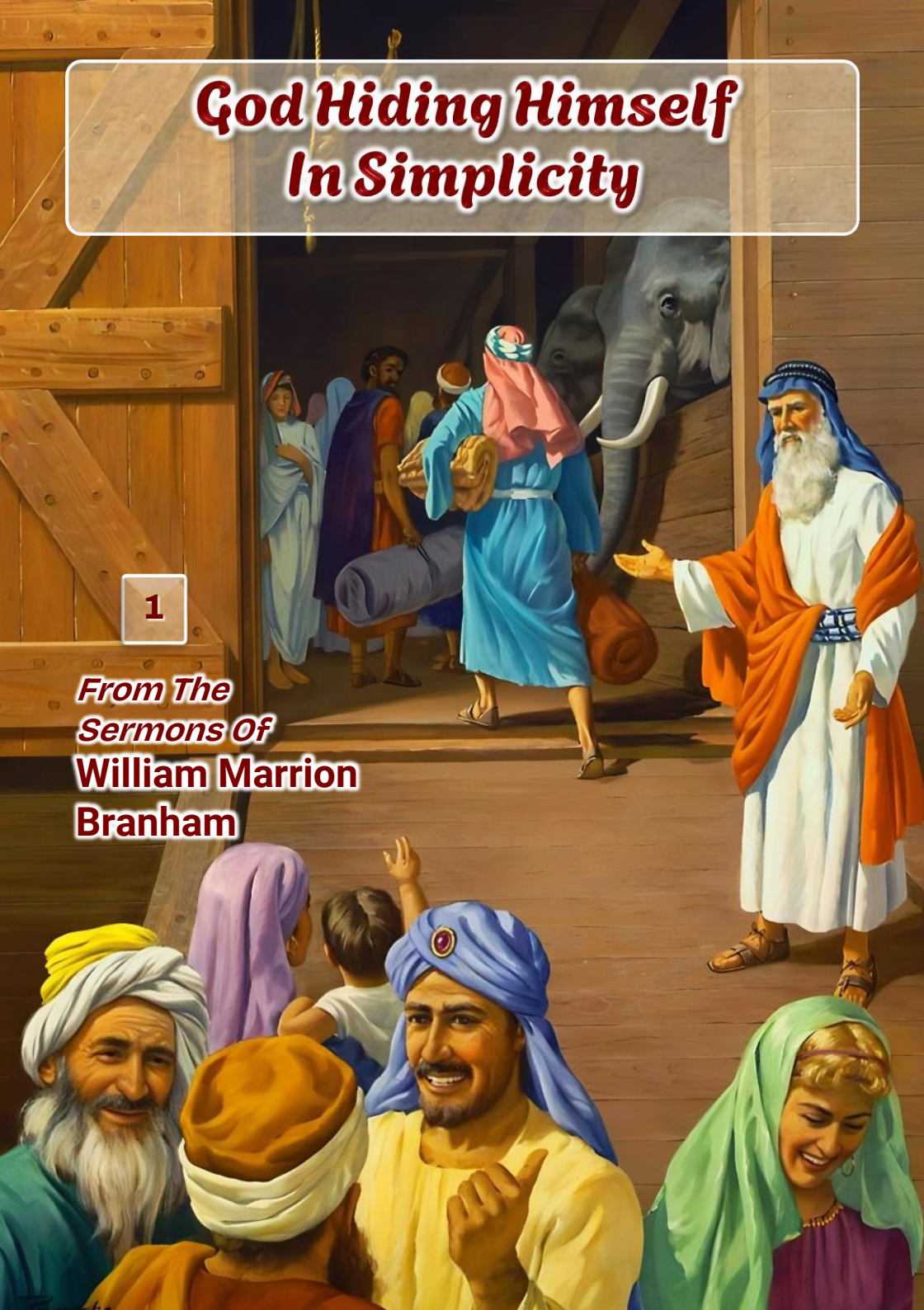


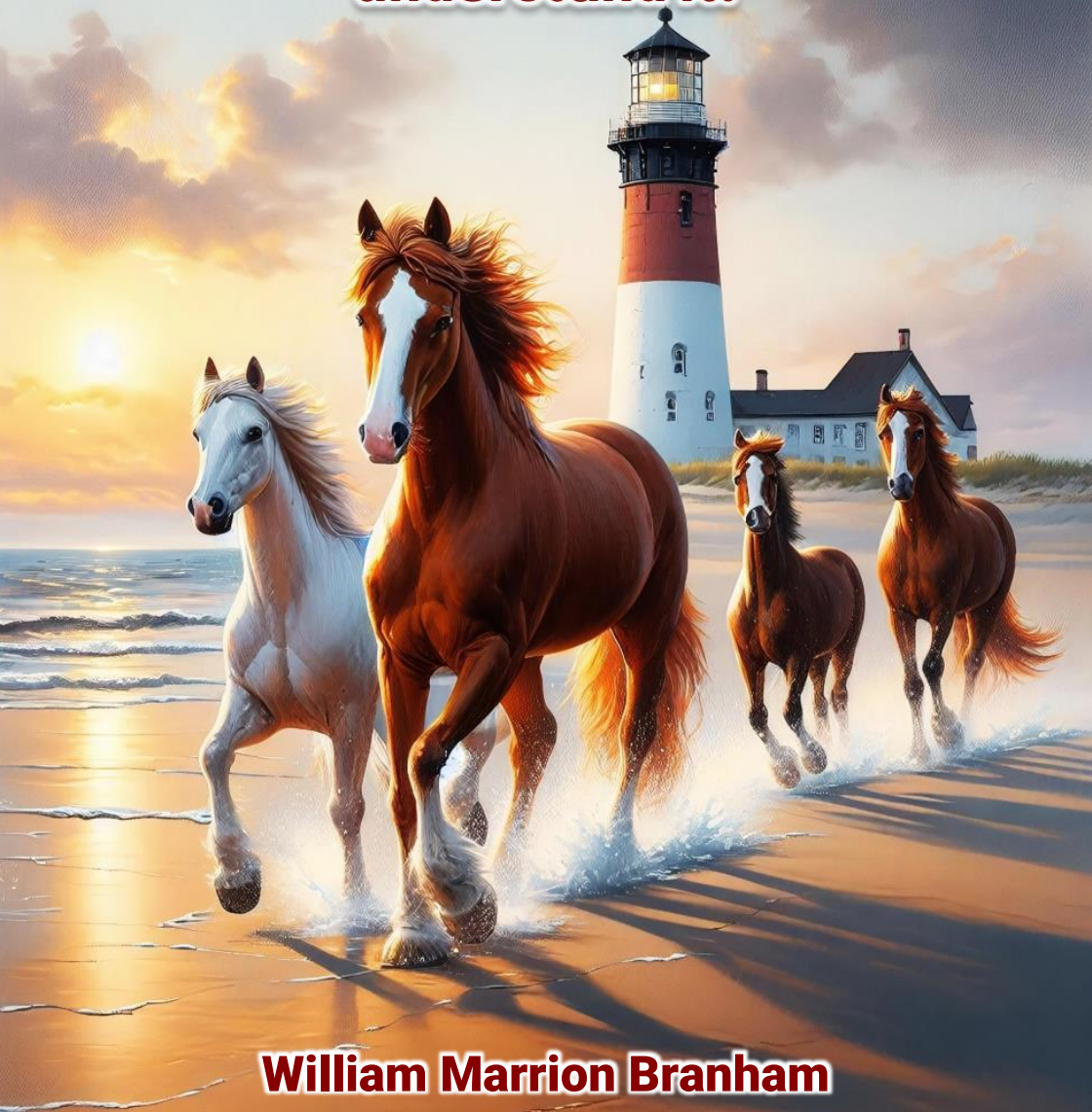
God Hiding Himself In Simplicity

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*From The
Sermons Of
William Marrion
Branham*



**And God made all of His works so
simple, that the simple could
understand it.**



William Marrion Branham

*Title: 63-0317M — God Hiding
Himself In Simplicity, Then
Revealing Himself In The Same*

104 And now in Isaiah, the 53rd chapter of Isaiah, the 1st verse, or two. I want to ask this question.

105 Now, this is not pertaining to the Seven Seals, at all. This is just a Message. For, I knowed I had to have dedication, and I couldn't go into That because I wouldn't have time. But I thought, just for a

little dedicational service, little memorial service for this church, or little dedicational service, rather, then they—they...wouldn't be time then to go into what I want to say, see, on this opening of this Book, so I will tonight. And now this is just a little service, that, it—it'll blend right in with It, though.

106 So, now, listen to every Word. Catch It. And—and if you're taking It on tapes, or anything, then you stay right with that tape Teaching. Don't

say nothing but what that tape says. Just say just exactly what the tape says. See? Now, because, some of those things, we're going to understand a whole lot about this now, why It's misunderstood. See? And you be sure, just say just what the tape says. Don't say nothing else. See? Cause, I don't say That of my own. It's Him that says It, you see. And so many times, confusion, people raise up and say, "Well, *So-and-so* said It

meant *so-and-so.*” Just—just leave It the way It is.

107 See, that’s the way we want the Bible. Just the way the Bible says It, that’s the way we want It, just—just like That. Don’t put own interpretation to It. It’s already interpreted, you see. Now:

Who has believed our report? and to whom is the arm of the Lord revealed?

108 Let me read it again now, closely.

