

**CONDUCT, ORDER
and
DOCTRINE**

CONDUCT, ORDER AND DOCTRINE

A Series of Sermons by
William Marrion Branham



William Marrion Branham

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

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Conduct, Order and Doctrine

Behold, the Bridegroom

Cometh
..... go ye out to meet Him!

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May God bless you abundantly.

The Midnight Cry

*For God so loved the world, that he gave his only begotten Son,
that whosoever believeth in him should not perish, but have everlasting life.*

John 3:16



Book 1

QUESTIONS AND ANSWERS ON GENESIS

Branham Tabernacle
JEFFERSONVILLE.IN WEDNESDAY 53-0729

Now, if anyone's got any questions that they want to hand in, why, just push them right on up, let some child bring them or whatever you want to. Or maybe, if we get through... I--I got about six here on one page, and then here, then we got two over there.

Now, we're--we want to find out. The reason we do this is to find out what's on the people's mind, what they're thinking about. See? And that's what makes a good strong church. You've got to have the--the times, just like you got to comb the cockleburs out like, you know, and everything, get all the--the things out of the way so that you can move steadily. So now that's the reason we have question night once in a while, is to find out.

Now, if there's any questions that... Now, this time I kinda opened it up way wide. And I said... Now, used to be I'd say, "Now, if anybody... just anything pertaining to--to Scripture; answer. Ask it." (Thank you, brother.) And I said, "Just anything pertaining to a Scripture; answer." (See?), that we'd answer it. But tonight I said...

You know, then they come around; they say, "Brother Bill," asked me a question, "do you think if--if--if So-and-so did a certain-certain thing, is that's Christianity?"

Well, that's kind of pushing off on somebody. But I said, "Let them have that tonight." See, that's all right. So we can just find out if there's any pushing being done, so...

Oh, I--I--I really feel good tonight. Mowed grass all afternoon, so I really feel good, out in the hot sun.

We got a--a meeting coming up pretty soon now; don't forget, August the twenty-third, at the Stadium in Chicago, till September the fifth. Expect a great time in the Lord there. And it's been advertised everywhere now, and all the different papers is packing it. We expect a great time.

Now, I've got one, two, three, four, five, six, I think, on one page here. And it all kinda pertains to the same thing, back in--in the Book of Genesis.

Now, first is Genesis 1:26, or 1:26 to 28, is where the--the person with the... They asked what it would be. What--what this question... I mean, asked the question... Pardon me. And we want to read that first. Now, they got it wrote out here. If you want to follow it right back, it's all right. Said, "God created man, male and female created He them." See? And then on the next he's got Genesis--or, he or she, one, has got Genesis 2:7 "He formed man out of the dust of the earth." That's another place. I'll read them all, so we can get them together here so you can see. Now, the first, the first phase of this is, now said...

1. God created man, male and female... Created man, male and female. Now, that's, I think, the first point. Now, in Genesis 2:7, it says, "He formed (underscored) but first He created." He's got then--he's got that underscored. "And He formed (underscored) man out of the dust, and breathed into his nostrils," and so forth. Now, what is the difference, or where is the connection in the above Scriptures?

Now, this is... Now, if you've got it wrote down, Genesis 1:26 to 28, and Genesis 2:7. Now, it's a very touchy thing, and I--I may not... I just have my own idea of it, so I'll just give it to you the way that I feel that it is. And if you different, well, that's just fine.

I want to compliment Brother Neville on the fine answers he give to those questions there. Now, they're fine.

Now, in this Genesis 1:26, God made man in His Own image. And if you'd notice, we'll get it so you can read it, and 26... If you'd like to read along with us, we'd be glad for you--for you to do it, check me up.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea,... over the fowls of the air,... over the cattle of the earth,... and over every creeping thing that creeps upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them.

Now, that's... I've heard that discussed many times, and around the world discussions come up on that. Now, in Genesis 2:7, watch what He did here. All right, here it is:

And... God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Now, what kind of formation... The--the questioner wants to ask:

What connection does this Genesis 1:26 have with Genesis 2:7? God created two men. And which was the man, and which... What connection does that have? What... How does it connect up in the Scripture?

Well now, if you'll notice close now, in Genesis 1:26, let's get the first part first. God said, "Let us..." Now, "let us," us is a... "Let us make man in our own image." Our, 'course, we realize He's talking to someone; He was speaking to another being. "Let us make man in our own image after our likeness, and let them have dominion over the cattles of the field."

If you notice in creation, the first thing that was created, of course, was light. You come on down through the creation; the last thing was created was what? A man. And woman was made after man. All right, the first... Last thing that was created of God's creation is mankind.

But when God made His first man, if you noticed, He made him in the likeness of Himself; He was made in the image of God. And what is God? Now, if we can find out what God is we can find what kind of a man He made.

Now, in St. John the 4th chapter, and I'll--you read this, Jesus speaking to the woman in the... if you like to turn to it. I... Not having much time, I just didn't write them right down, just have to take it by memory. And you look them up now, if I can find it right quick. Now, let's begin about the 4th chapter, and the 14th verse.

And whosoever drinks of this water that I shall give unto him shall never thirst;... and be wells of water springing up into everlasting life.

The woman said unto him, Sir, give me this water, that I... come not here to draw.

Jesus said... Go, and call thy husband...

The woman answered...

I believe we have to get a little above that now to find out, find out what--what I want you to see here. Maybe not, maybe I can find it on down here, and what I want to see. What say? 23rd and 24th verse. All right.

Ye worship... (That's it.)... Ye worship and you know not what: we know what we worship: for salvation is of the Jews, (And that's right, see?)

But the hour cometh,... But the hour cometh, and now is, that the true worshippers... (Jew or Gentile)... shall worship the Father in the spirit and in truth: for the Father seeketh such to worship him.

Now, the next verse is where I want.

God is a Spirit: and they that worship him must worship him in spirit and in truth.

Now, if God created man in His Own image and in His Own likeness, what kind of a man did He create? A spirit man. Now, if you'll notice, after He had made all the creation and created a spirit man (the close reading of this now, to the one that asked the question will find this), that God give dominion of the cattle and the fishes and everything to the man. But in His making up there, He made man in His Own image to lead the cattle, lead the beasts of the field, just like the Holy Spirit leads the believer today. See?

He was, in other words, Adam, the first man in the lower creations of God... The first creation was God Himself; then out of God came the Logos, which was the Son of God; then out of the Logos, which was the Word ("In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us."), out of the Logos came forth the--the man.

Oh, I got a beautiful picture in my mind now, if you could take a little trip with me. I believe I've talked on it before, but to get this to the place where you'll be sure to see it. Now, let's take a little trip and go back for a little while. Now, don't think about how hot it is; let's get our minds right on what we're going to talk about and think now.

Let's go back a hundred million years before there ever was a star, moon, or anything in the world. Now, there was a time when there wasn't nothing here; it was just all forever and eternity. And all of ever and eternity was God; He was there in the beginning.

Now, let's go out here on the edge of this banister and look over and see these things happen.

Now, "No man has seen the Father at any time." No man can see God in the bodily form, because God is not in body form; God is a Spirit. See? All right. "No man has seen the Father, but the only begotten of the Father hath declared Him," I John... See?

Now, but notice now, there's nothing; there's just space. There's no light; there's no dark; there's no nothing; it's just seems nothing. But in there is a great supernatural Being, Jehovah God, Who covered all space of all places at all times. He was from everlasting from everlasting; He is the beginning of creation. That's God. Can't see nothing, can't hear nothing, not a move of an atom in the air, not nothing, not no air, no nothing, but yet God was there. That was God. (Now, let's watch for a few minutes, and after a while...) No man has seen That, now; that's the Father. That's God, the Father.

Now, notice. Then after while I begin to see a little sacred Light begin to form, like a little halo or something; you could only see it by spiritual eyes to look now, while we're looking, the whole church now. We're standing on a great big banister, watching what God's doing. And we'll get right down to this question here and you'll see how He brings it in.

Now, no one has seen God. And now, the next thing we begin to see, by eyes of supernatural looking, we see a little white Light forming out there. What is that? That was called, by Bible readers, "Logos," or "the anointed," or "the anointing," or the--as I was going to say, the--the part of God begin to develop into something so human beings could have some type of an idea what it was: it was a little, low--a little Light moving. He... That was the Word of God.

Now, God gave Himself birth to this Son which was before there was even an atom in the--or air to make an atom. That was... See, Jesus said, "Glorify Me, Father, with the glory that We had before the foundation of the world." See, way back in yonder...

Now, in St. John 1 He said, "In the beginning was the Word." When the first... "And the Word was God. And the Word was made flesh and dwelt among us." God unfolding Himself down to a human being, now, watch how He did it.

Now, back there, then, when this little halo comes... Now, we can't see nothing yet, but just by eyes of just supernatural we see a halo standing there. Now, that's the Son of God, the Logos, Now, I can see Him playing around like a little child before the Father's door, with all eternity. See? And now, then in His imaginary make-up He begin to think of what things would be, and I can hear Him say, "Let there be light." And when He did, an atom bursted and the sun came into existence. She whirled for hundreds of millions of years, forming clinkers, and burning, and forming like it is today: still burning, still breaking atoms.

If the atomic bomb would ever get let loose, the atomic chain would take--this earth would be like the sun, yonder, just bursting and blowing. And if you could stand over on another continent and look off at this, it would look like another sun, where the atoms was a-burning this earth, if that chain would ever get let loose and it just start turning, whirling like that. Millions and millions of miles reach these big flames of billions of Fahrenheit, of--of--of heat that goes off that sun.

Now, watch this now. Beautiful... Now, He made the sun. Then the first thing you know, a big clinker fell off of it, weighed about, just about like this earth, went "Spue..." Then this Logos here now, the Son of God, is watching it. He lets it fall for a hundred million years and He stops it. Then another one flies off, and He let's it flew off--fall for millions of years, then He stops it. Now, we're standing, watching it come into existence.

Now, He's got something in His mind. And what's He doing? He's writing His first Bible. The first Bible that man ever looked to was the stars, the zodiac. And it's a perfect... just... It dovetailed with this Bible here. It starts off, the first of the zodiac is the virgin. Is that right? The last of the zodiac is what? Leo, the lion. That's the first coming of Jesus; He came through a virgin; the second, He comes as the Lion of the tribe of Juda. See? He write it on up, the cancer age, and everything down through. Now, He put that all in the sky and placed it out, all these meteors, pieces of earth, or sun, hanging off here.

Now, when science goes to looking for those missiles that fall, that don't disprove God; that just proves it to me. See, that just makes it more real. Now, now notice, all these missiles hanging out there away from that hot sun, and going out through the air, 'course, they've collected. And first thing you know, it began just a iceberg.

Now, that was this earth come into existence, just a big old piece of cinder flew off out yonder. Down beneath it now is nothing but a turning, burning volcano, completely; the eruptions come everywhere, volcanic. And science claims that--that this world is, the crust on top of it, where we live, is just about like the peeling on an apple. And all the... Now, there's twenty-five thousand miles around, it's probably eight thousand miles that'd be approximately eight thousand miles thick. And just think, of in there, it's a burning volcanic.

And two thirds of the earth, better than two thirds of it, is in water; and one third of it is in land, about one third. And just look at this crust that we're living on; it's full of dangerous explosives, gas, gasoline, oil, everything. Is that right? And the two thirds of it, better than two thirds of it, water. What is the formula of water? Two parts of hydrogen and one part of oxygen: explosives.

There's enough electricity in every room to separate the heat from the cold, and it'll make enough electricity to burst a room. You can put enough atoms in a golf ball to blow New York off the face of the earth. And then man, setting on a pot of hell, hits hisself in the chest and defies God's Word, and says, "There's no such a place as hell." (I got that down here in a little bit; we're going to get to that. See?) You're setting on a big pot of it every day. And while you're here you're setting right on it, and hell's just beneath you.

And now, notice, but now when this was first found, when Jesus... Now, watch the little halo yonder. Now, I can see It move out to this earth and get over the top of it and begin to move it over here close to the sun. It's nothing but a big ball of ice. And when it begins to get melting, then great big glaciers begin to cut through up in the northlands and come down. And when it did, it cut out Kansas and Texas and all them places there, and went on into the Gulf of Mexico. And the first thing you know, the whole thing was covered with water.

Then, now we get in Genesis 1, we get to the Bible now, and out of our picture at the Bible: Genesis 1, "The world was without form, and void; and water was upon the face of the deep." Is that right? "And the Spirit of God moved upon the water." Now, He separated the water, brought up the hills and the lands and so forth, dried it off. Vegetation and everything, He made it. And He made the moon. And set its boundaries of the sea, so it could not pass.

He got all those things together, and made...?... made all the other things, all the animal life, the birds, the bees, the monkeys, and whatever it was, put them all here on earth. And then He asked this question now. "Let us (Who? Father and Son) make man in Our own image."

Now, if a man was made something like that little sacred Light yonder, or something like that, It could not be seen (which is a spiritual Being). He manifested or unfolded Himself a little more to make a trinity of Himself by Father, Son, and Holy Spirit. And here was God, unfolded Himself now, down into "let us make man (which was His son, an offspring from Him) man in Our own image (He was a supernatural being.), and let him have dominion over the cattles of the field, and so forth."

Now, the man led the man--led the--the cattle and everything, just like the Holy Spirit leads a real true believer today. The Voice of God out there... The voice of man, rather, would speak and say... call the cattle this way, call the sheep over to this pasture, call the fishes to this water. See, he had dominion; everything obeyed him.

Now, but then there was no man to till the soil (Genesis 2), no man to till the soil. "And then God formed man (Genesis 2:7) out of the dust of the earth." Now, we follow it; He formed man out of the dust of the earth, and put this supernatural Spirit...

Now, he was laying there. I can have many pictures of it. I can see Adam standing... Let's take this way, see him standing like a tree. God had made him. He was dead as he could be, his toes, like the roots sticking in the ground. And God said, "Let there be," or breathed the breath of life into him, and he jumped, came to himself. See, He was a... Breathed the breath of life into him, he became a living soul. Now, and he begin to move on, move on.

And then God taken from his side a piece of him, a rib, and made a woman. Now, where did He get the spirit, woman? See? When He... Genesis 1:26, He said, "Let us make man in our own image, after our own--own likeness, created He them man, male and female." He made the burly spirit for the man; He made the tender, little, delicate, feminine spirit for the woman.

And when you see a woman acting like a man, she's got out of her place (You see?) in the beginning. See? All right. She's supposed to... I think it's a shame that women has lost their dainty, feminine place. It's a disgrace. I tell you it is. It's...

You know, I'm going to say this. Now, I'm not talking about you women here, But 'course if it hurts, it just does. But look; let me ask you something. It used to be that women was so feminine till men would go to talking to them and they'd blush. Huh. What is blushing anyhow? I haven't seen it in so long I wouldn't even know what it was if some woman blushed. They haven't got any of that dignity any more, all that there fine feminine spirit. They're just... They can... They'll wear clothes like a man, cut their hair like a man, smoke like a man, drink like a man, cuss like a man, vote like a man, work like a man, so, become rough, burly. Oh, my. That shows where you've got to. That's exactly.

That little ladylike, you don't see her much more; she's a hard person to find. Isn't that right? Yes, that's the truth. So a woman is not supposed to stand up and act like a man, big and burly, because she's dainty. God made her that way. I can prove that by the Scriptures. Yes, sir. That's right. And...

But 'course, we get off this question, but I don't want to get too many off this question. But see, there's where He made His first man, was in His own image.

And then, God, before there even was a star, knew that this world would be. And He knew that I'd be William Branham preaching the Gospel from the pulpit and you'd be John Doe setting there listening to It, before the world ever began. Hallelujah.

Now, that's where people sometimes, in the--the legalistic Calvinists, get all mixed up. See? They say, "Well, why was some ordained to be lost?" God's not willing that any should perish. He don't want no one to perish, but yet, being God, He knows there's some that won't accept It. See? See, He's got... He had to know the end from the beginning in order to be God, didn't He?

So He knew He was going to have some women, so He just made their spirit right there. The Bible said He would in 1, Genesis 1:26, "He created he him, man in a prefigure, male and female." Amen. See? In a prefigure He made the woman and the man before they was ever formed out of the dust of the earth.

And then God made the man, not in His Own image. This body's not in the image of God; this body's in the image of beasts.

Can I take off my coat? It's getting hot up here. I got a tore shirt on, but you won't notice that. Why, it's only... Jesse didn't come and get the laundry, so... But look, we're on a subject here now that means more than a torn shirt in the pulpit. Doesn't it? It means Eternal Life.

Now, notice man... God knew in the beginning that He was going to have men and women, and He knew that the Saviour would be here; He'd have to bring Jesus, and He'd be crucified. And Jesus told the disciples when He was here on earth, that He knew them even before the foundation of the world, before the world ever come into existence.

And God said also, or Paul speaking in Galatians, said that He ordained us and called us in Him before the world was ever formed. Think of that. That God... Anybody like to hear what the Scripture says about that, raise your hands, if you would, right along with the question. Get with me in Galatians the 1st chapter. Looky here. I don't mean in Galatians; I mean Ephesians. Listen closely now what God said; Ephesians 1.

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Jesus Christ.

Grace be unto you, and peace, from God the Father, and from the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ Jesus:

Now, here it is; notice:

According as he has chosen us in him before the foundation of the world,...

Whew. That's pretty good. Isn't it? That's not pretty good, that's real good. Before there was a foundation of the world, God knew Orman Neville and knew that he'd preach the Gospel. Isn't that wonderful? "Has chose..." Why, he's a member of the church, and God knew He was going to have that church. And he said, Paul was speaking to the church of Ephesus, said, "He has chosen us in Him." Now, we're all the members of the Body of Christ. Is that right? And God, before the world was ever formed, chose you and I in Him before the world was ever formed. Whew. My, isn't that wonderful?

Now, the first man, now, He made the first man in His image, and we're returning back to that image (That's right.), to our first created image.

When God created me, William Branham, I was before the foundation of the world; He made my being, my spirit. I wasn't conscious of anything as far as I know of, but the... I was there. Oh, I--I don't believe you're getting it. But now, just a minute, Jesus told the disciples that He knew them before the foundation of the world; and Paul said here that He chose us in Him before the world began. Now, there was some part of me, Orman Neville, and the rest of you all here, that's in Christ Jesus before the world ever began. And here's to my analysis of that.

I think that the people today that are possessed with this Spirit, or the spirit, a part of these angelic beings, spirits which rotated off of God, that never fell in the beginning and resisted the devil's lie in heaven...

And two thirds of the earth is in sin, and more than that, which two thirds of the angels was kicked out. And those demon spirits come into people and habitate their body. See what I mean? They're demons that once... They was once existed and they come into the people and give them a nature. Jesus cast seven of them out of Mary Magdalene: Pride, boast (big people, you see?), unclean, filthy, vulgarity, emulations, strife, all these things. See?

Them was spirits that was made up back there when God began to make man off of there in His Own image, created those supernatural beings, those spirits...

And then He put man in the dust of the earth, which was the first man Adam. And that man was made after the image, this human man here, is made after the image of an animal. These human bodies are made in the image of animal.

We got a hand just like a monkey, and--and got a foot like a bear. Take a little cub bear, strip him down, pull the skin off of him and put up the side of a little baby girl and look at the difference. Huh. Brother, you sure have to look close. The whole diaphragm, the make-up, is almost the same, the way it's made and the form of it, and everything just exactly. It's in the image of animal life, because he was made something on the order of the animal, because that was his duty to lead the animal.

And you take the Holy Spirit off of a man, he's lower than the animal; he's worse than the animal. That's a hard thing to say. But you take a man that's unregenerated in his mind, without the Holy Spirit to direct his thoughts, and--and things like that, he would throw a baby out of a mother's arms and ravish her for beastly lust. That's exactly.

And a woman that's no good... You take an old mother hog or an old dog; we've give it all kinds of names for... But her morals are just her puppies, and the hog for her piggies; but an ornery no-good account woman is just as--just filth all the time. That's right. So remember, that you're... Without Christ, your morals are--can drop down to below a dog. That's right.

The dog don't have to wear clothes to cover hisself, no other animal. It was man that fell, not the animal life. But the animal life being under the man (the human life), was subject to it, because man was his guide and his supreme leader. And every beast of the field fears a man.

Somebody was asking me, sometime, about hunting, "Are you afraid of it?" Why, every animal was ever created fears a man, because that's got to be from the beginning back yonder. See? Sure is. You run and he'll run after you (that's right), but, a dog or anything you want to. All right.

But now notice, now that man when he come down here... Now, look, here... You say, "Now, what about it now, Brother Branham?"

Now, here you get God in just exactly, and between the oneness and trinity you'll get the thing just exactly right now. Now, look. When God dropped, unfolded Hissself, unfolded Hissself down till He come down to this man... Now, man sinned not in his spirit, but in his body: lust, passion. Then when he sinned, he separated hisself from his Maker. And then God, the Logos, the very Creator of him, came down and was made in the image of man. Man was made in the image of God, and then he was made in the image of beast, and he fell. And God came down in the image of man, in the Man Christ Jesus, to suffer pain. God could not suffer pain in the Spirit. How could He suffer

physical pain in the Spirit? He couldn't do it. So God unfolded Himself and was made in the image of man, to redeem the man that was lost. See?

And then God suffered in the flesh. I Timothy 3:16, "Without controversy (that's argument), great is the mystery of godliness; for God was manifested in the flesh, seen of angels, preached on...?... and believed, and received up to the right hand of the Father." Is that right? God Himself came down and lived in a human body and suffered temptation. "God was in Christ, reconciling the world to Himself." See what love is, the love of God?

Now, now, I think that would get that man and women... Now, a woman is... Let me get this in right good now, so that you can see. See? Woman is subject to her husband. And the Bible said that a man should rule over his wife. But how they've changed that. The woman rules over the man, "Now, you stay home, John. You're not going." And that settles it.

"Yes, my dear." See?

But let me tell you something, mister. You are going to have to answer for your wife, but your wife is never going to have to answer for you. You are the head of the woman, and God is the head of man. Therefore He said, "Let the man cut his hair because of Christ. And let the woman have her hair, for if she cuts her hair she dishonors her husband." See? See what I mean or what the Scripture says?

I had a hot one on that down the other day in Shreveport. They was talking about the women, and should women wear long hair. And I said, "A woman that bobbed her hair, her husband had a right and a Bible right to divorce her." That's right. That's what the Bible said. That's exactly right. Oh, my. Holy Ghost women setting there, just the way they been taught; that's all... See? Yes, that's...?... loosely. And if...

He said, "Now, if they would cut it, if there's something wrong they had to cut their hair," said, "let them take a razor and shave it all off and make her hair real slick until it come out their head." That's right. That's what the Scripture said. It says if she cuts her hair, she dishonors her husband. And a woman that's dishonorable has a legal right to be put away in divorce. But he can't marry again now. But he--but he can put her away in divorcement. That's right. That's Scripture. Oh, brother, what we need is some question nights. That's right. That's I Corinthians the 14th chapter, if you want to read it. All right. Now, that--that... Now, this woman...

God--God created man, male and female. You see what He done? He made the man. He made... Now, that's the first question (See?); "Created He them," and so forth, Genesis 1:26. Genesis 2:7, "He formed them out of the dust of the earth and breathed into his nostrils."

What is the difference, or--or where is this connection in the above Scripture? What connection does the first man have with the second man?

The first man is the second man made manifest in five senses. See? Right now you can't--you can't touch God with your hands like that; you can't see God with your eyes. He didn't give it to you to do that. You're...

Did you ever hear an old saint dying, when they say, "There's mother; I haven't seen her for years"? Did you ever hear that when people... See, what it is, these eyes are fading away and his supernatural eyes are setting in. See? And then sometimes if we, if God so makes, we see visions where that natural eye fades away right in front of us, when we're looking right straight, and there's a vision before us showing the supernatural things of God. See what I mean?

So then, look, "When this earthly tabernacle here..." Now, some of you women and men here are getting old. Look. When this earthly... I think of old dad there, ninety-two years old. When this earthly tabernacle is dissolved, there is a spiritual man, a spiritual body waiting for us which cannot perish. I'll see you there. I'll walk over...

I can't touch Brother Neville in--in up there, 'cause John saw them. They was souls under the altar, crying, "How long, Lord, how long?" You know why; we went through Revelations. And how that in there they desired to return and be clothed upon with mortal bodies. They were crying, "How long, Lord?"

Now, they knew each other, but they couldn't talk and shake hands, or I beg... They could talk, but they couldn't shake hands and so forth.

Here's the image to prove it. When the witch of Endor called up the spirit of Samuel, and Saul looked at him, he recognized him to be Samuel. And Samuel recognized Saul and said, "Why did you call me out of my rest, seeing that you become the enemy of God and God's departed from you?" Is that right? And there stood old Samuel with his prophet's robe on, and he looked at him. He was in the spirit...

The witch seen him and fell on the ground, said, "I see gods raising up out of the earth." He said, "Why did you disturb me?"

And he said, "Well, I want to know how the battle's going."

Said, "Tomorrow you'll die in battle, and your sons would, and by this time tomorrow night you'll be with me." See? Now, he was conscious, and he looked just like he did when he was here on earth to that witch that was standing, looking at him, and Saul.

Now, notice. Many times... How about dad or mother when they were dying and saw their loved ones standing there? They recognized them. But it's in the supernatural body.

But now here's the glorious part. On the return of Jesus at the resurrection, it won't be that body. That body then, that supernatural being that God created in the beginning, that will return to the earth to get another body not born by woman, but created by God (Hallelujah.), to never get old or have a wrinkle, never have a gray hair on your head, to be perfect forever. Hallelujah. Oh, brother, that would make me shout on a hot night. That's right. Oh, this robe of flesh I'll drop, and rise and seize the everlasting prize. What in the world we got to worry about?

There's the whole plan laying right there, how God created me in the beginning. I come down here on the earth, taken my place as a Gospel preacher, or you as a man or woman to salvation, when you live the life by the grace of God... Hallelujah. And that same Spirit leaves here that was back there in beginning. I'll go back to the conscious of knowing I been here (Hallelujah.), and then wait there under the altar, blessed forever, in rest. And then when returning back, I take up my body in its very peak of best, before death ever struck it.

Death strikes you about twenty-two or twenty-three years old; you start failing. You're not the man you used to be and the woman you used to be after you get about twenty-five; something set in. Wrinkles begin to come under your eyes. You can't wash like you used to. Thirty, you can notice it a whole lot. Wait till you get up to forty-four like me, and then you're really noticing it. But oh, brother, wait till I get eighty, ninety, and on that cane, standing there. What is it? God's just putting him in a race to run. But some glorious day... That's death setting in.

I was once straight-shouldered, had black hair (and a head full of it), and no wrinkles under my eyes; and look at me now, shrinking down, shoulders stooping, getting fat, and wrinkles under my eyes, bald-headed. Why, look what death's doing to me for about--in the last twenty years. Death's doing that. Wait till I get eighty, if God lets me live, and look what I look like, standing like this on an old cane, shaking like that somewhere. But hallelujah, some glorious day, death will take its full toll. Then when I rise in the resurrection, I'll be what I was, what God made me here on earth at my very best in a body not made by Mrs. Branham and Mr. Branham, but created by God Himself: free from temptation, free from sin, free from anything else, never to have a sickness, heartache. Oh, my.

Then I'll take hold of my little wife's hands and walk down through the paradise of God like that in the...?... You'll do the same thing. Not the old gray-headed woman you're leading around tonight,

calling your wife, but she'll be just as beautiful as she was the day you married her at the altar. Hallelujah. Whew. That's enough to make a fellow shout. Isn't it? See?

All right, that's the connection. God is determined. When God makes up His mind to do anything, it has to be. Satan spoiled this picture by sexual desire by the woman to bring forth children. He spoiled it. So go ahead and make it, that's all right. This habitation's to pick up these, 'cause the only thing that you do in this life is pick up your form and image, what you are. If you're red-headed now, you'll be red-headed then. If you're black-headed now, you'll be black-headed then (See?), what you was at your best. And if you... Satan interrupted the picture, and you didn't even get what God intended for you to be, you'll be. Oh, how glorious. There's your man.

Now, Genesis 2. Say, I got to hurry; I'll get them. (You got something you got? You...?... up and down?) All right, Genesis 2:18-21:

2. God made Eve from Adam's rib, Genesis 2:18-21. Did God create men and women then, make Adam and Eve--Eve...?...

3. And did Cain go to the just creation of men and women for his wife?

Now, let's now... I don't... The person's probably present who wrote this. Now, when God... In the first question here:

Did God make men and women, of Genesis 2:18-21?

No. I--I... as--as you'll see here, 2:18-21 now, notice:

And the LORD God said, It--It is not good that... man should be alone; I will make him an help mate for him.

And out of the ground the LORD... formed every beast... and so forth.

Now, God made Eve from Adam's side. The woman has one more rib today in the anatomy, the make-up than man does, because a rib was taken from Adam's body. Adam had already been made and was living, and was lonesome, and then God said, "It's not good that man should live alone."

So these priests and so forth which are denied the rights of having a wife... Now, that, the Roman church can do whatever... That's them; they're the one that has to answer that--for that, not me.

Well, I was asked by a--a man, recently, said, "What do you think of priests?" Said, "What do you think about that young priest here in town that took that woman, that girl, a Jeffersonville girl here, and went and married her?" (In the Irish church, you remember, I forget what his name was.)

I said, "He had just as much right to get married as I have. That's exactly what I think about it." I said, "The only thing I hold... I think he done wrong; he ought to have went to the church and resigned his office and then went and married the girl, instead of just running off like that."

Now, you remember when it taken place a few weeks ago here in Jeff., the Irish Catholic priest down here. He's a young fellow, and he was going--had some girl sweetheart down here. And when he... They give him a great big love offering, going to change parishes with him, send him up to Indianapolis somewhere. And he just took the love offering, girl and all, and went off and got married, and they never heard from him no more. Well, he had a right to get married, but he didn't have a right to do that. He shouldn't have done that. He should've went to the--the church and said, "Here, I'm resigning this office as a priest. I'm going to get married, and that settles it."

But now, God making Eve, and Adam and Eve at the same time, the only thing He made was the supernatural, the spirit Adam and the spirit Eve, the man and woman. Then he made... put Adam in here. It wasn't good for... See, it's God's picture unfolding all the time. Everything like this, it's just--it's just coming right down right, just unfolding right out, coming out through the millennium over yonder and right on into eternity, just God's picture just unfolding, God unfolding Himself.

Here, God manifested Himself in Christ Jesus. It showed what He was. What was Jesus? A man of sorrow, acquainted with grief, loving, to the prostitute, "Where art thy accusers?" "I have none, Lord." "Neither do I accuse you. Go, sin no more."

Tired and weary from walking about thirty miles that day through the desert sands and things, there was a woman of Nain coming out, and her only boy, dead, laying there. He stopped the funeral procession, laid His hands upon him, said, "Rise." And the boy who was dead rose up again. That--that's our Lord Jesus. (Thank you, Teddy, son.) And there, that was our Lord Jesus Who was never too tired, never too weary to do anything good. All right.

Now, here's another thing:

Did Cain go to the--to the first creation of man and woman for his wife?

Now, there is a--an awful ticklish question; now listen real close. Now, oh, I've... You've seen people put in the paper, "Where did Cain get his wife?" Oh, I used to say it.

And I never taught there was a burning hell for about four years after my conversion. I had to see it in the Scriptures. If I don't know, I won't say nothing about it. See?

But now, "Where did Cain get his wife?" Now, that's the--the analysis of this question. "...?... Cain go to his wife to the creation of man and women for his wife?" See? Now, now, one of the first...

This Mrs. DeArk, you all heard about her healing the other night, how God blessed her and everything when she was laying, dying; they come and got me at two o'clock in the morning.

And so, now, that's how I come... Her boy, George, the boy was a medium, Ed, also. (They were in a store.) And I heard a discussion back there, where the first--where Cain got his wife. Well, the one that had the floor seemed to be the best of the argument; he said, "I tell you where Cain got his wife," said, "Cain went over and married a great big female ape." And said, "Out of that ape come forth the colored race." Said, "You notice the colored person's head's kind of peaked like that, like--like the ape is, in the head."

Well, I stood there; I was just about two months old in the Gospel. I said, "I don't want to differ with you men, 'cause I'm not a student; I just got saved." But I said, "If that be so, then the colored race of people would've ceased to exist when the antediluvian destruction, when the world was destroyed with water, for Noah and his family was the only ones that was in the ark. That was the only one that was in the ark. The colored race would've ceased to exist," I said, "if that would be so." I said, "No, sir. The colored race never come from there. No, sir. The colored race is off of the same tree that we're off of, and every human being: the same one." There's no difference. Exactly. We're just all... One may be yellow, and the other one brown, the other one black, and the other one white, and the other one pale, and the other one red, and just like that, but you're all from that same tree. That's just the physical part out here. That's right. You're human beings just the same, created here by God.

And now, notice, here not long ago, standing over here and some doctors in Louisville, I was talking about in Africa how those poor people, the cannibal type, especially, how they had a woman there, took a little baby... They found a little baby, and--and she had beat it like that and tied it up to a bush and let it rot for a few days, you know, till it become contaminated before they eat it, you know. Anything like that, they let it rot a little while, gets soft.

Don't think that's too much about the cannibals. In England they do the same thing; they kill pheasants and hang them in the trees, till all the feathers will drop out of them then they eat them. That's the mother race of the Anglo-Saxon people in England. That's right. I don't think... You don't have to go to England; just go down here in the southern states; you find the same thing, certainly. Any man could eat a snail or--or a rattlesnake, can eat anything else. So... Yeah.

Now, notice, let--let me tell you. But here's what happened. The colored... The--the colored race has nothing to do with this. Cain... Now, I want you to watch. They said that he went to the land of Nod. Now, Cain was in Eden. And Eden, the garden of Eden, laid east of Eden. Is that right? The garden of Eden was east in Eden, the east side of Eden. And the Cherubims was placed, and the Tree of Life was at the east gate of the garden, and there's where I think Cain and Abel made their

sacrifice. And there's where the Cherubim with the flaming sword wouldn't let them come in any more, east of the gate.

Did you notice, Jesus will come from the east. The light rises from the east. Everything coming... Civilization started in the east and traveling west, until it revolves around and catches itself again. We are the western hemisphere. That's the eastern, the eastern is the oldest civilization. China's the oldest civilization known of by historians in the world today. East...

Oh, how we could dwell on these questions for hours, on one, but I wouldn't just the others. But notice, here's... How many would like to know what we believe of Cain, where and who Cain's wife was? Let's see. All right. I'll tell you what Cain done, and it's the only sensible answer you can figure: Cain married his own sister; he had to. For there was only one female on the earth then; the Bible only gives record of three being born, Ham, Shem... or not... I beg your pardon, was Cain, Abel, and Seth. But if there wasn't any... The Bible seldom records a girl's birth. You know that.

Now, I'm sure picking on the women tonight. But look, the world worships women, but women was the devil's instrument in the beginning. And an unjust one today is the best instrument he's got. She'll send more preachers to hell than all the bootleg joints there is in the world. Let a little flapper with a cigarette in the corner of her mouth, and her hair all cuticured up like that, and great big long eyelashes that blink up-and-down, brother, a little kind of nice-looking physique on her, watch what she'll do.

Preacher, you'd better cover yourself up with the Blood of Jesus Christ. That's right. Now, don't tell me; you're man. I've seen too much of it. Now, watch here. The best thing to do is keep your mind centered on Jesus Christ and let your thoughts be pure.

Like Paul said over in there, said, "It's... And we know that we have the power to lead a sister. I have power to do it," but said "I won't do it." See, he wouldn't do it. He said, "I know that the ministry should live by their--their... Not muzzle the ox that treads out the corn."

You know, we sometimes think, 'cause we're a preachers... (Not you and I, I don't say, brother) But preachers think because they're preachers that--that they're somebody bigger than one of the lay members of the church. You're no bigger, and you're no more in the sight of God than that drunkard that was converted a hour ago.

That's one thing the reformation never purged, was these things. I know I sign my name "Reverend." That's exactly right; that's just a--a custom thing of the day, but it shouldn't be done. "Reverend," and "Bishop," and "Doctor," and all those things are man-made titles, and they're nonsense. In the Bible they were "Peter," "James," "Paul," "John," and all the rest of them.

Paul said, "Now, here, I know I preach the Gospel, that--that--that's my duty." I'm a preacher, and he's a preacher; Brother Neville's a preacher, but it... That's our duties to be a preacher. Well, that's just what we're supposed to do. "But let me do something," Paul said, "that's beyond that." "Now, I've got a right to take up money," Paul said, "but I'm going to make tents just to show you I can--I can sacrifice." He said, "It's honorable; marriage is honorable among all; the bed's undefiled. It's good for a man to be married." He said, "I got a right to be married. Now, I could be married; I got a legal right to be married. But I just won't get married; I want to do another sacrifice to the Lord." See? Then he said, "Every man knows his calling. Let him do as... Some's eunuch for the Word of God's sake, and so forth."

We want to do something beyond our duty. And if you really born again of the Spirit of God and say, "That's my duty to go to church, I guess I'll have to go."... Oh, my. Well, I want to do more than that; I want to win some souls for Christ. I want to do something. I want to visit the sick or do something for Him. It's my duty to preach funerals; it's my duty to preach the Gospel; it's my duty to pray for the sick. Let me do something else; let me get out and do something where God will honor me by it.

Now, back to Cain. [Blank.spot.on.tape--Ed.] For Eve was the only female that was created by God, and if she didn't have any daughters, when that last female, the only female, died, the human race would've ceased to exist. That right? There'd have been no more females. So she had to have daughters. And Cain married his own sister, for he had to; there's no other place for women to come from.

And it was legal and lawful in those days, even for Abraham, and even on down to Isaac. Isaac married his own blood cousin. And Abraham married his own sister, blood sister. His father's... It's different mothers but the same father. And the germ comes out of the male sex. Sarah, which brought forth the wonderful Isaac... Is that right? There wasn't nobody on the earth then.

That was all in type, showing that the... Here it is, brother. Isaac... Rebekah is a type of the Church, and Isaac is a type of the Bride, Christ. Is that right? And they must be Blood relation (Hallelujah. Amen.), blood relation.

So Cain married his sister, and that's... Then they went over there into the land of Nod. Now, we get into a deep subject if we went a little farther, and I'm glad you never asked any farther than that of "Where was those giants that was in that land that day?" Josephus and different ones has many arguments on it. Amen! If I didn't get that right, brother, hand it in again Sunday morning. All right.

4. Would you explain Sunday is the first day of the week and Saturday is the seventh day? Christians go to church on Sunday, the first day of the week. Shouldn't they go on Saturday, the seventh day of the week?

Well, now, dear friend, ever who asked that, that's a very good question. It's an old question is argued among thousands of students today, but could I--just let me give my version. You see, is all I can do. If I'm not right, well, you--you bear with me; God forgive me (You see?) if--if I make it wrong.

Now, as far as a law... Now, it's probably a Seventh-day Adventist person setting here. That was my first study, was Seventh-day Advent. That's right. Was Seventh-day Advent, what I studied first. And when they come and told me that the Saturday was the seventh day, brother, that was according to the Jewish calendar. And the Roman calendar didn't fix it up, and Saturday really was to be Sunday. Well, they had me sold on something that I thought was right. And as long as I was reading their literature I was right in for it a hundred percent, but one day I got ahold of a Bible and I seen that was different then. See?

Now, Saturday is the sabbath day according to the cycle of the week. Now, we don't know. It's been changed, and we got so many changes you'd never know just which was. See? Because we... Now, the Jews claim that we're just about... It's right now about 1970 something according to their cycle, their calendar. The Roman calendar takes it 1953. And they have another calendar that takes it somewhere else. But that's what makes it proof of Christianity; it's all based back to the birth of Christ. You see, that's where we take it.

Now, but now as a seventh day, now, there's a lot of Pentecostal people that's sabbath--sabbath, sabbatarians, keeps the Saturday sabbath. Now, they say, "There is no Word in the Bible for you to keep Satur--or Sunday as a day." Now, I'll say the same thing about the sabbath in the New Testament. See? Now, Saturday was the sabbath day that was given to the Jews. Now, it was only given in a space.

Now, this may raise another question to fire back at it. But now notice. When God rested on the seventh day, then the seventh day was not observed, as--as far I know into the Scripture, on until nearly fifteen hundred years. And in the wilderness, God gave Israel the seventh day for a sign between... God...

And God rested the seventh day, His memorial rest day. I'm saying that like that on the benefit of this might be a--a Seventh-day Adventist brother or sister (See?), and they have a lovely church. And now notice, I just would differ with them a little bit on--on this question.

Now, God hallowed the seventh day. Six days was man. Seventh day was God's rest day, which was a type, a type of the millennium. Now, now notice this how--how it blends in. Now, when Jesus came to the earth, what crucified Jesus was that He didn't keep the sabbath day; the only two accusations they had against Jesus was that He broke the sabbath day and made Himself God. And He said He was Lord of the sabbath. He had... He was also God's Sabbath and He was God. So they had no way of accusing Him.

Now, let me just settle this for you and show you what day we're to keep. Now, is there a Scripture? I'll ask this for your benefit.

Is there a Scripture, Brother Branham, telling us and authorizing us to keep Sunday just like the Jews kept Saturday?

No, sir, there's not, not a Scripture in the Bible, for in the New Testament, for us to keep either Saturday or Sunday. But the reason we keep Sunday, is a memorial of the resurrection, Nothing... Now, you're going to say, "The Roman Catholic did that." They claim they did it, but if they did, Saint Paul was a Roman Catholic, and so was Peter, John, and James, and the rest of them, for they met on the first day of the week for their worship. And according to historians, the only way they could tell between a Christian Jew and an orthodox Jew (They both went to synagogues.), but one went on Saturday which denied the resurrection of Jesus, and the other one went on Sunday which believed that Jesus rose from the dead. And that was a mark. And it'll be; it's a mark yet, and it might come out in being the mark of the beast.

Now, I know that the... I've heard Seventh-day Adventist brethren think that that's the seal of God. They said, "You're sealed by keeping the sabbath." There's not a Scripture in the Bible says that. And here's a Scripture in the Bible that says that--that you're sealed, Ephesians 4:30 says, "Grieve not the Holy Spirit of God whereby you're sealed unto the day of your redemption," the baptism of the Holy Ghost.

Now, I'll prove to you that God's Seal is the baptism of the Holy Ghost. See? That's the baptism of the Spirit is the Seal of God. Now, Isaiah 28 he said, "Precept must be upon precept, line upon line, here a little and there a little."

Now, watch, now, dear friend. Now, the people who quit working... See, men are trying to find something to save himself. There's not a thing you can do about it. You're saved by grace. God does the calling; God does the saving. You just follow the--the footsteps of God; that's all. You can't say... That's what's the nature of a man is. They try to quit eating meat; they try to keep sabbath days; they try to... "If you'd quit doing this..." It's... You're not saved by not eating meat. You're not saved by this, that, or the other. You're saved by grace. And God by grace gives you the new--Eternal Life. See what I mean? And Eternal Life is the baptism of the Holy Spirit.

Now, let me show you. What does the word "sabbath" mean? Anybody know, would just raise your hand? Sabbath? [A sister says, "Rest."--Ed.] "Rest." Exactly. S-a-b-b-a-t-h, sabbath day, means "r-e-s-t," rest day. Get your marginal reading in the Bible and look, "Rest" day. Now, let's go to Hebrews the 4th chapter, right quick now. And we'll--we're...

This is my last question right here. And brother, see if Brother Neville has got them there. I know a couple of them is short ones, so we won't keep you too much longer. Now, excuse me till I get it.

Now, when you see the word here, "rest," then you know that means "sabbath."

Now, here's the New Testament. Jesus, in St. Matthew He begin at the 5th chapter of St. Matthew, and He begin like this: "You have heard them say, them of old time, 'Thou shalt not commit adultery.'" That, what was that? The law, commandments. "But I say unto you, that whosoever looketh upon a woman to lust after her..." Changed it, didn't He? "You've heard them say, them of

old time, 'Thou shalt not kill,' but I say unto you..." Changed it, didn't He? (Thought He didn't change the law?) All right. He said, "But I say unto you, that whosoever is angry with his brother without a cause has killed already." That never was back under the Old Testament; that's New Testament. He just swept it on in yonder beyond that. See? He went ahead and give those commandments out. But He missed; He skipped the fourth one, which is the seventh day. Now, in the 7th chapter, here...

Where in--in the Beatitudes, here's what He said; He said, "You've heard them say, them of old time, 'Thou shalt, thou shalt not,' and I say unto you different. You've heard them say, "A tooth for a tooth, and an eye for an eye, but I say unto you... You heard them say different, but I say unto you."

Now, at the end of it all, He left out the 4th commandment. Now, that was, "Remember the sabbath day and keep it holy." Now, He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest unto your soul."

Now, watch, "Whosoever commits adultery must be stoned." They had to be right in the act of committing adultery. Is that right? And it had to be physically done. "Whosoever kills," he had to be a murderer.

But Jesus said, "Whosoever looketh upon a woman," his soul, spirit, nothing in his body now... His soul's redeemed; it wasn't then; it was a schoolmaster (See?), the law was. Now, He said, "Whosoever looketh upon a woman to lust after her, hath committed adultery already with her in his heart." Now, He said, "You've heard them say, 'Thou shalt not kill,' but I say, whosoever is angry with his brother without a cause has killed already."

Now, He said, in other words, about the sabbath, He said, "Come to me, all ye that labor and heavy laden, and I will give you rest unto your souls, sabbath unto your souls," not to the physical body, to your soul.

Now, listen--listen at Paul now. If you can just... I know it's hot and everything; it's hot here too. But now, let's get this close now so we'd be sure to settle it. Now, Paul, writing to the Hebrews... Who was the Hebrews? Speak up. The Jews. Is that right? Now, them was the law keepers, the sabbath keepers. Is that right? Is that right, brother, preacher? They were sabbath keepers; they was the law keepers. All right.

Now, Paul is bringing the Jews by shadows and type, showing what the law typed. "The law having a shadow of the good things to come," and he goes ahead and gives it there in one place as the moon and the sun. As the--the--the moon is just a shadow of the sun shining on some other country or some other world, and it's reflecting back here. Now, but now, and it could not... But Hebrews 9...

Now, notice now in Hebrews 4, he comes to the sabbath proposition. Now, look.

Let us therefore fear, lest, the promise being left us to enter into his rest,...

Now, Paul speaking to sabbath keepers now, the people that kept the sabbath day. "Let us fear lest a promise being left us about a sabbath day," in other words. Or if you'll notice your marginal reading, or the "keeping of a sabbath." It's "j" in mine, of the Scofield Bible, or the "keeping of a sabbath." See? All right.

Let us... fear, lest, a promise being left us... to come short of it.

For unto us was the gospel preached, as well as unto them... (back under the law):... but the word preached did not profit them, not being mixed with faith to them that heard it.

Now, that's back under the law. They didn't have faith, 'cause there's nothing to base it on. See? All right:

For we which have believed to enter into His rest, as he said,...

Now, "His" rest, now, "His," it's Christ's Rest (All right.), His Rest, His sabbath. I'm... Every time I use "rest," is wrote there, I'm going to use the "sabbath" so you'll understand about keeping of a day. See?

For we which have believed to enter into His... (sabbath)... rest, as he said,... I have sworn in my wrath,... (to the Hebrews)... they shall not enter into my rest: although... (Now, watch Paul...?... after God's sanctified day)... although the works were finished from the foundation of the world.

For he spake in a certain place of the seventh day for a rest,... (or a sabbath... Is that right? I'm going to lay that there. See?) For he spake in a certain place... (in the law)... of the seventh day on this wise,

And God did rest on the seventh day from all his works.

That was His seventh day. Now, Paul would admit that God give it to them; that was the seventh day. And God did rest the seventh day: He blessed the sabbath day; He hallowed it; He sanctified it, and made it a day of rest. God did do it, from all His works.

And in this place again, If they shall enter into my rest (Jesus speaking).

Now, there's another sabbath somewhere. Where's it? Now, remember this here, "God's rest," that seventh day. Paul said, "They had that in a certain place." But now again he said, "If they shall enter into My Rest," speaking of Jesus in Matthew, all right.

Seeing that it remains that some must enter in, and to them to whom it was first preached entered not... because of unbelief:

Again...

Now, listen close. Everybody listening, say "Amen." [Congregation says, "Amen!"--Ed.] Listen:

Again, he limited a certain day,...

He limited a day here. What was it? Everybody say it at once. The sabbath. Is that right? He limited the seventh day of the week as a sabbath in this place.

And again, he limited a certain day, saying in David... (in the Psalms)..., To day, after so long a time;... (till Jesus comes, you see, the first time)... it is said,

To day if You... hear his voice, harden not your heart. (There's another rest coming, not a physical, a spiritual.)

Now, watch. So you say, "Then we have the seventh day too." Now, hold it just a minute. Let's read the next verse (See?); don't get it too fast. All right:

For if Jesus had have given them... For if--if Jesus had have given them rest... (rest day),... then would he not afterwards have spoken of another day.

When He changed the law, from the law to the grace, wouldn't He have given them a day to rest, a rest day, a certain day? But He never said nothing about the sabbath. He never said nothing about Sunday; He never said nothing about Saturday. But here's what He did say; Paul said. Now, watch, "There..." The 19th... or the 9th verse:

There remaineth therefore a sabbath to the people of God. (That's today.) There remains... a sabbath to the people of God. For he... (you or I)... who has entered into his rest... (Jesus' Rest, "Come unto Me, all ye that labor and heavy laden, I'll give you Rest),... he... (you or I)... has ceased from his own work, as God did from his at the beginning.

Amen! There's your sabbath. Is that right?

Let us labour... (said Paul)... to enter into that rest, lest any man should fall after the same example of unbelief... (of days and so forth. See?).

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even... the dividing asunder of the soul... and a discernor of the... and of... (Let's see.)... of the spirit, and of the... (Just a minute.)... dividing asunder of the soul and the spirit, and... the joints and the marrow, and... a discernor of the thoughts and the intents of the heart.

Neither is there any creature... is not manifested in his sight: for all things are naked and open before His eye of him that whom we have to do.

Now, look, God rested the seventh day, created the seventh day, give it to the Jews for a memorial. I'm speaking of Saint Paul now. See? Here... Now, you think he was bringing it? You think he had a right? Now, what'd he say in Galatians 1:8? "If a angel from heaven would come and teach you any other Gospel than that what I have said, let him be unto you accursed." See, the Gospels are plain. Now, watch.

"Well, Brother Branham, now what would I do, just believe Jesus Christ?" No. That's not the Rest.

Now, if you want to know what... How many would like to know what the Christian Rest is, say "Amen." [Congregation says, "Amen!"--Ed.] Now, you can mark it if you want to: Isaiah 28. He said, "Precept must be upon precept--precept," speaking. "Precept upon precept, line upon line, here a little and there a little, and hold fast to that what's good," the prophet speaking of the time coming about Rest, sabbath. Read the whole chapter (You see?); he's same, "Times there when the sabbath day will be done away," and they'll sell shoes on the Saturday the same as they did it on Monday, or whatevermore. You see? Said, "When will this sign be?" Said:

... precept upon precept;... line upon line; here a little, and there a little: hold fast to that what's good.

For with stammering lips and with other tongues will I speak to this people...

And this is the... (sabbath)... the rest that I said that they should enter into.

And for all of this they hardened their hearts and wagged their heads and rejected It.

Just the same thing they did on Pentecost when the Holy Ghost fell upon the people, and the Holy Ghost was first given to the people back there on the day of Pentecost. That is the Rest, the sabbath to the people of God.

So the only reason that we keep Sunday, started by our ancient fathers of the Bible, Saint Paul, John, Matthew, Mark, Luke, and all them; they went from house to house; they taken communion on the first day of the week when the disciples come together; and it was called, not a sabbath, but the Lord's day.

John said on the Isle of Patmos, there had already been a feast of the sabbath in the church, "I was in the Spirit on the Lord's day." That's right. See? And then he saw...

And--and, now, the Lord's day is--is the day that the Lord arose. Now, you go get the historians, Josephus, Actibus [Uncertain spelling--Ed.], many of those other. Or not Actibus, oh, I can't... Any of the eastern writers, and you'll find out back there. The historians of the church, Foxe's "Book of Martyrs," many others, and you'll find out there that the only difference... They are a group of Jews. One of them they called cannibals; that was the Christians. They said, "There was a man that Pontius Pilate killed, and the disciples come and stole His body. And they got it hid, and every--every Sunday they go eat a part of it." They was taking communion. You see? They did... They taken His body. You see? They said they was taking the Lord's body, the communion. And they didn't know what it was, and he said they were cannibals. Said, "They go eat on the first day of the week; they meet together and eat this man's body."

And the only way you could tell whether they were law keepers and bitterly denied the resurrection, or whether they was Christians and believed the resurrection, one went to church on Saturday and one went to church on Sunday, which was a mark between them.

That's pretty strong, isn't it? All right. Hope that gets it. The Holy Ghost is...

Now, you got something there, brother? You want... Do you want--do you want to go up and answer it? All right. Let's see, right here. Oh, yes.

5. Will the Jews still have an opportunity to be saved after the Gentile dispensation comes to a close?

Oh, my, if that ain't a dandy. Uh-huh, we ain't got time to go into it real good, but let me tell you. This, you take my word, I'll show you. By... If you'll take my word, as I explained to God, then you go look it up (See?), and then you'll find out. 'Cause I imagine... I can't see the clock, but I imagine

it's past... What time is it? What? Half past nine. I got to go to the hospital yet, and got to go to New Albany yet, be out of Jeff. at twenty-five minutes after three in the morning. So... And I haven't been to bed under two or three o'clock any night this week.

Now, notice here, quickly now, to get this. Yes, my dear Christian friend, the day of the Gentile is finished, finishing right now. And the--God will return to the Jew. And let me say to this little church that I'm praying constantly. And prophecies from different parts of the country are pouring in here concerning this. I believe that the Jew... Now, keep your coats on just a minute now.

The Jew has never been able to conceive this one thing of the Christian church. The Jew has told me, many times, "Brother, you can't chop God in three parts and give Him to me." The Jew has one God, and that's Jehovah.

And the Gentile has misconstrued that so much till he's caught it in a way yet, with knowledge. I believe he--he has a--a conception of it, that... There is no three gods. There's one God: three manifestations, three personalities in one Person. And when you can get the message... I said to Hyman Appleman... Many of you know him. He said, "Brother Branham, if you take that message to Palestine with the signs and wonders," said, "there'll be a million Jews receive Jesus Christ as personal Saviour." See, that's right. Now, I said...

Here's the message we have here. Jesus was Jehovah inveiled in flesh, come down inveiled. Now, God (Father, Son, and Holy Ghost) is not like your finger, one, like some people thinks it. The whole thing's just like... No, God is... I just unfolded it for you awhile ago (See?); that there's a trinity in the One.

I'm a trinity in one. I'm soul, body, and spirit in one person. Is that right? Sure. I'm--I'm made up of--of cells, blood, and nerves, and yet one being. See? Everything you look at is in a trinity, and a trinity in one.

There was a trinity in the ark: the bottom floor, the creeping things; the second floor for the fowls, flying things; and the third floor for the Noah and his family. Everything...

In the tabernacle there was a congregation, the holy place, the holiest of holy. See?

And there's been three dispensations: the Fatherhood, the Sonship, and the Holy Spirit dispensation. See what I mean? But those three all... We don't say, "our Gods." That's heathen, and the Jew knows that. But when you can make it to him that this Jesus is God, Jehovah God, not a second person or a third person; it's the same Person all the time making Hissself manifest... See? And then with signs and wonders to prove that Jesus has rose from the dead...

And this Doctor Reedhead... Brother back there, the teacher at the church... teacher over... a school teacher, here in the church tonight... And I seen him here; I shook hands with his wife and baby back there. He was out there to hear me preach the other night. I think they're here, if they haven't gone, but he--he's a school teacher in Louisville. Anyhow, they were out there to hear him. It's remarkable, the man come to my house, him and another (and a Jew), a few months ago. And he said, "Brother Branham, I got so many degrees in Bob Jones. I've... out of Wheaton." All the education that could be piled into him... Said, "I've believed God since I was a little boy. And said, "Still my life is vacant." He said, "Has the teachers been wrong?"

And here is the conception. If any... If some of you was over at the Open Door the other night, when we were preach--preaching together... He said, "When I got my say-so..." Now, listen, little tabernacle, for your prayers and things that's helped out, listen to this. He told me that before, here at the house.

He come to my house; he said, "Brother Branham," said, "I've been dumbfounded." He said, "Is there something greater than this what I have believed and accepted, Christ as my personal Saviour? And I believe that I'm born again of the Spirit, but I have no witness of anything."

I said, "Brother, as bad as I hate to say it, the teachers has deceived you, your schools."

Look, as I--I can say that, I don't believe in thumbing your way to heaven, "Do you believe this in your churches?" I hear at least some through here... "The Bible says this, do you believe that?" The devil believes and trembles. It ain't what you believe. Your spirit's got to bear record with His Spirit that you're sons and daughters of God, by being borned again and have received the baptism of the Holy Ghost.

He said, "Brother Branham, what do you think about Pentecostals?"

And I said, "That's the reason I'm dealing with them. That's the reason I'm--I'm fooling with them; they got something that you haven't got." I said, "With their fanaticism and everything, they got a truth that you know nothing about." I was talking to one of the greatest men in America right then. Yes, sir. He's the president of Sudan Missions, is the greatest in all the world: fundamental to the core. He knew the Scriptures, and the death, burial and resurrection, just preach it like a house on fire. That ain't it. The devil can do that too. The devil's just as fundamental as he can be. But brother, Jesus Christ said, "Except a man be borned of the Spirit of God he'll not see the Kingdom of God."

Not just because you say, "Yes, I believe that. Yeah, I--I believe that's that way. I believe that. Yes." That don't do it. It's got to be a actual experience of the new birth. It's got to be something between you and God that you know you've passed from death to Life.

Said, "Brother Branham, could I receive the Holy Ghost?"

I said, "Just laid hands on Hyman Appleman down there, and he received the baptism of the Holy Ghost."

This other Jew commenced to cry, and broke the glass on the little coffee table there, and cried a big puddle on there. Both of them said, "Brother Branham, how do we receive the Holy Ghost?" Scholars, sharpest, witty, the best there is in the land...

And I said, "The apostolic way of receiving the Holy Ghost is lay hands on them." That's right.

"Laying on of hands." Ananias come to lay hands on Paul that he might receive his sight and be filled with the Holy Ghost.

Philip went down and preached down there, and baptized a whole bunch down there in the Name of Jesus Christ. The Holy Ghost had come on none, 'cause Peter had the keys. And he come down, and laid hands on them, and they received the Holy Ghost. Is that right?

Paul, in Acts 19, after he had passed over, Apollos, was Billy Graham type up there, was having a great big revival and a good time. He said, "Have you received the Holy Ghost since you believed?" to that bunch of Baptists.

They said, "We're John's followers. We know. Apollos is our preacher; he's a converted lawyer, smartest man in the country."

He said, "But have you received the Holy Ghost since you believed?"

He said, "We know not whether there be any Holy Ghost."

Said, "Then how was you baptized?"

Said, "We been baptized unto John."

Said, "He baptized unto repentance, saying that you believe on Him to come, on Jesus Christ."

And when they heard this, they were baptized in the Name of Jesus Christ. And Paul laid his hands on them and they received the Holy Ghost, begin speaking in tongues and magnifying God. That's as plain as I know the Scripture.

Now, look, friend. You might be a little difference here in your opinions, 'cause we're mixed up with everything. But let's lay it out, not try to put your interpretation. Say what the Bible says; just leave it this way. And I said, "The only thing I know, brothers, is to lay hands on them that's seeking the Holy Ghost."

He said, "Would you lay hands and ask God to bless us and give us the Holy Ghost?"

I said, "I will." And we knelt down on the floor, and I prayed and laid hands on them. And about a few weeks after that, both of them received the baptism of the Holy Ghost. And when this Doctor Reedhead received the baptism of the Holy Ghost, come through speaking in other tongues. Yes, sir.

And your Sudan Missions said, "We have no place for a man that would speak in tongues."

And he come to me and said, "Somebody speaking in tongues?"

"Why, why," I said, "they have no place for Jesus Christ, for Jesus Christ spoke in unknown tongues, and died, speaking in unknown tongues."

They couldn't accept Paul's teaching; Paul spoke with tongues more than all of them.

One said to me yesterday, said, "I'd rather speak five words with understanding."

But Paul's teaching said, "Covet prophecy, and forbid not to speak with tongues." And they are forbidden to speak with tongues.

Speaking in tongues is a Divine gift of God which belongs in the church just the same today as it was back there in the beginning. That's exactly the truth. Yes, indeed. That's the Bible teaching. It's a Divine gift, and you deny that just the same as you--you deny the new birth, you deny everything that Jesus taught when you try to cut that out.

Now, you can go wild on that; many of them have. But I'm saying, "That has its place." It's just like a pair of shoes; when you buy a pair of shoes, the tongues are in them. And that's right. When you're into the Body of Christ, God has the whole table set full here. He has love; He has joy.

If I went to your table and set down there, you said, "Preacher, come eat with me," I believe you love me. And you had beans and potatoes and carrots and fried chicken and pumpkin pie and ice cream, everything setting there, why, I believe I'd be just as welcome to the potatoes as I was to the beans. The only thing, I believe I'd be just as welcome to the chicken as I was to the pie. It's all on the table. And the only thing I have to do is say, "Would you please pass me some pie?" I believe with a good free heart, your love to me, you'd say, "Certainly, my brother, have a nice big piece of it." Is that right? If I'd say, "Would you pass me potatoes?" "Why, certainly, my brother, here it is."

And every redemptive blessing that Jesus Christ died for and purchased in His atonement at Calvary, it's setting on the table and every believer's setting before it. Hallelujah. If I need healing, I say, "Father, pass me some healing," and I pour it out on my plate and eat a big... Now, if you want to starve to death, go ahead. Yes, sir. And prophecy, speaking in tongues...

And--and then the man wrote in there; he didn't know that I spoke--had spoke with tongues myself. And he's writing this book, you'll find it; it'll scatter the nations. And besides that, this man has got twenty-five outstanding ministers of Moody Bible Institute seeking the gift of speaking in tongues. The fundamental people's turned upside down, "The Christian Life," this--this month, look at "Christian Life" magazine this month on page nineteen, and look at that great doctor of divinity said, "Shall we accept this? Have we lost something?" Hallelujah.

I hear the abundance of rain coming. If people twist it around the corner, but it's come to a place that God's giving the Gentile world a shake with the baptism of the Holy Ghost, pouring It out with all of Its fullness and powers and signs and wonders.

The reason I hold... The Pentecost has been pushed out on the corner and went wild on different things like that; the time wasn't ripe yet. That's the reason they've had all this fanaticism. But that's God's Divine promise and God's Divine Word, and It has to come to pass, for God's done said so. And I believe just before the ending of the Gentile dispensation that God will pour out on fundamentalists.

You can read in "Reader's Digest" this month, this August issue of it. Go look at it there, how a Methodist preacher down there in the pulpit there, praying for that man laying there dying on a hospital bed, and the witness of the Holy Ghost come and the man was healed instantly.

Hallelujah. Sure, God's got Divine healing setting on the table here. He's got prophecy setting on the table here. He's got speaking in tongues on the table here. He's got nine spiritual gifts in the Body, and you're welcome to every one of them. Hallelujah. Yes, sir, here they are.

Will... At the close of the Gentile, will the Jews be returned?

Yes, sir. Many Scriptures, sister, brother, ever who it is. Joel for one, "What the palmerworm left, the caterpillar eat," and so forth, that tree. And Jesus said Hissself how they would be turned away and everything. Oh, the whole Scripture, Daniel and everywhere, speaks of it. Yes, Jesus said, "When you see the fig tree putting forth its buds, know the time's nigh." I believe this other one deals something with it:

6. Do you believe that the Jews'--Jews' return to Palestine is a fulfillment of the Bible prophecy? We heard you were going to Palestine, is that true?

Yes. Yes, sir. Let me tell you something, one of the greatest... If you want to see what time of year it is, look on the calendar. If you want to see what time of night it is, look at the clock. If you want to see what day you're living in, look where the Jews are. That's God's timepiece.

And look. The very night, the very day that the angel of the Lord met me, 1946, on May the seventh, at Green's Mill, Indiana, that same day the treaty of peace was signed for the Jews and they were a established nation for the first time for twenty-five hundred years. Hallelujah.

And tonight, the oldest flag in all the world, the six-point star of David, flies over Jerusalem for the first time in twenty-five hundred years, since the carrying away of Babylon. Jesus said, "When you see the fig tree putting forth its buds." There she is. There He said, "Learn a parable. You say summer's nigh. When you see this, know that the times is at the door." We're right at the end of time.

Look how the "abomination" of Daniel, and so forth...?... he said. "When the great Prince shall come, He'll prophesy a--a thousand and two hundred and threescore days," which was three years and six months. And that's exactly what Jesus preached. He come to the Jews alone, then He'll be cut off for a--a Sacrifice for the people. "And that abomination maketh desolation," the Mohammedans set up the Moslem of Omar there. "And they would tread down the walls of Jerusalem until (Whew. Until what?) the Gentile dispensation be fulfilled." And then He will return to the Jews again, and there's when the Battle of Armageddon takes... There He called the Gentiles, to take a people out for His Name, His Bride. Notice. Yes, sir. The hundred and forty-four thousand are all redeemed Jews that's got to stand there yet. All these...

Then when the church is taken up, Moses and Elijah appears in Revelations 11, and preaches Jesus Christ to them. And the Holy Spirit's took from the Gentiles, and the rapture comes for the church to be taken up. And the Jews that's left here will be preached for three and a half years, because he said, "There's seventy of weeks still determined on Thy people, and Messiah shall be cut off in between them." When He's taking away, the Gentiles will be given a place, and then they got three more years and a half to be preached to, of Jesus Christ.

Sure, the Jews are coming. And I believe, brother, that when we get there to Palestine this time... Oh, pray. They're reading that Bible.

Just one more statement, then I got a little short question here, and that's all. This one here I think is a prayer.

Look at this. Doctor Reedhead said, standing there talking to a smart Mohammedan...

Now, put your ears up close. A Mohammedan, I had around twenty thousand of them come to the Lord Jesus when they seen the signs and wonders there in Africa. There was about twenty thousand; it's thirty thousand in all; I guess it was ten thousand of them come, 'cause the big majority was--was Mohammedan. And when they stood there, and I said, "Which one of your prophets at the temple could make this man whole?" I said, "Which one of your idols, to you natives, could make this man whole?" I said, "Neither one of them. No prophet at the temple--or no

priest, rather." And I said, "No idol could do it. And neither could I. But God of heaven has raised up His Son Jesus Christ Who's alive among men today, Who's made him perfectly whole as you see him standing." A man with a chain around his neck, like leading like a dog in one minute's time was standing on his feet, normal and well.

And Doctor Reedhead told me the other night when we was setting there in the car; he said, "Oh, my," thinking of it. He said this Mohammedan come to him, and said he was talking to this Mohammedan, a very scholarly man. He said, "Well, sir, why don't you renounce your old dead prophet Mohammed?"

Now, remember, Mohammedans believe in God. Out there in--in Africa, a great "bong," a dong hangs up like that. And they take a great big rubber hammer and hit it like that, and it rings all over the country. And every Mohammedan stops, and the priest walks out the top of the temple, and says, "There is one true and living God, and Mohammed is His prophet."

That's Ishmael's children. See, Hagar, they're sons of Abraham out of Hagar. See? They believe in a true Jehovah God, but they think Jesus... That was... He's our Redeemer, sent to the Gentiles from the freewoman; Isaac (See?), and--and through Sarah. And now, they was through Hagar, Ishmael, and come the Mohammedans.

And at the grave of Mohammed, you should go look; it's striking, the great tomb there. And for two thousand years there's been a white horse saddled, standing there. Mohammed promised that he would rise from the dead someday and would jump on to that horse and conquer the world. And every--every moment they just change one horse from another, waiting there with a faithful guard, standing, waiting for Mohammed to rise from the dead. Two thousand years has passed since then.

They believe in Jesus; they said He was a prophet. On the walls of old Jerusalem there's a great big shrine built; that's for Mohammed to come to. And a little bitty shrine down here, that's for Jesus. See, they said, "Jesus wasn't crucified; they was all mixed up that." Said, "He got on a horse and rode off." See? Now, they--they believe that.

They got a red dot between their eyes. The folks there that's going to India, you'll notice it. My, they'll stand there by the thousands.

And then Doctor Reedhead said he was standing there, and he said, "Now, why don't you forsake that old dead prophet and receive One Who's rose from the dead, a living Christ?" Now, he was a scholar and he knowed how to place his words.

Said the Mohammedan looked at him (smart, educated man, right here in America, had been educated here), he said, "Sir, kind sir, what can your resurrected Jesus do for me any more than my dead prophet has done?" Said, "My dead prophet promised me life after death. That's what your Jesus did." Well, he had something. Said, "Now, both of them wrote a book. You believe the one that Jesus wrote; I believe the one Mohammed wrote. They both promise life." Said, "What can your Jesus do any more for me than my--my Mohammed can?" Well, the man, in simple facts, is the truth. He said, "But just a moment, kind sir." He said, "My Mohammed never promised me things like your Jesus did. Your Jesus promised... They said, he rose up, and was going to be with you all the time to the end of the world; and the same signs and wonders that He did, you would do also, plumb to the end of the world. You'd heal the sick, and raise the dead, and cleanse the lepers, and cast out devils." Said, "I studied Christianity thoroughly." Said, "Now, let me see you teachers produce Jesus Christ, and I'll believe He rose from the dead. But outside of that... Mohammed never promised us such things as that; he just promised us life after death. And that's the very same thing that you teach, and bypass the other." The man was right, the Mohammedan was exactly right.

Doctor Reedhead said he stood and cried. Said, "Brother Branham, I thought of you." And he rushed over here, and went in there, and I laid my hands on him, and the baptism of the Holy

Ghost come upon him. And now he even sees visions and everything. Now, let the Mohammedan meet him. He's a different man.

I say our Jesus rose from the dead; He's living today. And He does the same things today He did then, all kinds of signs and wonders. And you fundamental people are setting around trying to explain that away, and missing the very fundamental part of the Bible. That's exactly right. Jesus Christ, the resurrected Son of God, can speak with other tongues through you; He can prophesy through you; He can show visions through you; He can interpret unknown languages through you. And all of that is part of Him.

And to take this part of Him and leave that part off of Him, would be like cutting me half in two and taking my hips and my legs down and say you've got me, when this part you won't receive.

You either have to receive me fully. And that's the reason I'm a full-Gospel preacher that believes that everything God said is the truth. Amen. Glory. I feel like a holy-roller right now. Yes, sir. I believe it.

7. Matthew 24:29, speaks of the sun being darkened, the moon shall not give her light, and the stars shall fall from heaven. Will this happen before or after the rapture, or just before Jesus comes to r-i--reign on earth?

To my humble belief, now, I wouldn't... I don't know; I think he's speaking of Matthew 24, there. Now, Jesus speaking of the stars and things falling, I believe that is just before the tribulation period sets on earth.

Now, I had a real funny thought here that many of you are going to disagree with me on this; I imagine some of the old-timers heard teaching that we went through it. See, I don't believe the church will go through the tribulation period. I believe the church will... Look, I... The only way I teach the New Testament is by the Old Testament shadow, just like the Holy Ghost here for the sabbath day and so forth. Everything is a shadow back there.

Now, look back in the Old Testament. When you see the plagues falling, they were in Egypt, wasn't they? And God was bringing His people out to the promised land. Is that right? And Israel never received one plague. Just as the plagues... Before it went, they went into Goshen. Is that right? And the sun never did dim out; no mosquitoes come; no frogs was there; no lice was there; no storms was there; no lightning was there; no killing of the cattle was there; and everything they had was preserved in Goshen. Is that right? It's a type of the church going just before the tribulation period. Jesus said, "When these things begin to come to pass, lift up your head, your redemption is nigh." See?

I believe that the moon and sun and stars... And they said that... I'll go ahead and read It, said, "And man run and hid themselves in the--and fell upon their--sought to kill themselves, and couldn't do it, and everything." I believe that takes place just before the tribulation.

Now, watch, the tribulation comes. When the tribulation strikes, the church goes up. Now, remember, just an ordinary church without the Holy Ghost goes through the tribulation period. It's only the elect that goes through.

Oh, I could rub something hard here, just for a minute. Would you give me three more minutes? What is the--the raptured people called, the remnant? Is that right? All right... I--I mean it's--it's the Bride. Now, the remnant was left.

Now, when a woman goes to cut out a pattern for a skirt, you talk about it. She lays the goods out (Is that right?), the piece of goods. And she lays her pattern down on this. She does the fixing where the pattern's to be cut. Right?

O brother, this really do you good. Who does the electing? God does the electing. Is that right? It's not me to say; it's Him to say. And He places the pattern over who He will. Is that right?

Now, there were ten virgins went out to meet the Bridegroom. Is that right?

What is "virgin"? "Virgin" means "pure, holy." Is that right? What is a virgin girl? It's a girl who's never been touched; she's a virgin. What is anything that's pure, like virgin olive oil? It means it's

been distilled until it's in its virginity; it's pure. What is virgin gold? It's when all the dross... It's went through the heat and everything and boiled out all the dross. Is that right? All of the iron and the pyrite, and everything else has been boiled out; it's just in its virginity.

Now, there were ten went to meet the Bridegroom. Jesus said so. That right? How many agree with that, say "Amen." [Congregation says, "Amen!"--Ed.] Ten went to meet Him. Now, watch, all of them were holy. Well, in order to be holy they had to be sanctified, 'cause that's the only cleansing, holy stream that God has, is sanctification. Is that right?

Now, watch. All ten of them were sanctified, but five didn't have any oil in their lamp, and five had oil in their lamp. Is that right? What does the oil represent? Now, not the purity, the virginity. Oil represents the Holy Spirit.

Now, if I say this to--and hurt a little bit, I don't mean it in the way I do. Now, you excuse me, and don't stay away from church. I'm only in the pulpit here to try to help you. See? Now, look, let me show you.

There's not a church on earth could live any more pure than the Nazarene in their teachings, Pilgrim Holiness and them. Is that right? They absolutely believe in the purity of sanctification, not even to their women wearing rings, and anything. Purity and sanctification, every way, they believe it. The Holiness organizations, all the legalists, that's their teaching; they believe it. Holy, women wear long hair and a long skirts; men ain't even supposed to roll his sleeves up, many of them. Everything, not even touch, smoke, drink, any... Nothing of it. See? Holy, you couldn't live any cleaner.

But that same Nazarene church, if a man would speak in tongues in the church, he'd be shot out the door. And they said they wouldn't even set with one. Now, that's true. If you don't believe it, try it once, find out. Find out once. They hate the very thoughts of it. They said, "It's the devil."

Five of them... Ten of them were virgins. Five was wise that had Oil in their lamps, and the other five was just as pure and holy but they had no Oil. They were sanctified, without the Holy Ghost.

"There's three that bear record in earth: the water, the Blood, the Spirit." St. John 5:7--I John 5:7, rather, said "There are three that bear record in heaven: Father, Son, and Holy Ghost, these three are One. But there's three that bear record in earth: water, blood, and spirit; they're not one but they agree as one."

Now, you can't have the Father without having the Son. You can't have the Holy Ghost without having Father, Son, and Holy Ghost. They are One. You... They're inseparable.

But you can be justified without being sanctified. And you can be sanctified without having the Holy Ghost; be clean, live a pure life, and have a form of godliness, and deny the power of healing, and speaking in tongues, and the great gifts of God (and every one of them in there).

There's your five wise virgins who had Oil in their lamps, rapturing faith, believing all the signs, wonders, prophecies, and everything. And these five cut out of the remnant was taken away. And the rest of them were still virgins and will not be lost, but will go through the tribulation period. Jesus said "There'll be..."

And they said--they said, "Give us some of your Oil; we want the Holy Ghost now."

Now, anyone knows that the Holy Ghost, Zechariah 4, and, oh, James 5:14, all knows that--that it--it represents the Holy Ghost. Now, they said... That's the reason we anoint with oil, represent the Holy Ghost now, "The Oil of the Spirit..." the Bible said.

Now, these had the Holy Ghost; and these were sanctified. These were sanctified plus the Holy Ghost, believing all the phenomenals and everything of God's power. Everything God spoke of here, they had it, believing it. These were taken out.

And these said, "Give us, to us, now..."

Said, "We just got enough to get in with," and away they went in the rapture.

And it said, "Go buy some from those who sell to you," they said. And they went to try to pray through then, to receive the Holy Ghost, but the Gentile dispensation had been finished and the persecution rose. And He said, "They were cast into outer darkness where there'll be weeping and wailing and gnashing of teeth." But in the second resurrection they'll be the sheep that's separated from the goats, but never the Bride, never the elect. That's the remnant of the seed of the woman.

What is a remnant? The piece that's cut, left, same kind of goods. Is that right? You go to cut you a dress out of calico, and you spread out a big piece of calico and cut it out. It's your business where you lay the pattern. It's God's business where He lays the pattern; He cuts her right out. Is that right? And now this, rest of this calico left here, is just as good a calico as in the dress. Is that right? But it's God's election. God elects His church; God predestinates His church; God foreordained that, ordains His church; and He takes that church out. And the remnant is left to go through the tribulation period.

