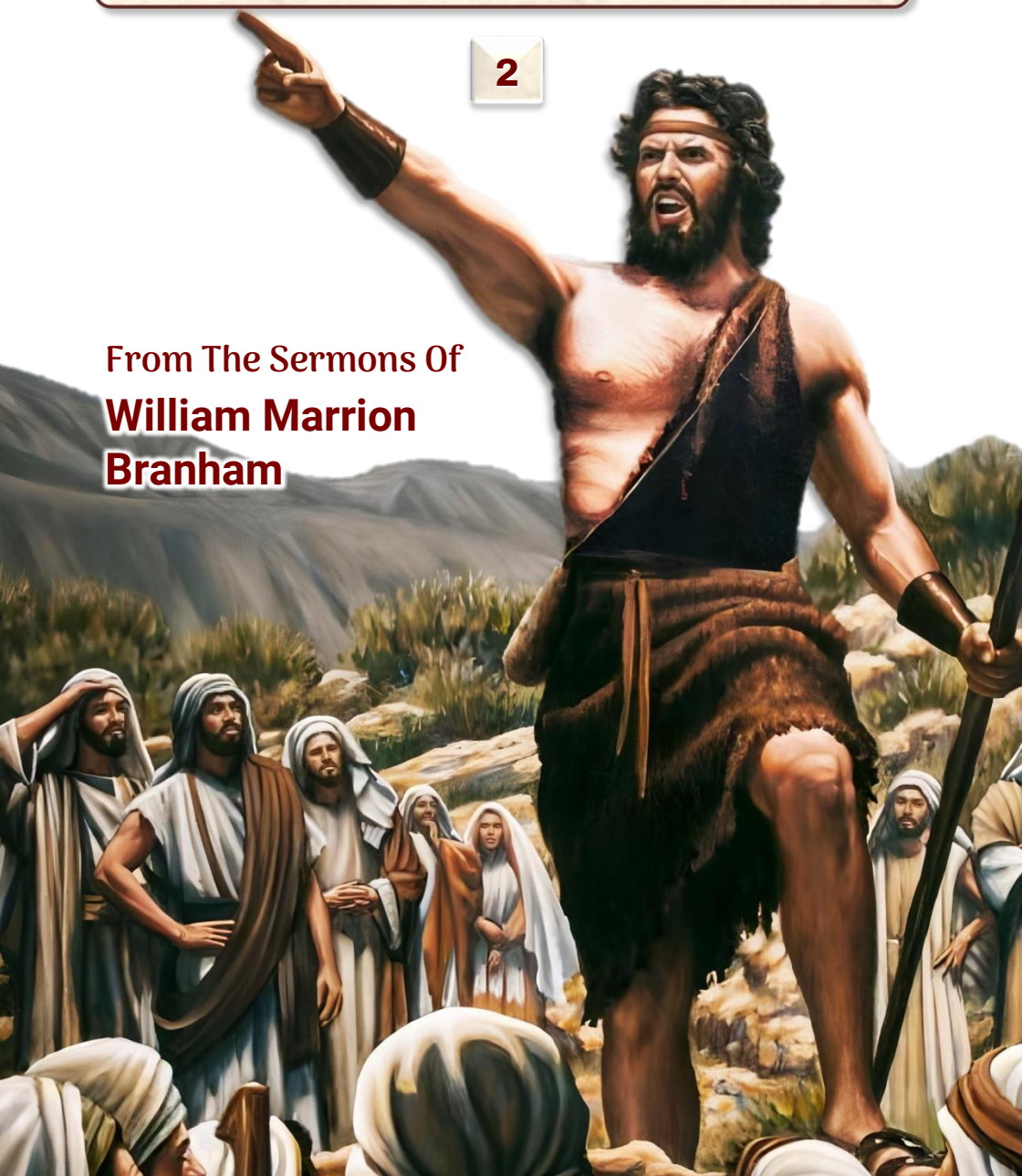


God Hiding Himself In Simplicity

2

From The Sermons Of
**William Marrion
Branham**



Elijah



William Marrion Branham

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

203 Notice, Elijah's day, God chose to hide Himself in a simple person. Now just think of it. God chose. That was His choosing. Remember, they had rabbis, priests. They had great men in them days. Even King Ahab, himself, was a Jew. He had great men in the land, in that day. But

God hid Himself in a simple man; not a scholar; no, not a renown man of the world, some great military genius or something; no, no big name. We don't even know who his papa and mama was. We don't know anything about his genealogy. Just a plain old farmer somewhere, that was raised up for the purpose to be a prophet. God had him living to himself in the wilderness. Only thing we know, he stomped right out of nowhere, walked right in and condemned

the whole ecclesiastical system.
My!

204 And you know what they thought about him? “What school did he come from?” See? “What denomination is he with? Is he with the Pharisees, the Sadducees,” or what more they had? He didn’t belong to any of them, but he condemned the whole thing. See? God chose to do that.

205 But, a simple man, no education. We have no place

where he ever went to school. We have nothing about him. Just a simple man, but God was pleased to hide in that simple person. God, back there, with this simple man, hiding in a human being. Can you grasp it?