*Who has believed our report?
(Question!) and to whom is the arm
of the Lord revealed?*

109 In other words, “If you have believed our report, then the arm of the Lord has been revealed.” See?

*Who has believed our report? and
to whom is the arm of the Lord
revealed?*

110 Now I want to read also in the Book of Saint Matthew's Gospel, the 11th chapter of Saint Matthew. And, now, you bring your papers and things, because constantly we're... If you don't have a recorder, you—you bring the...your paper so we can get it. The 11th chapter of Saint Matthew, the 25th and 26th verses, 11:26 and 27. All right, Jesus speaking, in prayer. I want to begin a little bit behind that. Let's make it the 25th and 26th verse. I

believe that's where I announced, though, for I had it marked here in my Bible.

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 has revealed them unto babes.

Even so, Father: for so it seems good in thy sight.

111 Catch those two
Scriptures. “Who has believed our

report? And to whom is the arm of the Lord revealed?” “Even then Jesus thanked God that He had hid the mysteries from the wise and prudent, and would reveal it to babes such as would learn, for it seemed good to God to do that.”

112 Now, from this text, or, to call it, or from this Scripture reading, I draw this text: *God Hiding Himself In Simplicity, Then Revealing Himself In The Same*. Now, for the tapes I keep repeating so, for the tapes, you see, 'cause they're—

they're taping it. See? *God Hiding Himself In Simplicity, Then Revealing Himself In The Same.*

113 It is strange to think how that God does such a thing as that. God will hide Himself in something so simple that'll cause the wise to miss it a million miles; and then turn right back around, in that, some simple thing in the simplicity of His way of working, and reveal Hissself right out again. I thought it made a—a text, that we might study this before we go into the—

the—the great Teachings of the Seven Seals. Many miss Him by the way He reveals Himself.