And that's where many Bible scholars today get mixed up, thinking that the Bride's over yonder in the tribulation. A fellow said to me, said, "I couldn't tell you, Brother Branham." Said, "I seen the Bride up in heaven. And the dragon spurring water out of his mouth to make war with the Bride. And the hundred and forty-four thousand, which is the Bride, standing on Mount Sinai." I said, "Oh, no. No. No. No. You got it all mixed up. The Bride was in heaven." And the remnant of the woman's seed, not her, not the pattern, the remnant was there, and the persecution (the Roman Empire) when Catholicism will consolidate and they'll unite their powers together with the great church...

Why, they got it right... It was on television the other night. The Methodist church is trying to unite Methodist and Baptist; and all the full churches of Christ are trying to unite with Catholicism and stand before one plain altar. What did the bishop say when he was put on trial the other night, over there to be a Communist? I was standing, looking at it on television myself. All the bunches of them... And when that time comes, there'll be a persecution rise then and the Holy Ghost will fall and Methodist and Baptists, and all will speak with tongues, praise God, and heal the sick, and prophesy, and all the signs and wonders will be coming. The elect will go up, and the remnant will be left here to go through the tribulation period. And at the end of the time, when they see what has happened, they'll have to go down in martyrdom.

Then look. You say, "Well, now, Brother Branham, do you mean to tell me there's going to be--the--that people that's going to be there at the white throne judgment?" They'll... The Bride will never be judged. No, sir. She's in Christ. How do you get in Christ? "By one Spirit we are all baptized into one Body." Is that right?

Now, look, look here. The Bible said, "Judgment was set, and the Books were opened." Is that right? Books of sinners. "And another Book was opened," which is the Book of Life, and every man was judged thus. Is that right? And who was doing the judging? Jesus and the saints. He said, "He came and ministered unto the Ancient of Days Whose hair is like wool." And said, "Ten thousand times ten thousands come with Him, and ministered to Him in the judgment." Here Jesus returns as King and Queen; the wedding's over, and He's married. Here's King and Queen standing here. And there stands that sanctified bunch; God said, "Stand to My right side here." That's the Book was opened, was sinners, "Get over on My left." Here's the ones that had their names written in the Lamb's Book of Life.

You say, "Brother Branham, my name's written there, I'll go." Wait a minute. Judas Iscariot was sanctified. Whew. Brother, wake up now, pinch, so you can get this. You see?

Judas Iscariot, his spirit is the antichrist today. You know that. Jesus was the Son of God, came from God and returned to God; Judas was the son of perdition, came from hell and returned to hell. Jesus taken the repentant sinner with Him; Judas taken the unrepentant with him, "If thou

be... If, if, if You be a Divine healer, do this. If thou be This, do this." (See, that question mark across God's Word.) "The days of miracles is past. If It is, show me this. If, if, if..." See? "It's all true," God said.

Now, watch. Judas Iscariot was justified by faith, and believed on the Lord Jesus Christ, and was baptized. The Bible said, "Jesus--Jesus baptized the disciples, His disciples." All right.

St. John 17:17, before He could send them out, He said, "Sanctify them, Father, through the Truth. Thy Word is the Truth." And He was the Word, even before the atonement was made. In other words, "As a preview, Father, of My shed Blood, I sanctify these."

He give them power against unclean spirits, and they went out and they cast out devils. Is that right? And they healed the sick. Is that right? And they come back, sanctified, rejoicing, jumping, shouting, and praising God. Is that right? And said, "Even the devils is subject to us."

And Jesus said, "Don't you rejoice because the devils is subject to you, but rejoice because your names are written in the Book of heaven." Is that right? And Judas Iscariot was with them, one of them, called-out, sanctified, and his name written in the Lamb's Book of Life. Read Matthew 10 and see if that's not right. He called each one of them, and Judas and every one of them, right down there. He sent them out, give them power against unclean spirits.

Now, watch. Put on your shock-proof vest. But when Judas come right up through that church there, as the treasurer of the church, working with the Pastor, the--Jesus. But when it come time to Pentecost, he showed his colors. He showed what he was. And with a--with enough decency about him, he destroyed himself and hung himself on a sycamore tree to fulfill the prophecy. And that spirit of Judas will come right up and believe the Lord Jesus Christ. Like Jesus said, "The devils believe and tremble." He'll come right up and teach sanctification, just as pure a holy life as it can be; but when it comes to the baptism of the Holy Ghost and the gifts of the Spirit, he'll deny it. He'll show his colors every time. There's that spirit.

Look. And Jesus said, "Beware..." Matthew 24, again. "The two spirits will be so close together till it would deceive the very elect." Is that right? Where that pattern's a-laying... Brother, better believe in old fashion, Holy Ghost preachers around here and get right with God. That's right. Don't have a form of godliness and deny the power thereof. Amen.

Everybody feeling good? [Congregation says, "Amen!"--Ed.]

When we all get to Heaven,

What a day of rejoicing that will be!

When we all see Jesus,

We'll sing and shout the victory.

When we all get to Heaven,

What a day of rejoicing that will be!

When we all see Jesus,

We'll sing and shout the victory.

Hallelujah. Let's stand just a moment. How many loves Him with all your heart? Raise up your hand, say "Praise the Lord." [Congregation says, "Praise the Lord."--Ed.] "Lord, I believe the full Gospel." [Congregation says, "Lord, I believe the full Gospel."--Ed.] "Help me to be Your servant." [Congregation says, "Help me to be Your servant."--Ed.] Hallelujah. Hallelujah. Do you love Him? [Congregation says, "Amen."--Ed.] In the Bible they...

A woman said to me one... A boy, he may be listening tonight; he just lives across the street. He come up there. And Sister Lula that used to come here to the church; she was shouting back there. I was preaching, Brother Neville. And that boy said to me... Now, he was a Sunday school teacher down here at First Baptist church. He said, "Billy, I was enjoying your sermon till that woman begin to crying and hollering, 'Thank You, Jesus. Praise the Lord.' And every once in a while" said "some man said," (Brother Seward) "hollered, 'Praise the Lord. Amen.'" And I was

preaching on "Losing Your Birthrights," Esau sold his birthright. And I was going on, and they was just a-shouting, going on. And said, "Oooh," said, "that--that just makes chills go over my back." Said, "I couldn't stand that."

I said, "Brother, if you'd ever get to heaven, you'd freeze to death." I said, "There sure is shouting in heaven, day and night." And that's right, brother. Oh, yes, sir.

Oh, I want to see Him, look upon His face,
There to sing forever of His saving grace;
On the streets of Glory let me lift my voice;
Cares all past, home at last, ever to rejoice.
Oh, I want to see Him, look upon His face,
There to sing forever of His saving grace;
On the streets of Glory let me lift my voice;
Cares all past, home at last, ever to rejoice.

Amen. All right, Brother Neville. God bless you. Get right up there and close.

QUESTIONS AND ANSWERS - PART 1

Branham Tabernacle
JEFFERSONVILLE.IN SUNDAY 54-0103M

I don't know where if-if... They--they probably perhaps did not write it over. It said, "Isaiah 4:24." Now, Isaiah 4 only has six verses in it, so I'm... I don't know whether you meant Isaiah 5:24. It says, "What is the meaning of the Scripture, and when shall it come to pass, Isaiah 4:24?" And Isaiah 4 has six verses. If you can... Ever who wrote it, if you could think now, maybe, and rewrite it again, I could get to it. You see? I won't know just where you was referring to, "Isaiah 4:24, what is the meaning of the Scripture and when will it come to pass?"

Now, I won't keep long. I got a... All right, thank you, brother. I got--I got some places to go, and this... You know, I was thinking; I had a Scripture here... Oh, excuse me, a letter from my--Mr. Baxter. And before we start on the services this morning, on this, I'd--I'd like for you to--to pray with me just a moment.

I had been come out of the services with the very best of intentions to going into--to my service overseas just in the next few days. Now, I get a letter from Brother Baxter, Brother Cox read it to me over the phone last night and gave it to me this morning, that they are trying to set it back again now, again. And I don't--I don't know whether that is Satan trying to hold me back or if it's God just waiting for the time to be right. I--I don't know. They're wanting to set it back a little piece, and they just kept setting it back since October. October, November, December, January, this is almost four months now that they've set it back.

And now, the vision has come; here it is written here in my Bible just exactly what will come to pass; but when, I don't know. Now, I have told the people just with good faith what they told me, that to be ready along this time.

Now, people think that, I know, that I'm just not honest about it, "Oh, what... When's he going to get... When's he going to go?"

But when I get these letters and they tell me, "Well, you can't do it just yet; there's this has to be done, and this has to be done." Then I don't... I--I feel bad, facing the people. I don't know what to do. But one thing, I'll do this, and you all with me; I'm going to commit it to God, and say, "Now, Lord, when You're ready, I am." See? And if I just...

Sometimes it's the church that's out of cater; now it's visas or something another. You know, there's just things like that. It may be Satan trying to do it. So while we pray this morning... And each time when you're praying through the week, you--you pray for me and ask God to, if it's Satan, to move him out of the way. See? And if it's--and if it's His will, hold me here. See? He knows just exactly what to do. There may be something another He's moving around, getting the picture right. I never want to get ahead of Him. Oh, when you do that, it's terrible. See? So I--I just feel that's it's--that--that it may be... I don't know which to say, 'cause I don't know.

Just like our dear Brother George Wright. Many of you know his conditions, don't you? And you know the doctors has given him up, that he was supposed to have died a week ago or more (See?), Brother George Wright. I went down to see him, and while down there I prayed and prayed as sincere as I knowed how to pray for him. And then coming home and I wondered what would take place. And after a few days, well, I had a vision last Monday morning, and is waiting...

Now, there's a--there's a woman that I prayed for with cancer, and I seen her stand and she--she'd... They opened her up; she's just filled with cancer; they just sewed her back. See? But she's going to live. I know that.

But now, Brother George Wright, I didn't get the vision clear. I was coming... That same vision, I was coming out and I seen his--his place, his house. And on the left hand side of the house where them trees are standing there, a--a willow tree, right along above there I seen some clods of dirt, almost as big as my fist, rolling down. And I heard that Angel which was standing by my side, said something about a grave and Brother George.

Now, it was either this, that it was Brother George's grave that they were digging, or it seems to me... Now, remember now, I wouldn't state this. And I believe we got a PA system moving through here, or a recording system, rather... But now I want to make it clear like I did to them: I think it was this...

There's a bunch of people down there laughing at him because that he believing that God's going to heal him after the doctor said he... get well. Well, he can't (See?), the blood clot's done into his lungs, and he's spitting out blood and everything else. He said, "Just the first little grain goes to his heart or his head, it'll paralyze him or kill him." See? And he's seventy-two years old, past the allotted time.

But I believe that it was this: that he would dig the grave of some of those that's laughing at him, dig the grave. And now, I didn't know that he was a grave-digger, but he is. I... And you see? And I thought that he dug their graves; that's what he does. And it seemed like there's something about a grave and digging a grave, or--or something like that, and Brother George Wright.

I've asked the Lord now, for about four nights, to repeat it to me again if He would. It come along about seven or eight o'clock one morning. So I trust that He will make it clear. But I do believe with all my heart... Now, this is just that I was right when I say that he will dig the grave of some of those that's laughing at him, if I got it clear. But I'm not too sure of it. It was something about digging a grave, and Brother George Wright. I think that he was to dig the grave of somebody was laughing at him.

Now, God is love, and, oh, we just love Him with all of our hearts.

Now, this morning we don't want to take too much of our time here on these questions; I'll answer them the best of my knowledge. Now, friends, I can make so many mistakes on these things. I'm just--I'm just a man like all the rest of us. And Brother Neville, or any of these other ministers, or so forth, could answer them just the same as I could. But I do this for a purpose, to kind of find out what's on the heart of the people.

Then if I see four or five pulling on one thing, then I think, "Oh, oh, here we are. Way... I know where you're at now, some little questions in the church." And now, let's just forget about the--the little questions. And the main thing above everything is to keep the church in harmony, and in love of God, and moving on, if we can all believe that the Blood of Jesus Christ cleanses us from all sin and unrighteousness. If the woman setting next to you, or the man setting next to you, if he doesn't believe that Jesus will--will actually come visibly again, let's just believe It and go right ahead anyhow. We don't agree with him on the Scripture. But let's make the church move on for harmony, because in there we're going to catch some more people. But when the church is out of harmony, then you--you hurt the church; then you hurt the cause. You... it's just... You just can't do it. But when we can agree upon one thing, that the Blood of Jesus Christ cleanses us from all sin (That's right.) and sin is gone, and we--we're pretty close to home line then, Brother Neville. When blood... when we're blessed...

I've got a brother; we're blood relations. But my, how we disagree, miserably. But just the same, we're brothers.

Now, I was thinking of this week, coming week, if I didn't go overseas, maybe... Brother Cauble come over, and he wanted to start a campaign in Louisville, and he wanted to get the Armory that

we had our little healing service over there the other night. And the Lord worked some marvelous things. And so... But then I find out that those brothers from Del Rio, Texas, Jessup brothers, is having a service in Louisville and they got their best speaker over there for these next coming weeks. And said he didn't know just when he was going to leave. Charles, I believe it is, that's to be there this next week, and I certainly wouldn't start a revival nowhere and a campaign of that kind going on.

And they're also having a healing campaign. And so the healing campaign is in the afternoon, this afternoon. And so I wouldn't want to start a meeting and--and them having a meeting there, 'cause I know what it is to be somewhere and it just... Oh, you know, while I'm holding a meeting and somebody jump up and start a little meeting like that. It just doesn't look good; it doesn't give it the right place, you know. So we'll just wait till a little later on, maybe the Lord will help us. He will help us, anyhow, and so we just believe, and hold on, and be faithful to God.

Now, shall we pray: Father in heaven, let Thy blessings shine upon us now, as I go forward to answer these questions. O God, just... There's some of them here I've never even looked at yet, and only two or three that I--I read just awhile ago. I pray, Father, that You'll help me and give me wisdom and understanding, that I'll only speak that which is right. Grant it, Father. And may I have Thy wisdom, and may the Holy Spirit come down just now and grant the wisdom that's needed. Bless us together today, Lord, as this little tabernacle group here.

Bless our dear beloved brother, Brother Neville, here, Father, who's labor along, the shepherd here in the pastor field, that's--that's trying to lead the sheep to the green grass and the deep clovers, or out into the water and then back to the shade tree, and caring for the sick and the needy and the little crippled ones and those who are weary and try to doctor them up and bring them, so they'll be real sheep. O Father, I pray that You'll bless him. Give him wisdom and knowledge and understanding.

And help us all together now, Father, and we'll give Thee the praise in Jesus' Name. Amen.

Now, in some of these here, I'll get them out of--some from different parts of the Scripture where they--where they was belonging to. And now, we just start on some, and answer right along till we can get--get as many as we possibly can out. I believe we can get them all, and I'll kind of watch here that we get out early.

The first thing is just a question, just a straight question:

8. I was baptized at the age of thirteen. Should I be again?

Now, that's a--that's a nice little question to ask. Well, now, friend, I always leave that to the person.

Remember, I don't know... There's one that I do know who wrote it; that's this one right here, and the man handed it to me himself. And somebody asked me a question back there that I should answer, and they never put it on paper, and I said, "If I got enough time after these here I would answer it."

But now this here, "Well, should I... Was I... "I was baptized at thirteen. Shall I be baptized again? If you've been a Christian all along, since you was thirteen years old, a believer in Christ, I--I'd just remain like you are. I wouldn't now, if God has blessed you and give you the Holy Spirit since then...

And the baptism is only a--a--a form; it's just to--to show the world (or the congregation that you're--you're with at that time) that you, before witnesses, prove that you have believed that God sent His Son and He died and rose again on the third day, and you was buried into Him and have risen to walk in newness of life. And them same people that watched you when you was baptized will meet you at the judgment. See?

And then along, if someone, a stranger, says, "Was--was you?"

"Yes, I have been baptized with my--unto my Lord's death and burial."

See, I think that baptism... Oh, I do say it's essential; I wouldn't want to say it isn't essential. But it is essential because it's... Every commandment of God is essential. Don't you think so? It's essential that we must be baptized. Jesus give this statement in St. Matthew, or St. Mark 16; He said, "Go into all the world and preach the Gospel; he that believeth and is baptized shall be saved." And when He was talking to Nicodemus, He said, "Except a man be born of water and Spirit he will in no wise enter the Kingdom." It must be baptized. I believe in immersing, in the baptism, in the Name of the Lord Jesus Christ, and to be raised again in newness of life, to walk after the commandments of God.

But you say, "Brother Bill, did you ever baptize anybody over, who'd been baptized when they was a little fellow and then be rebaptized?" Many times.

So there--there's a Scripture over in Revelations the 2nd chapter, speaking to the church, He said, "Repent and do your first works over again." And many of them interpret that Scripture to say this, that that means you'd have to go right back and do the same thing over. Well, if you'll notice, dear Christian friend...

Now, I'm not disagreeing with this now (See?), 'cause we've got the baptistery filled up. We're ready to baptize anybody that wants to be baptized at any time. But we're not disagreeing. If you want to be baptized, if that's something that's standing in your way and you feel like you should be, you go do it. That's right. You go do it. Don't let nothing stand in your way; you make yourself perfectly clear.

Just like if--if you'd taken something years ago, and you feel like you should go make that right, you go make it right. No matter what it is. You keep everything clear. 'Cause you'll come up to that thing, and you can't go any farther till you get that out of the way. You see? You've just got to lay aside every weight and the thing that so easily besets you.

And if you want to be baptized again, go ahead, that's the thing to do. I've baptized many over. But now to that Scripture that you're referring to, that wasn't talking to an individual; that was to the church. See, the church, what they had done, they had lost their first love (See?), the real cream that they had in the beginning. And he said, "Lest you repent and do this first works over again," start right back and get the thing. He's talking to the church, "Unless you repent and go back again," well, then, He was going to move the candlestick.

But if you want to be baptized, and if you was baptized when you was thirteen, or whatever age, why, you--you be baptized if it's in your way.

But now to say that Scripturally I could say that you should be baptized again, there's only one Scriptural way that I could--could announce that people was rebaptized. There's only one Scripture in the entire Bible that people was rebaptized, and that was those who was baptized by John the Baptist before the Holy Ghost came. Paul, in Acts 19:5, told them that they had to be rebaptized again in the Name of Jesus Christ in order to receive the Holy Ghost. See?

Now--now, you don't have to be baptized to receive the Holy Ghost, because you can receive the Holy Ghost when your heart's right. See? Because on Acts 2 Peter give a formula to--a formula to "Repent, and be baptized in the Name of Jesus Christ, and you shall receive the gift of the Holy Ghost." But then, in Acts 10:49, God turned around and give the Gentiles the baptism of the Holy Ghost before they was ever baptized at all. You see? So, you see, it's the condition of your heart. Then said Peter, "Can we forbid water, seeing that these has received the Holy Ghost like we had it at the beginning?" You see? So then he--he constrained them that they must be baptized in the Name of Jesus Christ.

Then Paul, in Acts 19, said... Paul, having passed through the upper coasts of Ephesus, he finds certain disciples, and he said unto them, "Have you received the Holy Ghost since you believed?" They said, "We not know whether... know not whether there be any Holy Ghost."

He said, "Unto what was you baptized?" They was.

They said, "We were baptized unto John."

He said, "John baptized unto repentance, saying that you should believe on Him to come, that's on the Lord Jesus Christ." And when they heard this, they were baptized again in the Name of Jesus Christ. See? So then that's...

Now, on this, it's... But just saying that you were baptized in Christian baptism at the age of thirteen, and you've lived a Christian life all the way along, or if you've backslid a few times...

I don't know whether they got a... On backsliding, I wish somebody would go to ask--ask me that. But on backsliding, remember, you backslide every day. There's no way at all for you to keep out of it. All right. But you backslide to the people in the church, but not before God... See? You backslide on Christ, but you don't on God. 'Cause, if you--when you sin, you're gone. But you're constantly falling. Paul had to die every day. Is that right? He had to die every day, repent every day, and just constantly repenting all the time. See? And if Paul had to do that, then I'm going to have to too. Aren't you? That's right. So we...

But now, if--if you've been--if you've been redeemed and you feel that the--the Blood of Jesus Christ cleansed you from sin, then I--I... and you've lived a Christian life, I--I wouldn't think it'd be necessary. But if you want to, all right, it'll be fine, we'd be glad to do it.

Now, here's a little note that someone give me back there:

9. What position will the church be in when the Gospel returns to the Jews?

Now, the person that did this, was referring here to Luke, the... He--he told me, our brother, that he was referring to where it said, "The--the Gentiles will tread the walls of Jerusalem till the Gentile dispensation would be finished." That's in Luke 21:24. Now, listen closely and this may get it. Beautiful question, wonderful.

And when ye shall see Jerusalem compassed about with armies, and know that the desolation thereof is nigh.

Now, let's catch this close now. "The desolation is nigh when you see Jerusalem compassed about with armies." Now, that's been a lot of confusion right there with you people in the--But approaching it from a historical standpoint with the Bible...

Now, the Advent brethren, the Seventh-day Advent brethren, they believe that--that Jerusalem will again be compassed about with armies. Well, now, that could be true, 'cause Scripture has a compound meaning many times.

And how many knows the Scripture has a compound meaning to every prophecy? Sure does. Yes, sir. It'll say it and mean it just exactly to this time, and turn right around and repeat it again back over here somewhere. See? Like... And I'll refer to one of them if I can think of it right quick. Oh, yes, here's one in Luke... In Matthew 2, said, "And Jesus was called out of Egypt that it might be fulfilled which was spoke of by the prophet, saying, 'My... I've called My son out of Egypt.'"

Now, that prophecy, referring back in there by the prophet, was exactly referring to Israel (which was God's son) He called out of Egypt (That's right.) in--in Genesis and Exodus. But it--it was referred to--to there, but was repeating again. "Out of Thy..." Israel was God's son. You know that. He told Pharaoh, said, "You..." Said that "You--you..." what he had done to His son, that He would take the life... He wouldn't let His son go, so Pharaoh... God taken Pharaoh's son from... and... or the death angel that night. So it's a compound meaning.

And so, now, as Jerusalem compassed about with armies, but literally, historically, that was during about A.D. 96 when Titus had besieged Jerusalem. But now watch this closely; you can see the different. Now, I believe that Jerusalem will be compassed about with armies again at the end time. But I believe this here was comparing with when Titus besieged it, when the desolation bear out.

Now, "The desolation," speaking was when Daniel, the prophet... "standing in the holy place." Notice, he said, "When you see the abomination that maketh desolation standing in the holy place..." See, the abomination, "abomination" is "unclean." "That maketh desolation..." Desolate "do away with," is to "destroy." "When you see the abomination that maketh desolation standing in the holy place..." Scripturally fulfilled when Titus besieged Jerusalem, took their...

In beginning of this chapter where they was asking Him, "When will the end time be? And what will be the signs of the coming of the--of Christ?" And they told Him about the temple, how it was, how goodly it was adorned with great stones and things. He said, "There'll come a time when there won't even be one stone left upon another, that this will be tore down." He begin to give them signs and wonders. Then Jesus speaking now, turns now to Daniel, to fulfill, 'cause all prophecy must dovetail one with the other. The whole Scripture is not broken nowhere.

Jesus said, "The Scriptures cannot be broken." Amen. And there... Am I going to heaven? Sure, I am. The Scriptures cannot be broken. To you who don't believe in signs and miracles and wonders, how could you get away from that Scripture? The Scriptures cannot be broken, no more than Christ can (up here above), can be done away with. Just as His great body above, and every move of His body reflects a motion down here on the earth, it's bound to be. Then if Christ... if your... Divine healing, the power of God is taken from the literal church, or the spiritual church here on earth, then it's been taken from Christ. He no more...

But oh, what a picture as the true Vine there, and we are the branches in that Vine. See? Just as the Vine moves, so does the branches move. Is that right? How beautiful then of His great body, oh, His great bleeding arms and dropping tears, and His bleeding sides, and His striped back a-hanging over the earth like this between God the Father and the mortals of this earth, a-pleading and loving them just as His body comes into motion and power, it's given into the church.

Just as He said, "I'll move my hands this a-way," and His literal body moves. "Go here; preach the Gospel," you'll see that church move right straight. 'Cause, my shadow has to move with my hand. Amen. Is that right? Amen. Oh, my, when I think of that... There He is, His body moving, "Go ye into all the world, demonstrate the power." No matter if we let our theology and teachings and so forth like that, we bitterly fail. But now the hand of God is a-moving; signs and wonders are appearing. Why, my.

Jesus said, down there when He was casting out devils... Not getting off this question, now, just for a moment. But Jesus said, when He was casting out devils; He said, "Who do your sons cast them out by?" If I with the finger of God cast out devils, who does your sons cast them out by? If you got a better policy, show us." See? "If I with the finger of God..." Amen. Just think, the "finger" of God. There's God above Christ; Christ above the church. There's God, the Father, says certain-certain thing; then God the Son moves His hand and the shadow follows it. "If I with the finger of God cast out devils, who does your sons cast them out by?"

Look, I want you to notice. Oh, no matter how great a disease or how much affliction the devil could put on you, just takes His finger to move it. Oh, my. My. Look at them big strong shoulders and arms and muscles. Just His finger moves every disease and casts out devils. What a little thing the devil is. He just takes His finger and moves him away then. "If I with the finger of God..."

Now, let me show you some love of God. But when a sheep was lost, He didn't use His finger; He laid him upon His shoulders; and He took His whole Being, hands, sheep around His shoulder. The strongest, most powerful part of man is across his shoulders and back. You know that. For all of His arm muscles and muscles move out, and He's taking the whole sheep; put Him upon His shoulder and here He comes, not with His finger, to cast out a little, old devil, but here He comes with His... All of His muscles of His leg, all the muscles of His arm, moving through the wilderness, packing the lost sheep on His shoulder. Oh, my. "If I with the finger of God cast out devils, who does your sons cast them out by?" Oh, hallelujah. My.

All right, back to the subject.

But when you... see Jerusalem compassed about with armies,...

Then let them which are in Judaea flee into the mountains; and let them which are in the midst of it depart not out; and let... them which are in the countries enter... into.

For these shall be days of--of vengeance, that all things which are written may be fulfilled.

But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon the people.

And they shall fall by the edge of the sword, and shall be led away captive into all nations:...

Notice how beautiful here the Scripture is to make it specifically. First thing, "By the edge of swords." This last one will be by atomic bomb. See? But this is by the edge of sword, and the Jews was to be led away captive to all nations. It'll never be that way again; they'll be gathered in Palestine for the last time. See? This was referring to days that's passed by. And that's just exactly according to history, come to pass just that way.

They were led away into all nations. Every nation under heaven today you find Jews. Oh, every nation, you go to China, you find Jews, go to Russia, you find Jews. Go to the little islands, you find Jews. Scattered in among every nation, what is it? God's prophecy. God intended it. And those Jews are mileposts, brother. When you see them...

I know they're blind and led away, and deceiving and everything, but they was deceived by God that you and I might have sight. That's right. But I'll say this in the spirit of prophecy, by the Bible, that the hour of the Jew to return home is at hand. Yes, sir. He hardened Hitler's heart, drove them out of Germany; hardened Mussolini's heart, drove them out of Russia. He's driving them from everywhere like He did in the days when He brought them out. And then when they got out into the wilderness there and was ready to cross over, what taken place? God visit the land with great plagues and things, which He will repeat again with His two servants, the two olive trees of Ezekiel and also of Revelation 11. He will repeat those signs and wonders.

Look at them two witnesses in Revelations 11, "I'll give power unto My witnesses, and they'll close the heavens in the days of their prophecy. They'll send plagues upon the earth as they will." There they are, the two witnesses in the last days.

I know modern teaching is that that's the Old and New Testament. That's wrong. That's wrong. Here's the two witnesses; that's absolutely a return of Moses and Elijah. You notice back there, neither one of them... Moses, he died, but where did he go? He had to raise again. And Elijah was translated even without death. He will have to die, 'cause every mortal has to, so he will have to return back again. And there's the two witnesses.

Now, watch:

And they'll trod... And they shall fall by the edge of the sword,... (24th verse)... of the sword, and all shall be led away captive into all nations: and Jerusalem shall be trod down of the Gentiles, until... (Amen.)... until the time of the Gentiles be fulfilled.

Shocking, isn't it, to know that we have a limited time? God said so. The Gentile dispensation was issued in with King Nebuchadnezzar. Oh, how remarkable. How much time I could spend on this, just for a few minutes. But notice, everyone wants their question. But while we're on this, let's think of it; because it's very essential now, right now.

Look. God led the people of the Jews. They were never a nation; they were just a people. And they never was an organized church; they were just the church called out. There never was an organization amongst the Jews; they were always led by God.

Then when politically, nationally, they wanted to become--have a king... And God gave them a king and it never did work. God's their King. God's our King. That's right. God's the King of the church.

Now, notice then when they were captured and carried away into Babylon because they tried to impersonate the nations of the world... What a beautiful picture today of the church trying to impersonate the world out yonder, and carried away, carried away with their--their living. The church lives just the same as the world does, carries on, acts just like it, and everything else, and claiming to be the church. You can't do that. No, sir. Your very life proves what you are.

What you are... As I said in the beginning, what you are somewhere else is what you reflect here. What you are, what your celestial or terrestrial body is up yonder, what your celestial body is somewhere else is what you're reflecting back here. In the spirit land, what you are, is what you are here. If you're still vulgar minded and so forth in the spirit land, you're vulgar minded here. If you still got malice, envy, and strife, you're in the spirit land with that, it reflects back here. But if your whole innermost being has become cleansed and purged, it shows that you've got a body out yonder waiting, that's been cleansed and purged, and it's reacting back in the flesh. Don't you see? See, there it is. "If this earthly tabernacle be dissolved, we have one already waiting." See?

Now, in this time, the end time, how that this carnal comparison, impersonations of Christianity will all mingle up into one big Babylon just like it did back there. And they were carried away into Babylon. Is that right? And the Bible said, "The Angel of the Lord called and said, 'Come out of Babylon, My people.'" Confusion, it's "I'm a Baptist. I'm a Methodist. I'm a Presbyterian," all that's just confusion. There's no salvation in it at all.

Now, don't say that I'm saying the Baptist people hasn't got salvation, the Methodist people. I'm not talking about that. I'm talking about the church and its political power, its politics. And of politically speaking, because you're Methodist, or Baptist, or Presbyterian, or Catholic, has nothing to do with it. God don't even recognize it, and it's in Babylon today. And God's calling out a Church out of all of them, pulling out the pure in heart, making His Church. How beautiful.

And notice, I could state something here that would shock, but if--if it is... Listen, now. Watch how Babylon... What taken place at--in--in Babylon, when the force was brought on to the true worshippers? Remember, just a little handful, Shadrach, Meshach, and Abednego, and Daniel, of--of the true worshippers that went down into captivity, when God called them to--to really show their colors, what they were... They were forced into worship of an idol. Is that right? Idolatry, they was forced into worship an idol, and they had to bow before an idol. And if they didn't do it, they were persecuted.

Oh, what a picture you could pull out of Daniel, Revelation, tying those together and show by the Scripture that the Church is coming into the same type of persecution before She's called out. That's the way the Gentile Church was brought in; that's the way the Gentile Church will be taken out. As she come in so shall she go.

And look how he saw the image. And now, remember, the image... Now, this is home-place now. Look, I believe that the image that King Nebuchadnezzar made was of Daniel, a holy man. If you'll notice, King Nebuchadnezzar already had called Daniel, called him "Belteshazzar," which was his idol, and he made--made a image, and no one after Daniel had been throwed in this lions' den, and so forth, and he said, "No one should serve any other gods, and so forth, but Daniel's God." It was probably the image of a holy man, great statue, and everybody was to bow down to this. But the church, Shadrach, and Meshach, and Abednego... Daniel being the leader, as Christ being the Leader of the Church...

And they was to bow before this image and do worship to the image. Notice. And you notice, in those times Daniel was silent. Amen. Oh, and I hope you get this. Daniel was silent, letting, they had to make their own choice.

In the day in the going out of the Gentile dispensation, there'll be an image, and everybody will have to bow before this image and do worship. Though it be holy as ever, you're not to worship an image (image-worship).

Now, notice. Oh, my. Right at the end Daniel steps in again. How marvelous. That night before the great feast of the concubines and so forth, there come a handwriting on the wall, "MENE, MENE, TEKEL, UPHARSIN," across the wall. And the interpretation, nobody could give; it was wrote in unknown tongues. Nobody could interpret it.

They went and got their best scholars. They said, "We don't know."

They went and got all their soothsayers and astrologers. "We don't know. We don't know nothing about it. We never seen such language, never heard such in our life."

But there was a man. God had His man; Daniel was there, said, "Go get him," said, "for the Spirit of the Gods live in him."

So Daniel come up there, begin to read and interpret that language on the wall, and he gave... What was the interpretation? Not, "Oh, blessed be thou, O king, live forever," but it...?... a raw, burly, a flat rejection of him. Said, "You are weighed in the balance and found wanting."

Look, that's the same way. As that supernatural brought in the Gentile kingdom, so the supernatural is taking out this of the Gentiles. The kingdom was ushered in by the supernatural; it's going out by the supernatural. The walls of Jerusalem shall be trod, shall be... It was... "Gentiles will possess it until the Gentile dispensation be finished." Then God turns to the Jew. Amen. Oh, my.

Oh, friends, I wish we could get that right down good (Don't you?), have about a week on that one subject (See?), so we could thoroughly search it through the Scriptures.

That, watch, listen--listen close now what He said. "Jerusalem shall be trod down by the Gentiles until the time of the Gentiles be finished." The siege of the--of Titus, then come in, taken in Jerusalem. He said, "Now--now, you heard about the abomination that maketh desolation?"

"Yeah."

"Well, that's when the Gentiles come in."

"Yeah, we understand that," said the disciples.

"Now, the Gentiles has had their government now."

"Sure."

"Jerusalem under Gentile government then?" Yes, sir, the Romans, they still had the government in--in Jerusalem. And it started back yonder by the abomination that maketh desolation that Daniel spoke of.

Now, He said, "That time's near at hand, for they're going to tear down this temple and put up the Moslem of Omar, is going to stand on the same place here, the Mohammedans, Gentiles. And it's going to stand there."

"Gentile" means "unbeliever." That wasn't the Church now. That was the Gentile (See?), the unbeliever. Now, and that will stand until the Gentile dispensation will be finished. Then when the Gentile dispensation be finished, the great Prince is to stand for the people Who is Christ, at the end time.

"He came to Him," in Daniel, "Whose hair was white as wool (like you see Him in Revelations 1), to the Ancient of time. And the judgment was set and the Books were opened. Books (plural) was opened and every man was judged out of the Books, the things was written therein." Look, the Books were opened, "He saw Him coming, and ten thousands times ten thousands ministered to Him," saints come with Him. Is that right, in Daniel? "And the Books were opened," that's the Book of your life, "and every man--and every man was judged thus, the sinner, judged thus. And another Book was opened," which was the Book of Life, "and every man was judged."

Now, notice, always remember, carry it in threes. If you don't, you're sure to get mixed up. There was three classes of people born on the earth; there was three classes in the beginning; there'll be three classes in the ending. What...

Jesus returned with ten thousand times ten thousand, ministered to Him. You remember him saying, "Is it not a small thing for you to take... or an uncommon thing to take your business and your troubles to the law, when know not that the saints shall judge the earth?" The saints judge the earth. Hallelujah. I think of that, my. To see Him coming yonder with the Blood-washed after the millennium, the redemption and the redeemed of all ages standing in His Presence, the Blood-washed Bride...

Not just those who are good people, they certainly miss the first resurrection. The Bible said, "And the rest of the dead lived not until the thousand years were finished." Is that right? That's those who had their names written in the Lamb's Book of Life but refused the baptism of the Holy Ghost. Just the elect goes in that time. Just the elect takes the--the--the millennium. Oh, then, brother, what type of people should we be? I want to live through the millennium. Let us lay aside every weight and the sin that so easily beset us. If the fellow says something wrong or does something this way, pray for him and keep moving on. Let your one alternative be set towards God. If nobody else makes it, you make it. For there's going to be an elect who's going to live through the millennium age and will go in and out with Christ for a thousand years, and then they shall go up into glory with Him and return again. When the resurrection of the wicked is brought forth, then the millennium will set... After the millennium is over, then Christ will go up with the church, and at the end of the thousand years He will return with the church.

Christ comes three times. The first time He came to redeem His church. Is that right? The second time He comes to receive His church. The third time He comes with His church. See? He come to redeem her; He comes to rapture her and be caught away, in the time of the plagues and so forth; returns back for the millennium, lives through the millennium.

And then the great King and Queen comes down for the judgment. The white throne judgment's set; the Books were opened. And there stands the redeemed, Holy Ghost borned Church of the living God, standing there in her beauty to judge. "The Books were opened; judgment was set, and every man was judged thus." That was the sinner. "And another Book was opened," not for the Holy Ghost Bride; she'll never take it, 'cause she's in the rapture.

If you're filled with the Holy Ghost this morning, and God's power is moving in every fiber of your body, what good would it do for you to stand in the judgment? You're already judged, and been received, and filled, and already--already translated into heavenly places with Christ Jesus. Not you will be, you are now, right now translated.

"Those whom He called, He justified; those whom He justified, He glorified." And every redeemed person in the world this morning that's under the Blood of Jesus Christ, filled with the Holy Ghost, hath Everlasting Life and can't perish, and is already in heavenly places with Christ Jesus, and shall never come into condemnation. Already redeemed, isn't that wonderful? See? Already redeemed, setting in heavenly places now with Christ, and glo--already glorified, already glorified.

You say, "Brother Bill, does the Scripture say that?"

Jesus said that, or the Scripture says that, or the writers. Paul, he said, "Those whom He justified, He hath already glorified. Those whom He foreordained, He predestinated; those whom He predestinated, He justified; those whom He justified, He has already glorified." What is it? Oh, my (Excuse me.), already glorified. Then if we are filled with the Holy Ghost, our fibers and beings has already been preserved in God, there is a glorified body already waiting, and you have to go to it as soon as this is over. Those who He has justified, He's already glorified.

What I was saying awhile ago, the negative and positive. Wished I had the education enough to bring that out and make it sensible and clear to you, but I just can't find it. I know what I'm talking about, but I can't present it the way I want to.

[Blank.spot.on.tape--Ed.]... Red Sea and all these things they're putting out the materials that's there, the Jews real rich, then that same thing will pollute their camp again. Yeah. They'll come right down, the cities of the world. Russia will come down, say, "We just got to have that stuff. That's uranium and everything down there; we got to go get it." And as they go down, then will be the battle of Armageddon. That'll be when God will stand like He did in the valley for the children of Israel and fight again. But that'll take place until the Gentile dispensation will be finished. And when that time is finished, she's cut off.

[Blank.spot.on.tape--Ed.] Now, to my humble opinion, dear person who asked this question here, to my humble opinion about this:

10. Who these giants were in those days?

Now, Josephus there... 'Course I know our church is just like me. I--I'm a seventh grade dummy, and I--I don't care about education and things. I think it's the biggest hindrance the Gospel's ever had. But yet, just sometimes, I pick up a book or two. Now, my dealings with people like myself, we're just all on the same line, we're just the common people. And I'm so thankful. The Bible said, "The common people heard Him gladly." The aristocrats, then there was another class. But the common people, just the ordinary run of people like we are, people who love God, don't have much of this world, have their children and families; we love God and like to go to church, give the--the clothes off of our body for His Kingdom, anything like that. We love Him, we'll do anything; that's the common people that heard Him. And it's still the same way today: the common people heard Him gladly.

Now, the rich man's got too much of the earth to think about. See? And--and the real fellow down there who you can't do nothing with him on skid row, he just won't pay no attention to it. But just the common people heard Him gladly.

And now in Josephus, his writings, he said... Now, here was his interpretation of these "sons of God" that take daughters of men. He said that the fallen spirits that were on the earth...

Now, you know the--in the Revelations the 11 chapter--or--or the 7th... No, beg your... 12th chapter of Revelations, the woman standing in the sun... "The red dragon put his tail around two thirds of the stars and pulled them to the earth." We realize that Satan in the beginning set up a kingdom in the northlands to be more beautiful than what the--than what the Michael was, and there was a day he declared war in heaven. And he pulled two thirds of the angelic beings with him. Is that right?

That's the reason we're only a minority. I mean the--the--the side--the small side of the people this morning, in the Christian realm, the Holy Ghost born people, because they are in the--the--the little part. That's right.

And if you watch the spirits that come up out of Genesis and begin to raise up, watch that real classical, high classical church worship. Look at it back yonder in Cain; look at it today. Comes right down in, moves on down through into the Pharisees. And there's two sects of them: Pharisee and Sadducee. See, moves right on out, and look at it today in Catholicism and great moves like that, great beautiful places.

But look at Abel with the little lamb (See?), just a common... Look at it in the days of Jesus. Look at it all the way down through the Scripture as you move it up, see how it is. We're living right then in that day that when God has called His church all the way down through, that little streak, little red streak that's come right down through the Bible all the way of the Blood-washed people.

Notice. Now, these "sons of God," to my opinion, you might certainly... Not disagreeing or trying to act smart or say that Josephus didn't know what he was talking about, but he was a man like I am. No matter how much scholar he was, he was just a man. And the only thing he had was research

old Scriptures, and so forth like that, and old relics, and so forth; but he had no more than what we have today, the Holy Spirit. Now, he was just going by the natural mind.

But we're taking it by the spiritual mind. Those "sons of God," when that they were angelic beings... I believe they are. And I--I believe that the...

Now, Josephus said the same thing, but he said, "They forced themselves, and pressed themselves into human flesh, and taken sons--and--and taken the daughters of men." Now, we're a mixed-up crowd; we're different here this morning, men, women, and little girls and boys; and I speak this so the adults would certainly understand. But when... He says that when the angelic beings seen the desire of women, how men lived with women, that they forced themselves into human flesh so... And they took unto them the daughters of men.

Well, I--I don't believe that. I believe this, that they were born there in Canaan, and they were born out of the--the group of Cain that was sent forth to the land of Nod. And he had a mark upon him and nobody would kill him, because of his murdered condition--murdering his brother. But if you notice, even the Israelites found some of those people when they went over there. They was so big, and he said they looked like grasshoppers up the side of them. Is that right? Hundreds and hundreds of years later there was great, burly men, big fellows. And sometimes they do dig up the--the carcass of them, and they find that they were great men.

Now, where I think that come from... Now, here's a little of my own doctrine now. It's just church folk. See? I think that Cain was the son of Satan. I know you disagree with that; my own church does. But that's still... Till God shows me different, I--I believe the same thing (See?), that he was the son of Satan. 'Cause I couldn't place that ungodly, murderous spirit coming out of God. No, sir. He had to be after his daddy, and his daddy was the--the...

When the Satan got upon the serpent... And the serpent was not a reptile; the curse made him a reptile. He was just like a man; he walked upright. And he was with this woman out there, and she committed this adultery and brought forth her first son which was Cain, the nature of his daddy. And I believe that big beast was up like a man; he walked upright, and that's where these great giants come from. Yeah, that's exactly. Now, that's my own thought, and I--I could be wrong. That's my thought. See? But they were great men.

And if you noticed, God standing there before Adam and Eve, He says, "I took you out of the dust, dust you shall return. I... And because you brought your--you listened to your--the beast instead of to your husband, that you took life out of the world, you'll bring it back into the world."

And He said, "Serpent, off comes your legs (See?); you're not going to walk up no more. And you're not going to be a beast; you're going to be a reptile now. And on your belly you'll go, and dust shall be your meat."

There's where I think that that... Cain, after the nature of that brute that she lived with, like an animal, that lived with this woman that brought forth this child, which was half brute and man-like, a great big old fellow... And then he went out there and his children begin to come from him, and then beasts, sexual lusts like their daddy in the beginning, that old lust beast found these daughters and things, and took unto them the daughters of men. That's right.

And what brought on these fellows, sure, it come down through that same lineage which was these fallen spirits that come upon the people. Remember, the same spirits that lived back there, today, live today.

Look at it today. Well, we've got people in this country that's... Now, I'm not... This... I'm an American; you know I am. But let me tell you; this is the lowest nation outside of Paris, France, that I know of anywhere in the world. It's so degraded, why, even the foreign people in Africa, in--in Sweden and--up there, they say, "What in the world's the matter with you American people? Don't

you all have no more respect for your women? For all the songs on--on the radio, some kind of an old dirty, vulgar song about women. Don't you have no respect for your women over there?" All our songs are about women, and sex, and lust, and things like that. It's because the devil has got ahold of it. That's exactly right. Old Hollywood and televisions and everything is pushing out that vulgar and ungodly stuff, will go to old newsstands and everything else. Everything's some stripped women or something. That's exactly what it started in the beginning, ending the same way. It's a shame.

And the backbone of any nation is womanhood, when it comes to morals. And you break motherhood, you've broke your nation. We've got to a place today till our women smoking cigarettes, and things like that, and drinking whiskey, and carrying on, and it's--it's disgraceful. A young man to try to find a wife that's even a virgin, that's moral, he'd have to go around some good little old Holy Ghost church almost to find one; and that's exactly right, where a man just kept her in and things like that, and got a little decency about her. You might think that's crazy, but, brother, you look it over and find out, and see if that isn't the truth. It's a disgrace. All right. Them was the sons of God which are at... Now, that, I can explain my... When--when I know if...

I had another question today; they say, "Why, Brother Bill, the Bible said Eve said, 'I have got a son from the Lord.'" Exactly right. It had to come from the Lord. The Lord's only Creator there is. He... God created the devil. How's that? God created the devil. God created every fallen angel there is. Is that right? Why, certainly. That was their choice, not His. He created you; what are you doing about it? You'll be judged the same as they are. There you are. Certainly.

These were sons of God, but they had fallen from grace and had come into these beastly men, and run out and lust. When they seen women, they just got them. Why, they're still here. The immorality of America is full of... A man without the Spirit of God, would throw a baby out of a mother's arms and ravish her. Without God, he's not--he's not much better than a beast. He's still got that beast, ungodly nature. And a man with... They say, "Religion takes you... so a man go crazy over religion." Religion's the only thing that can give a man his right mind, that is, the religion of Jesus Christ.

I could prove by the Bible that you're not in your right mind till you've found Christ. That's right. That's pretty strong, but I can prove that by the Scripture. That's right. You become beastly, lustly, and everything until you've found Christ Jesus. He's the lovely One.

Now, I'll admit that people study too much, and try to go too far ahead, and try to think too hard, and sometimes have mental breakdowns and things on account of studying about the Lord. You must quit that. You don't have to do that. The only thing you have to do is fall in love with Him, and just go right on loving Him. Amen. It's not trying to push into something or make yourself something you're not; just go ahead and let God use you the way He wants to use you. Just yield yourself; commit yourself and walk on, happy, singing, rejoicing. That's the way.

The Bible said, "All things work together for good to them that love Him." So just be sure that you love Him; that's the only thing you have to know. Amen. Just love Him and walk on. Say, "Lord, I love You; You know I love You."

"You love this?"

"No, Sir, I love You, Lord." See?

Say, "Well, don't you want to be... Wouldn't you like to be a great preacher? Wouldn't you like to be this?"

"No. Now, Lord, what... If You want me to be, I will. If You don't... Amen. I'll be right here, just a doormat at this church."

"Well, now, I believe if you do something like this the people would think a lot more of your church."

"I don't care what the people think; I want to know what You think, Lord. I--I'll just stay right with You, what You tell me to do. I love all them, sure."

"Well, now, you know Sister So-and-so; you don't love her." "Yes, I do, Lord. Yes, I sure do. I love her."

"Why?"

"'Cause You love her, and You're in me. And I have to love her, 'cause it's You in me loving her out of me." Whew. That will get it.

But I think that that was those beasts that fell in there, that's the lustly beast that fell. See?

11. Does the "sons of God" mean Angels or spirits from heaven?

That was the person's question. All right. I believe that they wasn't Angels. See, they were beings, sons of God, like the Scripture says. Not angels, they were sons of God. And they come from heaven to the earth, and was put into flesh, not pressed themselves into flesh. I believe all flesh is born sexual outside of Jesus Christ. I believe He's the only virgin-born Being that ever was: Jesus Christ. And I--I don't agree with Josephus on that, on the great historian. But I do believe that they were supernatural beings that come down and took over the spirit of men. And I believe they're right here yet today, still walking around in Jeffersonville today, them same beastly, lustfully, ungodly spirits, that live right in human beings.

Now, someday these men will die; and if there's another generation, they'll come right down on them. Remember, God takes His man but never His Spirit; this is the same Holy Spirit that they received on Pentecost.

It's the same devil in religious forms that persecuted the Christ, is the same devils that's in church today, wearing long robes. And they don't have to wear... I don't mean the robe over their body; I mean the robe on your soul. See, "Why, the days of miracles is past; there's no such a thing as..." You talk about modern Pharisees, just exactly.

However, the Bible said, "They'll have a form of godliness, but would deny the power of it. From such turn away; get away from it. Stay away; keep yourself away." That's still them sons of God, but they're in a fallen condition. See what I mean? Some of them are ministers; some of them are deacons; some of them are elders; some of them are bishops, just as pious as they can be. But the Bible said...

Now, I'm going to answer the question, brother, that you asked me awhile ago. Somebody said:

12. Brother Branham, I want to know the place where I can tie down and say "This man has the Holy Ghost because he did this, or this woman has the Holy Ghost because she did that."

There's not a way in the world for you to know it. That's right. There's not a way in the world for you to know it. God is the Judge; we are not to judge. See? Just preach the Gospel; live...

A fellow come to me here sometime ago; I was preaching about... I said the other night. He come up to my house; he said, "Brother Branham, brother, I want--I want--I wanted to be... I want to get rid of my sins. I want to be a Christian." He set on my porch.

He said, "I heard about a great man, an internationally-known man by the name of Billy Graham." He said, "I went to his meetings and--and--and he said, 'All that wants to become a Christian, hold up your hand and accept Christ as personal Saviour.' So I raised up my hand. He said, 'Now, all stand have a prayer.' So I stayed and prayed just (Pardon me.)--just as sincere as I could be." He said, "And," said, "didn't do me any good."

He said, "Then I went down to--to Oral Roberts' meeting." He said, "I heard of him, and I heard they all had such joy." Said, "I went down to Oral Roberts and I asked him, 'What must I do to become a Christian?' He said, 'You get back in there...' I told him I had held up my hand at Billy Graham's. He said, 'You stay in that inquiry room in there until you're so happy you speak with

tongues." He said, "I went in there and I prayed till I spoke with tongues." Said, "I come out, didn't do me any good."

He said, "And then I went to another meeting, and they told me I hadn't been sanctified yet, said I have to get sanctified and get happy and shout, get enough joy. So I prayed and prayed till I--I shouted, but yet still..."

I said, "Brother, every one of those things are correct; every one of them are good. Holding up your hand, speaking with tongues, shouting, I believe in every bit of it, but yet that's not the thing. See, it's accepting the Person, Christ Jesus." See? See, it's not...

These things are attributes. Shouting, speaking in tongues, running, shouting, crying, praying, whatever, that's just attributes that follow. The first thing is to accept the Person, Christ Jesus. See? So there's no--there's no evidence that we could say. Because a man cries? I've seen man cry and cry, and cry crocodile tears, and he's still just as big a sinner as he could be.

Listen, Jesus has nothing but sheep. Is that right? The shepherd knows his sheep. Anybody in here ever hear a goat cry? Brother, you better be a shepherd if you want to know the difference. A goat will cry just exactly like a sheep. Uh-huh. Let a little old billy goat get hung up out there somewhere, and a little sheep on one side going "Baa," and then "Baa," just the same.

And I've heard them down at the altar just a-crying and crying, "O God..." sobbing away like that, "O God..." and a goat all the time. That's right. Shouting? Well, my, I've seen them shout till they just... And they run across the floor and jump up-and-down and shout...

Now, you say, "Brother Branham, you don't believe in crying." Don't take me wrong. Sure, I believe in crying. But I'm saying that's not no evidence (See?), 'cause they both cry. I've seen them shout just as hard as they could shout. Yes, sir. And just a-carrying on like that... There's a long ways; you know what I'm talking about. I've heard them speak with tongues, go out and live any kind of a life, just do anything. That was no sign.

But you say, "Well, you're against it."

No, I'm, not. I believe in speaking in tongues; it's God's gift in the church. If I'd take it out, I'd take a part of God out. If I take my tongue--my tongue out of my body here, I wouldn't have a complete body. The Body of Jesus Christ has tongues in it. The Body of Jesus Christ here has tongues; and you take it out, take part of Christ out. But you still can't say that that's the body. See, see, see?

But it's accepting the Person Christ Jesus, and these other things come right on in and they fit together. Let every member in this body this morning, let this little group of people, if we could pull the curtains down along on each side and every person in here receive the Person Christ Jesus, there wouldn't never be a fuss; there would never be no argument. There'd just be a perfect love. Yet you'd still believe this and believe that, but it'd just be so full of love, you'd just... See? That's it. Now, Jesus said, "By their fruit you shall know them." And the fruit of the Spirit is love, joy, peace, long-suffering, goodness, meekness, gentleness.

Now, I'm going to... I'll give you my estimation of what I think that the closest thing to an evidence that a man is a Christian, than anything I know of. You know what it is? It's travail of soul, a person that's always so hungering and thirsting for God. They just simply... Day and night they--they just can't stand it. They--they--they got to do something for God. They--they're full of love and they're just a soul-travail, just travailing all the time. The Bible said, "He that goeth forth sowing in tears will doubtless return again, rejoicing, bringing with him precious sheaves." Is that right? All those things...

Now, look, if there's... If this church... If I'd say, this morning in this little group of people and I... God say, "Now look, William Branham, I'm going to make you answer for that group of people, what you tell them. Now, do you want them all to shout?"

"Sure, I want them to shout."

"Do you want them all to speak with tongues?"

"I want every one of them to."

"Do you want them all to dance in the Spirit?"

"I want every one of them to."

"All right, well, that's very good, but what would you rather have them to do?" Uh-huh.

"I'd rather have a church that had such a burden on their heart for prayer that they just stayed at this altar and would be here day and night, and everything else; and in their house, was constantly in prayer, and humble, and trying to get people to come to God, and making calls at the hospital, and visiting the sick, and trying to get people to come to church and do right. I'd rather have that than all the other put together; although the other is right, it belongs in the church."

But if I had to have it, I'd put that first. 'Cause if you've got that, the other will take place. Uh-huh. See? If you've got that, if you'll just get so hungry for God, shouting will take place. If you got so hungry for God, speaking in tongues will take place. If you got so hungry for God, you'll just keep on hungering, keep yourself. Now, you go to seeing yourself getting indifferent, just remember, look out, there's another spirit trying to work itself in there. Stay right before God, humble, with travail of soul. Just be all that good old fashion...

I can prove by the Bible that the first time the Angel of God went over the lands to seal with the Holy Ghost; He only sealed those who cried and sighed for the abominations done in the city: Ezekiel the 9th chapter. Is that right? Set a seal upon the forehead of those who sigh and cry for the abominations that's done in the city.

Now, I want to ask you a question. I'll ask you this question. (Now, we'll close just as quick as I can.) What would take place today if the Holy Ghost went through Jeffersonville, New Albany, and Louisville, to seal those this afternoon who would be at home, "God, send a revival, just so hungry for a meeting. O God, look at the sins of the city. Oh, isn't it terrible, God? Oh, won't You please send a revival, God. Send some good preacher, send someone. O Lord, let the Holy Ghost just..." "Where--where would He seal? Think of that?"

Now, "Well, Brother Branham, what do you mean?"

I mean this, and I say this now reverent, walking on brittle threads. I believe that day is about finished; them that's in is in. See? The doors are closing together; you don't have that burden no more.

Billy Graham's had meetings all across the country, and Oral Roberts, and all the rest of us. We've cried, and prayed, and prayed, and everything else. But you see, the doors are closing. "Let him that's filthy" I'm quoting Scripture, "be filthy still. Let him that's righteous, righteous still. Him that's holy, holy still." And I believe the doors of the Gentiles is closing together. See? The day, the time, the season is just about over, just a few more to come in. The reason you can't have no kind of a meeting like that, there's no travail of soul. You don't--you don't get that burden.

I remember years ago. You always heard them talk about the sawdust trails and things in the Tabernacle. That didn't make it any more, not a bit more. But then it was fresh; God was calling His church. I've seen them sob and cry and lay on the altar all night long. I've went to their houses, and you could hear them when you come up, just in their--in their bedchamber, men and women, crying, "O God..."

You'd see them walk through the church, and I'd see the piano start playing, "Jesus Keep Me Near The Cross," and the tears flowing down there, you know. [Brother Branham sniffles--Ed.] Walk into this church, then walk down to another church, and hear them there, "There's a precious Fountain..." "O God, save my boy. Save my daughter; she's lost, Lord. Please."

You don't find that no more. What's the matter? The Spirit of God is withdrewed. Jesus said, predicted this, that the love... because the love of many... the love would fail. "That because

iniquity would abound, the love of many would fail." See? See, grow cold, go away... The love is dying away. And what they got into, just a form; beat the piano up-and-down real hard, and holler "Glory to God. Hallelujah. Praise the Lord." See, like that, it's just a form. Don't fool yourself (See?), just to fool yourself. See, doesn't matter until we... I go like this, I'm talk...

Now, I'm not talking about our Tabernacle; I'm talking about what I find around the United States. It's become just a form, just kind of acting what we used to have. And that travail of soul, it's just about over. O brother, sister, God, have mercy on us, well, God have mercy.

Look at these revivals and things just a-pounding and pounding and pounding, and the Gospel being preached more clear, it's... Look at it today, just as soon as a revival closes, away they go. You know what?

Let me say this. I don't know why I can't get away from this. But look, Jesus said, "The Kingdom of heaven is like unto a man who took a net and cast into the sea. And when he had took in, he took several species of the sea, of course. He took in turtles; he took in snakes; and he took in crawfish, water bugs, fish. See? And I believe the net...

Now, look. Here's a turtle and here's a fish. That turtle can't help because he's a turtle; he was a turtle to begin with. His nature is a turtle and that's all there was to it. (Now, remember, I--I said I was going...?) See, he's a turtle to begin with; he's a turtle now. He's a snake to begin with; he's a snake now. If he's a waterbug to begin with...

And I believe the net has been throwed and throwed and throwed, till just about all the fish has been taken out of the pond.

That's the reason they say, "Yeah, I held my hands up. Yeah, glory to God. I want to be saved. Praise the Lord." And a couple days later, "Oh, Liddie, you know that stuff is not--nonsense. I guess it was right." Why? The nature in here is a waterbug to begin with; was a serpent, to start.

The fish is just about combed out of the lake now. The net will be dried. Jesus will come; He'll take His fish in then. See what I mean? Oh, if there's one speck of Christianity in you, if there's one speck of desire for you to serve God, hold it just as tight as you can this morning and cherish it with all your heart.

"Sons of God taken unto them daughters of men." Sure they were sons of God. Today they're still sons of God, but they're fallen sons of God, some of them, Scripturally (Whew.) How they can speak the Scripture. They're sons of God. You know, Satan was God's right-hand man. You know, he knows more about the Scripture than any--any theologian--theologian in the world today. Talk about... He's turning seminaries upside down, especially this Baptist one over here saying that--that "Jesus Christ was born of a Roman, or a German soldier." I got a book on that; I want to show it to you some of these days. All right.

Quickly, Exodus... Oh, they'd a-never got that unless you put it back. I'll get them right quick now. I know I'm taking a lot of your time. You all bear with me just a few minutes longer? [Congregation says, "Amen!"--Ed.]

13. Are the one hundred and forty-four thousand, mentioned in Revelation, the Jewish remnant that we... will be part of the rapture of the church? (over) Is not Israel, of the beginning of the...?... (I'm sorry.)... goes into the time--time of the...

I'm sorry, just a minute till I get this made out. It--it's went through; it's pushed through on the paper.

... to come to pass during the one thousand years of--of Christ rather than that man can live as do these modern religious fellows. Yes, sir.

Now, just a minute to get this right. The question is:

Is the one hundred and forty-four thousand, which we are a remnant of...

I want to correct on that one first, just to be sure that you... See, the one hundred and forty-four thousand...

Is the one hundred and forty-four thousand, mentioned in Revelations, the Jewish remnant that will be a part of the rapture of the church? Is the one hundred and forty-four thousand...

Now, just... I'm--I'm... I want to get this clear in my mind 'fore I start on it.

Are the one hundred and forty-four thousand, mentioned in Revelation, the Jewish remnant that will be part of the rapture of the church?

I want to get that first. The one hundred and forty-four thousand is the Jewish remnant, but not the raptured church. See? Look over now in Revelations the 6th chapter, you'll see then.

Then we'll get the other part on the other--other side and they have another question in there. Notice these things.

All right, look here now, Revelation 6, now, that's where you find it. See? Now, we're going to begin; he goes ahead and talks about the horse riders, and so forth, going forth. "When he opened the..." Let's get the 9th verse of the 6th chapter of Revelation.

And when he had opened the fifth seal,...

I'm--I'm--I'm wrong; I'm in the wrong chapter. It's the 7th chapter.

... after these things I saw four angels standing on the four corners of the earth,...

Oh, what a beautiful question, and what a little time to get into it and have prayer for the sick.

... after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow upon the earth, nor on the sea, nor on any tree.

And I saw another angel descending from heaven, having the seal of the living God:...

Oh, be sure, this is a wonderful question. See? Now, that's a dramatic picture; John set out here away from the earth now, in Spirit, looking back to the earth. And he saw four angels standing on the four corners of the earth, holding the four winds of the earth.

Now, "winds" in the Bible... I haven't got time to run the Scriptures for you. But we can get to this. If it isn't answered correctly, then I'll get it some other time. The four... The "winds" in the Bible means "wars and strife." Like in Job's time, you remember, winds came down and--and took the sons. And you know what I mean; it--it's--it's trouble. See?

... and I saw four angels... (four angels or four messengers)... they were standing on the ends of the... or four corners of the earth, holding the four winds...

... and he cried with a loud voice to the four angels, to whom it was given to--to hurt the earth and the sea. (Now, that's the coming of the Lord, what he's speaking of. See?)

Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads... (servants).

Now, remember, the Church is not His servants. We are His sons, not His servants. The Jew is always His servant. The Church has never been His servants; it's been His children. See? The servants:

And I heard the number of them... were sealed: and there were sealed an hundred and forty and four thousand all of the tribes of the children of Israel. (Now, look, all Jews.)

Now, watch.

Of the tribe of Juda were sealed twelve thousand... the tribe of Reuben... twelve... the tribe of Gad... twelve

... Aser... twelve... And of... Nepthalim... twelve... (and--and on down.)

... Simeon... twelve... And--and... Aser... twelve...

And... Zabulon... twelve... And... Benjamin... twelve...

And twelve tribes of Israel, so twelve times twelve is what? A hundred and forty-four thousand.

Now, watch, all of the tribes of the children of Israel. Now watch, them were servants of God.

Now, maybe I can make this clear. Now, watch.

After this... behold, and, lo, and I saw a great multitude, which no man could number... (Now, here's another group. See?)... of all nations,... kindreds,... tongues, and people, stand before the throne, and before the Lamb, having white... having... Lamb, clothed with white robes, and palms in their hands;

And they cried with a loud voice, saying,... (Listen to this Holy Ghost meeting.)... Salvation to our God that setteth upon the throne, and to the Lamb.

And all the angels... and around about--about the throne, and about the elders and the four beasts,... fell before the throne on their faces, and worshipped God,

Saying, Amen: Blessing,... glory,... wisdom,... thanksgiving,... honour,... power,... might, be unto our God for ever and ever. Amen.

And one of the elders... (Now, watch, now, that was... John was in the vision.)... one of the elders said... answered me, said unto me, What are these... (Now, John was a Jew and he seen the twelve tribes of Israel; he knowed them)... But what are these which are arrayed in white robes? and whence cometh they? Where'd they come from? Now, you've seen the Jews; you know them every one; you numbered them off in tribes and told how many thousand were sealed. But who are these of every kindred, tongue, and nation? Where'd they come from?

And I said unto him, Sir, thou knowest.

John, in other words, "I don't know where they come from. I'm a Jew, and I'm standing here, and I see my--my people and see them that's here."

And he said unto me, These are they which have come out of the great tribulation,... (See?)... the great tribulation, and have washed their robes, and made them white in the blood... (not the membership of the churches)... but in the blood of the Lamb. (See?)

Therefore they are before the throne of God, and serve him day and night in the temple:...

Now, where does Mrs. Branham serve me at? In the house. That's the Bride. Mrs. Neville, that's where she stays: in the house serving you. That's where the Bride at, not the servants, the Bride serve.

... in the temple: and they... sitteth upon the throne shall dwell with them.

And they shall hunger no more,... (They missed a few meals, looked like, didn't they, when they was here)... hunger no more, neither shall they thirst... neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of them shall lead them and feed them, and shall lead them into the--to the living... (Just a minute)... living fountains of water: and God shall wipe... all tears... (That's a crying bunch that got in there.)... from their eyes. (See?)

Now, notice, they were hungered and thirsted, and cried, and moaned, and begged, they come out of tribulation (said, "Look at that bunch of holy-rollers; oh, they're crazy.")... Oh, my. Yeah. See? But they cried and they begged; they didn't fuss and stew. And they just cried and begged. And see, and they was all kindreds, tongues, and nations.

Now, the hundred and forty-four thousand of the Jews. Abraham was God's servant. The Jews has always been God's servants. The Gentile has never been His servant.

Now, just... I have to hurry through this now, 'cause I got two or three more. And I'll hurry just as quick as I can, and not to try to overrun these. But I'll come right back and get them again next Sunday (if the Lord willing) and spend more time on them.

But look. Now, he saw all four corners of the earth. There's a Angel standing on the four corners of the earth. Now, you say, "I thought it was round." That don't keep it from having four corners. You see? All right.

Now, "On four corners of the earth, holding the four winds." In other words, here went the winds blowing in the wars and strife to come all over the world. When did that ever happen? Never until the First World War. "Holding the winds," and they were striving, going in to take over.

And now, here come another One. Now, if you'll watch and refer that Angel, He's the same Angel that come out in Ezekiel 9, when the men come from hinder their gates with slaughtering weapons and was going through Jerusalem to slaughter the Jews. You remember? He said, "Hold it. Hold it.

Stop it, till you go through the city and put a mark on every forehead that sighs and cries for the abominations done in the city." Is that right?

Then after He did that, then He let them go in and slaughter. That was the persecution under Titus. Now, you see, he's the same Angel come forth again, coming from the east, from where Jesus shall come, and He has the Seal of the living God. Glory.

Now, what is the Seal of the living God? Oh, if that ain't a big dispute in the world today. Some say it's keeping the sabbath day, and some says it's for doing this and that. But the Bible said the Holy Spirit is the Seal of God. Ephesians 4:30 says, "Grieve not the Holy Spirit of God whereby you're sealed until the day of your redemption." See? All right. It's the Holy Spirit.

Then what come? Now, look. Oh, when I think of this, my heart jumps. Now, He said, "Hold the four winds until (in other words) we seal the servants of our God in their forehead (The servants, the Jews.)." John turned and said, "I seen a hundred and forty-four thousand sealed away." Now, the winds all started in, and they would've covered the earth and the battle of Armageddon would've took place in the First World War, but...

Now, I have to get another Scripture here to show you. Jesus talked about the people that, He said, "Some come in at one hour, and another hour, and there was eleventh-hour people, the eleventh-hour people." Now, you who are spiritual, read between the lines, 'cause I got to jump here and hurry. Now, look. "Come in, the eleventh-hour people." And right... Now, the first come in and received a penny, and the next come in and received a penny, and the eleventh-hour people got the same penny that they did at the first. Is that right? The eleventh hour...

Now, watch, the Jew is the milepost we're following him now. Now, when the First World War come, it took every Jew; they scattered to all the nations. Like the first Scripture that today was asked, how He would scattered them among all nations; there they all are. And here come the winds coming into Jerusalem, everywhere, a world war.

And He said, "Hold. Stop it, until we have seal the servants of our God." Other words, "We're ganging them in from all the nations, everywhere, bringing them in, 'cause we got to get them right in here to seal that hundred and forty-four thousand. Hold it."

And the World War I stopped on the eleventh month of the year, the eleventh day in the month, the eleventh hour in the day, that the eleventh-hour people could come in, the last call for the Jew. And he's going to receive the same baptism of the Holy Ghost that they got back at the beginning back yonder at Pentecost, be baptized the same way, and everything, the eleventh-hour people moving in.

He said, "Hold it now, until we have sealed."

"How long You going to hold it?"

"Until we have sealed the servants of our God." Now, we--we're sealing the Gentiles; they've been sealed away, thousands times thousands through these persecutions and tribulations; they're sealed away. But wait a minute, just a minute. Don't let the per... Don't let the time come till we seal these servants." And he sealed a hundred and forty-four thousand. Then the winds was let loose again.

Now, notice, and since the First World War there has constantly been a persecution against the Jew. Up raised Hitler for the Second World War, and when he did, he begin to... What? He was going to tear the whole world right around. Is that right? He was going to tear it up, and right around. Yes, he was.

Everything had to be Communism. Do you remember when they was going to put me in this jail down here? I was a-preaching this same thing down here at the...?... Hall that night (Yes, sir.), saying, "There'll be three isms. And they'd all heap up in one ism, and that ism will bring forth a persecution that would send Jesus Christ to the earth again." That's exactly so. That was Communism, and--and Hitler and--and Nazi, and so forth; and how that Fascism of Mussolini, and

Hitler, and Stalin. I said, "One of them will take the place of it. I don't know which one it'll be, but I believe it'll be the king of the north." Surely you remember those things and how those has been taught in here; and Brother Mahoney, you all from way back there though... And they said, "If you preach that..."

And on this N.R.A. thing, I said, "That's not no mark of the beast, certainly not. It's a religious boycott, not that." I said, "That's just a forerunner to get the people ready, and knowing that it's just beginning. Right here is the beginning of sorrow; right here's where we start in. Right here is when the--when the time begins to set close. Now, notice, there at that time..." Now, the persecution come upon the Jews, and they begin to persecute them from every nation and drive them right into Jerusalem. Is that right? Every one, they're going right... And you will have a hundred and forty-four thousand. Look over here a little farther in Revelations where John...

Mr. Bohanon down here said to me, said, "I couldn't read that Revelation." Said, "There was the Bride standing on the Mount Sinai." Said, "There was the Bride up yonder in heaven." And said, "There was the Bride, and the water... dragon spurring water out of his mouth to make war with her." He said...

I said, "Mr. Bohanon, first thing of it is, you've got the wrong thing, calling it the Bride." I said, "The Jews will stand on Mount Sinai, the hundred and forty-four thousand. The Bride, correctly, was in heaven with Jesus. And the dragon that spurted water out of his mouth will make war with the remnant of the woman's seed," That was this group here that had to go down, not that. See? The remnant of the woman's seed, the sanctified church, without receiving the Holy Ghost, that's the ones he make war with. See?

Here they are, there's three tribes. Always keep them three in mind. And here we seen, around, this hundred and forty-four thousand around that great redeemed Bride. And just remnant was left, there they are; there's the Jews; there's sealed a hundred and forty-four thousand. Here's the ones that's sanctified that refused to get the Holy Ghost. The church will persecute against... The--the Roman church and them will persecute them. But the Bride's already raptured and in heaven. There they are, placed exactly the way the Bible said they would be. See?

So the hundred and forty-four thousand are Jews, God's servants. And when the Holy Ghost Gospel is preached to them, and they receive the baptism of the Holy Ghost just exactly like they did in the beginning, the Gentile dispensation is finished, the church is sealed away, the rapture comes.

The Gentile day, the Gospel's been preached everywhere, hammered amongst the Gentiles, pulling the seine, trying to get every fish there is in the water to come in. And look at them, the biggest...?... The haul was all turtles and water spiders, and so forth. Just as soon as the revival's over they go right back out in the world again. The fish is almost already strung up. See what I mean?

The Gospel's been preached. You don't hear no more crying, no more moaning, no more sighing, crying for the baptism of the Holy Spirit. They like to come in, lay their little hands on them by the hundreds, and they carry on and dance, maybe, or something another like that. That's all right, but that's just the attributes.

The Person Christ Jesus produces the real thing, and keeps that person secured in Christ until He comes. There He is. And now, and that's why there's no more crying; the doors is just about shut. The message has went forth; it's about its last time, just a few to pull like that to get into the Kingdom of God. The doors are closing.

Then what's the next thing? The Jews has got to receive the Holy Ghost and be baptized in the Name of Jesus Christ. Along they persecuted and made fun of; and there, as soon as the Holy

Ghost is represented to them, they receive the baptism of the Holy Ghost. The Gentile Church is raptured. And those who refused, and just walked under justification, the dragon, the Roman power, spurts the water, which will unite with Communism, and take the church into a persecution like that. There they are pictured exactly.

Oh, brother, when we see it coming, that's the reason I'm praying. That's the reason I'm crying to God, "Lord, let me get to those Jews. Let me start in down there in Africa, work with a few of those Gentiles and Mohammedans. Let me go over here in India and try to produce and show to them the real Lord Jesus Christ with His powers, miracles, His Baptism, everything, and the Holy Ghost." Then when they come to Jerusalem...

Brother Beeler, this was what you was asking about. When they come to Jerusalem and stand out there, and say, "Now, if Jesus is the Son of God that raised from the dead, He knows the things just like He did back there in the beginning; He can produce the same Life that He did back there. And if He does, will you accept Him as your personal Saviour?" And then show that God by His great powers and things of His resurrected power, He's with us.

Then when they do that, say, "Now, you that have received Him as your personal Saviour..." I hope there'll be thousands of them. Say, "The same Holy Ghost that fell on the day of Pentecost is right here for you."

Then the Gospel goes back to the Jews right there at that time. Then there'll be a revival amongst those Jews right there that'll carry thousands and tens of thousands and... a hundred and forty-four thousand into the Kingdom of God, will be sealed by the sealing Angel.

I trust that He's coming from the east. That's the way He is from us now, with His seal in His hand. Then, oh, I want to be gathered in there. "I've sent a persecution here and a persecution there, and I've run the Jews and drove them as hard as I could. And they've drove back in. Many Jews in the United States (which they won't escape from) has already received the Holy Ghost. But I've got all of the hundred and forty-four thousand standing there that's going to receive the baptism of the Holy Ghost."

And right there, as soon as that sealing Angel begins to seal that hundred and forty-four thousand, the Gentile Church door is closed, and the Jews take the Holy Ghost to the Jews. And they'll have a revival that'll sweep the entire world. Hallelujah. And the power of God will be manifested amongst the Jews. Oh, how marvelous. Whew. Oh, my.

Let me see right quick. Isaiah, we got that sons of God. Now, let's see.

Is the Israel...

See if you could read that, brother. I... It was kind of run together; he rubbed it out a couple times. It's hot... looking for another one if you will, please...

[Brother Neville reads the following question--Ed.]:

14. Is not Isaiah's meaning of the beating of the swords into plowshares to come to pass during the one-thousand-year reign of Christ, rather than something that man can bring as so many modern religionists tell us?

Ever who you are, my dear brother or sister... Looks like a man's handwrite. But anyhow, ever who you are, you are exactly right. That's when the plowshares will be beat--or when the swords will be beat into plowshares. That'll bring forth the millennium reign. And all those modernistic religious cults that's going around trying to educate people into the Kingdom of God... That'll be when God Himself will come in the supernatural Being and in the supernatural power, to a supernatural-believing people, and will receive a supernatural power that'll mold God's sons. Hallelujah. It'll never be no more reading, writing, arithmetic. It'll be by the power of the resurrection of Jesus Christ. Then the world will study war no more.

Every nation today, every power, every kingdom is controlled by the devil. The Bible says so. And one of these days the kingdom of this world will become the kingdoms of our Lord and of His

Christ, and He will rule and reign a thousand years upon the earth. And rapture the church... Exactly, that's exactly right, dear reader.

The hundred and forty-four thousand is servants. The great number which no man could... Multitudes which no man could number are the Gentiles.

Just a minute now, one more little thing on there. I can't... I'll just have congregational prayer then in a few minutes. Look here, I think this is more important right now. I want to pray for the sick, but we'll hurry up. Instead of having discernment, we'll just go right through. I want to ask you something. Is there even another one? I'll just have to take this and get it next Sunday, I guess.

Look, friends, on this, how beautiful... Look, want you to watch now closely, this person who asked this question. The hundred and forty-four thousand, now, that is the servants; they'll serve. If you noticed, positionally, in the old Scripture...

Always look at the shadow if you want to see what the positive is. That's right. Look back yonder, see what it is. Now, that's vice versa since the Cross, and look what the positive is if you want to see what the shadow is. Back there, it was leaning up to the Cross; we had to look back there to see the shadow, to see what the Cross would be; now you have to look from the Cross, to look back and see what the shadow is. See? Look what Christ was in the days when He was here on earth; what He was then He is now. This is His shadow. See what I mean? You know, in the beginning when I explained it, that's what it is. Now, if I'm looking from back there, I have to look what the shadow was to find out what this will be, what the cross was.

Now, one day there was sin in Israel, and there was a man by the tribe of the name of Levi. They pulled their swords, and they went with Moses to the camp, and they destroyed everything that was sin. Is that right? God looked down and said, "Because you did this and stood for Me, your--all these others will serve you. You go right into the temple as priests." Is that right? "You stay right in the temple, and the rest of them will work and will bring in a tenth and take care of you." Is that right?

Oh, hallelujah. If you can see what that temple was, that the Levites was the Bride. Now, when sin is a-wakening on every hand, the Levites is pulling their swords. The Holy Ghost born Bride is standing out, saying, "Jesus Christ in the positive is Jesus Christ in the negative, just the same. Sin is still sin; it's wrong to do these things." That's right; they're standing there with a Sword. God says, "Come ye now, the blessed of My Father." That is the Bride.