206 God hiding in a “illiterate crank,” to the world. Cause, you know, they—they accused him of everything, even being a “witch,” Elijah. All prophets are accused, that, see.

207 So, Jesus was accused of being one, you see, “Beelzebub; being crazy.” Said, “Why, you are mad. Yeah, we know you got a devil. You’re—you’re off at your head.” See?

208 That’s where He told them, “When It come in the last days, that they bla...that would be blasphemy, to do such.” He forgave them, but it wouldn’t be forgiven in these last days. It would have to be paid for, with Eternal separation, “Never to be

forgiven, in this world or the world to come.”

209 But Elijah was considered a crazy man. Could you imagine standing up to...The—the women was all cutting their hair like the modern days, I guess, and painting up like Jezebel, the first lady of the land. And—and the preachers all gone worldly and everything. And then what taken place? Then here come old Elijah out, condemning the whole thing, all the way from Jezebel down.

210 “Why,” thought, “we don’t have to listen to you! We got pastors.”

211 Sure, they didn’t have to, but he was their pastor anyhow. He was Jezebel’s pastor. She didn’t want it. She might have had a different kind. But, but, God-sent, he was. See? He was God’s sent pastor for her. She hated him, but he was pastor just the same. Notice.

212 And Elijah humbled himself and stayed with what God said, in such a way, that it pleased God to take that same Spirit from Elijah and promise to shove It three times down the road from there. See? Amen. And He did it. Amen. Sure, He did. Sure. He promised It, that It would come. And It come upon Elisha, his successor; then come on John the Baptist; and, according to Malachi 4, It's supposed to be here again in the last day. See?

213 God loved that Spirit that was upon that simple, uneducated woodsman from back there in the woods somewhere. And, so, It was so obedient to His Word, that He could say, “Elijah, do *this*,” and Elijah would do it. And God hid Himself in there, in such simplicity!

214 They all told him, “That old crank, don’t have nothing to do with him,” and so forth.

215 But one day, when he—he got old, and his head bald, and

his—and his whiskers hanging down, gray, and what few hairs he had hanging over his shoulders; little old skinny arms, and the meat flopping on them like that; come walking down that road to Samaria, and them eyes looking up towards the sky, with a crooked stick in his hand. He wasn't very much to look at, but he had "THUS SAITH THE LORD" for the day. He didn't stammer with it. He didn't stutter. He didn't say, "Now, *great* Ahab." He walked up and said,

“Not even the dew will fall from heaven till I call for it.” Hallelujah! See? God had honored his simplicity.

216 Now, you see, while it was in the simple way, and everybody—everybody against him, everybody was at his throat. All the ministerial association, everything else, was at his throat, that’s true, trying to get rid of him and everything else. But, in that simplicity, even though they had no cooperation with his campaigns and whatever more he

had. Everybody thought he was a crank. God was hiding Himself.

217 But when it come time for that seed to get ripe, that had been planted, God manifested Hisself by sending Fire out of the Heaven and licking up the sacrifice. God hiding in simplicity, and then revealing Himself again. See? Sure. It pleased God to do that. He's always did it in such a way. Yes, sir. Now, we find out that He—He promised these things.

218 The trouble is, today, with so many of us people, we want to get so, you know, so seminary-, and denominational-, educated-minded, that God can't use us. God can give a man a start to do something, and give him a ministry; the first thing you know, he'll go to catering to what others say, and, the first thing you know, he'll be all wrapped up in a big bunch of stuff. And then God just takes His hands off of him, and let him alone. See? See?

219 Then He'll try to find Him another man, somebody that will do it. See? He's got to find something that will—will take His Word, will take the Divine revelation and won't move with It, will stay right there on that Word. That's the way He—He does it. He's always done it that way.

220 So when man gets so educated and smart, that, he tries to put his own interpretation. Well, like they say, "The baptism of the Holy Ghost," they'll say, "oh,

that was for another day.” But, if they don’t, well, “It wasn’t for another day, but, I’ll tell you, It don’t come just like It did on the Day of Pentecost. We receive the Holy Ghost when we believe.” And—and all kinds of stuff like that, you see. And talk about the baptism in the Name of Jesus Christ, they...where the Bible teaches it that way; well, you say, “Well, but, the seminary says! And *So-and-so* says!” That’s

compromising. See? God can't use a person like that. See?

221 He may let a man be beat all across the country like that, and the man cast out and laughed at, and made fun of, and everything else like that. But when the real showdown come, God stands up and vindicates Himself right in that same simplicity.

222 Rise right up, like the flower. The seed, look like it's over with, it dies and falls in the ground.

Dig the little seed up, and it's rotten, and looks like a mess. But out of there springs life to reproduce another flower again.

223 God in simplicity. He does the same thing. The way up is down, always. Humble yourselves. Don't never say, "Well, I got *this* and *that*." You ain't got nothing. Just—just remember, if you got the grace of God, just be thankful for it, and be humble for it. See, just keep humbling yourself.