114 Now, men has their own ideas of what God ought to be and what God is going to do. **And as I have made the old statement many times, that, man still remains man. Man is always giving God praise for what He did do, and always looking forward to what He will do, and ignoring what He is doing. See? See? That's the way they miss it. They**

look back and see what a great thing He done, but they fail to see what a simple thing He used, to do it with. See? And then they look forward and see a great thing coming, that's going to happen, and, nine times out of ten, it's already happening right around them. And it's so simple that they don't know it. See?

115 One day, a—a man up here at Utica... And if some of his people is here, I don't say this for any—for any radical exposure of

the man. He was a—a veteran of the Civil War. And I believe he was... I don't know which side he was on, but I believe he was a Rebel. But, he—he was an infidel, and he claimed that there was no such a thing as God. He lived in Utica. His name was Jim Dorsey. Many of you people might have knowed him.

116 He has give me a many watermelon, when I was a little fellow. He used to raise watermelons down on the river, in

the—in the bottoms there. And he was quite a friend to my daddy. But he said, one day, one of the great outstanding things that was ever said to him, in contrast. Now, I was just a little boy in those days. But, in contrast to his belief, that caused him to walk away and drop his head and cry. And I understood that, by this, the man was gloriously converted to Christ at the age of about eighty-five years old.

117 He asked a little girl, one day, who was coming from Sunday school, why did she waste her time on doing such a thing as that? She said, because she believed that there was a God. And Mr. Dorsey said that, he said, “Child, you are so wrong, to believe in such a thing as that.”

118 And said that the little girl stooped down and picked up a—a little flower out of...off of the ground, pulled it from its petals,

and said, “Mr. Dorsey, could you tell me how this lives?”

119 There it was. When he begin to search back, he could have said to the child, “Well, it’s growing in the earth.” And then the questions could revolve back, “Where did the earth come from? How did that seed get there? How did it happen?” On, and on, and on, and run it on back until he seen. See?

120 Not the great glamorous things that we think about, but it's the simple things that God is so real in, the simplicity. So, it pleases God to reveal Himself, and then hide Himself; then hide Himself, and reveal Himself, in simple, little things. It's—it's put over the top of the head of man.

Because, if you'd say, "Why would a just God do that?"

121 Is because that man was made up, in the beginning, not to

try to shift for himself. A man was made to rely completely upon God. That's the reason we're likened unto lambs, or sheep. A sheep cannot lead himself; he has to have a leader. And the Holy Spirit is supposed to lead us. So, man is made that way.

122 And God made all of His works so simple, that the simple could understand it. And God makes Himself simple, with the simple, in order to be understood by the simple. In otherwise, He

said, in Isaiah 35, I believe. He said, “Though a fool, should not error therein.” It’s so simple!

123 And we know that God is so great, till we expect it to be some great something, and we miss the simple thing. We stumble over simplicity. That’s how we miss God, is by stumbling over simplicity. **God is so simple until the scholars of these days, and all days, miss Him a million miles. Because, in their intellects, they know that there is nothing like**

Him, so great; but, in His revelation, He makes it so simple they go plumb over the top of it and miss it.

124 Now, study That. Study It all. And you people who are visiting here, when you go to your motel rooms, take those things and ponder over them. We don't have time to break It down as It should be broke down, but I want you to do it when you get to the motel, or hotel, or wherever you're

staying, or the home. Gather together and study over it.

125 Miss Him by the way that He reveals Himself; for He is so great, yet, hides Himself in simplicity, to make Himself known to the least. See? Don't try to get the great, because He goes over the top of it. But listen to the simplicity of God, and then you find God right here in the simple way.

126 **High-polished, worldly wisdom, educated, always misses Him.** Now, I'm not here... And I know there is school teachers, two or three, that I know of, sitting in here. And I'm not here to contradict school and education, and try to support illiterateness. I'm not here for that. But, what it is, the people has so placed so much upon that until they're, even in the seminaries and so forth, they are missing the very thing that God has put before them.

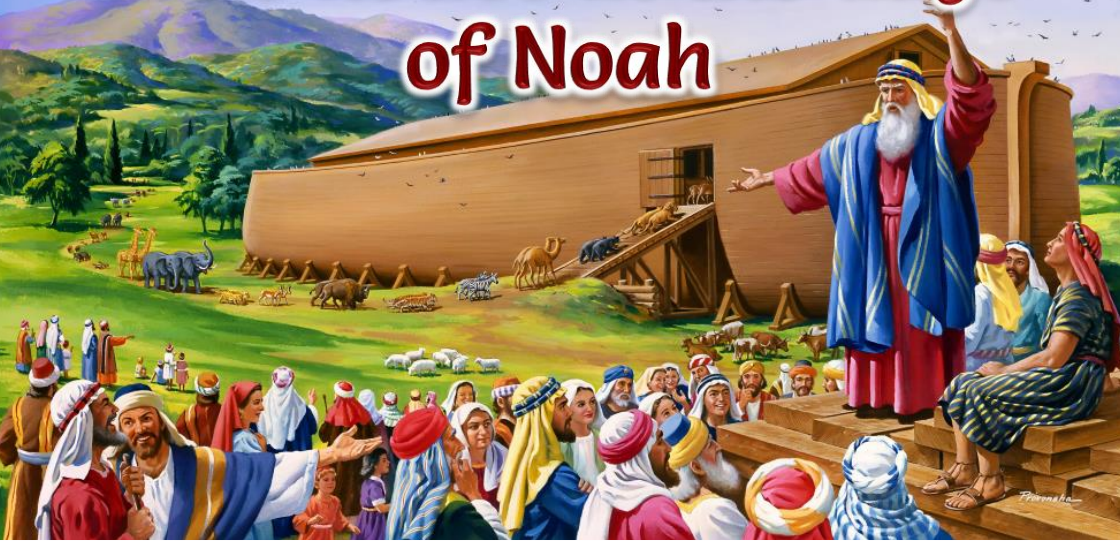
127 That's why I not against brethren who are in denominations, but I'm against system of denominations, because it tries to magnify itself, and—and—and educate its ministers in *such-such* a place, until, if they don't have the proper schooling and education, they're ousted. And—and they have to stand the psychiatrist's test, and so forth. I've never think it was God's will to test a minister by psychiatry, but to test him by the Word. See? It—

it—it would be God's way of testing His man that He sent out, to have the Word.

