to take your wings and fly yonder. And have you come too soft for a prayer meeting? Have you come to a place that you're scared to stay over ten minutes at the altar?

65-0218 THE SEED IS NOT HEIR WITH THE SHUCK

38 Now, just before we approach the Word, we want to approach the Author of the Word again. You might eat too much; you might drink too much; you might laugh too much; you might walk too much; but you'll never pray too much. "I would that man pray everywhere, lifting up holy hands without doubt or wrath."

Let us pray.

39 Dear Jesus, Author of the Word of Life, and You are that Word, we solemnly now approach Thee after the explaining of the vision. That, God, You bear me record that that is true. Lord Jesus, I pray that You'll anoint the words tonight to the hearing of every ear that's under the Divine sound. And if there be some here, or listening in, out across the nation, if they are not ready and prepared at this hour to meet the challenge of the hour, the Message from God, to repent and to be ready, for the Kingdom of God is nearing. We pray that it'll be so, tonight, with them, that they will meet this hour's challenge.

40 O God, I would pray for help, knowing the responsibility and what it means, and what I must answer at the Day of the Judgment, for all that I say here and elsewhere. Help me to be deadly sincerely, Lord, with all that I do or say in Thy Word, that it might bring forth fruit. For, as Your commission was, "Let not this Word depart from thy mouth; but meditate therein, day and night, that thou mayest observe to do all that's written in the law. And then thou shall make thy ways prosperous, and then thou shall have good success. Have not I commanded thee. Be strong and very courageous, for

the Lord thy God is with thee wheresoever thou goest." Lord Jesus, make it so, tonight. We pray in Jesus' Name. Amen.

65-0822M CHRIST.IS.REVEALED.IN.HIS.OWN.WORD

33 They say, "How was the Bible...?" People says. I was riding with a man not long ago. He said, "Think of it. We here on this earth, the way we are, and we only know or can only say that we're saved by some Jewish fable called the Bible."

34 I said, "Sir, I don't know how you say that, but I don't believe it's a Jewish fable," I said.

He said, "Well, you pray, what do you pray to? I asked for so-and-so and certain things; I didn't get it."

35 I said, "**You pray wrong.** We should never pray to change God's mind; we should pray to change our mind. God's mind don't need any changing. See? See, it's right." I said, "Not what you prayed for..."

I know a young Catholic boy, one time, was had a prayer book, saying prayers, and for his mother to live. And she died, and he threwed the prayer book in the fire. Well, see, I don't go for the prayer book; but, anyhow, see, you take the wrong attitude. You're trying to tell God what to do.

Prayer should be, "Lord, change me to fit Your Word." Not, "Change," not, "let me change Your mind. You change my mind." See? "You change my mind to Your will. And Your will is written here in the Book. And, Lord, don't--don't let me go till You got my--my mind set just like Your mind. And then when my mind is set like Your mind, then I'll believe every Word You wrote. And You said, in there, You'd make 'everything work together for good' to them that loves You. And I love You, Lord. It's all working together for the good."

36 I been this week down in the country, staying with some very dear friends. I asked some of them at the table, yesterday, when we was eating. We always set around and have a little... like a little study on the Bible. We was talking about love.

And there was a certain person said to me, he said, "I believe you're an antichrist."

37 I said, "If that would be pleasing to my Lord, that's what I want to be. I want to be whatever He wants me to be. I love Him. And if He should cast me into hell, I still will love Him, if I go with the same spirit I have now." He looked at me kind of strange.

I seen four or five of them there, young men; young wives, fine women. I knowed how them boys loved their wives, so I said to them, I said, "Here is

the way to test it. If your wife, before you were married... Now, you go back, say you... this married life, you been dreaming you were married; you really wasn't married, but you dreamed you were. And you woke up, and you went and talked it over with your girlfriend, and said, 'You know, I dreamed that we were married, and we had children. We living happy, and--and waiting for the Coming of the Lord, and everything.' And then this girl would say to you, 'You know, I love another man better than I love you. I could be happier with the other man.' Could you, from your heart, love her well enough to say, 'God's blessings rest upon you, my dear. Go with this other man'?" Now, now check that, each of you men or you women. See? Well, if your love is correct, you would do that, for you are interested in her welfare. What, you know you could have her, you can live with her, you... She's your wife; she will be. She'll marry you, but she won't be happy. She would be happier... And then, if you love her, then you want her to be happy. Therefore, whatever the will of God is, let God's will be done, whether I'm happy with it or not. I want to live so He will be pleased with what I do. Therefore check your--your objective and your motive by that; you know whether you love God or not.

What if He'd say, "You serve Me if I'm going to cast you away?"

"I love You, anyhow."

38 Therefore, if the churches would see that and could believe it in that manner, it wouldn't be one trying to jerk the football away from the other fellow when he's running with it. He would be protecting that one. See? When, real true motive and objective, wouldn't be one trying to say, "Hey, I got this too! I, this is me, this." See, God can't use a man. There is so much impersonation follows it, and that's Satan. And the people can't realize that. They're trying to take the ball from somebody that's been give it. Let God raise up a certain ministry and watch how many goes after it. See? See?

39 Now, genuine love for God, "No matter what part I am, Lord, if I can only say a word for It, help protect It, let me do that." See?

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