**But, when, He come in a stable, born of
a—a virgin, with just a common carpenter
for a foster father, and a—a little,
unknown girl. See, not the high priest's
daughter, or what-more.**



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253 From Eden, from Eden it has come, been—been prophesied that there was coming a Messiah; all the way from Eden.

254 Now I'm going to skip over a few of my Scriptures I got wrote down here, and notes, just to get the Message off, in time, if I can.

God hiding in humility. Now, I'll talk fast, but, yet, I—I want you to catch this. See?

255 Since Eden, it had been prophesied that there would come a Messiah. It was foretold what kind of a person He would be. We could linger a long time. You know the Bible, what He would be, what kind of a person He would be. Moses said, “The Lord your God shall raise up a Prophet, like me.” They knowed that that Messiah was to be a prophet, the kind of a

ministry He would have with Him. All the prophets spoke of what He would do. They spoke of it in symbols. And it went plumb over the top of their head, and plumb under the rest of them. See? See? Went under one, and over the other one. See?

256 By the time that He arrived on the scene of time, the people to whom He was sent had their own interpretation of what that He was to be, in their own imaginary interpretation.

257 The Bible never changed. The Bible is always the same. That's the reason I say, "The Scripture said, and I stay with That, 'The Bible is of no private interpretation.'"

258 So, Methodists, Baptists, Pentecostals, don't try to put your interpretation to It, say, "It don't mean That. It means *this*."

259 It means just what It said, just exactly. Someone said, "How can it?" I don't know how. That's

not me to say that. It's God to take care of that. He is the One Who said it, not me, see, and He'll take care of His Own.

260 But now, but, this Messiah had been prophesied. The prophets told just exactly how He would come, what He would do when He come. But, their own private interpretation of it, amongst the people! And when He come, He was in such a simple way, in simplicity, till the whole church group stumbled over it. Is that

right? There, those men who had been taught...

261 A man could not be a teacher, a priest, until he was born in a certain lineage, after Levi. And, just think, his great-great- great-great-great-great-grandfather was a priest, laying right in that Word, in the temple, day and night.

262 Like the Catholic priest or the minister that's a—a handed-down minister, from generation, to the certain churches, and so forth,

“My great-great-grandfather was a Methodist bishop. My grandfather was a bishop, and so forth.” See?

263 All that, lived right in the Word, but they had formed their own way of it. And their children had accepted it in such a way that the fathers had taught it. Until, the fathers had taught it off of the real way, and they had made such an organization of it, till, when the Spirit tried to present Truth, they couldn't receive It.

264 And that's the same thing today. I don't mean to be rude, but it's right. It's the same thing today. They make it so—so complicated, and—and some other way. They teach their... Just like it's been said, "God don't have any grandchildren." You know that? God has sons, and He has daughters, but no grandsons and granddaughters. Every man must pay the same price and come the same way. Just as your father did, so must you.

265 Now, so, He was so simple. When this Messiah... For four thousand years, every prophet spoke of Him; David sung of Him, and all down through. And when He come, the people had their own idea built up, what He must do, how He was going to do. How it was all explained, drawed out on charts and everything, till, when He come in that real simple way, it just—it just ruined their theology. See, they didn't know it.

266 He come according to the Word. Now, do you believe that God spoke through the prophets, that that Messiah would come in a certain way? It's too bad we haven't got about another hour that we could go through there and explain how it was. See? We all know how it was, though, most of us. How God said He would come, and how that, "Thou, Bethlehem of Judaea, art not the least amongst..." And all down

through there, and how He would do, and what He would do. See?

267 And, yet, He was so simple! Till, those great scholars had got it so mixed up, till they missed it. But, you know Jesus didn't come contrary to the Word. He come according to the Word, but contrary to their interpretation. See? He taught things that was against their ecclesiastical training about Him.

268 Now, they said, now, for instance, “When Messiah comes, certainly, He’ll come up to the temple and say, ‘Caiaphas,’ or ever who is high priest, ‘I have arrived.’ He’ll come with a ten-million-Angel salute. The God will say, ‘All right, fellows, down there, you’re really a—a mighty church. You’re My people. I’m going to turn the crank here and let the corridors of Heaven down. I’m sending the Messiah to you, this morning. I’ll let it land right out there in the

yard, and all the people get around.’ Say, ‘Doctor *So-and-so*, you and Doctor *So-and-so*, you all can stand at the head, to greet Him first, you see.’”

269 Now that’s perhaps something like they’re thinking today. Now, I know it’s a little...It sounds a little rash. But I don’t... I’m trying to make a point.

270 “And—and, there, that’s the way it’s going to be. And if it don’t come that way, it’s not right;

it's an antichrist. See? If it don't come just that way, it's an antichrist, you see, so it won't be. And so, then, there'll be a...Then, the next thing comes down, will be about a ten-million-Angel salute, with their bands. And they'll land out there in the yard, where Solomon built the temple, and, oh, all up and down through here, this holy place where saints and sages had died, and so forth!"

271 "Yes," Jesus said, "you hypocrites! You sons of the devil!"