128 “Preach the Word!” Now, today we preach philosophy, we preach creed and denominationalism, and so many things, and leaving off the Word, because they say It can't be understood. It can be understood. He promised to do it. Now we're asking Him to do it.



Let's notice in the days of Noah



William Marrion Branham



*Title: 63-0317M — God Hiding
Himself In Simplicity, Then
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130 Let's notice in the days of Noah. Noah's day, God seen worldly wisdom so greatly punctuated and respected, He sent a simple message by a simple person, to show them His greatness.

131 Now, we know that in the day of—of—of Noah, they claim that a civilization was so mighty, then, until we have never reached that spot yet, in our modern civilization. And I believe that it will

finally be reached, because our Lord said, “As it was in the days of Noah, so will it be at the Coming of the Son of man.” He gave some illustrations.

132 And they built the pyramid and the sphinx there in Egypt, and they built gigantic things that we have no power, today, to build such with. They had a—a—an embalming, that they could embalm a body, to make it look so natural until it still stays today. We

cannot. We cannot make a mummy today. We haven't the stuff to make it with. They had colors that—that hold so fast, for four or five thousand years ago, it still remains just the same color it was. See? We don't have no such as that today.

133 And many great things of that civilization speaks of its superiority over our modern civilization. And so you can imagine how education and

science, of such great tokens that we have left, that there was such a civilization. What a—what a great civilization that must be, well, these memorials, how that science and—and modern civilization and education was—was a—a must with the people. “They must be. It had to be.” There was hardly any, I guess, any illiteracy among them, at all.

134 And so, God, searching through that great economy at

that day, in their systems, could not, perhaps, find the right type of a man, till He found an illiterate, maybe, farmer by the name of Noah, a shepherd. And He gave him His message to preach to the people, that was so simple, to their—their scholarships of that day, until the people stumbled over the simplicity of the message. And, yet, the message was, in the face of science, “Radical! How could there be rain in the skies, when there was no rain up there?”

See? And the simple message of—of building an ark, constructing something to get into, that there is no water to float it. Why, he become a fanatic. And he become a—a—a—a...what we would call, if you'd excuse the expression of today, an “oddball.”

135 And nearly all God's people are “oddball,” see. They are. I'm glad to be one of them. So, you know, they—they are different from the—the modern trend of

civilization, so they become odd, strange. He said His people was “A peculiar people, odd, strange; but a spiritual priesthood, a royal nation, offering spiritual sacrifices to God, the fruits of their lips, giving praise to His Name.” What a—what a people! He’s got them.

136 And notice, now, what a great thing that must have been in that day, for some fanatic to come forth to the church; a fanatic, and preaching a gospel that was

seemingly all out of line, to their way of believing. And scientists, “Why, it—it was simply crazy.” How they could scientifically prove there was no rain there!

137 But this simple shepherd believed, “If God said it would rain, it would rain.” See?

138 And so just compare that with today, about somebody gets healed. They say, “It’s only emotion. I can scientifically prove to you that the cancer, or the

substance, or—or—or the thing is still there.” But, to the simple believer, it’s gone. See? Because, he’s not looking at the substance, he’s looking at the promise, just the same as Noah did.

139 So don’t you see, “As it was in the days of Noah, so shall it be in the Coming of the Son of man”?

140 Scientifically, no one... The doctor could say, “Looky here, your lump is still there. Your cancer

remains. Your arm is as crippled as it ever was. You're crazy."

141 And, remember, that's that same spirit from the days of Noah, that said, "There is no rain up there. We can shoot the moon with instruments, and there's no rain there." But if God said there would be rain there!

142 "For faith is the substance of things hoped for, the evidence of things have not seen." And faith takes its final resting place on the

Word of God. There is where it finds its resting place. You understand? Its resting place is on God's Word.

143 That's where Noah rested it, "God said so." That settled it. Now if you notice again, then, now, Noah, in believing such, was a fanatic.

144 And the people of today who believe in the baptism of the Holy Spirit. Now, the church says, "These people are fanatics. They

are nothing but a bunch of worked-up, emotional, panic-stricken people.” But little do they know that the Word of God teaches that. It’s a promise.

145 And, to Noah, no matter how much they said, “The old man was off at his mind; that he was scientifically wrong; and—and—and, mentally, he was wrong.” But, to Noah, it was the Word of the Lord, and Noah stayed with it. And the wise and prudent stumbled

over the simplicity of it, and lost their being. What a—a—a rebuke now, it is, to that generation!

146 Many people say, “If I would have lived back there!” No, you would have took the same attitude. Because, today, in the very same thing being reproduced again today, only in another form, they stumble over It today just like they did then.

147 No doubt, in them days, they had plenty of preachers, but

Noah was inspired of God. And Noah could look out and see that what was fixing to happen, and know that an adulterous and wicked generation, like that, that God would not let stand. So what can we do, today, but see the same thing! A modern Sodom and Gomorrah, see, wicked, adulterous people, so polished in scholarship that they stumble over the simplicity of God's manifestation of His Being and His Word, showing His Word.

148 There's not a person in the world, Rosella, that, or, any—any that can say that—that we don't see with us the very Word of God made manifest. The very promise of the last days, the very evening Lights that was to shine, we are privileged people to see that. And, where, the high-polished world, it's hid from them. Jesus said to God, the Father, He said, "It pleased You to hide it from them. Even so, Father, You have hid it." Let them, with their wisdom...