There's the servants, and look where the servants was camped. Twelve on this side... I mean, four on this side, four on that side, four on that side, and four on that side: twelve tribes. The twelve tribes are the hundred and forty-four thousand. Look in the Book of Revelation; he saw the city with its twelve foundations. Upon each gate was a name of an apostle, and twelve gates. And around it was the twelve tribes (Hallelujah.), setting around.

And in there was the Redeemed (Hallelujah.): black, white, yellow, brown, and all that's Blood-washed will be His servants, He said they'll be with Him. They'll... The sun will not fall on them any more; they'll not hunger nor thirst any more; and through a great ceaseless age will they live and reign with Christ forever: Him, the King, and them, the Queen, rule and reign forever.

The Lord bless you. Amen. I'll keep these; God willing, I'll be right back with them again (See?), maybe tonight, and answer them tonight or whenever Brother... We'll get together and talk it. The Lord bless you. You love Him with all your heart?

Oh, I want to see Him, want to look upon His face,
There to live forever by His saving grace;
On the streets of Glory let me lift my voice;
When cares all pass, home at last, ever to rejoice. (Oh, my.)
As I travel through this land, singing as I go,

A pointing souls to Calvary, to the crimson flow, (not--not to the church; to Calvary)
That's where we're pointing: not to some theology, but to the crimson flow, to Jesus Christ. "The life is in the blood," and He is the Blood of God which is our Life that lives in us now. "Blest be the tie that binds."

While we're going to pray for the sick, I want a--a special right now. I want Sister Gertie and her daughter, if they will, to come here. And this is the original old song; I want you to sing it for me, "Only Believe." I remember, was walking in that door, and this song has followed me all across the nations. And I--I want them to sing; she was the first one to play it, the first when I heard it. A buddy of mine wrote it, Paul Rader. And before we pray for the sick, I want them to sing it while God's blessings rest upon the people for the sick.

We've taken a lot of time. I'm sorry, Brother Neville. God bless you. Do you love questions? I do. Oh, and them were real good ones; they were just so good. And there's just another bunch. And, really, some of them hasn't been thoroughly went through yet. Oh, there's just so much to go through them. May the Lord bless.

All of you keep your mind on Christ now, and let's change from the questions back to Divine healing. How many's here to be prayed for? Let's see your hands, wants to be prayed for. All right, we're going to bring them forth and pray for them just in a moment, soon as our sisters sings this beautiful song. While they're making ready, hanging right above you now is the promise; this is His Bible.

[Sister Gertie and her daughter sing "Only Believe."--Ed.]

Only believe, only...

Now, you who are sick, move up around the altar now, if you will.

All things are possible, only believe;

Only believe, only believe,

All things are possible, only believe.

[Brother Branham begins humming "Only Believe."--Ed.] Now, heavenly Father, we're so thankful today for this Scripture and for this song, "Only Believe." We can hear You say to the father who had the boy with epilepsy, "Only believe, for all things are possible."

Now, we pray, God, as these people are coming to the altar to be prayed for, seeing that we are here, negative, just the negative; the positive is just around us, the immortal Spirit that was upon us shall never die. It will be all through the ceaseless ages. And we go forth now as Your anointed servant to help our fellow man to receive help, for only one alternative, Father, that is that they would glorify You. And now, may each one standing here at the altar this morning, sick, suffering, now may the Holy Spirit grant healing to every one of them.

And we as Your little--little flock, that the sisters was just singing of, "Fear not, little flock," we know, Lord, it's Your good will to give the Kingdom to those. And we know that You're always near, for You said, "Wherever two or three would gather in My Name, I'll be in their midst. Whatever they ask, I'll give it."

Now, according to the Word of God which cannot fail, God's Word, grant healing to everyone, Lord. And they're standing here, waiting. As we go to anoint with oil, and to lay hands upon, and to ask for deliverance, may each of them go to their seats, back to their homes, praising You, normally, perfectly, and well, and return again tonight, Lord, at the service, giving praise and glory to God for their healing. Grant it, Lord.

And while we have our heads bowed:

Brother Neville, come with me, if you will. I want Brother Fleeman, and Brother... deacon, or somebody here, and Brother Cox, you all come here and help me. It's all of the deacons here of the church is what I'm calling for just at this time.

And as we pray for them, you can help them if you will. Now, I want every one in here to be real sincere. And as we pray for the sick, I want you to pray with us.

I see a little boy setting back there now, awhile ago walked out in the hall there and had a hemorrhage. And the Lord Jesus so wonderfully stopped the blood right. See? His mercy be praised, His Name be honored. Just see how many has recovered in the last few days.

Just think, the very Lord Jesus that was back there in the days of the apostles is right here now. And it's just winding up the end of the Gentiles. A great move is going amongst the supernatural believers, 'cause we believe that God is here.

Just think, your--your glorified body's right here at the Tabernacle now, the Presence of the Holy Spirit which is your glorified condition. You're glorified in Christ right now. "Those who He justified, He glorified." And your own glorified body is standing near you right now in Christ Jesus to give to you a strength like a charge going into a battery. The Holy Spirit's in you. It's to charge your body to give you new strength, to heal you from the sickness that you've got, to make you well.

Now, I want the church, if they will, with our sisters, if they'll sing that song through again. Now, each one of you at the altar...

Now, friends, if I am a deceiver, I'm ignorant of the fact. I am trying to be a Christian, and with all my heart I'm trying to help people. And I'm trying to help you, God's children. And if I--if I love my heavenly Father, I'll love you, His children. If I don't... If I'm deceiving you, I've tried to deceive God; you're His children; no one can deceive God. I'm trying to help you.

That's the reason God is a-blessing my efforts. And maybe they're very poor, and some of them I'm ashamed of, and God knows I'm ashamed of them and repent of my efforts... But I'm doing all that I can to help God's Kingdom and to help you children of His. Receive Jesus this morning as your Healer right here at the platform, you'll go back to your seats and to your home and be normal and well.

Now, if He will heal hundreds here, and thousands and thousands around the world, why wouldn't He heal you? Just only believe. All right, sisters. Brother Neville, I want you to come and anoint them. [Brother Branham and brethren pray for the sick. Sister Gertie and her daughter sing "Only Believe."--Ed.]

QUESTIONS AND ANSWERS - PART 2

Branham Tabernacle
JEFFERSONVILLE.IN SUNDAY 54-0103E

And I'm happy to be here again tonight in the service of our Lord. And now, seeing you all happy and singing these wonderful old songs, all Spirit filled and so forth, makes us feel real good. And we're happy to try to take a few moments of the time again tonight to answer a question or two. We... I kinda taken a lot of your time this morning, but I hope you got the blessing I did just a talking about it. It's... You know, we got a lot to talk about, haven't we? And we got a Person to talk about; that's our Lord Jesus.

Now, Brother Teddy, if I would--if you will, would you just remain up here just a moment. I was told there was a little sick child in the building.

And before I get started on this... We got Communion, so we want--don't want to take too much time--and perhaps a baptism. And they... I--I want to--to pray for those who want to be prayed for first to--to pray for the sick first, before I get started.

And now, if Teddy, if you will, play this song, "The Great Physician Now Is Near." And we're going to call up the sick and to ask blessings for them here. How many's here to be prayed for tonight? There was some we missed this morning. Did you get their hands up, if... [Blank.spot.on.tape--Ed.]... and hear that testimony, and to praise God for all of His goodness. Praise God from whom all blessings flow. Is that right?

Now, we'll get started right in quickly on these testimonies now, and we're going to try--or, excuse me, upon questions. And I hope that God will just pour out His blessings in--in this manner.

And now, don't let me go too long on them. Brother Cox, I'm going to call your attention, you and the deacons setting on the front row, to stop me when I--when it gets about time to give us Communion (You see?), 'cause I keep them too long. I'll try to go just as fast as I can. And then, if I don't finish them up this Sunday, I'll get them next Sunday. No, I'll try to get through tonight.

They're such good questions. And I tell you, friends, if it wasn't the revival and things going on, I'd like to set about a week just on straight Bible teachings of--of Genesis, and Exodus, and Revelations, and so forth, and--and just have a--a real good time. I love deep Bible questions and Bible teachings, as long as you don't get off on some mythical something. Just stay right straight in the plain, old, unadulterated Word of God; It'll take you right on through. Don't you believe that? All right.

This morning we have some--some of the finest questions, some of them about the hundred and forty-four thousand, who were they, and what part would they be? And--and about the Bride... And oh, just many things, and just real deep questions. And I had a few that I didn't get finished.

Now, tonight we're going to start off right here on this one, and ask the Lord to help us. And now, we can't open the Bible. We can open It like this, but it takes God to open It up really to us. We can pull the pages. But in the Book of Revelations, when John looked, and he saw One setting upon the throne, and there was--He had a Book in His hand. And there was no man that was worthy to take the Book, or to loose the Seals, or even to look thereon. No man in heaven, no man in earth, or no man beneath the earth, or nowhere was--was worthy. And he seen a Lamb, as It had been slain from the foundation of the world. And It came and taken the Book out of His hand and opened the Seals; It was Jesus Christ.

Now, I was talking to a man this week, a very prominent businessman in the city, who said to me about going back into Africa and India: he said, "Why, they just got through killing a British general over there."

I said, "What's that got to do with me?"

He said, "You're going back over there where all that murder's going on, that race riot, and so forth?"

I said, "Sure, that's where I'm needed, for the Lord wants me to go."

He said, "What if they kill you?"

I said, "Well, if God wants me to be killed, I'll just be killed; that's all."

And he said, "Oh, my." Said, "Brother Branham, you oughtn't to think that. Well," said, "I don't care. I think you're religious, and I think you're a good man," he said, "but they even killed Jesus Christ."

I said, "Sure, it was God's will."

He said, "What? God's will?" I... And that man's been going to church (and close to seventy) been going to church... He was on the cradle roll in a fine church in this city, and has come up, and never knowed that it was God's will for Jesus to die.

Why, I said, "Brother, He was slain from the foundation of the world, from the very beginning. He was slain before He even come to the earth." Is that right? He was God's Lamb slain from the foundation of the earth.

Let's speak to Him just a moment for the questions. Now, Father, we're not worthy, and unable, we realize, to open the Book or to look thereon. But let the Lamb come now tonight, God's Lamb that was slain from the foundation of the world, take the things that are God's and present them to the congregation. May the Holy Spirit carry these words, and may they not be my words or man's words, but may they be God's Word to every hungry heart, For we ask it in Jesus' Name. Amen.

The first one here (We haven't got them rotated or anything, but just the way they come.), it seems to be very good. First, how many's interested in questions, let's see your... Well, that's very fine. Just as long as I know.

15. Now. Does man at death go to heaven or--or to hell immediately, or do they wait for the judgment?

That's a very good question. And it does--was due a lot of good consideration, because every man is interested, what is he going to be after this life is over? Every man is interested. Well now, I, for my part, I--I wouldn't know. I have to answer from the Bible.

I guess a woman run up a fifty dollar phone bill awhile ago from Los Angeles, about thirty-five or forty minutes, or maybe longer, on long distance, trying to get me to say that it was legal and right for her to leave her husband and marry another man. I wouldn't do it. No. I said, "No, sir."

She said, "Well, my husband's a sinner, and this man's a Christian."

I said, "That has nothing to do with it. You'll be in adultery as sure as anything."

Said, "Well, I'm a tubercular case, and there's not any need for me to live if I can't have this man."

I said, "You're just infatuated and not in love, because you couldn't be; that's all; 'cause that's your husband. And you're vowed to live with him until death separates you. Anything else from that you're in adultery." And so, she just kept hanging on. I said, "Lady, there's no need..."

She said, "If you'll just tell me it's all right."

I said, "I wouldn't do it." I said, "I'm..."

She said, "Well, Brother Branham, we got so much confidence in you."

I said, "Then listen to what I'm trying to tell you. I'm telling you the Truth, for I can't say nothing but what God said." God said that's true, so that's just exactly the way it is. See? I said, "That's the way it--it's supposed to be, and that's the way it has to be."

And now, in these questions, that's the way we want them to be. Now, it's always thought... Now, in here, you realize in this little handful of people tonight, there's probably all kinds of different ideas; and we think they're all good, every one of them. Your idea is good, and it's a... But now, what we do, we have to have somebody... Just like geese, ducks, anything, everything has--bees--everything has a leader. If the queen bee dies, you know what happens. The leader duck dies, they have to get them another one. The--they just have to have a leader.

And man's got to have a leader; and the Leader is the Holy Spirit. And the Holy Spirit sets in the church, first apostles, after that, prophets, and so forth.

Someone said not long ago, said, "Why, Brother Branham, we don't need anybody to teach us. When the Holy Ghost comes, we don't need anybody to teach." Said, "The Bible says you do not--not need teaching."

I said, "Then why did the same Holy Spirit set in the church teachers?" See, see? He set the church in order. He was. We got to have teachers. That's right.

But you oughtn't to have anyone... Don't have to teach you saying, "Thou shalt not commit adultery; thou shalt not swear, and take..." You already know that. Your very conscience of the Holy Spirit tells you it's wrong to do that.

But now, as far as Scriptural teaching, it takes a Holy Ghost anointed. That's right. And God has set the church in order by apostles and prophets, and gifts of healing, and miracles, and so forth. He set the church in order and put the teachers and so forth in there to guide and direct His church. And this morning, we--as we said, Jesus over the earth as His Body... And just as His body moves, it's just like a shadow reflecting to the earth. It'll move with it.

Now, many people... The Adventist people believe that when a man dies that he goes right into the grave and stays there, soul, body, and everything else, until the resurrection. And their... They call that soul sleeping. Well, that's all right. It's all right as long as they believe Jesus Christ and is borned again, that won't hurt them. But now, according to the Scriptures, that when the person dies, if he's a Christian, if he's borned again, filled with the Holy Spirit, he'll never have to stand in the judgments of God. See? He goes straight to the Presence of God. And he'll never have to be in judgment, because he's already... See?

I don't have to stand for what Christ did for me. Now, I was a sinner, but Christ's judgment... Here's--here's the full thing in a few words: God said, "The day you eat thereof, that day you die." That settled it.

Now, God's got to keep His Word. He can't do nothing else but keep His Word, because He's God. Well then, He can't. Then, He... You're separated from God. The... And then, you're borned in sin, shaped in iniquity, come to the world speaking lies. So when you're borned, you're a sinner by nature. So there's nothing in the world you can do about it. There's nothing I could do to save myself or you to save yourself. It's what Christ did for us in God--or what God did for us in Christ. See? It isn't, well, whether I think this or I do this, it's whether He did that.

Well now, we're in Him. Then He stood God's judgment; He took the judgment. And Him, being innocent from sin, knowing no sin, yet was made sin for us... So as long as you're in Christ, you are free from judgment. "When I see the Blood, I'll pass over you." See, see? That's it. The Blood, that frees you...

Now, the sinner never... The sinner's got to stand judgment. And there won't be but this judgment. It's just like a--a circle or a rainbow around the world of the Blood of Christ. As long as you're in here... If God could look upon the earth in it's condition tonight any other way than through the Blood of Christ, He would destroy it in a second. He'd have to. Certainly He'd have to. That's where the judgments is coming.

Now, if--as long as a man's under here, no matter if the man is a drunkard, and a gambler, and a horrible unbeliever, the mercies of God still atones for him. And a woman, she might be, ever what

she might be, a prostitute or whatever, the Blood of Jesus Christ still atones for her. But the minute that her soul leaves this body and she goes beyond that, she's passed over mercy into judgment. God's already judged her. That settles it. She's done. She's judged. She's judged. You judge yourself by the way you treat God's propitiation there for your sins. See? You judge yourself. You don't judge Him just enough to forgive you. See? If you think He'll forgive you, confess your faults, and He'll forgive you.

Then by one Spirit (Notice) we're all baptized into one body. And as that body was raised up by God, resurrected from the dead, justified, setting at His right hand in power and majesty in heaven, so them that are dead in Christ, are in Christ, and free from judgment, and will come forth in the resurrection.

Now. But when we die now--when we die now, we go directly into the Presence of Almighty God in a celestial body. If I would meet Brother Neville up there, if we'd both die now, in an hour from now I'd meet him; I'd say, "Greetings, Brother Neville," talk to him. I couldn't shake his hand; he's in a celestial body. I could talk to him; he'd look just like he does there. I'd look like I do. But we could talk to one another, but we couldn't touch one another, because we haven't got any of the five senses of see, taste, feel, smell, and hear. See? But we would be immortal, and we could see one another. We'd live in the blessed realms by the altar of God. Don't you know John saw the souls under the altar crying, "How long, Lord, how long," to come back to the earth to be clothed upon?

Then, when Jesus, which is in us now in the form of the Holy Ghost, when His celestial body, the Holy Spirit returns with the glorified body, we'll be glorified with Him and in His likeness. See what I mean? Then I'll shake his hand and say, "Here it is, Brother Neville." Then we'll be...

Look. Jesus told His disciples, taking their Communion, He said, "I'll eat no more of the fruit of the vine until I eat it and drink it with you anew in My Father's Kingdom." Is that right? See? There it is. So we... When the dead dies... A justified person, standing in the Presence of God, goes into His Presence as an immortal being and lives in the blessed realms of peace until the day that--returns back.

Now, there was a time that the people didn't go into the Presence of God when they died: the justified. That was in the Old Testament. They went into a place called Paradise, and there the souls of the just waited in Paradise. But Paradise was a place where God kept the souls in like a dreamland, until the Blood of Jesus Christ was shed; for the blood of bulls and goats would not take away sin; it only covered up sin. But Jesus' Blood takes away sin.

You notice that His--when He died at Calvary... And on His return, He brought out from the grave those dead saints that had died under the atonement of blood of bulls, and goats, and heifers. And they entered into the city (Oh.) and appeared to many. How beautiful a picture, oh, if we could paint it just a moment. Look at Jesus when He died.

Here, as I've often said, I believe, in the church here, there's a--a roll here like; in here lives mortal beings. And each one is in this great conglomeration of gaiety, of blackness and darkness. Mortals live in here. Now, they are either influenced from this a-way or from that way. You cannot be here a spiritual being, sinner or saint, without having an influence from the underworld or from the above world. If you're influenced from here, you're from above. Your celestial body is waiting up here. But if you're wicked, and hypocritical, and indifferent, your celestial body is down here, regardless of how much you think it's up there; because the fruit that you bear before people proves where you're from. So you are here what you are somewhere else. Your life that you live here is just reflecting what your inheritance is when you leave here. Do you understand?

We are right now (oh, when I think of that)--we are right now glorified in the Presence of God, borned again believers, "For if this earthly tabernacle be dissolved, we have one already waiting in glory," not somewhere else, right yonder already waiting now. And these earthly bodies groan to

be clothed upon with that immortality. Is that right? Sickness, and aches, and pains, and disappointments, and heartaches, and... Oh, I'll be glad when the old pesthouse is closed up, won't you? Yes, sir. We can go home. That's right.

Just... We are--groan to be clothed upon, the Spirit groaning. Oh, when you look and see all the pain around about, all the conglomeration, stink, and sin, and mortal living, and deceit, and everything, I think, "Oh, God, how much longer will it be?"

One of these days I'm going to preach my last sermon, going to lay the Bible down like this, and go home. Oh, what a time that'll be. And when this earthly tabernacle is finished here, it won't be one second till I'll be in that one yonder; so will you. Oh, my. No wonder they said:

This robe of flesh I'll drop and rise,

And seize the everlasting prize;

And shout while passing through the air... (Sure, moving on up.)

Now, where is that? When do we have it? Now. "Those whom He justified, He also glorified." And do you realize that our glorified, immortal body is waiting in the Presence of Jesus Christ right now, waiting for us to come?

Do you know when a baby is begotten in this earth, before it's delivered, it's got life. But it hasn't been delivered. And just as soon as that baby comes to--it--it begins to--is born... It's lungs are all closed up, and it's dead. It's muscles are quivering and jerking. But the first thing, just a little spank or two like that [Brother Branham illustrates--Ed.], and he'll [Brother Branham gasps--Ed.] catch his breath. What's the matter? As soon as that natural body is being formed in the mother, there is a spiritual body waiting to receive it just as soon as that baby's born.

And just as sure as this spiritual body is being born, there is a natural body waiting to receive it as soon as it--as it goes out of this world. See? Vice versa, right back to Eden again (See?), just right back.

Now, in there, God... Why, death, that just--that just knocks all the sting out of death there is. No wonder Paul could stand and say, "Death, where is your sting? Grave, where is your victory?" He said, "Thanks be to God Who gives us the victory through our Lord Jesus Christ." Yes, friends. This earthly tabernacle be dissolved we already got one waiting, so just forget about it.

Now, to you, friend, if you're a sinner who asked this, God be merciful to you. Yes, sir. You're not only under condemnation now, not here, no. You'll prosper and go on. And that's all through the mercies of God. That's all through the mercies of God that you prosper and do what you do. That's true. But one of these days, if you're a sinner and your soul slips out, it'll go yonder into judgment and will be condemned. And then you'll be cast away, and you'll be in torment until the day that you are brought back to this earth again. And you will receive an immortal body, a immortal body that cannot die, and will be cast away into outer darkness where there'll be weeping, wailing, and gnashing of teeth. You'll be cast into hell, where the worm never dies or fire is never quenched, and you'll be tormented through all ages there is to come. Jesus said that. That's a black picture, but it's what the Bible said.

If God so condemned sin and had it cost such a price, what will it be if those unjust spirits could ever be made loose again? We'd have another thing like we've had in the last six thousand years. Is that right? There'll never be an opportunity again.

Now, you say, "Well, I believe that when you go to the grave you--you go to hell." Your body goes to hell; that's right. "Hell" means "separation." "Death" means "separation." Your body dies, separates. You go from your loved ones here, but that's not what we're talking about. "It's once appointed unto man to die, then after that, the judgment." See?

Now, when you--if you have to stand the judgment of God, you're going to be judged by an angry God. And God is going--has already pronounced what He was going to do. So you know what

your judgment will be before you even get there. So the thing to do is to be saved and have this glorified being...

Look. If I have to--if my spirit... Look, we're not something dead; we're alive. If--if my--if this desk here, if this plank had the life in it that's in my finger, that death--and had an intelligence to move it, it can move like my finger moves. We're not made of that kind of material. We are made of--of--of--of cells, and of life, and of fiber; and there's a spirit here that controls it all. And just look how fast it has to travel. Look here; my hand touches that. Now, no sooner... There has to be a negative and a positive reaction. As soon as my finger touches that, it feels that. That quick it goes to my mind, and my mind says, "That's cold," and go back. See how quick that is, quicker than thought, quicker than anything, is the act there. What is it? There's something alive in there, and that nerve works on the mind. See what I mean? The nerve touches it, feels it, and says to the mind, "It's cold." The mind says it's cold, because it's felt by the nerve. Oh, my. You talk about a makeup.

And then--all of that... How quick that God knows every thought that we think of. Everything that we do, He knows of it. So when the believer dies, he goes into the Presence of his Maker, his God. And the sinner, when he dies, goes to his destination. Then at the return... Now, I'm talking now of the elect.

But there's some that will come up in the second resurrection, that'll have to stand in the judgment with the sinner to be judged with him. I want to be sure to get that. See?

Now, there'll be... The first that'll take place will be the--the coming of the Bride. There will be people in the world... I... You might differ a little with this, but listen close. Just because that you accepted Christ as personal Saviour, that doesn't mean that you're going in the rapture. That's for the elect, that'll go in the rapture. There'll be a remnant left here on earth that'll go through the persecution and the great tribulation. The church will be caught up in the rapture.

How many women here doesn't know that when you going to cut a piece of goods you lay the goods out like this, and lay your pattern on it like this, and you cut the goods just according to the pattern. Is that right? And the rest of the goods is just the same kind of goods that's in the pattern. Is that right? But this is the kind you take. You might lay that away for farther use, but the--the goods that you cut out of...

Now, who places the pattern? God by election. Amen. God by election places the pattern. He said, "Now, I have chosen before the foundation of the world... I place these..." Why, Jesus told the disciples that He was with them, and He had chose them, and knew them before the foundation of the world was ever laid. Is that right? So God places the pattern. Now, there'll be an elect that'll go in the rapture. And there'll be a group of people that's good, upright, holy living, God saved people, that will not be in the rapture; and they'll come up in the second resurrection, because...

Oh, I--I hope you won't get angry with me if I just make something real plain here to you. See? Don't do it. I--I've got to say it, because I--just keeps choking to me (You see?) to say it. Look. Now, look. Then I'm going to say this: There's a people that believe in justification by faith (See?), and they live a good, clean, holy life; they believe in sanctification too. Repeat...

Look at Judas Iscariot. Judas Iscariot was justified when he believed on the Lord Jesus Christ and accepted Him as his personal Saviour: Judas Iscariot. Judas Iscariot was sanctified in John 17:17 and was given power in Matthew 10 to go out and cast out devils. And Judas Iscariot come back, after he healed the sick and cast out devils, and he come back rejoicing and shouting just as much as any good holy-roller you ever seen. Is that right? The Bible said so. But when he come to Pentecost, he showed his colors. Now, watch that--that spirit.

There's people in the world today, good Christian people that'll believe in justification, many of them, thousands, millions that believe in justification. But they'll have nothing to do with

sanctification. We'd say that's Presbyterian, Episcopalian, and so forth. They believe in justification; preach it. And it's good; they're right.

But now, the--the Nazarenes, Pilgrim Holiness, Free Methodists move up into sanctification. They believe in sanctification. Correctly. They're right. And they get victory, and shout, and praise the Lord. They're correct; they're right. But speak to either one of them about the baptism of the Holy Ghost, and the power, and signs, and wonders, they'll show their color right there. Say, "I don't want none of that. I don't believe..." Well, even to my dear Nazarene people, believes that a man speaks with tongues is of the devil. And, brother, you do that, you...

Why, they put Dr. Reedhead out of the Sudan Missions, the president of it, because that he spoke with tongues. Said, "We can't have it. "

I said, "You can't preach like Paul then. You can't accept Paul's Gospel, for Paul said, 'Forbid not to speak with tongues.'" That's right. But they--they say it's of the devil. They've seen a lot of counterfeits and carry it all over there. See? But there is a justified and sanctified church, but deny that the baptism of the Holy Ghost is a different work from sanctification. But It is--it is a different work. Sure it is.

There was three elements came from Christ's body. And the same elements came from His body is what we use to go into His Body. There was water (Is that right?), Blood (Is that right?), and Spirit. And Jesus--and the Scripture said, "There are three that bear record in heaven, the Father, the Son, and the Holy Ghost. These three are One; they are One. But there's three that bear record in earth; they're not one," he said, "but they agree as one: water, Blood, and spirit." Is that right?

Now, you cannot have the Father without having the Son. You can't have the Son without having the Holy Ghost, because--but you can be justified without being sanctified. And you can be both justified and sanctified and still not have the baptism of the Holy Ghost. See? That's true. That's Scripture. "These three," he said, "that bear record in earth, water, Blood, and spirit; and they agree in one." See? They are not one, but they agree in one, because it's the same Spirit with a measure. God gives us the Spirit in measure.

Now, Luther, under justification, that's what he preached. Is that right? Luther preached, "The just shall live by faith." And he had a great message. And that was a portion of the Holy Ghost. Then Luther, when the message come forth, God was going to raise up His church and send It out greater (Oh, my.), Luther said, "Oh, we believe we've got it here."

But John Wesley said, "Oh, no." Him and George Whitfield and them, they said, "We believe in sanctification, the--as being the second definite work of grace." Is that right? And they preached the Blood. Well, if Luther didn't want to move, God just give it to the Wesleyan Methodists. See? And they had it. And they had a revival that swept the world.

And the real church... Well now, when that time comes along... Now, along comes the Holy Ghost evidence of signs, wonders, and miracles. Now, Wesley don't want to agree with this. Now, if Wesley was on earth and Martin Luther was on earth at these times, they would agree with it, but they just got about the second round of a--of--of four or five rounds of apostles passed through it, and they just sang it all away.

Now, the Pentecostal received and believed in speaking in tongues. Then they turned it into initial evidence, that everybody had to speak with tongues. That's an error. But now--now they come back... Those were God given traits. Just like I can't help, 'cause I've got blue eyes, or... God just give it. That's His gift in the church. God set them in. "God hath set in the church..." See?

Now. But when they come along with that... Now, they had a great blessing, went far beyond the Lutheran, or the--the Methodists, either one. And now, they've organized in such a way until they're worse than the Methodist and the others--the Pentecostals. And then, they got to a place

where the second and third round... It's been about forty years since they begin to receive speaking in tongues. But this tree of God has nine different fruits on it. And now, any of these fruits you can have. See? God has sent them, but altogether comes out of the tree. Now, justification, look at it...

Look at this morning's lesson. When the judgment was set, and the books were opened... Now, Jesus came with ten thousand times ten thousands of saints, and then the judgment was set. Here they all are around the white throne judgment (as we went through the Scripture with it), and the books were opened; and another Book was opened which was the Book of Life. And these in the rapture was judging them. Is that right? Them had done went home and received their glorified bodies, and lived through the millennium, was here in the white throne judgment, judging those. He said He would separate the sheep from the goats.

Now, you say here, "Why, now look." You say, "Is that come up... Whereabouts, Brother Branham?" In the white throne judgment.

"What about in the rapture?" Well, in the rapture time... Jesus taught that as a parable. And He taught it many different ways. Here's one way. He said that there was ten virgins went out to meet the Lord. And saw... All of them were virgins, but some had Oil in their lamps and some let the Oil go out. Is that right? And when the Bride... Now, what was the Oil? The Oil was the Holy Spirit; the Bible said so. Now, look. They were virgins. Now, what does virgin mean? "Holy, clean, separated, sanctified." Is that right?

If I had a little glass here I'd show you what... Here, for instance like this bottle here, if it was empty, and I picked it up, and it was just as dirty as it could be... I want to use it. Well now, the first thing I want to do is justification; I pick it up because I want to use it. It's dirty; I found it out in the-- in the pigpen, or wherever it was. Now, if I'm the right kind of person, well, I don't want to put something clean in there I'm going to have to use. I--I'd have to fix that thing up first. Now, the best thing to do is scour it, clean it, and sanctify it. Is that right? Now, what does the word "sanctify" mean? "Cleaned and set aside for service." The vessels of the old temple was cleaned and set aside for service.

Now, there's the church: God picked them up through the Lutheran age, justification; Wesley age, He sanctified them; and in this age He fills them. See? He puts the Life in them. And when this, His Life through the Holy Spirit... The Holy Spirit picked them up; the Holy Spirit sanctified them; the Holy Spirit filled them. See? It's all the same church. But now look. Now, in this day...

Now, I think that Luther, Wesley, and all of them, many of them will go in the rapture. They had the portion of the Spirit was preached to them; they believed it.

Now, in the rapture... There's people today who went in those denominations that didn't move on. It's a... There's only been one denomination; that's God's church; and It's just moved on just the same. But these organizations has broke these things up like that. And many people today will look at the baptism of the Holy Ghost and say it's nonsense. But yet they been justified; yet they been sanctified. But they say, "Oh, that's carrying on, that stuff."

I know the devil's got all kinds of scarecrows out. That's where you find the good apples, is around where the scarecrow's at. That's right. Just go right on in behind the thing, go to eating apples. See?

Now, this... Then God filled with the Holy Spirit... Then He set His church out to glorify It. On the second coming, here comes the church back, the Bride. Now, watch. See whether they go through the tribulation period. He said, "These virgins, that they come and said, 'Give us of your oil.'"

"The Bridegroom comes." The sound went out, "Behold, the Bridegroom is coming. Go ye out to meet Him." And these virgins, who were virgins, holy, sanctified (Think of it), holy, sanctified people without the baptism of the Holy Ghost, they said, "Give us Oil."

And the church said, "We just have enough for ourself. You go pray up then." But it's too late then. So the church went into the wedding, and the others were cast into outer darkness (Is that right?), where there was weeping and wailing and gnashing of teeth; and they went through the persecution, suffered, died.

Jesus returned back to the earth; millennium reign set in, a thousand years with Him. Up come the--the just and the unjust. And They judged every man. And the goats was on one side and the sheep on the another side. And then God came and taken the church up on the breadth of the earth for the camp meeting, where we all gather together with our loved ones. See? There's the difference.

Now, these people here... Certainly when we die, if we are in Christ Jesus, we go to be with that great Body yonder, Christ Jesus. If we are sinners, we go to be with that great body of unbelievers; and God said our portion was with the hypocrites, and so forth, in hell. Amen. May not be just exactly clear, but let's see now if we can find out... Just a little note here.

16. Please explain Exodus the 24th--the 4th chapter and 24th verse. What does this Scripture mean, that God aimed to kill Moses or his son? And why?

We know where that's at, Exodus 4:24. That's a good question. Now, here we'll read it right here just a moment: Exodus 4 and 24:

And it came to pass by the way in the inn, that the LORD met him, and sought to kill him.

How many remembers the story? Now, God gave Abraham, generations before Moses, the sign of circumcision. And that was the covenant that God made, that every Jew should be circumcised. Is that right? Every man should be... That was a sign. And are we circumcised today? With the Holy Spirit, not by flesh.

Now. Now, God gave this commandment, "And every male must be circumcised." And God, when He called Moses to go down there and deliver the children of Israel, Moses hadn't performed on his son the very delivering sign. See what I mean?

Would be like me saying, "All you church now, every one of you, you come in and been baptized here with water, and we put you on the church membership. We're all going to glory together." Why, brother, that's not Scripture. Unless you are borned again, circumcised of the Holy Spirit... You've got to be... I don't care how good you are, what church you belong to, how good your parents was, except you as a individual has been borned again by the Holy Ghost, you'll never go in the rapture. See? You can't go. That's the very delivering sign, the circumcision; and the circumcision is by the Holy Spirit. Now, God...

The--the questioner asked this: "Does--does this Scripture mean that God aimed to kill Moses or his son, and why?" God was after Moses. And Zipporah was the only one that saved him there. For Zipporah got a sharp rock, and went, and cut the foreskin off of her baby, and threw it before Moses, and said, "Thou art a bloody husband to me." Is that right?

And God would've took Moses' life, but perhaps an Angel was standing there, said, "Zipporah, catch it quickly." See?

And Zipporah went and circumcised the baby. Said, "Moses, you're so--so concerned about everything else and about your journey, but your own boy hasn't been circumcised."

I just wonder a lot of times if... Sometimes I've met people that said, "Oh, glory to God, The Lord wants me to do a certain thing. He wants me to go to Africa, to India."

I said, "Have you ever asked the milkman if he was saved? Have you ever asked the paper boy if he'd been borned again yet? How about your neighbor, are they saved?" See? Now, that's the question. See? If it's in your heart...

Here sometime ago a woman met me down here in the--Florida. And the little woman, I have no way... I'm not the judge. But there's a little preacher had been right here and preached at this platform. And the little fellow in another country was married and had a wife, three or four children.

And this woman was a widow woman. And they had come from Texas, together over here in a big Cadillac car. And the woman come in. And she has the right to dress anyway she wants to, didn't make nothing to me; but as a Christian woman she didn't dress just like it. She was (Oh, my.) -- she was--had great big long--them ear bobs (ever what you call it) hanging down like this, and she had a real lot of--of stuff on her mouth; and--and the--and her eyebrows had been cut off and she had other eyebrows with a pencil, put on. And she said, "Brother Branham," said, "the Lord's calling me to a foreign country."

I said, "He is?"

"Yes." And she said, "I'm going over with this man."

And I said, "Well, if the Lord's calling you, well, all right." (But by their fruit... Didn't look very much to me like... See?)

And she said, "Don't you believe the Lord..."

I said, "Don't ask Me. If the Lord's told you, you do what the Lord told you to do. But for me, I don't think so, for myself. I'll just be honest with you."

She said, "Well, why do you think so?"

I said, "The first thing, as you as a married woman with this married man don't look very good, you staying down here in the city together. If anything brings reproach is that." See? And I said, "Now, the first thing..."

Now, what would happen to that woman? The same thing would have... She had kept messing around without receiving the Holy Ghost, just like that woman over yonder today that called me and wanted to marry that man, and leave her own husband, and marry the man. She had come in such a place, maybe one time being in contact with God, but had been lusting after the things of the world. And I asked her; I said, "Have you received the Holy Ghost?"

She said, "Not yet, but I'm seeking It."

I said, "You get the Holy Ghost first, and He'll tell you what husband to have." That's right. See? You--you've got... That's what it is. If you don't, you'll die spiritually. God's speaking a lot tonight. But He's knocked at your heart [Brother Branham knocks on pulpit--Ed.] so many times. And one of these times He's going to shut the door, and mercy's gone. See?

Sure, God would've took his life. He said He sought him. Listen how the Scripture reads. And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. (Moses... Now, watch.)

Then Zipporah took a sharp rock--sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband thou art to me.

That's right. Now, God wasn't seeking the son. God... That poor little baby didn't know what to do; it's innocent. But what was the thing, was the father of the baby, that was taking the baby down there to deliver the children of Israel under the sign of circumcision, and yet his own son not even circumcised. See? And Zipporah cut it off with a rock, the foreskin, and cast it down, and said, "Thou art a bloody husband to me."

17. Please explain the meanings of the Scripture, and when it will come to pass: Isaiah 4 and 1. Thanks.

All right. We'll just turn over now... You people that's got your Bibles and wants to, we'll see what... I didn't get a chance to look this up, but I thought maybe we'd find some kind of a answer. Here we are.

And in... (Oh, yes.)... And it shall come... And in that day seven women shall take hold of one man, and shall say, We will eat our own bread, and will wear our own apparel: only let us be called by thy name, to take away our reproach.

Well, brother, it's pretty near that bad now. What a falling away has happened to our country. Let me say this, my dear Christian friend. Let me say this with godly respect to everyone. If there ever

was... And you people here who's studied history, we're right on the same road that every fine nation through the ages has fell on, demoralizing, going right back.

As I said this morning... Excuse me for repeating it. In the foreign countries men come to me and say, "Brother Branham, what kind of women you all got over there? Well, all the songs you sing, some old dirty songs about your women." That's it. All claim some conglomeration of--of--of... Well, you know what it is? Do you want me to tell you in a few words? I'll tell you exactly. The world has got in this kind of condition, 'cause it's a modern Sodom and Gomorrah. Exactly. In California I picked up a paper. And I forget how many thousand every year that they get ahold of, to know, of the increase of homosexuals. Even to the natural desire of the--between husband and wife, and so forth, has leaving the people. Exactly what God said would come to pass. And the only...

You pick up some... See who gets some kind of a popularity. Listen on your radio, or televisions, or whatever you have, and find out. It's the very worse and dirtiest... There's some song about some woman or something like that, that's the thing that gets the notoriety. And it's got to a place till it seems like that we don't care for our women. Our women don't care for themselves. That's what it is. If a woman would keep herself right, the man would have to go right. And that's not taking up for men, but I know that's the truth. Yes, sir. But what is it? It's just a--a horrible condition, and it's just existing. And it's according to the Scriptures. The Bible said that it would be that way. So how can we have a revival? How can we have a revival?

Listen, Christian friends. In a few moments left let me ask you something. We got Billy Graham. We got Jack Shulers. We got all different kinds of religious moves going through the world. And they've been going for the last six or seven years across the United States just as hard as they can pace, and no revival. Why? The doors are shut. We've seined every fish, as I've said this morning, out of the pond, maybe one or two sticking somewhere. Where Billy Graham had a meeting (I believe it was Boston or somewhere.), and they claimed they had twenty some odd thousand conversions in six weeks. They went back a few weeks later and couldn't find twenty. Think of it. Brother, it's just about finished. I could say something here. See?

We are living in the days that God spoke would come. And we're living in the last days. And we're living in a time, and men... Regardless of what we try to think about it, God's Word says that we are predestinated. That's right. And what God has called will come to God; and what God doesn't call will not come to God. God calls, and they refuse the call; they refuse... Now, I don't say God condemns anybody; He's just not willing that all should--that any should perish, but all might come to repentance. But in order to be God, He--He knew in the beginning that they wasn't going to come. Yet He give them a chance, but they wouldn't come. How... If He doesn't know that, how did He know we'd have horseless carriages? How'd He know these times would come like we have now? Why'd He say, "Men would be heady, high minded, lovers of pleasures"? Why does all the prophets predicted all these other things that would come plumb from the beginning? God knowed everything. He knows what will be. And there's men in there that God looked down through time and said, "They won't come." And they're just condemned of that condemnation, because they chose it themselves. Amen. There you are.

I believe, my brother, sister (I say this with godly respect and with a fear of God in my heart.), I believe America's sunk. She's demoralized. She's gone low to stooping. It's a pity. Just think here, as I say in--in answering this Scripture, seven women grab ahold of one man. In the First World War--the Second World War... I've got a--a clipping at home out of the newspaper. You read it yourselves. Said, "What's happened to the morals of our American women? Two out of

every three soldiers was divorced by their wives that went overseas in the first six months." Two out of three was divorced. These women just took off and run out. Why is it? If you'll understand, friends, it's the spirit of time.

We've got to get in the spirit of the last days when the last days are here. You go to a dance hall, you've got to get in the spirit of dancing, or they won't dance. You go to the church, you've got to get in the Spirit of worship before you can worship. The world's got to get in the spirit of the last days before the last days can come, and we're in the spirit of the last days. And God's promised that these things would be here, and that's what we've got. We're in the last days. And men and women are setting asleep and don't realize it.

And the morals... I met a young boy here the other day over in... Oh, it was sometime ago; it was this last fall. And we were coming into a city. And he was telling me, a young high school boy that was married. He said, "I married this girl, 'cause she was a good girl, and had to marry her before she completed high school." Said, "We haven't had a one turned out a virgin, as far as I know in high school for years around here." See? Just so demoralized...

And down in the--California I went through the streets in places where that the policemen would tell you to keep off the street. There's more danger for a man to pass through the street than it would be a woman. Dark alleys... Oh, God, have mercy. Don't you know the Bible said those things would come?

And just before He give the shadow of it in Sodom and Gomorrah, and went down there, the same thing taken place--taken place, rather. And God sent fire down and burnt the place up. A very signpost to show that the world over, when it come to that place, would receive the very [Blank.spot.on.tape--Ed.] thing.

We're at the last days. Sure, seven women ahold of one man, saying, "We'll eat our own bread and wear our own clothes, only let us be called by your name to take away our reproach." Brother, you don't have to get away from the United States. There's only one place that I've ever seen in my life that I thought was any worse than the streets and things that I've been in in our own nation. And we're not getting any better. We're constantly getting worse and worse all the time. And remember, I'm speaking in the Name of the Lord. We will continue to grow worse. There's only one hope at all, and that's in Christ Jesus. No matter what you do...

I've cried out, went through the nation here. And God has raised even the dead. And we went into cities; and peoples rise that's been in wheelchairs for years, and walked through the city behind trucks, pushing their carts and things like that. And women, whose doctor's pronounced dead, packing the X-rays with the doctor's name above it, was raised from the dead. And the city all set back and say, "Huh, mental telepathy; bunch of holy-rollers." Oh, you can't expect nothing else but damnation. Oh. That's right.

The judgment is here; you'll have to receive it. Brother, flee from the wrath to come and go to Christ Jesus as quick as you can. Get out of these things. Yes, it's the spirit of the last days. Many things could be said. I'll hurry.

18. Will you please tell us how our Lord and Saviour Jesus Christ expects us to come into the house of our Lord to worship?

All right, that's a good one. That's a very essential one to any church. God expects you to come to the church house... Now, that's just a question, just a right out question. It isn't a Scriptural; it's--yet it is. Wait, I'll tell you what He said.

The first place, if you want Scripture, the people are supposed to come to the house of God for one purpose; that is to worship, to sing songs, and to worship God. That's the way God expects it. He doesn't expect us to come into the house of God to talk about our--or something else, or talk about one another, or talk about what we got to do through the week; He expects us to come to

worship Him. It's a house of worship. "And everything should be done decently and in order," said Paul in the Bible. Everything's supposed to be right. There's supposed to be message.

First thing I would say, according to the rules of the church in the Old Testament--or the New Testament, rather, at the first place, the people entered into the church of--of God in a Spirit of worship. And they walked in, hymns were sang. And maybe the preacher would speak, for he was a prophet of the church. A New Testament prophet is a preacher; we know that: "The testimony of Jesus Christ is the Spirit of prophecy," said Revelation.

Now, the preacher begin to preach. While he preached, the blessings, like maybe in the end a big sermon, begin to fall; the people would say, "Amen," go to blessing God. Then as soon as he stopped preaching, there might be a message come forth, maybe in speaking with unknown tongues (I Corinthians 14: 13, 14). Then--then if there be no interpreter in the church, this person is supposed to hold their peace, 'cause they're speaking in tongues correctly, but they do it before God. See? But if they're speaking in tongues and there's an interpreter, the interpreter is supposed to give the message. All churches are coming to that.

Charles Fuller, as much as he fussed and carried on to me about that when I was out there, he's accepted it now. And they're doing it all over Long Beach. Yes, sir. Right in--right in the auditorium, having blessings of God, speaking in tongues, interpretation of tongues, and praying for the sick. And he stood face to face with me and said, "Brother Branham, I don't believe in that stuff." I said, "Well, it's up to you. It's not for unbelievers, Brother Fuller; it's for those who believe." And now--and now, he's a-preaching the same thing. It's coming to a time; there's a showdown.

Now, then, if the--if in order, if this is what you were getting at... While the preacher's speaking everything should be silent to listen to the preacher. For there's the Word of God going forth, if he's a-preaching under anointing. Then every spirit of the prophets is subject to the prophets. When a pastor walks to the platform, turns that Bible down, the church should be silent, listening as it's--reveals the Scripture, listen to what he's going to say. If he says something that sounds good to you, you can say, "Amen, bless the Lord." or whatever you want to. "Amen" means "so be it." The Bible said to do that.

Then after the message is over... Then if the preacher gets a place in there where the people are all rejoicing, the Spirit amongst the people, perhaps He might send another message. If He sends a message, it'll come to someone; then the interpretations will not be a--just a quoting over of Scripture or doing something. God don't use vain repetitions. But it'll be a direct message to somebody to do a certain thing or something that'll edify the church. Then when they get that edification of the church, if they...

Like for instance like this: Somebody stand up here and speak with tongues; this one interprets and say, "THUS SAITH THE HOLY SPIRIT, let So-and-so go lay hands on this person over here, for THUS SAITH THE HOLY SPIRIT, tonight is the time for their healing." What is it?

Then this same person said, "I was setting there; my heart was a-burning for that baby." Now--now they raises up in obedience to the Spirit, go lay your hands on the baby, and it's well. If it didn't, something's wrong. See, see? It's a direct message.

Then the unbeliever sets there and says, "Wait a minute. Say, God's with them people." See what I mean?

Then they'll say--or, "THUS SAITH THE HOLY SPIRIT: Let every one that's in the south side of town, from that side of Spring Street on, move out in the next two days, for there's coming a storm that'll sweep all that side of town out." Then the first thing you know, there's a prophecy to the whole church.

Then somebody--spiritual judgment, raise up and say, "Was of that of the Lord?" Each one. If three good men will stand and say, spiritual judges say, "That was of the Lord," then the church

receives it; and everybody in that end of town moves out, gets away from it for that time. Then if it doesn't come to pass you'd better check that person. You've got another spirit among you. But if it comes to pass, then bless God and thank God for letting you escape the wrath that was to come. See? Watch those things. That's the church in order.

Two or three messages, not over three, will go forth at one time like that. Whatever is out (See?), it must be set in order. The first place... Then, another church, another thing in order...

I don't know. This might've been a woman that asked this. I just... Something else come in my mind, so I might as well say it. The women, when they were come in the church, was according to the New Testament, was to walk in and set down with a veiled face and sad countenance, and there remain all the service. That's according to the Scripture. Now. But I think a woman... Sure. Now, I'm not condemning you women. See?

A young lady come to me awhile ago. Not... Brother Junior was there present when a woman come, that she'd had some trouble. Her neighbors laughed at her, because she wouldn't cut her hair off here not long ago. And she went and cut her hair off. And then, some woman over the river got her all messed up, and told her she was going to taking her spirits away, tie her feet with her hair--hair, and she got this woman into a phobia. The woman liked to lost her mind--two children. She didn't know what to do. She was just setting like that.

She'd drove up in front of the house one day. The Holy Spirit moved down, and spoke to her, and told her she was going to get well, said--and "THUS SAITH THE SPIRIT" And she--she stayed like that then for a few days, and then she... I went yesterday, was going to see the woman with Brother Junior and Brother Funk. And I was within a half a mile. She was standing, combing her hair which she going to let--let grow out now, said, "Let the neighbors laugh and do whatever they want to."

And then, the Holy Spirit wouldn't let me go over there. And It spoke to her and told her that I was near the place and wanted to come. And last night in a vision, saw the woman coming, and told what was wrong with her; and she was healed in my room awhile ago. See? Is that right, Brother Junior? That's right. Just awhile ago... See? God wouldn't let me go over there for the thing wasn't ready yet. See? He brought me right down to a place and confirmed it right there, to show it wasn't a man; It was God. See?

Now. She said, "Brother Branham, my husband wants me to have long hair."

I said, "God wants the same thing." That's right. For the women is supposed to have long hair. That's their covering.

I know we ladies today--or you ladies, rather, wear hats. You say that's your covering. That's wrong. The Bible said a woman's covering is her hair. And if she cuts her hair, it's a common thing for her to pray. That right? That's Scripture. See? So now, women are supposed to wear long hair, regardless of what you want to think about it; that's what's THUS SAITH THE LORD. If you can show me any place...

You say, "Well, my hair's long. See, it's down to my shoulders." That was short hair, "Christ..." You said, "had... Christ had long hair." No, He never. Christ had shoulder length hair, so they say. Just... They just pull it around this way and cut it off, shoulder length hair. Look at the Greek word on that in there, and you'll find out.

Feminish hair... A man shouldn't have long hair, 'cause it's feminish, way down long like this. But He just cut it off here at His shoulders, where they cut it off, around His head, just bob it off like that. That was short hair.

So ladies with hair to their shoulder, it's still short hair. Now, I don't say that would send you to hell or take you to heaven. That don't have nothing to do with it. But the order of the church is for women to have long hair. That's right; that's right. And to enter the church... And--and not to have anything to do in the affairs, the social affairs--or not to--I mean the business affairs in the church.

And she's to be obedient, and reverent, and so forth like that, because she was the one, the Bible said, that brought the first fall. And that's right; that's right. Now, right quick. I hope that didn't hurt.

19. Question: Why should a vision of God come before me when I was about to take the Communion at my church? Over. (Well, it's just a lady's name; yes, it's a lady's name.) A...?... Why should a vision of God come before me when I was about to take the Communion at my church? Well, I wouldn't know, sister, unless it was this: If you seen Jesus Christ appear in a vision at your church when you were taking the Communion, He was letting you know this, that you were taking Him in a symbol. The Communion is to represent the body of Jesus Christ; and you were taking Him as a symbol into your body. So live clean, live pure.

Listen. If you take the Communion (You'll hear it read just in a few minutes.) when you're unworthily, you're guilty of the Blood and the Body of Jesus Christ. Let a man that takes that community live right before God--that takes that Communion, rather, live right before God. Don't take it unworthily. That's just...

Look. The Bible predicted in the last days that all the tables of God would be full of vomit. And there'd be nobody able to--to understand. Is that right? Look. I went not long ago into a great tabernacle. I wouldn't call the name; you all know it all well. You know what they had for communion? They taken loaf bread, life bread--light bread, and sliced it up. And a bunch of deacons, which the preacher said seven of them were drunkards... That's right. And every one of them, the whole bunch... You could see them as they went through the building talking to the people. And when the church was dismissed at the end, between the Sunday school and church, pretty near every one, pastor and all, went out and smoked cigarettes on the outside, and come back in and taken the Lord's communion. God said that He would not hold you guiltless for that, "That many are sick and weakly among you, and many are dead." That's right.

Said, "All the tables of God is full of vomit, and who will I be able to teach doctrine." He said, "For precept must be upon precept, line upon line, and here a little and there a little. Hold fast to that what's good. For with stammering lips and other tongues will I speak to this people, and this is the rest that I said they should hear, but with all this they'd wag their heads and walked away and say, 'We will not hear it.'" Look where we're living, friends. Oh, mercy. Wake up.

Yes, your vision, sister... If you're a good, clean, holy woman before God, you was standing there, and Jesus was letting you know that He was giving the Communion, that you were taking Him in there as a symbol; and if you're not, as a warning to you to get right with God before you do it again.

20. I would know what the--the following is: I Timothy, the 2nd--II Timothy the 2nd chapter and the 16th verse.

Just a moment. II Timothy... [Blank.spot.on.tape--Ed.]... you get together. Maybe you won't agree with what I said. Take you home... Then you'll go home and study real much, and then that--that'll help You get spiritual. All right, II Timothy 2 and 16 reads like this.

But shun profane and vain babblings: for they will increase unto more ungodliness.

Yes. All right. You want to know what the profane babbling is. "Profane--shun profane babblings, for they will increase."

Now, the first thing is, "profane babbling, for they shall increase." Now, anything that's just an old--just keeps babbling. The Bible said--Jesus said, "Let your yes be yes and your no be no, for anything more than this will come to sin." You're not supposed even to joke and cutup with one another. God will make you give an account for every idle word that you speak. Did you know that? The Bible said that you'll have to give an account for every idle word. So what kind of a people ought we to be? People that's frank, stern, loving, kind, and never a bunch of nonsense, always going along...

Look. You take a fellow that'll start today... I've noticed it on myself, and being of my own nature, an Irishman; I'm always a lot of wind about me anyhow, to cutup and carry on. And every--every so often even my wife say, "Now, Bill..."

I say, "That's right, honey." She'll say...

I tell the kids around there. I say--cutup with them or something, say, "Well now, you know, there was three great men come out of Kentucky."

"Who was that?"

"Well, Abraham Lincoln."

"Yeah."

"Daniel Boone."

"Uh-huh."

"And your father." Something like that.

And she'll say, "Now, Bill, there you go again." Now I have to go off in the closet somewhere and say, "Lord, forgive me; I didn't mean to say it. Do something to me; make me quit that." See?

And every day I--if I do that... Now, we was talking on the word backsliding this morning. When you do that you're backslid. Yes, sir. You got to repent. Is that right? Now, I don't mean to say if you went out in the world and you did this and that, but you done something. You've got to repent and die daily to live in Jesus Christ. So every day--every day, you've got to die every day to live in Christ Jesus.

When I see something... Many times I do things that's wrong. I'll be out, and somebody will say something or other, I may say a little joke about it. Somebody say... Not a bad one; now, I don't believe Christians tells dirty jokes. No, sir. No, sir. That's not even becoming Christians, the Bible said. It said to refuse old profane things like that, and jokes, and jostling, and things like that. No, Christians don't tell those things; Christians has pure thoughts.

But if you don't watch, once in a while you'll have a man... He'll tell a little joke today. And well, he kinda thought it was all right, and he'll just let it go by, and not think no more about it. The next day he tells two little jokes. See? And--and the next thing you know, you're doing something else. And the first thing you know, it leads right back to that old same system again. Is that right? Stay away from the thing. Shun it. And shun that profane babbling.

You let somebody come over... I'll just give you a little example. "Mrs. Doe, do you know what? I seen your husband. And I tell you what, that he's a..." See? And a...

Now, just think... Say, "I don't want to hear it." Just walk on. Won't take much of that, and they'll cut it out. That's right.

"Well, you know what, sister? I'll tell you what happened." Or brother, not only sister, but brother too... See?

"Brother, I'll tell you what happened. You know if we could just get rid of this preacher, if we could do this, or get rid of this deacon, or we do this." Oh, oh. Just--just--just shun that thing.

I think a good little thing you ought to set around on your desk, it's a little thing I seen down in Florida not long ago. It was three little monkeys; and one of them had his hands over his eyes and said, "See no evil"; and the other one had his fingers in his ears, said, "Hear no evil"; and the other one had his hand over his mouth, and said, "Speak no evil." I think that's a good thing don't you? Yes, sir. Oh, my. That's a very good thing.

Just keep your mind pure and on Christ. You can't just say, "Well, now..." Now, you see, if you don't watch, you'll get yourself over into a place, if you keep on thinking that... And don't--and don't think that... You can't live so perfect till you don't make that mistake now. Now, don't you think you'll ever get that way, 'cause you won't. No, sir. You're not sinless, and you'll certainly get off on their track, on this side or on that side.

But a man that's once knocked down, if he's a real soldier he'll rise up again. "Lord, let me rise and try it again." But a coward, as soon as he sees he makes his first little mistake, he's like I said this morning: the bug and the water spider will crawl right back in the water again. See? He just can't stand it.

So refuse all the old--that profane babbling and carrying on, talking. "Babbling" means "confusion." And the Bible said, "Mark those who cause contentions among you."

If somebody says, "Uh-huh, uh-huh." Now just--just say, "How do you do? I'm glad to see you again. Thank you." Just keep on going. That's the best thing. Don't shun them, but just mark them. Don't pay any attention, 'cause you see what it leads to.

21. Where was Jesus from His--where was Jesus at from His baptism until the three years of His ministry?

All right, Jesus, when He was baptized, went straightway out of the water, and the Spirit led Him into the wilderness for forty days and nights to be tempted of the devil. And was tempted forty days and nights, and He fasted. He come out. The devil tempted Him when He come out after His fast. And He resisted the devil by the Word of God, and entered His ministry, and preached three and a half years, according to the Scriptures.

Look. Way back yonder in Daniel God spoke and said He would preach three and a half years and be cut off for a sacrifice during that time. Just exactly. Foundation of the world He was ordained. That's right.

Matthew the 4th chapter, you'll find that. If it isn't just exactly according to your belief, all right.

Now, that one I don't... Let's see what... Oh, yes. "Where are they..." We've got that awhile ago: "Where are the dead?"

22. At--at one time--at one time were we all white or colored? Of the two, which one was the curse put on?

Now, as far as we know, I couldn't tell you whether Adam and Eve were--were white, or brown, or yellow, or black. I cannot tell you. No one else knows but God alone, I guess, Who's back there. Now, in the... As we come all of one language and one people until the tower of Babel, a confusion. And then their languages went different. And as far as we know, they were all one people till that time. And they broke up and scattered in different parts of the world.

And some... You take a animal; you take any life that eats off of a certain soil, it'll turn that color. I--if there's a hunter here, you just follow me a few minutes. Go down into Mexico and get the coyote; take up here in Arizona and get the coyote; you go up in the north and get the same coyote, and watch the three colors. Get a Gila monster that's raised in Texas, and get one that's raised in Arizona, and look at the difference in them (See?), 'cause it's the soil they live in. See?

And now, the Chinese--the Chinese is a--a yellow person, Japanese, and so forth, and a Chinese. The Ethiopian is a--is a colored man, or the Negro that we have now. And he went down in those dark countries down there.

And they--and--and they were... And then the white man was the Anglo-Saxon people which we are. And--or the--or the people here, what we call the white people, they come from England which was formerly called "Angel land." And because they were white, and blond, and so forth... They scattered up beyond and Norway, and so forth--up in there. And they all come out of the Anglo-Saxon people.

Now, which was first and which was cursed? There was none of them. I know where you're trying to get to. You're trying to get to Ham. I know where you're going, to Ham's people.

Now, there was Ham, Shem, and Japheth. Now, Ham, he did--he did not try to hide his father's nakedness, but laughed and made fun of him. And God put a curse on Ham for looking to his father's nakedness and not trying to cover up his shame. And Shem and Japheth backed up and

threw their coats over their father when he was laying naked. And now, God told Ham that his generation would serve the others.

Now, if you thought that was a curse of turning dark, well then, the Jew's dark also. If you'd think that would be the--the--what we call the colored man or Negro of this country that's here now, you ought to go over to India. The Indians are way darker than the Negro. I've been in both their countries. Here's the--the Ethiopian down there from Ethiopia, and the African, the colored man that we know today. They're down there, many of them still in the primitive--in their tribe. Just about like we was when Jesus come...

The white people was just as primitive as the--the native of Africa is now, worse perhaps. Remember, two thousand years ago we were naked tribesmen out there with a--with a bow and arrow and a stone axe for hunting (That's exactly right.), we Anglo-Saxon people. That's exactly right. So which was which?

I'll tell you the ones today that's cursed is the one that refuses Jesus Christ. That's all. The one that accepts Jesus Christ is blessed.

Now, you can't say... I'll go up, get the Eskimo out of that land up yonder. And there he is up there; and that man is darker than the colored people that we have here. I'll go over to India and get the Indians; and he is--he's not a colored man, he's really black. He's blacker than any--just real black color. And he's what is called... And he's an Indian. Well now, in Africa we get some of the African people that are... Some of them are light colored; some of them are almost like white; and some are--are different ways.

You go to Jew; you say all the Jews are dark complected. The Jew is a brown person, but I've seen a many one red-headed with blue eyes, fair skin. See?

So the whole thing is this: we all come off of one tree. That's right. And we was all cursed through the fall of Eve. And we're all saved through the resurrection of Jesus Christ. Amen. There it is. So there's no curse. Accursed is them that does not believe, but blessed are those that do believe. So there's neither one, friends, the black or the colored man, or the white man or the yellow man. Them... If the black man was cursed by being black, then the yellow man is just halfway cursed. And then the--and then the yellow man--and then the brown man, he's just two thirds of the way cursed. See? And then, the African's about four-fifths cursed. And I guess the Indian is really the cursed then. Oh, my. How nonsense. No. It's the different climates and things the people lived in. They turned...?... off and so forth. There's different...

Or look at the American Indian. Many of those... The Navajo out there is a darker race of people than our colored Ethiopian people in this country: the Navajo. The Apaches are... They're kind of a--a copper color. And the different tribes... See? So right there amongst the Indians, right here, you find the black one, and almost... And the Cherokee is almost as pale as we are, the Cherokee. And there's right here in this nation, the different tribes. So you see, you can't say they're half cursed and all the way cursed. They was none cursed because they're black. They wasn't cursed because they were yellow or because they were white. There's only one curse that I know of, and that's unbelief of Jesus Christ. (I know, Donny; it's time for me to close, but I got two more questions.)

23. All right. Now. Where are the scattered ten lost tribes of Israel (Genesis 44:49), the tribe of Joseph to the many nations? Simeon, Levi, who had no part--homeland of their own, but are scattered among the other ten tribes... Where are the ten tribes? Can we locate them?

Yes, sir. They could be located. Geographically they can be located in the Bible. And God tells us there where they will be in the last days and what will be their end. And right now, I just read a book, that down in Israel where the ones was, where they said that one had dipped his feet in oil

and everything, God has got them all located, set out in different places. And the Jews are all returning into Palestine, where God promised in the last days that they'd be there.

24. One more question: Can--I can't believe that God sent wars as judgment. I can't believe that God sends wars as judgment. (Just listen a moment.) I don't believe, as some do, that God placed the sword in the hands of these butchers from ancient Babylon to Hitler, to slay innocent women and children among--along with the guilty, to carry out God's judgment. May God--my God of love would not do... My God of love (Pardon me.)--do this. Wars are the works of Satan. Please confirm this confusion.

Now, just a moment. I'd read this just awhile ago, the reason that I laid this on the bottom. Now, I want you to just hold your peace a minute. Now, let--let's get this real straight, 'cause this is quite a question. And it must be approached reverently. Immediately after that, if you can bear with us just a little bit longer...

I know it's getting late, but it's... Remember, what of it? Now, you used to go dance all night and think nothing about it (See?), set out in the worldly things, but when it comes to the Word of God over twenty minutes, brother, we got to get a new preacher. See? It's a shame. Paul preached all night. I preached right here years ago at two and three o'clock in the morning. And people'd be walking up and down this place here just a-praising God at two or three o'clock in the morning. Seen as many as a dozen at a time receive the Holy Ghost at two and three o'clock. God have mercy. I wished I could see it again. But we can't; the day's gone. The day is gone now; she's far spent now. Night's drawing near and people are... "Well, we just don't care any more, so... My, I wish they'd... There's no need... Get ready to go in." And that's just--just about the way it goes.

Wait, I want to ask you something now. Now, I'm going to disagree with you, brother or sister, I don't know. It was laid here this morning. I had it in my Bible and was looking at it awhile ago. Now, in a friendly way... And now, I don't want you to--to--to fly loose at me. I want you to listen closely.

And we remember, I would just as much like to agree with you on this--on your decision on this as I did with that woman, poor woman awhile ago. Said... Her and her husband, they just run off and got married; and there it was. But she's take a vow; you got to stick with it. See? And now, I've got to stick with the Word of God.

But now, "I don't believe..." But first, "I can't believe that God sends wars as judgments." Well now, friend, there's only one thing that's wrong with your belief, and that is, it isn't Scriptural. God does send war as judgment. That's right. I--I'm going to give you Scripture; I just ain't going to read it off here and then tell you.

Look, "I don't believe as some do that God placed a sword in the hands of these butchers from ancient Babylon to Hitler, to slay the innocent women and children." If I would tell you in the Name of Jesus Christ that He did do it, and would prove it by the Bible, would you believe it then (See?), that He did do it, or--and He's going to do it again? All right. Listen to this.

I don't know. This might be my bosom friend setting here for all I know; for God Who is in heaven knows I don't even know the handwriting. I couldn't tell you. But I want you to listen this. "My God is a God of love--my God is love and wouldn't do this. Wars are of Satan." I'll agree with you that wars is of Satan. That's exactly. He's a prince of this world. Every kingdom and every nation in this world belongs to Satan. God said they did in His Word. Satan said, "They're mine." Jesus admitted that they were his. But He's going to fall heir to all of them after while, Jesus will. We'll have no more wars then. But God permits Satan to do this for correction and for judgment.

Now, I want to ask you something just before we start. I want you to answer me this and find out. If you don't believe that God is a... You said... that wouldn't do these things. Just to start it right from the beginning... Now, give me your undivided attention if you can. Listen. Why did God Himself

chastise His own Son and murder Him on the cross? God killed His own Son at the cross. "Yet it pleased God," said the Scripture, "to smite Him, and to bruise Him, and to wound Him." God did His own Son that way to save you.

I want to ask about Saul, the great king of Israel. God told him to go down and to take King Og and everything he had and utterly destroy everything down there, men, women, children, and everything... And Saul... Even the cattle to kill it, not to let nothing live... And Saul went down there and spared some of the cattle. And God took the Spirit off of him and separated him from Him; he become God's enemy.

Why did Elijah stand there when God give the old King Og into a--Ahab's hands? And he told Ahab to kill that king. And Ahab refused to do it. And Elijah the prophet had a sentry to--said, "Smite me with your sword." You read about... He was a prophet.

He said, "I won't." And he lost his life. Then he told another one, said, "Smite me." And the man hit him with the sword and cut him. And he wrapped himself up in disguise and he stood there. And here come Ahab riding in on his chariot.

He said, "What--what you standing here about?"

He said, "Well, I was a sentry; I was given a care over a man. And he smote me and run away,"

He said, "and I let him go. And they told me if I did, I have to pay with my own life."

He said, "Well, you'll have to pay with your own life."

He unwrapped himself and said, "THUS SAITH THE LORD, because you didn't murder that king down there, you'll pay for it with your ownself." That right? That's exactly right.

Let me read you something here. How about Babylon, when Joshua, when God sent Joshua over across there, and he utterly destroyed little babies, children, and everything else. And if he let one thing live... He wiped everything out. Little Philistine babies, he just destroyed them. God commanded him. And if he didn't do it, it was his own life.

I'm going to fix it up in a few minutes. God is love, perfect love; but you don't know what love is. That's why today people don't know what faith is. God is love. He has to be in love; He's sovereign to His Word. And He has to keep His Word. He has to love you. And if He loves you, He's got to protect you.

Listen here. You talk about the falling of children. Just a minute, let me show you something here in the Scriptures, what--what the Bible says about these things here. Let's get over here and just listen to this just a minute and see what God said. Now, I'm reading from Ezekiel the 9th chapter, if you want to put it down. Listen close:

And... He cried also in my ears with a loud voice, and saying, Cause them that have charge over the city to draw near,... every man with their destroying weapon in his hand. (Now, this is God speaking.)

And, behold, six men came from the way of the higher gate, which are towards the north, and the every man a slaughtering weapon in his hand; and one man among them was clothed with white linen, and a writer's inkhorn by his side: and they went in, and stood by the--beside the brazen altar.

And the glory of the God of Israel was gone up from the cherubims, whereupon he was, to the threshold of the house. And he called to me--to the man clothed in white linen, with the--had the... inkhorn in his hand--or side;

And so... And the LORD... (Capital which is God.)... the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem,... set a mark upon the forehead of the man that sigh and... cry for... the abominations... done in the midst thereof.

And to the others he... (The LORD)... said in my hearing, Go ye after him through the city, and smite: and let not your eye spare, neither have ye pity:

(Watch, 6th verse.)

Utterly--Slay utterly old... young... maidens... little children,... women:... (God said so. God said so.)... but come not near any man that has the mark; and he begin at the ancient--at the sanctuary and begin at the ancient men... were before the house.

In other words, God said to these people, "Now, wait; I'm going to mark the people first, those that are really consecrated to God." And He put a mark upon them. He said, "Now, to these men that have the slaughtering weapons, you go through and don't you spare women, children, or nothing, but to utterly slay everything."

In the antediluvian world in the destruction, when millions times millions and billions of people was upon the earth, and God sent a old holiness preacher out by the name of Noah, and preached a hundred and twenty years, and told them to come into the ark, and all that didn't come in that ark would be destroyed... And God Almighty, Who had the controls of the heavens, sent down the rains that utterly destroyed millions of old people, of young people, of little babies, scrambling and perishing in the water.

Almighty God, and He's correctly the God of love. Amen, that's true. He has to. He loves His own. He has to be sovereign to His Word. So not to--for a controversy, but disagree with you. Your God of love...

Here not long ago I was talking... It's perhaps maybe a Jehovah Witness. The man come up and said, "Brother Branham, do you mean to tell me that you believe there is a burning hell?"

I said, "It's not what I say; it's what the Bible says."

He said, "Do you mean to tell me that a loving heavenly Father would burn His children up?" Why, said, "You wouldn't burn your child."

I said, "No, sir."

"Well then, if you as a human has that much love (See how people can twist the thing around?)--if you as a human have that much love, you think that a loving heavenly Father would destroy His children?"

I said, "Never." He don't destroy His children, but whose child are you? God don't destroy His children. He's trying His best to get them in. But it's the devil that's turned loose will destroy his children. So God just permits Satan.

Look. Who was it that permitted the evil to come down and Satan to go out and destroy the most perfect servant of God until Jesus Christ, his children and everything he had--Job? And God sent a wicked spirit out there and destroyed all of Job's children and everything just to test His servant. Is that right? Sure.

Oh, I could stand here for an hour and just showing you them, my brother, sister. That's right, ever who you may be. Don't you get this Spirit of God mixed up. Wars are God's judgments upon the nations. Destructions are sent of God. The Bible said so. And God is a God of love, but God is a God of wrath also. And you're not going to stand before a loving... That's been the thing that hurt the church today.

"Some loving Father, of course He wouldn't mind me doing this." If you want to do it, you might as well go on and do it, because the love of God's not in you to begin with.

We're fixing to take Communion just in a moment, and I want this to really sink in to you. The thing of it is, what is in your heart will produce--make your life. What kind of a seed you put in the ground will produce after its kind. How can you take a--a popcorn plant and make a--a gypsum weed out of it? You couldn't do it no more than you can take a grain of corn and make a cocklebur. You couldn't make them, because they're two different natures, two different lives altogether. The--you--you might take a gypsum weed seed and an onion seed, and they look so perfect alike till the very best of men couldn't tell them apart. That's right. The only thing you have to do is plant them. They both look alike naturally, but plant them. They both will produce; and one will be a gypsum weed and the other one will be an onion. That's exactly right.

Say, "Why--what makes this seed--it looks just exactly like this--produce a different kind of a life?" It's because that kind of life is in it.

And a man or woman that professes to be a Christian and don't live that kind of life, by the grace of God, is a gypsum weed. By their fruits ye shall know them. If that thing's in your heart, bears record of what you are somewhere else. If it's evil, it bears record that you're down here. When you die, you'll just have to go to where you are already.

If you're good and you're--you're good because God has made you good, and you're borned again, you're bound to go that way, because that Life will have to bear record with this place. If it bears record of here, there's where you go. If it bears record up there, there's where you go. See?

What you are here... Get this in your mind now. I'm going to close. But what you are here is a sign that you are something else somewhere. You've always wanted to be in perfection, you Christians. There is a perfection, and that perfection is not in this life. But every man and woman here that is a Christian, every person that is a Christian here now is already glorified in the Presence of Jesus Christ. And you've got another body. You won't have some other time; you have right now. Right now there's another body waiting for you if this one should perish. Could you think of that. Study that just a minute.

Do you know every one of us may be in eternity before sun rises tomorrow morning? Now, if you're not a Christian, my friend, there's only one thing left for you. You've got to go that way. If you're on that road, you have to go that road. If you're a grain of corn, you'll produce corn. If you're a cocklebur, you produce cocklebur life. Now, if you've been belonging to a church somewhere that doesn't know and doesn't teach, and just lets you come to church and be a member of the church... You say, "Well, Brother Branham, my church teaches that we must accept Jesus Christ as our personal Saviour. If we believe on the Lord Jesus Christ we are saved." If your life doesn't compare with that, you haven't made it yet.

Do you know the devil believes that Jesus Christ is the Son of God? Do you know Jesus publicly--do you know the devil publicly confessed Jesus to be the Son of God? And he wasn't saved. And he couldn't be saved; he's the devil. So confessing Jesus to be the Son of God...

Do you know all those Pharisees and Sadducees, every one was very pious and religious people; how they loved God with their hearts, they thought; and failed to see that innocent One, the Son of God, to recognize Him to be the Son of God. And yet they was very religious (Is that right?), very pious, very scholarly, knowed the Bible better than any of our scholars today. They had nothing to do but set there through their generations and serve the Lord.

Now, look what the Scripture says. "In the last days..." To you, my Christian friends, and with godly love, the Bible said, "In the last days men--would come a time when men would be heady, high minded, lovers of pleasure more than lovers of God." Now, isn't that true?

A certain person in this building went to a New Year's party the other night, and in the basement they were having soft drinks and recreation and carrying on, ice cream suppers, and so forth. The churches even give dances. Just exactly what God told them not to do, they do in the Name of Christ. And here's what Jesus said for the church to do, and they deny it. Jesus, here's His last words, His will and testament to the church: "Go ye into all the world; preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned. (Maybe that's as far as your pastor read. But here's the rest of it.) These signs shall follow them that believe; in My Name they shall cast out devils; they shall speak with new tongues; if they take up serpents or drink deadly things, it shall not harm them; and if they lay their hands on the sick, they shall recover."

Now, that's what Jesus said for them to do in His Name. They deny that that exists, but they go and do just contrary to what He said: teach that it's passed, there's nothing to it, and teach theology instead. Oh, no wonder we're in the condition we are.

Looky here. Let me tell you, my brother. When the church gets to a place that it's--that each member in there is so charged with the Holy Ghost and power, until them signs will follow...

I think of St. Paul out there on the isle after the shipwrecked. God had give him a vision. When the fourteen days and nights... All hopes was gone they'd ever be saved. And the little, old boat tossing about like that, and they was all crying, and fourteen days and nights. Paul was down there, had a vision. He came out, and he said, "Be of good courage, for the Angel of God, Whose servant I am, has stood by me and said, 'Fear not, for thou must be brought before Caesar. And lo, God's give all those who sail with you.'"

When the ship wrecked and went up on the shores, and they got over there with the natives, Paul was picking up some sticks, and he went and laid them on the fire. And in there there was a big serpent, grabbed him by the hand. Now, that serpent injected poison of that--in his hand that would've killed him within a minute. The natives said, "Watch that fellow fall dead, for he'll die just in a minute. He's in chains for preaching the Gospel."

Religious people put him in chains. The very finest of churches that day was what put him in chains. If it just wasn't the Constitution of the United States, they'd do the same thing today. That's right. Just wait till she's--till she's broke a little more.

And a serpent grabbed him through the hand. Now, watch. Paul didn't fear. He said, "Jesus Christ said, 'If they take up serpents, it shall not harm them.'" So he walked over here, shook him off on the fire; turns around and walks over to get some sticks and put back on the fire; turned hisself around and warmed his back, and turned around this way and warmed his hands. The natives said, "Why don't he die? Why don't that man die? He ought to drop dead?" But Paul was so full of the Holy Ghost (See what I mean?), so full of the Holy Ghost until the poison wouldn't poison him.

Oh, brother, give me a church full of the Holy Ghost. God will do in one year what all theology's failed to do in two thousand years. You wait till the anointing of the church really strikes home to that faithful the little remnant. After the doors of the Gentiles is closed, oh, God will anoint a church then. "He who's filthy, let him be filthy still. He who's righteous let him be righteous still, and he who's holy let him be holy still." And God will anoint the church with the power of God, and things will be taken place. Not only that then, but He's doing it now.

Watch signs and wonders. And the people look around and saying, "Well, it's of the devil." Oh, because they don't know the Scriptures, neither the power of God. And that's the reason it's...?...

May the Lord bless you. I'm sorry to keep you this late. I'm very seldom do this, but I don't get with you very much. So I may not have answered these questions according to your thoughts and things. That was two answered this morning. If I didn't, God bless you. And I--I didn't mean to--or to upset you or something. I just had to say what... You ask me the question. I give you, the best of my knowledge, the answer. That's right.