Said, “You garnish the tombs of the prophets, and your fathers put them in there.” That’s right. That’s right. See? “How many righteous men and prophets was sent to you, and still you slayed every one of them!” See? But what would He call “righteous”? Them, what they call, “fanatics and cranks.” Yes.

There, they thought it would come that way.

272 But, when, He come in a stable, born of a—a virgin, with just

a common carpenter for a foster father, and a—a little, unknown girl. See, not the high priest's daughter, or what-more. He—He come as...from a little lady that lived down in the—in the little, old mean country called Nazareth. And just a common widower; his wife was dead. He had some children; Joseph. And—and she was engaged. And then He come with a black name, to begin with. They said He was illegitimately born. Oh, my!

273 That hit their polish too hard. See? Their educational ethics could not swallow that. Their interpretation of the Scriptures knowed nothing about that, but yet it was the THUS SAITH THE LORD. Oh, my!

274 Shivers me, to think it, and to see the same thing reoccurring again. God cannot change.

275 It's already twelve, but I...Will you just, or, shall I stop, or just keep going? [Congregation

says, “No.”—Ed.] That’s... Thank you. Just sit still just a little bit, see. [“Keep right on going.”] Now, this is, I’m basing something here for a Message coming, see. And I’ll try to let you out just quick, maybe the next ten or fifteen minutes, if we can. God bless you.

276 Notice, now, it’s so simple, that it—it—it just missed the mark, for them. But it hit God’s mark. See, it hit the Word. He come just exactly the way He said. But, they, their interpretation of it was

wrong. The interpretation of the deliverer in Moses' time was wrong. The interpretation in the time of Noah was wrong, see, but God comes according to His Word.

277 And then Jesus came, and He—and He taught things that was contrary. “If Thou be the Messiah, do *such-and-such*,” you see. “If Thou be, come off the cross and show it to us now.” See? But God don't clown for people. God just does the things that's pleasing and right.

278 They thought such a One would certainly have to come with a great salute of Angels. But He come by a stable. And, to their own polished ethics, it was ridiculous for an ordinary human being to think that Almighty God, the great mighty Jehovah, Who owned the earth and created the whole thing, couldn't fix a place for His Own Child to be born, better than some cow barn over a manure pile. How could there...? See?

279 What was it? God in simplicity. That's what made Him so great. See, the ethics of education cannot belittle itself like that; see, it cannot stand it. But God is so great that He brought Himself down to that, not even a clothes to put on His Own Child. Think of it! And the world...There was no room in the inn. And He went into a cow stable, a little—a little ledge, a—a little cave, like, back in the side of a hill. And there upon a straw bed came the Son of

God. Oh, that was a lot different from meeting up there...

280 And His mother was to be mother. She was found to be mother, oh, months before they was even engaged to be married, or, even married. See? She was to be mother. And the people saw it, and they knowed that it was this way. And, Mary, in her own heart, she knowed what was going on.

281 And Joseph didn't understand. But the Angel of the

Lord came to him by night, saying, “Joseph, you’re a son of David. Don’t fear to take unto you Mary your wife, for that’s not nothing bad, but that is of the Holy Ghost.” That settled it. The man, Joseph, with such connection with God, till God could speak to him.

282 But today we get our ecclesiastical jackets so drawn around us till nothing can speak to us, outside of the ecclesiastical group that we belong to. I don’t want to get harsh or radical, so I’ll

leave that alone right there. Notice. But you understand what I mean. Notice.

283 A stable was ridiculous, for them, the polished. We don't even have no record where He ever attended one day of school; and yet, at the age of twelve years old, a simple Boy confounded the priests in the temple, by His teaching. Oh, my! What was it? God hiding Himself in humility. I feel pretty religious right now. God hiding Himself in a barn. God

hiding Himself in a little Child. See? Watch, it's going to display, after a while, though, see.

284 He had to wa-...He...where He went on the streets. The parents, no doubt, would talk and say, "Don't play with that kid. Don't have nothing to do with him. His mother is nothing but a common prostitute, see. And, the father and mother, the baby was born...Before they were actually married, she was to be mother. Have nothing to do with it."

285 What Mary thought! But, altogether, no matter what the outside thought, she pondered all these things. They hid it in their heart. They knowed. They couldn't say nothing bad against it.

286 God speaks to His man, sometime, say, "Hold your peace. Don't say nothing about it."

287 I've had people in my meeting say, "Well, if you be a servant of Christ, you know *this* is going on there."

288 Sure, I knew it was going on. But then what are you going to do when He says, “Hold your peace. Don’t say nothing about it”?

289 Took some men the other day, and showed them, on a book. “Something spoke, years ago,” I said.

Said, “Well, I couldn’t understand it.”

290 I said, “You see there?” Here it was, back here, got it dated

and everything, when it happened back there. Many people had seen it on the book there. I said, “It’ll come to pass that this will do *this* way and *that* way.”