149 You see, it was wisdom that started the ball rolling in the muck of sin, at the beginning; for Eve was seeking wisdom when she met Satan, and Satan give it to her, see. And wisdom is contrary to the Word. We're not asked to have wisdom. We're asked to have faith in what's already been said. So, see? But, today, the scholars polish It up in such a way, and set It over there, put their own interpretation to It, always have. They do the same thing today; it's

in the same measure. Now, people, but the...

150 Or, people then missed it, just as they miss it and do it today. Same thing. They do the same thing. For, they... For the reason they missed it, for they were too smart to believe it. See? Now, the message was so simple, that the smart was too smart to believe the simplicity of the message. Oh, my! God made it so simple, in Truth, that the smart and intellectuals

missed seeing it, because it was so simple. Well, that's what makes the greatness of God so great; because, being the greatest, can make Himself simple.

151 Men today, showing that they are not of God, they are great and trying to get greater, and express themselves greater, and, "Big Bishop, Doctor Holy Pope," everything, making themselves something that they're really not. And God, being so great, brings

Hisself down simple. Simplicity is greatness.

152 We can build a jet plane, we can fire a rocket to the...to...or put a—a—a missile in orbit. And we can do all these things, yet, but we cannot build one blade of grass. Uh-huh. Amen. What about that? But instead of trying to come back and see what makes that grass, and accepting the very God that created the grass, we're trying to build a missile that will get there

quicker than somebody else can build one. See?

153 We are so smart and intellectual, in our churches, till we can build a million-dollar building, or a ten-million-dollar building, but, yet, and trying to build one better than the Methodist, or the Baptist build one better than the Presbyterians, and the Pentecostal got in the rat race. But the thing of it is, is this; we are, yet, we are so smart and so set on our ways until

we fail to humble ourself to realize the God that's in the little mission on the corner. See? That's right. Well, that's, we stumble in simplicity. They've always done it.

154 Now, they, they were—they were too smart to believe such a simple message. It wasn't polished enough for their scientific researches that they had. It wasn't—it wasn't brilliant, the message wasn't enough, for their educational program that they had

in that day. See? They had studied to know that there was a God, and they studied to know that He was great, and they tried to build themselves up great with Him. When, the way up is always down.

155 Now, who knows whether the North Pole is the North, or the South Pole is the North; or the North Pole is the South, the South Pole the North? Which is up and which is down? We're hanging in space. We say, "The North Pole is

up.” How do you know? South Pole might be North. See, you don’t know. So let’s remember, and this Word...

156 Said, “Then how would you say, Brother Branham, that, ‘Up is down’?”

157 On the basis of Jesus Christ’s Word! He said, “He that humbles himself shall be exalted, but he that exalts himself shall be abased, be brought down.” So

then, actually, up is down, and down is up.

158 As the old saint said in Chicago, that... A man, a certain minister from a certain organization, got up before some Pentecostals. He had all of his intellectual things together. He got up there and used words that the Pentecostals knowed nothing about, and he got up there, and he seen it wasn't going over with the Pentecostal people. And he went

up, with his chest stuck out, and he was “Holy Doctor *So-and-so*,” you know, from *certain-certain* big school there in Chicago. And he looked around, and them Pentecostals was looking at one another. They didn’t even know what he was talking about; he was so educated, so smart, brilliant. They didn’t know.

159 It was something like a certain senator, or a man that just run recently for president and was

defeated. Tuck Coots told me. When I was preaching Mama Ford's funeral, and was telling about the resurrection, the guarantee of the resurrection, "Just as sure as the sun rises, so shall I rise. Just as sure as the grass dies in the Fall, and the leaf falls from the tree, it comes back again. When the earth corrects itself around the orbit, it's got to rise again."

160 Tuck said, “I appreciated that Message, Billy.” Brother Neville and I were sitting together in the car. And I said, “Tuck...” He said, “I appreciate your Messages.”

I said, “Tuck, I have no education,” I said.

He said, “That’s the good part about it.” See?

161 And, now, he said he went to see... Well, I guess the man forgive me, I don’t mean...Adlai

Stevenson, you know. And he said he heard him fifteen minutes. And Mr. Stevenson is such a brilliant speaker, supposed to be, you know, until Tuck said... I guess he's got a college education. He said he set there and went to sleep. And said he went to sleep, listening to him, in fifteen minutes. But said, "With a college education, I didn't understand but very few words he said; they were so highly polished." He said, "You never seen me

sleeping in one of your services, did you, Brother Branham?”