Now, I don't know too much about the things maybe. I don't know nothing that I ought to know. But one thing that I know Jesus Christ saves us from sin, keeps us from sin, and gives us His power and His blessings.

And if you'll just notice around and watch what takes place in the people that's prayed for... Look across the nations and look at the signs and wonders everywhere. And look at the time coming. Like them two branches we was preaching on here sometime ago, come up from Genesis, how they're bearing their records everywhere. How the unbeliever, very fundamental and dignified in his religion, but having a form of godliness, but denying the power thereof... And the church is moving on.

May the Lord Jesus bless each one is my prayer. And may you so live that you'll become so burdened--may God put on you people so burdened for lost souls till you can't sleep day nor night. May God grant this Branham Tabernacle that privilege of becoming so burdened. I don't care if you never shout, if you never do anything else, if you're just so burdened for lost souls till you can't

sleep. When you do that, the world will be slipping in here to be prayed for (That's right.), the world coming to be prayed for. You'll be known everywhere. God give us of His Spirit, make us humble, break us down, and make us so charged with the power of God to heal the sick, to cast out devils, to do great signs and wonders. When you lay your hands on the sick and ask that blessing without one wave in your heart, you believe that God's going to do it. Watch that patient, it'll begin to get better, Why? The evil's gone from us. Just like the tree that was standing, Jesus looked, and there was no fruit on it. He said, "Cursed be you."

Twenty-four hours later they passed by. Peter said, "Look, the leaves are already wilting." Something had taken place. God's Word was spoke.

Jesus said, "Have faith in God. For if you say to this mountain 'Be moved,' and don't doubt it, it'll obey you." Have faith in God.

Now, it's Communion time. While we bow our heads I'm going to ask someone to come to the piano.

Lord, this is the hour, the time that when maybe men and women, Lord, across the world will see that the great hour of judgment is approaching when God will judge all nations in their political standings. Everywhere, every place, and everybody must stand the judgments of God. And, Father, we're so happy to know that there is an escape of these people that--who would desire to escape. And that route is through Jesus Christ, Who is the--the Offspring of David. And we thank Thee, dear Father, for ever sending Him to the earth, that He was the Medium that we could go through; He would intercede for us and take away our sins, that we'd escape the wrath and the damnation of God. We know that the wrath is to come. And as--as John said in the days gone by, "Flee from the wrath that is to come."...

Now, Lord, we pray that as we take Communion tonight that You will sanctify us, Lord, with Your cleansing Blood; and may every sin of these people be remitted. I humbly and sincerely pray, God, that You'll not let one of us take it unworthily. For Thou has said in Thy Word, if we do so, we're guilty of the Body and the Blood of the Lord. Now, Father, make these people holy and consecrated, that we may take this without a blemish.

And now, Father, we realize the Communion was first given down in Egypt. And those people who taken Communion, the lamb and the bread, as they marched out, forty years they journeyed in the wilderness; and there wasn't one feeble among them when they come out of the wilderness. They taken the Communion.

God, be merciful. I pray that all the sick will be healed, all the lost will be saved. And those who are formal and indifferent, may they move up close to the fires of God, warming their souls. Grant it, Lord. Forgive us now and help us. We pray in the Name of Thy Son.

And while we have our heads bowed, I wonder, as the brother gives us a little chord on the piano, if there is a person here that would raise their hand and say, "Brother Bill, I--I sincerely... for a soul's condition. I--I--I want you to remember me. I--I--I want to receive the Holy Spirit." Would you raise your hand, say, "Remember..." God bless you. God bless you, and you, and you, you, and you. God bless you, and you. God bless you, lady, you, and you, you, brother. My, hands everywhere. God bless you, brother. God bless you. God bless you, sister. You, sister, I see your hand. That you want to receive the Holy Ghost. God bless you, brother.

Don't you want just a little closer walk. Remember, friends, we are living near the coming of our Lord. Now, God is confirming His Word, signs and wonders everywhere.

Now, surely that God wouldn't let me go out and be anointed with the Holy Ghost to perform signs and wonders, come back and preach the Word, and so forth, and would bless It everywhere, and do these things, unless He give me some conception of His Word. He wouldn't grant that. So I do know what I'm speaking of.

If you're without Jesus Christ, without the Holy Ghost, may God don't let you have any rest till you receive the Holy Ghost. Don't be deceived. Just don't take one of these formal dry-eyed confessions and say that you got the Holy Ghost. You do not get the Holy Ghost when you believe. You don't believe to get the Holy Ghost. It's a gift of God. Paul said, "Have you received the Holy Ghost since you believed?" So believe it. And may God grant It to you.

Now, Father, to those who held up their hands, I pray that You'll give them the Person of the Holy Ghost just now. May He come deeply into these many, ten or fifteen hands that went up. I pray that You'll give every one of them the baptism of Thy Being. May they be so filled with the Holy Ghost, till signs and wonders will take place in their lives, they'll see all kinds of signs. Like Jesus said, "These signs shall follow them that believe." Grant it, Father. We humbly pray in Thy Son's Name, Jesus Christ, Amen.

Brother Neville...

QUESTIONS AND ANSWERS

Branham Tabernacle
JEFFERSONVILLE.IN SATURDAY 54-0515

Him now... Everybody take real good inventory of this (See?); mark it down. I'm only answering them the best of my knowledge by the Word of God. See? And if it isn't answered correctly to your--and you--another question... Why, you're... I'd just love for you to put it back on the platform or something, talk to us about it, or anything that we could do. And maybe Brother Neville and I here, we might see things that we don't just--just agree upon. And as Mr. Baxter, one of my closest associates in my meetings... Mr. Baxter, we been together for years, and a real Bible expositor he is, but he doesn't believe in the millennium.

And I try my...?... use your own mind when you're studying the Bible. If you try to use your own knowledge or your own mind, you'll certainly...?...

Now, I feel that these...?... These's some of them here, are just little comments, and so forth, and I'll try to answer them first, which I tried to segregate them. And I may have to have this--use the concordance for a little while to get some of this out. And then, in here if I misquote or anything, you just perfectly call my attention (See?), and write me a note, and tell me.

Now, before we try to open this...

Now, the reason I'm doing this friends, I tell you; it's for a purpose; all of you know that. This meeting was for a purpose. I believe God turned me around in that snow storm yonder and sent me back for this very purpose right here. See?

And there's just been a little something wrong around the Tabernacle here for a long time. I want to find it. When I find that, then I'm going to see if I can do something about it. That's right.

And I want the church to move along in harmony. And there's just a little something wrong, because you're not progressing. You're getting people saved; that's true. That's wonderful, but you're not progressing the way you should. We ought to be turning out preachers and everything. The message should be going right along.

I've had our brother pastor out, and we've went through the mill together, Brother Neville and I have. And I--and I want to see if... As one of your pastors, it's--it's my duty. And last evening... Just, when I see anything, it's just in the church now. That's the reason I never advertised this meeting; I just give it out. Just... Why, everybody's welcome; sure we want you to come. But it's just in this church.

And I thought, "If I'll teach on the first night, what the church the day and the age, geographically in the Bible, where we're positionally setting, then the church surely will wake up on that, and then speak on 'The Mark of the Beast,' and let them see what that is, and then 'The Seal of God.' That's the pro and con now; that's the dark and Light now; that's either in or out now; and that's the most essential thing to be taught of now."

And I tell you, friends; I say this with my heart before God, humbly: I have never felt the anointing of the Holy Spirit to speak the words that I have in the last three nights. That's right. But it's just carried me away till I'd go home, couldn't even sleep after I got home, just such anointing. Now, I throwed these out here in hopes that I would find something somewhere (See?), get the--the feeling of the people all on a piece of paper here. If I don't find this this way, and the Lord don't reveal it to me, I'll keep on till I do find it. God will grant it to me. That's right. And so then when we find it, it may be just a little, old wedge buried over somewhere. But Achan had one too. You know, we got to get rid of that thing, then we'll come right on and move along in the Kingdom of God.

Now, the Lord bless you. And now, before we open up the Word... And now... Now, each one of you has a Sunday school in the morning. Of course, you're... I--I wouldn't ask you to miss your Sunday school; that's--that's your post of duty to your church. That's right. But now, if you don't go to Sunday school, come up and see us in the morning. And then if your church isn't having services tomorrow night, on Sunday, you're welcome; we'd be glad to have you at any time. And so the Lord bless you. And greet all the Christians for me; I don't get here very much. I was just looking in the room there; a little paper I've got wrote in there is still setting here as a memorial to this church. And I said, "The Lord is calling me away," and we all cried and wept. I remember the first night I went. You all remember my first call, anybody here? You all took up the money to send me over to St. Louis, where little Betty Daugherty was healed. I stayed...

Remember, I borrowed somebody's overcoat here to wear. I didn't have any coat to wear. And I went over and set in an old chair car to go to St. Louis. You remember the time? And I borrowed one of the brother's coats; it was too big for me. I carried it on my arm, 'cause it was cool and I didn't have a coat.

And then we went over, and I went to St. Louis, and I met Brother Daugherty there. His little girl, all the doctors around there, specialists and hospitals had give her up; she was like a raging maniac. Ministers throughout the city had been everywhere, in there praying for her. And I went in and prayed for her, and the poor people just looked so gray. And the little girl in there, screaming and crying, fighting...

And--and she couldn't make a noise like a human any more, sounded like an animal; she was so hoarse from, oh, around three or four months... It was spinal meningitis, or, no, Saint Vitus' dance in the--in the spine. And her little lips was all eaten, bleeding, and her little fingers just bleeding all over where she had biting her fingers, and things like that, and just screaming and going on.

And I prayed, went down to the church, waited hours after hours, set out in the old car and waited. I wasn't going to leave that case till I heard from heaven. Just setting there in the car, a vision broke before me, said, "Go tell the father and his father..." Said, "Look... Tell the woman that the other day, downtown, she bought a little white kettle. It's never had water in it before." And said, "Tell her to look in the third drawer and she'll find a handkerchief that's in a piece of paper that's never been used before. Tell her to fill it with water. Stand the father on your right hand and the grandfather on your left hand, and repeat, 'Our Father, Who art in heaven...'" And as you start that, let her wipe the rag across its face. Then in the middle of the prayer have her touch its hands, then its feet. Then stand and say, 'THUS SAITH THE LORD.'

You know what happened, don't you? She was healed right there. And we put our hands together and walked down the street and drank a soda pop together. That's right. That's right. It stirred St. Louis. In my meeting there, fourteen thousand the first night... That's right. In Saint... It's just too bad that I got away from that, to go and just start them coming through a line, just one right after the other one, after the other one. Just go to a house and stay there till it's over and return home, I believe that would've been better than all the meetings.

All right, let's bow our heads while we speak to the Author of this Word now. In the kindness of our Lord Jesus Christ we approach Thee, our Father. And in His Name we ask for Divine mercy, that Thou will forgive our sins and trespasses against You. And if there's any sin in this little church tonight, we pray, Lord, as--as a servant standing here, as a shepherd over the sheep, as the Bible said, "Take heed to the flock of which the Holy Ghost has made you overseer over, that you feed them..." And now, Father, I intercede for them, that You will bless them and remit all their sins. Heal the sickness that's in the midst of the people. And, heavenly Father, I pray that Your mercies will be upon us now.

Here, laying before me, written on paper, from many homes and many people, lays requests, real deep Bible questions that goes beyond the ordinary schooling. And we need Your help, Lord Jesus. And just picking these up now, walking into the room, having prayer, walking out, separating them here, and laying the ones that should be answered now to one side, and the others that has to go into Scripture to the other... That's as far as I know at this time, Lord.

And I pray that from right now You'll take up from here on, and anoint Your people here tonight, the lips of the speaker, the ears of the hearer. And may the Holy Spirit come and take ahold of the Word now and move It right into every heart, and may It be received in the spirit of kindness, and may It be given likewise. And may, when the services is over tonight, may we go home, saying, "Did not our hearts burn within us because of His Presence and His blessings?" Lord, not knowing what to say, I commit myself to You with these questions, in Jesus Christ's Name, for the answer. Amen.

Thank you, friends, for your reverence. I just want to just to show you what many--the most of these questions was.

Brother Bill, please carry on through next week.

Please stay another week.

Please stay a little longer.

Brother Bill, please stay next week, a little longer; our souls are hungry for this kind of Food.

Does this church teach that you... That's just fall in there; that's in the wrong place.

I have two boys, age of two... That's... I got them mixed up, I guess, on it. See? Here, I better get that over here too; that's concerning a personal affair.

Brother Bill, would you--would you like one more week?--We would like one more week of this Gospel teaching.

My request is that you stay another week.

I would like very much for you to stay a little while longer; you know we are always--we can always learn more.

Now, will you stay just another week longer, please?

Brother Bill, please preach one more week for us; we need it.

Brother Bill, my prayer is that God will change your mind and make you stay another week.

My question is: What are the flying saucers, and they are something from God sending out for a sign? And I am asking you to stay another week.

Please stay another week.

[Brother Branham speaks with Brother Neville--Ed.]And this was a request from...?... for the church to pray...?... someone to go the hospital. Now, here was another one who said... I'd... I--I appreciate this asking. And Almighty God Who is my Judge, standing here now in this sacred spot... Before I left home, the Spirit of the Lord told me, said this question will be laying on here. And I--I knowed nothing about it, but I knew it would be here.

Is Jehovah Witness a false sect?

See, somebody... And the Holy Spirit, at the place at the... Standing in my bathroom before coming down here, God, Who is my solemn Judge, told me, "That will be laying on the platform," and said I wouldn't say nothing about it, just go on. See? So I... You know what I said last night, don't you? All right, that's what it was.

All right, now we'll start over here on some of these. I just don't like to call right out any certain thing, and say some person or some individual like that. I just like to teach it in a way of just throw the whole thing together. And--and you understand, don't you? If I'd stand here and say, "Now, Brother Neville is so-and-so and certain-certain thing..." If I had that to say about him, I'd go up to his house and call him out and talk to him about it. See, I'd--I'd tell Brother Neville.

But, now, here is some questions. Now, I don't know where to start with; it's just a group of them laying here. It says:

25. What connection did you mean about the Protestant church having with the Catholic church?

26. What does the image of the beast mean?

Now, that was one of the questions from last--probably was on the people's... Now, I'll try my best, by God's help, to answer them the best of my knowledge. Now, if He will give me knowledge, 'cause God knows that I--I just picked them up here on the platform.

Now, what connection did you mean about the Protestant church having with the Catholic church? Now, I'll answer that one first, God helping. I said that the Catholic church was the... We find out that the mark of the beast (night before last) had to come out of Rome. Is that right? It can't come out of no other country but Rome. There's where it's seated; that's where it's placed. And I said I have nothing against Catholic people, nothing against anyone; we're all mortals trying to get to heaven.

The pope is one fellow who teaches, the archbishop of Canterbury is another, and another, and another, and another; and I'm just one of the teachers; that's all. They'd teach and say, perhaps, I was a fanatic and I was wrong and so forth. And I have a right, if I can prove it by the Scripture... Or if they can prove it by the Scripture that I'm a fanatic, then I'm a fanatic. But if I can prove by the Scripture that they are wrong in their setup, then it's wrong; the Scripture's right. And it just have... Not one place now; it has to come all the way through the Bible, everywhere.

Now, I said the Catholic church was the mother church, and that's exactly right. The Catholic church is the mother church, when it comes to church organizations. The Catholic church was the first church that was ever formed around about, the best history you have, about A.D. 606, somewhere along in there when the early fathers, the second or third a round of the apostles. They had died out and begin to scatter out in little isms. And the Romans, being converted, the Roman empire ruled the state, and then church and state united together and started a religion called "the Universal Religion." And the word "catholic" means "universal." They organized the church, which was the first time that religion (Christian religion) was ever organized in all the world's history.

The Jewish religion never was an organization; it was a free people. They had churches, but they didn't have an organization. The--God dealt with a nation, not an organization. It was a nation.

And now, and then the Catholic church was the first organization. Then we picked that up in the Bible to find out what that organization was. And according to the Word of God, it was supposed to be controlled by a single man, one man. And that man was to be in a church that was set on seven hills in Rome, according to the Bible. There's no... And he was supposed to have ruling power in every nation in the world, religious ruling power. There's not another in the world.

And--and Communism, we found out, was not no--no antichrist that Jesus spoke of. Communism is--is not a nation like Russia; Communism is a spirit. America is eat up with it. It's in the churches; it's in the people; it's in business; it's in everywhere (Communism, the spirit of it). It's in schools; it's in homes, everywhere.

And then--then when they organized this church which was contrary... And now, we taken the Seven Church Ages, and prophecy, exactly the way God brought them on through the Bible here

to us. And we found out by history and the Bible, that each age come in just according to Bible, according to history; each one come in just at the time, through the dark ages. And then the Catholic church formed in the Dark Age.

Then the reformation come on, which is Martin Luther. And Martin Luther had a light, the light that the just shall live by faith, justification by faith, in the--in the reformation. A German priest which denied and said that the taking the communion when he held it... And they was supposed to say "this is the body of Christ," and he threw it on the floor and said, "It is not the body of Christ; it's a wafer." And so he renounced the Catholic church in doing so, and come out in the early reformation. Martin Luther did that, and that was a wonderful move.

Now, the...?... where Luther made his mistake, Luther organized another group just like the Catholic church did, organized the people.

Then, directly, a new light come on. And when the new light come on, God moved out with His people. The people that was organized in Lutheran church, they had to stay with their church in order to be with the... That's just the same as the Catholics had to be, but many of the Catholics come out and was Lutherans. Well, then when Wesley come along with the message of sanctification, then many of the Lutherans couldn't leave their church; but many of them did, and made up the Wesley church.

Then after justification and sanctification, along come Pentecost. And then Pentecost, many come out of Methodist, and so forth, and become Pentecost because it was a greater light. Now, Pentecost is organized just exactly like every one of them.

Now, the Bible says that... These are flat words, but I'll read them from the Bible. And you listen to your doctor, or so forth, say this, and I'm your brother teaching from the Scripture. The Bible called the Catholic church a prostitute, a whore, w-h-o-r-e. And He called the Protestant churches that followed it, mothers, or they were harlots of this mother. And what connection it was, that the Catholic church organized the thing and made all people believe in the light they had then, or what they had then. The Lutherans did the same thing. And the Bible said that she was a great woman of that type.

Now, what is that type of woman? Is a woman that lives and commits adultery. And the churches are committing spiritual fornications with the--with the people. See? They are; they are. Here's the Bible that teaches this, and they make up a bunch of creeds and so forth that has nothing to do with the Bible.

And for... This is nearly twenty something years I've stood right here and asked any minister, at any time, to come and take, not your textbook, your creed, but come take the Bible (in the Light of the Bible) and prove It wrong. See? That's right.

And about contradictions, they say "Contradictions..." I've offered as much as two-months' wages if someone will show me one contradiction in the Bible. It's not there. You think it's there, but it isn't. If the Bible contradicts Itself, it's no good at all; you can't believe It. Every Word's inspired, and there's no contradiction in the Bible.

Now, the Protestant church in its organization, is (according to God's Word) connected the same thing with the Catholic church.

Now, I have nothing against Catholic people. Some of my dearest friends setting right here now, has...?... of Catholic people. Here, last--night before last, when I gave a harsh message that through the Holy Spirit all Protestant and Catholic, the Catholic walked right here at the altar and shook my hand. They're human beings just the same as we are.

You can't discuss with Catholic priests, because they don't believe this Bible to be all the Word; they say it's the church; we say it's the Bible.

The Catholic said, "We Catholics go to church and worship; you Protestants stay home and read the Bible."

I said, "Yeah, you go to church and worship, but what?" That's the next thing. See?

Now, but God said He was in His Word. This is God's Word and I believe It. I'm a Bible worshipper. That's the reason I disagree with Protestantism and of--and the way of--of this church organization, because they teach things that isn't the Word of God. So I can't help from disagreeing. I don't fall out with them; no, sir, they're my brethren. And I don't fall out with them, but I disagree with them, because I have to take what God says and let everything else be a lie. See?

And now, that's the connection that... And now the Bible said that this woman, the Catholic church, which was supposed to be called in the Bible, Revelations the 17th chapter, "A whore, and she was the mother of harlots."... And we see that the Bible said that a woman represented a church. So then if she had daughters that's harlots, it couldn't have been boys; it'd have had to be daughters, so it had to be churches. And Protestantism was born out of Catholicism.

And now, the next beast... Or, the next thing is this here:

What does the image of the beast mean?

It's--it's a joint question to that, and the person who asked it has a good question. What make now, if... The Bible clearly teaches that the Catholic church is the--the beast. The Bible said that a "beast" means "a power." Is that right? A beast, the Bible says that the beast meant a power. And the beast was the Vatican City, the Catholic hierarchy. All right. And now, that was the power of the church that was the beast.

Then the Protestant church come out of the Catholic church, and organized themselves a little power. That is a image.

If anything... If something was made in my image, it'd have to look like me. If something made in the image of this church, it'd have to look like the church.

Something was made, a beast--made a image unto this beast, which was Lutherism, Methodism, Baptistism, Pentecostalism, Holinessism; all them isms formed up into an organization and made an image just like the beast. There it is.

Now, "Do you say then, Brother Branham, that all Catholics, all Methodists, and all Baptists are going?" I didn't say that.

There's thousands and thousands, and tens of thousands of born-again Christians in those churches. But in their organization they're trying to drive them to a creed, and they won't stand for it. A--a church when it organizes, it comes under a creed.

And I have no creed but the Bible. This is God's Creed, and the Holy Spirit is the Interpreter of That; and He brings It on from one light to another. The Gospel I'm preaching today, if I shall live to see another hundred years, if we would, there'll be more Light. Just constantly, it's always come.

You used to ride an ox cart, your great-grandfather, when he went to see grandmother. Dad went to see mother in a T-model. But now we almost go in a jet plane. See, we're moving on: science moving on. Education's moving on; the Gospel moving on. And the Bible said they would, said, "They'll run to and fro, and knowledge shall increase." So that's the joint. That's the reason there's...

The Protestant denominational churches is the image of the beast, because it's denominated just exactly like Catholicism is. And God never did order His Church to be organized in any age, but has always bitterly condemned it. Now, do you get it? Not the people, the church...

When they try to bring people under a--a light of... Here. What if people tried to get you to go back and start running around in an ox cart? You wouldn't stand for it; we're living in a better age. That's the way it is back there. If somebody tried to tell me, "Oh, the only thing you have to do is this, that."... I'm living in another age. I... That's the trouble with ministers; they're always looking back.

Here. A French scientist said less than three hundred years ago if a man would ever make the terrific speed of thirty miles an hour, gravitation would take him from the earth: thirty miles an hour. Well, do you think that science would refer back to that today? Far be it. No, sir. They got him going about nine or ten hundred miles an hour. Yet... Or sometimes in a rocket, and then it's sixteen hundred miles an hour, and still taking him forward.

Science has taken man forward, more forward, greater things with his mind than what (and that's the only thing he has, is the tree of knowledge)--farther than the ministers taking him with his spirit, which is unlimited. But here's what it is. The science ain't looking back to what science said a few years ago; science is taking what they got now and moving forward for something else.

But you ask the preacher; "Well, we'll see what Moody said about it; we'll see what Wesley said about it." I don't care what they said about it; I know what God said about it now. This is it, and I'm still looking for a greater. That's it. That's the reason...

The Bible said, "Three unclean spirits come out of the mouth of the beast." Do you know what unclean spirits? Said like frogs. Did you ever notice how a frog looks? A frog's always looking backward; he never looks forward: looking back, always back, look back.

But the four beasts that had the four different heads, in Ezekiel, was looking forward, and they couldn't go backward. They were moving forward all the time. Everywhere they went, they was going straight forward. See the difference?

Now, that's the connection that Protestantism has with Catholicism.

So you're always throwing off on the Catholics, but pot can't call kettle black. That's right.

I say, "Are you a Christian?"

"I'll give you to understand; I belong to the Baptist church." Yeah. That has no more to do with it than to say that you belonged out here to the--a farm somewhere.

"Well, I belong to the Catholic church." That still don't make you a Christian. Belonging to the Baptist or Methodist church don't make you a Christian. There's only one way to be a Christian. The word "Christian" means "Christ-like." And you can't do it; you can't work it in yourself; there's no way at all you can do it. You have to forget yourself, die out to yourself, and let Christ come in and live the Life of Christ in you.

"Except a man..." Here's what Jesus said, "Except a man be borned of Spirit and of water he will in no wise enter the Kingdom." Whether he's Catholic, Methodist, Baptist, or whatever, you'll have to be baptized in water for the remission of your sins and receive the baptism of the Holy Ghost, or you're lost. That's Jesus' own Word. So now, if you're Methodist and have received the baptism of the Holy Spirit and been baptized in water, Jesus said you'll enter heaven. If you're Catholic and have done the same thing, you'll enter heaven.

But if you're just holding on to that creed of the Catholic church, or the Methodist, or the Baptist church, you're still lost. And that's the reason we got the condition in the world we got today, 'cause people are just exactly... They say, "That's against my faith."

"Do you believe in Divine healing?"

"That's against my faith." That's against your church; your church's creed has got that made up (See?); you have to do what the church says. And then you holler at the Catholic; that's the same thing they do. And that's the beast and the image of the beast. And the Bible says, "Whosoever took it could not enter the Kingdom of heaven, but would be cast out where dogs, and sorcerers, and so forth, and would be tormented with fire and brimstone in the presence of the holy Angels in the Lamb forever and forever."

Come out of it, friend. Get right with God. Yes, sir.

And now, let me get this one though again while we... Now, someone asked me today; two or three times I've been asked it:

27. Brother Branham, speaking on the mark of the beast, don't you believe they'll tattoo a number in your head, or tattoo something on your hand?

No, sir. Don't never look for that. It'll be a boycott, certainly. No man could buy or sell 'less he belongs to the confederation of churches. That's true. That'll come like a union, unionizing the thing, bringing it down, unionized religion. Mark my word; it ain't far off. And you'll see it, she's just around the corner.

The reason you don't know these things; you're here at home all the time. Follow me over these countries where Catholicism has the upper hand one time, and see what takes place. Brother, they tell them all what to do and what not to.

And here the Bible speaks that the United States (We picked it up in prophecy.) come up like a lamb, freedom of religion, and directly they united those things together, and he spake like a dragon and exercised the same power the dragon had before him. That's the U.S.A. That's right.

A minister said to me not long ago, a friend of mine, said, "Brother Branham, God will never let the United States fall, because of the basis of its forefathers, founded on religion."

I said, "He let the Jews, sure, carried away, and they had a lot better standing than we had." That's right. God ain't no respect of some generation that's passed; you either walk the line or you're out of the Kingdom; that's all. Truly. That's pretty rough, but that's good for you. That's right. It's the Scripture. And we got... we...

The trouble of it is today (Some of you old-timers know this.) we got too much Hollywood evangelism (That's right.): too much of that with a whole lot of racket and carrying on, a lot of glamour, and everything like that, and tooting horns, and so forth and, "Who will stand up and accept Christ as personal Saviour? God bless you, brother; you go to heaven right now." That's a lie. That's a lie.

"Except a man be born again..." And if he's born again, the same blessing that come to him there will come to him here. And we've been through that over and over through the Scriptures in the last week and find out that in the eastern people, when the Holy Spirit fell upon the Jews, which were an oriental, eastern people, the Holy Spirit fell with great signs and manifestations. The Bible said there'd be almost a--a time where you couldn't even tell, like dark or day. It was kind of a cloudy day, plumb on until the last part of the evening. And then the sun would come out a few minutes in the last evening. "It will be Light in the evening." Is that right? Well, that's the western people, the Gentiles, receiving the same Holy Spirit that the Jews received back there with the same signs and manifestations. That's it.

And 'course, people, the world's going to call you a fanatic, cracked at the head. The Bible... Jesus said they would do it. You're a peculiar people, and you are odd because it's so much different.

I notice it in my own neighborhood at home, the people there, they'll... Even my little children, we try to keep them clean and live decent as can be, but you can watch the neighbors make a difference in the children. See? They make a difference.

And I know; I have a way of knowing things (and you know that; you've seen it in meetings), know that the pastors of the city say, "Well now, Billy's a good boy; we have nothing against him. But, you see, that's just a little different class of people than what we are." Thank God. That's right. Thank God. That's the mark. There's the mark we're talking about.

Look last night, when the Holy Spirit predicted, nine hundred years before the Jews received the Holy Ghost, and told them what it would be, "The inkhorn--Man with the inkhorn writer went

through the midst of Jerusalem and set a mark in their forehead." Is that right? Spoke of it before the church was condemned by God. And Titus besieged the walls of Jerusalem in A.D. 96, and burnt the city. And there wasn't one stone left upon another one, according to the prophecy. And today, the only thing they got left of the temple is an old wall laying there where they heaped up the stones, and it's rubbed slick where the Jews weep and wail there at the wailing wall, the only thing left of the temple. And the Moslem of Omar stands at the same place.

And Jesus said, as spoken by the prophet Daniel, "When you see the abomination that maketh desolation standing in the holy place," then He's underlined in parenthesis: "Let him that readeth understand." See? That's right. And there it was. And He told how many day--times it'd be until the Gentiles would be... dispensation would be cut off. They trod the walls down, then God would return to the Jews. And we're right at that time. Here's the Jews returning back by the thousands in the last few years. And you know how we went through it last night, how the Scripture perfectly, just like reading a newspaper, and more plainer, 'cause you get more sense out of it. Then...

But, however, the mark that was put on their head was not tattooed, was it? What was it? The baptism of the Holy Spirit. And what is the Mark that's going to be for this last day? The Bible said the Seal of God was the baptism of the Holy Ghost for the people in the last day. Now, there's no... Ephesians 4:30, "Wherefore grieve not the Holy Spirit of God whereby you're sealed until the day of your redemption." The Bible speaks. And Ephesians 1:13 says the same thing, many other places, that the Holy Spirit is the Seal of God.

What is a seal? A seal cannot be put on anything until it's complete. The Lutherans wasn't sealed; the day of the dispensation of grace wasn't completed; they preached justification. Methodists wasn't sealed (I'm getting to a question here; we'll get to it a little--a little later.), not sealed, because it wasn't completed. But the baptism of the Holy Spirit is the completion of the works of God.

He said, "There are three that bear record in heaven: the Father, Son, and Holy Spirit, and these three are One." You can't have the Father without the Son, the Son without the Holy Ghost; they are One.

He said there are three that bear record in earth: the water, the Blood, the Spirit, and they are not one, but agree in one. there you are in one complete sealing: Justification under Luther, water; sanctification by the Blood.

Justification was Romans 5:1, "Therefore, being justified by faith we have peace with the--God through our Lord Jesus Christ," justification by faith.

Sanctification through the Blood, Hebrews 13:12 and 13, "Jesus suffered without the gates that He might sanctify the people through His own Blood."

Luke 24:49, "Behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem till you're endued with power from on high. (Acts 1:8) After this the Holy Ghost is come upon you, then you'll be witnesses of Me in Jerusalem, Judaea, Samaria, and to the uttermost parts of the earth." A Holy Ghost baptism was to last until Jesus returns again. "A little while and the world sees Me no more, yet ye shall see Me, for I'll be with you, even in you, to the end of the world, doing the--the things that I do, you'll do also," through His Spirit, working through the church. He said you'll be made fun of; said, "They called Me, the Master of the house, Beelzebub, the chief of fortune-tellers," said, "how much more will they call them of His household now?" Said, "Blessed are ye when men shall say all manner of things about you; rejoice and be exceedingly glad, 'cause great is your reward in heaven; for so persecuted they the prophets which were before you."

That's Scripture. See? There it is. So, you see, you just got to have it, friend. Now, you've got to make your choice; you're a free moral agent.

But that's the connection with the Protestant church and the Catholic church. Together they are both, according to the Bible... who only holds to the church, not Jesus, now, to the church... People in the church that's holding on to Jesus Christ and praying for God to open up the way and make them--give them Light, that person's saved; I don't care what church he's in. That's right. But if he's just holding on to his denomination, he's taken the mark of apostasy, which is taking the place of the baptism of the Holy Spirit. Contrary... And the Catholic and Protestant both alike, the Bible said she was a whore; they were harlots, her daughters. Is that clear now? All right.

28. So the Holy... Does the Holy Ghost still given by the laying on of hands? The disciples did this, Peter, Paul, and so on, and is it still possible? Paul received It in this manner.

Yes, dear brother, sister, whoever wrote the--the note. The Holy Ghost is absolutely to be received by laying on of hands.

Now, many people call me... As I've been marked as a Pentecostal, saying I was Pentecostal... I never belonged to a Pentecostal organization. I'm absolutely free from all organizations, and by God's help I aim to stay that way, 'cause I can stand right in the breach and say, "We're brothers. Come here; let's come reason together."

When I first started back there, by the grace of God... And you people here, and my secretaries and them setting here know; I could be in contact with ten million people, or more, in the world today. What an organization could be started. See? That's right. But I don't want a organization; it's against the Bible. I'm trying my best to get the people to be saved that's in the organization. That's the thing. And what influence the Lord has give me with people, I'll certainly use it for His glory instead of placing it on some organization. I'll put it on Jesus Christ where it belongs. No organization can save you; it takes the Blood of Jesus Christ.

But now, in laying on of hands... Now, I'm going to different with... Now, you dear Pentecostal people, now don't fall out with me. But now when you come to a place and say, "We'll go tarry for the Holy Ghost," what a word's been used in Pentecost...

And I'll say this by what... not hurting your feelings... The greatest support I have on the field is the Pentecostal people, because they believe the message of Divine healing and the power of God. The rest of them turn their nose up at it.

But just individuals out of the church, who's predestinated to Eternal Life, they'll come. That's all. But those who are not, cannot come; and God said so, said, "They were predestinated to condemnation." He's not willing that any should perish, but being God, He seen they would condemn it. So that's--that's all. He foresaw it. And that's what the foreknowledge of God is, to see those things. And He predicted the church just where it would be standing right to this very day. And God knew it from the beginning. Before the foundation of the world, He knew the church would just the way it is today. He knew before the foundation of the world I'd be standing in this pulpit tonight. He's God; He knows the end from the beginning.

Now--now, the Pentecostal people has taught... Now, I'll probably get plenty back on this, but I must be honest if I've got to come to the Word. There is no such a thing as tarrying meeting. You've been in error. "Tarry" doesn't mean "pray," "tarry" means "to wait." After the ascension, after Jesus Christ, the crucifixion, the cleansing of the sanctuary, and after the day of the atonement, the resurrection... The day of the atonement, when He was killed, and then it's forty days until the ascension, and then Pentecost. The word "pentecost" means "fifty." It meant fifty days after the offering of the atonement.

And then after the atonement was offered, everything had to come out perfect, literally, geographically, everything just as God said. And Pentecost, is--was a jubilee time, when they brought the firstfruits of the harvest in and had a jubilee.

Now, the firstfruits of the--of the church, the Holy Ghost church, the church that was to last these two thousand years till Jesus comes, the firstfruits come at Pentecost. It was ten days before Pentecostal time; it was forty days after the cleansing, after the killing of the sacrifice, until the ascension of Jesus Christ. He said, "Go up to Jerusalem and wait until you're endued with power from on high."

Acts 1--Acts 2, "And when the day of Pentecost was fully come, they were in one accord in one place. And suddenly there came from heaven a sound as a rushing mighty wind, filled all the house where they were setting. And they were all filled with the Holy Ghost and begin to speak with other tongues, as the Spirit gave them utterance."

And then the religious world on the outside, the great orthodox churches come up and seen those people staggering and acting like drunk people. And they come up and laughed at them and made fun of them, said, "Look at this bunch of Galileans. They're all drunk." See the misunderstanding? And to my Catholic friend, the blessed virgin Mary was with them. And if God wouldn't let her come to heaven without receiving the Holy Ghost and being like that, do you think you'll get there anything less, sister? No. So let's get off our high horse; let's get off.

Don't pay no attention to what the world's got to say. Look what God's got to say. This is the Word of God. We have to build it according to this blueprint, 'cause He said to Peter, "Upon this rock I'll build My church and the gates of hell shall not prevail against it." Everything else will take place. It showed the gates of hell would be against it, but it'll not prevail. And the people thinking they can stop it? You could stop the sun quicker. That's right. You can't stop it. God has ordained it to move on.

Here, when I first got converted, even my poor mother back there thought I'd gone crazy. My mother-in-law said, "He ought to be sent up to the insane institution." The preachers in the city said, "He'll burn down pretty soon." I--I've been burning a long time; it's sure still burning better all the time. Why? It can't burn down; it's God. Instead of burning down, it's spread around the world now.

Just the same thing He said when I baptized right down here on the Ohio River, many of you was standing there, twenty-three years ago, right on the Ohio River that Light, Angel, come right down to where we was at, and said, "As John the Baptist was sent for a forerunner of the first coming of Jesus Christ, your Message will bring the second coming of Jesus Christ." And it's done it. It's... He hasn't come yet, but look what it's done; it's swept the world around. See? And today now, just thinking, the--the effort that's went forth, there's been literally millions...

Even the Catholic "Sunday Visitor" spoke of it, of how many millions that come in around, just of the effort.

Others hear and they say, "That's the Truth. I'm ready to sell out right now to these things of the world and go preach the real Gospel."

And that's the reason they call us full Gospel, they make fun of full Gospel. But, brother, I don't want a half of nothing; I... It's got to be the whole thing to me. If part of it's good, the rest of it's good. The full Gospel...

Now, notice, the Holy Spirit come back there. The Pentecostal people waited, "And there--suddenly there came a sound from heaven like a rushing mighty wind, filled the house where they were sitting."

Not one time did they ever have to wait after that. While Peter spake these Words to the Gentiles, the Holy Ghost fell on them, even before they was baptized. Is that right? While... Acts 10:49:

But while Peter yet spake these words, the Holy Ghost fell on... them which heard the word.

And they of the circumcision... and many as come with Peter was astonished because... on the Gentiles... was poured out the gift of the Holy Ghost.

For they heard them speak with tongues, and magnify God, Then said Peter,

Can a man forbid water, seeing that these must... has received the Holy Ghost like we did in the beginning?

And he tarried and bap--commanded them to be baptized in the name of Jesus Christ. (That's right; no waiting, no tarrying.)...

The apostolic way, God had no set rule: When the heart's hungry He'll give you what you're hungering for. If you want the Holy Ghost, It can fall on you right now.

Peter, when he went down to preach... Peter had the keys to the Kingdom. (I've got a question to get to that in a few minutes.) He had the keys to the Kingdom. He opened it up to this house of Cornelius. He opened it up down to the Samaritans; he opened it up over here. But remember that Philip had went down there, and preached to them, and had baptized them in the Name of Jesus Christ; and Peter came down and laid hands on them. And now, he done something for that sorcerer down there. They had Simon the sorcerer, said, "I'll give you some money to give me that gift, that whoever I lay my hands upon receives the Holy Ghost." Is that right? Something happened. (Not some of these archbishops with their collar turned around in the back, come around and lay hands on them, said, "I give you the apostolic blessing.") Something happened when Peter laid his hands on them, and when they do yet.

I've seen them just fall like flies like that, as the Holy Spirit strikes them by laying on of hands. Yes, that is the--the apostolic doctrine of laying on hands. God bless you. If you're a little different from that, just write me a note tomorrow night. All right.

29. If two thirds of the people of the world heard... not heard the Gospel yet, the Word of the Gospel, how much does the... (Beg your pardon. It's wrote with ink, and I've been perspiring here, and it's run into it. Let's see.) If two thirds of the people of the world has not yet heard the Gospel, how can our Lord come now, since they hadn't heard the Gospel, two thirds of them?

Well, that's exactly right. I'll tell you what I think. Here not long ago, when Dr. Reedhead, the president of the Sudan Mission, the greatest full--the greatest apostolic (Now, I beg your pardon.)--the greatest fundamental mission in the world, the Sudan Mission... Dr. Reedhead, with so many degrees, till he didn't even know how many degrees was upon him, come up to my house up there a little over a year and six months ago, and stood in my house, him and this Hyman Appleman, this Baptist minister, which has received the Holy Ghost now and preaching down in--in Mexico. And he come to the house; he said, "Brother Branham," said, "do you deal with the Pentecostals?" And I said, "Yes, sir."

And he said, "I'm Doctor Reedhead."

I said, "I'm glad to know you. Will you come in?"

He said, "Yes, sir." He said, "I want to ask you something." Said, "I understand that you was ordained in the Baptist church."

I said, "That's right." I said, "I come out of it," I said, "because I couldn't stand that. I--I believe to preach what the Bible says, not what the Baptist church says. And I have nothing against the Baptist church; they're just as good as any other church." And I said, "I come out of it so I could be free."

He said, "Well, of course, you know we're Baptist."

And I said, "Yes, sir."

And he said, "I want to ask you something. What about this baptism of the Holy Ghost?" Said, "I've been in and seen them kick over chairs and stomp and holler and carry on."

I said, "I've seen all that too." But I said, "Brother, behind it all, there's a real genuine article of the baptism of the Holy Ghost."

And he said, "Brother Branham, can I receive it?" He said, "I've got so many honors." He said, "I'm a Doctor; I'm this; I got my Ph.D.; I got my Bachelor Degree; I've got every kind of degree and honorary degrees from all over the nations and things like that," said, "and where is Jesus Christ?" I said, "Well, brother, He's right here in the room."

He said, "I stood and talked to a staunch Mohammedan, just been educated in America, and I said, 'Renounce your old dead prophet and receive a resurrected Lord Jesus.' He said, 'Kind sir, what can your resurrected Lord Jesus do for me any more than my Mohammed can do?' Said, 'Both of them wrote Bibles; we believe that.' Said, 'Both of them died.' And said, 'And both of them promised life after death to us, and we believe it.'"

He said, "Oh, but, you see," he said, "we Christians have joy."

Said, "So do we." Said, "I can produce just as much psychology as you can." And that's right. He said, "Well, look, our Mohammed... You claimed your Lord Jesus raised from the dead."

And Doctor Reedhead said, "Why, He did."

Said, "Prove it." Said, "Prove it." Said, "You've had two thousand years to prove it, and only about one third of the world has ever heard about it." Said, "Let our Mohammed raise from the dead and the whole world will know about it in two days." He's right. He said, "Our Mohammed never promised us nothing but life after death." He said, "Your Lord Jesus promised you and you teachers that the very things that He did you'd do also." And said, "Let's see you teachers produce that now," and said, "we'll believe He raised from the dead."

He said, "Brother Branham, I scooted my foot in the dirt like that and changed the subject." With all those degrees... Why? Where's God in those degrees? God's not known by Ph.D.'s and D.D.'s and L.D.'s, and so forth.

God's known by simple faith, by the baptism of the Holy Ghost. That's the only way. God in you, and He brings you a son of God, changes your nature. And the very same thing, God the Creator Who made all things and spoke the world into existence by His Word, that same Spirit in you, you believe everything God says, and there's nothing impossible, if you believe it.

You won't stand back to one little creed and say, "I don't believe, accept that. I can't believe God will do this. I can't believe." You limit God by your unbelief. That's it.

So Doctor Reedhead stood there; he said, "Brother Branham, could a man receive the, really, the Holy Ghost?"

I said, "Yes, sir, Doctor Reed, you can."

He said, "If God, who knows my heart, and I believe you, knowing you're under inspiration right now, I want you to... Do you believe I'm telling the truth?"

I said, "I know you are."

He said, "How must I receive it?"

I said, "Kneel."

And he knelt there by the old coffee table. (I just picked up from up here; the man is setting back there who fixed it just awhile ago up here.) Setting there, broke the glass on top of it as he kneeled down. He said, "God, have mercy on my sinful soul." And then I laid hands on him, and the baptism of the Holy Ghost come upon him right there. That's right.

And he's just set that Baptist church afire everywhere now. They're all of them around there. There it is. Yes, sir.

The Gospel cannot... Jesus cannot come until the...

Listen. We pass tracts all around over the world. You can't go on any little corner less there's been tracts passed, somebody coming through there with theology. You go overseas today and call yourself a missionary, and watch them laugh at you. Walk into India and say, "I'm a missionary."

"Well, what are you going to teach us?" They know more about the Bible... Some of their kids over there know more about it than some of the teachers here in America knows about it. After all, it's an eastern Book. And remember, they had the Gospel hundreds and hundreds and hundreds of years 'fore America ever come into existence. Saint Thomas, the great church that he preached in,

is still standing today in India. They don't need any of your teaching; they know all about it. They said, "What are you going to teach us?"

"Well, we're American Missionaries."

"What are you going to teach us, how to drink whiskey? That's what you all do over there in your churches: smoke cigarettes? Going to teach us how to divorce our wives and so forth?" Said, "If you're going to do that, we don't want it." And said, "You're coming over here with some new theology or something another; you're going to try to teach us some of the Word; we know more about it than you do." And that's right. He said, "But if you're coming to demonstrate what the Word says, we'll receive it." Amen. There you are. That's the thing they're hungering for.

Mark my word; write it in the pages of your Bible, for it's THUS SAITH THE LORD, "Remember, when we land in India, you're going to hear of tens of thousands times thousands being saved." The Holy Spirit has said it; I've wrote it here in my Bible; it's wrote in tens of thousands of Bibles right here, like the resurrection of the little boy. By a vision that He said, "There's three hundred thousand of them in there." And you see if that isn't right. There's how the Gospel's going to be preached just overnight. She'll just sweep like that from place to place.

In Africa, when those thirty thousand in one altar call received God, I said, "Raise your hands and receive the Holy Ghost." I said, "Don't wait for some American missionary to come over and teach you to learn languages in the churches." And mothers washing over boards to send a missionary over there, and ride around in a nice big car, living on the fat of the land; sure, pass out a few tracts and come back. They don't want that; proved it.

I said right here at the Jewish Hospital there, a few nights ago in a meeting with the ministers and doctors on the subject of Divine healing; I said, "You called me a holy-roller, and you said I'd had a nightmare when I told you of the Angel of the Lord." And I said, "And our own church has sent thousands and spent millions of dollars of sending missionaries to Africa; and when I got there, they was packing little mud idols, trying to get help from the mud idol, and call themselves Christians." And I said, "And what you called fanaticism won more souls to Christ in five minutes' time than our millions of dollars and thousands of missionaries has done in the last hundred and fifty years." They shut up; that was it. There it laid. I said, "Do you..." To them men, I said, "Don't--don't you try to get educated; just take this Gospel and go on out yonder in the--in the native land where a white man can't even go from the diseases."

And I've got records, right out of the Durban paper; it said, "Even if one old man couldn't even know which was right and left hand, received the baptism of the Holy Ghost, and was baptizing on the average of a thousand a week." That's how the Gospel's going just in a little bit; it only needs about six months to cover the world. All right.

30. Will you explain about Christian--Christian Science?

All right. I... Here's... I won't speak about your religion, my brother or sister, whoever put the question. Christian Science is psychology. And Divine healing is the power of God. Christian Science has mind over matter; Christian Science denies the Blood of Jesus Christ. Christian Science... No, I got Mrs. Eddy's books up there and read them all. See? That's right. Christian Science denies the Deity of Jesus Christ, and puts Him a prophet. Jesus Christ was not a man; He was God. He was Divine. And they think it's mind over matter.

If I've got a cramp in my arm or in my stomach, or in--or a pain in my head, I got sense enough to know it's hurting, and it ain't whether I'm think it's hurting. But I know that God's power can take it away, not my--me thinking about it. See? So Christian Science (I'll say this along with the other that was asked me) is one of the modern day isms, and a deep dark error. That's right. Not hurting your feelings, friend, ever who wrote it, but I must be sincere. Because you who wrote it and I

together will stand one day in the Presence of Jesus Christ to give an account, and I'll have to answer for what I say. Now, I wouldn't answer unless I knew. All right.

31. Now, when we're... When we live far from here... They're saying: We live too far from here to attend the Tabernacle, where do you recommend we attend, assembly ourselves together, seeing that the churches are after the mother church or Catholicism?

My dear brother or sister, whoever wrote it, I wouldn't tell you what church to attend. But what I would do, this, my brother, sister, I... If you haven't got the baptism of the Holy Spirit (See?), well, you get the baptism of the Holy Spirit and then you go to some congregation where there's other people who's got the baptism of the Holy Spirit. You got... Congregate yourself with them kind of people.

I seen a man here not long ago, that was born ten years since he... or, not born, I beg your pardon, it was ten years since he had seen any sight. He belonged to a great church, and he lived at Kennett, Missouri. And he had... He was a--was a shoe cobbler years ago and went blind. And the man come on the platform, and the Holy Spirit told him who he was and what was wrong with him, told him how long he had been blind, and told him of some little, dirty deed that he had done. He said, "If God will let me live to get there, I'll make that right." And when he said that, his eyes come open; and this very same Bible, he read chapter after chapter out of it.

He returned to his church and was giving praise. And the pastor told him, "It would have happened anyhow. Why, you just merely got worked up; there was nothing to it. There's nothing to that stuff; it's of the devil."

I challenge anyone to show me one Scripture where the devil can heal. If you'll show me where the devil can heal, I'll prove the devil's your father (and that's right) if you'll do that. It's not in the Words of God. It cannot be proven. And you might... You can want to try it; you're welcome. But that's been met by bishops and everything else, brother, so don't say that.

Look. And that same man got to in his heart believing it. And three months later he was in my services just as blind as he was in the first place. There you are.

So keep out of them isms. Congregate yourself with somebody who believes, associate yourselves. The Bible said, "Yoke yourself not up among unbelievers. Be ye separated," saith God. Come out. The Bible said, "Come out from among them, and be--touch not the unclean things, and I will receive you. I'm the Lord Who stands in the midst of the church." That's right. Come out. Don't associate with such.

But let... Get yourself among some church, some good church, Methodist, Baptist, Presbyterian, Campbellite, whoever it may be; it don't make... Where real true believers are in there, they don't care what the church creed says; they go there to meet with their brothers and sisters and worship God together. All right.

32. Last night you spoke of the great multitude that no man could number from every tribe, nation that are--are mentioned in the 7th chapter of Revelations. Did I understand you correctly to say that they are the Bride of Christ?

Yes, you understood me; they are the Bride. Now, if you'll notice, just exactly in Revelations 7, he saw the hundred and forty-four thousand. Now, I'm not accusing you of this, my brother, but the hundred... Usually a Jehovah Witness is the one that believes that hundred and forty-four thousand will be the Bride. And that's an error. John knowed every one of them, and he called them by name. They were every one Jews. He said, "Twelve thousand of Gad; twelve thousand of Zabulon; twelve thousand of Benjamin; twelve thousand of Juda." Is that right? And there's twelve tribes of Israel, and twelve times twelve is a hundred and forty-four thousand. Is that right? He said, "All the children of Israel." John recognized them.

Then he looked this way, and he said, "Why, here stood a great multitude that no man could number of all kindreds, tongues, and nations stood with white robes in their hands and palms, and waving, and shouting, and singing hosannas and--to the King." He said, "Who are they?"

He said, "That's the ones that's come out of great tribulation and washed their robes in the Blood of the Lamb. They are before God, and they'll serve the Lamb in His Temple with Him. Day and night they'll not leave Him." There's the Bride (See?), the Wife, the Gentile Bride.

Remember, the Bride is a Gentile. He said, "He'll come and take a people out of the Gentiles for His (what sake?) Name's sake."

Now, there's a many young lady in the world. But I've taken one woman, and that was Meda Broy; she's Mrs. William Branham now. She's got... She ain't a Broy no more; she's a Branham now. See?

And that's how it is, you take on Jesus Christ and become a Bride, members of the Bride.

33. What are the Latin words over the Vatican City? We want to know how they add up to 666 and what they mean.

Well, it isn't over... The Latin--the Latin words isn't over the Vatican City; it's over the throne of the pope where he sets on his throne. It's wrote up there, VICARIUS FILII DEI. If you wish to, in the morning, I'll bring it wrote out, everything, and put it on a piece of paper. And if you want it, why, I'll bring it to you in the morning, where you can spell it out in Roman letters, VICARIUS FILII DEI. The word means "Instead of the Son of God"; he is the successor to the Son of God."

The Catholic church believes that Peter was the first pope; he was the successor of Jesus Christ. Which that's an error. All right. Then they claim that every pope following him is a successor; and the pope now, it is now, is a successor of Jesus Christ. And there it's wrote up over there, "A successor of Jesus Christ": VICARIUS FILII DEI, wrote on there. Take the Roman letters and just write it (X for ten, V for five, and so forth like that), as you spell VICARIUS FILII DEI, and draw a line, and you got 666. Write it out and find out.

Now, I got the "Facts of Our Faith," it's called. The Catholic church... 'Cause my people were Irish Catholic. So I know what I'm speaking of. See?

And it absolutely is the truth (That's right.), that there... And the Bible said that he'll be setting in a church, or a--a place, or a church that sets on seven hills in Rome, and his power will go to all the world. And he's called the antichrist.

And out of that church come forth little churches that was borned after that, and said she was a whore, and they were harlots that followed her. That's right. And there you are. 'Cause they organized in the same thing, and had their creeds and doctrines. Just a little less, not as powerful as she is, but they still have power. And "beast" means "power." There you are. So they got... The Catholics got the biggest power. The Methodists, and then there was Presbyterians, and then the Lutherans, and then the Baptists, and then so forth, and on down. Them was little, organized powers, "My church. My church. My church. My church."

But the true believer says nothing of that; it's, "My Christ. My Christ. My Christ." That's the difference. How do you know? The Holy Ghost bears witness with signs and wonders.

Here's a little one, kind of a little throwback. I hate to read this, but somebody put it up here.

34. You asked the reason why this Tabernacle didn't go on. The reason why is grounds that some of the deacons deny the gift of tongues and healing. We all know that to be true.

Let me know who he is, while I'm here on this--on this campaign, and that will be quickly removed. See?

35. Please explain if a Christian should observe feet-washing, and baptism in the Name of Jesus Christ's Name instead of the Name of the "Father, Son, and Holy Ghost." Please.

All right. I had about three of those in here that asked that same thing of feet-washing. Well, I might as well start on that. All right, now you may differ; that's all right. Let me just read a few,

just a moment. Or if you want to read it, get St. John the 13th chapter, just a moment. I want to ask you something here. And listen to what Jesus Christ said Himself, and then I'll take you on over in the Testament and show you it's still observed on. Begin at the 2nd verse.

Now, supper being ended, the devil have... put in the heart of Judas Iscariot, Simon's son, to betray him;

Jesus knowing... the Father had given all things into his hands,... He came from God, and He went to God; (He came out of the Spirit into flesh, and returned back into Spirit. See?)

And He rises from the supper,... laid aside his garments;... took a towel,... girded himself.

After that he poured water into a bason,... begin to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

Jesus... said unto him, What--what I do now thou knowest not... but thou shall know hereafter.

Peter said unto him, Thou shall never wash my feet.

Jesus answered and said unto him, If I wash thee not, thou hast no part with me. (Oh, could you imagine that. All right.)

Simon... said to him,... not my feet only, but... my hands and my head.

And Jesus said unto him, He that is washed... save... needs to wash his feet, you're clean every whit:... but not all.

For he knew who should betray him; wherefore he said, You're not all clean.

So after he had washed their feet, and had--had taken his garments, and had set down again, he said unto them, Know ye what I have done unto you?

You call me Master and Lord: and you say well; for so I am.

If I then, your Lord and Master, have washed your feet;... you ought to wash one another's feet.

For I have given you an example, that you should do to one another as I have done unto you.

Happy are ye if ye know these things and do them.

Over in II Timothy, Paul said, writing to the church, "Don't let a widow be brought into the church until she has washed the saints' feet." That's right. A feet-washing was observed all through the Bible days. And by God's help, if I keep my right mind, and God helps me, I'll observe it till I die. That's right. It is exactly a commission of Jesus Christ.

Now, here's going to be a stinging question:

36. Why would a person be baptized in the Name of Jesus Christ instead of the "Father, Son, and Holy Spirit"?

I got two or three; here's one right here:

37. Brother Bill, what is the false baptism that you were speaking of last night, if it is water or Spirit? If it is water, and you said Jesus Christ's Name, why did Matthew 28:19... it'd say "Father, Son, and Holy Ghost"? Please explain.

Now, these are kind of stinging, but I believe I got another one here somewhere, the same thing, oh, it's about three places. I'll try to get to it. Let's see. Will--will you bear with me for a few minutes? All right.

Now, let's just start now and answer these questions. Maybe we can skim through them, and get them maybe (the rest of them) tomorrow, if nothing else for Sunday school, or sometime. But these people, perhaps, are asking this, and tomorrow is baptism.

Now, whichever way you're baptized, that doesn't matter to me. But I want to tell you the apostolic doctrine of the Bible. See?

Now, we found out last night, that when the Catholic church was organized, that it come out with false communion, saying that when you receive the holy Eucharist, meaning the holy communion there, you receive the Holy Ghost. That is not the Holy Ghost; that's a wafer.

The Protestant church shakes hands, puts their names on the book; that's what they call receiving It. Now, but the real way to receive it was the baptism of the Spirit.

And now, the Catholic church brought out catechism. Luther had it; the Methodist church has it; Episcopalians have it; many of the other ones have it: catechism. Many of the traditions of the Catholic church still hangs onto the Protestant church; which forms her right in with it according to the Bible.

But there never was a person ever in all the pages of the Bible, ever baptized in the name of the Father, Son, Holy Ghost. There never was a person baptized in the name of Father, Son, Holy Ghost until the early Catholic church. It's not in the Bible nowhere. And if anybody can find a piece in there, and tell me and show me where one person was baptized using the name of the Father, Son, Holy Ghost please show me, for I've went through and through and through and through and through it for twenty-some-odd years now. And it's an error. It's a Catholic creed and not a Bible command.

Now, we'll find out why; we're going to your question, dear brother. St. John... I mean Matthew 28:19. All right, let's go back over. You turn with your Bible with me, so you can read with me. This is the place where it's spoke of. One place in the Bible of...

Didn't Jesus say, "In the mouth of two or three witnesses let every word be established"?

I can take you in the Bible where It said, "Judas Iscariot went and hung himself," and, "You go do likewise."

I can take you to where Jesus said, "When the Son of man (which Himself was) which now is in heaven shall come again," and standing right here on earth... And said, "The Son of man which now is in heaven," and standing right here on earth...

You have to know God to know His Word. You can't... No wonder you say It contradicts Itself. It's confusing. Because God said He wrote It that way to hide It from these scholars and so forth. And let people get humble at the altar, and God will reveal It to you.

Now, here's the Scripture, Matthew 28:19: only place in the Bible it ever mentioned these titles.

Go ye therefore,... teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost:

Now, the way you're baptized is "In the name of the Father, in the name of the Son, and in the name of the Holy Ghost." That's not even in the Scripture. But it is here, "Teach all nations, baptizing them in the Name." Now, look right at your Bible and see if that says "in the names" or "in the Name."

Now, you say... Now, here not long ago in a meeting, a fellow said, "There's a contradiction in the Bible." Said, "I wish you'd explain it to me. Why did Jesus tell the people to baptize in the name of the Father, Son, Holy Ghost, and Peter turned around and baptized them in the Name of Jesus Christ in Acts 2:38?" Said, "If that don't contradict itself, I don't see a contradiction."

I said, "Just because you haven't sought God right."

He said, "Brother Branham, does it make any difference if I baptize this way or that way?" It certainly does, and I'll proVe it by the Bible.

What if--what if Moses... God told Moses, coming up the bush, said, "Moses, take off your shoes; you're on holy ground."

He said, "Now, Lord, I'm a reverent man. My shoes are a little hard to take off, so I'll just take off my hat." He never said "hat," He said, "shoes." And what the Bible says is Truth. Now, if...

Here, this is ten days; this is the ascension. And when Jesus was taken up, He commissioned His disciples to go into all the world and teach all nations, baptizing them in the Name of the Father, Son, and Holy Spirit. And ten days later... They went up to Jerusalem; they waited in the upper room until the Holy Ghost come; then when they begin to preach and go on... They said, "What can we do to be saved?"

Peter said, "Repent, every one of you, and be baptized in the Name of Jesus Christ."

Then he went to the house of Cornelius; he said, "Repent, and be baptized in the Name of Jesus Christ."

He went over and found some people was already baptized, said, "You got to be baptized over again in the Name of Jesus Christ."

And went down in Samaria and said, "Baptize them in the Name of Jesus Christ..."

And not one time was them titles ever called over a person, never. "Now, there's a contradiction then," you say. No, it's not. Just ask the Holy Spirit now, and watch Him reveal it to you. Open your heart. Now, don't hold prejudice; if you do, God can't talk to you. But if you won't hold prejudice, say "I'm looking for really truth, Brother Branham."...

If Jesus told the disciples to go do this, and they went and done something over here different, and yet God blessed it, and all through the Bible... Now, did they do what Jesus told them not to do? If they did, they disobeyed, and God will never honor disobedience. If He would, He would've honored Eve and stopped the whole thing in the beginning. When God says anything, He's got to keep His Word; He's sovereign. So then either Peter made a mistake...

"Oh," said, "that's what the apostles said," One fellow said, "That's what the apostles said; I'm going to do what Jesus said."

Well, if the apostles did what Jesus told them not to do, then what? And if the apostles which wrote this Bible, Paul wrote all of these, and Paul was the one made them be rebaptized again. And if Paul wrote this, biggest part of this New Testament, then what kind of a Bible have you got written that you're trying to read?

Let's just make it just This, act real sensible and see what the Word says. Now, this is for education; for you to know the Word of God.

Now, if Peter baptized in the Name of Jesus Christ after Jesus telling him to baptize in the name of Father, Son, Holy Ghost, he done contrary to what Jesus said. Is that true? Now, there's got to be something there. Now, let's just find out, and ask the Holy Ghost to show us. Now, the first place, now let's take--let's take the first Scripture, Matthew 28:19:

Go ye therefore,... teach all nations, baptizing them into the name of the Father,... Son,... the Holy Ghost:

Look down on your Bible and see if that says "in the names of the Father, and of the Son, and the Holy Ghost." Does it? No, sir. Did it say, "in the name of the Father, in the name of the Son, in the name of the Holy Ghost"? It said, "In the Name..." Is that right? Well, the "name" is singular. Is that right? Well, which name did He want them to baptize, the name of the Father, or the name of the Son, or the name of the Holy Ghost? He said, "In the Name." Well, frankly, there isn't either one of them a name.

How many fathers is in here, let's see your name--your hand. All right. Which one of you is named "Father"? Father is not a name; father's a title. How many sons are in here? Sure, every man, every male, they're sons. Well, which one of you is named "Son"? It's not a name; it's a title. Is that right? It's not a name; it's a title. Well, which one of you is named "Human"? How many humans is here? All of you. Well, which one of you is named "Human"? There is no such a thing; that's what you are. The Holy Ghost is not a name; that's what It is. I'm a human. So neither Father, Son, nor Holy Ghost is name; they're just three titles that goes to one Name.

Now, listen closely. What... Look here. I'll take this on just like a baby basis. If you said, "Well..." Like you was reading a--a storybook, and it said, "John and Mary lived happy ever after." And you wonder then, "Who is John and Mary?" Well, the only way you'll ever know who John and Mary is, is go back and read the beginning of the story and go through it. Is that right?

Well, if Jesus said here, "Baptize in the name of the Father, Son, and Holy Ghost," and Father's no name, and Son's no name, and the Holy Ghost is no name, what, Who is this Fellow? We want to

know Who He is. Now, the best thing to do... That's the last chapter of Matthew, the last verse. Let's turn back to the 1st chapter of Matthew and the first verses and start off, find out Who this Father, Son, Holy Ghost is. Now, I just want to do this for the children there, so they'll get it also.

First thing is to straighten out you on your trinity: Father, Son, Holy Spirit. Now, in the first place, not one place in the Bible was trinity ever mentioned. You find it and show it to me. There's no such a thing. It's Catholic error, and you Protestants bow to it. Notice. Now, what is this? I said this is Who? Father. This is Who? Son. And this is Who? [Congregation says, "Holy Ghost."--Ed.] Now, the Father is the father of Who? The Son. Is that right? Now, this is Jesus' Father. Don't get them mixed up, now. This here is the Father; this is the Son, and this is the Holy Ghost. Is that right? Now, the people put it, "Three different people, three different Gods, three different personalities." No wonder the Jews can't understand it. All right.

Matthew the 1st chapter starts off with genealogies of Jesus Christ, "Abraham begot Isaac, Isaac begot Jacob," so on, down like that till it comes down to the 18th verse:

Now, the birth of Jesus Christ...

Here it is, the 18th verse:

Now, the birth of Jesus Christ... (follow me with your Bible)... the birth of this man Jesus Christ was on this wise: When... his mother Mary was espoused to Joseph,... she was found with a child of God, the Father. (Did I read That right? What does it say? [Congregation says, "The Holy Ghost."--Ed.] Found with a child of Who? I thought somebody said this Man was His Father? The Bible said this Man was His Father)... she was found with a child of the Holy Ghost.

Now, what kind of a child you got? As Jesus plainly said, God was His Father (Is that right?), God is His Father... Well, what's the Holy Ghost got to do with it then? If the Bible said the Holy Ghost was His Father, and Jesus said God was His Father, and you said God was His Father, and now the Bible says over here that there's three--two different people, God had nothing to do with it; the Holy Ghost is His Father.

Now, let's read a little farther:

Joseph her husband, being a just man, was not willingly to make her a publick example, but was minded to put her away privily.

But, behold, while he thought on these things,... the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. (Not God the Father; God, the Holy Ghost.)

See where your tritheist idea would go to? It would put Jesus a illegitimate child. Certainly. That's an error: no Scripture for that. Now, you'll have to admit that God the Father, that God the Holy Ghost is the same Person, or Jesus had two different daddies. Is that right? Of course it's right. The Bible said, "The Holy Ghost was His Father," and the Bible said, "God was His Father." Now, which is His Father? The Holy Ghost and God is the same Spirit; It's the same Thing.

... all this was done, that it might be fulfilled which was spoken by the prophet, by the Lord, saying, ... a virgin shall conceive... and bring forth a child, and they... (this One)

... and they shall call his name JESUS: for he shall save his people from the sins.

And this was all done, that it might be fulfilled,...

... and his name shall be called Emmanuel, which is by interpretation, God with us.

Now, Who is Father, Son, and Holy Ghost? Did Peter do wrong? He done what Jesus told him. That's three titles.

I'm a minister, and I'm a father, and I'm a "Reverend," they call it (a title), but none of that's my name. My name's William Branham.

He was the Father; He was Son; He was Holy Ghost. You try to make three Gods, friend; it's wrong; it's error. There's three dispensations that the tritheist got mixed up with. God the Father was the Spirit that hung over the children of Israel in the Pillar of Fire. Is that right? God was there.

Then God was made flesh and dwelled among us (Is that right?) in His Son. Now, He's condescending down till He come into the heart of man by the Holy Spirit.

God is like a three-foot rule, or, a three-foot rule, yes. The first twelve inches was God the Father; the second twelve inches, God the Son, the same God; third twelve inches was God the Holy Ghost, the same God. Jesus said...

You say, "We got the Holy Ghost in us." That's right.

But Jesus said, "A little while, and the world seeth Me no more. Yet you'll see Me, for I ('I' is a personal pronoun.), I will be with you, even in you, to the end of the world." Where's the Holy Ghost at then? "I'll not leave you comfortless; I'll come again and be with you." That's it.

You see, you misunderstand it, friend. It's one God in three dispensations. The dispensation of the Fatherhood, Sonship, and Holy Spirit, it's the same God. And when He said, "Go baptize them in the Name of the Father, Son, and the Holy Spirit," it was Jesus Christ. And that's why we baptize in Jesus' Name.

Now, look, let's get the baptisms here. The first time baptism was ever mentioned in the New Testament was John the Baptist. Is that right? (I'll place this up here.) You see, you have to get your Godhead straightened out before you can get baptism straightened out. That's John the Baptist, first baptism.

Second time baptism was spoke of was Acts 2:38, where they were baptized in the Name of Jesus Christ there at the new church. The second place was Cornelius's house, or not... I beg your pardon, Samaritans, Acts 7:48 and 49. And Acts 10:49 was where he baptized them at the house of Cornelius. And the next time baptism was spoke of, and calling any names or titles, was over in Acts 19:5.

Now, when they were baptized at the day of Pentecost, they were baptized (Acts 2:38) in the Name of Jesus Christ. Is that right? Write it down, look it up.

The next, Philip went down, two days later, and begin to preach to the Samaritans, and preached to them, and heal the sick, and had a great meeting down there, and baptized them in the Name of the Lord Jesus Christ. Peter went down and laid hands on them; they received the Holy Ghost.

Peter went up on the housetop a few days later, was hungry; he saw a vision. God sent him over to the house of Cornelius. And while Peter yet spake these words, the Holy Ghost fell on them, and they begin speaking in tongues and carrying on like they did at the first place. Peter said, "They haven't even been baptized yet." So he commanded them, every one, to be baptized in the Name of Jesus Christ.

Every person in the Bible was baptized in the Name of Jesus Christ. Paul... I mean, John's disciples wasn't baptized in the Name of Jesus Christ; they were baptized unto repentance. Let's turn over to I Corinthians... I mean, let's turn over to Acts the 19th chapter just a moment, and read this just a minute, so you'll see, my friends, that it's not--it's not... We're not... The Scriptures doesn't contradict itself. Look here:

And it came to pass, that, while Apollos was at Corinth, Paul... passed through the upper coasts of... Ephesus: he finds certain disciples,

He said unto them, Have you received the Holy Ghost since you believed?... they said... We know not whether there be any Holy Ghost.

... he said... then what was you baptized?... (Oh, they said, we been baptized. Said, How?)... said, Unto John, John...

He said, John only baptized unto repentance, saying that you should believe on him who's come... that is, on the Lord Jesus Christ.

And when they heard this, they were rebaptized in the name of Jesus Christ.

Paul laid his hands upon them, and the Holy Ghost come on them; and they spoke in tongues, and prophesied.

The great Saint Paul...

But listen. What if you'd been baptized by John the Baptist, the same man that baptized Jesus Christ? A holy man, where Jesus said, "There never was a man born of a woman as great as John the Baptist." He's the chief of all the prophets. He led Jesus out in the water and baptized Him right in Jordan. Brother, if I was baptized by him, I'd feel pretty good about it. Is that right?

But Paul turns around and says, "That won't work now." Said, "You've got to be rebaptized again." "Oh, we've been immersed though, Paul. We was immersed by John right out in the river of Jordan."

He said, "That won't work now. You've got to be baptized again."

"How?"

Said, "John baptized unto repentance. This is for the remission of sins, and no other name under heaven is given among men, only the Name of Jesus Christ." And they had to be rebaptized again in the Name of Jesus Christ.

And not one place in the Bible, or all the history for the first six hundred years after the death of the last apostle, did they ever baptize any other way but in the Name of Jesus Christ.

And go ask any Catholic priest that you want to; ask them who changed that, and see what they tell you. Get the catechism and read it; say, "Sure, some of the Protestants will be saved because they bow to our baptism." They changed it. They say they have the power and authority to do it, and you believe it. That's what they say; that's what they claim; that's what the Protestant church bows to. But Scripturally it's absolutely not one ounce of Scripture about it. They had to be baptized over in the Name of Jesus Christ.

Now, listen, quickly now, so we get right... I don't want to hold you too long on these questions. Look, in the day when Jesus come down off the Mount Transfiguration with His disciples, He said, "Who does man say that I am, and what do they say?"

"Some says Thou art John the Baptist; some say You're Elias, some say You're the prophet." He said, "But Who do you say I am?"

And Peter said, "Thou art Christ, the Son of the living God."

He said, "Blessed art thou, Simon--Simon Bar-jona," said, "for flesh and blood has not revealed this to you. You never learned this in some church; you never learned this in some seminary. But My Father has revealed this to you; and upon this rock I'll build My church, and the gates of hell shall not prevail against it."

Now, the Catholic church says, "It was Peter." They had a rock there, and it still lays under the Vatican City (and that was in Jerusalem, in the--Palestine). And they said that that was the rock.

The Protestant church says it was Peter who they built the church upon. If that's so, it backslid a few days later. That wasn't it.

The church was built upon the Divine revelation of God. "Flesh and blood has not revealed this to you, Peter, but My Father which is in heaven has revealed it to you. And upon this rock (spiritual revelation of the Word of God) I'll build My church, and the gates of hell will never prevail against it."

That's where I say, in Luther, Methodist, and whatever you are, whatever, Pentecostals, and whatever you are, doesn't make a bit of difference; when the church of God moves on in the power of the inspiration, she'll move right on and on and on and on, and no denomination stop it; nothing in the world will stop it. "Upon this rock I'll build My church, and the gates of hell cannot prevail against it": spiritual, revealed truth.

Now, watch now the next, He says, "And thou art Simon, and I give unto thee..." because he had the spiritual, revealed truth. That's the reason he knowed the difference between Father, Son, and

Holy Ghost, and the Name of the Lord Jesus Christ. He had a spiritual revelation. That's what you're understanding tonight, where the Holy Spirit's opening it up to us.

He said, "Thou art Simon, and I will give you the keys of the Kingdom of heaven. And whatever you bind on this earth, I'll bind it in heaven. Whatever you loose on this earth, I'll loose it in heaven." Did He say it? St. Matthew the 16th chapter, "Whatever you bind on earth, I'll bind in heaven. Whatever you loose on earth, I'll loose in heaven. And I will give you the keys to (What?) the Kingdom of heaven." What is the Kingdom of heaven? The Holy Spirit. The Bible said, "The Kingdom of heaven is within you..." I mean, "the Kingdom of God," excuse me. "Kingdom is within you."

Now, He said, "Some standing here will not see death until they see the Kingdom of God coming in power." Just a few days later till Pentecost. See? "Some stands here," right in that same place--thing He was saying it, "Some of you stands here..." He just been transfigured, said, "You won't see death until you see the Kingdom of God coming in power."

The Bible said the Kingdom's within you. When Jesus rose from the dead, remember, He had on His side the keys of death and hell, not the keys to the Kingdom; that was given to the church. Now, Peter had the keys. Do you believe Jesus would keep His Word? If He doesn't, brother, He wasn't God. That's all. Now, He said, "Peter, I'll give you the keys to the Kingdom," in other words, "to the Holy Spirit. Whatever you bind on earth, I'll bind in heaven."

Now, look what an error they made, go out and forgive sins and so forth like that, what an error. Let's see. They put the keys on him. Now, He set his face right straight to Pente--or right straight to Jerusalem. He was crucified, died, rose the third day, was on earth forty days among men, ascended up into heaven, told them to wait till they seen the Kingdom of God come upon them; at this time the Father will restore the Kingdom in a spiritual form to them. They went up to the city of Jerusalem and waited there for ten days and nights, and all of a sudden, the baptism of the Holy Spirit (the Kingdom of God) come with power upon them. Is that right?

Now, watch. Peter, uneducated, couldn't even sign his own name (A pope? Yeah, a pope) stood upon a little soapbox or something and begin to preach. He said, "You men of Judaea and you that dwell in Jerusalem, let this be known to you and hearken unto my words. These are not drunk as you suppose, seeing it's the third hour of the day; but this is that which was spoken of by the prophet Joel. 'It'll come to pass in the last days,' saith God, 'I'll pour out My Spirit upon all flesh. Your sons and daughters shall prophesy, and on My handmaids and maidservants will I pour out of My Spirit and they shall prophesy. I'll show wonders in the heavens above, and the earth below, fire, pillars of fire, and vapors of smoke.'" On he went, speaking of David and so forth.

And when these critics stood there, said then, "Men and brethren, what can we do to be saved?" Oh, be careful, Peter; you got the keys hanging on now. Is that right? The first Gospel message... Jesus, a few days before that, before He was crucified, said, "Peter, I'll give you the keys. Whatever you bind, I'll bind it; whatever you loose, I'll loose it. Now, whatever you do, I'll recognize it in heaven." If He's a Man of His Word, He'll keep His Word.

And here he is standing here; the Holy Ghost had fell for Its first time, and Peter was asked, "What can we do to be saved?"

Watch out, you're sticking the key into the Kingdom for the first time. Jesus told you a few days ago (was ten days ago), said, "Go baptize people in the Name of the Father, Son, and Holy Ghost." What are you going to do? But He give you the keys because you had a spiritual revelation. "For My church will be built, and the gates of hell can't prevail against it."

And take your creeds and dogmas, and whatever you wish to, but it'll fail miserably (It has been.), but the power of the living God shall move on and on into eternity. Like a streak of radium, She moves on (Notice.) without end.

Peter, you got the keys. Whatever you do here, God's got to recognize it in heaven. Is that right? "What do you say, Peter? What can we do to be saved?"

Peter said... Don't go say a "Hail Mary." There's no such a thing, do a novena. Don't come and shake hands and put your name on the church book and have them sprinkle a little water on you. No such a thing, that's Catholic dogma that the Protestant church is bowing to.

He didn't say "All of you go... And now, Jesus told me a few days ago, for all of you to go and be baptized in the name of Father, Son, and Holy Ghost." Not a man that had spiritual revelation, wouldn't say that. He said, "Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to them that's far off, and as even as many as the Lord our God shall ever call." That's it. Then the key stuck in, and it locked; it locked in heaven. That's the reason Paul said to John's disciples, "You've got to be baptized over again in the Name of Jesus Christ to receive the baptism of the Holy Ghost."

You didn't know it before; you know it now. Huh. It's all right. That's up to you. That's true. But a tritheist, triune baptism was never recognized in the church, the New Testament, only in the Catholic church; and the Protestant church bows to it. Watch. Many people would fall out with you for that. But, brother, you got to make your choice.

Now, you say, "Brother Branham, I was baptized in the name of the Father, Son, and Holy Ghost. I got the baptism of the Holy Ghost."