291 Said, “Well, why didn’t you say something about it?” It’d cau-
...It had to be that way. See?

292 And Joseph knowed different. He knowed Who that Baby belonged to. Mary knowed Who It belonged to. Jesus knowed Who His Father was. What did He

say? “I must be about My Father’s business.” Not sawing wood and—and making a door; but about His Father’s business. Amen. Said that to His mother, “Can’t you understand that, I, it’s time for Me to be about My Father’s business?”

293 Now, they thought, “This little cracked-up Child...” Any illegitimate child is kind of an odd, curious thing, anyhow. And there you are, see, but, God hiding Himself. Listen. God hiding Himself

in what was thought, of the world, as, “Filth, corruption, illegitimate.”

294 Look, God hides Himself in the corruption of a dead seed, to bring forth life. See? Do you get it?

295 God hides Himself in a simple, little washwoman. Or an ordinary man with his dinner under his arm, kiss his wife and children good-bye, and go out there, and maybe hide Himself in that man to do something the archbishop would know nothing about. See?

You don't hear Him blow no horns and send it out. He, God, just gets glory, that's all. The simple hear it and are glad, see.

296 Now, God was hiding Himself in the simplicity of a Baby, hiding Himself in the simplicity of a—a common family. God! And the ecclesiastics, and the great men, the mind, the genius, and—and all of them, and the Herods, and so forth, of that day, and the Neros, and they all overlooked it. God hiding in simplicity.



John the Baptist



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297 Now, quickly. John the Baptist, in Isaiah 40. We could get it if you want to. Malachi 3. All, yeah, you mark it down if you want to. Isaiah 40, all, you know, speaking peace to the...as it is. Maybe I...It might be good that I—I—I would read it right here, if you got—you got that much time.

[Congregation says, “Amen.”—Ed.]
Let’s do it, just for a minute. We’ll turn over here in the Book of Isaiah, the 40th chapter, and—and read here and just see what he says about this now. Look here, “Comfort ye, comfort ye my people.” Now, remember, this was seven hundred and twelve years. Look at the heading on there, see. Seven hundred and twelve years before he was born, here is a prophet speaking of him.

*Comfort ye, comfort ye my people,
saith the Lord.*

*Speak ye comfortable words to
Jerusalem, and cry unto her, that her
warfare is accomplished, that her
iniquity is pardoned: for she has
received...the Lord's hand double for
all of her sins.*

*The voice of him...crying in the
wilderness, Prepare ye the way of the
Lord, make straight his path in the
desert, a highway for our God.*

*And every valley shall be exalted,
and every mountain and hill shall be
made low: and the crooked shall be
made straight, and the rough...shall
be made plain:*

298 Oh, my, my! What a man
that was to be! See? Now turn
over to Malachi, with me, the last
Book of...the last of the prophets
in the Old Testament. Now, in
Malachi, listen here. Malachi picks
it up, just at the end time, so you

be sure not to forget it. Malachi,
the 3rd chapter.

*Behold, I'll send my messenger,
and he shall prepare the way before
me: and the Lord, whom ye seek, shall
suddenly come to his temple, even the
messenger of the covenant, who you
delight in: behold, he shall come, saith
the Lord of hosts.*

299 Still speaking of John,
“Send My messenger before Me,

to prepare the way.” Jesus spoke of it, in Matthew 11:10, said:

If you can receive it, that’s who was spoken of, *Behold, I send my messenger before my face,...*

300 See? That’s right. Now, how all this spoke! When, had been for seven hundred years, there was to be a forerunner come before the Messiah. But when he came on the scene, in such

simplicity, they missed him. They missed him.

301 Now, remember, he was a priest's son. Well, look how ridiculous that was for him not to follow the office of his father, go back to the seminary. But his job was too important. At nine years old, he went into the wilderness. And he came out, preaching. They missed it. He was so simple, too simple, for their high-polished education to believe such a one.

They thought, when this man come...

302 How about, “All the high places will be made low, all the low places be made high, all the rough places be made plain”? David saw it, and said, “The—the mountains skipped like little rams, and the leaves clapped their hands.” [Brother Branham clapped his hands several times—Ed.]

303 What? Did it happen? An old whiskered-guy like that, with no education at all, with a piece of sheepskin wrapped around him, came stumbling out of the wilderness of Judaea, saying, “Repent, for the Kingdom of Heaven is at hand. And you bunch of snakes, don’t you think to say, ‘I belong to a certain organization.’ God is able of these stones to rise children to Abraham.” My!

“Well, that’s not him there. We know that’s not him.”

304 But it was him! See, he was making the path clean. See? There is when the rough places was made plain. There is where the high places was brought down. “Don’t you think you got Abraham to your father. Don’t begin to tell me that kind of stuff, ’cause God is able of these stones to rise children to Abraham.” The high places was brought down. Oh, my!

That's it. Yes. See the difference?
He said that's what would take place.

305 And when they come, they thought, oh, my, they was just ready to receive him, if he come to their own organization. But because... He come like that, in such a simple way. Yet, in interpreting the Scriptures, the high places was made low. They didn't want to accept it, but they was.