162 So, see, it's the simplicity of It, just simple, that's where God lays.

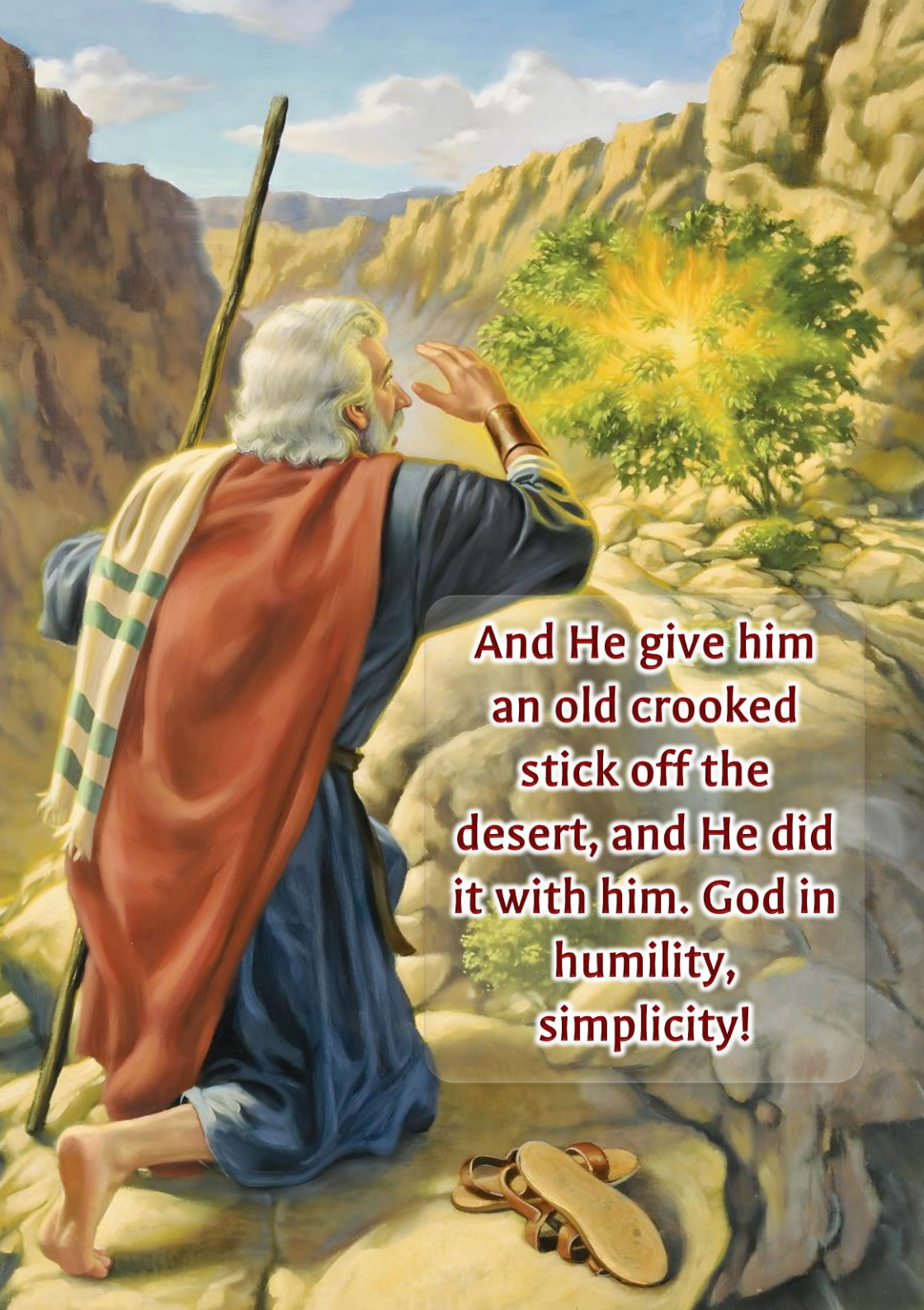
163 Now, they were—they were too smart, in that day, to catch the meaning of God's simple way of doing things. It wasn't polished for them. It's got to be polished, It's got to be highly chromed, or they miss it. Now, but, the great Jehovah was hid in His Word. And

He made Himself known to the people that believed in His Word, by saving them, and bringing to pass the simple message. The simple message of Noah, God brought it to pass. Now notice that.









**And He give him
an old crooked
stick off the
desert, and He did
it with him. God in
humility,
simplicity!**

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164 Now, then, again in Moses' day, notice another time of deliverance.

165 When God is just about to do something to deliver His people, God sends a Message to the people. And, It's so simple, as we'll catch in the breaking of these

Seals. That was my purpose of bringing this first. That, we find out that the breaking of those Seals is so simple, the—the—the smart miss It, a million miles. See? I hope that God anoints me for It. See? See? It just goes over the top. And that's the reason I thought this Message, this morning, would be appropriate, to lay a foundation, on the simplicity of God, see, how God hides Himself in simplicity.

166 Just think, they can break atoms and do everything else; but when it comes to touching life, they can't even tell where it come from. A simple blade of grass, and God is hid in it. They can fire a rocket to the moon, and—and shoot a radar over there, or whatever more, and yet can't explain the life in a blade of grass. That's right. See? It's because it can't be explained. It's so simple, they overlook that.

167 Now notice Moses, in the day that God was going to deliver the children of Israel, according to His Word. He, what did He do? He chose a simple family. We have no record of them. See, just “a son of Levi,” is all we know. See? And so we...and his wife. Just a ordinary, probably a—a mud dauber, as the world would think, out there making brick for the enemy. He was just an ordinary slave in Israel, but God chose that family to bring forth the deliverer; just an ordinary

Jewish family. He never went and got royalty and celebrity, or something, or even got some priest. He took a common, ordinary family. See? Simplicity! Notice what He done, then, He brought forth a child, a simple human being. He never...

168 He could have—He could have ordained the sun, if He wanted to, to deliver them. He could have ordained the wind to deliver them. He could have ordained an Angel to deliver them.

Oh, hallelujah! God can do whatever He wants to do.

“Well, how do you know then, Brother Branham?”

169 God won't leave His program. That's the reason we know that, this day, It's got to be simple. See? Now, He always works in simplicity. But God, in the beginning, that could have made the sun preach the Gospel, or the winds preach the Gospel, or an Angel preach the Gospel, but He

ordained men for that purpose, and He never changes it. He never ordained indi-...He never ordained denominations, He never ordained groups of men, He ordained men to preach the Gospel, not machinery, mechanical devices, or any Angelic Being, it was men.

170 And when He brought deliverance to the people down there, He sent a simple human being, born of a simple family in a bunch of slaves. Oh, my! What a

God He is, unfolding Himself in simplicity!