I don't doubt your word. I have no reason at all to doubt your word; I believe it. I believe God give them the Holy Ghost up there before they was baptized at all; but when Peter told them what to do, they went and done it. That's right. Now, you know what to do. That's right. And if you refuse to walk in Light when Light's brought forth, you turn to darkness. Right. Amen. All right. Excuse me. I don't want you to excuse me for hollering "so be it" to God's Word. No, sir. I'll holler "Amen" again. That's right. Yes, sir.

Why baptize in the Name of Jesus Christ, Brother Branham? Why do you do that instead of the Father, Son, Holy Ghost? Because the Bible teaches that. That clear?

Why do you wash feet, Brother Branham? Because, the Bible teaches that, I believe in the full Gospel.

All right, now: What is the false baptism that you spoke of? That's it. That's exactly it. Nowhere... Read back in the Testament and find where one person...

Now, to you dear people, I'm not hurting your feeling; I don't want to. I ask you to be humble and not... Look at this thing in the face and see what it looks like. Look at it in the face of the Bible, not in your church or some foolish, silly thing somebody's got puffed up in their head, but look at God's Word. Sure.

Do you think that God Almighty would give me the ministry He's got around like this, with supernatural signs and things which has never been seen since the New Testament, and let me walk in error like that? Certainly not. And, brother, when I come back from overseas, I'm putting the biggest part of my time not on Divine healings and miracles, but preaching the Word of God. That's exactly right. Truly.

Now, let's see:

38. Does this church teach that you have to speak in tongues to receive the Holy Ghost?

No, sir. No, we don't. Speaking in tongues is a gift of the Holy Ghost (See?), not the Holy Ghost. It's a gift. This tree bears nine manners of fruit. Is that right?

If you looked on an apple tree, got apples, you say it's a apple tree. Look on a tree, it's got pears, you say it's a pear tree. No matter if it's got sycamore bark on it, and got pears on it, the life of it is what? The life of it is pear tree life. Is that right?

Now, this Tree of God bears nine spiritual fruits. Is that right? All right. There's all different... Said, "One was given teach... knowledge, wisdom, understanding, and speaking in tongues, interpretation of tongues." Nine different spiritual gifts grow on this Tree of God. Is that right? Well, now, just speaking in tongues isn't the only one; there's others in there too.

Now, you can speak with tongues and still not have the Holy Ghost. Now, just remember that. I've been right... I've seen witches and wizards come up speaking in tongues, and they ain't got the Holy Ghost. You know, I've seen them come up shouting and jumping, and they ain't got the Holy Ghost. I stood in a corn-dance here not long ago, out in a little piece from Douglas, Arizona, up there. Seen that corn-dance when they having it up there, and that wizard come out there and carried on terribly, and everything, carried on and throwed dirt over in him there. That didn't mean he was saved. The man was a--a witch doctor.

I stood in India--in Africa and seen witch doctors come up and challenge me like that with their enchantments, and even drunk blood out of a human skull. That's right. You better know what you're talking about when you face that. But I've seen the power of Almighty God bind that man till he couldn't move; stood there and his eyes glassy like that, and they pack him away. Yes, sir.

Brother, God is real. That's right. But God is a Spirit, not confined only to speaking in tongues or this, that, or the other. I say that any man that is... That's the trouble in the church here. See, you... Pentecost went wild on that one thing. They got down to the people... Instead of--of laying hands on them, and them receiving the Holy Ghost, they got them down at the altar and begin to beat them on the back and holler, "Say it. Say it. Say it," and say a word over and over, till they got confusion and not tongues.

If a genuine Holy Ghost person is born of the Spirit of God, he'll live a godly life. Some of them men was living horrible lives, and you know that; and their fruits proved that they wasn't. Jesus said, "By their fruits you shall know them." And the fruit of the Spirit is not speaking in tongues; that's a gift of the Spirit.

Peter never said, "Repent, and be baptized in the Name of Jesus Christ, and you shall receive the Holy Ghost"; he said, "Ye shall receive the gift of the Holy Ghost," when they heard these tongues and people speaking. It's one of the Holy Ghost gifts that they received. Amen. All right. Got to hurry.

39. I have two boys; (one's two and one, five), and they have been sprinkled. Should they be baptized by immersing?

Well, now, sister or brother, whoever you are, that's up to you. I've got a little girl... My little boy, Billy Paul, was sixteen years old, and I baptized him in the Name of the Lord Jesus right here. My little girl was eight years old; she come to me, and got up on my lap, and she said, "Daddy, I want to believe on the Lord Jesus Christ, and I--I want to be baptized." And I baptized the little girl at eight. When--if them little kiddies wants to be baptized, baptize them. If they're not, why, if they're... Just go ahead; that's up to you, whatever the Lord said.

40. Will only those who have the baptism of the Holy Ghost be in the rapture of the church, or will all believers be indicated?

We ain't... We haven't got time to justify that. But, brother, only the Holy Ghost Bride will be in the rapture. See? The Bible strictly--the others won't be lost.

Look. Who's going to judge the earth? Saints. Daniel said, "I saw Him come to the Ancient of time, and--and He came with ten thousands times ten thousands of His Saints." Is that right? The rapture, the church had gone on. Then they come down, and the judgment was set, and the Books were opened. Is that right? And another Book was opened which was the Book of Life (the sanctified believer that hadn't received the Holy Ghost).

Didn't Jesus teach that ten virgins went out to meet the Bridegroom, and five of them... Or all of them were virgins, pure, holy. And they... These went to sleep and didn't get the Holy Ghost; and these got the Holy Ghost, had Oil in their lamp. And when the Bridegroom come, the Voice come, shouting, they said, "Oh, let us go. And give us some of your Oil."

He said, "Go to them and buy; pray, get it now." But they couldn't. And while they was gone, the--the virgins went into the Wedding Supper, and they were cast in outer darkness where they were weeping and wailing and gnashing of teeth. Didn't Revelations, last night, in the 12th chapter, night before last, teach that the red dragon spurts water out of his mouth to make war with the remnant of the woman's seed that had faith in God and kept the commandments of Jesus Christ?

To you women, when you lay down a pattern. It's a nice piece of goods, the same goods in it, but you take like this and lay your pattern just the way that you're going to cut it. And then you cut it. That's up to you. But you take the goods that you cut to make your garment out of, and the rest of it is used. It's just as good a goods as the rest of it, but by election you have chose that. Is that right? The rest of it is just as holy and just as good, and just as expensive as the rest of it, but that was your choice.

And God has promised that we are going in the rapture by election. And the Bible said, "And the rest of the dead lived not for one thousand years." Is that right? So only... You'll not be lost, but the Holy Ghost filled Bride will go in the rapture. The rest of them will come through judgment; while they didn't.

41. If you are supposed to be baptized in Jesus' Name, why would Jesus say in Matthew 28, "Be baptized in the name of Father, Son, Holy Ghost"? That's just what I just got through explaining, that one.

All right, are you getting tired? I know you are. But...

42. Doesn't God have respect for the baptism of the--the "Father, Son, and Holy Ghost"? Isn't there people being baptized in the name, in these names, have received the Holy Spirit? Did Jesus come to glorify the Father? Wouldn't this baptism be recognized?

Yes, Jesus came to glorify the Father; look in St. John the 14th chapter. I'm just about... I got... If you'll just wait just about three more, we'll have it over, I believe. Look, and then we get some new ones tomorrow. Amen. "'Cause I'll really get some back from tonight, I believe. Notice, I... This is church, though; this we're going on.

Look, Jesus come to manifest the Father. Look. in the beginning God made man in His own image. Is that right? Well, what is God? A Spirit. St. John the 4th chapter, Jesus speaking to the woman at the well, He said, "God is a Spirit, and they that worship Him must worship Him in Spirit and Truth." Is that right? If God made man in His own image, what kind of man did He make then? A spirit man.

In Genesis 2, there was no man to till the soil, and God made man out of the dust of the earth, not in His image, but in the image of animal life. And he put the spirit of man in this animal man here, and he become a living soul. Now, that's the difference between a man and the animal. The animal don't build automobiles, and he doesn't do things like that to help his living and so forth like that. He's an animal, dumb brute; he hasn't got a soul. He can't read and write; he can't talk, speak; he's a dumb brute. But a man is in flesh like a brute, but he's got a soul of God in him what makes him immortal. And he can invent, look what he can do. He's on--almost on the equal with God, because he's a son of God; even in his fallen estate he's wonderful. Look at him. See? That's it.

Then when man fell in flesh... And if God sent another individual besides Himself down, He was unjust. The only way God could justly do it was take the man's place himself.

What if I made Brother Neville die for this woman here? What if I made this woman die for this woman here, if it would been that I had the rule over you? I could not be just and do that. If I pronounced death, and want you to live, I've got to take your place to justify you.

And then God Who was in the image of Spirit, without image, rather, the Bible said, "God's without form." All right. Then God had to take on form, and He overshadowed a virgin and created in her a blood cell, without sex or anything to do with it, and created a blood cell that developed into the Son of God. And God came down and dwelt in His Son, Christ Jesus, making Him God on earth.

When St. John... Thomas said, "Lord, show us the Father, and it sufficeth us."

He said, "I've been so long with you and you don't know Me?" He said, "Why sayest thou, 'Show us the Father'?" Why, He said, "When you see Me you see the Father. I and My Father are One. My Father dwelleth in Me."

A lady, here not long ago, I was talking that, jumped up, said, "Oh, Brother Branham," said, "I--I know what you mean. They are one; sure they're one." Said, "You and your wife are one too. That's the kind of one they are."

I said, "I beg your pardon," I said, "they're not." I said, "Do you see me?"

Said, "Sure."

I said, "You see my wife?"

Said, "No."

And I said, "There. Then they're a different kind of one than what me and my wife are." See? I said, "That's right."

Jesus said, "You can't see Me without seeing the Father." Certainly not. It's the second part of the three-foot rule, the same rule. It's God. Jesus Christ was either God or the greatest deceiver the world ever had.

Listen. A woman said to me not long ago, said, "I'll prove to you," a Christian Science woman. Now, Christian Science friend, be reverent just a minute. See? And said, "I'll prove to you that He wasn't nothing but a man." Said, "You put too much bragging on Jesus."

I said, "If I brag day and night I could not give Him what's coming to Him." I said, "No wonder..."

Why, Isaiah tried to name Him; he said, "He's Wonderful, Counsellor, the Prince of Peace, Mighty God, Everlasting Father," all of that. He's Alpha, Omega, the Beginning and the Ending, the Root and Offspring of David, the Bright and Morning Star, Father, Son, Holy Ghost. "In Him dwelled the Fullness of the Godhead bodily," said the Bible. The Fullness of God was in Him.

She said, "I'll tell you, when He went down to pray for Lazarus, to raise Lazarus up," said, "I'll prove to you He was just a man."

I said, "Let's see you do it."

Said, "The Bible said He wept. And that proves that He was a man; He could weep."

I said, "Sure, that was the Son that was weeping."

He was a God-man. He was a triune being just like I am, you are; we're soul, body, and spirit. He was Father, Son, and Holy Ghost in the Deity of God; that's Who He was. He was Deity Himself. How could He do anything there when the... His own children crying for His blood? If it'd been something else... That was His own children crying for His Blood, no wonder He wept for them. How would a man... And His own kids crying for His blood, how could He feel? Either condemn them to hell forever, or give His life; He was God giving His life for His children. Deity dwelt in Him. That's Who He was.

The woman said, "Looky," said, "Reverend Branham, I'll prove to you. When He wept, it proved He was a man."

I said, "Lady, He was a man when He was a-pray--when He was weeping. That's right. He was a man when He was weeping, but when He straightened His little frail body up and said to a man that had been dead four days, 'Lazarus, come forth.' And the man that had been dead four days,

and rotten, and the skin worms crawling through him, corruption knew its Master and the soul knew its Creator; and a man that'd been dead four days stood on his feet and lived again. That was more than a man."

He was a man when He come down off the mountain that night, hungry, looking around over a tree for something to eat. He was a man when He was looking there for something to eat on that fig tree. But when He took five biscuits and two pieces of fish and fed five thousand, that was more than a man. That was God in man. The one Creator Who could take cooked fish and break it off and it was still cooked fish, took baked bread and broke it off, what kind of an atom did He let loose? Hallelujah. He was God, the Creator of atoms and all things. That was more than a man.

He was a man when He was out there in that boat that night after preaching all day and healing the sick, so tired till ten thousand devils of the sea swore they'd drown Him. That little old boat out there bumping around like a bottle-stopper, the great waves a-flashing from place to place, and Him laying, so tired till the waves didn't wake Him up... The devils was a-roaring, said, "We'll get Him now while He's asleep." But when He awoke--woke up there, He was a man; He was so tired. But when He put His foot on the brail of the boat, and He said to that sea, "Be still." And the winds and the waves obeyed Him. That was more than a man. That was God, the Creator Who made the heavens.

No wonder the apostle said, "What manner of man is this that even the winds and waves obey Him?"

That was more than a man. That was God. He was a man when He was tacked at the cross as a Sacrifice to take away sin. He was a man with nails drove in His hand. He was a man with thorns over His head. He was a man that mockery soldiers spit on Him. He was a man was bruised, striped, and wounded. He was a man. He was a man when He cried, "My God, why has Thou forsaken Me?" He was a man crying for help. But on Easter morning when the seals of death broke loose at the tomb, that was more than a man. He proved He was God.

Living, He loved me; dying, He saved me;
Buried, He carried my sins far away;
Rising, He justified freely forever:
Someday He's coming, O glorious day!
Oh, mid rendering rocks and darkening skies,
My Saviour bowed His head and died;
The opening veil revealed the way
To Heaven's joys and endless day,
No wonder Eddie Perronet screamed out:
All hail the power of Jesus' Name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

That's that great Person the Lord Jesus. He was Jehovah, God inveiled in flesh. The Bible said, "Whatever you do in word and deed, do it all in His Name." The Bible said the whole family in heaven is named Jesus, and the whole family on earth is named Jesus. Let's pray in His Name, live in His Name, teach in His Name, die in His Name, buried in His Name, baptized in His Name, resurrect in His Name, go to heaven in His Name. That's His Name, and His Bride is named Mrs. Jesus. He'll take a people out of the Gentiles for His Name's sake.

And I'm not a oneness. No, sir. You trinitarian people get that away from you. I am not a oneness. No, sir. I'm not a oneness, neither a trinitarian. I believe what the Bible says. That's correctly. Amen. Whew. I get too much on one. What was that? Did I get it out? Or, let's see, what was it? Oh, yes, that's right, about the... how the Father was in Christ. He was a man; He was a God-man.

43. Does not the Pentecostal church baptize in the Name of the Father, Son, and Holy Ghost? Some of them.

44. If a person dies without the baptism of the Holy Ghost will he be lost?

No, sir. If he's a believer he'll come in the resurrection, the second resurrection. If he's got the baptism, he'll go in the first resurrection. Now, you have to almost take my word. If that ain't satisfying, then you--you ask me; I'll give you Scripture for it. I'm trying to get just two or three more here, then we're finished.

45. Brother Bill, does the Bible say anything about gambling?

Yes, it does, but I can't call it right now. I know the soldiers gambled for His garments, and so forth like that, but I can't say.

46. Will you explain I Corinthians 15:29?

Get it for me in there, if you will, Brother Neville: I Corinthians 15:29. We'll get it.

Now, maybe tomorrow I can get that for you again. Like the--that letters how it's spelled out, "VICARIUS FILII DEI." If you desire it, let me know.

47. Will the prophecy of Ezekiel 38 and 39 be fulfilled before the rapture?

I think not. I think the next thing we look for is the rapture of the church. And then that's when Gog and Magog comes down is the Russian armies who comes in after...

Look. Mr. Bohanon, who used to be the superintendent here in the Public Service Company, a very fine Christian man... And he talked to me one day; he said, "Billy, I tried to read, and I tried to ask my pastor to explain Revelation." Said, "We got over there and we got it all mixed up." Said, "John must've been eating some--something that night and had a dream."

I said, "Mr. Bohanon, shame on you." I said...

He said, "Well, no one can understand that."

I said, "Not no natural man, but the Holy Spirit can reveal it."

He said, "Well, looky here, Billy." He said, "The Bride was standing on Mount Sinai. And here was the water spurted out of the mouth where the dragon was making and brought war with the Bride. And the Bride was in heaven at the same time. Figure that out."

I said, "Mr. Bohanon, the only thing that you got, you got three different things mixed up, calling it the Bride. You're calling the hundred and forty-four thousand who stood with the Lamb on Mount Sinai the Bride. They were not. You're calling the ones... Spurted the water out of his mouth to make war with the remnant of the woman's seed which was not the Bride; that was what was left. The Bride was in heaven, the hundred and forty-four thousand there, and the nominal Christian going here to the persecution. And that's right." [Blank.spot.on.tape--Ed.]

199-317a Read, brother, now if you have it.

[Brother Neville begins reading I Corinthians 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all, why are they then baptized for the dead."--Ed.]

Now, my brethren, there's one--one people that believes that. They baptize for the dead; that's the Mormons. Now, I've been in their temples many times; they're very fine people. You may be a Mormon. Now, I am not trying to hurt your feelings.

But my dear friend, you can't be baptized for your father. That's a act he had to do. The way the tree leans, that's the way it falls.

Paul speaking here was talking of the dead Jesus Christ. If the dead rise not, why are you baptizing in Jesus Christ's Name then, if the dead rise not? See what I mean? Then you're... He said, "Let them eat, drink, and be merry, for tomorrow we die if the dead raise not."

But he goes ahead and glorifies God for the resurrection of the dead. And we're baptized in Jesus Christ, unto His death, burial, and resurrection. That's why we're baptizing for the dead.

199-317c All right. I believe now this is just about one more after this one.

Brother Bill, please tell me how to--to obtain the baptism of the Holy Ghost? If it is by prayer, surrendered life, accepting it as we do healing? I know what it is to have faith for healing when you prayed for me here. Do you pray and lay hands on for the baptism of the Holy Ghost? I was baptized in the Name of the Father, Son, and Holy Ghost. Please tell me if I should be rebaptized in the Name of Jesus, as you spoke recently.

Now, my dear Christian friend, I am not telling you what to do. I'm only laying the Scripture down. And you know what--how the Holy Ghost can come right now while we're speaking. The Holy Ghost is a gift of God. See? That's a gift of God; it could come while we're speaking. And I'll tell you, when...

If the people was taught right... Some of you old-timers here, let me ask you something. You old-timers that's been in the Tabernacle, watch when I baptize people, and you ministers take this for an example. I taught those people till they had that life cleaned up before they went to that water. And I had them believing that God was obligated to keep His promise. As soon as they was baptized in the Name of Jesus Christ, the Holy Spirit was right there to receive it, and when they come up out of the water they received the Holy Ghost. That's right.

If you just... Shepherds, teach your sheep; get them in the Bible here. Get away from that old textbook of some church and get down here in the Bible where God talked, and you won't have those troubles.

Yes, laying on of hands is how we can receive the Holy Ghost, by some anointed person laying on of hands.

200-Q- 48. Brother Bill, it is... Is it out of order for someone to get up and give messages in tongues while the preacher is giving the--out the Word?

And this person's got three questions here, and the other one is:

49. Also, is it out of order to do likewise when the altar call is being made?

Third, third one:

50. Also, it is out of... Is it out of order for someone to stand up in church and reprove a minister for something he has said or done during service, and him behind the sacred desk? All these things has been done at the Tabernacle several times.

Now, let me get to this right quick now; this pertains to the church now. Now, I... Now, to you strangers in our gates, I've got to give the church a little spanking now, so you--you just kind of hold off for a minute (See?), if you will.

Listen, my children. Those gifts are wonderful. Nobody knows how I appreciate you, and I love you with godly love. But those gifts can be a harm to you if you don't use them in the right place.

Look at people today, fine men out on the field, praying for the sick and charging money for it. That's wrong. If a man's got faith for healing and praying for the sick, he ought to be gentleman enough to pray for people without money. Thank God.

Brother, I want to say that, not for myself, but for the glory of God. Not one time have I ever taken money from people or anything like that; and turned down, literally, a million five hundred thousand dollars in one offering. And you know it. It was right here at the paper. See? That's right. It's not for... When you do that you're going to lose your faith out yonder with God.

Now, you people that speak with tongues and has got gifts of tongues, God bless you. You're needed in this Tabernacle. I want you here. But now, the--the thing's in order, don't never do it while the preacher's a-preaching. If you do, you're out of order. See? You mustn't do it. For the Bible said, "The spirit of the prophets is subject to the prophet." And when a man is preaching, he's got the floor; he's got the audience. The Holy Spirit's going to speak through him. When he's finished, then's the time for the message. You see? So don't get out of order; if you do, then you interrupt and you'll--you grieve the Holy Spirit with the message that's going forth.

Here not long ago, I was in a meeting up here somewhere in Washington; many thousand people were setting there. And my manager, which is a real Bible expositor, he was standing there speaking on Divine healing, anointed; the Holy Spirit was speaking. A lady raised up and begin to speak with tongues, and he waited just a moment, then he started right on. The Holy Spirit begin grieved, you could see it amongst the people. He started to speak again, and she raised up; and he said, "Sister, set down in the Name of the Lord." Said, "You're out of order." And the ministers took her over there and let her know.

Now, what it is, those gifts are in the world; they're in the church now. The gifts are in the church, but the poor little children get those gifts and don't have the teaching to know how to control it. If you'd miscontrol it, you'll do more damage than you will good. See?

Just like a man going out, praying for the sick and somebody getting healed, say, "Now, you ought to give me a thousand dollars for it." Now, he's done more damage than he has good. Been better if the man went ahead and died instead of bringing such a reproach upon the cause of Christ.

Now, when you... When the pastor or the evangelist, or whoever it is, is a-preaching, hold your peace. Paul said to do that. You see? Now, and then he said, "You may all speak, one by one." That's true enough. And he said, "I would that you would all speak with tongues." That's good. But you can't speak with tongues 'less you have the gift of tongues. And no doubt at all but what there's many gifts of that in this church now. There's many gifts of it over here in the Methodist church; there's many of it over here in the Baptist church, if it was only preached so the gift could go to operating.

How... If you put seed in the ground and don't cultivate it, what's going to happen to it? See? It will lay there in dry dust, and rot; it'll do no good. These gifts have been in the church all along, but just now the water's begin to fall, the Pentecostal rain, to water it and bring forth fruit. Now, use it in the right place.

Now, it says, well, I believe the next question was there, the person asked, said:

When the... when you're giving an altar call?

No, I wouldn't think then. If you noticed, and take Corinthians and read it, there's some of you here... If--if you got gifts of speaking in tongues, then you watch. In the Bible, when they had... After the service was over, and the blessing of God come down upon the congregation, then they begin to speak, then they begin to magnify God. And every time, it was a direct message to somebody. Not... You have to watch that now. See? It isn't just something in fleshly. It'll be a message to somebody, for somebody to do something, or something to edify the church. It'll be something to glorify the church.

And there's where the Pentecostal people has brought reproach to their name. The very name Pentecost, you can mention it and the people will just walk away and say, "Nonsense," because they seen a lot of carrying on, which the people being in sincerity but wasn't taught.

Paul said, "When I come to the Pentecostal church over there," said, "I'll set it in order." It's got to be in order; everything must be done orderly, just as the Spirit ordered. So he said, "Now, if come in, and all of you begin to speak in tongues, and the unlearned comes in, he'll say, 'Well, aren't you all mad?', walked out."

That's just what the Pentecostal church did. He said, "Now," and said, "if one of you prophesy and reveals the secrets of something, one of you be a prophet," in other words, he said, "then won't the people fall down and say God is with you?"

Well, how could I deny the gift of speaking in tongues when I'd have to deny the gift of prophecy; I'd have to deny these other gifts. Now, the most of the churches, the big churches, the Nazarene, Pilgrim Holiness, and so forth, they think if a man speaks in tongues he's a devil. That's

blasphemy against the Holy Ghost, which there's no forgiveness. That's what the Jews done, made fun of the people with the Holy Ghost, and were condemned and lost for it. Correct. Didn't Jesus say, "If you speak one word against the Holy Ghost, it'll never be forgiven you in this world or the world to come"? So be careful. If you don't understand, set still.

And you people who's got the Holy Ghost and called into offices, teachers... Now, could you imagine... Here's me standing here trying to teach, and here jump a man up, side of me, and start teaching right at the same time, another man stand out here singing a jubilee song? Well, what a confusion.

Well, that's the way it is about speaking in tongues. Let it come orderly, just as the Spirit will give it, you can speak with tongues.

Now, you say, "Well, Brother Branham, I can't help it."

Oh, yes, you can. Paul said you could; he said, "If there be one of you among you, who speaks with tongues, and there be no interpreter, let him hold his peace." No matter how much it wants to speak, hold your peace. That's a gift, brother. I--I pray God will let me have another revival here some of these days where we can get into them things for you. You see? Where you can see it's a gift, and that gift wants to operate all the time. See? But you've got to have the wisdom of the Holy Spirit here to know when and how to operate that gift. And that...

You say, "Well, glory to God, the Bible said when the Holy Ghost is come you don't need any teacher; He's the teacher Himself." Oh, brother. How can you be so little from reading the Scrip... Why did the Holy Ghost set teachers in the church then?

Say, "I don't have to have anybody teach me; the Holy Ghost teaches me." It does through a teacher. He set teachers in the church.

He said, "Are all teachers, are all apostles, are all gifts of healing?" The Holy Ghost set these things in the church; He operates them all, and each one of them operates orderly.

Now, it's just like my foot; one of them say, "I'm going this way," the other one say, "I'm going back this way." Now, what are you going to do? The hand said, "I'm going to go up," and the other one's going around this way. What kind of a shape's the body going to get into? See?

But now, if the mind here says (what?), "Move forward, both of you. Hand, you go with them. Head, you stay straight. Arms, you do the same," everything walking in harmony... Now, when I get there, I haven't used my arms. Now, the foot's done its duty. The pastor's through preaching; now, arms, do--do your duty. See? See what I mean?

Well, what if the arms was reaching out like this, "Oh, where's it at? Where's it at?" And you feet reaching it (See?), you're not there yet. See? Hold your peace, arm. It'll be time for you to be used after while; wait till you get over there. See what I mean? That's the gift; that's the gifts of the Spirit in operation.

I love the Lord. Don't you? Amen. Listen, I know one thing I can say for you: you sure got patience: twenty minutes after ten. Now, friends, look here just a minute, like this now. I... These is the best of my knowledge. I have to hurry through a big bunch of them like that. If I... If you don't agree with that, don't fall out with me. You be my brother. See? I love you, and I only say these things because that is in my heart. That's what I believe, and that's the way that I explain it, and that's the way I bring it. It's from the Bible.

Now, if you say, "Brother Branham, I just don't believe it that way." That'll be perfectly all right. See? We'll never think any difference; we'll just go right ahead as brothers and friends.

And--and if you say, "Well, I--I believe if I belong to the Methodist church or Baptist church, I'll be saved anyhow." All right, brother, that's perfectly all right. I'm still calling you my brother, because you believe Jesus Christ. See? That's right. So we're going to be brothers and friends just the same.

But I'm just laying down to this church, this few days here, the doctrine that this church stands for. See? That's what the church stands for. And if there's a deacon here that doesn't believe in the baptism in Jesus Christ's Name, and the baptism of the Holy Spirit, or the gifts of the Spirit being manifest, that deacon, right here while I'm standing here, doesn't deserve to be in the church until he gets made right. That's exactly right. And the board ought to see to that. Exactly. This church is not controlled by deacons; this church is controlled by the Bible and the Holy Ghost alone. Yes, sir. Now, so them things, we believe that's the doctrine of this church.

We don't have any membership at all. There's nobody a member here, but everybody comes is a member; for we believe that we're all members of one Body by the baptism of the Holy Spirit. And we constrain you, my dear Christian brother or sister, to be baptized in the Name of Jesus Christ and receive the Holy Ghost. If you've already received the Holy Ghost, after you have been baptized in the Name of the Father, Son, Holy Ghost, God bless you. You say, "Brother Branham, what should I do about it?" The question was answered. I can only say like Paul said: you must be baptized over.

Now, look here, Acts... Let... Read this, Galatians 1:9. Write it down, you that's writing it up. Paul said, this same man that said this, he taught this saying. You believe that now? Is that right? Paul told them they had to be rebaptized again in the Name of Jesus Christ. And Paul said, "If a angel from heaven..." Galatians 1:8, "If a angel from heaven would teach you anything else besides this, let him be unto you accursed." If he's a archbishop, if he's a pope, if he's a minister, if he's a prophet, if he's a reverend, if he's an angel from heaven, or whoever it may be, he said, "If they teach anything else besides this, let him be unto you accursed." Is that right? And he repeated it again. He says, "As I have said, so say I again: If they teach anything else but this, let him be accursed." Is that right?

So the Lord bless you. I read it from the Word, and you make your decision.

Now, how many loves that good old song...

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine;
Now, hear me while I pray,
Take all my guilt away,
And let me from this day
Be wholly Thine!

I want to ask you something, you in this church. As a dying man preaching to dying men, realizing that this may be the last sermon I ever preach; and I try to preach every sermon that I do, like it was my last one, as a dying man to dying men... Now, I ask you, my brethren, and my fellow-citizens of this community and country, do you really feel that you need a closer walk with God after these services? God bless you. I, as if your brother, speaking to you, my sincere prayer is to you, that you will receive this closer walk with God.

And may, at the day of judgment, when these nights that I've been preaching... There'll be as is a great tape recording played on that day, and my voice will come out, and I'll have to stand there and give an account; for my words will either bless me or condemn me at that day. And that's been my words for the last twenty some odd years, as a little boy of about twenty years old, preaching the Gospel, and I'm forty-five now. And I've never changed it a bit, because I couldn't change it as long as the Bible stays that way.

I've rooted it into bishops and everything else, and I've never seen one yet that could speak contrary to it, according to the Word. They say... Well, now, I... This priest, here a few days ago,

he said, "Reverend Branham, we don't take the Bible; it's the church to us." So you can't talk to that man. But if you're going to base it on the Bible, that's different. See?

I pray that God will... Every one of my Catholic friends in here, and every one of my Protestant friends, and even... They're no more... If any... I--I just love every one of you. God knows whether that's true or not. Watch in the prayer line, when the blind--blind and lame, It doesn't say, "Catholic."

Here sets a man right here on the plat--right here, a Catholic, dying with cancer, eat up; he come to my house, and the Holy Spirit come upon him, healed him of that cancer. He never told him whether he was Catholic or not; I never said a word to him. He come over and was baptized in the Name of Jesus Christ and received the Holy Ghost. There sets the man right there, a businessman in Louisville...?...

He don't ask whether you're a Catholic or not; it's whether your heart is hungering after God. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Is that right? Amen. The Lord bless you.

How many knows this good old song, "Blest Be The Tie That Binds"? How many people here over forty years old, raise your hands with me and say, "I remember the old song, from forty years, 'Blest Be The Tie That Binds'"?

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Don't you like them old songs? Listen, I want to say this: If we had more of those old songs instead of so much of this carrying on that we do have, I believe the church would be better off. I like those good old songs that was penned by the Holy Spirit, them old-timers.

I used to remember an old colored man, used to set out behind the house, down there in the mountains of Kentucky. When he'd get weary, he'd set on that old--old log, and he'd beat his hands on the log. I remember him just as well... He had a little rim of white hair around his head. He'd sing that old song, an old song:

I will arise and go to Jesus,
He will embrace me in His arms;
In the arms of my dear Saviour,
Oh, there are ten thousand charms.

Not much melody to it. How many ever heard that old song? My. That's fine. Listen...

QUESTIONS AND ANSWERS ON HEBREWS

PART 1

Branham Tabernacle
JEFFERSONVILLE.IN WEDNESDAY 57-0925

...?... How could she do it without God? That would be a real one, wouldn't it? Could not be done without the Lord.

I'm not going to preach out of all them. But I thought I'd might get ahold of something kind of heavy, you know, so I'd better be prepared. But oh, it was very, very light. So maybe there's not very many questions among the people then, that... Just very let--simple and light questions. But I'm glad to try to answer them the best that I can by the help of the Lord.

And if Sister Arganbright is in tonight... Sister Ruth, are you here, Sister Ruth? Over here. I have the... Oh, yes, I have the address here. No, I don't. Well, I'd get it right out here. I had it in my pocketbook, and I left my pocketbook at home. Now, if the police catches me going home, Brother Fleeman, you come to my rescue. Tell Billy I'm--left my pocketbook at home; I'm driving without a license tonight. And I thought I had it in my pocket; I just changed clothes. I'd run in this afternoon, was cutting some grass right quick and had to quit and hurry up and get in, change clothes, and run down here; and I--I brought the Lexicon, but you can get it right afterwards out of there.

Don't feel bad about that letter. If I never got no one worse than that, that'd be a fine letter. That was good. That was very, very nice. I told you I wouldn't read it, but I slipped up on it, you know; I just couldn't hold it any longer. I just wondered what she said. And it was very, very nice, wrote like a real school teacher ought to write. That was good, and I appreciate it. And it--it gives you...

See, I love letters of someone that would--would differ a little with you. See, if you go along all the time, nobody differs with you, you get stale. You got to get a little difference so you can understand, dig down. And--and you just get in one rut if you don't watch; then you--then you get into trouble when you do that. You got to just kinda keep moving on and get somebody to differ with you and fluff up your feathers once in a while.

Over in Africa I found two little lions, and they was little bitty fellows about like that, speckled, little, bitty lion: a little lion, little lioness. Now, they looked like kittens; they was so little like that, little... Prettiest little things, they'd just play. And I was going to bring them back to America; I had them in a bird cage. I was going to bring them back, but I couldn't find any--anything to inoculate them, any toxin. And they wouldn't let me bring them in the United States without them being inoculated first, and I couldn't find it in all Africa. But if you wanted to know whether he was a lion or not, just cuff him back a little bit. He'd square off and let you know he was a lion, so--so that kinda lets you know where he was standing.

That's the way you have to do once in a while, you know, kinda fluff the feathers backwards to find out. But now, we don't get angry like the lion; we just--we just love that, to--people to ask questions. And questions like that, Sister Ruth, is very, very good to me. It's a... I--I love that. See? It's those real nasty kind that I hate to get. But them's a... That was fine.

Now, we got some good, stirring, just home questions. There's a preacher back there in the back room just now, asked me, said, "The two prophets of Revelations 11, would they come in before

the rapture, or just before the taking away of Israel? And what..." Now, that's the kind of questions that--that--that ties you around. But these simple questions like this is all right. But now, before we start, let's bow our heads for prayer.

Father, it is noted that when You were twelve years old, You were found in the temple with the scribes and the sages, discussing with them the Scriptures. And they were--they were astonished at a... Men of old, and well trained in the Scriptures, and yet see a little boy of about twelve years old could just--just confound him in the explaining of the Scriptures. You was about Your Father's business. You said to Your mother, "Knowest thou not that I must be about My Father's business," to explain the Scriptures with their spiritual meanings?

And now, we pray, Lord, that--that Thou knowing how weak and frail we are and how subject we are to mistakes, that You'll just come with us tonight in the form of the Holy Spirit and will explain the Scriptures to us. I'm waiting and depending on You. And if I'd ever, at any time, try to put my own thoughts or interpretation or some selfish thing to try to make it sound like that the way I was explaining it would be right, close my mouth, Lord, like You would--You did the lions when they come after Daniel. Thou art still the same God.

And let it be wholly... As we depend upon the Holy Spirit, may He just reveal these things to us. And then as He speaks them, make them so plain that the one who asked the question will be able to receive it. And if it answers contrary to what I've always believed, then let my heart rejoice also, Lord, to know that I have found something new and some good way of the Lord. For You said, "Search the Scriptures, for in Them ye think you have Eternal Life, and They are They that testify of Me."

Now, after this Scripture teaching, it certainly would arouse many thoughts and so forth. And I pray, God, now that all these questions seems to be so sweetly and gently and--asked, may the Holy Spirit gently and sweetly answer them. For we ask it in Jesus' Name, and for the glory of God, and the upbuilding of His church. Amen.

There is many times that selfish motives to anything just ruins the whole taste of it. And now, questions after this Scripture has been asked...

Now, if I hiss just a little bit tonight, I have a tooth out. And I put it in, and I can't preach; I slow up when I'm preaching; I take it out, and I almost whistle.

Mrs. Billy Graham told a story on him, that the worst excited she ever seen him, he's got a tooth out in front. And he lost it, and he had a television program right away, and--and he couldn't... It was on a plate with some more back teeth on it. And when he goes to talk, he whistled "whew, whew" through his tooth. And she said he was down on his knees, praying and sweating, ten minutes before the television cast, and finally they found it where it dropped out of a pair of his trousers in the toe of his shoes. One of the bellhops found it, that false tooth. And Mrs. Graham told it on him, and over here. And so I got it, a little piece of paper, I think I got it right here in my Bible.

And so it is kinda... When we get a little old and decrepit, you know, and have to lose these, it makes it bad. And so I... While I was out with Brother Roberson back there and them, I was brushing on it one morning and broke a piece off of it, and I had to take it in to doctor to get it fixed. So the Lord add His blessings.

Now, we're going... Now, I'm going to try to get through every one of them, if I can. And, Brother Tony, by the grace of God, I got the interpretation to your dream, and it was wonderful. I'm so glad to see that. And it's a good interpretation, that I guess I shouldn't give it publicly here, so I'll give it to you privately if you--if you don't--if you want it in that way. He asked me the other night; He had a dream, and I couldn't tell him just what it was till I went to the Lord and prayed over it. Then the Lord revealed it back to me and told me what the interpretation was. It's wonderful and good news for you, Brother Tony.

Now, in the first question... Now, I don't know just where to start first, 'cause they're all good ones. But now, we try not to take too long, and maybe we can finish them up Sunday, if we don't get through them.

51. Explain what it means by everlasting punishment in Matthew 25:46, "But the..." That's the question.

52. Then the second question: "But the children of the kingdom shall be cast into outer darkness," is that about the same as casting them out of the mind of God?

Well, now, get your first question, which is found in St. Matthew the 20--the 25th chapter. Now, we'll... Now, I've never studied these, just looked at them in the back there, and just tried my best to look them out the best that I--that I knew how. And my... You turn with me in your Bibles, as we study it. Now, I wanted to get this out of the Greek Lexicon also, so you get the--the original of it. And I--I like that. So then we'll have it in both the--in both the--the Greek and the others. And now, this will be--will be kinda slow and studying, 'cause I have to reach out and grab the Scriptures just wherever I can find them, and get them into their place. All right.

Now, anybody want a Bible to study by? If you do, raise up your hand. We... I think we got three or four back here. If you want to study by the Scripture, all right. Brother Cox, will you come and get these Bibles? And it--it's good for you, if you can, to... (There's one, and I guest... You just take them on down if you want to, that and...?) And anybody that wants one, just hold up your hand; the boy will bring them right to you. See? And we want to study these together, and just...

Now, on this reading and the last chapters... The first seven chapters of the Book of Hebrews... After teaching, 'course the boy who taken these down, these subjects, Brother Mercier and Brother Goad, has got them and now fixing to publish them in book form. And they got it. Now, and we have nothing like halfway combed; we just scratched the surface. And I think they've terminated them, as taken the nuggets out of the--and just polishing the nuggets, just a few of the nuggets of the teaching of Hebrews. Brother Mercier will have them pretty soon in print, anybody wants them.

Now, this in here, it brings in... You can't go through just in evangelistic church, which this is an evangelistic church. You can't go through a--a teaching without arousing the suspicions and the thoughts of many of the people. You've got to. Now, I'm far from being a teacher, not a Bible expositor at all. But I never try to--to say anything, or to even do anything, but first--first asking or finding out my best thing for it.

It was asked of me by a dear brother last night; he said, "Brother Branham, Brother Seward once said that you--you just can't pin you down anywhere (See?), that you always got some way around to get out of it or get away from it."

I said, "Well, the reason of that: I always try to think before I do anything. See? And then if the people ask me, then I can tell them what my thoughts was. See?" But if--if you think right, and before you do anything try to take the side that God would have you to take, then it really would be hard to be pinned down.

You couldn't imagine the time that--that Ahab tried to pin Elijah down. Could you imagine the time that the Pharisees tried to pin Jesus down? See, He had--He had the answer quickly, because everything He done, He did it by the will of God, and He... That's the way He--He could get it. Now, that's the way we want it by this.

Now, the question is asked; we'll keep with the question.

Explain what it means by everlasting punishment in Matthew 25:46.

Now, listen real close. Everybody now, Matthew 25:46.

And these shall go away into everlasting punishment:...

Now, the question is, "What... Explain..." Now, the word "everlasting" comes from the word "from ever and forever," and "forever" is "a space of time." It only means "so much time," as forever.

Now, if you'll just read... I don't know who wrote the questions, 'cause no one put their name on them; it didn't have to be; I don't want them. See?

But these shall go away into everlasting punishment:... (Now, watch; that's the wicked.)

Now, dear--dear person that asked the question, just read the rest of It.

...but the righteous unto life eternal...

The wicked shall go into everlasting punishment, "a certain space of time," but the righteous has Eternal Life. You'll never find eternal punishment: couldn't be. See, if they got eternal punishment, they got Eternal Life; they got Eternal Life, they're saved. See, it can't be. Now, if you'll watch, the--the question asked itself--answers itself. See?

And these... (Now, watch, I'll get before here:)... and they...

In the 20th--44th verse...

... and they also answered, said unto Him, Lord, when shall we be hungered, when with thirst, and--and a stranger, and naked,... and--and in prison, and did not minister unto thee?

Then shall--then shall he answer them, saying, Verily I say unto you, Inasmuch as you did it... unto one of the least of these, you did it... unto me.

And these shall go away into everlasting... (everlasting)... punishment... (That's the wicked.):... but the righteous into Eternal Life.

See the difference? The wicked has everlasting punishment, but "everlasting" is "a space of time." Now, if it would've been the same, it would've been written, "And these shall go away into everlasting punishment, the other shall go away into Everlasting Life." See? Or, "They shall go away into eternal punishment, and the other one into Eternal Life." See, if there's an eternal punishment, to be punished forever and ever, then he's an eternal--he's got Eternal Life; and the only one Eternal Life, and that comes from God. Everything without a beginning has no end; everything with a beginning has an end. See what I mean?

Now, the Scripture Itself that the--the dear person answered... Now, if you'll take it in the Lexicon, "And these shall go forth into ainion, cutting off, and into everla... into fire, the lake of fire."

Now, the word "a-i-n-i-o-n" means "a space of punishment," in the Greek Lexicon, right here, "space of punishment," or, "time of punishment." See? They shall go away into a time of punishment. The word is used, "a-i-n-i-o-n, ainion," which means "times, a time, a limited time." Then take it back into the--into the translation here, the English, "everlasting" is "a limited of time." See? It comes from the Greek, "a limit of time." The word "ainion," or "a-i-n-i-o-n, ainion" means "a limited time of punishment."

But then read the other, "But these shall go into eternal (That's a different. See?), Eternal Life. Eternal comes from the word of eternity, and eternity had neither beginning nor end. It's forever and forever. Now, that should answer that (See?), because if you'll just read the Scripture real close, you'll see. "And these shall go away into everlasting punishment, but the righteous..." The wicked shall go into everlasting punishment, be punished for a space of time: maybe a billion years, I don't know; but you'll certainly be punished for your sins. But as certain as sin had a beginning, sin has an end. Punishment had a beginning, and punishment has an end. And hell was created for the devil and his angels. See? All right.

Now, I got another one down here to answer into that, just in a few minutes, which is a beautiful one, tie into it.

Now, but these here: "But the children of the kingdom shall be cast out into darkness," is that about the same as casting them out of the mind of God?

No, it wouldn't be the same. Now, you're referring here to the Wedding Supper. Now, "And the children of the kingdom," as was asked here... The children of the kingdom are the Jews, and they were cast into outer darkness. And they--they have been cast into outer darkness, and they've went through the time of the weeping and wailing and gnashing of teeth. They were cast into outer

darkness, because it would give you and I a space to repent; but they were never cast out of the mind of God. He'll never forget Israel. And Israel, as any reader of the Bible knows, is referred to "the children of the kingdom." See, it's the kingdom, the promise. In other words, God dealing with the nation, when He dealt with Israel, which is the children of the kingdom...

Now, you remember, He said there, "And Abraham, and Isaac, and Jacob," in one place, "would come and set into the kingdom at the end time." See? And that Abraham, Isaac, and Jacob would be in the kingdom; they were; they were the kingdom's blessing people. But the children of the kingdom shall be cast out into outer darkness.

Now, where the reference comes from here is the--is the Bridegroom. When the Bridegroom come, while they were... Five of the virgins went out to meet the Lord, and--and they didn't take any oil in their lamp. And the--the other five took oil in their lamp. Now, if you'll notice, it's a beautiful picture, both with the Jew and the Gentile, as the rejected.

Keep in mind that there's three classes of people all the time: the Jew, the Gentile (the formal); the Jew, Gentile, and the Church. And if you get those mixed up, you'll sure run into trouble when you hit Revelations. For if you don't...

Like Mr. Bohanon said to me one time, said, "Billy, anybody would try to read the Revelations would have nightmares. Why," he said, "here's a Bride down here on earth, and the--and the dragon spurring water out of his mouth to make war with her." And said, "Then the same time that the Bride is standing as the hundred and forty-four thousand (Jehovah Witness doctrine) on Mount Sinai. And at the same time the Bride's in heaven." No, no, you're mistaken.

There's three classes of people (See?): that is the rejected Jew, and there is the sleeping virgin that the waters... It's not the woman's seed; it's the remnant of the woman's seed that the dragon spurted water out of his mouth (Revelations 11). And then, actually the hundred and forty-four thousand Jews was absolutely not the Bride; they are the remnant of the Jewish church. And the Jehovah Witness doctrine which puts them as the Bride, I don't see how you could do that, because it's not the Bride.

If you'll notice over in Revelations there, It said, "And they are virgins, and they are eunuchs." Now, what was a eunuch? They were... Eunuch was the temple guards that guarded the queen, because they were... be... They were men that were made sterile. They had... Did you notice, said, "They had not defiled themselves with women"? They were temple eunuchs. And it was a selected number that God had taken out of the elect of the Jew. Now, if you'll notice... If we could just get that just a moment, so it'll kinda settle it in your mind, where you can really...

Let's get Revelations the 7th chapter, and we'll find out in here now where--what It said. It's a beautiful thing.

And after this... I saw four angels standing on the four corners of the earth,... (Now, this parallels Ezekiel 9, where he saw the destructions of the Jews. And here he sees the destructions of the Gentiles, Revelations the 7th chapter.)...

And... I saw four angels standing on the four corners of the earth, holding the four winds... ("Winds" means "war and strife.")... that the wind should not blow upon the earth, nor on the sea,... or any tree... (Now, that's war, holding.)

Oh, if we had time to go into detail on this question. That happened... There's where Russell got mixed up. Russell prophesied; seeing this coming, he prophesied it would be the coming of the Lord Jesus, not knowing that it was the--the sealing away of the church. See?

And they wonder how the world war, first World War... Look, it stopped on November the eleventh, at the eleven o'clock of the day: the eleventh month, the eleventh day, and the eleventh hour. And immediately after that, the water baptism in Jesus' Name was revealed and the baptism of the Holy Ghost to the church, exactly, immediately after that.

And if you take it on over in Revelations, how we tied it together, and between the Philadelphian age and the Laodicean... And the Methodists had the Philadelphian age, the brotherly love. And the last age, church age, was the Laodicean age, which is lukewarm age. And He said in there, "I have set a door (open door) before you," an open door. And if you'll refer those Scriptures back, it'll tie the entire message right into one place there to show you it exactly...

Watch. It, everything had been Father, Son, Holy Ghost in baptism (which we're to get into it directly), which was absolutely a Catholic creed and never a Christian doctrine. No, sir, I... Just we got it right here tonight to come into it, with the Lexicon too (See? Yes, sir.), and with history also. Never was anybody ever baptized like that in the Bible, or not for the first six hundred years after the Bible. And I can prove it right here by the Catholic's own doctrine, that they are the one who started it, and sprinkling and pouring.

It come out of there into the Wesleyan church, and to Methodist church; the Methodist brought it through to the Baptists; the Baptists brought it on through; and it's still a false doctrine. And can come back in the Bible and prove to you that the Bible said that "you have a name that you live, but you're dead." That's exactly right. And they had...

I can prove that the Bible taught that they would use His Name in baptism until the dark age, according to the--the fourth age of the--the church age, the Pergamos church age. And He said... In during that fifteen hundred years of dark ages, everyone said, "You have a little light left, 'cause you've not denied My Name."

When it come to that other age over there, the Catholic age, He said, "You have a name that you live, but you're dead. And you've denied My Name." There you are. See? It just all ties one big beautiful picture together, the entire Bible.

Now, notice this.

... holding the four winds...

And I saw another angel ascending from heaven, having the seal of the living God:... (the Seal)

Now, what is the seal of the living God? Now, you Advent brethren are going to say, "Keep the sabbath day." I want you to show me that in the Scripture. It's not there. Not one place did it--is--is the seal...

If you'll read Ephesians 4:30 right quick, you'll find out what the Seal of the living God is. Ephesians 4:30 says, "Grieve not the Holy Spirit of God whereby you're sealed until the day of your redemption," not till the next revival, but's got eternal security. "Grieve not the Holy Spirit of God whereby you are sealed until the day of your redemption." See if Ephesians 4:30 doesn't say that; then take your margin readings and run it all the rest the way through the Scriptures there and find out. Now, "... sealed until the day of your redemption."

Having the seal of the living God:...

Now, remember, the Holy Ghost was not taught as the baptism of the Holy Ghost until after World War I. We just celebrated our--our golden jubilee, forty years, or the fortieth year of the jubilee.

... and he cried with a loud voice to the four angels, to whom it was given to hurt the earth or the sea,

Saying, Hurt not the earth, neither the sea, or any tree, until we have sealed the servants... (Now, you're getting down to your question, "the children." See?)... the servants of our God in their forehead.

Don't hurt; don't destroy the earth; don't let an atomic bomb be bursted; don't have a complete thing until the servants of our God is sealed.

Now, if we could take that back yonder and run back there, how that--that even on "The Decline of the World's War," in the second volume, when General Allenby had fought in till he hit the lines of

Jerusalem, and he wired back to the King of England, and said, "I don't want to fire on the city, on the account of the sacredness of it." He said, "What shall I do?"

He said, "Pray."

And he flew over it again, and when they did, they said, "Allenby's a-coming." And there were Mohammedans in there, thought he said, "Allah's a-coming." And they hoisted the white flag and surrendered, and Allenby marched into Jerusalem and took it without firing a shot, according to the prophecy (That's right.), and turned it back over to the Jews.

Then they raised up a Hitler to persecute the Jews, and all around over the world, and run them back in there.

And the Bible said He would bring them back on the wings of an eagle. And when they begin to come back... The "Life" magazine and them packed it a few weeks ago, where they brought them back by the thousands into Jerusalem, and they went to packing those old ones off on their back. They were interviewed. I've got it all on reel and picture. And he said... There hung the four-star flag of David, hanging there, the oldest flag in the world, the first time it's been flown for two thousand years.

Jesus said, "When the fig tree puts forth its bud, this generation shall not pass."

And here they was bringing them old in, and said, "What? Are you coming back to die in your homeland?"

Said, "No, we've come to see the Messiah."

And, brother, I tell you; we're at the door. There's the servants, them who's way down yonder, not this bunch of Jews that would cheat you out of your false teeth if they could; that's not the Jew He's talking about. But it's those down yonder who's kept their--their laws and things, and never even knew there was a Messiah.

And Brother... At Stockholm, Brother Pethrus, sent them down a million New Testaments, and when they got them they were reading them. They said, "Well, if this be the Messiah, let us see him do the sign of a prophet, and we'll believe him."

What a setup for my ministry. I was within two hours of the gate to Jerusalem, to go in; and I was at Cairo, Egypt. And I was walking along there, and the Holy Ghost said, "Don't go now."

I thought, "I was just imagination. My ticket's done bought; I'm on my road. The man's out there to meet me, the whole group, schools and so forth."

I walked a little farther, and the Spirit said, "Don't go. Don't you go."

I went back to the ticket agent; I said, "I cancel this ticket, I want to go up to Athens, Greece, to Mars Hill.

And he said, "Well, your ticket calls for Jerusalem, sir."

I said, "I want to go to Athens instead of going to Jerusalem." The Holy Spirit's waiting; that hour hasn't come just yet. It just isn't just right.

Watch.

... seal the servants of our God in their forehead,

Saying, Hurt not the earth,... till we... seal the servants of our God in their forehead. (Anyone knows that that's the Seal of the Holy Spirit. Watch.)

And I heard the number of them that were sealed:... (Now, if they're not Jews, watch this.)... and there were sealed a hundred and forty-four thousand all of the tribes of the children of Israel. (Not a Gentile in them, that's at the end time. Watch)

... the tribe of Juda... twelve thousand... the tribe of Reuben... twelve thousand,... (and on down),... Gad... twelve thousand,

... Nephtalim,... (and--and--and all the way down to the)... Aser,... and--and Zabulon,...

And all these twelve tribes of Israel, and twelve times twelve is what? Hundred and forty-four thousand. There's the hundred and forty-four thousand Jews: not Gentiles, Jews. Has not a thing to do with the Bride. So Jehovah Witness is wrong on their doctrine. The Bible plainly says that

they are Jews and not Gentiles. They are the servants of God; and the Gentile never was considered a servant. We are sons and daughters, not servants.

Now, read the rest of it. Like the man eating watermelon said, "That's good, but let's have some more of it." All right. God's got plenty of it here. Now, just notice. Now, now, we're on the 8th verse. And of the tribe of Zabulon... seal twelve thousand. All the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin was sealed twelve thousand.

See, John, being a Jew, recognized every one of them, seen the twelve tribes of Israel, twelve thousand out of each tribe, twelve times twelve, being a hundred and forty-four thousand. There they are, not the Church, the Jews. The Bible said here, they were all the children of Israel, every tribe named.

Now, watch, 9th verse.

After this... (Now, here comes the Bride.)... After this I beheld,... lo, a great multitude, which no man could number,...

There's your te--temple eunuchs; they're is just a hundred and forty-four thousand, just a little spot, just a little temple guards that's going to be with the Bride, just Her--just Her escort. That's the hundred and forty-four thousand is the escort to the Bride, the temple eunuchs.

Watch. 'Course, I know you go back over here to the 14th, and say, "Why, they're with the Bride wherever they..." Absolutely. The eunuchs travel with the queen wherever she went. Truly. But what were they? They were nothing but escorts, and that's just exactly what the Scripture declares it to be here.

Notice.

And after this... and, lo, a great multitude, which no man could number, of all nations,... kindreds,... people, and tongue,... (There's your Gentile Bride coming up. All right)... these stood... before the Lamb... (There's their Saviour, the Lamb: not the law, the Lamb, grace.)... clothed with white robes,... (Watch, in a few minutes, see if the white robes ain't the righteousness of the saints.)... and palms in their hands;

And they cried with a loud voice,... (If this ain't a Pentecostal revival, I never heard one.)... saying, Salvation to our God which set upon the throne, and unto the Lamb.

And all the angels stood around about the throne, and about the elders and the four beasts,... fell upon the... before the throne on their faces, and worshipped God,

Saying, Amen: Blessing... glory... wisdom... thanksgiving,... honour,... might, power, be to our God for ever and ever. Amen.

That sounds like a camp meeting time, doesn't it? It's going to be. Who was that? The hundred and forty-four thousand? Not at all. This great number that no man... of all kindred, tongues, and nations... Can't you see, my dear friend?

Now, watch; just read It now.

And one of the elders answered, saying unto me, What are these and... which are arrayed in white robes? and whence cometh they?

The elder said to John, which was a Jew that recognized the hundred and forty-four thousand, and said, "Now, you knew them; they're all Jews. But who are these? Where'd they come from?" See what the elder said, "One of the elders answered (That's the elders before the throne.)--answered me, saying, 'What are these which are arrayed in white robes? and whence cometh they?' Now, we all know the Jews and their covenant and so forth, but when did these come?" Now, watch.

And I said unto him, Sir, thou knowest... ("I--I--I don't." John said, "It's just past me. I don't know.")... And he said unto me, These are they that came out of great tribulations, (Through trials and many these dangers, toils, and snares, I have already come. See?)... these come up out of great tribulations, and have washed their robe,... (in the church? Does that sound right?)... have washed their robes, and made them white in the blood of the Lamb.

... they are before the throne of God, and serve Him day and night... (Who serves me in my home? My wife, is that right?)... and in His temple:... (That's who stays with me in my home and in my economy, is my wife. She's the one who sets with me, and washes my clothes, and keeps things ready for me.)... and he that setteth upon the throne shall dwell among them. (Oh, my, listen.) And they shall hunger no more,... (Looked like they had missed a few meals coming along.)... neither shall they thirst any more; nor shall the sun light on them and--no more, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe... all tears from their eyes. (There She is; there's your Bride.)

There's your hundred and forty-four thousand; there's your servants. So "the children of the Kingdom" here, dear person who asked the question, it's a--who asked this notable question... I think I might've left it back here in the--somewhere, but "when they shall be cast out," doesn't mean that they will be cast out of God's mind. They are cast out of the spiritual benefits for a season (See?), just for a little season.

Because when the prophet saw Israel in this day that--that she was coming to, he said, "Well, will Israel be when the Sabbath will be taken away, and--and they sell on the Sabbath the same as any other day, and all these things." He said, "Well, will You--will You ever... Will Israel be completely forgotten?"

He said, "How high is it to the heavens? How deep is the earth? Measure it with that stick laying before you."

He said, "I can't."

He said, "Neither can I ever forget Israel." Certainly not, Israel will never be forgotten.

So, you see, everlasting and eternal is two different thing. Israel was cast out, but not out of God's mind. And Paul speaks it over here, if I had a--had time to study, so I could quickly get to the Scripture that... I can refer to them to you (See?), that comes on my mind.

Paul speaking over there, said that for we Gentiles to take heed, the way we walked and what we done. See? 'Cause if God spared not the first branch (See?), and we being just grafted in... See? And Israel, which was blinded for a season, he said... Just for a season, Israel was blinded. That's right, but the veil will be lifted from their eyes. And that is when the last Gentile is borned into the Kingdom of God, then their veil's lifted from Israel's eyes. And they'll say, "This is the Messiah Who we looked to see." That's right, but the Gentile door is closed (the ark is--is closed up); there's no more--no more grace left for the Gentile at that time.

Now, I take a whole lot of time on one question. And somebody say, "Now, you don't get to mine." Well, we'll hurry up and see if we can't get to it.

All right, here's a--a long one. And every bit of it the woman asked or the man asked, or whoever it is, is right.

53. Is it not true that the Lord Jesus did not die for the whole world, meaning everyone in the world, but rather... (Now, I would explain that, but she--he or she, whoever it is... Looks like a woman's writing.)... but rather for these--rather for these in every part of the world, whom the Father did give Him, these who before the foundation of the world, God did ordain to Eternal Life, having elected them according to His own good pleasure?

Absolutely, that's right. That's exactly right. Jesus died for not just to... He--His purpose...

Let's see, I believe the... I--I believe they read... a question comes in on this.

54. Scripture doubtless tells us that these are those who will not be--there are those who will not be saved. Therefore... That's exactly right. The Scripture tells us that there is people who were foreordained of God to be condemned. Would you like to read that, so it'll always be out of your mind? All right, let's turn over now to the Book of--of Jude, Jude speaking here.

Jude, the servant of Jesus Christ, the brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

See who He addresses it to? Not the sinner, not only evangelistic service, but to the sanctified and called (See?), those who are already in the Kingdom.

Mercy unto you, and peace, and love, be multiplied,
Beloved,... I give all diligence to write unto you... the common salvation, it was needful for me to write unto you, and to exhort you that you do earnestly contend for the faith that was once delivered to the saints.

For there are certain men crept in unaware, who were before of old ordained to this condemnation,... (How?)... turning the grace of our God into lasciviousness,...

Ordained of old... Not that God set back on the throne, and said, "I'll save this man, and I'll lose that man." That wasn't it. God died, and when Jesus died, the atonement covered the entire earth for every person. But God by foreknowledge... Not that He willed... He's not willing that any should perish. He wanted everybody to be saved. That was His--that was His eternal purpose. But if He was God, He knew who would and who would not be saved. If He didn't know, then He wasn't the infinite God. So the Bible teaches that. That we could...

If we had time to turn over here in Romans the 8th chapter and you could read it, Romans the 9th chapter, many other places in the Bible, Ephesians the 1st chapter, and you can see that the election of God, that it might stand sure, God gave the covenant unconditionally. He sent Jesus to die for those who He foreknew. See?

Not just to say, "Well, you say God don't know whether she'll be saved or not?" God knowed that you'd be saved, or whether you would or not, before the world ever begin, or He wasn't God.

Do you know what the word "infinite" means? Look at--look in the dictionary and find out what the word "infinite" means. Why, He knowed every flea that would ever be on the earth, every fly, every gnat, every germ. He knew it before they ever come into existence, or He wasn't God. Certainly, He knew. All right.

Then in there, God could not--not say, "I'll take you, and send you to hell; and I'll take you, and send you to heaven." God wanted you both to go to heaven. But by foreknowledge He knew that one would be a shyster, and the other one would be a gentleman and a Christian. See? Therefore He had to send Jesus to die, to save that man that He foreknew that wanted to be saved. You get it?

Now, look here.

55. Scriptures doubtly tell us that these are they who will not be saved. Therefore, if the atonement cover all the--all of Adam's race, and some were lost because they did not avail themselves of the promise, or the provision, would not... must we... will he... will be a mightier force than eternal plans and purposes of Almighty God? Would it be... (the person now on this second question, is asking) Would not man's free will be a mightier force than the eternal plans and purpose of an almighty God?

No, my brother or sister, certainly not. There is nothing more powerful... Man's will could never compare with the--the eternal purpose of God's judgment. It couldn't be. See?

Now, your first question was correct. Your second question couldn't be, friend. 'Cause look, look at the way it's written here. See? "Would not man's free will be a mightier force than the eternal plans and purpose of almighty God?" Why, certainly not. How could the will of man be a mightier force than the purpose of Almighty God? And man in his carnal condition to will what he wants to, more forceful than what an eternal, perfect God would be? Certainly not, it couldn't be. See? The eternal God, Who's purpose is perfect, how could you say that a--a carnal man down here, no matter how just and--he might be, his purposes would no wise compare with this: the--the purpose of the eternal and Almighty God.

[A sister speaks from congregation--Ed.] Yes. ["I'm sorry. I just wanted to ask a question, and--and you misunderstand what I mean there."]

Yeah, all right, sister.

["I don't believe that at all; I meant God's eternal purpose is overriding man's free will."]

That's right. Oh, well, I--I've read it wrong then. See? All right. Yes, you're exactly right then, sister. I didn't know it was your--your question. All right. But see, where I got it here... See? Now, let me see, "Cover all the Adam's race, and some were lost because they did not avail themselves of its provisions, would not man's free will be a mightier force than the eternal plans and purpose of Almighty God?"

See, I--I'd misinterpret your thought there. Yes, the eternal purpose of Almighty God... Well, that settles it. I guess everybody understands that. If you do, raise up your hands. It--it's the eternal purpose of the Almighty God would sure be far above--far above what man could do. Now...

56. I do not understand the light on water baptism in the 28th chapter of... 19th verse, of Matthew. What does this mean?

Well now, maybe it won't take me but just a minute. And let's have somebody turn with me, if you will, to Matthew the 28th chapter and the 19th verse. And we'll find out just what the person is... twenty-five... Now, this will make you strong if you'll just stay with it. It's--it's good. You see? It isn't evangelistic, but it's a...

Now, we're... Now, here's where people try to say there's a contradiction in the Bible. Now, I want somebody to turn to... We're in Matthew 28:19. Or, no, I want somebody... Matthew 28:19. I want somebody to turn to Acts 2:38. You got your Bible there, Brother Neville?

And I want you to read for yourselves now. "And I'll show you a strict contradiction in the Bible. And I--I... What the--the Bible... The people say the Bible doesn't contradict itself; I want you to take this into consideration.

And this makes the professors get gray. But it--it's simple. Now, I'll read Matthew 28:19; you follow me. And some of you with Acts 2:38, have it ready. I'll begin unto the 18th verse; this is the closing chapter of Matthew.

And Jesus came and spake unto his disci--or spake unto them, saying, All power is given unto me in heaven and in earth.

Where's the Father's power? If all the power in heaven and earth is give to Jesus, God got powerless then, didn't He? Or did He just tell a story? Was He joking? He meant it. Don't you believe He meant it? Well, if all power is given unto Him, where's God's power at then? He was God. That's exact. That's the only thing there is to it. That's just all there was. See, He was God; or either there's somebody set there, did have some power, don't have it any more. See? So you can't--you can't confuse it. We'll get that right in on this same thing here. All right.

All power in heaven and earth is... in heaven and in earth.

Go ye therefore,... teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you:... lo, I am with you always, even to the end of the world.

Acts 2:38, now somebody read. Wait just a minute. Acts the 2nd chapter, the 38th verse, now, listen real close now, and just be patiently, and we'll see now. Now, this is ten days later after Jesus told them now, Matthew 28:19, "Go therefore, teach all nations, baptizing them in the Name of the Father, of the Son, of the Holy Ghost."

Now, Peter, ten days later... They never preached another sermon. They went up in the upper room at Jerusalem, and waited there for ten days, for the Holy Ghost to come. How many knows

that? In this spot... Here's Peter; Peter has the keys to the Kingdom. All right, we'll see what he does. Matthew... or I mean Acts 2, let's take the 36th verse.

Therefore let all the house of Israel know surely, that God has made this same Jesus, whom you... crucified, both Lord and Christ. (Both Lord and Christ, no wonder all power in heavens and earth was given unto Him.)

Now, when they heard this, they were pricked in their heart, and said unto Peter and... the rest of the--the apostles, Men and brethren, what shall we do?

Peter answered... Peter said unto them, Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.

Now, there's a contradiction. Matthew said, baptize the name of Father, Son, Holy Ghost, and Peter said in the Acts 2:38, ten days later, "Repent, and be baptized in the Name of Jesus Christ." Then the next time repentance was spoke--spoke of--or baptism in the Bible, is Acts the--the 8th chapter, when Philip went down and preached to the--to--to the Samaritans. And they received the Holy Ghost, and they were baptized in the Name of Jesus Christ.

Next time it was spoke of, was when the Gentiles received It, Acts 10:49.

And while Peter... spake these words, behold, the Holy Ghost fell upon... them... and heard them.

For they heard them speak in tongues, and magnify God. Then said Peter,

Can a man forbid water, seeing that these... have received the Holy Ghost like we did at the beginning?

And he commanded them to be baptized in the Name of the Lord Jesus Christ.

Now, let me have something here, just show you a little something so you won't forget it: going to make you a little illustration. I'm going to put... How many gener--nationalities of people are there in the world? There's three: Ham, Shem, and Japheth's people. How many knows that? We come from those three sons of Noah. Ham's people, Shem's people... Japheth's people is the Anglo-Saxon; Shem's people is the... The three generations, that's Jew, Gentile, and half Jew and Gentile. Now, notice, when there... And this is Ham... Shem, Ham, and Japheth.

Now, the first time baptism was ever spoke of, was spoke of by John the Baptist. How many knows that to be true? All right, I'm going to lay it over here, way over here: John the Baptist. And John baptized the people in the river of Jordan, commanding them that they should repent, and get right with God, and sell their goods, and feed the poor, and the soldiers be satisfied with their money, and to get right with God. How many know that? And he baptized them in the river of Jordan, not sprinkled them, not poured them, but immersed them. If you don't believe it, here's the Lexicon, find out if it isn't "baptizo," which is "baptize, immerse, put under, bury." Now, the first time baptism was ever spoke of, was there.

The second time baptism was ever spoke of, Jesus commissioned it, Matthew 28:19. Next time baptism was spoke of was Acts 2:38. The next time baptism was spoke of was in the 8th chapter of Acts. The next time baptism was spoke of was in the--the 10th chapter of Acts.

And then we come from the time where Jesus said here, "Go ye, therefore, teach all nations, baptizing them in the Name of the Father, and the Son, Holy Ghost.

Now, let's straighten this Scripture out first. I've told you that there's not one Scripture in the Bible that'll contradict another. I want you to bring it to me. I've asked that for twenty-six years, and I haven't found it yet. There's no Scripture that contra... If it contradicts It, then its a man-written affair. No, sir, there's no contradiction in the Bible.

Now, this you said, "What about that?"

Here stands Jesus saying, "Go ye, therefore, teach all nations, baptizing them in the Name of Father, Son, Holy Ghost."

And Peter turns right back around, and said, "Repent, every one of you, and be baptized in the Name of Jesus Christ."

There's your contradiction: looks like it. Now, if you're reading with a carnal mind and not a open heart, it'll be a contradiction. But if you'll read It open-minded, "The Holy Spirit has hid this from the eyes of the wise and prudent," Jesus said so, and thanked God for it, "and has revealed It to babes such as would learn." If you got a mind, and not a selfish mind, but a willing heart to learn, the Holy Ghost will teach you these things.

Now, if it don't compare... You said, "How do you know you're right?" Well, it compares with the rest of the Scripture. If you don't, you got a flat contradiction here.

Now, I want to ask you a question. This is the last chapter of Matthew. I'll take it in a little form, so every one of you that's--that's children will understand it.

For instance, if you read a love story, and the back of it said, "And Mary and John lived happy ever after." Well, you wonder who John and Mary was that lived happy ever after. Now, if you want to know who John and Mary is, you'd better go back to the first of the book and find out who John and Mary is. Then get back here and find out who Mary was, and what family she come from, and who John was, and what family he come from, and what his name was, and how they were married, and all about it. Is that right? Well, that's the same thing as reading the Bible here. When...

Look, Jesus never said, "Go, baptize the people in the name of the Father, in the name of the Son, in the name of the Holy Ghost," the way Trinitarian people baptize. There's no Scripture for that in the Bible. He never said, "In the names (n-a-m-e-s), names" of the Father, Son, and Holy Ghost; He said, "In the (n-a-m-e) name," singular. Look at your Bible there and find out if that's right, Matthew 28, "In the Name..." not "in the name of the Father, in the name of the Son..." that's the way a triune preacher baptizes. "In the name of the Father, in the name of the Son, and in the name of the Holy Ghost." That's not even in the Bible.

"Then in the name..." You said, "Well, then in the Name of the Father, Son, and Holy Ghost." Then there's a certain Name there.

Well, is Father a name? How many knows that Father's not a name. Father's a title. Son's not a name. How many knows Son's not a name? How many fathers is in here, raise your hand. How many sons is in here, raise your hand. Well, which one of you're named son? Which one of you're named father? All right, Holy Ghost is not a name. Holy Ghost is what It is. How many humans is in here, raise your hand. See? There you are, the Holy Ghost is what It... Father, Son, and Holy Ghost, neither one of them are names; there's no name to it.

Well, then, if He said, "Baptize in the Name of the Father, Son, Holy Ghost," we'd better go back and find out Who Father, Son, and Holy Ghost is. Let's turn back to the 1st chapter of Matthew then, see Who this fellow was that was supposed to baptize in what name. And we start out now with Matthew the 1st chapter and the 18th verse. Read closely, all of you.

Now, you that asked the question, I want to give a little illustration here. Now, I'm going to put three things here so that you'll understand clearly (make the illustration): these Bibles and books to make illustrations.

All right, I want you to watch me closely, and each one follow me now. Now, this here is God the Father. This here is God the Son. This here is God the Holy Ghost. Now, how many understand? You say it after me. Who's this down here? [Congregation says, "Holy Ghost"--Ed.] Holy Ghost. Who's this over here? [Congregation says, "Father"--Ed.] Who's this here? [Congregation says, "Son"--Ed.] Now, that's the way the Trinitarian believes that. See, that makes us heathens, just as raw as it can be.

The Jew... That's the reason you can't do nothing with a Jew. He said, "You can't chop God in three pieces and give Him to a Jew." Why, certainly not, you can't me either. See? No, sir. He's one God; that's exactly, not three Gods. Now, notice how--how--how simple it is.

Now, we're going to find out. Now, Who is... This is Who? Some speak out now. God the Son. Is that right? This is the Son. Well then, His father is God. Is that right? How many believes that His Father's God, raise up your hand. How many believe that God is the Father of Jesus Christ? All right.

Now, the birth of Jesus Christ was on this wise:...

Now, we're going back to find out Who Father, Son, and Holy Ghost is, that Matthew said baptize in the Name of. See? The Name, not names now, 'cause it can't be names, 'cause there's no name there.

Now, the birth of Jesus Christ was on this wise:

When... his mother Mary was espoused to Joseph, before they came together, she was found with a child of... (God the Father. Does the Bible say that? What does the Bible say?)... she was found with a child of the Holy Ghost.

Then which one of these is His Father? Now, the Bible said that this is His Father, and Jesus said that this was His Father. Now, which One is His Father? Now, if He had two fathers, now what about it? If He had two fathers, He's a illegitimate child.

Now, let's just read on a little further.

Then Joseph her husband, being a just man, was not willingly to make her a publick example, but was minded to put her away privately.

But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the... [Congregation says, "Holy Ghost"--Ed.]

The what? The Holy Ghost? Well, how can the Father be His Father, and the Holy Ghost be His Father at the same time? Now, He had two fathers then, if that be right. No, sir. The Holy Ghost is God. The Holy Ghost is God. So God and the Holy Ghost is the same-self Person, or He had two fathers.

See, we find out who John and Mary is after while. All right, we find out whether Peter was-- Matthew was trying to contradict one another or not, see if the Scripture contradicts Itself. It's a lack of spiritual understanding. That's right.

But while he thought on these...

I got that one, the 20th verse. Now, the 21st...

And she shall bring forth a son,... (this Person which was of the one Person, God)... and thou shall call his name... (What?) [Congregation answers, "Jesus"--Ed.]... for he shall save his people from their sins.

... this was all done, that would--might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His Name Emmanuel,... by interpretation, God with us.

So who was John and Mary that lived happy ever after? Who was the One Who said, "Go ye therefore, teach all nations, baptizing them in the Name of the Father, Son and Holy Ghost"? Who was the Father, the Name of the Father, Son and Holy Ghost? [Someone says, "Jesus"--Ed.] Certainly, it was. Sure, no contradiction to that, not a bit. It just straightens the Scripture out. He was the Father, Son, and Holy Ghost. God was Emmanuel dwelling with us, tabernacling in a body called Jesus.

Now, the oneness teaching of the oneness church, I certainly disagree with them, thinking that Jesus is one like your finger's one. He had to have a Father. If He didn't, how could He be His own father? And if His Father was a man like the Trinitarian says, then He was borned a illegitimate birth with two fathers. So you see, you're both wrong by arguing. See?

But the truth of it is, that both Father, Son, and Holy Ghost, is one Personality. [Blank.spot.on.tape--Ed.]... God dwelling in a tabernacle of flesh to take sin from the world... That's exactly right, "God with us." Now, therefore, when Matthew 28:19...

Now, you search the Scriptures, and when you can find where one person in the Bible (Now, think of it; now, don't let this pass over you.), where one person in the Bible was ever baptized in the "name of the Father, and the Son, and the Holy Ghost," come back to me and tell me that I'm a hypocrite, and I'll put a sign on my back and walk through the city. It's not in the Scriptures from Genesis to Revelation. But every person in the Bible was baptized in the Name of Jesus Christ.

You say, "Wait a minute, preacher. What about John? He didn't baptize in any name at all." All right, we find out what happened. Let's turn over to--to the--the Acts the 19th chapter. That's where we find John's disciples. Every person was all baptized in the Name of Jesus Christ, on up now till we find this group over here. Acts the 19th chapter, and let's begin the reading now, and we find John's disciples.

And it came to pass,... while Apollos... (which was a lawyer, converted).. was at Corinth, Paul having passed through the upper coasts of... Ephesus: he finds certain disciples (They were followers of Jesus.)

If you just noticed the previous chapter before there, they were having such a great time till they were shouting and rejoicing. How many knows that true? And Aquila and Priscilla was attending the meeting. And Paul and Silas was beaten, and striped, and put into jail. Is that right? And they come over here and found Aquila and Priscilla. And they were having a revival up there by a Baptist preacher by the name of Apollos, who was proving by the Scriptures that Jesus was the Christ. Now, Paul finds him.

Paul having passed through the upper coasts of... Ephesus:... finds certain disciples, He said unto them, Have you received the Holy Ghost since you believed?...

Now, you dear Baptist friend, if that don't knock the--the props out from under your theology, when you said you received the Holy Ghost when you believed.

But Paul wanted to asked these Baptists, "Have you received the Holy Ghost since you believed?" Now, watch what they said.

And they said unto him, We know... whether there be any Holy Ghost.

And he said unto them, Unto what... (Now, if you want to get the Greek Lexicon here, it'll show you, "Unto how was you baptized?")... Unto what... was you baptized?

And they said unto him, Under John... (back here. "John baptized us.")

Now, I want to ask: If you had that baptism, would you be satisfied with it? The same man that walked Jesus out in the river and baptized Jesus Christ, that same man had baptized these people. That's a pretty good baptism: not sprinkling, not pouring, but immersing in the old muddy Jordan at the same place Jesus was baptized. Think of that.

Paul said, "Have you received the Holy Ghost since you believed?"

They... he... They said, "We know... whether there be any Holy Ghost."

He said, "How was you baptized?"

They said, "We been baptized."

"How was you baptized?"

"Unto John."

Now, watch what Paul said. Watch here.

And he said unto them,... were you bap... Unto John...