306 Boy, he shaved them off. He shook the hide right off of them. Said, “You bunch of vipers! You snakes in the grass! I tell you, the axe is laid to the root of the tree. And every tree that won’t bring forth the fruits, is cut down and cast into the fire. I indeed will baptize you with water, but there is coming One after me, Who is mightier than I; He’ll baptize you with the Holy Ghost and Fire. And His fan is in His hand. He will thoroughly purge the floors. And

He'll gar-...burn up the chaff; and take the wheat to the garner.”
Amen.

307 That was when the rough places was made plain, see, but the people didn't get it. But it's just exactly with the Word, just exactly the way the Word said it. So simple, that they missed it. They missed seeing it.

308 Don't you be that blind. See? Don't you be that blind. So, listen, now.

309 They missed it. He was so simple, for their common beliefs of such a person, that he missed it. Again, what was it? God, which is the Word, hiding in simplicity; not a priest with his collar turned around, was smart, education.

310 Jesus asked them the same thing. He said, "What did you go

out to see?” When John’s disciples come over. Said, “What did you go to see? Did you go to see a man dressed with a priests robe on, you know, and soft clothing,” He said, “that—that—that—that kind of a preacher?” He said, “Did you go to see that?”

311 Said, “No. Them kind kiss the babies, and, you know, and bury the dead. They, they don’t know nothing about a two-handed sword on the battle front. They

was out there with some intellectual speech, to some Kiwanis Club or something, you know. They're all right there. But when it comes out there at battle, to face it, they know nothing about it. They—they, they're in kings' palaces. They fool around with that kind of celebrity.”

312 But said, “Then what did you go to see? Did you go to see a reed shaken with any wind? A man that could say... Somebody say,

‘You know, you belong to the—you belong to the Oneness; but if you’ll come over here to the Assemblies, I’ll tell you what I’ll do, we’ll—we’ll make it...’ ‘I believe I’ll do that.’ Huh! A reed, shaken? Not John. No, no. No, no. ‘If you’ll come, be a Sadducee and not be a Pharisee, or something, then’? You didn’t see anybody shook with the wind; not John.” No, sir, brother; not him.

313 He said, “Then what did you go to see? A prophet?” It’d take a prophet to do that, see. He said...Now, that was the evidence of a prophet, see, the Word of God with him. The Word comes to the prophet. See? Said, “What did you go to see? A prophet?” Said, “Yes, that’s right. But, I say to you, even more than a prophet, for he was.”

314 Why was he more than a prophet? He was the messenger of the Covenant, sure he was, to

bridge the way between law and grace. He was the keystone, in there, had been spoke of.

315 He said, “If you can receive it, this is he who the prophet spoke of, ‘Behold,’ in Malachi 3, ‘I’ll send My messenger before My face, see, and he’ll prepare the way before Me.’” See? Oh, he was so simple. God again hiding in simplicity.

316 Then watch what he done. He preached such a mighty Christ

coming, “He’s got His fan in His hand. He’ll...He is fanning His way. Boy, I mean, He’ll thoroughly purge His floors. He’ll take up the trash, and sweep it out yonder and burn it, too. That’s right. He’ll gather up the grain and take it into the garner.” See, he was inspired.

317 But when Jesus come, they was looking for... And all them apostles, you know, they was looking for a great something to come. “My, my! Oh, He is coming.

That's all there is to it. Boy, He'll be mighty. He'll kick them Romans off the face of the earth. My! He'll make them Greeks go *this* way, and Romans go *that*, when He come."

318 When He come, a little humble fellow being pushed around from one side to the other. What was it? God hiding Himself in simplicity. Oh, my!

319 Then He stood at the end of His Message, and said, "Who

can condemn Me of sin? What all the Bible said that I would do...If I do not the works of My Father, then condemn Me. But what did the Scriptures say that I would do, that I haven't done?" Sin is unbelief, you know. "Who can accuse Me? If I cast out devils by the fingers of God, then show Me what you're doing about it." Simplicity!

320 Even surrendered Himself unto death! But, oh, on that Easter

morning, hallelujah, that's where He purged the floor. He swept out the trash, all right, brother. Yes, indeed. And the wheat was sealed to the garner. Laying there in the ground, with Eternal Life resting in it, waiting for that great Day that we're going to speak of, the Coming of the Lord, when that life will come to Life; and we'll rise in that resurrection, be caught away with Him in the air, and be gathered into the Garner. And the trash will be burnt yonder; the

husk that's wrapped around, and tried to pull It *this* way or *that* way, will be burnt with unquenchable fire. Amen. Oh, isn't He wonderful?


321 They missed Him, God in simplicity. Why? Why? He never even preached in the ecclesiastical terms. He never. He never preached like a preacher. See? He preached like a...He used the terms of simplicity of God, the terms like "the axe is laid," the terms of "the tree," the terms of "snakes." Not

some seminary teacher, as in the ecclesiastics of the day, like a Doctor of Divinity, Doctor So-and-so. He didn't do that. He preached like a woodsman out yonder somewhere. He talked about axes, and trees, and serpents, and things like that, and wheat, and garner, and everything like that. He would be considered, today, I guess, a soap-box preacher. I think He was called a "stump preacher" in that day, standing on a stump down there by Jordan. Prob...God in

simplicity, hiding from the wisdom of the world.