171 Now notice. And He had him trained in worldly wisdom, so that he could fail, and show that it isn't wisdom that we'll ever be delivered by. It's by faith that we are delivered. He let him go in and get such an education until he could teach the Egyptians wisdom; he was so smart. God was with that simple family who could, perhaps, maybe not write their name. And Moses was took into

the highest of schooling, with such a great education, till he could teach the wisdom to the teachers. He could teach the genius. Yes. And God let him get that way so He could display Himself in humility, to show that wisdom has nothing to do with it. And Moses miserably failed in his genius. He let him get that way for His purpose, so that he would fail. And he did fail, and he fell.

172 So, to show, “Not by power, not by might,” but not by

the wisdom of Egypt, not by the wisdom of our schools, not by the power of our seminaries, but not by the amounts of our organization, not by the power of our scholarly teaching, “but by My Spirit, saith God.” His wisdom was vanished and at its end, when he met God in the burning bush there. He took off his shoes and humbled himself to humility, and forgot all about his wisdom.

173 God, bringing deliverance, had to train him in wisdom, to let

him fall, to show that you cannot lean upon the arm of your own understanding, or anybody else's understanding. Let him fall, to show His hand. Can you see it? God's purpose in doing so, was to display Himself in humility. And He let Moses become the highest, until he would—he would be the next pharaoh. He was a mighty general. According to history, he conquered, Moses himself, the countries around. And then when he turned to the work of the Lord,

with all of his talent, God let him take a headlong topple, so that He could put him out there on the desert and beat all that out of him; and then appear to him, in humility, and send him down with a stick in his hand, to deliver the people.

174 When, he couldn't do it by a military training, by an education, by a scientific education. And by a military force he could not do it. And He give him an old crooked stick off the desert,

and He did it with him. God in humility, simplicity! God was in the stick and in Moses. And as long as Moses had the stick, then God had it, because God was in Moses. Sure.

175 Notice, “Not by power, nor by—by might, but by My Spirit.” But by the simple faith!

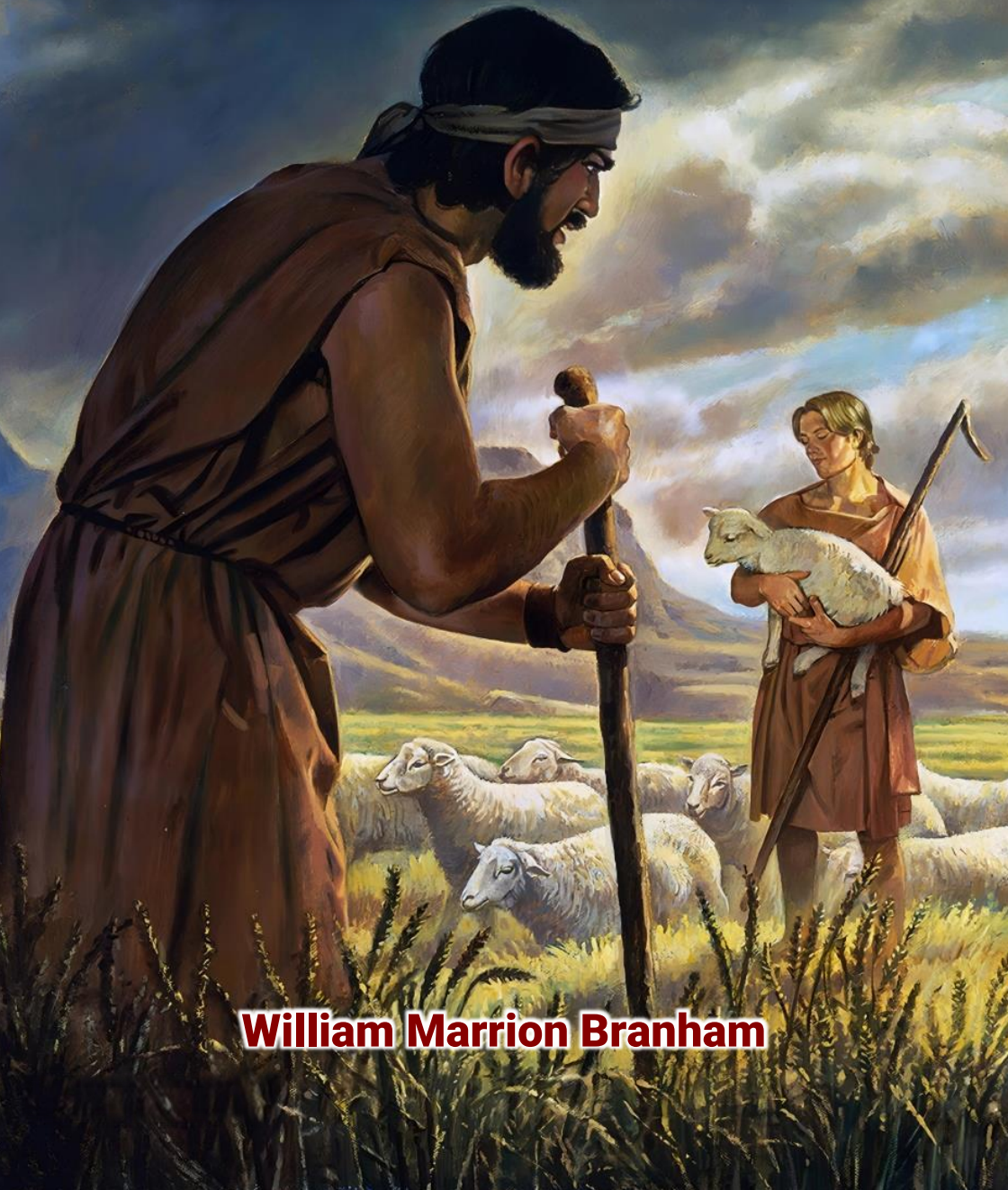
176 Moses had an understanding that he was to be the deliverer, from the teaching of his mother. And he trained himself

in military might, to do so, but it failed. See? He had the understanding, he had the education, but that didn't work. So he had to forget it all, and come to the simple thing of taking God at His Word, and then he delivered the people. Yes, sir.