And they... And then said Paul, John verily baptized... the bap... unto repentance, saying unto the people,... they should believe on him that's come after him, that is, on Jesus Christ.

See, John only baptized unto repentance, but the water baptism in Jesus' Name is for the remission of sins. The atonement wasn't made then; sins could not be remitted. Now... It was just an answer of a conscience, like under the law. Luke 16:16 said, "The law and prophets were until John; since then the Kingdom's been preached." Now, watch, and watch.

And Paul said un... (now watch)... Have you received...

The 5th--5th verse...

And when they heard this, they were baptized... (again)... in the name of... Jesus Christ.

That right? Then these people, the people in Acts 2 were baptized in Jesus' Name. The Jews was baptized in Jesus' Name, The Gentiles was baptized in Jesus' Name. And every person in the entire Bible was baptized in Jesus' Name.

Now, find one place that anybody else was ever baptized any other way, and I'll go right back here and show you where the Catholic church admits it, and say that you bow to it. And said, "There might be some Protestants saved because they have a few of the Catholic doctrines, such as the baptism in the name of Father, Son, and Holy Ghost." Said, "The holy Catholic church has a right to change that solemnity from the Name of Jesus to the 'Father, Son, and Holy Ghost,'" and the Protestant church admits it. This one don't. I stay with the Bible. I believe the Bible.

You say, "Brother Branham, do you commission people to be baptized over?" Absolutely. Paul did here.

Now, watch, let's get the Galatians 1:8, and find out what Paul said.

... though we, or an angel from heaven, preach any other gospel unto you... let him be accursed. There you are, "If we or an angel..." And Paul, the same man, commissioned the people to be baptized over again that had a lot better baptism than what you have had, my brother; 'cause John the Baptist was Jesus' own cousin, second cousin; baptized his own Cousin in the river of Jordan, and turned right around and baptized John's disciples. And Jesus said, "That won't work," or Paul said it, and commissioned them to be baptized over again in the Name of Jesus Christ before they could receive the Holy Ghost; after they'd been shouting and praising God and having a big time, having a great--great revival, and proving by the Bible, with their theology, that Jesus was the Christ. How many knows that's the Scripture, the 18th chapter? Certainly it is. There you are. So there's no question to it.

Now, let me give you a little keynote. Now, he never went out of the order, but in Luke--Matthew the 16th chapter, Jesus, when they come down off the mount, He says, "Who do men say I the Son of man am?"

"Some say You're Elijah; some say You're of the prophets, and some say You're this, that."

He said, "But Who do you say?"

Peter said, "Thou art the Christ, the Son of the living God."

Watch. "Blessed art thou, Simon Bar-jona (the son of Jonas); flesh and blood never revealed this to you." Amen.

See, it has to come spiritual revelation. Flesh and blood never told Abel that he was wrong--or Cain, that he was wrong, never told Abel that Cain was wrong. But it was a revelation that Abel had. It was blood. We're coming into that question in a few minutes. It was blood, not fruit, that took us from the garden of Eden. It was blood. And Abel by spiritual revelation was revealed of God that it was blood. "And he, by faith," Hebrews 11:1 says, "he offered to God a more excellent sacrifice than Cain." Which God accepted his sacrifice. There you are. See? He offered it by faith, by revelation.

Now, watch, "Flesh and blood has not revealed this to you (plumb over to the Lord Jesus), but My Father which is in heaven has revealed this to you. And upon this rock (the revelation of Jesus Christ)... Upon this rock I'll build My church, and the gates of hell can't prevail against it." That's what He said. Spiritual rev... "And I say that you're Peter, and I'll give to you the keys of the

Kingdom. And whatever... Because you've got a spiritual open channel between here and heaven... Flesh and blood: you never took a seminary; you never took a schooling; you never took a--a--a course of theology. But you depended on God, and God revealed it to you; and it's absolutely the clear Scriptures that tied together. I say you're Peter. (That's right.) And I'll give to you the keys; and what you bind on earth, I'll bind it in heaven; what you loose on earth, I'll loose it in heaven."

And Peter was the spokesman on the day of Pentecost, when they was all scared to speak. He spoke up and said, "Ye men of Judaea and you that dwell in Jerusalem, let this be known unto you and hearken to my words. These are not drunk as you suppose, seeing it's the third hour of the day, but this is that which was spoken of the prophet Joel. 'It'll come to pass in the last days,' saith God, 'I'll pour out My Spirit upon all flesh. Your sons and daughters shall prophesy. Upon my handmaid, the maid servants, will I pour out of My Spirit. And I'll show signs in the heavens above and in the earth below, and pillars of smoke and vapor. It shall come to pass before the great and terrible day of the Lord shall come, that whosoever shall call upon the Name of the Lord shall be saved.'" There you are. Oh, my.

"Let me freely speak unto you of the patriarch David," he said, "he's both dead and buried, and his sepulchre's with us unto this day. Therefore, being a prophet, he saw--foresaw Him at His right hand. 'And I'll not be moved. Moreover My flesh will rest in hope, because He'll not leave My soul in hell, neither suffer Thy holy One to see corruption.'"

"And David is both dead," he said, "and buried, and his sepulchre's with us this day. But being a prophet, he foresaw the coming of the just One, Whom God has made both Lord and Christ." Oh, my. There's your Scriptures. There's the thing. That's it.

Now, we find out here then, that the correct way, and the real way, and only way that was ever ordained... And Peter had the keys, and on the day when he preached, they said... Now, watch, here's the first church. You Catholics listen to this. You Campbellites listen to this; You Baptists and Methodists, listen to this. You Pentecostals listen to this. Church of God, Nazarene, Pilgrim Holiness, listen to this.

Peter had the keys and he had the authority, or Jesus lied. And it's impossible for Him to lie: "two immutable things, it's impossible for God to lie." He had the keys. Jesus give him the keys. When He rose on the--on the third day like that, He had the keys of death and hell, but not the keys to the Kingdom. Peter had them. That's exactly right.

And now watch, Peter, you got the keys hanging on your side, and you're preaching. The question comes, the first converts of the new church, the early Christian Church... Now, Catholic, now Baptist, Methodist, Presbyterian, are you on new church doctrine? Find out if you are.

... Men and brethren, what can we do?...

... Peter stood up and said... Repent,... every one of You... (Look out, boy; the way you place those keys here, Christ will place it in heaven.)... Repent, every one of you, and be baptized in the Name of Jesus Christ... (That's how you get into this.)... for the remission of your sins, and you shall receive the gift of the Holy Ghost.

The keys went "click" here, and it went "click" there. That's the reason John's disciples had to come and be rebaptized again in the Name of Jesus Christ before they could go into heaven, get the Holy Ghost. He kept His Word. So it don't confuse you now, does it? See? Certainly, Matthew 28:19 was titles, not Names.

All right, how much more time we got? Can we have fifteen more minutes to answer a couple of more questions real quick? Can we? All right, we'll hurry right quick. I got two down here at the bottom, I wanted to get quickly, joined right in with this, if I could. Then I can get the rest of them Sunday morning.

57. Was Cain an offspring of the serpent? (This is a good one.) If so, why did Eve not conceive until after Adam knew her?

The same... The next question's the same...?...

58. Was it a--a literal tree from which Eve ate the fruit? She saw that it was good for food.

All right, brother, sister, ever who it was, let's go back into Genesis and find out something here. Let's go to Genesis 3:8, if you will. All right, and listen real close now.

Now, I'll bring the story up. It was all pure and holy; there was no sin or no defilement. Now, I'll get the--your--this first question first. The tree in the life--the middle of the garden, in the midst of the tree... The tree was the woman. Now, I'll prove that to you by the Scriptures if you'd just be patiently a few minutes.

We'll get first whether she was--whether she conceived before she knew Adam or not, or 'fore... Listen.

And they heard the voice of the LORD God walking in the garden, and in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

And the LORD... called unto Adam, and said... Where art thou?

And he said, I heard thy voice in the garden, and I was afraid, because I was naked;... (Now, he didn't know that the day before; something had happened; something revealed to him that he was naked.)... and I hid myself.

And he said, Who told thee that thou were naked? Has thou eaten of the tree,...

Eating of the tree make him realize he was naked? As I've often said (This is no joke; I don't mean it for a joke.), "But if eating apples caused women to realize they're naked, we better pass the apples again." See? It wasn't naked... It wasn't a tree, a apple they eat; it was sexually.

Watch.

... has thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

And the man said, The woman who thou givest me, to be with me, she gave me... the tree, and I did eat.

And the LORD... said unto the woman, What is this that thou has done? And the woman said, The serpent beguiled me,... (Huh?)... The serpent beguiled me, and I did eat. (Long time before she had conceived, see, by Adam.)

Adam knew her, and she conceived and brought forth--and brought forth Abel.

But I want to ask you, just from a literal standpoint. Now, to prove to you that she was the tree: every woman is a fruit tree. How many know that? Aren't you the fruit of your mother? Certainly, you are. And in the midst of the fruit, or in the midst of the tree, the fruit that she did not touch...

If you'll notice, wasn't Jesus the Tree of Life? Didn't He promise over in St. Matthew--or St. John the 6th chapter, "I'm the Bread of Life that come from God out of heaven"?

If a man eats of the woman... And look, through the birth of--by the woman, we all die; 'cause we're subject to death (Is that right?) through a birth of the woman. Through the birth of the man, we all live forever. The woman is a tree of death; the man is a tree of life; for the woman doesn't even bear life in her. That's exactly right. The--the life germ comes out of the man (see?) correctly, goes into the woman. And the woman's nothing but a incubator; and the baby's not connected, only the navel cord. Not one speck of the mother's blood's in the baby; borned in her blood, but not one speck in the baby. Go find... Read the doctor book, or ask your doctor, you'll see. It's not there, no, sir, not one speck of it at all. She's just the egg; that's all. And the life comes from the man.

That is a beautiful type to show that through the woman, through natural birth, we all have to die, because we're dead to begin with; and only through the Man Christ Jesus can we live. And there's the two trees in the garden of Eden. Can't you see it?

And watch. And in that day there was a Cherubim set a guard this tree, that if they ever tasted that Life Tree, they would all live forever. How many knows that? They'd all live forever. And the first time they could taste it... The Angel said, "We'll guard It." And they put Cherubims there with their flaming swords towards the east to guard It. They took It back to the east, and guarded that Tree with flaming swords so they could not get in to get It (this Tree).

And when Jesus come, He said, "I am the Bread of Life, that a man eats this Bread will never die." There's your Tree. There's your woman; there's your sex that brings death. Just as sure as there's a sexual desire, there's death left by it. And as sure as there's a spiritual birth, there's Eternal Life left by it. Death come through the birth of a woman, and Life come through the birth of a Man. Amen. There you are.

Now, let's take back to Cain. Could you tell me where that spirit and that meanness come from? If Cain... Look, if Cain was the son of Adam, which was a son of God, where did that evil come from? The first thing when he was born, he hated; he was a murderer; he was jealous. And now, take the nature of his daddy, the very start in the beginning, Lucifer, and he was... In the beginning he was jealous of Michael, what started the whole trouble. How many knows that? And Cain was the nature of his father, which he was jealous of his brother and slew him. That pure... That nature could not come out of that pure seed. It come, had to come out of this perverted stream. And notice, Cain, as soon as he was borned...

And then Abel was born after him, then she conceived by Adam, and he knew--knew her and she brought forth the son Abel. And Abel was a type of Christ; and when--when Abel was killed, Seth took his place: death, burial, and resurrection of Christ in type.

But now, Cain worshipped, all of his carnal works, just like the carnal church today, they go to church; they worship. Cain worshipped; he wasn't an infidel; he wasn't a communist. Cain was a believer; he went to God; he built an altar. He done every religious thing that Abel done, but he didn't have the spiritual revelation of the will of God. Blessed be the Name of the Lord. There you are. Do you see it? He didn't have the spiritual revelation, and that's what's the matter with the church today. And Jesus said He'd build His church on that spiritual revelation. You get it? Oh, my, your eyes come open now. See? The spiritual revelation...

Cain come; he built an altar; he worshipped; he brought sacrifice; he knelt down; he praised God; he worshipped God; he done everything religious that Abel done. And God flatly refused him, because he didn't have the spiritual revelation.

Follow that same line of Cain right down through to the ark, from the ark right up into Israel, from Israel right on into Jesus, and from Jesus right on till this day, and see if that carnal, fundamental church, stiff and starch, scholarly... I mean men who have the Scriptures, who knows all the doctrine and the theologies; they can explain it, boy, just like [Brother Branham snaps his finger--Ed.] that, but without spiritual revelation. That's right. That's the doctrine of Cain.

The Bible said, "Woe unto them, 'cause they went the doctrine of Cain, and run in the errors of Balaam, and perished in the gainsaying of Korah." The same Book, Jude, he--it said, "They was predestinated to this condemnation." Certainly, they are. See?

What was Balaam? He was a bishop. He was over all the church. He got up there just as fundamental as he could be. He offered... Look there at him standing up there in the celebrity, standing up there in their great celebrity. And they wasn't infidels; they were believers.

That--that tribe of Moab come out of Lot's daughter, Lot who lived... Lot's daughter who lived with their father, and conceived and brought a child, and that child was--sprang the tribe of Moab. And

they were a great denomination, great, flowerly people; and they had princes and kings and celebrity. They had bishops and cardinals and everything.

And here come a bunch of holy-rollers up, the other group, Israel, a little old bunch that was undenominations, interdenominational. And they done everything there was on the map to be done bad too. But what it was, they had the spiritual revelation, and God was with them in a Pillar of Fire.

Oh, I--I know they had carnal things, and the people said, "Such a bunch of backwash as that, nothing to do but kick them out." But they had the spiritual revelation, and they had a smitten Rock; they had a brass serpent; they had a Pillar of Fire going with them. Hallelujah. I know you--you think I'm excited, but I'm not. I just feel good.

Notice. When I think, "That same God, today, lives with us." It's still the spiritual revelation of the Word. Certainly, it is. It's eternally right. Blessed be the Name of the Lord. Yes, sir.

There stood him up there with that fundamental, them bunch of Baptists and Presbyterians stood up on the hill, and got their bishop out there. And they were just as religious, in the same kind of religion; they worshipped the same God. They said, "Look down there at that bunch of trash. Why, they don't even have a denomination. They're nothing but a bunch of quacking, squealing, holy-rollers."

Is that right? Exactly, they was. If you don't believe they were holy-rollers, take back in Genesis and find out when they crossed... When a miracle was performed, and Miriam grabbed a tambourine and went down the bank, beating it, dancing in the Spirit, and Moses sung in the Spirit. If that ain't a bunch of what we call free holy-rollers, I don't know what is: singing and jumping and praising. And all the time the nations hated them, but God was with them. They had the spiritual revelation, was following that Pillar of Fire.

And Moab said, "Now, looky here. We'll call all the cardinals, and all the bishops, and all the presbyters, and get them out here. We'll do something about it, 'cause we're a religious nation. We'll not let that propaganda get mixed up in our fine denomination."

And so they got them out there. And they built twelve altars; that's just exactly what Israel had: twelve altars. They put twelve sacrifices on it, bullocks; just exactly what Israel had, what God required. They put twelve sheep on it, representing the coming of the Lord Jesus Christ, twelve sheep in both places.

All the celebrity, the bishops and all stood around. They lit the sacrifice. They prayed; they raised their hands to Jehovah and said, "Jehovah, hear us." What was they trying to do? And their old Balaam went forth like that, and the Spirit come down upon him, sure, but he was a carnal.

The Spirit can fall upon a hypocrite; the Bible said. You've heard me teach that now. "The rain falls on the just and unjust." But it has to compare with the Word; there's where you get it.

Then when he did, and the... When the Spirit though on him told the truth... He tried to curse Israel, and he blessed Israel.

Now, if God just respects a fine church, and a fine bishop, and a wonderful pastor, a scholarly bunch of people, He was duty-bound to accept that sacrifice, 'cause he was just as fundamentally right as Israel was right; but he didn't have the spiritual revelation of the Word and the will of God. There you are; that's the difference today.

Look at Jesus. They said, "Away with that guy. We know he's a Samaritan. He's crazy. Why you teach us? Well, you was borned in adultery. You wasn't nothing but a illegitimate child to come with. Who's your daddy? Say God's your father, you blasphemer. Why, you mean to tell us? We've been preachers; we been bishops; through our great-great-great-great-great-great-great-grandfathers was preachers and bishops. We were borned and raised in the church. We've been through the highest of seminaries. We know every word to the letter. And you try to teach us? Where'd you ever go to school at? Where'd you get this learning?"

He said, "You're of the--your father the devil," said Jesus.

They had no signs and wonders among them. They had no Divine healings and things among them. They had no blessings among them. But Jesus was absolutely a spiritual revelation of the Scriptures.

They said, "Why, it's written so-and-so."

And Jesus said, "Yes, it's also written." But God vindicated His men by his signs.

Peter said the same on Acts 2; he said, "You men of Israel. Jesus of Nazareth, a Man approved of God among you by signs and wonders which God did by Him in the midst, and which you all yourselves know. (There you are.) Him being delivered of the... by the fore--or by the big Sanhedrin Council up there. But by the foreknowledge of God, God foreordaining Him to die this death. You've delivered Him up; with cruel, wicked hands you've crucified the Prince of Life, Who God raised up. And we're witnesses of it." Whew, what a preacher. Didn't... He couldn't even sign his own name, but he knowed God.

They said they took heed to him that he'd been with Jesus. Certainly, it's a spiritual revelation. Oh, my. Now, there you are.

Cain was just in that line. That carnal church is in the same line today. The spiritual church still has the Pillar of Fire, still has the signs, wonders, still has the same Christ; which it vindicates all the way from the dying lamb in--in the garden of Eden, until the second coming of the Lamb: absolutely, the same yesterday, today, and forever.

And that line of Cain, religious and polished and scholarly, right down the same, just the same, every day just the same. Criticizers and persecutors, as Cain was of Abel, so are they today, and have been, and always will be: carnal, unbelievers. That's right.

Now, Genesis 3:8, and also I put 20 here; I was looking awhile ago.

And Adam called... And Adam called his wife... Eve; because she was the mother of all living. (See, that was after this beguiling had already took place.)

Cain was... Now, wait. You say, "How could a snake, a serpent?"

But brother, watch here, the Bible don't say he was a serpent; the Bible said, "He was the most subtil of all the beasts of the field." He wasn't a reptile; he was a beast. He was a... And there...

And let--now, let me just give you this as a little token between us, if you will. That's where science is all mixed up. The closest thing they can find to a man is a chimpanzee. How many knows that? But there's something between there. They can't make the chimpanzee bones meet with the man's bones, yet it's the closest thing. They can bring him up from a polliwog. They can bring him up from a tadpole. They can bring him on up to the animal and every animal. They can bring him to a bear. You take a bear and pull the skin off it; it's just like a little woman, just the same thing. Take her back and everything, stand them there, and pull--pull the woman like--stand the woman like that. It's just the same as a--as a--as a bear. The foot runs out the same, and the hand runs out like this, just like a human being. But a chimpanzee comes closer than that. It's almost, but they can't find it.

Here's a little secret, if you want to know it. You know where it's at? It's hid from them. They can dig all the bones they want to. They can dig... The sculptors can dig, and the science, and the--and the chronologist can measure the scales of time with the atomic measures, but they'll never catch it. For that was the serpent that was more like a man than anything else there was on earth, and God cursed him and put him on his belly; and he's turned plumb back to a snake with no resemblance of a man. Now, just scratch your head, them scientists, and let them take that for a while.

But the Bible...?... declares that, "He was the most subtil of all the beasts of the field." That's right. He was that joint that stands between man and monkey, and God cursed him and put him plumb back on his belly because of the--of the thing that he had did. He beguiled this woman, and she

brought forth her first son which was Cain after the nature of the serpent, on inspiration; the devil had got in the serpent, that did that.

And then she conceived and brought forth; she conceived again after she was beguiled. Now, watch, she beguiled... She was almost... Why, she done wrong. But she, literally, was legitimate when she conceived by her husband, for that might've been many, many times afterwards, many months and many days afterwards; you can't tell that; we don't know, but she did bring forth of Adam.

And someone even got the question, say, "Well, the son... He said she was... When as Cain was born, said she got a son of the Lord." Absolutely, certainly, it had to be. It was the law of nature. That's just exactly the way you are today. When you're born, God just doesn't come down and make you. You're an offspring of your father and mother. And you'll be a... There'll be a... Your children will be offsprings of you. It's a reproduction all the time, right on down, like seed trees and things like that; but back to the original. I hope that explains it.

How much time we got? Haven't got any more. Listen to this good one for next, the beginning Sunday: "By one Spirit we're all baptized into one body." We'd like to know that. Christ at the time... I think I get up some Scriptures, good Scriptures on that.

[Brother Branham answers this in Part II, paragraph 361, as question 60--Ed.]

Here's a good one, just like... Would you suffer me just one more minute or two, to answer this? It can answer itself.

59. When--when you say the wicked shall not burn eternally... (Well now, I got Jehovah Witness on the run, haven't I?)... When you say the wicked will not burn eternally, do you mean in hell or in the lake of fire? I know it says in Revelations (That's the 20th chapter.) that hell will be cast into the lake of fire. If they do not burn eternally, then what becomes of them?

Just as I have just got through saying, brother or sister, whoever it was; they become extinct; there's no more to them. They had a beginning, and there's a end; they're just nothing no more. How will... How long they will burn, that's just hard telling. But look, there...

If you can just get this in your mind (See?); it's very simple. There is but one type of Eternal Life, and that comes through God Himself. And God alone is Eternal Life. If you'll just get here in the Lexicon, look up the Greek word "Zoe." "Zoe" is "Eternal Life." Eternal Life is God. And Jesus said, "I give unto them Eternal Life." And if you'll look here at the Lexicon, it said, "Zoe." That's the only Eternal Life there is. No place in the Bible where It ever says there'll be a eternal hell; it said they'll burn "forever and ever."

Now, get the word "forever and ever." And look at the aeon--aeon... Did You notice here in the Bible... How many's ever heard it said, "And aeons and ae..."? How many knows that "aeon" is "a space of time"? Why, sure, anybody knows that; "aeon" is "a space of time."

"And they shall burn for aeons," that's spaces of time: cast into the lake of fire and shall burn for aeons. "Aeons" means the "spaces of time." They may burn for a hundred million years in punishment, but finally, they have to come to an end, to be extinct, altogether. See, because everything that is not perfect is a perverted off of the perfect; and it had a beginning, so it must have an end.

But we who believe on the Lord Jesus Christ has Zoe, "God's Own Life" in us, and have Eternal Life, not have life forever and ever; the sinner has life forever and ever, but we have Eternal Life.

Brother Cox, not long ago, was setting on my runway before we put the--after we had the rocks there, and he picked up a little, old fossil, and he said, "Brother Branham, how old is that?"

"Oh," I said, "chronologically, you might say it's ten thousand years old. Some kind of a little, old sea monster that lived at one time, a little sea animal, might've lived way back in the ages gone by."

He said, "Just think how short human life is to that life."

I said, "Oh, but, brother, that thing has an end, but the Life that we have in Christ has no end. That may have lived two or three forevers, but it'll never have Eternal Life, 'cause Eternal Life comes from God alone."

Eternal, "He that heareth My Words and believeth on Him that sent Me, hath Eternal Life and shall never come to the judgment but's passed from death unto Life." There you are. You get Eternal Life by being a believer. An unbeliever has life forever. An eternal... A believer has Eternal Life, and cannot perish because It's eternal.

But a believer, he will go... An unbeliever will go through the world; he'll have miseries, woes, what he calls having a big time, "Whoopee," having a big time: women, wine, and big time. He thinks he's going on. He'll die; he'll go into a lake of fire and brimstone which burns, where burning is going on forever and forever, and maybe for a hundred million years his soul may be tormented in a lake of fire and brimstone.

I... You say, "Will it be just like regular brimstone?" I believe it'll be a million times worse than that. I believe you couldn't be--describe it by fire, by a literal fire. The only reason it's put by fire: that fire is the most consuming thing that we had. It absolutely consumes and destroys everything: fire does. Well, then, it'll be in there, but you'll have a soul that'll have to be punished through some kind...

Now, you have to watch the word "fire," because the Holy Ghost is used, "Holy Ghost and fire"; 'cause Holy Ghost fire burns sin out (See?), and makes clean.

But this fire, it comes from hell; it said a "lake of fire." And ever what it is, it's a punishment with torment. The rich man lifted up his eyes, being in hell, and said, "Send Lazarus with a little water on his fingers to put on my lips, for this flames are tormenting me." Don't think there isn't a burning hell, and a literal hell; there is. If there's a literal devil, there's a literal hell.

But, you see, everything that's perverted has an end to it, because it finally must come back to that purity and holiness of God. And God is eternal; and if we have Eternal Life, God is in us, and we can no more die than God can die. There you are.

Now, the text really explains Itself (See?), and makes it right. Now, let's see, I had a... I don't know whether... Yes.

What will--what will become of them?

They become extinct; there's no more to them. The soul goes; the spirit goes; the life goes; the body goes; the thoughts goes; the memory goes. And there will be no more thoughts of even evil, or it ever--ever happened in glory. That's right. It'll all be... Could you imagine, that here would be people over here in this part...

Don't the Bible say, "Even the thoughts of the wicked shall perish"? The very thoughts of it'll perish.

Here will be a man over here; here's God the great holy One here, and knowing that right out yonder's a pit with souls burning in it? Why, that couldn't be heaven. The very thoughts, the very memory, everything that's perverted, every evil thought, everything will perish, and everything that's evil in it. And we'll be nothing but purity, with Zoe, the Life of God; to eternity, and for ages roll on, on, on, and on, and on; It'll never end, be eternal.

"They went into everlasting punishment, but the righteous went into Eternal Life." You get it? Everlasting punishment, Eternal Life, what a difference.

Now, see, it doesn't... Now, I know, to you, my dear little young'ns, I--I don't mean to try to present myself as a know-it-all. If I'd do that...

Now, I've got three or four more good questions. I'll pick them up Sunday morning, the Lord willing.

Now, look. See, these rise questions. I'm an old preacher. I--I--I've twenty-six years in the ministry. And I--I am very grateful for this, that I can say this, my... I have never tried to try to present anything in my life without first it being revealed. And I'm so thankful that the Angel of the Lord... Which I had no education, no ability. And this Angel come down, and has been my help sent from God. And He has never told me one thing but what absolutely dovetailed from Genesis to Revelations with that, insomuch till...

I wrote down right quick when He said, "And you--and you shall take a gift of Divine healing." And I put it down just the way He said it.

And in about three years later, the manager called my--my attention to it, said, "Brother Branham, did you notice that? That's so perfect till He even told you 'a gift.'"

See, never said, "the gift." And every--every one in the Bible... Every gift is "the gift" but Divine healing, and it's "a gift." It's "gifts of healing." You can have all kinds of gifts of healing, different ways. But every other is "the gift": "the" gift of prophecy; they gift of this. But Divine healing is in the plural: gifts. And I never noticed that, that the Holy Spirit is so perfect. Oh, blessed be the Lord. Do you understand that the same Holy Ghost that wrote that Bible by hundreds of men, hundreds of years apart, and not one of them divvied one from the other; every one of them was complete; and one never even heard of the other one.

And Paul went down, and was down in Arabia, and never even visit Jerusalem for fourteen years, but was down in Jerusalem and down--went from--never went to Jerusalem, but down in Arabia, and started preaching, never even seen Peter and the rest of them for fourteen years. And when they come together, they were preaching the very same thing: water baptism in the Name of Jesus Christ, and Divine healing, and the power of God.

Oh.

I'm so glad that I can say I'm one of them.

One of them, I'm one of them,

I'm so glad that I can say I'm one of them; (Hallelujah.)

One of them, I'm one of them,

Just so glad that I can say I'm one of them.

There are people almost everywhere,

Whose hearts are all on flame,

With this fire that fell at Pentecost,

That cleansed and made them clean;

Oh, it's burning now within my heart,

Oh, glory to His name!

I'm so glad that I can say I'm one of them.

They were gathered in the upper room,

All praying in His name,

They were baptized with the Holy Ghost,

And power for service came;

Now, what He did for them that day

He'll do for you the same,

I'm so glad that I can say I'm one of them.

I'm one of them, I'm one of them,

I'm so glad that I can say I'm one of them; (Hallelujah.)

One of them, one of them,

I'm so glad that I can say I'm one of them.

Listen, I got a little message for you.

Come, my brother, seek this blessing

That will cleanse your heart from sin,
That will start the joy-bells ringing
And will keep your soul on flame;
Oh, it's burning now within my heart,
Oh, glory to His name,
I'm so glad that I can say I'm one of them.

Aren't you glad you're one of them? What is it? It's the Spirit that reveals. It's a revelation of God.
"Upon this rock..." I don't care if a archbishop...

The Catholic priest set not long ago in my house. And he said, "Mr. Branham, I come to ask you a question."

I said, "All right, sir."

Said, "I have a letter here from the bishop to you."

I said, "All right, sir."

He said, "The statements that you make, will you hold your hand and solemnly swear you'll tell the truth?"

I said, "I will not." I said, "The Bible said, 'Swear not at all, by heavens or by earth for it's His footstool. Let your yeas be yea...?...' If the bishop wants to hear what I got to say, he'll take my word for it. If he don't, I don't swear."

It was the little priest up here at the Sacred Heart church; he said, "Did you baptize Pauline Frazier on a certain-certain date?"

I said, "I did, sir, down in the Ohio River."

Said, "How did you baptize her?"

I said, "I baptized her by immersing her beneath the water in the Name of the Lord Jesus Christ."

He put it down. Said, "You know, the Catholic church used to baptize like that."

I said, "When?"

He said, "In the early age."

I said, "What early age?"

He said, "Well, at the beginning."

I said, "What beginning?"

He said, "In the Bible."

I said, "Do you mean the earl--in--in the disciples?"

He said, "Sure."

I said, "Do you call the Catholics the... You say the disciples were Catholic."

And he said, "Sure, they were."

I said, "I thought the Catholic church didn't change?"

He said, "It doesn't."

I said, "Then why did Peter say, 'Repent, and be baptized in the Name of Jesus Christ'? And you said that was... He was a pope?"

"Yeah."

"Then why do you baptize in the name of 'Father, Son and Holy Ghost'? And he immersed, and you sprinkle. Now, what's happened?"

He said, "But, you see," said, "the Catholic church has power to do anything they want to do." (Huh.)

I said, "And you called the disciples Catholics?"

He said, "Yeah."

I said, "Sir, I've got Josephus; I've got the Foxe's Book of Martyrs; I've got Pember's 'Early Ages'; I've got the Hislop's 'Two Babylons,' the most ancient histories that there is in the world; show me in there where the Catholic church was ever ordained or ever come into an organization--six hundred years after the death of the last apostle."

"Oh," he said, "we believe what the church says."
I said, "I believe what the Bible says." See?

"Why," he said, "God's in His church."

I said, "God's in His Word." I said, "If..." He said... I said, "The Bible doesn't say God's in His church, but the God--the Bible said God's in His Word. 'In the beginning was the Word, and the Word was with God, and the Word was God, and dwelled among us.'" That's right. I said, "God's in His Word."

He went on out and told that. He said, "Well, we couldn't argue," said, "because you believe in the Bible; I believe in the church."

I said, "I believe that the Bible is God's inspired Word and there's not one contradiction in It. And It's God's Word, His eternal plans for the whole ages to come. He said, 'Heavens and earth will pass away, but My Word shall not pass away.' That's right. I believe the Word."

He went out to Mrs. Frazier. He said, "Mrs. Frazier, will you sign a paper here consenting that your girl can be a member of the Catholic church?"

She said, "I'd rather walk with her to the grave."

Said, "Shame on you." Said, "You ought to be thankful that that girl's coming out of that nonsense into the Catholic church."

Said, "What if it was your girl coming to my church, what would you say about it?"

"Oh," he said, "that's different."

Said, "No, it's not." He knowed he'd been somewhere when he left that little woman out there. He knowed he'd been somewhere. She said, "Now, the same door's open that you come in at."

See, that's the way. Don't be run over; you don't have to be run over. If God's for you, who can be against you? That's right. The trouble of it is today, you got a wishbone instead of a backbone. Stand for God and right.

The same Holy Ghost that come down on those apostles and back in the ages, is still in His church today, those who God has revealed Himself to. "Not him that willeth, or him that runneth, but God that showeth mercy." It's God by His election brings the people and opens their eyes. You could never see it; you're blind and never could see unless God opens your understanding. The Bible said you're blind and you can't see. There's no need of you trying. All the education, scholarships you could get, you just constantly get blinder.

Now, you Church of Christ here, you speak where the Bible speaks, and silent where it's silent, what about some of this? You're mighty silent on that. That's right.

See, it takes spiritual revealed truth. Then God comes down and reveals Himself and vindicates it to be the truth. Amen. You love Him? So do I. Amen.

All right, all you Methodists want to shake hands with the Baptists now? You Presbyterians?

"Now," you say, "Brother Branham, do you disfellowship Baptists and Presbyterians that don't bap..."

No, sir, I don't. I consider them my brothers. Absolutely. I don't care if you was not baptized at all, if you was baptized in the name of "the Rose of Sharon, the Lily of the Valley, and the Morning Star," that wouldn't have... That'd be just as good as "Father, Son, Holy Ghost," just three titles. He was the Rose of Sharon (Was He?), the Lily of the Valley, the Morning Star, all those; sure, He was. There's just one thing another, but here's what it is: the correct Scripture way is in the Name of Jesus Christ, if you want Scriptural way; that's exactly. That's the correct way.

Now, if you're baptized in the name of Father, Son, Holy Ghost, feel like that that's all right, amen. If it's a good answer to God towards a clear conscience to God, amen. Go right ahead. See?

But as far as I am concerned, as far as my part, if you would ask me, say, "Brother Branham, should I be baptized over?" I'd say, "Yes," for my part.

The little woman come here the other day, said, "The Lord called me to be a preacher." I didn't believe that, not no more than I believe that--that she could jump over the moon. And she...

I said, "Well, that's very good, sister." I said, "Are you married?"

"Yes."

"Got two children?"

"Yeah."

I said, "What is... Is your husband saved?"

"No."

I said, "What are you going to do with him?"

"Going to leave him home."

I said, "That's the best bait the devil ever had. You're a pretty woman to begin with, and you slipping off out here in the field, you'll be a regular bait and a target for the devil. And your husband, home, a young man, and you leave him with these two children; he'll start running around with another woman, and these kids will have another daddy one of these days." I said, "The first place, if God called a woman, He contradicted His Word." I said, "Now, if you want to... That's all right." I said, "Now, discernment, you say the Lord give you discernment. Do you want to go out on the platform and try it?"

She said, "Yes." And you see what happened.

You see, it's enthused. It's got to come to the Word. If it's not in the Word, then it's not right. I don't care what your emotions are; it's not right. Amen. That sounds good. Amen.

All right.

We'll walk in the light, such a beautiful light,
Come where the dew drops of mercy are bright;
Shine all around us by day and by night,
Jesus, the light of the world.
All ye saints of light proclaim,
Jesus, the light of the world;
Then the bells of heaven will ring,
Jesus, the light of the world.
We'll walk in the light, such a beautiful light,
Come where the dew drops...
Shine all around us by day and by night,
Jesus, the light of...

Now, I want everyone to turn right around and shake hands, four ways, with everybody now, as we sing this again.

We'll walk in the light, beautiful light, (Amen)
Come where the dew drops of mercy are bright;
Shine all around us by day and by night,
Jesus, the light of...

Do you love the Methodists? say, "Amen." [Congregation says, "Amen"--Ed.] The Baptist? The Presbyterian? The Catholic? The... Oh, you love them all, say, "Amen." [Congregation says, "Amen"--Ed.]

We'll walk in the light, beauti... (Shaking hands, as we go)
Oh, come where the dew drops of mercy are bright;
Shine all around us by day and by night,
Jesus, the light of...

Before we sing our dismissing song... Now, it's possible that I'll be here again Sunday. Now, after that I won't be back no more till after Christmas (See?), 'cause I'm going to Michigan, from Michigan to Colorado, from Colorado over to Idaho, from Idaho over into California, and will be back. And it's possible (I want you to pray for me.) I'll be in Waterloo, Iowa, beginning on January the twenty-fourth until February the second (See?), at a big arena there. I just got the call awhile ago, and I got from now till Sunday to pray. See, at Waterloo, Iowa, which is close now...

But now, remember, listen to the brother's broadcast at nine o'clock Saturday morning. We'll call him and let him know. And that'll be over WLRP, the Neville quartet at nine o'clock Saturday morning. We're... If I--if I don't get to take them, Brother Neville will finish the questions. Will you, Brother Neville, for Sunday morning? [Brother Neville laughs and says, "Big order"--Ed.] Well, look, if--if you get in trouble, I'll run with you...?... He'll look. All right, all right.

Take the Name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Oh, take it everywhere you go.
Precious name, O how sweet!
Hope of earth and joy of heaven;
Precious name, (precious Name) O how sweet! (how sweet)
Hope of earth and joy of heaven.

Now, if you want to know a Baptist that believes in shouting; that's the kind of shouting I believe in. That old mother just setting there, and the Spirit come upon her. She started screaming; she couldn't hold it; she walked back and hugged her daughter. That's the way I like to see it. Amen. That's real good, old fashion, heartfelt feelings. Oh, my, an old--an old, seasoned, ripened saint, ready to go home to glory, just waiting the summons (You see?), just having a wonderful time. All right, Brother Neville now, whatever he wants to do.

QUESTIONS AND ANSWERS ON HEBREWS

PART 2

Branham Tabernacle
JEFFERSONVILLE.IN WEDNESDAY 57-1002

I want to first thank each one of you who'd got the message to pray for the wife. She's been very, very sick. We didn't know what it was, and don't know what taken place; it just a severe vomiting, and she was practically unconscious, and fever of a hundred and five, and had to keep her wrapped in ice blankets. So... But she's all right now. The fever's all gone, and she's okay. So she's awfully weak, lost about ten pounds, I suppose. She hasn't... Tonight she swallowed her first bite since Sunday. And so she's been very sick, and we trusted the Lord for her, and He has brought her through. Now, we want to tell you to continue to pray she'll gain her strength back.

And now, this coming weekend, the Lord willing, I've got to go to Miami. My old friend, Brother Bosworth, is going home, and he's nearly a hundred years old now. And he called me and said, "Brother Branham, come see me right at once; I want to tell you something before I go." And he... Why, I think he wants to pray for me, and just lay his hands on me before he leaves, you know. And I--I hope that I can end my days with a reputation like F. F. Bosworth. Of all the men I know in the world, every man I've ever met in the world, I've never met a man that I was so desirous to be like, like F. F. Bosworth, as--as a minister, what I mean. I have never heard one person worldwide, anywhere, ever make one statement about F. F. Bosworth but what was just exactly everything Christian, and everything a real brother.

Partings leave behind us footprints on the sands of time. He's a wonderful brother, and he's real old now, near a hundred. So he's--he's just going home; that's all. And he told me. He knew he was going, and was just waiting. He said the sweetest time of his life is right now when he's just waiting, but said he'd know that he was going.

I said, "I'm supposed to go Michigan this week, Brother Bosworth."

And he said, "Well, don't make it too long, Brother Branham; I can't last much longer. I'm getting weaker all the time."

So he's been too much of a friend to me, not to go down. Now, if I have to fly down, I'll--I'll fly back and maybe be back for at least for Sunday night; if not, well, then I'll have to drive, and may take me a little longer.

And pray for Brother Bosworth. Just pray that God, and when He takes the old patriarch, that He'll just send a chariot of fire and pick him up. See? I love him; he's been like a daddy to me.

Another old man, him and brother Seward... I--I kinda partial to old people; I--I love them. Old Brother Seward, he went to sleep like that too. 'Course, Brother Seward wasn't quite as old, I don't think, as Brother Bosworth.

And pray for Brother Bosworth. Everything's not roses around the place, but it's--it's... He needs your prayers, but not so much for nothing but just his--that God will let him go in peace.

Now... And then we want to remember also, that tomorrow, the Lord willing, we bury one of our friends from this church, Brother Sol Coates. He's been here several times, worked in the post office for years. And he died over at the Veterans hospital the other night. Brother Cox and I went

over to see him, and he'd--pretty low. And he's gone on now, a Christian. And we're to bury him from Coots' funeral home tomorrow afternoon at one o'clock, Brother Neville and I. Neville trio will be singing; and we'll be dividing up the services, Brother Neville and I. That is, I didn't know when we made the arrangements just what, and on account of Meda. And so then his funeral will be tomorrow afternoon at one o'clock at Coots' funeral home.

And then, at two o'clock, Friday, a Mr. Wheeler. We called him Pod Wheeler; he's a... I forget really what his right--know who... I--I just seen it in the paper and didn't know who it was, until I found out. He was a neighbor of ours for years, and--and he's just passed away. He was right here in front of the church the other night, and I was trying to get him to come in church. The other night, about three weeks ago, stood right there, and I just trying to persuade him to come into church. Because I don't think he went to church or had any profession of any kind, yet he's got a boy that's a Baptist preacher. But he didn't have any profession as far as I know of, and he's gone on now to meet God. So that'll be Friday afternoon at two o'clock at the Coots' funeral home. And also, Brother Neville and them will be singing in that--that funeral there.

And so, if any of you that wants to attend the services, that's tomorrow at two, or tomorrow at one. I think that's right, isn't it, brother? And two, the other one. Is that right? Two at the Coots' funeral home.

And now, Sunday morning... Saturday will be the broadcast. And Brother Neville will probably let you know by then, just what--if we can have a healing service for Sunday night, or what time we'll be back if I fly down to--to Florida to see Brother Bosworth. I don't know just how I'd get away from him; he such a dear old friend. And probably our last times to meet, if the Lord permits it, on this earth. And he's... I don't know whether I can get away from him right away or not; and I don't want to get away from him, but, you know how it is, you got other things you got to do.

Now, there's one statement I'd like to say here while there not too many, and people who's my friends...

I'm glad to see Sister Smith there. The first time I seen her in a long time. How are you, Sister Smith? A year, my, I believe the last time I seen you... [Sister Smith speaks--Ed.] At Benton Harbor, I hope to get up there sometime. That's fine. I believe the last time I seen you was in a funeral service in Louisville. And I remember Sister Smith very well, how we... I used to come get her in a truck when we'd go down to church, old coal tar hanging out the back of it, and the fenders flopping up and down, and it cold, and me, one foot setting on the outside... Oh, my. Lot of water's passed down the river since then, Sister Smith. Yes, sir. Well, we thank the Lord for those precious memories, and still love Him...?...

One thing, someone might wonder, the other night... I was talking to Brother Fleeman out here on the street. And sometimes someone said, "As soon as service is over, what makes Brother Branham just take right off and go?"

Here's what it is: my wife's alone. See? And if I get to talking, I'll talk half the night, and there she is, setting up there by herself most the time. And that's the reason that I hurry out to get back to her (You see?) of a nighttime, 'cause I get to talking; I talk too long. I'll talk to this one a half hour. I just can't go by and say, "How are you tonight? How are you. How are you?" I don't do that. I just stop and go to talking; and somebody go to talking about something, and then I'm there for a hour. See? And that's why; she sets up and waits and so forth. And that's why it is. I just didn't want you to think it was because I didn't want to meet my friends and shake their hands, and express our fellowship, and so forth, but it was just a case of that kind.

So now, everyone be in prayer for the sick and the afflicted.

And Mrs. Harvey is... In all that trouble she's getting all right. Yes, sir. And I don't see... I... Now, there may be, as far as I know, someone, a doctor here. And if I'm wrong over this platform, God

forgive me. But I believe God will hold them doctors responsible for what they done to the woman. I--I believe in surgery; I believe in our medicines. Certainly, I believe it. I think God sent them here to help us, just the same as He sent mechanics for cars and so forth. But that little woman, the doctor laid her back and said, "She was full of cancer; there's nothing could be done," the little mother of a bunch of children.

I went down to her and tried to explain to her how that through prayer... And--and she's just a young woman, about twenty-five. And how that God healed her little baby, it's called "the miracle baby" over at children's hospital now, of meningitis. And of such a horrible condition of the--the little fellow was, and the Lord healed it just right away. And they, the doctors couldn't understand it. I went down to Mrs. Harvey, and I said, "Now, Mrs. Harvey, the doctors give you up?"

"Yes, sir. It's..."

And her husband said, "Yes, there's nothing can be done; she's just completely filled with cancer." I said, "Well, now what we want to do, is to believe God, that God will--will heal the--heal you." I said, "How it happens, the cancer might not leave immediately; but if we pray, then the life of the cancer will leave. You may be sick quite awhile yet," and--and I said, "you may get relief right away." And I said, "Then after a few days you may get sicker than ever." But I said, "You got to put your faith against the cancer." I said, "If the cancer lives, you die. If the cancer dies, you live." And I said, "Now, we'll pray."

And we prayed, and with every evidence that I seen, God touched the woman's body. And immediately she got better; she went over to see my mother; she visited around the neighborhood (when she was just in such misery) didn't have no pains. And then after about three days she started getting sick again.

And then come to find out that the city said that they would pay the doctor bill if the doctors would operate it.

And now, if I'm wrong, God forgive me. But they took that young mother, made a guinea pig out of her. They took her out there, and took even her bowels from her stomach and everything took both from the urinal and from the bowel action, and poked them out the sides. And was on the operating table nine hours and something. The nurse said, "It looked like a slaughter pen, where they threw her insides from place to place, and put plastic ovaries and plastic tubes." That's plain, but that's true. And plastic bowels and things like that, and left the woman laying in that fix, a little mother. I say, in my way of thinking it, them doctors is guilty of murder.

She told them; she said, "Brother Branham prayed for me." And said, "We're going to believe that our cancer's--that the cancer's dead."

Said, "I got some news for you, 'Your cancer's alive.'"

How could he tell it? It was on the inside; no x-ray can tell it. Cancer's a... You can't tell cancer by x-ray; it's flesh itself; you can't see it. There only one thing to do, they chopped into the woman and cut her to pieces. That's all. I said, "Then a little mother, I'd just let her test her faith against God instead of making a guinea pig out of somebody like that." Now, if I--if I'm wrong, if I--if I've got the wrong motive, I want God forgive me. You see? 'Cause I don't want you to think that I don't believe in operations or don't believe in doctors and things. That's all right. But I think you ought to know what you're doing before you dig into a person, not use them just for experiment like that. That's right. And now, 'course she can't live. That's all. If she lives, it'll certainly be one of the greatest miracles that's ever happened. When the woman looked down and seen that her bowels on one side, and her kidneys had to act on the other side, she just passed away like this, passed... Why, it wasn't a thing... The poor little thing was gone. And just about a twenty-two or twenty-five year old mother with three or four little kiddies to raise. Most pitiful thing I ever heard in my life.

I said, "To my way of thinking it, the doctor's guilty for..." If he taken that woman just for an experiment because the city was going to pay for it, then that's wrong: shouldn't be.

[A man asks a question--Ed.] Well, I tell you, brother; it--it's not impossible. And it's--it's not... It's--it's possible and also probable. Because I know a man that had an arm off in California (You all are keeping up with it yourself in the paper.), was prayed for, and this arm was off up here, has done growed down to the fingers was coming out on it now; through the elbow, through the wrist, through the hand, and parts of the knuckles was back on the fingers. You see? It's in the, I believe, the "Herald Of Faith" each month. Even when he's got his hands out like this, showed it on where his arm was off, where it's growed out, each month how it's come, for about a year.

[The man speaks again--Ed.] Sure, that's right. I believe... It--it--it's a rare thing (See?); it's a very rare thing. Once in a while I've heard of it. Now, with Brother Bosworth, he prayed for a woman one night. And I had one in my meeting. But Brother Bosworth's was instantly; mine taken a quite a little bit for it to do it.

He prayed for a woman... Now, I read the woman's testimony. Had cancer, with no nose, had eat her nose off. And the next morning the woman had a nose. Now, I know this... Now, that's Brother Bosworth's, in his book called the "Christ, The Healer," I believe, or, "The Joy Bringer," one. Now, it's in the testimony of the woman, with her name and address. And she's got neighbors and doctors and everything else to prove it, that it happened.

Now, at Little Rock, Arkansas, one night in a room, I'd prayed there, not Little Rock, but Jonesboro. That I'd pray... I said, "I'm going to stay till I pray for the last person." I was eight days and nights in the platform. See? And then... And along the room there was a woman come up, had her handkerchief up like this, and I thought she was weeping. And I said... Oh, I guess it was two or three o'clock in the morning; I said, "Don't weep, sister, God's the Healer."

She said, "I'm not weeping, Brother Branham." She moved it; she had no nose. See? The doctors had said... The cancer done eat down to the white bone in her--there was--was showing. And I had prayer for her, and asked the Lord to heal her.

And about four or five weeks from then, I was in Texarkana. And there was a nice dressed gentleman setting there; he said, "Could I have just a word, Brother Branham?"

Soon as he got up to the platform, one of the ushers tried to make him keep quiet. I said, "Well, let's see."

He said, "You recognize this young lady?"

I said, "No, I don't."

She said, "If you looked at this picture you'd recognize it." And he was an exterminator at--at Texarkana, and that was his mother with a brand new nose growed on, just shaped just like the other.

Now, that goes to show that God... I have seen it done. Now, God could do that for the little Mrs. Harvey. And I pray that He does, for the poor little thing wants to live.

Brother Tony, did you have something? [Brother Tony reports a healing--Ed.] Uh-huh. Amen. Amen. Amen. Yep, that's good too. Yes, He'll sure do it; He's a Healer.

[Another man speaks--Ed.] Yes. Yes. Yes, brother. Amen. Sure. Yeah. I'd sure... Well I'd hope that God restores it to you, son; you can take it right back and show him. That's just exactly. It's for a testimony to the glory of God; pray that God will do it. Oh, He--He... If He's Almighty God, He can do all things. If He can't do all things, He's not Almighty God.

There's something that made us what we are, in the way that we are, or we would've had a--a head like a bird, or something like that; if there wasn't a Mastermind behind us to make each one of us with a feature, to make an oak tree, a poplar tree, a palm tree, and--and differentiate between them what--what they are. Make us not with... Some with fur, and some with feathers, and some with skins, that you... See, it's--it's a Mastermind behind that, that's abou--that's a governing that. 'Course He holds all things in His hands. And I know He can do all things. And we'll pray for it; we'll pray.

[Another man speaks--Ed.] Correct. We got...

[Sister Snyder says, "Brother Billy, excuse me"--Ed.] Yes, ma'am, that's all right, go ahead. [Sister Snyder reports being healed--Ed.] Amen. You know, I've tried to think, Sister Snyder, one time when I was standing here in that anointing, I thought... I told Brother Cox; I said, "I'm not even going to try any more of those discernment meetings down at the Tabernacle." Oh, you don't know how the devil bites me around some, sister. How--how he does it... You know, telling me about these discerning...

And here, happened to find out that Mrs. Wood's sister here... I'd never seen any of their people. A bunch of them was healed during that time, and everyone... Why, you know, it's a great percent of those people that was healed. And after the... The strange thing now, her sister, I had eaten supper with her one night about two weeks before that... Oh, it's way down in the mountains in Kentucky, and I--I just knowed she had a voice like Mrs. Wood, and it wasn't too light at the room. And I never paid any attention to her anyhow; I talked more to her husband; she got separated. We went out and set down and eat; and come back in, I talked to her husband, got up and went on out. And God Who's my solemn Judge knows (setting by this pulpit) I never recognized that woman.

And then after the healing service was over, I made the altar call for sinners to repent. And she had been very arrogant against it; and she repented and give her life to Christ, raised up her hand that she would surrender her life to Christ, and was weeping. After all the anointing had done gone, making my altar call, and so forth... And then I happened to turn, and here was a vision, and I seen her brother, which was a sister, this was his sister, and them together.

And I thought it was Charlie's wife, because I knew setting at the table the other day, down there at--at Charlie's house... His little wife, little bitty thing, the Lord showed me a trouble that she'd had. And from that very hour, the Lord touched her body, setting there at her table now. Tony, where we were at, down there, went squirrel hunting... And the Lord touched her body and took this thing she had to wear all of... for the rest of her life, away from her, just sitting there. And the little woman always eat way up at the other end the table, but today, she comes right around, and moves her chair in, and eats right beside of me. She never knew what she was doing. Her husband setting like this, and Brother Banks setting there, and us talking... And she moved around, and got her chair, and set it over here by my side. And it was for a purpose; the Lord showed a vision right there. And I called her husband out, because it was a lady's trouble; I begin to tell him about what happened. He said, "Brother Branham, that's exactly the way it happened, exactly like that." And there he told her, and the Lord healed her. All right.

And then after the service was over the other night, and this other sister, I seen this young Charles and this woman together. I thought, "That must be his wife; but his wife's a blond, and this is a black-headed woman. And I happened to notice the vision moved over in a corner over here. And she was setting there wiping her eyes, and the Lord showed a vision after she was--the altar call... After the prayer meeting was over, the healing of the sick, and the altar call had been made, and God waited till she repented and give her life to Him and then turned around and healed her. And she's had a trouble that's had her swelled up for years. And she's went down so much, and everything, till even her feet's wrinkled where all of it's passed from her (the poisons) from her body: feels better than she's ever felt in years. See? And how the Lord by His amazing grace does that. I think that's about the story, isn't it, Sister Wood? And how He does it... After... What say?

[Sister Wood says, "She lost seven pounds last week"--Ed.]

Seven pounds in a week. Oh, He's God, isn't He?

Now, I'll tell you, the reason I said to Brother Neville... I thought maybe he had a message for tonight. He said no, he didn't. And I've got a few questions here that was left over. I felt morally

obligated to get down here and answer these questions. Then I've got two or three more I probably won't get tonight.

I want to show you some was just handed in from a preacher. Brother Neville just--or Beeler just brought them to me.

[Brother Branham answers the following eight questions in Part III, beginning at paragraph 668, as question numbers 67 through 74--Ed.].

What do the stones represent in Revelation 21:19 and 20?

Explain the four beasts of Revelations 5. (He means 6; it isn't Revelation 5; it's 6, I think.) And who are the twenty-four elders?

What did the scarlet thread of Genesis 38 mean?

Where are the gifts to be sent regarding the death of the two witnesses, Revelations 11?

Where will be the saints after the thousand years' reign, and what kind of a body will they have?

How shall we judge angels?

What hair becomes of the angels of I Corinthians?

Talk about some good ones, that's some good ones. I probably won't get to them tonight; but if the Lord willing, I'll try to get them the next time we come in. So that...

I've got some pretty good ones in here tonight; so we'll just pray now and ask the Lord to help us, and we go right into them for the next, oh, thirty-five, forty minutes.

Now, blessed heavenly Father, we are grateful to Thee for all that Thou has done for us. And, oh, it's so amazing how that Your grace reaches down to us. I'm thinking now, the other night, when that little companion of mine, oh, so sick, and You come on the scene. Her fever begin to break from that very hour, and's got completely over now. I thank You. And the--the--just pray that You'll be with each and every one that's asked a request tonight. And little do we know, till it comes to our own home, what it means, a little prayer. O God, what--how--how real You become in that hour when a doctor will walk away, and say, "I don't know; I never seen anything act like it," and then the Lord Jesus move in on the scene.

O God, You're so real to us, and we're so happy for it. We pray You forgive us of all of our slothful ways and our stupid ways. And, oh, just remember us, Lord, that we're human flesh in a dark world, a world of darkness and sin and chaos. And we're I--looking through a veil, as it was, over our face, and we only see and know as we do humanly here. But someday when that veil's lifted, we'll see You face to face and know as we're known. That's the day that we long for.

We pray, Father, now, that You'll help us as we try to impart to the people the Word of God, according to their requests. Take all sickness from us. We need You, Lord. And we pray that You'll grant it. Let Thy mercies be given to us, for we asked it in Jesus' Name. Amen.

Now, in answering questions, I'm not the best in the country, you know. But I'm just answer the best of my knowledge.

Here was the one that I started with the other night, and I had to stop.

60. By one Spirit we are all baptized into the body of Christ. (You all remember that that was the question I was on. Now, that's found, of course, in I Corinthians 12.) At the time we are--receive the new birth, this takes place. It's this... Is this the baptism of the Holy Spirit, or is there a later baptism, or is it a filling?

Now, there is quite a question, and we could spend the rest of our time right on that one, and tonight and tomorrow night and so forth. It would cover... It would--it'd take and tie the entire Bible together. Every Scripture must properly tie together with every other Scripture in the Bible.

But just trying to make it just a briefly, plain as I know how to make it... No, when you believe on the Lord Jesus Christ, you then have the new birth. When you believe on the Lord, you receive a new thought, a new life, but it isn't the baptism of the Holy Ghost. See? You've got the new birth when you believe; you've got Eternal Life. It's a gift of God that's give to you through sovereign

grace by accepting the gift that God is giving to you. See? "He that heareth My Words and believeth on Him that sent Me, hath Eternal Life, has Everlasting Life"; that's the new birth. You're converted; it means you're turned around.

But the baptism of the Holy Spirit puts you into the body of Christ, subject to the gifts for service. It doesn't make you any more of a Christian; it just puts you into the body of gifts. See? "Now, by one Spirit (I Corinthians 12) we're all baptized into one body. Now," says Paul, "there are different gifts, and in this body is nine spiritual gifts." And in this body... You have to be baptized into the body to possess one of these gifts. They come with the body.

But now, as far as having Eternal Life and being a Christian, you are a Christian the moment you believe. Now, that's not make-believe; that's truly believe on the Lord Jesus and accept Him as your personal Saviour, you're borned again right there, and have Eternal Life. God comes into you. Now, watch. Eternal Life... Jesus said, "He that heareth My Word and believeth on Him that sent Me, hath Eternal Life, and shall not come into the judgment, but's passed from death unto Life." You're a new creature right then.

Then Paul had met some of those people up in Acts 19. They had them a preacher up there which was a converted lawyer by the name of Apollos. And Apollos was a mighty man in the Scriptures, and he was proving by the Scriptures that Jesus was the Christ. See?

Now, watch. Apollos, through the Word, was proving by the Word. "Faith cometh by hearing, hearing of the Word. He that heareth My Word, and believeth on Him that sent Me, has Everlasting Life." Get it? Apollos, by the Word, was proving... And these were Christians; they were followers, disciples. And Apollos was proving by the Word, that Jesus was the Christ. And they had great joy and received the Word, yet knowing only the baptism of John.

And when Paul passed through the upper coasts of Ephesus, he finds these disciples, and he said, "Have you received the Holy Ghost since you have believed?" See?

Now, when you believe, Jesus said, "You have Eternal Life." That's the new birth. That's your conversion, changing. But the baptism of the Holy Spirit is the power of God that you're baptized into and are subject to these nine spiritual gifts to work through you; such as, preaching, evangelists, apostles, pastors, prophets... And all the gifts of the body come into this, when you're baptized into this body. And that's--doesn't make you any more a Christian; it just sets you positionally in a place to be a ministering spirit in the church of the living God. Now, you get it? See?

Now, the question is... Let's answer it just one by one; there's three questions.

By one Spirit we are all baptized into the body of Christ.

That's correct, I Corinthians 12 would give the answer to that. All right.

At that time we receive the new birth, this takes place? Is that when?

That's what they want to know. Yes. "By one Spirit..." No. No. By one Spirit we're all baptized into one body. See, that isn't when the new birth begins; the new birth begins when you believe on the Lord Jesus.

Now, see, there's not a--there's not one thing... Now, listen. What can you do besides believe? What more can you do? What can you do about it any more than just believe it? Tell me one thing you could do. There's not one thing that you can do outside of believe it. Now, if anything comes outside of your believing, it isn't an act of your own; it's a act of God. Therefore...

Now, if we'd say that when you--the... A lot of times I've seen, many times, people accepting "initial evidence of speaking in tongues" as the Holy Ghost, and sometimes shake the people, or beat them and pat them, saying, "Say it. Say it. Say it. Say it." You know, repeat a word over and over, "Say it. Say it. Say it." See, it's something you're doing yourself. And--and--and it don't... It doesn't... It--it's nothing. You might get a confusion of tongues. You might get a--a lot of things and

sensations. But if anything comes outside of your own personal faith, it has to be a Divine gift of God given to you. See?

"And by one Spirit we're all baptized into one body." That's correct. See? The baptism of the Holy Ghost is a different act from the new birth. One is a birth; one is a baptism. One brings you Eternal Life; the other one gives you power. It gives power into Eternal Life (See?) to operate. Now, you got it? Okay, all right.

Now, here is another, come second, the best that I had them at that night.

61. Where was Jesus' spirit the three days His body was in the tomb? Where was His spirit?

Now, His Spirit, if you'll follow the Scriptures... Well, we could just bring many places. But I want... Who's got a Bible? Brother Stricker, you got a Bible? All right. Brother Neville, you got one? Get me Psalms 16:10. And who else? Sister Wood, you got a Bible there? Well, Brother Stricker (all right, either one), you get me Acts 2:27, Acts 2:27.

And now, the first place, when Jesus died... When you die, your body dies. The word "death" means "to separate," just to be separated from your loved ones. But here (See?) He said this in St. John the 11th chapter, "He that heareth..." No, I beg your pardon; that's in St. John 5:24, "He that heareth My Words has Eternal Life."

Jesus said to Martha, who come to meet Him... She said, "If Thou would've been here, my brother would not have died. But even now, whatsoever You ask God, God will give it to You."

He said, "I am the Resurrection and Life." See? "He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die."

Now--now, there's a part of us that does not die. And as I've just come through the line of Scriptures, everything that has a beginning has an end. It's the things which has not a beginning, that has no end. Therefore, when we accept Christ, God, we become sons and daughters of God, and our Life is just as endless as God's Life is endless; we have eternal.

Now, the word "forever," we've been through it. The word "forever" is "a space of time," forever and (conjunction) forever. And we found out here that it has--it has an end, just like all the sufferings, and all the sickness, and all the sorrow, and all the punishment, and hell itself has an end.

But Eternal Life has no end, 'cause it had no beginning. It never can die, because it never was born. It had no beginning of days. It has no ending of time. Now, the only way that we can live eternally is through receiving something that is eternal. And God was; before there was anything, it was God. God never had a beginning or an end.

And God was this great Spirit. We pictured Him like a--the--the seven colors of the rainbow that covers... The bow would actually cover the earth if it didn't strike the earth. It's just a water in a circle of the curvature of the earth, what makes it. But now, as God is eternal, and He was the perfect: perfect love, perfect peace, perfect joy, perfect satisfaction... All those seven spirits (as we get in Revelations), they come out, was--made up God, was perfection. Everything else outside of that has been something that's been perverted from that.

Now, the only way that we can come back to perfection, is to come back with that perfection, which is God. Then we come to perfection, then we have Eternal Life: without end, or without--without anything; it's just forever, Eternal Life.

Now, he's speaking of the soul, the spirit. For we pack our bodies over the grave of the saintest of us, for this body. And the body... In the first place, when God, the Logos that went out of God...

Or, as I have went through it, the Catholic call It, "the eternal sonship of God."... Which as I have said before, the word doesn't even make sense. See, there cannot be an eternal son, because a son had to have a beginning. And so Jesus had a beginning; God had no beginning. See? But the

Son was the... Not eternal sonship, but the Son that was with the Father in the beginning was the Logos that went out of God.

And it was the Theophany of God that went out, the human form that didn't have eyes like you see: a better eye. It didn't have ears like you hear, but a far more hearing. See? It was a Theophany, that all this rainbow condescended into a--a Theophany. Moses saw It when It passed through the rock like that. He saw the back parts, said, "It looked like a man."

Abraham saw Him when He stepped down into human flesh and eat a calf, drank some milk, eat the butter. Abraham saw Him as He just stepped in, and then vanished right away from it. We found out that our bodies are made of sixteen elements of the earth; they just come together. And God pulled them together, and put two Angels in these bodies, Angels that stood and talked. And Angels were men at one, and there at that time.

Now, notice, we find out that, Who was Melchisedec but God Himself. It couldn't have been no one else, for He was the King of Salem which is Jerusalem. He had no father nor mother; couldn't been Jesus, 'cause He had father and mother. He had no beginning of days, no ending of Life; there's only One that has that; that's God. It was God dwelling here in a Theophany. See? Notice, King of Salem...

Now, God has lived through the age through His people. It was God that was in David, that made him set upon the mountain and--as a rejected king and weep. That same Spirit was manifested in Jesus the Son of David, Who was rejected in Jerusalem and wept.

Joseph, sold for thirty pieces of silver, hated of his brother, loved of his father, was seated at the right hand of Pharaoh, and no man could come except in ever--come by Joseph; and the trumpet sounded and every knee bowed to Joseph: perfect type of Christ. That was the Spirit of Christ living through those men. See?

Now, now, here when Jesus died, it was God manifested in flesh. God became Man. In the laws of redemption the only way that a man could redeem the lost estate of Israel, he had to be a kinsman. He had to be a close kinsman. The Book of Ruth beautifully explains it; and he had to be a kinsman. So God had to become kinfolks to man in order that man could become kinfolks to God. See?

He has a spirit in him, a man does when he's born, because it's a spirit of nature. It's a spirit of the world; it's a spirit of the--the god of this world. He is merely an offspring of Adam.

A tree reproduces itself. Vegetation reproduces itself. Animals reproduce themselves. Humans reproduce themselves. They are the byproduct of original creation. Get it?

Now, now, when a man is born, he's born with a spirit in him of this world. That's the reason he has to be borned again. For this spirit come from the conception by father and mother, which was the sexual conception, and absolutely could not live forever. So he's got to be borned again; and before he could do that, God had to come down and make a way for him to be born again; because he had no way to redeem himself; he was without hope. He didn't... He was without hope, without God, without Christ in the world lost and gone. He--he... There's nothing he could do to save himself. He... every... No matter if he was a high priest, if he was a bishop, if he was a pope, whatever he was, he's just as guilty as the next man.

So it had to take One that was not guilty to do it. And the only One that wasn't guilty was God Himself. And God had to come down and become man. And He came in the form of Christ to anchor the stinger of death, to take the sting of death out, to redeem us, that we, not by our works or by our goodness (we have none), but by His grace to be saved. Then we receive of His Life into this mortal body, and now we are sons and daughters of God, and have Eternal Life within us. We are sons and daughters of God. Therefore, Jesus, being alive...

And no man, no matter how wicked or how good, when he has to... When he leaves this earth, he's not dead. He's somewhere else. But he has a life that will perish after he's punished in hell for his deeds. But yet that life has to cease. There's only one type of Eternal life.

Now, we've been through that. If a man can be a sinner and be punished forever... He can't be punished forever 'less he's got Eternal Life. If he's got Eternal Life, he's saved. See? So there's only one type of Eternal Life, and that's the Zoe, the Life of God. And he can't perish.

But the wicked are in a place of--of waiting in torment for their judgment, to be judged according to the deeds done in the body at the last day. Now, but we... Some men's sins go before them, some follow after them.

Now, if we confess our sins, He's just to forgive us; therefore, we'll never have to stand the judgment of God. You get it? Look, Romans 8:1: "There is therefore now no condemnation to them that are in Christ Jesus (that are in Christ, that's passed from death unto Life. See? We have no condemnation. And was in Christ Jesus), that walk not after the flesh, but after the Spirit." See? "He that heareth My Words, believeth on Him that sent Me, has Eternal Life."

And if I've been accepted in Christ, and Christ took my judgment, and I accepted His propitiation for my sins, how can God judge me? He's done judged me when He judged Christ. Then I'm free from judgment. "Then when I see the Blood, I'll pass over you." See?

But now, the wicked is not so. He goes into a place of torment. And we know that that's true. The wicked is alive. He's in a place of torment. He's in a place where he don't know... That's how these spiritualists and mediums call up these spirits of the people that's gone on, some kind of frolic and dirty jokes and things they crack, if you've ever seen any of it. All right. Why? They don't...

Look at this Miss Pepper, before my article went of "The Miracle of Donny Morton." How many read that article? Yes, many of you did, sure. And it's in "Reader's Digest." Did you notice, just before that went forth Miss Pepper, the greatest spiritualist the world has ever knowed: twelve pages given to her story. And for fifty years... They've had her all over the world, and scientific proof and everything, that she absolutely talks with the dead, and the people come up. What? God's Name wasn't mentioned one time, no repentance, no Divine healing, nothing about it. See? Only thing it was, was those people mentioned, "John, don't you know me? I'm George that was at a certain place, and I did so-and-so and so-and-so. You remember that place we went and done this?" See, that's all they know. They're gone, passed from... They're--they're nothing left but judgment.

The way the tree leans, that's the way it falls. And the state you die... That's the reason I different with praying for the dead (See?), the intercession of prayers or--or communion of saints and so forth. It cannot be according to God's Word. It does no good to pray for anybody after they're gone. They're finished. They're--they've... They've passed the line between mercy and judgment. They either went to mercy, or went away from mercy. Jesus said so. In 16th chapter of St. Matthew He--He--He taught it; 16th chapter of Mark, I believe it is: the rich man and Lazarus. No man can cross over this gulf, and never will cross over it. There you are. See? So it settles it.

Now, but when Christ died, everything had to witness that He was the Christ. Now, let's go to your question. The first thing, the stars refused to shine; the sun went down; the moon wouldn't give its light; the earth belched its rocks at His death. And He went and preached to the souls that were in prison, that repented not in the long-suffering of the days of Noah. He... They had to recognize... Look at that. And if there by chance be a sinner here tonight, think that over a minute. Someday this Gospel that you're hearing preached right now, you'll have to witness by. Somewhere you'll bow your knee, regardless of who you are. It may be ten thousand years from today; it may not be until the--in the morning. Whenever it is, you're going to bow somewhere, and you're going to hear this same Gospel preached right back to you.

For after those souls were in prison, that repented not when Enoch and when all of them preached, and Noah... And for the long-suffering of God, like it is now, waiting for that time to come... And Noah and Enoch and all of them preached, and those people laughed and made fun of them. And they were in the prison house, and Jesus went and preached to the souls that were in prison. He witnessed. The heavens witnessed He was. The earth witnessed He was. Hell witnessed He was."

The Bible said that it... David, many years ago, in the Psalms... All right, Brother, you read the Psalms, if you will there, Psalms 16:10. [Brother Neville reads, "For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption."--Ed.]

Read the same thing, brother, in--at where Peter preached; on Acts the 2nd chapter and 27th verse: [Brother Stricker reads, "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption."--Ed.]

Read two verses above it, brother, so you can get the context--context of it. [Brother Stricker reads, "For David speaketh concerning Him, I foresaw the Lord--Lord always before my face, for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption."--Ed.]

Read the next verse now. [Brother Stricker reads, "Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance."--Ed.]

Yes, notice, Now, my Jehovah Witness friend, I'd like to ask you about that. See? If hell is a place... Hades, Sheol, whatever you wish to call it, if that ceases at the grave, then why did He say, "I'll not leave My soul in hell, neither will I suffer Thy holy One to see corruption"? How about that? See?

Here His body was in the grave, and his soul was in hell, preaching, alive. What about that? He was in His Theophany again. His soul was down there with those people that were in...?... theophany also, and was witnessing to them that they repented not in the long-suffering.

He... In other words, He'd knocked at the door. And when the door swung open, and all those souls that repented, He said, "I'm the Seed of the woman. I'm the One that Enoch here..." Over in paradise, another place... Don't never lose them three places, now: the place of the wicked, the place of the righteous, and hell itself (See?), just like a trinity of heaven: like Father, Son, Holy Spirit. Like the trinity of the beast: the false prophet, the beast, and the--and the mark of the beast... And all that, remember, it's all in trinity. Trinity makes one, perfected. One is perfected. You're perfected, one in three: soul, body, and spirit: water, blood, and nerves. See, whatever you was, you have to take three to make a perfected one.

Take a three cornered piece of glass and put the sun on it, you got a perfected rainbow. See, everything, you have to have three to make a perfect one.

And now, remember that when He died, He went first and preached to the souls that was in prison--that was in prison, and witnessed that He was the Seed of the woman. He was the One that Enoch saw coming with ten thousands of His saints. He had to witness the Scriptures that had been preached by Noah, and by Enoch, and by the righteous, that He was that One. Everything had to recognize it.

Then He ascended into hell, and received the keys of death and hell from the devil, come back up into paradise; and brought Abraham, Isaac, and Jacob, and the righteous, and raised (Matthew 27), and they come out of the grave and entered into the city, and appeared to the people along the street. Hallelujah. There you are.

Now, but His body... While His soul was over here witnessing to the lost, down here taking the keys from the devil, and coming back and bringing Abraham and Isaac; His soul was laying in

the... His soul was down there doing it, and His body was laying in the grave. That's the reason Jesus said... People say, "Well, why does Jesus say, 'Three days, I'll raise it up. Three days I'll raise.'? See, He died on Friday afternoon, raised up on Sunday morning."

But watch, it was "within three days," if you'd get the Lexicon. For He knew that David, under the anointing (of the anointing of the Holy Spirit), said, "I will not suffer my holy One to see corruption." He knowed that pertained to Him. He knowed that meant Him. He was God's holy One, and He knew that corruption sets in in seventy-two hours. Somewhere within them three days, He was coming out of there again, because the Scriptures cannot be broken.

And every promise in There pertains to me and pertains to you; it's ours.

Said, "You destroy this body, and I'll raise it up in three days."...?... For He said, "I'll not leave My soul in hell, neither will I suffer My holy One to see corruption." He knowed, in three days that body was coming out of there. He didn't stay the full three days. No, sir, He certainly did not. He stayed just from Friday afternoon until Sunday morning, not one cell of that body could be corrupted.

And He was dead, and embalmed, and was laying--or wrapped in cloth, and laid into a tomb. In that hot, boggy country, just take a few hours and He go to corrupting. You go to morti--mortifying, you know, his body, his nose dropping in and things, corruption sets in; that hot, damp country. And it would've went to corruption, because it was a body. But He knowed before that cell corrupted, that God said through David the prophet, "I'll not suffer My holy One to see corruption."

How He took the Word of God and lived by It... Now, every one of them promises in there that pertained to Him, God fulfilled every one of them. And every promise that pertains to the believer, God will fulfill every promise of It. Amen. Just rest assure that It's the Truth. Amen. So His soul...

Do you think it is... No, I'm sorry.

Where was Jesus' spirit through the three days His body was in the tomb?

His Spirit was in hell, down in the lower regions; and He arose. And I might add a little--little statement here that would--might help you a whole lot. When He arose, His... When He arose from the dead, He absolutely wasn't finished with the work of redemption yet. That's right. He had to clean the whole thing out. The price had been paid, but that horror of hell, that horror of the grave... And here, when He--when He died, He went right on. He never ceased working when He died; He kept on preaching. Blessed... Excuse my immodest acting, I guess. But He never ceased. You're never to cease. Your body might rest for a while, but God will raise it up; He promised He would. But you can no more perish than God can perish. That's right. Look, His... after He was dead, to what? Dead to the disciples. He was asleep, what He was. They put Him to sleep; like He said about Lazarus, "I'll go wake him." God had to wake Him.

Look, He went right on down and continued preaching. And He preached to the souls here in prison. Went right on into hell, got the keys from the devil. Come right back up and preached again in paradise, and rose back up again on the third day. Visit with His apostles for forty days, and on the end of the fortieth day, He went right on up; because everything over us, the superstitions and everything else... He cut every superstition, every doubt, and made a prayer line from earth to glory in His ascension. Went up and set down at the right hand of His Majesty, Overcomer, the great Conqueror, absolutely. Death couldn't hold Him. Hell couldn't hold Him. Earth couldn't hold Him.

When He was here on earth, He was given the... He went to the lowest city and to the lowest people, and was give the lowest name. That's what man done to Him. He went to Jericho, the lowest city. The smallest man had to climb up in a tree to look down at Him. That's where man put Him. He was a foot-wash flunky, the worst job that could be given. He become the lowest. And He was called the lowest name that could be given, Beelzebub, "the prince of the devils." Man give Him the lowest name, the lowest place, and sent Him to the lowest regions of the lowest hell.

God raised Him up and sent Him to the highest heavens, and a Name above every name. Hallelujah. Why, He would have to look over to see heaven. Thy throne is exalted above the heavens of heaven. And the greatest Name that ever named in heaven and earth has to be--is bound around Him. That's what God did to Him. Man put Him the lowest, and God made Him the highest. There He was, from the lowest to the highest.

He become the lowest, that He might bring us up to the highest. He become us, that we through His grace might become Him, sons of God. That's where He went. Amen. Bless His Name. He made a way that we can come too someday, "Because I live, you live also."

Oh, no wonder... When men catch that vision, there's never been a man could explain it. They've even tried to explain it, losing their mind. This great song of "Oh love of God, how rich and pure; How fathomless and strong." That last verse--I believe the first verse, it is: "If we with ink the ocean fill, And were the skies of parchment made..." You know where that was found? Written on the insane--wall in an insane institution. No man can never ever explain that love of God. Oh, it can never be told, what He did for us. My, how could you place one merit out there? It's His grace from beginning to end. I was lost, undone, and helpless, no good, nothing about it, and He by His grace come and saved us. Oh, my. That's His... That's my Lord. That's His love; that's His goodness.

Now, we got about seven minutes and about fifteen questions and...

62. Do you think it is right for women to do personal work outside the church?

Yes, That's just a question, just a... not a Scriptural question, but... Certainly, I do. Yes, sir. We're all workers together. Women have their places, and certainly they do. Yes, sir. Just do all the personal work you can do, and God will bless you for it. All right, now let's see.

63. Please explain the Trinity. How can the Son set at the right hand of the Father, interceding for the--to the Father, if they are not two persons?

Well, beloved friend, that's a... That's--that's a revelation. If Jesus said, "I and My Father are One," then how can they be two? See? Now, they're not two.