322 Now let's find out. Jesus said, "I thank Thee, Father, Thou hid these things from the wise of the world, and is going to reveal them to babies such as will learn." See? God hiding in simplicity, in Christ. God hiding in simplicity, in John. See? Just... See, He—He was... Just think of it, God in simplicity, hiding Himself from the wisdom of the world.





It'll be a secret, because He said
He'd come "like a thief in the
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William Marrion Branham

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

363 Then, look here, let me tell you. In Mal...in Matthew 11:10, He said, “If you can receive it, this is he.” See? “This is he who was sent before Me.” It was simplicity.

364 It was asked of Him one day, said, “Why does the scribes say then that...”

365 He, He said, “Son of man is going up to Jerusalem. I’m going to be put in the hands of sinners, and they’re going to kill the Son of man. And He’s going to die, and on the third day He’s going to rise again.” Said, “Don’t tell nobody the vision, up there.”

366 And the disciples, now think of it, disciples who had walked with John, talked with him, eat with him, in the wilderness, sat out on the banks, then they said, “Why does the teachers say that

Elias must first come? You say You're going up for the crucifixion, and going to rise. You're the Messiah, take the throne. Now why does the scribes...? All of our Scriptures say here, the Scriptures plainly says, that, before the Christ shall come, that Elias will come first." Yeah. See?

367 He said, "He has already come, and you didn't know it." Now, who was that? Disciples.

368 I'm going to hurt here, just a little bit now, but don't mean it, see; for the next few minutes, see, just a minute, or two, but so that you'll be sure to understand. Can you hear me? [Congregation says, "Amen."—Ed.]

369 Look! "Why?" Them men who had walked with Christ, "Why does the Scriptures, first, say that Elias must come?" And they were John's own converts, and didn't even know him. "Why did the Scriptures say, the teachers?" You

see what I mean? See? “Why does the Scriptures say that Elias must first come?” Disciples that walked with him, “Why does the Scriptures say that he must first come, before these things, and restore all things?” He did, to about a half a dozen people, and that’s all there was. See? That’s all was supposed to receive it. That was what was ordained to see it.

370 Jesus said, “He’s already come, and you didn’t know it. But he done just what the Scriptures

said he would do. He restored them, you all that received Me and believed on Me. He done exactly what the Scriptures said he'd do. And they did to him what the Scriptures said they would do. He has already come, and you didn't know it."

371 Are you ready? I want to shock you a little bit. The Rapture will be the same way. It'll be so simple, no doubt it'll be likewise, till the Rapture will come one of

these days and nobody will know nothing about it. Now, don't, don't, don't get up now, but study just a minute. I'm sure enough closing. The Rapture will come in such a simple way till the judgments will fall, and they'll see the Son of man, and they'll say, "Wasn't we supposed to have *such-and-such*? And wasn't there supposed to be Elias sent to us? And wasn't there supposed to be a Rapture?"

372 Jesus will say, “It’s already happened, and you didn’t know it.” God in simplicity. See?

373 Now, this week we’re going to get in some awful deep teaching on the Word. **Now, notice, the Rapture, will be so few go in that Bride!** It’ll not be...

374 Now see how the teachers has got it? They got charts, and they go, show ten million people coming up here; all the Methodists, if it’s a Methodist

preacher; if it's a Pentecostal, all the Pentecostals coming. It will never touch it.

375 It'll be, maybe one leave Jeffersonville, just somebody come up missing. They'll say, "Well, you never..." The rest of them won't know. There'll be one leave Georgia. See? There'll be one leave in Africa. And let's say there would be five hundred people, living, will go in the translation. Now, that ain't—that ain't the church body.

This is the Bride. That ain't the church. This is the Bride. See?

376 The—the church will come up by the thousands, but that's in the next resurrection. “They live not for the space of a thousand years.” See?

377 But, in the Bride, if five hundred people left the earth this very minute, the world would know nothing about it. Jesus said, “There'd be one in the bed; and

I'll take one, leave one." That's at nighttime. "They would be two in the field," over on the other side of the earth, "I'll take one and leave one. And as it was in the days of Noah, so shall it be in the coming of the Son of man."

378 Think! Everything will move just as common as it can be. A fanatic Message will go by, and, the first thing you know, something, "This minister, going somewhere, he never come back.

He probably went to the woods, hunting. He just never returned no more. And *this* fellow went somewhere. You know what happened? I believe, that young girl, she—she must have been caught away somewhere, you know, somebody take that girl out and ravish her, probably throwed her in the river. She was with nobody.” Half of it...ninety-nine out of every...May say one out of every hundred million will ever know anything about it; see,

'less somebody that's acquainted with her, say, "The girl is missing. Why, I can't understand. She never did leave like that." No.