177 God delivers by (what?) faith in His Word. Always has been. We could take a look if we had time. We got about twenty something minutes yet. We had...



Cain and Abel



William Marrior Branham

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178 We could take a—a look at Cain and Abel, how that—that Cain tried to please God by some beauty.

179 Another way, people think, “By—by great, fine-dressed congregations, by a priest with—with...ministers with robed, and

robed choirs, and all the—the put on, that pleases God.” Can you see where it come from? Cain tried the same thing. And he built him an altar, no doubt that he made it pretty.

180 And the man was sincere. He worshipped. He thought, “As long as I’m sincere, doesn’t make any difference.” It does make a difference. You can be sincerely wrong.

181 Notice, he—he built this altar and he, more like, put flowers and fixed it up, and put beautiful fruits, and thought, “Surely, a great, holy, clean, beautiful God will accept that sacrifice.” But, see, he done it with his own wisdom. He done it by his own thoughts.

182 And that’s what it is today. He—he...They do it by their own wisdom, by their schooling, by their education and ethics that they have learned.

183 “But Abel, by a revelation, by faith, offered unto God a more excellent sacrifice.” Nothing clean about it, as far as it looked, humanly speaking. The little fellow, and grabbing him by the neck and wrapping a vine around him, like *that*, and pulled him along to this altar. There was nothing so beautiful about it. Laying him upon the altar, and hacking his little throat with a—a sharp rock, until his blood flying all over him, and

him bleating, dying. It was a horrible sight, see, to see it. It was simple, though.

184 In simplicity, he knowed that he was born of his mother and father's blood, born in his mother's blood, by his father's blood; and it was blood that caused the fall, so it was blood that would take it back. "So he offered unto God a more excellent sacrifice, cause it was revealed to him."

185 And some of the brethren, today, who think they eat apples and pears! And I seen the most radical thing the other day, in the paper. They said, “Now they proved that it wasn’t an apple that—that Eve eat.” That, I—I think they claim, “It was an apricot.” So, oh, see where that spirit comes from!

186 And they said, that, “Moses never crossed actually the Red Sea. That, it was a—a bunch of reeds

down there, a sea of reeds. And he brought the children of Israel through the sea of reeds. Up at the end of the—the sea, there's a big bunch of reeds up there. And Moses crossed the sea, but it was the sea of reeds that he crossed; you know, grass, tall, like tules and things, that he crossed through there.” How ridiculous!

187 When, “The water,” the Bible said, “parted from right to

left, and God caused a—a mighty east wind to separate.” See? See?

188 They, they want to try to figure it out in their own way. And that’s the way they’ve always failed, and they’ll continue to fail. You know, all these things!

189 And Cain was the very type of the carnal-minded man today, who is religious outwardly. He wants to do something outwardly, but he’s a...He goes to church,

and—and he'll do lots of things for the—the building.

There is only one Church, and you don't join That.

190 These are lodges. See? You join the Methodist lodge, the Baptist lodge, the Presbyterian lodge, the Pentecostal lodge.

But you're born into the Church. Yes, sir. See?

191 These all are lodges. They're not churches. They are lodges. And no such a thing as Methodist "church," or Pentecostal "church." No, there isn't such a thing. No, that's all wrong. See? They're...That's right. They, they are lodges that people join.

192 But you are born into the Church of the living God, and that's the mystic Body of Jesus Christ being formed.

193 Now, but, it pleased God to reveal His secret to Abel, by simple faith in the shed blood. Oh, I wish I had time to lay on that a little longer. See?

194 Yet, and Cain, with all of his wisdom, the smart man! “Oh,” you say, “now, Brother Branham, you said he...You are trying to make him the educated genius?” He was. He was the smart...Follow his—follow his strain. Look at his children. Every one of them were

scientists, and doctors, and smart man, every one.

195 But, you follow the generation of Seth, they were humble, peasants, and farmers, and so forth, on down to the destruction.

196 But Cain's children were the smart, intellectual group. They even, they claim, could temper copper, and they make metals; and

builders. And they were smart men.

197 When—when, these other men just dwelt in tents, and herded their sheep, and rested upon the promises of God. See? See? See what it was? Now just follow the genealogies down through, and see if that isn't right. See? They rested upon the promise of God.

198 That's how Noah was chose, from that kind of a people. That's how Paul was taken out from his flock. See? That's how, John Wesley, Martin Luther, and what more. That's how you come to be what you are today, see, the same thing, humble, to believe the simple promise of God.

199 Now, notice, it pleased God to—to identify. Now, God always will a vindicate whether it's the Truth or not. See? Now, many

people try to act themselves into something that God stays a million miles from. That's right. But when you see God come back around, say It's...punctuate It, say, "*That's* right, *That's* right, *That's* right," then you know That's true.

200 Now, when the offerings was on the altar, God refused his intellectual conception of God. But when He seen Abel, by simple faith to believe that it was not apples or fruits of the field, but it was blood;

by faith he believed it, by a revelation from God. God vindicated Adam by accepting his sacrifice. See?

201 That's where we think of praying for the sick, anything else. Jesus said, "If ye abide in Me, and My Word in you, just ask what you will and it shall be done to you."





God Hiding Himself In Simplicity

**From The Sermons Of
William Marrion Branham**

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