A woman once said to me, and I was explaining that, said, "You and your wife are--are two, yet you're one."

I said, "But God and the Son is different from that. See?" I said, You see me?"

"Yes."

"Do you see my wife?"

"No."

I said, "Then Father and Son's different; Jesus said, 'When you see Me, you've seen the Father.'" See?

The Father and the Son... The Father was Almighty Jehovah God dwelling in a Tabernacle called Jesus Christ, which was the anointed Son of God. Jesus was a Man; God is a Spirit. And no man has seen God at any time, but the only begotten of the Father has declared Him. He was... He... His Personality, His Being, His Deity, whatever He was, He was God. He was nothing less or nothing more than God. Yet, He was a man. He was a man, a house that God dwelt in. That's right. He was God's dwelling place.

Now, if you want some Scriptures on that... Brother Neville, if you'd get me St. Mark 14:62. And Sister Wood, you get me Ephesians 1:20. Somebody else have a Bible? Well, raise up your hand. Sister Arnold, you got one back there? All right, you get me Acts 7:55. All right. Mark 14:62, Brother Neville; and Sister Wood is Ephesians 1:20; Acts 7:55, Sister Arnold.

All right, do you have it, Brother Neville? All right, read now: [Brother Neville reads, "And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."--Ed.]

All right, now, watch the first phrase there. Jesus said, "I AM." "I AM." Who was the I AM? There has never been a man in all the world could interpret It. Even the--you who read the Lexicons and so forth, there has never been a man who could make out... It's J-v-h-u. And even the Hebrew scholars could never pronounce it. That burning bush there, that day when He met with Moses, It was J-v-h-u. So they pronounced It "J-o-h, Jehovah," but It isn't "Jehovah." J-v-h-u (See?) no one knows.

And you say, "Well, Moses couldn't make It out."

He said, "Who can I say?"

He said, "Say, 'I AM' sent you: I AM."

Now, watch. I AM is a present tense, not "I was" or "I will be," I AM. Now, He said, "This will be a memorial through all generations: I AM."

Now, look at Jesus standing here at the feast that day. They said, "We know now you're crazy." Right words, "You're mad ('mad' is 'crazy'). We know you're crazy. You're a Samaritan, you got a devil." (St. John, the 6th chapter). And he said, "Now, you say that you're seen Abraham, and you're a man not over fifty years old?" He might've looked a little old for His age, but He was only thirty, but His work... Said, "You mean that you're a man not over fifty years old, and say you seen Abraham? We know you're crazy now." See?

He said, "Before Abraham was, I AM."

"I AM," He was the great I AM. Here He is telling these Jews again (See?), "I AM. And when you see Me coming at the right hand of the power..." Is that right? Read that again, brother.

[Brother Neville reads, "When you see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."--Ed.]

Read yours now, Sister Wood. [Sister Wood says, Ephesians 1: 20?--Ed.]

Yes, ma'am.

[Sister Wood reads, "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places."--Ed.]

All right, read yours, sister. See, It's just the same.

[Sister Arnold reads, "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."--Ed.]

Now, see, God couldn't have a big right hand (See?) and Jesus standing on His right hand. The "right hand" means "the authority." See? Just for instance, if what if--if I was the full sway of the church here, I was a bishop of some sort, and Brother Neville took my place, he'd be my right hand. See, that means that he's--he would be at my right hand.

Now, Jesus is at the right hand of the power. Now, He says so, here in Ephesians, when he's explaining it, "He's at the right hand of the power." All the powers of heavens and earth (He said after His resurrection.) is given unto My hands. I have all the power in heavens and in earth. Go ye therefore and teach all nations, baptizing them into the Name of the Father, and Son, Holy Ghost, teaching them to observe all things which I have commanded you; lo, I'm with you always, to the end of the world."

"All the power in heavens and earth..." Where is that... If there's a god up there besides Him, he's powerless. See, there could be no other God. All the powers of heavens and earth lays in His hand. So, you see, standing on the right hand (as the person asked the question), doesn't mean...

Now, look. The body... God is a Spirit. Yeah, how many understands that, say "Amen." God is a Spirit; Jesus is a Man; and Jesus was God made flesh. Jesus was... We could never see God (See?); He's a Spirit. You can't see Spirit. "No man has seen God at any time." No man couldn't see God.

And let me say this, "You've never seen me." You've never seen me in all your life, and you never will see me. That's right. You see this body that declares this person that's in here. Now, this body

doesn't have Eternal Life, but the spirit has Eternal Life. This body will go back, but it'll come forth again in its likeness, just like a grain of wheat goes into the ground.

Christianity is based upon resurrection, not replacement, resurrection. The same Jesus went down; the same Jesus come back. If you go down red-headed, you come back red-headed; if you go down black-headed, you come up black-headed. See, it's a resurrection.

When you go to eating... I asked the doctor that, not long ago. I said, "Why is it when I was sixteen years old... Every time I eat, I renew my life?"

Said, "That's right."

You take in new--new cells every time you make... The--the flesh make... Or the food makes blood cells, and that blood cell makes you get stronger. That's how you live. Then something has to die every time, for you to live. Every day something dies: if you eat meat, the cow died; or whatever you eat; and the fish died; or the--or the wheat died and made the bread; the potato died, that made the potato; and the... Every form of life, you can only live through dead substance.

And you can only live eternally because something died: Jesus, Not because you joined church, not because you were baptized, not because you professed Christianity; because you accepted the Life of Jesus Christ that was bled--the Blood that was shed for you, and you accept Him as your personal Saviour.

Now, notice; I ask this. I want to ask you this. Look at this; it's beautiful. Maybe I've taught on it before (I don't know.) here; preaching everywhere, you forget what you said at one--certain places. But why is it then...

Now, I guess, Sister Smith... I don't know whether I knew Brother Fleeman that far back or not. And Tryphena, I remember her when she was a little girl. You remember me when I used to be--was a little, short, heavyset, black, wavy hair. I used to box. Oh, I thought I was a stylish man in the world. "Oh," I thought, "there's nobody could whip me. No, sir." But I--I got fooled on that. You see? But I... I--I just thought, "Oh, my." I thought, "If you could put this thing on my back, I'd walk down the street with it." Sure, nothing bothered me. And every time I eat, I got bigger and stronger all the time. Every time I'd put new life in... I eat cabbage, potatoes, and beans, and meat, just like I do today. And I got stronger and bigger all the time. And when I got to be about twenty-five...

I--I eat better now than I did then; you all know me, know that. I can eat better now, all of us are. But why is it, Brother Egan, then, if I am still eating better food, more of it, better vitamins and everything... And the more I eat, I gradually dwindle away. And now, I'm coming an old stoop-shouldered man, baldheaded, and turning gray, and hands wrinkling, and face pitch in, shoulders going down, of a morning it's hard to get up, and... Oh, my. Why is it? If I renew my life every time I eat, why is it then?

If I'm pouring water out of a jug into a glass, and it gets half full, and then starts going down all the time instead of coming up; and more I pour in, faster it goes down. There you are. And you couldn't prove it scientifically if you had to. This Book's the only thing to prove it; God has appointed; it's an appointment. God seen us coming.

You older men, and you older women, maybe some of your--your husbands and your wives maybe gone on. That doesn't--that doesn't bother anything. Hallelujah. They're just across the curtain yonder, waiting: absolutely. And they're longing to be with you again. That's right. Certainly, they are. They're longing to be together again. The Bible said they are, the souls under the altar crying, "Lord, how long?" See? They're not in their right state.

God never made us Angels; He made us men and women. We'll always be men and women, because we are a product of God's own intelligence. We can always be men and women.

But what does it? See, maybe you think that when you walked down to the altar, you and hubby, said that we take each other to be a lawful wedded wife and live together in a holy state of this

matrimony, and the graces of God and so forth, and all your testimony you give, and your pledge you made... First thing you know, begin to notice, both of you. He was straight, and the hair shiny; and mama and her pretty, little brown eyes, or blue eyes, or whatever it was... Oh, how you looked at her. You walked out; you looked at dad, how, straight them shoulders back; and after while they begin to droop. Mama will get gray-headed, arthritis set in and so forth, and after while, gone she went, or away he went.

What was it? When God seen you standing there, He said, "That's it; that's the way I want you. All right, death, you come on, but you can't take them till I let you."

Oh, I think of Job. Yes, God was looking down; Job knew that God loved him. (And notice. He cannot take you.) He said, "You got him at your hands, but you don't take his life."

And then the first thing you know, shoulders begin to stoop, and after while you were gone. What was it happened?

Now, in the resurrection there won't be one thing that symbols death. There can't be one thing that symbols this earth, of what... See, you were coming up by the will of God; you had life. Then death set in, take you down. Eating the same food and everything, drinking the same kind of water, everything, but death set in. But the picture's already set. Hallelujah. In the resurrection you'll be life again. And there'll be no death, or no resemblance of death, or old age, or cripples, or anything. Immortal, we'll stand in His likeness, perfected forever. Hallelujah. Oh, I... That'd make anybody shout, especially when you get my age.

My age is, I guess, when you think of it more than ever. You're just at that changing over type. You see the... You--you begin to wonder, "What's it's all about? What have I done?" I look back down here; I think, "My, goodness; well, where's it gone to, Lord? Here I am forty-eight years old. Two more years I'll be a half a hundred. Whew. I've only..."

Just look at the few souls I've won. I want to win millions and millions of more. God, help me. I get ashamed of myself even to come home on a vacation, to think, "Oh, the harvest is ripe, and laborers are few. Millions in sin and shame are dying every day; listen to their call." I go to bed there at night and hear them poor little heathens a-screaming yonder in the land. How they come by the thousands, pulling after me, and--and standing out there at the airport where they had to have the militia out there to keep them back, just to hear the story of Jesus Christ.

And here we can beg them, and advertise in the paper and everything else, and get the very finest places for them to set down, the best entertainment with fine singing, they'll come and "Oh, well, I guess that was all right; don't belong to my faith though."

Then...?... My, though, how--how long can it last today? It isn't right. And here we are raking off hundreds of billions of tons of food into the garbage can, and them people would gladly receive it. And they're creatures of the earth the same as we are. My, we... Well, that can't last like that too long.

All right, now, Who's the Father? The Father and the Son are One. Watch, in I John 5:7, It said, "There are three that bear record in heaven, the Father, the Word (which is the Son)... Father, Son, and Holy Ghost: these three are one."

"There's three that bear record in earth, which is water, blood, and Spirit." That's the three elements that came from the body of Christ. They pierced His side; water came out; Blood came out; "Into Thy hands I commend My Spirit." There you are; that's the three elements. These three are not one, but they agree in one.

Father, Son, and Holy Ghost, I John 5:7, says, "These three are One." Water, blood, and Spirit agree in one, not One, but agree in one. So the Father... And the only thing that the body could do, when God can see Hisself, that through the punishment this body went through, there's the intercess--intercession right there. See? There's when He sees that Blood standing between Him

and the judgment. Here's His Word, said, "The day you eat thereof, the day you die." And here Jesus said, "I... But I took their place. See, I took their place."

You remember my story the other night where I seen the vision of the woman real bad that was in the room there? And I was condemning her, said, "God, why don't You blow the place up?" Then He showed me. See? And I walked up to her and told her what had happened.

Now, this...?... last question.

64. Do you think, according to the Scriptures, that the Jews will be--will accept Christ just before the rapture of the church?

I--I--I really believe that the rapture of the church... This is my own opinion. See? And if we had time, we'd take it through, but it's--it's after nine now. Look, I do believe that the Jews will receive Christ at His second coming. Now, remember, so that the person would know this: our eyes were blinded... Or their eyes were blinded that we might receive our sight. Anyone knows, the Scriptures speaks of that. Is that right? Paul tells us that our--that we were blinded, that the Jews were blinded in order that we might receive Christ. See? And we're the wild olive tree which is grafted in by adoption into the tree.

Now, here's my opinion; I'm just going to give you... They ask me, "Do you think?" Now, here's the way I think it'll take place. I don't know. Ever what it is, I'm sure that by God's grace and His mercy, we'll be there (See?), by His grace, whatever it is. I may not be able to figure it out, but here's what I think.

I believe we're at the end time. I believe the Gentile's age is finishing right now. I believe we're at the close.

And now, the Jews... Here's been two things that's always wronged the Jews: They been blind; they couldn't see it; and because that the Gentiles, for one thing, many time...

I talked to a Jew at Benton Harbor, Sister Smith, and you know what He said to me? (Over there at one of those Israel, places of Israel there...) It was questioned about a healing of a blind man. And he said, "You can't cut Jews in... You can't cut God in three pieces and give him to a Jew: make him Father, Son, Holy Ghost." Said, "You can't do that to a Jew; we're not idolaters." Said, "We believe in one God." See?

And you go to making God three: God the Father, God the Son, and God the Holy Ghost, you certainly blind a Jew right there, 'cause he knows better. He knows better than that. That'd make you an idolater just as certain as idolatry is; you got three gods. You got to make them the self same God. That's not three gods; it's three offices of the same God. See, God served in the fatherhood; He served in the sonship; and He serves now in the Holy Ghost dispensation. It's the same-self God.

That's the reason that we was commissioned to baptize in the Name of the Father, Son, Holy Ghost; because not in the name of a... In the Name, not names, not in the names, or in the name of the Father, and in the name of the Son, in the name of the Holy Ghost," but in the Name of the Father, Son, and Holy Ghost (See?), recognizing the self same God being Christ. See, that's Who it is. It can't be no other way. See? And the Scripture...

And--and then if our revelation is wrong, then Peter and the rest of the apostles taught the wrong thing; 'cause every person in the Bible was baptized in the Name of the Lord Jesus Christ. Not one person was ever baptized in "Father, Son, Holy Ghost." It's a Catholic doctrine. I can prove it to you by their own words, and their own Lexicons and everything. It's a Catholic creed and not a--and not a Bible doctrine. And no man...

Even the King of England was baptized in the Name of Jesus Christ. About six hundred years after the death of the last apostle, when it was not even called England, it's called "Angel Land." That's where it come from, the name. He was baptized in the Name of Jesus Christ.

What converted him, was a little sparrow. When... If I can think... not Saint Angelo. What was his name now? Agadabus [Uncertain spelling--Ed.], Saint Agadabus, I believe it was. I won't be sure of that name now. But anyhow, he went up there, and they got some of these...

They called them angels, because the people and the Assyrians and so forth were dark complected, and these English had long, white, curly hair, blond-headed, Anglo-Saxons, you know, blue-eyed. And they said, "They looked like Angels," and so they called it "Angel Land."

And the--the servant of the Lord went up there and was preaching to their king, and they was setting at a great, open fireplace. I was reading the history of it not long ago. And a little bird flew into the light and went back out, and the king asked the question, "Where did he come from and where did he go?" See? "He came into the light, and we saw him, and he went back out in the darkness. Isn't that the way a man goes?" he said.

"But what was he before he could come in here?" said the preacher. See? That got the king; and the next morning, him and his household was baptized in the Name of Jesus Christ. That's right. Then what? The first man that was ever sprinkled or ever baptized any way in the name of the "Father, Son, Holy Ghost," was in the Catholic church. The first sprinkling ever took place was in the Catholic church. The first pouring ever took place was in the Catholic church. The Protestant church always baptized in the Bible, the apostles, by immersing in the Name of Jesus Christ, everywhere. Just find one place where they was anything else. See?

Now, in this, this great time, the Jews cannot... I asked that rabbi; I said, "Rabbi, would it be hard for you to believe the prophets?"

He said, "I believe the prophets."

I said, "In Isaiah 9:6, what did he mean, 'Unto us a Son is born'? Who was he speaking of?"

He said, "He was speaking of the Messiah."

I said, "Then will the Messiah be borned?"

"Yes, He'd be born."

I said, "Then if He's to be born, He has a--He'd have a mother."

"Yes, He has to have a mother. And He has to have a father too," he said.

I said, "Absolutely. And would it be hard for you to believe that that wouldn't be--that God the Great Jehovah Who opened the Red Sea, could not give birth to this baby by immaculate birth?" See? There he was.

He said, "But you can't make Him three gods."

I said, "He isn't three gods." I said, "What relationship will Messiah be to God?"

He said, "He will be God."

I said, "Now, you got it. Now, you got it; He is God." That's exactly.

Then he tried to tell me, said, "Well, this man was a thief, this Jesus of Nazareth. He was a thief."

I said, "Rabbi, how was He a thief?"

"Well," he said, "your own Scriptures said that He went into the corn field on the Sabbath day and took the corn."

I said, "Now, rabbi, you know better--more about the Scripture than that. Your own Scripture says that's legal. It's lawful for a man to go and eat as much corn as he wants to, but don't put it in his sack and take it out. Your own law, the rabbi..."

And he stood there a little bit; he--he--he believed it, 'cause he--he witnessed. He said, after while, he said, "Well, what--what caused John's eyes..." Said, "How did you do it?"

I said, "In the Name of Jesus Christ..."

He--he didn't know; said, "Well, you can't cut God in three pieces."

I said, "He was the Jehovah made manifest in flesh, rabbi. He... That's what He was; He was Jehovah in flesh. His own human Name, that was the redemption Name, 'cause no other name is given under heaven that a man could be saved, only through that human redemption Name, the

Lord Jesus Christ. That's right. He was God; He is God; He'll forever be God (That's exactly right.), the Lord Jesus Christ."

Now, I believe that the Gentile church will soon... The completing of the body of the Gentile church... The doors between... Jesus said in Matthew 24 (I'll take that one Scripture for a minute.); He said, "They will tread down the walls of Jerusalem until the Gentile dispensation be finished." Now, watch. It was given by our Lord Jesus in Matthew 24, that the Jews would be taken out of the picture. Daniel said, back over in the old prophets; he said that there would be seventy of weeks yet allotted to the Jews. And the Messiah would come (the Prince) and would prophesy in the midst of the seventieth weeks, which was the seven years, He'd be cut off in the midst. Look how perfect it was. Jesus was exactly preached three and one-half years and was crucified. But there is three... That come right in on this other question here. There's three and a half years yet allotted to them, to the Jew. It's got to be.

Now, if you'll take Revelations the 7th chapter, John saw a hundred and forty and four thousand of the Jews all sealed of the twelve tribes of Israel. See what I mean? Yet previous to take place, of the coming forth...

Now, look how beautiful it is, before we close now. Watch how--how it moves around. Now, those Jews has been darkened.

Now, these Jews here, most of them here are just... You know how they are; they hold the wealth of the world. And they're just--just money-people, and that's all you can make out of it (See?), and very arrogant, and indifferent, and won't listen. But that's not the ones that He was talking about, if you'll notice.

Now, the Gentiles... Now, watch. There's yet left three and a half years for these Jews. Now, Jesus said that the city of Jerusalem will be trod by the Gentiles until the Gentile dispensation (Now, you people that don't believe in dispensations, what about that?)--till the Gentile dispensation would be finished. And when the Gentile dispensation is finished (the time of the Gentiles is finished), then the city would be given back to the Jews. And Jesus went ahead to say that the generation... Said, "When you go out and see the fig tree putting forth its buds, and all the other trees budding," said, "you know that summer is nigh." Said, "Likewise when you see these things come to pass, know the time is nigh, at the door; and verily I say unto you that this generation will not pass until these things be fulfilled."

Now, they watched for it in that generation, "That's what He was talking about." Not at all, listen. He said, "The generation that seen the fig tree putting forth its buds." Now, watch, He said, "The fig tree, and all the other trees..." Now, in other words, there'd be a universal revival at the time. Now, watch this prophecy, how it works in and just blends in perfect.

Now, watch. "All the other trees putting forth their buds, reviving..." A tree, when it's putting forth its buds, is reviving. Is that right? Now, anyone knows, a prophetic teacher, that the fig tree has always been the Jew. We know that. It's the Jew. Now, the...

And look at Joel, when he took it over; he said, "What the palmerworm left, the caterpillar eat; what the caterpillar left, the locust eat; and what the locust eat..." If you notice, that's the very same insect, different stages: the palmerworm, the caterpillar, the locust. It's all the same bug; it's just different stages of its life. Now, watch, that same bug begin to eat on that Jewish tree back there, cut it down, and it begin to eat and eat and eat and eat till it took it to a stump; but then he said, "I will restore, saith the Lord, all the years that the caterpillar eat up. And I'll make My people a joy." See? Now, the tree has been eaten down. The Gentiles was grafted into it; that's true. All right, we must bring fruit.

Now, when the end time comes, when we're getting down to the end (if I see it right), the Gospel is there's supposed to be a great revival taking place.

Now, did you know that the Jewish flag is the oldest flag in the world? And it's been laying dormant for two thousand years, more than, yeah, about twenty-five hundred years. The Jewish flag, that six-point star of David, never flowed for twenty-five hundred years, since the carrying away of--of Babylon. And now, because the Roman Empire took them over, and the Messiah come and they rejected It, and they was scattered to the four winds of the earth. But did you know, on May the 6th, 1946, that flag come back over Jerusalem again? Did you know on May the 7th, 1946, the Angel of the Lord appeared to me (the next day) up here, and sent me into all the world to bring forth a revival, the very next morning? When that flag raised in Jerusalem, as the going down of the sun that afternoon, the Angel of the Lord appeared here in the United States at the same time. "When you see the fig tree and the rest of the trees putting forth..."

How many remembers the Star hanging down here at the Ohio River, many years ago, when He said... Here's a picture of It here yet, when He come down. Said, "Your Message will go forth as a forerunner for the second coming, just like John went forth as a forerunner for the first coming." And look, around the world has swept a revival. Tens of thousands times thousands and thousands, and a great revival...

All the legalists, and all the different ones around over the country, and the big churches said the Billy Sunday days are over. But when they seen the church begin to revive (the common people), they had to save their face. Charles Fuller would've took the place, but he was too old; so they went with Billy Graham. And God took Billy Graham, or the Baptist church did, and they all got around him. And Billy Graham's not half the preacher that Brother Neville is, so as far as being a preacher, not at--no, by no means. But what is it? They had to do it; it's organism, and everybody right around it, gathering around. Billy says the same thing. See, they had to do it. And it had to be done to fulfill the Word of God. They didn't have the Spirit to rally around, so they had to take the Word to rally around; so they did. And Billy's a Word preacher, and a dandy, and they rallied around; so that put all of the cold formals in their rally. And the supernatural Being, with Divine healing, and powers and workings and so forth, by the miracles of God, put this... the church, the raptured Bride that's got the oil in her lamp, put her in a revival. See? And the cold formal church had its revival. And here's Israel turning with their revival.

I've got a film up there in my house right now, "Three Minutes Till Midnight." And we got a picture of those Jews coming in. Coming in... You seen it in "Look" magazine. And the ships, loaded, coming from way down in Iran and down there, them Jews never did even know that Jesus was ever on the earth. They went down there in the carrying away of Babylon. That's all they ever knowed. They plowed... You seen it in "Look" magazine or "Life" and them, where they'd plow with old wooden instruments. And when they seen those airplanes coming in, they thought, "This is it," 'cause God told them they'd be down there, and would be carried back to Jerusalem on the wings of eagles. That's right. There they are. And the Jew said, "This is it." They stepped right on, and we got their pictures with their own voice, and interviewed them; coming from all over the world, some of them packing their old ones on their back, and them blind and crippled. And they getting off the ships from all different parts of the world, coming in...

And they begin to pick up rocks in sacks, off the ground; and today they've found fountains of water; she's the most greatest agricultural country in the world. The Dead Sea holds more riches than all the rest of the world put together. The Jews are returning back; it's been hid from the Gentiles; but they're blossoming like a rose.

They said to them--them Jews, they said, "Are you coming back to die in the homeland."

Said, "We are coming back to see the Messiah. Where's He at? He's supposed to be here."

Brother, when you see the fig tree putting forth its buds, He said, "This generation shall not pass until all be fulfilled." Look at the revival with the formals. Look at the revival with the church. Look

at the revival coming in with the Jews; they're watching for the coming of Messiah. The church, the Spirit-filled church, the Bride with the... The virgins with the oil in their lamps will go into the wedding supper.

The Jews will say, "This is that. There's our God Who we've waited on." There's where your hundred and forty-four thousand, that Russellites got mixed up in. There's those Jews standing there that will receive Him. They said, "There's our God Who we've waited on." They'll see Him, say, "Where did You get them? Where'd You get them scars in Your hand?"

He said, "I got them in the house of My friends." That's right, "The house of My friends..."

What will He do? The Gentile church will be taken into glory and the Bride will be married to Christ. How did Joseph make himself known to his people? He dismissed every Gentile from his presence. He certainly did. What will happen to the remnant of the woman's seed? The dragon spurted water out of his mouth to make war; Jesus said, "They'll be cast into outer darkness, and there'll be weeping and wailing and gnashing of teeth." The great hours of persecutions and trials will come to the Gentile church.

What will take place then? When the martyrdom comes, when God has separated everything from them Jews yonder, Jesus will return as Joseph did. When they heard Joseph, when he dismissed all of his guards and everything else, and he seen little Benjamin and them standing there, and them repenting for killing Joseph... They thought they'd killed Joseph, and here he was standing before them; He said, "I'm Joseph. I'm your brother."

Then they really trembled, "He's Joseph. Now, we know him."

When He will say, "I'm Jesus. I'm the Messiah."

They will say, "Oh, my, now what we will receive."

It was all done for the glory of God. It won't be... Well, they could hear him weeping plumb over in Pharaoh's palace, Joseph weeping for them.

Wait till Jesus sees those Jews that He had to smite blind to let us Gentiles have a chance to come in; that will be an hour; I'm telling you. He will take those Jews. Don't you never worry; them Jews will be saved. Yes, sir, there's got to be there. And that's my idea of it; I can't see it nowhere else in the Scripture. You got to keep them three together again.

You got to keep the--the sleeping virgin, the--the church just normal, confessional. See? You got to get the church... That's, the Jew first, the Jew first, which is just a blinded person waiting on the sideline. You got to get the next step up, which is the sleeping virgin, who was dilatory, and just went out and went to church, and joined the church, and pretty good fellow. Then you got to get the church spiritual, the rapture, the Bride. There she stands. Those three people, you can't... They're not mixed up, not a bit. They're not all the same. Not Jehovah Witness saying that the hundred and forty-four thousand is the bride; that's wrong. That's the Jews. See? There's a Bride, and the Jews, then the sleeping virgin. And you get them all, and say, "Well, they're all three in different places." They're all, three different classes of people. Sure, they can.

Then when Jesus returns to the earth... The Jews, what are they? The eunuchs of the temple. And when Jesus returns, He comes with the Bride. Jesus comes three times: He come the first time to redeem His church; He comes the second time to receive His church; He comes the third time with His church. See? It's exactly. So it's all one great perfect coming; it's all one great perfect God; it's all one great perfect Christ, one great perfect Church, one great perfect redemption, everything. It comes a trinity, but it's all in one. See? It's not three people, not three this; it's just one Person, one Church, one Body, one Christ, one Lord in you all, through you all, and so forth like that: all one.

The Lord bless you. I've held you pretty long. The Lord being willing now, if I get to come again on a few nights, or a Sunday night or something like that, if the pastor here doesn't have something

on his heart, I'll try to answer these here. Oh, there's some dandy's here. How many'd like to hear them? Oh, I just love them. Let me go through them again, right real quick, before we turn the service to the pastor. Just listen to this.

[Brother Branham answers the following eight questions in Part III Ed.]

Where do the stones rep... What does those stones represent in Revelation 21?

That's a good one.

Explain the four beasts of Revelation 5.

There's another good one.

Who are the twenty-four elders?

There's another good one. See?

What did the scarlet thread of Genesis 38 mean?

You remember; he went and took his own daughter-in-law and lived with her as a harlot; and made the price and come forth; and then when the child come forth, they put the scarlet thread around his hand (He pushed out and then he come back in.), the--the next one come before him. Oh, that's a good one; it sure is.

What are the gifts to be sent regarding the death of the witnesses in Revelations 11?

That's when Moses and Elijah returns back for the revival to these hundred and forty-four thousand.

What is the gifts?

Watch what them are; that's dandy.

Where will the saints be after the one-thousand-years (There's a good one, boy. Will...) reign?

What kind of a body will they have?

How shall we judge angels?

Why hair becomes of the angels in I Corinthians? In the Book of I Corinthians.

That's good ones, really good.

The Lord bless you. I hope the Lord permits us to get together and discuss these things; it's all for His glory. We might disagree upon the ideas of them. But I'll say one thing; if you all get as much joy hearing them as I do talking about them, we're having a wonderful time. Amen. Amen.

All right, the Lord be real good to you now. Don't forget the services. Brother Neville's broadcast now, that's on WLRP, Saturday morning at nine o'clock: the Neville quartet, and I'm sure they'd do you good, turn and listen to them. And if I can, if I get back in time, or see I'm going to get back, I'll call wife; if the Lord permits me to go see dear old Brother Bosworth. I... You all... And I'll be back Sunday night.

The Lord be good to you now. And brother, pastor, come here just a minute; and let him take the service. And...

Don't forget the family prayer,
Jesus wants to meet you there;
He will take your every care,
Oh, don't forget the family prayer.

You like that? How many prays in your own home? Let's see, all right. Oh, that's wonderful; stay close to God. Be good, little children, God will bless you. All right, Brother Neville.

QUESTIONS AND ANSWERS ON HEBREWS

PART 3

Branham Tabernacle
JEFFERSONVILLE.IN SUNDAY 57-1006

... to be here tonight again at the Tabernacle to anticipate in this wonderful fellowship and worship around the Word of God which is given to us freely. And we are--love to be partakers of this blessing.

And I only trust that God will bless us tonight like He did this morning, with the message of the morning. And I was just talking to my neighbor, Mrs. Wood, awhile ago, and we were discussing it, and Mr. Wood and them. And I believe that was Brother Neville's best sermon. Out of all the fine ones he's preached, that was the one that was better to me than any one he's ever preached yet. I certainly did admire and appreciate that wonderful sermon. And it give me courage, and it trimmed me down. So I--I like to admit the truth, you know. So about the courageous parts, you know, to be courageous, and how to...

David was there, and how that he... When in that great trial, instead of saying, "Well, I'll go do this, Lord, You just help me," he waited, went and asked the Lord what to do. He brought down the ephod, you know, and said, "Now, let's stand and ask God what must we do in this crisis?" Oh, that was really rich. That had more vitamins than all the drug stores that was got in the country. Yes, sir, that really do you good.

Now, tonight we--we don't aim to stay not no longer than midnight, if we can, on these questions. So we are--we are going to get right into them right away. It's the finishing up of these questions. And every time I start to finish them up... (Now, Sister Hattie, I didn't mean that; you know that. I was just saying that. See? And... All right.) But I got some real stiff ones here from a minister, and they're really hard to answer. You know, them preachers, they twist it around through the Bible and try to find their own answer before they'll ask you. You see? And then... And this is being tape recorded, going down to Georgia to a minister friend of mine who's got eight outstanding Bible questions here which are very, very steep.

And now, this coming week, don't forget and pray for us. And my wife is way better; she's up now, and she helped cook today. Our dear friends from Canada, Brother, Sister Sothmann, are here visiting with us, and we surely do appreciate their visit. And my wife, knowing that they were coming, why, she was going to be up so she could have some of the entertainment and the fellowship of these dear Christian people. We're glad to have Brother Freddie with us tonight, and she stayed with... She was here this morning, but I believe she stayed with... No, that's right; she's with Meda to kind of be with her while we come down; 'cause I know it'll be a little late tonight. It's communion and feet washing. So we're happy to have them and the visitors with us.

Now, before we start to try to undertake to answer questions... And just remember that I can be wrong. You see? I--I don't claim to be right on everything that I do. I--I try to be right, but maybe I'm--I'm wrong. And--and if I am wrong, then you just forgive me; and I pray God will too, because I don't mean to be wrong. I don't try to answer them just to--or the way that I just for prejudice; I answer them the very best of my knowledge. See? And if I have to alter my ideas on a Bible

question, I think that's just the thing to do. We should alter any time when God's Word speaks, because it's God's Word.

And now, I think we're going to pray for the sick again tonight, as usual. And sometimes you just wonder; you take like a small group like this, that less than, oh, the little Tabernacle here, and sometimes you don't see the results that you would like to see. But the thing, what you're doing, you're just drawing from about two hundred people. And one of the big meetings, maybe you're drawing anywhere from three to ten thousand (You see?) and--and maybe more. So that's the way you get to see a more massive. But tonight I have just been answering... 'Course our phone rings just every few minutes through day and part of the night.

Is this Mrs. Reisert setting here, I'm looking at? Your Bible, sister, Sister Wood has it back there. I brought it this morning for you, and I--I didn't get to give it to you. And I--I didn't see you this morning, and Mrs. Wood has it.

So to answering the phone and finding the--the great things that's been done. A lady called me and she said, "Brother Branham, I was at a certain-certain meeting, and I'd been suffering with certain-certain trouble so long. And, you know, you just spoke back there, and just..." Said, "I almost fainted when It just brought up the back life." And said, "And I've never suffered since."

And a lady come in and said. I believe she's here tonight, or she was going to drive from Bedford, I believe, or somewhere up in there. Their son was in here, I believe, that had heart trouble, in such a bad shape. And he was setting here in the meeting, and--and the Lord moved around and touched, said to the boy about his trouble, and he couldn't hardly raise his arm, and a heart attack, and his arm all cramped, and his heart like this. And immediately he got right in the car and drove home, never been bothered with it since. Is that lady get here from Bedford? Are you here? They--there she is, in the back. Yes, she just called me awhile ago.

Then there's a lady called me from down in Evansville. And she couldn't get here, 'cause she's too far away, didn't know we was going to have service tonight of healing. And she said, "Brother Branham, I was setting in the Evansville meeting," and said, "you looked back over the crowd," and said, "told me who I was, and what I had done, and what I'd suffered with, and so forth like that." And she said, "I've had that asthmatic condition, and just had to burn Asthmador and everything in the room since I was a little girl." Said, "That's been two years ago, and I've never had one spot of it since." See?

And just for those who are here tonight, wasn't here this morning to enjoy the testimony; I was over to the ten cent store, buying a doll yesterday. Now, that wasn't for myself. See? That was for my little girl Rebekah there. And--and Sarah was going to something another today. Some of her little schoolmates was having some kind of a little get-together, of a birthday, or something, and she taken her a little present; and I was buying a little baby doll about so long. And there was a lady walked up there, said, "You remember me?"

And I said, "I don't believe I do."

And it come to find out, it was a relative of Brother Neville's here, that about... When I was on my road to Sweden, they... She come in here, had a little boy in a wheelchair, just like little Edith there, and the little fellow had cancer, malignant growth on the brain. And his little head drewed down, and he... And the doctors had give him just three weeks to live. They'd taken it out and diagnosed it, and seen it was--what it was, and just give him three weeks to live. And they had to wheel him around in a chair, and then put him on a stretcher when he went to the room and examine him, then bring him back down. Went and prayed for that little boy, and asked the Lord to heal him, and the very next day, when they took him over there, said, "I don't want that wheelchair."

Got in the car and rode over there, and the doctor rolled out the stretcher, said, "I don't want that stretcher."

Run up there and set down, the doctor examined him, said, "Well," said, "instead of three weeks, I'm going to give you a hundred and eight years." He's going to live.

And yesterday the mother met me. And she may be here for all I know tonight. And the little boy was out playing football, a young man now: malignant, cancer on the brain, and it just goes to show...

Oh, the thousands of things... See? God cannot fail. He--He just can't fail.

Brother John, is your eye better, brother? He had an accident, and was driving a nail, and it struck him in the eye. And we were all praying for Brother John O'bannon, our brother from Louisville that'd had the accident with the nail that struck him in the eye.

Now, these questions are the--the deepness of somebody's heart; that they read through the Scripture and find these things, and they don't--maybe can't satisfy themselves, so they hand them in here for us to try to answer. And you see what a predicament it puts us in; because what you'd say, they'd lay on to it. So you must be sure you're right, and I'm... As sure as you can be... So then, the thing to be sure that we're right, let's just ask the Holy Spirit now to interpret this for us, while we bow our head.

Now, heavenly Father, oh, what a privilege it is to say "Father" to the great Creator of heavens and earth. And we just ask that You will take these questions into Your own care now. They were handed in here with the deepest of sincerity. And, God, let that come from our hearts, the deepest of sincerity, to answer them in the best that we know how; grant it.

And may Thy mercies rest upon each one. And may something be said here tonight that'll just help everyone that's here. And when we leave, after the prayer for the sick and taking the communion and so forth, may we say like those who came from Emmaus, "Did not our hearts burn within us as He talked to us along the way?" For we ask it in Jesus' Name. Amen.

Now, as I have said many times, that these--these here are--are the best of my opinion of them, and then sometimes it raises a little discussion. The first one here, I see it's something that I've said before, that it's handed back again. I won't--want to read it now, if you will.

65. When Adam and Eve had their children in Eden, was there other people on earth at this time? In Genesis the 5th chapter and the 16th verse, Cain dwelt in the land of Nod and knew his wife.

Now, that's a--a wonderful question. Now, we are taught in the Bible... And many times these... Sometimes we have carelessly... I used to put on a little slip of paper and say, "Ask... Answer any Bible question."

And someone said, "Well, who was Cain's wife?"

Oh, I'd little joke with it or something, I'd say, "Oh, that was his mother-in-law's daughter," something like that, you know, or--or, "She was Mrs. Cain." But that don't answer the question. There's...

There Cain had a wife, because the Bible said he did. And if Cain had a wife, he had to get her somewhere. And this would line right into it here.

Was there other people on the earth when Adam and Eve had their children in the garden of Eden?

Now, if you notice, in the Bible it's very seldom ever recorded about a woman being born. It's always the man child is the one that they record in the Bible, not the woman. Seldom is it ever mentioned about the birth of a girl baby in the Bible. Or, frankly, I don't know as I can recall one right straight off now in mind, where it ever recorded the birth of a baby; said, "They begot sons and daughters."

Now, the Bible only gives record of three children being born to Adam and Eve, and that was Cain, Abel, and Seth. Now, if all three of those being men, if there wasn't any females borned, and then when the only female, Eve, died, the human race would've ceased to exist right then, because there'd been no way for them to--to have any--the human race to have furthered, because there

would've been no females left. Eve would've been the only one. But you see, they don't record the--the births of girl babies in the Bible; so therefore, they had to have girls the same as boys.

Now, the old writer, one of the most ancient writers we got, Josephus, claims they had seventy children, and Adam and Eve; one of the oldest writers: seventy children, and they were both sons and daughters.

Now, if... And then if Cain went to the land of Nod... Now, if you notice, the writer was very, very brilliant writing here. Did you notice how he quoted it?

In Eden, when they had their children in Eden... Now, not in the garden of Eden, the writer knew that. Ever who wrote the note here, said: When Adam and Eve had their children in Eden, not in the garden of Eden, because they'd been driven out of the garden of Eden. But they were still in Eden, and the garden of Eden laid east in Eden. But Eden was like a county or--or what--or a state, and then Nod was another state or county next to it.

Now, the only person that Cain could've had, or married, would had to be his own sister. He had to. Because there's only one male and female that they could've come from (See?), and he had to marry his own sister. Now, that was legal in those days.

And Isaac married his own first blood cousin, Rebekah, ordained of God. Sarah was Abraham's sister, his blood sister, not by his mother, by his father. See, a blood sister that--that Abraham married, a different mother, but same father...

So you see, to marry in relation then, before the--the stream of blood was weakened in the human race, it was legal and all right. Now, it isn't. If you'd marry your sister today, and have children, they'd probably be... Well, they'd just be deformed and everything. Even down to a first and second cousin should never be married (See?), because the blood stream becoming low and running low.

But the only thing then that Cain could've done, would been marry his own sister. And that's where the children was that... He got his wife, went to the land of Nod and knew her, and from there come the--the children. See, the...

And if you notice, out of the line of Cain come the smart men. Out of the line of Seth come the religious men, I mean, the--the vine of righteousness. Right there, those two brought forth the very line that we're living in today.

If you'll notice today now (just in finishing this question), that lineage of Cain still exists, and the lineage of Seth still exists. They both come down just the same. Cain's children is here in Jeffersonville tonight, and Seth's children's here in Jeffersonville tonight. As the blood stream weakens and goes out, but that lineage still hangs on.

Now, watch. Cain's children were always... And before the antediluvian destruction, they were the smart people, the scientists, the educators, and very religious, but was the condemned bunch. See? Now, watch. They were just like their father Cain. Cain, he was a religious man. He built a beautiful altar, and made a beautiful church, and tried to make it look prettier than that little mission that Seth had down there. Did you know that? He sure... He decorated the altar with flowers, and fixed it beautiful, and made it pretty, and made a great, big, swell church, because he thought that he could find favor with God by doing so.

And Abel went over and got a little lamb, and started pulling it over to the altar, and laid it on a rock, and killed it.

And now, if God being just, if all He required was worship, Cain worshipped God with just as much sincerity as Abel did. Both of them were sincere. Both of them was trying to find grace with God. They were neither one of them infidels. They were both absolutely believers in Jehovah. Now, there, that gives us something to think of.

Some here tonight I've never seen, people, I've never seen you before. But you must realize this, and keep this in your mind. See? No matter how religious you are, that don't have one thing to do with it. You might live in church; you might be ever so sincere; and you're still lost. See? And you say, "Well," you say, "our pastors are the smartest; they come through the seminaries and get the best education. They're theologians; they know all--all the theology and so forth. And they're smart, trained, the very, the elected best that we know of." And they could still be lost. See?

Now, Cain on his line, they were every one very religious, a very famous people; and they were scientists, and doctors, and builders, and workers, and smart men. But all that lineage was rejected from Cain all the way down.

And on Abel's side they wasn't builders, nor educators, or smart men; they were a more or less humble, sort of sheep raisers, and peasants that just walked by the Spirit.

Now, the Bible said, "There's no condemnation to them that's in Christ Jesus, that walk not after the flesh but after the Spirit." The spiritual man has a spiritual soul that can never die. And the carnal man has a religious atmosphere around him, and wants to worship and so forth, but is carnal, not an unbeliever, but a carnal believer; and it's the kind was rejected.

Now, from there Cain went and married his wife in the land of Nod. Now, it doesn't say who Seth married or who others married. And the very beautiful thing of that is to know that--that Cain marrying, we have the answer to it. 'Cause he had to marry his sister, or he--or there'd been a... There was no more women on the earth, but just had to come from Eve. She was the mother of all living. That's all the people that was living, she was the mother of it. That's the reason that she... The word "Eve" means "the mother of the living." So she came and brought this child. And Cain married his own sister, would be the only way that I could see out of it. So there was people living in that day, truly. See? Well, and...

When Adam and Eve had their children in Eden... Now, watch, that's the question: When they had their children in Eden, was there other people on earth at this time? No. Then in Genesis 5:16 (You see?) Cain dwelt in the land of Nod and knew his wife. Sure. See?

That's Genesis 1, where He created man in His own image, which was in the theophany. And in Genesis 2, He made man out of the dust of the earth, which was the human man that we have now. And then in 3 was the fall and was kicked from the garden of Eden; and then the children begat children. And Cain took his wife and lived with her in the land of Nod, outside, because God had separated him from the fellowship with his own brother, because of the death of--of Abel. And that's who he had, his own sister, and married her; is the only way that I could, myself, can see how that--that he married.

Now, it's been said... And I hope that my colored friends that's in here will excuse this remark, because it's absolutely not right. The first time I ever met anyone in my life, after I'd been converted... I was--met Brother George DeArk and them down there. And I was walked, and the Lord led me to a little place. And they was discussing where the colored man came from. And they were trying to say that the colored man, that Cain married an animal like an ape, and through there come forth the colored race. Now, that's wrong. Absolutely, that's wrong. And don't never stand for that. 'Cause there was no colored or white, or any other different; it was just one race of people unto the flood. Then after the flood and the tower of Babel, when they begin to scatter out, that's when they taken their colors and so forth. They're all come from the same tree. That's exactly right. Adam and Eve was the father and mother, earthly, of every living creature of human beings that's ever been on the earth. That's right. Black, white, pale, brown, and yellow, whatever color you might be, that's absolutely the place that you live in, and the way that--that the... Just like I think...

I might express this while I'm on it. The people here now in these segregations and laws and things they're passing, I think it's ridiculous. I really do. Listen. Just let those people alone; they know what they want. God made a man a colored man, and he's happy about it. Absolutely. If God made me a colored man, I'd be happy about it; if He made me a brown man, I'd be happy; if He made me a white man, I'm happy; if He made me a yellow man, I'd be happy. God made us in our colors, and He made us the way He wanted us, and we're all His children. Absolutely. And they oughtn't to fuss and carry on like that. That's wrong to do that. They shouldn't do it. God made us... The way we wanted... And the colored man, he don't want to get out there and break up his--his generation or his color, and mix it in with a... the white and everything like that. I don't blame him. I don't. The colored man has things that the white man don't even possess. Absolutely. That's exactly right. And God never intended them to be that way.

Well, look. The colored man is... He's--he's a... He's got a--he's got a disposition about him that the white man never does have. He's got a happy-go-lucky, a "trust God, and just let the rest of it go." Whether he's got it or whether he hasn't, he's happy anyhow. I'd like to have a whole lot of that tonight; I sure would. Well, he's got it, and that's his possession. He don't want to mix it up with some other race and break it out either. That's exactly right.

I think the lady down there at Shreveport made one of the best--best comments I ever heard in my life. She made a comment, and they put it in the paper. She walked up; she said, "The way these things are going in here in this segregation, I don't want my children going to school over at that white school." Said, "They won't get the attention they'd have if they had a colored teacher." That woman's a smart woman. She knowed what she was talking about; they get a better education. That's exactly right. So I think the people do wrong by doing that.

And then they say, "Cain and Abel..." and so forth like that. No, sir. The color had nothing to do with it. It's the spirit inside of there that has something to do with it. That's exactly right.

So Cain knew his wife, and that was his sister. And they... He took her to the land of Nod, and there come forth the great tribes of the earth: the religionists and worshippers.

And just think today, friend, just stop and think just for a moment, that there are tens of thousands times tens of thousands and thousands of thousands of absolutely church going people, just as sincere and consecrated to that church they can be, that's just as far lost as Cain was. See? It's God Who chooses. It's God Who elects (See?), God Who gives mercy. The clay can't say to the potter; it's the potter over the clay. That's right.

Now, here's a beautiful one, the next one here.

In II Peter 2:4--2:4...

Somebody got a Bible, want to turn to these Scriptures right quick while I'm reading them, if you want to, and kind of help me along here, while we get this question.

Now, on this Cain and--and so forth, if that don't satisfy it now, you just let us have it. We'll be glad...

Now, II Peter 2:4. All right, sir, here we are.

66. II Peter 2:4, For if God has... For if God spared not the angels that sinned, but cast them down into hell, then why did Christ preach to the spirits in prison in I Peter 3:19?

Now, we got Peter 2:4, first. All right.

For if God spared not the angels that sinned, but cast them down--down to hell, and--and delivered them into chains of darkness, to be reserved unto the judgment;

Now, now, let's find out in I Peter (that's II Peter), I Peter 3:19, listen at this. Here we are right here. These just come in, the reason I didn't have them wrote out.

... which also... went and preached to the spirits in prison;

Oh, yes, here we are. Let's begin a little before that, the 18th verse.

For Christ also... once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also He went and preached unto the spirits in prison;

Which sometime were disobedient,... (My dear friend, if you'd just read the next verse, it'd explained it. See?)... Which were sometimes disobedient, which once the long-suffering of God waited in the days of Noah, while the ark being prepared, wherein few, that is, eight souls were saved by water. See?

Now, if you'll notice in here, I think this preacher's got another one on the--something on the same line, will be answered a little later.

I Peter 4, or 2:4, if you notice, "for if God spared not the angels," how is that "angel" spelt? Little "a." See? Now, over here, "the spirits that were in prison that repented not in the long-suffering of the days of Noah," same angels. It was men: messengers, preachers: "spared not the angels." Did you know that a--the word "angel" comes from the word "a messenger"? How many knows that "angel" is "messenger"? Absolutely, angel is a messenger, "and He spared not the angels." See? And over here in the Hebrews, you remember we went through it a few weeks ago: "the angels"? And over in He--in the Revelation, "To the angel of the church of Sardis write these things... To the angel of the church of Ephesus write these things... To the angel of the church..." Remember that? And we run the "angel" word back, and from the dictionary, and find out that means "a messenger." It could be "a messenger on earth, a supernatural messenger," the word "angel."

So in this state, if we'd take the Lexicon and run it back, you'll find out it starts from "messengers, the first messengers." See? "If the--if he spared not... For if God spared not the angels that sinned (See?), and the supernatural beings (See?), after the waiting..." Now, watch, he said.

...if... spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be preserved unto judgment;

Then look over in I Peter here again, 3:19; watch how this reads now.

For by which also he went and preached to the spirits in prison;

Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah,... (See, it was the messengers of that day: messengers.)... while the ark was being prepared, wherein... that is, eight souls were saved by water.

Now, if you'll notice when those beings were in heaven... Now, over in Revelations 11--or the 7th chapter, I believe--or no, no, it's the 12th chapter, He gives a picture of the woman standing, the moon at her head and the sun--or, the sun at her head and the moon under her feet. And the red dragon stood to devour the child as soon as it was born; and he took his tail and pulled a third of the stars of heaven and cast them to the earth. Did you notice that? Now, that doesn't mean that Satan has a--a long tail that he hooked around people, but the tale that he told, and pulled a third part of those stars. Those stars were Abraham's seed.

Abraham said, "Oh..."

God told Abraham, "Look up to the heavens and number the stars if you can."

He said, "I can't do it."

He said, "Neither will you be able to number your seed," the stars.

Who is the Bright and Morning Star? Jesus of Nazareth, the brightest that ever lived in human flesh. He is the Bright and Morning Star. And He is the Seed of Abraham, coming through Isaac. And we, being dead in Christ, take on Abraham's Seed and are heirs according to the promise.

So the stars of the heaven represented the spirits of men here. And when the red dragon (Rome, under its persecution) hugged in two thirds of the--or a third of the stars, and cast them down, that was at the crucifixion of our Lord Jesus when they rejected Him and He was--and cast Him out and had nothing to do with Him; there was that third part of the angelic stars, the angelic beings.

See, in your body, inside of you (We got another question on that, directly, that'll answer it better)... So when... Inside of you is a spirit, another man. The outside of you is a--one man; the inside of you is another man. So the inside of you is the supernatural; the outside of you is the physical. See? And this being, if you are Spirit-led by God, you became a messenger of God or an angel. God's messenger, God's angel is the very same word; can't separate it: God's messenger or God's angel.

And which has the greatest authority, a angel from heaven or an angel at the pulpit? Which has it? The angel at the pulpit. Paul said, "If an angel from heaven comes and preach any other Gospel to you than this which I've already preached, let him be accursed." So the angel anointed with the Holy Spirit and with the Word stands next to God (That's right.) in the heaven, his authority...

"All powers in heaven and earth is given into My hand. Go, and I'll go with you. Whatever you bind on earth, I'll bind in heaven. What you loose on earth, I'll loose in heaven."

Oh, if the great holy Church only realized its power to do these things. But there's so much doubt and fear and trembling, wondering if it will, "Could it happen?" As long as that exists, the Church can never stand upright. And when every talk of fear is vanished and the Holy Spirit is completely in control of the Church, then all fears are gone, and that Church has the power. See? Why, they have everything that heaven owns behind them. They're ambassadors of the throne. Absolutely. An ambassador of Christ has the authority, and everything that Christ owns belongs to that ambassador. And He said, "Go ye into all the world; you are My witnesses after the Holy Ghost is come on you." And what is a witness? Is an ambassador, is to come and witness something. The whole powers of heavens is right in your hands. Oh, why do we set, and the church is barren, and we set dormant? Is because that we don't recognize these things.

Now, the souls that were in prison that repented not, were not Angelic beings that had--had been brought down in the form of Angels, but it was the spirits of those angelic beings that fell before the foundation of the world, back there when the war went on in heaven. And Satan and--and the dragon fought, and then... Or Michael and--and the--the dragon fought and Lucifer. And Lucifer was cast out with all of his children, all of the angels that he had deceived, and those angels come to the earth and was subject then to become human. And when they did, that's when the sons of God saw the daughters of men was fair, and took unto them wives.

They are sons of God. Every man that's born in this earth is a son of God. Regardless of whether he's sinner or what he is, he's a son of God, created in the image of God for the praises of God; he's created that way. But God in the beginning knew who would receive Him and who would not receive Him. Therefore He could predestinate, or not predestinate, but by foreknowledge He could tell who would be saved and who wouldn't be saved, for He knew which person would take up which spirit.

And those spirits that come from the throne of God, and stands before the throne of God, and lived--and billions and billions and aeons of time before the world ever begin in the Presence of God, you think they don't know something about worship? And they come down and get right into men, and they worship God. Absolutely, they worship God; and they have a knowledge of God, and they're smart, and shrewd, and educated, always. But God rejected them from the beginning. So therefore, friends, membership of a church, or--or knowledge of some theology or something, doesn't have one thing to do with it. It's got to be the Blood of Jesus Christ and a new birth that joins you to Him as one person. There you are.

God, in the beginning when He knowed that... Man and women was made one, not two; they were made one. They were separated, one put in flesh and one in a theophany. He knew that. So in order to prove that to you, when God made the woman, He never took some dust and made her like He did the man; He took a rib out of the side of Adam, and she become a byproduct of a man, because she's part of him. You get it now? See? There you are.

There the angels... And God and the spirit that's joined with God is one Spirit. That's right. Now, the Spirit of God that dwells in the Church, is the Spirit that come from heaven, that God knew before the foundation of the world, that rejected the devil's lie. And that spirit had to take a body of flesh to be--to take his testings. He had to come flesh like these others did, and all of them put on the equal yoke. And God, by the beginning, knowed the spirits that would and which would not. There you are. That devil is so wise he has--deceive the very elect, if possible.

So these spirits, these angels that preached, was in prison... Angels, if you'll notice it here, it's a little "a" which means "men": angels, messenger's here on the earth. They sinned, and the only way that they could sin would be disbelieve. And the way... They had their own religions, and they did not believe the message of Noah. They did not believe the message of Enoch. And they rejected their message and was condemned; the Bible said they were.

Enoch prophesied to them, said, "The Lord's a-coming with ten thousands of His saints."

And they prophesied. And Noah built an ark, and they said, "He's a holy-roller. He's a fanatic. There is no such a thing as the rain coming." And a hundred and twenty years went on, and he had a religion that had salvation in it; there was a way of escape made, but they were satisfied in their condition.

That's the way it is today, that men are satisfied in their condition. But there is a way of escape, and that way is through Jesus Christ. Amen. There you are: the same tribe, the same spirits.

And they were absolutely religious men, very religious, but they missed the covenant vow.

So is it today. Men go to church, and join big churches, and try to be the most popular person in the city. If they want to join a church, they get the biggest in the city, the best and well-thought-of in the city. How far they miss the calling. How far they miss it

The only way you'll ever know Jesus Christ is by spiritual revelation, not by theology and how much you study the Bible. Whether you be Christian Science, Methodist, Jehovah Witness, or whatever you are; no matter what you are, you'll never know It by the Word; it's the Spirit of God that reveals Him to you. It's a spiritual revelation.

When Adam in the garden of Eden, and Eve... When those children was cast out, here come Cain with good theology. He said, "God should know that we are doing this from the best--best of my heart. I'll build a beautiful altar; I put flowers on it; I put fruits on it; I make it pretty. Surely I can appease God with this and let Him know that I'm sincere in my heart." He was right as far as the Word went; God wanted worship; he went to worship. He made a beautiful place to worship in, great, fine cathedral as we'd call it today. And he made it right; he built it right; he put an altar in it; he wasn't an infidel.

But Abel, upon the Word of God... There was no Bible wrote then, but God revealed to him that it wasn't fruit that brought us out of the garden of Eden. It wasn't apples that Adam and Eve ate; it was absolutely sexual things that had separated them and divided them, and knowing that they become...?... and through the blood of Adam, and through the blood of the serpent that had started this... Abel by Divine revelation went and got a lamb and offered it, and God said, "That's it." Sure.

When they come down off of Mount Transfiguration, Jesus said, "Who does man say I the Son of man am?"

"Some say You're Moses, and some say You're Elias, and some say You're Jeremiah, and some say You're that prophet."

He said, "But Who do you say I am?"

Peter said, "Thou art the Christ, the Son of the living God."

He said, "Blessed art thou, Simon Bar-jonas, for flesh and blood has not revealed this to you. (Watch.) Not no more through the letter, not no more through the school; you never learned it in a seminary; neither did somebody tell you. Flesh and blood hath not revealed this to you, but My

Father which is in heaven has revealed it to you. And upon this rock I'll build My Church, and the gates of hell can't prevail against it." There you are. There's the church of the living God. That's it. Upon that church... Upon that revelation, this church is built. It's a Divine revelation that God has revealed, that Jesus Christ is the Son of God, and you accept Him as your personal Saviour, you've passed from death unto Life.

And the Holy Spirit's a-moving and working in the members of this body. There's the church. No matter if it's poor, and in a mission, and you stand out under a pine tree somewhere, or wherever it is, if it's in somebody's house in a private meeting, no matter where it would be... Beauty and things doesn't enchant God. It's the sincerity of the heart by a revelation that Jesus Christ has been presented as the Son of God, a personal Saviour. Amen.
My, we can never get these, go through like that, will we?

There's the ones that--over there that He went... The angels, the messengers, them preachers, them the intellectuals, them messengers that believed not when Noah went to preach to them and told them, "Why, come into this ark."

They said, "Listen to that holy-roller. Listen to that fanatic. Why, there's no rain. Whoever heard of such a thing? Why, my, don't we have churches? Aren't we religious?" Why, they were religious. Jesus said it would be a generation that passed just then, would be--that generation would repeat again just before His coming, "As it was in the days of Noah, so will it be in the coming of the Son of man. For they were eating, drinking, marrying, giving in marriage." They had a Reno, Nevada, then somewhere. They had all kinds of nonsense that they got today, rallying, and frolicking, and making fun, scoffers, and so forth: having a form of godliness, but denying the real truth: the covenant, the Message of grace. God making this way and giving the people His--His covenant, how they could escape; It had salvation in it. Salvation was a place to escape.

"What do we need with salvation?" Today people say, "Aren't we living under a good democratic form of government? What do we need?"

I don't care how much democratic form of government we live; we need the Blood of Jesus Christ. Right. We need Christ. I appreciate a democratic form of government; that has nothing to do with the salvation of the soul. Absolutely. Those governments will pass, and every nation will pass. And I've stood by the--where the pharaohs stood, and you have to dig twenty feet under the ground to find their thrones where they set. All the pharaohs and his kingdoms of this earth, and all of its faltery things will fail and go away, but Jehovah will reign forever, for He's the immortal God. Solidly upon the rock Christ Jesus we stand, for all other grounds is sinking sands.

Care whether it's... Kingdoms will arise and fail, but oh, there's nothing... I don't care whether it's anything. There's nothing present, nothing future, nothing, starvations, or perils or anything can ever separate us from that love of God that's in Christ. When a man is borned of the Spirit of God, he's a creature no longer of time, but he's a creature of eternity. Amen. He's passed from death unto Life. He's passed from the... He's passed from the time element into the eternity. He can never perish. And God swore that He'd raise him up in the last days.

So they can have all your big churches, and all your big times, and all you wish to, and tell your dirty jokes, and have your bunco games, and soup suppers, and everything else that you want to, and have some educated preacher standing there. Maybe he can do a better job at it than some of these little old boys hardly knows their abc's. But I'm telling you truth; I'd rather have a boy didn't know his abc's preaching to me, that knowed Christ, than all the great theologians there is with all you're educations could be thought of. Absolutely.

Down here in Kentucky not long ago, a little old boy that couldn't even hardly read his own name, said the Lord called him to preach and he wanted a schoolhouse. Why, the authorities wouldn't let him have it. Some great big preacher come by there with a handle on his name like that, some

great doctor of divinity, why, they let him have the school. Sure. He held a two weeks revival, not one soul. And his father went back, said, "Now, if you let him have it, I'm a taxpayer; I got a right for my boy to have it. And my boy should have it also."

So he went back to find out, and after... They said, "Well, we'll let him have it at least two nights." And they went on and let him have it two nights.

And that night that little old boy got up there and couldn't even read the Bible, had somebody read his text. But when he walked to the platform, he was anointed with the Holy Ghost. And when he preached, about twenty come to the altar; and that self-styled preacher wept her way through to Calvary at the altar.

Sure, brother, it's not--not what you know; it's Who you know. That's the idea; that's what it takes. It takes to know Christ. To know Him is Life; to reject Him is death.

Quickly to our other questions, the questions now that goes down to Georgia...

67. What do the stones in the--represent in Revelation 21:19 and 20?

If you wish to take the time to open your Bibles, which we haven't too much time now, but I'll try to answer them quickly. Revelation 20, I believe it's 21:19 and 20. Yes.

All right, in there you'll find out that he was talking of the stones that was in the building. And the stones were foundations. If you'll notice... I do believe you have it there, Brother Neville. And each stone was a foundation. Not one stone a foundation, and the others... But each stone was a foundation. Each stone was a constant foundation. And there were twelve stones. And if you notice those twelve stones, give each... First starting out with jasper, and sardius, and so forth like that, representing each stone.

In the Bible there you'll find out it was called certain stones. Some of them a little difference, you never heard of it. If you look back in the dictionary you find out it's the same stone, just a different name change.

But it starts out with--with jasper. Jasper was the stone of--of Benjamin--or the stone of, oh, the first son, Reuben. The first stone was Reuben, which was jasper. The last stone was Benjamin, the last stone on top.

Now, these twelve stones that the foundations was laid on, them--them twelve stones hung on the breastplate of Aaron. And they--he represent... He was the high priest of these--of these tribes. Each one of their birthstones in here, in this--this plate... And when the people saw this plate, they recognized that Aaron was the high priest of that entire tribe, when they seen the birthstone in this plate.

Now, when we got this morning at Brother Neville's message. And as many times they brought the Urim Thummim. You see it mentioned in the Bible as the way they knowed whether their message was truth or not. Those stones, when they'd go to telling what the man said, the prophet prophesied, and those stones all reflected together. It made a conglomeration of light that took sapphire, and jasper, and carbuncle, and all those other stones reflecting their light; it made one great big beautiful rainbow color that blended the whole thing together.

Now, now, the day when that Urim Thummim was taken away with that priesthood, now this Bible is God's Urim Thummim today. And when a preacher preaches, it must not be just one little place here, and that's all he puts his hopes upon; it must be the entire Bible reflecting the message that the man's a-preaching. That is the thing. Not just one place, and say, "Well, the Bible says this." Oh, sure, it says lots of things. But you must make it all be put together. And when the Spirit of God comes and gets into the--the Word, It places it all together and reflects one great big Light, and that Light is Jesus Christ. Amen.

Now, these twelve stones was twelve foundations that was started out from Reuben, and Gad, and on down to Benjamin: twelve tribes, twelve stones. And those stones in the temple, in the new heavenly Jerusalem, each foundation will be laid upon one of the patriarchs.

Now, watch, you notice the stones. Now, you're going to watch them patriarchs reflected right into something else, just in another question.

68. Explain--explain the fourth--the four beasts of Revelations 5.

Brother Neville, if you've got that right there close, or some of you, of Revelations 5, we'll read this just for a minute. It's a--it's a beautiful picture here of the... Here, I have it myself, Revelations the 5th chapter.

And I saw in the right hand of him that set upon the--upon the throne a book written within and without and--and--and on the backside, sealed with seven seals.

And I...

Now, that's not the place. I'm wanting to get just a little further, the four beasts. Let's see, the 14th verse. All right, sir. Now, here we go; that's right. Now, let's begin up here at the--at the 12th verse, no, I guess the...

And the four beasts said, Amen...

Now, there's a little place behind that, Brother Neville.

Behold, I heard the voice...

Let's see, just a minute, I was reading it awhile ago. Oh, here we are; let's begin at the 6th verse, the 5th verse.

And one of the elders said unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, has prevailed to open the book, and to loose the... seals thereof.

And I beheld, and,... in the midst of the throne and... four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven heads and seven eyes, which are the seven Spirits... sent forth from... unto the earth.

I want you to hold that question, and if I don't catch it down here in a minute, I want you to bring back again. I want to deal on that, "the seven Spirits of the seven eyes that was on the Lamb." Oh, that's a real beautiful thing. (Well, we want to get this brother's question now.) All right, don't forget that now.

And he came and took the book out of the right hand of him that set upon the throne.

... when he had taken it, the four beasts and the four and twenty elders fell down before the lamb,... every one of them having harps,...

Now, that's the--the four--the four beasts here, if you'll notice. Now, let's go ahead and read just a little farther.

... golden harps,... full of vials and odours,... and prayers of saints,

And they sang a new song,... Thou art worthy... (and went ahead and made their--all their worship to the Lord)

Now, these four beasts of Revelations, if you notice them, every place... (You Bible readers, and which the man is going to listen to this tape recording...) Those four beasts, they had four faces: one had a face like a man; the other one had a face like an ox; and the other face was like an eagle; and the other face was like a lion. And they never went backwards; they couldn't go backwards.

How many remembers the old book of Revelations when they taught it years ago, when I took about two years here on the Book of Revelation? A lot of the oldtimers do.

Look, they could not go backwards, because every way they went they were going forward. If they went this a-way, they was going like a man; if they went this a-way, they was going like a lion; went this a-way, they was going like an eagle; if they went this a-way, they was going like an ox. See, they couldn't go backwards; they were going forward all the time.

Now, those four beasts... Now, to quickly get this, 'cause I don't want to stay too long on this. But the four beasts... The "beast," in Bible represents "power." And you notice these beasts were not out yonder in the lake or in the sea somewhere coming up, but they were at the throne of God,

and they were worshipping God. Those "four beasts" means "four powers" that come up out of the earth, and those four powers was the four Gospels: Matthew, Mark, Luke, and John; one don't contradict the other one.

And one of them, the... As the Gospel goes forth as a lion, it's stern, it's bold; the Gospel is brave like a lion, and it's a king like a lion. If it goes towards a man's face, it's cunning and shrewd like a man. If it goes the eagle, it's got the swift wings and the high heights. It... See what I mean? If it goes like the ox, it's the work horse that can pull, the work ox that pull the--the--the burden of the Gospel. The four beasts was the four powers, which were Matthew, Mark, Luke, and John, the four Gospels that ring out in the Presence of God. That was...

If you noticed, they had eyes in front and in the back. They--they... Everywhere it went, it reflected. They seen everywhere they were going. And that's the power of the Gospels as it goes out; it can... It's got the shrewdness of a man; it's got the swiftness of an eagle; it's got the--the--the--the power, the pulling power, the burden-bearer like an ox; it's got the--the sternness and the boldness of a lion. See, it's the four Gospels, which are the four powers of the Revelations the 4th chapter. All right, now the next...

69. Who are the twenty and four elders? All right, I believe that would be on the--the... Who are the twenty-four elders?

Now, that's just simple; we could get to it. The twenty-four elders was setting before the throne. That's in the ver... I believe it's in verse 4, is where it's found. "And there went out another..." I've got to... Let's see, I've... 4:10.

All right, Revelations the 4th chapter and the 10th verse. That's right. We'll get to it.

And the four and twenty elders fell down before him that set on the throne, and worshipped him that liveth for ever and ever, and cast their crowns before the throne saying,

Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Now, the four and twenty elders, an elder is an overseer. Now, notice, they were twelve patriarchs and twelve apostles. And they were setting, twelve on one side and twelve on the other. There were the twenty and four elders, which were, the twelve patriarchs on one side, the Old Testament, the twelve apostles on the other side, of the New Testament. Didn't Jesus say, "You'll set on twelve thrones, judging the twelve tribes of Israel"?

And how the foundations looked... There's even a tree in there. And the tree on either side bears twelve manners of fruit. And they yield their fruit once a month, which is twelve months in a year. They render twelve manners of fruit every year as it goes by. "Twelve," is that "worship number." You see? And there's a twenty and four, would be twenty-four, twelve apostles and twelve patriarchs. They're setting at the throne.

All right, now the 4th verse--or the fourth question.

70. What did the scarlet thread in Genesis 38 represent?

The scarlet thread, if you'll notice, it was Judah. And he had a--sons, and one of his sons married a Canaanite woman. And this Canaanite woman didn't have any children, and his son died. Then the law then was to take... The next son had to take the brother's wife and raise up seed to the dead. And the other man did not cooperate and do as he should do, and the Lord slayed him. Then he had one young son; so Judah said, "Wait till this son drives--grows up until the place where you can marry him."

And when he grew up to a place that he was supposed to marry his two brothers' former wife, well, he was supposed to take her then to raise seed up to his brethren that had been--that had died before him... Judah did not give the woman, the Canaanite woman, the son, the boy, and just let him go ahead. So she seen that she was doing wrong, so she goes out and wraps a veil over her face, and set in a public place as a harlot would set.

Judah come by and took the woman as his wife, and she was a harlot, and lived with her. And said... She said, "Well, what would you bargain with me?" And he... She said...

He said, "A gift of a--a kid." He said...

"Well, give me a sign that you'll do it." So she took his staff and his signet and so forth, and kept it. And when they brought the kid, they couldn't find the harlot, 'cause she wasn't a harlot.

After while, she showed up that she was to be a mother. And when she showed up that she was to be a mother, they come told Judah, "Thy daughter-in-law has played the part of a harlot." Said, "Because that she--she's to be mother, and your both boys are dead."

He said, "Well, she'll be called forth and burned."

And so she sent word to Judah, and she said, "The man that did this, owned this staff and this signet." All right. That was her father-in-law.

And he said, "She's more righteous than I am."

Now, when she...?... her children was to be delivered, there were twins. And when the twin... The first baby that was to be born, the old Jewish custom, the first child had the birthright, the first child to break forth. And that, remember, was her first child. None of the rest of the boys had had any children by her. She'd never had a child till this time.

And when her first child broke forth, it was just a hand. And the midwife put a scarlet streak around, because a scarlet streak spake of redemption that the first son of the virgin Mary would be--have the scarlet streak of redemption.

And when he drew his hand back, the other one come first. And when he did, said, "Why did you do this? The other one has the birthright."

So that's what Genesis 38 means. You see? That the first child still remained until the coming of the Lord Jesus Christ, that the first was under the redeeming law.

You--you know I said... The little mule, you know, I've told about, that his eyes was whatevermore, his ears broke down, but if he was born with a birthright, a innocent, perfect lamb died in his place. There it is.

So that was for the birthright. The first baby that broke forth from the mother, and they seen that hand (and knew that it might turn back again). And when he pushed forth his hand to show that he had it, he was the first one, the midwife bound the scarlet thread around it and he pulled his hand back. See? But absolutely, he was the first. That was the scarlet streak; the scarlet streak has always through the Bible, that means redemption; which was pointing forward to the first child coming.

The first horse born, the first cow born, ever what it was, everything that was born first (that come forth) was under redemption, had to be redeemed; everything had to be redeemed. Hallelujah. Oh, that just thrills me. Do you get it? The first had to be redeemed. It was a law. Blessed be the Name of the Lord.

And when Jesus Christ was born, He redeemed the whole world. Certainly, He did. He was the Redeemer of every creature that was ever created on the earth. He was the Redeemer. And at... All redemption lays in Him, and no other way at all can you ever come by good works, by joining church, or whatever it is; you must come by that scarlet streak, that Redeemer, that Kinsman Redeemer.

All right, now the next is...

71. Where are the gifts... What are the gifts to be sent regarding the death of the two witnesses of Revelations 11?

Oh, Brother Palmer, if you can't ask some questions.

Now, the redemption, these streaks here, this scarlet streak, we see it meant redemption.

Now, the next question is.

What is the gifts in Revelations 11?

There's coming a time... Now, here's going to answer a question that was answered the other night, that a preacher friend of mine wrote about the Jews, how it would be.

Now, these Jews has got three and a half years promised to them. How many knows that? Seventy of weeks was promised. Said, "Messiah will come and be cut off in the midst." Three and a half years Christ preached, was killed in the--exactly three and a half years, three years and six months He preached. [Blank.spot.on.tape--Ed.]

And then the abomination maketh desolation, the--the Moslem of Omar was set--put on the holy ground, as God said, twenty-five hundred years before it happened, it would be standing there. The prophet saw it, and seen it, and said, "They would... The Gentiles would be in possession there, until the Gentile dispensation would be finished."

Now, there's yet three and a half years promised. If you notice, these witnesses of Revelations 11 prophesy a thousand, two hundred and three score days, exactly three and a half years. Now... And they were in sackcloth. Now, watch their ministry, what they are. Now, these two witnesses are killed.

Now, the... They returned to the Jews after the rapture of the Gentile church. The Gentile church goes home for the wedding supper, and as Rebekah was taken into Abraham's place with Isaac and there was married... And Rebekah and Isaac come out with full possession of everything that Abraham had; it all went to Isaac. Absolutely. And it could not come to Isaac until first Isaac was married. Oh, hallelujah. There you are.

And Christ becomes... God dwells in that perfect...?... marred body completely forever and through eternity. When the Lamb and the Bride is married in heaven, she walks out in full possession. Absolutely. Isaac and Rebekah came forth in full possession.

And while this ceremony is going on in heaven of the Bride, the Gentile Bride being married to the Prince, God's Son, in glory... While they're being married, there's three and a half years that takes place while the--Moses and Elijah...

Which, Moses was never abso... No, his body was packed away. The Angels took him; he did not mortify; he did not corrupt. He was a perfect type of Christ. He died, and the Angels packed him away, and even the devil don't even know where he's buried, and tried to dispute with Michael the Archangel about his burial. That's what the Bible said. God took him up in the rapture.

And Elijah, when he was walking there, a prophet of God walked down to the Jordan, took off his mantle, and struck the waters, and she parted right and left. He walked up on the mountain. Elisha said... Said, "What are you following me for?"

He said, "I want a double portion of your Spirit."

Said, "You've asked a hard thing, but if you see me when I go..." He kept his eyes on him.

And after while, down from the heaven come a chariot of fire, and Angels of fire, horses of fire, and Elijah stepped on and went up into glory. He never tasted death; he was translated. He's got to die.

And if you'll watch these two prophets of Revelations 11, they do the very same thing that Moses and Elijah done. You say, "Brother Branham, do you mean to tell me that Elijah and Moses is still alive?" Absolutely.

Why, before Mount Transfiguration... At Mount Transfiguration, before Jesus went to Calvary, there stood both Moses and Elijah standing there talking to Him. Certainly, they did; they're not dead. And they've never died; they're mortals; they got to die. So they're just in a glorified state waiting for that time.

And then when they come back and preach exactly three and a half years under the anointing of the baptism of the Holy Ghost, while the blessings are taken from the Gentiles, and the church is taken up, and the cold, formal church is hunted down like dogs by the communist and Roman

parties... And when they're hunted down and killed, they--they are killed... Then these prophets preach three and a half years, and the Bible said that they were killed in the great--in the street of called spiritually, Sodom and Egypt, where our Lord was crucified. That's back in Jerusalem (See?), back in Jerusalem, spiritually called.

And they laid on the street for three days and nights. And then at the end of the three and a half days, the spirit of life come into them and they rose up. They had to die like other mortals; they had to do it. And when they killed these two preachers...

They preached against wrong, and they brought fire out of heaven. Who did that? See? They brought plagues out of heaven, and smote the earth as quick as--any time they wanted to. And they brought fire out of heaven. And they stopped the heavens from raining, as long as they wanted to. Who was that? Exactly Moses and Elijah. And there's them two witnesses.

And when they tormented the church, or the world, by their preaching, and receiving back the Jews, and bringing them back to repentance, bringing them back to believe on... When they see Jesus coming for the Bride, they'll say, "Lo, this is our God Who we waited on. That's Him." But He's not coming for them; He come for His Bride. And His Bride...

When Joseph went into Egypt, he did not take his brethren with him, but he got his bride there. Absolutely. But when he made himself known to his brothers, there was nobody present. That's exactly right. And when He makes Himself known to these Jews, they'll be nobody there but the Jews. There's them who killed Joseph, standing there; and he said, "Well, I'm Joseph, your brother." And he wept.

And they said, "Now, we know we're in for it, because we killed him."

The same thing, those Jews will have that great time of trouble just before the coming now, of that persecution running them back into the homeland... It's shoos them like a bunch of sheep back to Mount Carmel yonder.

When the Lord Jesus shall come for his Bride, and they see Him, they'll say, "That's the One we've waited on; there He is." He'll rise with healing in His wings. That's right.

And the church, the remnant of the Jews, when they finally kill these two prophets, and they lay in the street spiritually called Sodom and Egypt, where our Lord was crucified, they send gifts one to another (the world does).

Now, Brother Palmer, here you are. Look back into the Roman history, and you'll find out there's only one nation in all the world that ever sent gifts after a battle: that's the Roman empire.

That's the reason I say that the antichrist comes out of Rome, The beast comes out of Rome; it can't come out of Moscow. It comes from Rome, the red dragon that stood at the woman to devour her child as soon as it was born, that devil... Where was that devil? Who was it? Caesar Augustus that sent forth and killed all the children from two year old down. The red dragon, the dragon, beast means "power." The Roman power persecuted and tried to find that Christ Child.

And that same thing... Every time that the Romans, the old pagan Rome used to have a great victory, they'd send white stones and everything to one another as gifts like that, as a memorial. So those stones that was... What it was, was little gifts sent between the Roman church. Absolutely, exactly. It's got to be.

I stood right there in the Vatican City and verified it with the Bible. The pope wearing a triple crown, Vicarius Filii Dei, all those things which I've heard and so forth, it's absolutely the truth. A religious group that governs every nation under the heavens, and it does. There it is; it's those...