379 And when they say, "The—the graves will open." How is the graves going to open? When, I—I haven't got time to get into this, what I wanted to. I'm going to have to take this, see, just to show you the simplicity of God. And that calcium, potash, and everything, when—when...Everything that's in

you, of materials, only makes a spoonful. That's right. And what that does, it breaks on back into spirit and life. God just speaks, and the Rapture will come. It ain't going out there, and the Angels come down and shovel up the graves, and get out an old dead carcass here. What is it? It was born of sin, to begin with. But, a new One, made in its likeness, you know. See? If we have *this*, we'll die again. See? Nobody... You say, "The graves will open. The dead

shall walk out.” That may be true, but not open the way you say open. See? That’s right. See? It won’t be like that.

380 It’ll be a secret, because He said He’d come “like a thief in the night.” He has already told us this, the Rapture.

381 Then judgments will strike; sin, plagues, sickness, and everything. And people will cry for death to take them, when the

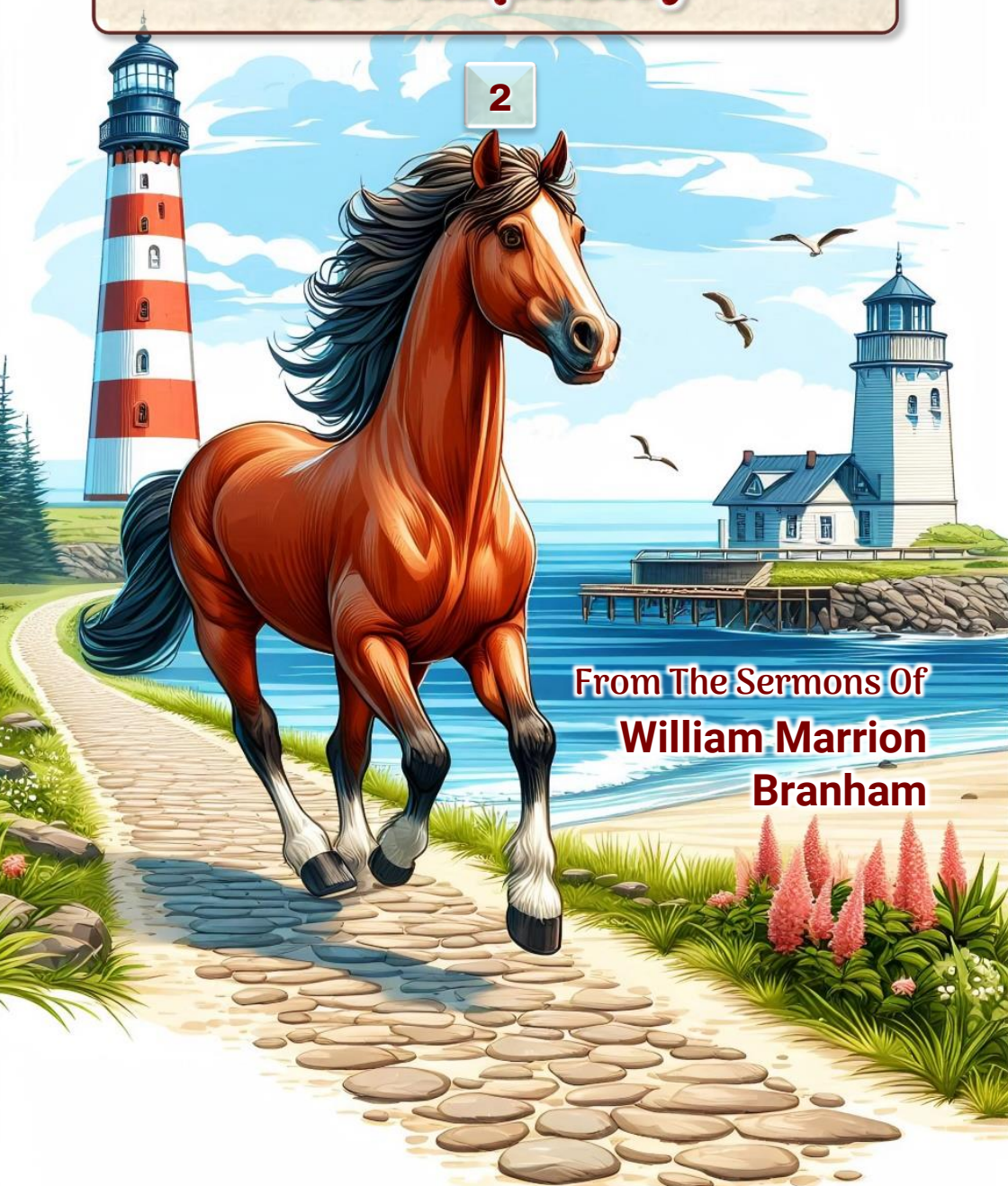
judgment. “Lord, why is this judgment upon us, when You said that there would be a Rapture first?”

382 He'll say, “It's already come, and you didn't know it.” See? God hiding Himself in simplicity. Oh, my! All right. “That all, that's already happened, and you knew it not.”



God Hiding Himself In Simplicity

2



From The Sermons Of
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