Nothing against Catholic people (No, sir.); they're just as good as anybody else, but their religion is wrong according to this Bible. If this Bible's right, they're wrong. They say they don't... "It doesn't

matter what the Bible says; it's what the church says." We believe that the Bible speaks with the supreme authority. Absolutely, it's God's Word.

So you see there, these stones that were sent then, of Revelations here, is the--the stones that were gifts sent one to another. Which only goes to show... The Bible said, the Revelation here, said, "Let him that has wisdom count the numbers of the beast. Let him that has wisdom do so-and-so. Let he that has the spirit of certain gifts do so-and-so." You see how short the church is?

A young man asked me this morning about spiritual gifts, about speaking with tongues, a young fellow, very sincere. I believe he's to be a minister some of these days. And about the church, I said, "There's so much of it that's flesh. We don't want that, but we want the real thing. We long to have it."

You can't go to teaching in the church; the first thing you know, you get, one's got a tongue, one's got a psalm, then you have to battle the thing out. But when God has give a gift sovereignly, it'll manifest itself. That's right. See, that's the gifts of God; that's what He sends to the Church for overcoming.

Now, the antichrist has something like pro and con; it has the--the--the perverted way of doing it. And that's the Roman empire which sends gifts one to another, natural gifts. God sends spiritual gifts to overcomers; the Roman sends natural gifts to one another.

We believe the Holy Ghost is a Spirit; we receive It by a baptism that comes from on high.

The Catholic church teaches, "A holy eucharist which is the body of Christ, that when you receive this bread and kosher, it is the Holy Spirit, the Holy Ghost, the holy eucharist." See?

We believe it's a piece of bread; we don't believe it is the body of Christ. We're fixing to take it in a few minutes. We believe it represents the body of Christ. But it isn't...

That's the difference between Catholic and Protestant doctrine. See? The Catholic church says, "The body is... The bread is the literal body. The church has the power to transform this." Did you ever see a Catholic passing a church, bow his head, make crosses? Is because that little light's burning in the church there under that little tabernacle; it's got a light in there; and that kosher bread lays in there. "And that's the body of Christ. And when you take that, you're absolutely taking the literal body of Christ on your first communion and your confessions and so forth: you're taking, literally, the body of Christ."

We say that it represents the body of Christ (See?), that it's nothing in the world but a piece of bread. And no matter if it wasn't even bread, if it was anything else, it was to represent just the same, just--just exactly what it is...

Like these people that say, "I wouldn't be baptized in a pool, I want to be baptized in the river."

What difference does it make, as long as you're baptized? If it's in a pool, and... Why, Philip was baptized in a pool... when the eunuch was baptized... When Philip baptized the eunuch in the pool, the Holy Spirit raptured him so much that He caught Philip away; and he wasn't seen for two hundred miles, caught Him in the Spirit, give him a--a chariot right out of heaven for two hundred miles. Amen. Wonderful.

Now...

Where will the saints be after the one thousand years' reign? And what kind of a body will they have?

I'll get back to that in a moment [Brother Branham answers this beginning at paragraph 820, as question 74--Ed.]. They'll be with Jesus.

All right, the--the seventh question.

72. How shall we judge angels?

That's found in... How shall we judge angels? By being sons and daughters of God. Angels are servants; we are sons and daughters of God. And the Bible said that we'll judge angels. That's right.

Now, now, if you... The 8th question...

73. Why hair because of angels of I Corinthians?

Now, somebody get me I Corinthians the--the 11th chapter, and we'll see there, that you'll find out that the--the... In I Corinthians the--the 11th, we find out that Paul is speaking. Let me get over to it just a minute, and then we'll read it right quick, and then we'll--we'll have it down.

I got something to say on this other verse here, that I hope the Lord gives it to us the way we should have it. If somebody find it... I think that's the 11th chapter. Yeah. All right. Now, listen close, real close now, so that you'll understand. Now, take all your conscience and put it in your vest pocket till after I read this (You see?), comment on it. Listen real close, this is THUS SAITH THE LORD.

Be ye followers of me, even as I... am of Christ. (Paul said, "You follow me, just as I follow Christ.") Now, I praise you, brethren, that you remember me in all things, and keeping of the ordinances, as I delivered... unto you.

But I would have you to know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

See how it is? God, Christ, man, woman. Now.

Every man praying or prophesying, having his head covered, dishonors Christ.

But every woman praying or prophesy with her head uncovered dishonors her head:...

Now, we get just a minute, and show you that the hair to the woman is her covering.

... for that... even all one as if she was shaven. (That means that if--if she's going to cut her hair, then shave it off.)

For if the woman be not covered, let her also be shorn: ("Shorn" means "shaven." See?)... but if it be a shame for a woman to be shorn or shaven, let her be covered.

Now, we're getting right down to the question you're asking. See? All right. Now, it is wrong for a--a lady to cut her hair according to the Bible. Now, you listen right here and see if the Bible don't give a man a legal right to put away his wife if she cuts her hair: see if this is right or not.

If a man... For a man indeed ought not to cover his head,... (That's, have long hair.)... forso much as he is in the image and the glory of God: but the woman is in the glory of the man. (Did you ever think of that?)

I want to stop here, 'cause I want this to soak in real good. See? And now remember, I've seen tens of thousands of lovely women (know them right now, and plenty of them setting in this church) that has short hair, that's Christians. And what I lay it onto, is not you; it's the way you been taught. See? That's it. Your preacher never told you this. But if any of the women around the Tabernacle like that, then they're guilty (See?), 'cause we sure tell them about it.

Now, now watch this.

... a man... For... (7th verse)... For a man...

Now, who's speaking here? Now, sometime a lady say, "Oh, Paul was an old woman-hater."

Well, now while we're at that, let's just turn over here to Galatians 1:8, and see what Paul says about this (See?) in Galatians 1:8. You'll find out that Paul said here in Galatians 1:8...

...though we, or an angel from heaven, preach any other gospel than this you've already heard, let him be accursed.

Now, don't blame me, you blame Him. See?

For a man indeed ought not to cover his head, forso much as he is in the glory and the image of God: but the woman is in the glory and the image of man.

Now, watch the next verse.

For the man is not of the woman; but the woman is of the man.

Neither was the man created for a woman; but the woman was created for a man.

Now, I mean this now with real love and sweetness, and I hope you understand it the same way, I say this. But America... As a international traveler, America has some of the most lowdown, degraded rules for their women of any nation in the world. Paris, France, could be a sky-high scraper up the side of the way America lets their women do. It's a disgrace.

Did you realize that the god of America is woman? I can prove that to you by this Bible. That's right. Do you realize it has to come that way so the Catholic church can bring in their doctrine of the virgin Mary?

Now, if a woman was made not for a man, not... If a man was not made for a woman, but woman made for a man, then how you going to worship a woman? See? Now, what did it, it started in Paris and landed in Hollywood. Now, Paris has to come to Hollywood to get their models and get their fashions and things; it's the degrading of our American women.

What is it? Our nation has come so little until they've even taken the jobs away from the men, and put women out here in these places, till ninety percent of them, nearly, are prostitutes. And talk about man being gone, sure, it's because they got women out there in their jobs. And they got so lowdown till they put women as peace officers on the street. That's a disgrace to any nation. Yes, sir. What are you going to do about it?

"What do you do about it, Brother Branham?" I have to respect it; I'm an American citizen. I do what the big boss says do. If I ever... If a--if a family ever loses its respect for the family (the children lose the respect to the parents), that family's tore to pieces. If a--if a church ever loses respect of its pastor, why it--it--it--that church is gone. And if a nation ever loses their respect of the Supreme Court and its decisions, that nation is gone to pieces. That's exactly right. We've got to respect those things, because they're the big boss. See? But it isn't right in the beginning. Absolutely.

Did you know that a man in the Bible of Genesis the 1st chapter, when God created woman and--and man, and made the men and women, and God told Eve that your husband will rule over you, be your ruler? Speak that in America and see where you'll get. Boy, it's not that, the woman rules over the man; they have to do that. The public places are set up...

I could bring women, if I had to, from my room there, by the dozens, of decent women... I don't say all women shouldn't sometime have to work; maybe they got a sick husband or something another, they have to work. But if they don't have to, they shouldn't do it. Their place is at home, their little castle; that's exactly where they should be.

And our American women's been privileged to go and eat hog or die. Even in all animals and so forth, when that thing prevails, it takes place and it degrades the whole race of it.

There's a little bird in Africa, and she's a little pick bird. Now, usually, the female is always the ugliest of the two. The male's always the most beautiful: the male deer, the male elk, the male pheasant, the--the male chicken, and always is the most... Because the female is the home bird. She sets on the nest; she raises her little ones. She's disguised from the hawk, the snake, the coyote, whatevermore (See?) to raise her little ones.

But in the race where that the--or in the sex that--that--that woman, or the female prevails in beauty, it's always a degrading type. In Africa, you take a bird... There's a little bird there, and the only one on the continents that I know of, that the female is more prettier than the male. And when it does... That--that bird is a constant prostitute. She'll run around and find a mate, and run out and lay the bunch of eggs after she's mated with that one, and let the mate set on the eggs while she goes and hunts another mate. That's exactly right. See? See what I mean?

It... Now, look, in America today of our women... A young man from Kentucky told me a few days ago, that there was eight hundred women working at a certain plant here in Kentucky. And he

said, "I could possibly feel safely in swearing that four hundred of them is absolutely street prostitutes, and married women with children." One guy took his wife out there and worked her up with a board, and then he liked to killed her. And another one went on to shoot a man, and another one cutting and fighting. That shouldn't be. That's not right.

Put the woman back in the kitchen where she belongs, then everything will be all right. But you put her out there in public work, she's gone. Abso... I don't say that...

The American women snicker up their nose and say, "There's nothing to that." And, "You show me." Certainly, you've got to do it, because the Bible predicted you'd do it. You have to do it.

And here when... It used to be a long time ago in the Methodist church, if a woman cut her hair, she was put out of the church. Certainly, they did it. Yes, indeedy. Nazarenes, Pilgrim Holiness, Pentecostals, all of them used to do it. What happened?

You know why? You got some sissies behind the pulpit. That's exactly right. Somebody's afraid their meal ticket, afraid you'd excommunicate them, run them out of the church. They didn't have the very audacity to stand and stand on God's Word whether It hurt or whether It didn't. That's exactly right.

Listen here, the man is the ruler; don't you think you can rule the house. You're not the ruler of the house. You're absolutely... You're not a slave now, but you're a helpmate. And Adam... The man has the rule over his wife, and he's responsible solely for his wife. God makes the man answer for his wife. Now, read and see if God says that now.

For a man indeed ought not to cover his head, forasmuch as he is in the image and the glory of God:...

God is not a woman; God's a man. You know when they make virgin Mary and all that, and interse--or intercessions and everything like that, and pray to the virgin Mary, you know what it reminds me of? The great goddess Diana, who Paul rebuked and run out. That's right. He said, "Why, God ain't no woman."

A rock fell out in the field, and they said the goddess throwed down their image; that's the reason woman at Corinth, and up into there, the--that worshipped Diana, they wanted to become preachers. They said, "Why, the spirit told us we could preach."

He said, "What? Came the Word of God out of you, and came it from you only? If any man thinks himself to be spiritual or a prophet, let him acknowledge what I say is the commandments of the Lord: let a woman keep silent and be under subjections in the church, not to teach or to have any authority." That's exactly. That's what the Scripture said. See? And God's going to make a bunch of preachers answer for that at the day of judgment.

Well, listen. You say, "Well, I tell you, I was taught that." You know better now. That's right. If you or somebody start to take a dose of medicine, and somebody tells you it's arsenic, and you--and you go ahead and take it anyhow, that's your own fault after that. See?

Now, listen to this.

For the man is not of the woman; but the woman is of the man. For this cause ought a woman to have power on her head because of the angels.

Any of you read it? I Corinthians the 11th chapter and the 10th verse. If you notice, "power, power of the angels," I Corinthians, because the angels is the man, the messenger. Look, it's a little "a" again. Where Angels are concerned, of heavenly Angels, it's a big "A," capital "A." Where it's a little "a," it's men, angels.

Nevertheless neither is there man... or woman,... neither is the woman without the man--the man, in the Lord.

For as the woman is of the man, even so is the man also by the woman;... all things are of God. Judge... yourself: is it comely for a woman to pray to God... (with short hair)... uncovered? (Think of it now.)

Now, watch.

Does not even nature itself teach you, that, if a man have long hair,...

Say, "What did it pertain to?" Hair. Don't you see what Paul's talking about? Hair, long hair. If... The woman ought to have long hair. 14th verse now.

Does not even nature itself teach you, that if a man have long hair, it's a shame to him?

You get it? It's a shame for a man to have long hair, but a wom... That's a woman's place. God made a man different from a woman: sex and in looks, and in everything else. She oughtn't to wear a garment... The Bible said that if a woman will put on a pair of slacks or any garment that pertains to a man, it's an abominable and dirty and filthy sight in the front of God. And God will make her pay for it. Who you going to listen to? But this is the Bible.

And you run around and say, "Why, I think it's nice for--see women wearing slacks." But God made them different; He wants them dressed different.

And the Bible said, "If a woman will even put on a garment that pertains to a man, it's an abomination." You know what abomination is? It's "something that's filthy in the sight of God." And the great Jehovah Who looks down upon you as being a filthy thing... And the Bible said...

And you that said... Some of you ladies now, to your young girls around in teenage, eighteen, twenty years old, letting them run out here dressed like she is... And you too, mama... See? When you go out and wear those slacks and things and live, and get on the street, and--and have those old clothes that's so naked nowadays, and make you look like something that you're not... See? And you go out there on the street all sexually looking, you might be just as innocent and pure before your husband and everything, but if you go out on the street and a man looks upon you because you presented yourself like that, you're guilty, and going to answer at the day of judgment for committing adultery with every man that looked at you like that. That's what the Bible said.

The Bible said, "Whosoever looketh upon a woman to lust after her, has committed adultery with her in his heart already," and you're guilty and will...

You come to the judgment and say, "Lord, You know my heart; I never committed adultery; I lived true to my husband."

But here will be a man; here will be another one, here another one, another, another, fifteen, twenty, thirty, forty of them standing there saying, "Guilty of a adultery." Why? Some man looked upon you.

"Well, I had nothing to do with it." Well, why'd you present yourself like that for? When God told you not to put them on, it was an abomination to do it, and you go listen to "Who Loves Susie?" Or what's that...

Did you find out what taken place with that "Who Loves Susie's" husband? You all seen that here recently in the paper. When we was out in the Casper, Wyoming, it come out. And what's his name? That guy that... on that "We Love Susie," or what in the--what in the world was that? The... Oh, what you all stay at home Wednesday night and miss prayer meeting to see. What is that now? "We Love..." What is the name of that? [A sister says, "I Love Lucy."--Ed.] "I Love Lucy," her husband supposed beats around, has been caught out yonder at Reno, Nevada, with a colored girl, and been living with her for years. And that's what you stay home to see instead of going, hearing the Gospel. The woman confessed it. Oh, mercy. There's nothing clean outside of Jesus Christ.

Bless your heart, brother, I--I will tell you--you guy, some of the... You say, "Oh, my, look at the class." Some of the--the very worst vultures we got and scavengers are pretty birds. You can't judge a bird by its feathers. See? So just remember that. Oh, my.

Now, watch.

Does not even nature... (That's that 14th verse.)... teach you, that--it's a shame for a man to have long hair? (That belongs to a woman.)

But if a woman has long hair, it is a glory to her:...

Now, what's he talking about, a hat that you Catholic people wear in church? No indeedy. A little covering over top of your head, with a handkerchief? He's talking about your hair.

Now. And if a woman cuts off her hair, she cuts off her glory, and is not permitted to the altar to pray. See, just what it said here, "Isn't it a common thing for a woman to go pray with the head uncovered?" Says here, says, "Well, she got to cut her hair." So let her be shaved off slick then. "And if she's going to be shaved off slick," said, "that's a dishonor; it's a shame for a woman to do that." Then said, "She ought to be covered." Now, I'm just--I'm just reading Paul's letter. You all, it's up to you. See?

But if the woman have long hair, it is a glory to her: for her hair is given to her for a covering. Did it say she'd be given a hat? You Catholic people or you Protestants, either one, that goes to church and wants to wear a hat, say, "Well, I'm going to church, ought to put on a hat." No, you ought to let your hair grow. That's the difference. See?

... for her hair is given to her for a covering. (And it's a shame for her to come into church without covered, to go to the altar to pray.)

But if a man seem to be--to be... (I don't believe I can pronounce that word, c-o-n-t-e...)... Contentious, contentious... (You know what contentious is.),... we have no such custom, neither the Church of God.

Now, if you want to argue about it, you argue with That. All right, you want to be contentious about it, "Oh, it don't make any difference. Let's let them go ahead. Why, I think it's nothing. I... It's not what the hair is anyhow, it's what the heart is." That's true; if the heart's right, the hair will be right. Uh-huh.

Go ahead, you want to be contentious, Paul said, "We have no such custom, neither the Church of God." So if you want to belong to Cain's side, well, just go ahead. But this is what Paul was saying.

Oh, and I don't mean to laugh, 'cause it's not a laughing matter. But I tell you friends; it's a shame to see the way that these things has been permitted to do, I...

Listen. To you, my dear sisters, I want you to look your best and be your best; that's what you ought to be. That's what you ought to be. And you ought to be as sweet and fresh and everything as you can when your husband comes, just the same as that was your sweetheart. And you ought to meet him at the door with a--with just with a kiss as sweet to him as it was the day you kissed him at the altar to be your husband. That's right. I don't blame you for looking your best and being your best. And I want you to be that way. God knows I do.

Here some time ago, I was talking to Jack Shuler. Whoever heard of Jack Shuler? The most famous preacher the Methodist has got. He said, "A woman come, said--hair all dirty, and chewing chewing-gum, and her clothes half on her, said, 'You know, my husband won't even put up with me any more.'"

He said, "I don't blame him."

That's right. Now, but what you've got to do, you've got to be in the right way. Don't take your freshness and beauty out of Hollywood; take it out of the Bible. Before God, be a lady; act like a lady; dress like a lady; be clean. Act like a lady; don't wear those...

Any man that lets his wife get out and wear those little old things before men, and them little old things, get out on the lawn and mow the yard, and things like that... Mister, I'm telling you, brother, I don't--I don't mean to be mean, I--I... God knows that; that's my heart. But I--I... I'm going to have to change a whole lot before I'd let mine do it. I'm going to be boss up on the hill up there as long as I can. You see? And when I can't, I'm going to move off from there. That's right.

Oh, brother, that's a shame and a disgrace for women to do that. And I--I don't mean, sister... I--I'm not degrading you; I'm just trying to say... Our church here has no members; people just come here. But this is a house of God, and we absolutely tell people not to wear those things, that it's...

They're going to answer for it at the day of judgment. Now, watch here. And let your hair grow out (See?) and be a lady.

Now.

Now, in this that is... I declare unto you I praise you not, for that you come together for... not for the better, but for the worse.

For first of all, when you come together in the church, I hear that there are divisions among you; and so forth,... (It goes on now to the communion table.)

Now, listen to that. That's why that the angels...

Now, Brother Palmer, I ain't telling you on this tape: you preach the same thing down there that I'm doing here. But you know good and well, and you being a preacher, you know that's the truth, brother. All right.

So the angels here are the men. If you notice it, Brother Palmer, it's in the little letter, the angels. And the Bible goes ahead... He's talking about the man and his wife (See?); that's what the subject is.

That's the way people get so confused in the Bible; they say, "Well, God says one thing here, and one..." No, you--you get off the subject. Stay right on the same subject; that's all. He's talking about man and wife.

Now, one more thing I want to hit just before we close; it'll take me about two minutes.

74. Where will the saints be after the one thousand years' reign? And what kind of a body will they have?

I think that's the sweetest question; I just love that. Now, let's look right straight into it.

In the beginning God... We'll go back to our Hebrew teaching just for a few minutes. God was this great big fountain of seven colors. How many knows that? See? And how many knows that God has seven Spirits? Absolutely, seven Spirits. And there was seven eyes in the lamb, and so forth, all that coming together now. See? Now, that was God.

Now, when He, the Logos went out of God, which was God coming from this one big fountain into a body in the form of a--of a man, and it made the Logos, which we call theophany...

Now, if you take the theophany when you are looking at that, that's a man. Now, that we... Now, that's where we were in the beginning. Now, you do not understand it now, but you was back there in the beginning that way. When man made... When God made man in His image, He made him a theophany. And He only placed him in flesh... When God made man in His image, in His likeness, they were... In Genesis 2, there were... Or Genesis 1:28, I believe it is, "There was no man yet to till the soil," and God had done made male and female. That's right. "No man to till the soil..."

Then God brought man a little lower down and put him in animal life; that's this body, just like the animals so that he could till the soil, could touch. That theophany doesn't touch; it doesn't see, taste, smell, hear, these senses that we have. So God put man down there in order to--to touch and to feel.

And--and as he walked through the garden of Eden, first as a theophany (like the Holy Spirit is in here now walking in here), it led the animal life. It controlled everything, but it couldn't till the soil. See? So God put him in flesh so that he could till the soil, give him his five senses to till the soil and fix up the--the vineyards and--and so forth, and then the man still looked lonesome. Oh, this is a beautiful picture.

Look, for when he was first made, he was made two people together. He was made both male and female; the man was. The Bible said he was. God made man both male and female, "created He him." Notice. Now, when man was separated from the theophany and put in flesh, he was--he wasn't just altogether there; part of his being was still a theophany, so it didn't look right.

There went the male and female in the cow; there went the horse; and there went the ox; and there went everything else, pairs. But Adam, he... it was... See, there was something lacking. That very crave showed that there was a mate waiting for him. You get it? And the very thoughts that we have to die here, that we're troubled and perplexed, and we long for a Life that has no death, it shows it's waiting for us. See?

And Adam was lonesome. And God, to show that they could not be separated... (Now, I'm going to get back into this same thing, just a second.) Look, He never went and got dirt and made a Eve, but He made from the original dirt: Adam. He took a rib from his side and made him a helpmate, and that was Eve. She was made for the man and part of the man. She was part of him in the beginning in the creation in the theophany. She was part of him down here in this creation. She could not be divided in another creation; she had to be made in the same creation.

That's exactly why Christ and God had to be the very same Person; it could not be anything different. If He'd been a good man or a prophet, He wouldn't have been a Redeemer; He had to be the Creator Himself. But He's still a theophany now (You see?) and the way He was then.

Now, a man come down here and he--he was wonderful; and God loved that; He said, "That's beautiful; let them be on earth and live there forever. That's all. For--for eternity, on and on and on, let it just grow, and every plant bring forth, and everything like that. And let the man live, and the beasts live, and everything else forever and ever. That's all right." See?

And then sin entered. And I want to make this statement. In the... So many people make such a terrible mistake on this one Scripture, and that is on the 23rd Psalm. They read it like this, "Yea, though I walk through the dark valley of the shadow of death." Now, there is no such a thing. The Bible doesn't say, that, "The dark shadow of the valley--or the dark valley of the shadows of death."

Says, "Though I walk through the valley of the shadow of death..." Now, before it could be a shadow, it has to have light to make the shadow. See? David being a prophet and under the anointing, he didn't make a mistake; he just said the Truth: "Yea, though I (not walk through the dark valley) but through the valley of the shadows of death..."

Then you have to have a certain percent of light to make a shadow. And that's the way it is here. We are both natural and supernatural. This body is subject to death, and was brought forth by a woman, not by nothing but through, not by God, you're a reproduction from Adam and Eve. Be black, white, or whatever you are, you are a production, an offspring from Adam and Eve. That makes your body borned in sin, shaped in iniquity, come to the world speaking lies. You're damned and condemned at the beginning of your life, not even--without a chance.

Now, because the spirit that you have come to you by nature, and by nature coming from sexual intercourse, desire by man and woman produces a earthly child. And let that child alone, and don't teach him nothing right, he'll go wrong. Don't teach him neither right nor wrong, he'll take wrong. Because it's his nature to do such.

Watch a little old baby, not over higher than that, just get so mad, he'll just... He--he'd wring his hands, and turn red in the face, and hold his breath. Sure. What is it? It's his nature. He got it from his pappy or his mammy, one; she had enough temper to fight a buzz saw, or his daddy. If they didn't, his grandfather or grandmother did. See, it's offspring.

So that makes... You're borned in the world. You come by a nature, and your whole being is black, and smutty, and damned, and cursed and going to hell. That's right.

But when you're borned again, then the Light of God shines down into that soul (Hallelujah); then it's no more a dark valley, but it's a valley with a shadow in it. You may be veiled here with the flesh, and with things known by faith, but there's enough Light in there. And someday that Light and darkness has to separate. And when the light shines, darkness flees. And when we go to be

with Christ in that body, darkness and death vanishes, and we burst out into perfect Light. Glory to God. There we are: no more sickness, no more dark mixed with it.

Right now we have both sickness and joy, and have health and strength, and we have ins and outs, and ups and downs, and joy and sorrow, so forth. Well, it's just a shadow. We got enough light to know that there's Light there; and we're still in the body, in flesh. But someday the day's going to break. That's when the death angel sets at the foot of the bed; that's when the doctor says it's all finished; and this natural comes away from the supernatural, and the light springs back to Light, and darkness goes back to darkness. Then this mortal puts on immortality. That's when this corruption puts on incorruption. That's when this mortal puts on immortality, and we become from a creature of time to a creature of eternity. You cannot go out there with total darkness; you've got to have light in the darkness. There you are. That's that body you receive.

What do we do? Well, my dear sainted brother, my dear sainted sister, before the foundation of the world, when God created you in His image, or created the--the man in His image, and created the woman in the image of the man for the glory of the man, He made you a theophany just like Hissself, when He said, "let us" to the creatures that He had made, "let us make man in our own image, in our likeness..." a theophany. God had never become flesh yet; He was in a theophany.

And Moses saw Him. Moses cried, "Lord, let me see You."

He said, "Go yonder and hide in the rock, in the cleft. And Moses got back in that cleft; and when God passed by, the lightning and thunders... And as God passed by, He had His back turned like this. And Moses said It was the back of a Man. Hallelujah.

Who was It? The Melchisedec that come down, the King of Salem, with no father and mother, no beginning of days or ending of life. That's Him. And He come down; that's the One that talked to Abraham; that gathered Him up a little body of flesh like that, and [Brother Branham blows--Ed.] breathed into it, stepped into it, and come down and eat a calf, drank milk from a cow, and eat some butter and corn bread. And the two Angels...

And when He walked out there, and all of that stuff just [Brother Branham blows--Ed.] vanished and went away.

I never thought of that. Here sometime ago, loading a rifle shell, I had a .22 rifle; it's a .220 Swift. And you rifling brethren in here know. The little bullet, it's a forty-eight grain bullet, just about that long, regular .22 bullet. It's loaded almost on a chamber powder of .30-06. Now, I... The factory only loads that to about forty-four hundred feet per second. All right, but you can put enough... Load it yourself, and you can put it up to five thousand feet per second. And--and otherwise, if you was shooting... We was shooting the other day at two hundred yards, and the bullet would hit, and the dust would fly before the gun would ever echo. That's how fast it is.

Then you take a toothpick (you know, the flat part on a toothpick) and reach down in your powder and get that thing full of powder, just about four or five little grains, and lay it on top of there, and then put your bullet in there. Stand here, and you got a bullet in your hand in a second. And shoot it out there at the ground hog setting two hundred feet from you, and the ground hog never even moved. The bullet turns back to its original conditions, back to gases. Here's a bullet that's copper and lead mixed together, and one split second it's back till you'd never find it again. It went back like it was a hundred billion years ago, back to gases. Those gases have to form and come back into copper and into lead, and so forth, like that. Those gases has to settle.

Now, there you are. That's the way we are here. We come from a higher being. In the beginning we were in the image of God. The veil and the darkness keeps us from knowing it now. But Jesus told His disciples He was with them before the foundation of the world. See? We were. You can't know it now, but you was in the beginning. And if this earthly tabernacle be dissolved, we have

one already waiting. Hallelujah. And then we move into this theophany, what we once lived, so we can eat and shake hands. And the souls under the altar cry, "How long, Lord?"

There's seven steps that goes to God, for the seven Spirits as--as It comes down. All right, as you go under the altar of God, they was crying, "Lord, how long? Can we go back?" They're down here.

God said, "Just for a little season, until your fellow men suffer the same thing that you've suffered." See?

And then the souls return back, and they become men and women again, and live forever when all the darkness and death and sickness and sorrow of the blackness has faded out; there's no more shadow; it's absolutely sunlight.

Listen. Here's what. Let it get as dark as it wants to get; it cannot get too dark until the sun will smash every bit of the darkness. Darkness and light cannot dwell long together. For the... Which is the most powerful? Is the light. And when the light shines, darkness flees. Amen. Aren't you glad? Aren't you happy that you know? No doubt, there's not a shadow nowhere. But this blessed Light that's in our hearts right now, something testifying back the Son of God, the power of God.

And we walk here; watch the power of the Holy Spirit come down and go out into a meeting, and say, "You was Mrs. So-and-so, that you did a certain thing at a certain place. You've been plagued with this so long, but THUS SAITH THE LORD, stand to your feet, you're healed." And a crippled and blind rise to their feet. And a shadow of a man, eaten up with cancer, rise to life and new health again.

There's no doubt, Jesus said, "These things that I do, shall you also." And He said, "I do nothing till the Father showed Me."

What is that? That's the Light that's come mixing into this darkness (You see?) to redeem us. Get what I mean?

Now, someday it goes right back to there, and then when the theophany becomes immortal flesh again like it was in the beginning, then Jesus comes, and God... When Christ will be one... Christ will set on the throne, and all the people will be human. Christ will be on the throne of David, a man, the Lord Jesus, never to die. Never will we die; never will we be sick, have no more sorrow, and we will live through the thousand years.

And when the thousand years are expired on this earth, then the devil comes up; and the second resurrection comes, the resurrection of the unjust. They gather a great army like the sands of the sea, and they come up to compass the camp of the saints. And when it does, God rains fire and brimstone out of the heaven and destroys them.

And John said, "I saw a new heaven and a new earth, for the first heaven and the first earth was passed away, and there was no more sea. And I, John, saw the holy city, the New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband." There you are.

There he said, "The wife... The Lamb and the Bride will be there forever." There'll be a new earth, millions and millions of square miles. Oh, my. The city, the Bible measures out the city of fifteen thousand square miles. It's fifteen thousand miles long, fifteen thousand miles wide, and fifteen thousand miles high. That's exactly the description the Bible gives of the City. No wonder there's no more sea, there wasn't no place for it.

Oh, there'll be such beauty. And in there, there's a fountain right at the throne of God, that flows before the throne. There's a tree on either side of the tree--of the river of Life. And in this tree dwells prayer--twelve manner of fruit, and yields its fruit every month.

There's the twenty and four elders. There's your Bride. There's the forty and four thousand, the temple eunuchs. Oh, brother, we're going somewhere. Things lay ahead for us. The four... The twenty and four elders, the hundred and forty-four thousand eunuchs, the Bride setting with Christ, my, you talk... My home, sweet home... Amen.

To think that I have the privilege of going there, and you have the privilege of going there. And why would you choose to walk in this darkness and see no Light, and die and go into chaos and become nothing? For when Light takes its supreme authority, there's no place for darkness. Go, find where the darkness went when light come. That's the way it is when all things are turned back to God that had... Darkness had a beginning; darkness has an end. Light never had a beginning or it never has an end. God never had a beginning or never has an end. So someday the whole debauched world with all of its sin and its beauty, so-called, and all of its fantastics and sensations, and all of its glamor and everything will fade out into nothing, and it'll be no more. It'll be no more, no more thought of. It said, even it won't even come into the remembrance any more.

But the blessed of the Lord shall always be with Him. We'll have a body like His own glorious body, and live with Him, and eat with Him, and set with Him, and dwell with Him forever and forever and for the aeons of time. And the eternal ages will roll on, with worlds without end.

And you have a choice tonight. If you're not prepared to meet that place, no matter how much you go to church, how good a member you are, you're lost until Christ has give you new Life in that darkness that you walk in. You may be religious. Religious? Listen friends; religion is intellectual. See? All the Cain's children has always had religion. Those Jews had religion when Jesus come, but they rejected salvation.

You may be very religious tonight. You may be Presbyterian, Methodist, Pentecostal, Nazarene, Pilgrim Holiness. You may be just as religion, go to your church and testify; you may sing and shout and praise the Lord. You may bring your tithes to the church; you may treat your neighbor right. That doesn't have one thing to do with your eternal destination. Cain did every bit of that. Absolutely.

The Bible said that the wheat and tares come together. The little old wheat's said... It's starving for rain, and the--the briars is too. When the rain come, the briars is just as happy to get the rain as the wheat is. "But by their fruits, you shall know them."

Now, let us pray while you examine your fruits. Now, Father, God, there's been some stiff questions here tonight. I may not have done the right thing, but the best of my knowledge... You know my heart. I pray, God, that You'll receive it. And now, maybe, in some of these questions, if I haven't made them right, then You speak to the people's heart, and You make them just where they should be. I feel that You told me. But if I could be wrong, then You forgive me.

And I pray, God, that each one of these will take these things in their heart, and may they ponder over them and think like this, "Yes, there is the church; there is these things. That's what the Bible said."

Maybe the ladies, Lord, You know I didn't mean anything personal by telling them. But, God, I--I love my sisters, and You know that, Father. You know how I think of them. But to stand and tell them something wrong, I'd be a--a deceiver to them. I do not wish to be a deceiver to my sisters; I want to tell them the truth. And, Father, I take It right from Your Word.

And now, I don't condemn my brethren, but, Lord, I say that they been wrong when they permit these things. And if the lady knowed different and went and done it, then it's up to her; the pastor's not guilty, that...

But, Father, those things are Your Word, and they're to You. Now, You speak to the hearts of the people. I commit them all to You. I'll see what You've done, Father; You know. Speak to each heart. We ask in Christ's Name.

And with our heads bowed, I wonder if someone would raise their hand, say, "Brother Branham, just remember me, that I can be a complete overcomer, and at the last day wear the wedding garment and be with Christ." Will you raise your hand, say, "Pray for me"? Everybody keep your head down now, and just bow. God bless you; that's fine. There, God bless you, my sisters, and my brothers too, raising your hands. That's wonderful. Now, Father, You see their hands. I know, sometime you think, "Well, just a little prayer like that?" God, I'm thinking about that mother, said yesterday, "Just a little prayer there in her house that day when that boy was dying, three weeks to live, that malignancy on the brain, and now the change came."

I think of Hezekiah, leaning his face towards the wall, and crying, "Lord, I beseech Thee, to be merciful to me. Consider me, for I've walked before You with a perfect heart." It changed from death to life.

One scream from the Son of God, "Lazarus, come forth," and a dead man came forth.

O God, You said, "Speak; ask, and it shall be given. When you say anything, believe that what you say comes to pass; you'll have what you say."

Now, Father, I pray that each that raised their hand will receive what they raised their hands for. And may they be blessed. And God, I pray that You'll help our sisters, that they'll be... Let them conduct themselves, that Satan through television and "True Story" magazines, and so forth, that's been so loosely handled, and uncensored programs, how the dirt and vulgar on the televisions and so forth, which would--could be an instrument to win millions of souls to You, but how they're not censored, and put out all these old dirty things that they... Oh, how pitiful. And to know that the spirit of the devil has got in and around our sisters, and are tried to make them fashion and dress like that...

And we find out that in the--in our brothers also, Lord, that how they figure that they can smoke, and drink, and carry on like that, and still be Christians because they say they believe. Let them know that the devil believes also. And he is not saved; he believes and trembles.

And now, Father, we pray that You'll be merciful to us all, and forgive us of our sins, and maybe some didn't raise up their hands; O God, be merciful. May the next opportunity they have, may they raise their hands.

We're fixing to take the communion, Lord. Forgive us of our trespasses and our bygones of life. And may we receive of Thy blessing, for we ask it in Christ's Name. Amen.

The Lord bless you. I'm sorry to keep you like this. I just wonder, just before communion, if there's anyone come to be prayed for, would want to be prayed for, well, we'd be glad to do that just at this time, if there's anybody to be prayed for.

All right, brother, you bring her right on up; that'll be fine. And just a moment, and then we're going to--we're going to dismiss. And then when we dismiss, then those who wants to stay for the communion, can stay. But right now we're going to offer prayer for the sick. What did the Bible say?

If the brother can't raise up? That's all right. Just let him set there; we'll come to him. That's all right, just let him set right there. And we'll come down and pray for him. That's okay. All right, sir, just let--let him set right there. It's hard for him to stand here, why, we'll be glad to come right to him.

Now, I want to make this one little mention, my dear friends. See, I--I know that the Lord has proved this over and over so many times. See? I'm not much of a preacher; I have not education and so forth. I love the Lord Jesus. God knows that I love Him. But one thing I was called to do: pray for the sick. You believe that?...?... Even before I ever knowed about the gift, I used to go out here at the hospital; and I remember them nurses say, "Now, you're going to get well." See? And just something that God has been so gracious to honor my prayers for the people,

I imagine tonight, if it would be called, just a whole worldwide blast to everywhere in the world, and say, everybody that Brother Branham has prayed for, come here, I'd like for you to give an answer to the United States government with a letter. And that would be a worldwide broadcast, I guess, maybe four or five million people would answer that call if it was known. See?

And them people, or some of them were already been dead, laid out by the doctor, and--and the undertaker. Some of them has been killed in accidents; some of them died natural death. Some of them are blind, halt, lame, twisted, afflicted, mentally, in hospitals, didn't even know we was in the hospital to pray for them. Bring them in, have to take them. They'd fight their way through and cut theirself to pieces, not even know where he's at. In a five minutes, be normal, sweet, loving people, and sane the rest of their days. See?

It's... What is it? It's not Brother Branham. It's Jesus Christ; He sent me to pray for the sick. Now, here's what it is. It's not been too successful in Jeffersonville, because here's why. Now, I want you to know I got some of my closest and best friends is right here in this city. Although the city itself, the state of the city, I do not like it. I do not like this situation and never did; when I was a little boy, setting, reading my history books, I said, "Someday I'll leave here." See?

I don't like Jeffersonville; it's a swamp; it's down in here. It's just real swampy, and--and it's very bad. Go up here on top of Spickert Knobs or somewhere, and look off down towards New Albany and Jeffersonville, if you want to see. Look here, the doctors are even saying now that the people of this valley is becoming anemia because of the condition.

A little lady up here, Mrs. Morgan, was healed of cancer took her dog out here to the clinic, thought it had mange. You know what it was? The settlings of Colgate's and things on the weeds where it went through. It's the most unhealthy place.

A fellow was in the Army, went down here and got... He had asthma. Went down here in Florida and his eyes become real black, and he went over to the doctor, and he said, "Doctor..."

The doctor said, "Now, you been in a fight, haven't you?"

He said, "No, sir, I haven't."

If you want to know who it is, his name is Herby... Now, if I can just think... It's--it's in Union National Bank in New Albany; he's a teller. Just go there and see the one says "Herby," ask him.

And he said... He went; he said, "Doctor," he said, "I've got sinus."

And he examined him, said, "That's right." He said, "I thought you had been in a fight." Said, "Boy, where do you live?"

He said, "You might not know the place," said, "I live in a little city across from Louisville, Kentucky, called New Albany, Indiana."

Said, "You mean to tell me that you taken sinus trouble off this salt water here in Miami, from coming?" Said, "If you could live in Jeffersonville, Indiana, or New Albany, Indiana, you can live anywhere in the world the United States army would send you." That's all. See?

It's the most unhealthy place there is in the world, that I know of, less it'd be in some malaria swamp. See? And I--I--I--I've got friends here.

Looky here, I can just go to call them like this. Look at Dr. Sam Adair, my buddy. All right. There's Mike Egan, setting there. Oh, my, how many could I name, just hundreds of real good buddies, my old chums, that I've chummed... No matter how many new friends I find, there's nothing will take a place of an old buddy. You know that.

There's my old mother setting back there, not many days for the earth; she's in her sixties now. There's my wife's mother, seventy, going on seventy-one, setting back here somewhere, I think, tonight. And there, leave her... My daddy's buried up here; the wife buried out here on the Walnut Ridge, my baby laying out there. See what I mean?

I--I--I don't like... I--I--I--I don't want to stay here, and I believe that soon, right away, I'm going to have to leave (See), 'cause it's been coming to me (I say this over the pulpit and my Bible.), constantly.

When I told my wife, when they give us the money to build that parsonage which I turned over to this church... This church owns that parsonage; go down here and find out if it isn't. See, I wouldn't take it myself.

Now, when I was going to build there, Meda said, "I want to stay here on account of my mother."

I said, "Honey, just as sure as we do, we'll be sorry of it. See, it just won't work. God has said, 'Separate,' I've got to do it."

And said, "Well, my mother..."

I said, "My mother too. 'But he that won't forsake his own, and follow after Me, is not worthy to be called Mine.' And that's true."

Someday, shortly, I feel I'm going to have to move; that's--or go away. But here's the way, the meetings won't work here. It won't work like it does anywhere else. And anybody that's ever been in the meeting knows that's true, because it's right here in my own hometown. That's it.

Jesus said the same thing when He come. They said, "Who is this guy? Isn't that the carpenter's boy out here? What school did he ever go to? Where'd he get this learning? Now, let me see you do... You said you did miracles over here, let me see you do the same thing here. What you done in Capernaum, let me see you do it here."

Jesus said... "He marveled at their unbelief." He turned and said, "Verily, verily, I say unto you, a prophet's not without reward unless he's amongst his own people in his own county." Is that right? And we know... Look at... Take Finney, take Sankey, Moody; take John Wesley, never could make a go of it (See?) till he left his country. Look at--look at the--at--at Moody. When Moody, a Boston shoe cobbler, couldn't go at all, he come to Chicago before he come famous. See? He had to get it from his own. You'll always have to do it.

But now, here, God will answer prayer if you'll forget it's William Branham (See?), if you'll forget it's William Branham has anything to do into it, only just one to stand and pray for you. It's Jesus Christ that's already did what you've asked to do, if you'll just believe it. See? It isn't anything to do... I have nothing to do with it, just to witness. But seeming like after raising here with you, and you know every weakness I have, and every fault I have... And you know what God has done, right in this city.

This city, at the day of judgment, will answer a great price someday, for there's been hundreds and hundreds of outstanding healings right here (That's right.), right here. Signs and wonders, and the appearing of the Angel down there, and the papers blasted forth and everything, and still people don't... Why is it?

Now, someday I'm going to leave here. I'm wondering, "What will be my end?" Is it over? Is it just about? I'm forty-eight years old. Is it just about over? I wonder this, if it is.

Look, why didn't the world realize that picture there? Why didn't they catch that right quick? Why don't they catch these other things? Why don't they catch these prophecies and things? You know, they can't do it now, but one day I'm going to leave the world, and when I leave, then they'll recognize It. Some of you young people will realize that after I'm gone. See? But God wouldn't permit it to be done now...

THE PLACING OF DEACONS

Branham Tabernacle
JEFFERSONVILLE.IN SUNDAY 58-0720E

And that is, that the first is the placing some deacons into the church. And our little church here is sovereign. It doesn't have any denomination or anything to send its deacons; it elects its own deacons. It elects its pastor; it elects its trustees; it elects everything that comes in and out of the church. No one person has the say-so over anything; it's the church. And the church are those who come and support the church with their presence, with their tithe and offerings, are always the ones that has legal say-so in the placing of such.

And I want to thank the past board of deacons, and I say it from here for all the church. If any of those brethren are here, which was Brother Cox, Brother Fleeman, and Brother Higginbotham and Brother Deatsman, they have give us a good service, give the Lord, in this Tabernacle.

And ever so often, according to the bylaws of the church, every year, the deacons or trustees automatically fill their time. And if they want to come back, all right. If they do not want to come back, then they can place some in their places, that this board has resigned.

And the other night I called the trustee board, which there is a new board of trustees. Till I noticed Brother Luther McDowell here tonight; we're glad to see him in, which was formerly on the trustee board. I went down this week to find out and to check into having a photostatic copy made, which will be presented to the church also. That the trustees of the church now is Brother William Morgan, Brother Mike Egan, and Brother Banks Wood, and Brother Roy Roberson. And they're all of this city, except Brother Roberson that lives between the two cities. The Lord has seen fit in those men, and they have been honorable men, and they have now received the duty as trustees of this church.

And then while this meeting was going on, and was told by the assistant pastor that we--selecting of the new board of deacons, that these had served their time out and--and resigned, and it was to select some more deacons. Now, the church... The way this is done is the board can ap--appoint deacons, men that they have associated with and found to be honorable and just men.

The office of a deacon is a very great office, and a great honor to the Lord to be a deacon in the church. And so in the meeting the other night, certain man was called out to me. And when meeting with the pastor, the following--this last Friday, which was agreed by this man that these were honorable and just men.

One young man that they had found, was not exactly qualified (not because that he wasn't the right type of man), one that was suggested by one of the honorable men of our trustee board. But as the pastor and I came together, and I asked the age of the young man, he was in his early twenties: honorable, just, and a real man, but find out that he was a single man. The Bible requires a deacon to be a married man. He must be the husband of one wife.

And then another man which was a very honorable man, very qualified for the job and would made a loyal man, as a brother suggested him. Then after investigating the case, that the brother had just recently come into this faith; his wife doesn't believe in it. Then that disqualified the man as the office, because he must have all his family in subjection. They must be also in the faith, because it would be a conflict.

And we're building now, and we wish to place this church. And as the general overseer of the church, I must see that it's kept Scripturally, everything right on the Word.

And so therefore, then it has been found favorable with the board and the pastor, and the overseer, to select in this group of people here some men who we think to be honorable and just men. We can only bring them. And it's then they are appointed by the church, by their own vote. And then these men shall serve, if they feel that they will accept this office. Then they will come for a short time to see if they feel that maybe that God has called them. And if later, if they feel that they are disqualified, then they have a right in the next few weeks to resign the office, that someone else could be appointed in their place.

However, at the beginning of the revival that (if God willing) I want to hold here in this Tabernacle as soon as I get some rest, then I--then I'll... We will ordain these deacons by laying on hands, deacons and treasurer in this church. But first they must be appointed and--and see how they like it and how the congregation likes it. Then if it's--then if it's all right on both sides, then we make these men ordained deacons, just like trustees are elected the same way.

It's the sovereignty and the law of the church by the Word of God. Therefore, that--they just can't say that, "I think this man would be a right man." That isn't it. "Brother Neville thinks this man would be a right man," or "the trustee board thinks this man would be a right man," it has to be by the church. No one does anything within himself here. It's the vote of the church. It's a sovereign church.

The old set of bylaws was destroyed in the 1937 flood. We have recopied those, and will be hung on the wall here soon, the duties of trustees, deacons, treasurers, and so forth, pastor, associates, and so forth.

By the grace of God, it has been said to me, and a one hundred percent vote through the board of this church, that they have found that Brother Hollin Hickerson to be a just, honorable man, and in line in this position to receive the--the great honor of being deacon of this said Tabernacle.

Also, we have found, and by the vote of the board, that Brother Collins also has been found an honorable and just man. Being a minister himself; therefore, we would ask him to come and to be a--a deacon of the church; and not only deacon, but an associate to Brother Neville, and perhaps to a Sunday school class, or to take the place of Brother Neville, or whatever is being called on, he to be an associate to Brother Neville. That's Brother Collins.

And also the church has found in favor, that Brother Tony Zabel, an honorable and just man, and he's been favored before the trustee board and the pastors, to ask him to receive the office of deacon in this said Tabernacle.

And it's also been asked, and found an honorable man among us... (Not... these not being the only honorable men now, but just has been selected by the board.) Brother Taylor from Henryville, or Memphis, I believe it is, Memphis, Indiana. He's been with us for some time, acting as usher and whatever could be. That the church has found favor with him, or the board and pastor, that he would accept the--the great office as being the deacon of this said Tabernacle.

And it's also been asked that Brother Mike Egan's son-in-law, Brother--Brother Bob Harned, has been selected by the board and by the pastor, to accept the office as treasurer of this said Tabernacle, which is an honorable job, and it requires justice and honor.

In doing this, I think, my brethren, that calling you from here, that it would be a great honor to you. And not only that, but something to do.

At this time I will have Brother Neville, our associate, to read the requirements of the deacon. Brother Neville, if you'll read it from the Word of God. [Brother Neville reads I Timothy 3:8-12--Ed.]: Likewise must the deacons be grave, not double-tongued, not given to much wine and greedy of filthy lucre;

Holding the mystery of the faith in a pure conscience.

And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Amen. I would at this time ask these brethren who has been called, if they would just walk forward here to the platform just a moment. And as we bow our heads just a moment for prayer, I want them... And the church knows what this is, that this is electing your deacon board and your treasurer.

Lord Jesus, it is with sober, godly thinking that we come to Thee now. We come in respects of Thy most holy Word; we come believing that "Let every man's word be wrong, but God's be true." And we are grateful to Thee for this church which Jesus has purchased with His own precious Blood, and has given us this building to worship in...

And as the overseers of this great flock, which the Holy Ghost has ordained us to be, we are trying now to present to this congregation a loyal, righteous bunch of men that we believe to be Spirit-filled and ready for the office. As it is once said concerning the deacon board, "Go, look out yourself among you, men of good reports and with the Holy Spirit, that they might serve in this manner to take care of the widows and orphans, to distribute the money, and to care for the welfare of the church." Later in years we have just read the writing of that great, inspired, sainted Paul, who sets forth the declaration of the Scriptures of the requirements of such position.

God, honor these men. And now it is the choice, Lord, as a sovereign church, as the body of the Lord Jesus, that they do the electing. And [Blank.spot.on.tape--Ed.]... and will direct this portion of the service in a special way, in that righteous and holy Name of Jesus.

Now with our heads bowed, not only our heads but our hearts, and as every member of this church, that comes here regular and supports it with your tithe and offerings, which is considered a member of this church... While, the pastor and I, alone, the--the associate pastor, Brother Neville, and I look on, I would ask if this church finds Brother Taylor to be a just man and eligible, by the best of your thinking to be deacon over this group of people, you will signify the same by raising your hand. [Brother Branham pauses--Ed.] All right. Now if there is any contrary, would you raise your hand. [Brother Branham pauses--Ed.] Thank you.

Does any of this members of this church here find, and all, do you find Brother Hollin Hickerson to be a just and honorable man, and a man that's found in your sight worthy to become the deacon of this said church, would you signify by raising your right hand? [Brother Branham pauses--Ed.] If it is contrary, then raise your hand. [Brother Branham pauses--Ed.]

Does this congregation find Brother Collins to be the same, a righteous and honorable man, and worthy of the job of being deacon of this church? Would you raise your hand? [Brother Branham pauses--Ed.] All right. Contrary, would you raise your hand? [Brother Branham pauses--Ed.]

Does this congregation find Brother Tony Zabel to be an honorable man and worthy of this office, of being deacon over this flock in this said church? Would you raise your right hand. [Brother Branham pauses--Ed.] Contrary, would you raise your hand? [Brother Branham pauses--Ed.]

Does this congregation feel that Brother Harned is a just and righteous man, who has been with us for some time, to be the treasurer, secretary-treasurer of this church, to handle its finances and to pay its bills? If so, raise your right hand. [Brother Branham pauses--Ed.] Is there any contrary, raise your right hand. [Brother Branham pauses--Ed.]

I wish to say to the--the brethren who are standing at this present time, at the foot of this cross, that this church, with one hundred percent (no contrary at all), finds you all worthy in the sight of God for this office that God has called you.

Now, you have said, "Let these first be tried, and see if they desire this office." Within a few weeks, God willing, I will return back to lay hands upon this group of men to make them the official trust--or the deacons of this church, and treasurer. Let us bow our heads just a moment:

Lord, we are happy tonight that there is men still living on the earth that can walk godly before the world, so godly that a Tabernacle, with strict rules as this one has, can vote five men into position as their leaders without one vote contrary. We are happy for them, and we feel that You were with us in making these decisions, the board and we pastors.

God, bless these men. And may they serve this office with all their hearts, knowing that it is purchasing to them a great degree in heaven. Someday when the books of heaven shall be closed, may the Book of the celestial beings and the great Book of heaven be opened, may their names be one hundred percent before God and the Saviour and all the heavenly hosts to be the same in His Kingdom. Bless them, Lord, and may they serve this office well. In Jesus' Name we thank You for them. Amen.

I just want to shake your hands: Brother Harned, and Brother Zabel, and Brother Collins, Brother Hickerson, and Brother Taylor. So happy to know that we have fellowshipped all this time with such honorable men. God bless you now. And we will see you right away, as soon as I get a little rest and get back, and see how you like your office. All right, by their vote, I think was one hundred percent, no contrary at all.

Oh, aren't you glad that you're associating with people today who can live before God, godly, and live before this present world in that condition? It is a wonderful thing.

And I'm so glad to know tonight that I have the privilege of--of having these men and this church to be my friends. I'm so glad that God let me associate myself with His church all over the world. Oh, they are res--despised and rejected and talked about, and as I said this morning in my message, maybe just mud daubers, the way the world looks at them, as a bunch of fanatics, but God looks at them as His children. I'm so happy for that. They might not be able to tell you how many miles it is to the moon. They might not be able to tell you all the solar systems and how it operates. But there's one thing they do know: they know the hour they were borned again. I'm so glad for them.

And as a little parable that I learned, and I'm going to associate it tonight with my two little girls to kind of make it come home to us, to make it real to us, that you'd understand the meaning of it. One morning, raising up out of bed... I got two little girls. One of them is Rebekah, and one of them is Sarah, and they're daddy's little girls.

And I've got a little boy, Joseph. I was coming from Chattanooga, out of a meeting one night, while I was there in this last campaign. And I was in the--the car, going along with my oldest son, Billy. His wife and Meda was in the car, and the girls. And as we were rolling along, nobody had said nothing for several city blocks. And I'd cut pretty hard on the people that night about the way they were doing. Nobody had said anything. And little Joseph come over and grabbed me by the shoulder, and he said, "Daddy, you sure did preach tonight."

And this morning, as I was leaving and going up to Eighth and Tenth Street, the--or Penn and Tenth, rather, nobody had said a thing, the wife and the two girls. And little Joseph took ahold of my shoulder again; he said, "Daddy, that, I sure liked that preaching this morning," he said.

I said, "Well, I've got one fan; that's my son."

And to our little saying... Up one morning and sitting in the room, little Becky come running out and say, she straddled my leg and put her arm around me, and she's daddy's little girl. And she was hugging me. And little Sarah jumped out of bed with her little pajamas and would, say, come running next. She's the little brown-eyed one.

Little Becky would say, "Oh, Sarah, there's no need of you coming, because I've got all of daddy myself. Daddy's all mine." And little Sarah, her little lips dropped down; her little brown eyes colored up. I motioned like this and stuck out the other knee, and she come and straddled it.

Becky's got longer legs, so they would reach the floor. Little Sarah was toddling, so I put both arms around Sarah. Little Sarah looked over to Becky and said, "Becky, you may have all of daddy, but daddy's got all of me."

And I think that's the way it is here. We might not know all of the theology, and all the great Greek words, this group of people might not know. But there's one thing sure: I believe Jesus has got all of us. Amen.

All right, Brother Neville.

CHURCH ORDER

Branham Tabernacle
JEFFERSONVILLE.IN TUESDAY 58-1007

We have just closed the big meeting, of five nights at the Tabernacle, where, by God's grace and by His help, I have tried hard by the Scripture, to set in order the Church of the Lord Jesus Christ, as we believe at the Branham Tabernacle.

The first thing I wish to say is that the pastor is always in full charge of the Tabernacle in my absence, and I only look to the pastor when I return. So he is in full charge to change or to do whatsoever he thinks is best under the leadership of the Holy Spirit while I am away.

We believe in an apostolic Church, teaching apostolic blessing for people of this day. We believe in the full Gospel, and believe that all of the signs and the wonders that was spoken of by our Lord Jesus Christ, would accompany His Church until He returned. We believe in those things, and believe that they are to be set in order, that the Church has its order. And each church has its doctrine, and order, and discipline.

Our church has no members as joiners. We believe that the whole universal Church of the living God is our brothers and sisters; and that all people are always welcome, regardless of what denomination they belong to, at the Branham Tabernacle, at 8th and Penn Street in Jeffersonville, Indiana.

We believe in justification by faith, Romans 5:1. We believe, that after a person being justified by faith, he has peace with the Lord Jesus Christ. But it's possible that this same person could have habits such as drinking, smoking, doing things that he should not do, filthy habits of the flesh.

Then we believe that the Blood of Jesus Christ sanctifies this person for the service of the Lord. And that's... We believe in sanctification according to Hebrews 13:12 and 13, "Where Jesus also, that He might sanctify the people with His Own Blood, suffered without the gate." And we believe that sanctification is taught in the New Testament, and meant for the believers through the New Testament age, which we're now living. And we also believe that after the person has been sanctified, unclean habits has gone from the person.

He is a believer on the Lord Jesus Christ, and his habits are gone; we believe that then he is a candidate for the baptism of the Holy Spirit, which comes as a filling of the believer. And then when the believer...

It's just, as many times as I have taught it, like picking up a glass out in the chicken yard. Justification is picking it up, ready for--to use it, with a purpose in heart. That's what God does to the sinner. He is still filthy.

Then he is cleansed by the Blood of Jesus Christ. And the word "sanctify" is a compound word, which means, "cleaned, and set aside for service." In the Old Testament the altar sanctified the vessel, and it was set aside for service.

We believe that the Holy Spirit is putting the same vessel in service. That the Holy Spirit is not another step of grace, but more of the same grace that fills the believer to the extent where that signs and wonders, such as the apostolic gifts spoken of in I Corinthians 12, manifest themselves through this believer, when the Holy Spirit comes in to take up the gifts.

I believe that the Scripture teaches that gifts and callings are without repentance, that when we are born in this world, we are sent here by one purpose, that is, of God. And that before we are even become adults, while we're yet children, the gifts that we have of God is in us then, and only

the filling of the Holy Spirit puts these gifts into operation; but we have them in the beginning, such as teachers, and apostles, and--and prophets, and gifts of tongues, and the nine spiritual gifts according to I Corinthians 12. Now, we believe that these gifts are in operation today, and they should be in every local church.

Although, in such we have found throughout the world, that there is much fanaticism hooked along with people who profess to be apostolic believers. Just as they are in other orders, and so forth, we have fanatics. That's been all along; we've had those through the ages, They had it in the apostolic days; and as Paul said there, that how that some had come and persuaded them away, after other doctrines, and so forth. But in his own teaching, he said if an Angel from heaven would teach anything else than what he had taught, let him be accursed.

So we, as the Branham Tabernacle, at 8th and Penn Street here, try to follow the teachings of the New Testament. For we believe that Jesus Christ, being the Son of God... And Paul the apostle was a called and chosen vessel by election of God, to be sent to the Gentile Church, to set it in order.

Now, we believe in water baptism in the Branham Tabernacle, by immersing in the Name of the Lord Jesus Christ, which is the apostolic teaching of the Bible. And may all members of us, or comers to the Branham Tabernacle, who desire such, may at any time (requesting to) be immersed, in the Name of the Lord Jesus. May he consult the pastor; if they have repented, and believed on the Lord Jesus Christ, the pastor will, as soon as possible, even at... then if he can, baptize them immediately. This does bring them into the fellowship of the believers. We believe that by water baptism we are brought into a fellowship.

But by the baptism of the Holy Spirit, we are brought into the members, being members of the Body of Jesus Christ, which is all over the world.

Now, another thing that we believe: that the manifestation of the Spirit is given to every man to profit withal. Now, we believe that when these gifts, and so forth, are operating in the Church... Which we covet and desire that the people who are gifted by the Spirit, come and worship with us. Now, in most places we find that when these gifts in the people, the people does not understand how and when to use these gifts, and in doing so they only bring a reproach; which we believe would be just what Satan could do to make the outsiders, the unbelievers and so forth, afraid of this wonderful Blessing that God has given to the Church in these days.

Paul said, "When there come a stranger among us, and would all speak with tongues, won't the man go away and say we were mad? But if one would prophesy, and make known the secret of the heart, then they would fall down and say, 'Truly, God is with you.'"

Now, we believe that the spiritual gifts among the believers, is the order of the day. We cannot believe that a man can preach under inspiration and then--be an inspired teacher, and then deny the gift of healing, or the gift of prophecy, or speaking with tongues, or interpretation of tongues, or any of these other gifts.

So therefore, here is my belief in God's Word, the way the Branham Tabernacle, at 8th and Penn Street here in Jeffersonville, should be operated. I think, the first thing, and believe that these things which I say is essential and must be carried out in this manner in the Branham Tabernacle, for it to prosper in the Lord. And if at any time these--this, would be questioned, the person who is in question about it may consult me if they cannot get to the pastor, or they can consult the pastor. If I'm home, off of some of the trips, I'll be glad to--to help either the laity or the pastor at any time. And these things are Scripturally, and I believe it's the order of the Church.

I think, first, that every member, or every worshipper, of the Branham Tabernacle, should be so much in Divine love with each other until it would--their hearts would long for each other when they have to go away, to leave each other at the service at night. I am a true believer in Divine love.

The apostle Paul said that was the evidence of the Holy Spirit. "By this manner, all man will know you are My disciples," said Jesus, "when you have love one for the other."

And we believe that it's the love of God that sent Jesus Christ to the earth to die for us all. "God so loved the world, He gave His only begotten Son, that whosoever believeth in Him should not perish but would have Everlasting Life." And the Everlasting Life here is "God's Own Life," because we become sons and daughters of God by the baptism of the Holy Spirit; which is the Seed of Abraham, and gives us the faith that Abraham had, when he believed God before he was even circumcised.

Now, the next thing, we believe that these worshippers should meet together, these gifted people, such as tongues, and people who gets revelations and interpretations, and so forth. These members, or these believers, rather, should come together at least forty-five minutes or an hour before the services ever begin. The church should be opened early, and the believers come together on these nights, and at least forty-five minutes to an hour before the services begin.

I believe the Branham Tabernacle at all times should have a Spirit-filled pianist, who would come early, filled with the Holy Spirit, and would play softly, very softly, spiritual music, such as, "Down at the cross where the Saviour died, down there for cleansing from sin I cried; there to my heart was the Blood applied, glory to His Name!" Something on that order, "Nearer, My God, To Thee", "Rock Of Ages, Cleft For Me." Or, "Near The Cross," or something on that order; softly, slowly, as he is meditating constantly on the Holy Spirit, he or she, whichever it may be.

Then I believe that the worshippers, coming in, should be met, and there hang their coats and hats, shown to their seats, with hospitality that only ushers or deacons filled with the Holy Spirit can do, and in love, to see the Church of the living God go on.

These worshippers should not talk one with another, and be talking across, and making noise in the church.

They should come together. First, slip up in silent prayer, perhaps at the altar for a few moments. No loud praying, you interrupt someone else; silent prayer, you are in worship. Let that soak in. Worshipping in your spirit, then return to your seat.

Or you do not have to go to the altar. Just go in and get you a seat, sit down, listen to the music; close your eyes, bow your head; and, being silent, and worshipping God, all along.

Then if the Spirit should reveal something to another, or--or someone be filled with the Spirit to a place where they would speak with tongues, then this person should rise and give the message. And everyone must hold their peace until the interpretation comes.

When the interpretation comes, it must not be just quoting a Scripture, or--or something that has no meaning. It must be a message directed to the Church, or we think that it would be in the flesh; we see so much of that. And now, as I believe, the--the Spirit was to speak only for the edifying of the Church.

And now, it would be a message something on this order, perhaps. Perhaps the people are gathering by this time, some sick people has come in. Perhaps there is a man laying, paralyzed or something. You've never seen him before. But when the interpretation would come, it would be something in this order; when the interpretation, or the one who has just spoke, would say, "Well, **THUS SAITH THE LORD**, the man who is in our midst has come from a certain-certain place," and describe the place. And would say that, "He is paralyzed, because three or four years ago," whatever it may, the case may be, "he did something evil," like, "left his wife and children, and run off from them. And he fell from a truck," or something like that order, "and has got hurt, and it's paralyzed him. **THUS SAITH THE LORD**. If he will repent of that, and will promise to go to his wife and reconcile himself to her, then he shall be healed now and return to his family."

And then before anyone says anything, there must be at least two, or more, men or people in the building, who are spiritually solid in Gospel doctrine, who has a good discernment of spirit, shall rise up and say that it is of the Lord.

And if this thing doesn't take place, then tongues should not be mentioned in the church. If the person speaks with tongues, Paul said, "If there be no interpreter," and so forth, "let them speak at home," or wherever they may be, "for they are only blessing themselves, and it's not for edification of the Church."

And this person, after speaking, and the interpretation... And then two or three judges, according to Saint Paul's doctrine of the Bible, that it must be judged by two or three judges.

Then let the person in whom it calls upon, to go. And maybe It might designate a certain person, or the pastor or someone, to go lay hands on this person, and that is sick or afflicted, and they will be healed. Then let the pastor or the other person, whoever it may be, that it was designated by the Holy Spirit to go pray the prayer of faith, let them go and minister to the person according to what the Spirit has said. Then at that time, the person upon... And whatever the Holy Spirit has said, it shall take place, immediately then, just as the Holy Spirit has give it.

And then the people could rejoice, and be thankful, and praise and worship God, 'cause God wants to be worshipped.

Then they must, then they must bow their heads and be in prayer again, to see if there be another message that the Holy Spirit would want these gifts to manifest, before.

And then if any time that a person would speak in tongues, and interpret, and the--the judges would send the person to take, to do whatever it was said to be done, and it doesn't come to pass, then the whole group of them shall go to the altar and there pray God to take that spirit away from them, because there is no one would want a spirit like that. We would know it would be false, and would be of the enemy and not of God, 'cause God can only tell truth. Let that be clearly understood by the church, before you start this, this new order.

Then, perhaps, maybe it would be something like this, the message would say to a certain brother, maybe that, say, would... "Lived by a railroad track," or something, "to have him to move out, because there is going to be a wreck on the road," or something, or anything in that order.

And let the judges, after they give the church permission to speak, or to exercise this message that just went forth, if their judgment is, "It's of God," then watch and see if it comes to pass.

And if it comes to pass, thank God, and be very graceful, graceful in your heart towards Him. And give Him praise and worship, and be humble. Above all things, be humble.

Don't never get yourself puffed up to a place where you know more about it than your pastor or the church that you are worshipping in. If you get to that place, then I would advise each one of you to get another place to worship with. Because, I am asking the pastor never to permit anything outside of the Bible order, the way we have seen it here in the church. And then we want these gifts to be operated, and in place, and the worshippers. If it's carried on correctly, according to the Word, you'll see a mighty wonderful church in operation for our Lord Jesus Christ.

Now, then the next thing shall take place, will be that if these people who have, that gets out of order during these times, that a deacon or some usher that's filled with the Holy Ghost and got lots of grace in their heart, shall go to the person, reverently, fatherly like, and shall correct them in this manner. Or the pastor, whoever it may be, which would be more essential for the deacons to do so; for the pastor, at this time, while these spiritual services are going on, should be in the prayer room, or somewhere, a-praying.

These messages, then if there is no messages going on, no revelations, then the people would be privileged, if they desired, to raise and give a testimony, a testimony only for the glory of God.

They're not bound to do this, but testimonies should be given before the message or any song service starts, or anything, testimonies in these worship services.

Do you understand, church, that, in doing this, you have the whole church in the spirit of worship, before the Word comes in to be taught. Then the Holy Spirit gets in the Word and manifests God through the Word, to be a confirmation of your worship.

Now, then after this, a time for the pastor to come on. If messages are going on, say... The pastor should come out exactly, say, seven-thirty, and, or a quarter of eight. And if these messages are still going on, before the pastor comes to his... out of his study, or wherever he may, to take his place at the platform; some brother should instruct him, because the saints know that when the pastor comes on the platform, it's his time then for the service. And that gives plenty, ample time for all the manifestations of the gifts, to bring the Spirit of God into the--the congregation.

And if any unbeliever would happen to be there, be disorderly; a kindhearted person would go to them, such as an usher or a deacon, and would tell them that they would--they would... asked to be kept reverent, or be reverent while the service is in order. Because, the Spirit is in the building, and the gifts of God are being made manifest for the edifying of the Church. And this person must be told in love, and not harshly. Unless it would come to a place where they were drinking, or some disobedient, or something another that would be interfering with the worship of--of the Lord, which the gifts are then being manifest; then the person should, would, or should be led out to one side, to one of the back rooms, or somewhere, and be talked to, and dealt with, kindly.

Now, while the pastor comes to the platform. As the pastor comes to the platform, I would suggest, at the Branham Tabernacle here, that the pastor lead the congregation in at least one or two good songs. For we have found it so, that when too many are trying to operate in the church, it brings on only trouble. I would suggest, as I did while I was pastoring at the church; I led the songs, myself. And I feel that it would be a good thing if the pastor did so, himself.

And in all prayer meetings, where they're gathered together, groups, a prayer meeting, the pastor must be at each one. It should never be left to any individual to go lead such meetings. For we have found it so, that they get off the track, on doctrine, and then they cause--bring it right back into the church, and, many time, bring heresies, and so forth, which doesn't belong in the Church of the living God. And the pastor should be at all prayer meetings, and so forth, where congregations or gatherings are.

And the pastor should never take sides in the meeting, by saying there is one group is this way and one that way. The pastor should stand between both of them, and go to them, and get them reconciled, immediately. And if he can't get them reconciled, let him take a deacon with him. And then if they're--they won't hear neither pastor nor deacon, then it should be told to the church, and, as Jesus said, "Let them be unto you as a heathen and a publican." "And whatever you bind on earth," said Jesus, "I will bind in Heaven, and what you loose on earth, I will loose in Heaven."

Now, when the pastor comes to the platform, let the pastor then lead, at--at least, one or two songs, and go straight to the Word.

Not no time for these long testimony meetings, and everybody get up, and a word to say. That does not prosper in the Branham Tabernacle.

If any people, if you are listening to this tape, and, you, it has prospered in your church, well, that's perfectly all right. And we are very glad of that, that it does prosper in your church.

But in ours here, it does not, it only causes confusion. I've been pastoring here for twenty-some-odd years, and I have found that it only causes confusion. If you've got a testimony, give it before, in the congregation of the people, while the Spirit is a-blessing, and so forth.

Or, the real way to testify, is not in the church, is out in dark places. Let your Light shine where it's dark. Go to roadhouses and different places, and where sin and thing is heaping, then let your Light shine. There is the place to do it.

But, however, if the Lord has blessed you and give you some great special blessing, or something that you have to tell the people, do it in time of the other service, the pre-service, the preliminary, or when the Spirit is blessing and giving testimonies and revelations, and tongues and interpretations, and so forth, in the worship, of the saints, before the Word of God is being brought forth.

Then the pastor, after leading this hymn, shall immediately lead the church in prayer, and a congregational prayer, himself, as he stands at the platform, asking the rest of them to bow their heads in prayer.

This we have found to be a greater blessing, and a more ruly in operating in the church.

And then, the next thing the pastor should do then, after. If they had a real spiritual meeting, with the gifts making manifest many secrets of the people's hearts, and things which should be done by the gifts in the meeting; then the Spirit of God is in the meeting, and it's very easy then for the pastor to find the Spirit of God (which is already in the meeting) on the Word of God, as he reads and starts preaching. The pastor then preach anything that the Holy Spirit would put on his heart, whatever he wishes to do, standing there.

But the congregation is to only... They can rejoice, as he is preaching, of course, or say "amen" when the Word comes forth. But, as far as getting up and giving a--a messages in tongues and interpretation, while the--the Holy Spirit is working through the pastor, the Scripture condemns that, and said, "The spirit of the prophet is subject to the prophet."

The pastor then must call this individual down, and ask them to be reverent and to keep their place. The pastor must be a man that has got a very humble way about him, but not too humble but what he could be like the Lord Jesus Christ when He seen wrong going on in the church, He platted ropes and ran them out of the church. And now the Church of God is the highest of judgment, and the pastor is the highest order in the Church. The elder is the highest thing in the apostolic Church, outside of the Holy Spirit. The Holy Spirit brings His Message straight to the elder, and the elder gives It to the people.

The saints and their gifts shall have their place, first, to worship and come together, which brings (as I have said before) the Spirit of the Lord, in the building, for the pastor. And it makes it much easier for the Holy Spirit to work through him then, when a great spiritual meeting has just preceded his teaching; and then the Holy Spirit gets into the Word and teaches the Word; has just been manifested by the gifts.

And then the altar call is being made then, afterwards, and many then will see and know, according to the working of the Holy Spirit, and the Word of God which the pastor places It on, that you are the Church of the living God. And as Paul said, of old, "He will fall down and say, 'Truly, God is with you.'" It... Now, in these things, let it be done with reverence.

And now to the pastor, to our Brother Neville, at this time. Remember, he is the full head of the church. Brother Neville has the right to exercise any authority that the Holy Spirit would, anything the Holy Spirit would tell him to say, in other words. In the church, he has the right to anything that God would lead him to do. He also has the right over his deacon board. He can change the deacon board, the trustees, or--or pianist, or any other office in the church that he desires to change, feeling led by the Holy Spirit to do so. And whatever he does, I will recognize it, as he (I believe) to be a godly man. I will recognize it to be of the Lord, and will sanction the same, therefore it gives him the authority then to operate the church the way he feels led to do it. Now, or, any office in the church, that he desires to--to--to switch positions of people, for he has the authority to do that. Which, I trust that this will always be lovely and never have to be used.

Now, may the Lord bless you all. And I trust that this will be carried out to the very best of your knowledge. And may the Holy Spirit watch over each one of you. And may every officer of the church fill his post of duty, knowing this, that God is going to hold you responsible for how you held your office in the church. Each one will have to give an account. And to the laity, and the dear gifted saints that's in our church, those who--who prophesy, or speak with tongues, or interpret, or have revelations, we are just so happy to have you in the service. And we will give you full cooperation in everything that the Holy Spirit shall prove that He has said to you. And we love you. And we believe that these gifts are in you, and, if you have a right opportunity, and a Scripturally presentation of it, that you will make great workers in our midst. And may the Lord bless you all, is my sincere prayer.

1 Christians, since listening to this tape, I have one thing that I seen I left out, and that is this; that, while people are speaking with tongues, it must be in the courses of two or three, according to the Scripture. That is, there is only two or three messages to be given in each single service. After that according to the Scriptures, that, "These courses must be only two, or three." So may you carry these things out, accordingly, the way the Holy Spirit has dir--directed it in His Bible. And this is, the best of my knowledge, the way to do it. Paul said, "Let them be by courses, two or three, when they are speaking."

The Lord bless you.

QUESTIONS AND ANSWERS

Branham Tabernacle
JEFFERSONVILLE.IN SUNDAY 59-0628E

One said in the Old Testament, "I was happy when they said unto us, 'Let's go to the house of the Lord.'"

And now, it's indeed a hot evening. And to you visitors that's with us, you can see why Indiana's hard to live down here around in this--this swamp. I tell you; it's only ninety-three at that, ninety-three. So you see, when you get down around one hundred and twenty like it is in Louisiana and Arizona, you can realize what it is then, how you really get in. If that--that was here, we'd just perish; that would be all. But it's good to be here to put in this time of worship.

After I went home this morning, I just felt real, real good about... I believe that many were healed this morning that--that don't realize it, maybe, to this time, but they'll get well; because the Word of the Lord was precious this morning to our hearts.

I was just... When I started to leave, it looked like this walls were almost breathing with the--kind of inflating with the Holy Spirit so in here. And I was so happy for that.

I was hearing Brother Smith, my friend, pray just a few moments ago, the pastor of the Church of God, Anderson. And Brother Smith has a little tract; I don't guess we give them out here at the Tabernacle. If any of you haven't got that little tract, you read it. That's astounding little tract; it's absolutely the Scriptural truth. And I taken a many of them to Chicago and different places to distribute them, because they are really a truthful, wonderful tract. And I know they were wrote from a heart that's loyal and loves God: no selfish motive behind Brother Smith, just all Christian. So we are happy to be associated tonight with people of that caliber.

I believe I see my good friend, Brother Borders here from--from up in California. And he was--done a great job for me just recently--for the Lord--up in the--there--beginning the San Jose meeting together. I hope you'll do as good a job on the next one coming, Brother Borders. And I like Brother Borders, because I find in him a meek, gentle spirit. And I--I think that's a great price. I think a man that has that type of spirit ought to be very happy.

There's so many others in here, that I just can't numerate who they are. I see Brother Collins back there, our brother, and--then other ministers, and our good friend Brother Sothmann, his family, from northern Saskatchewan. And I know Brother Evans is here; I haven't seen him as yet, but I seen his family, and--from down in--in Georgia. And there's Brother Palmer there and--from down in Georgia, and--and Brother West, I believe, from Alabama or Georgia. Where you from, Brother West? I... It's... Oh, Huntsville. And then... Oh, were just happy to see all you in here.

And now, Brother Lyle, back there, Wood, from the--up in northern Indiana, and his loved ones... And I think Brother Charlie's here, my old partner--hunting partner from down in Kentucky (second the best squirrel hunter in Kentucky, second the best squirrel hunter. He'll make me pay for that. All right.) and his wife and family. And to all of you, Christian greeting.

A little brother here, I can't think of his name--here, different ones, but you all know that I sure appreciate you coming out tonight to worship with us at the Tabernacle.

And now, tonight is an unusual night at the Tabernacle, because it's question and answer night. And that usually comes about once every year or two. And the reason I do that, is to keep in mind

what's on the people's mind, so that I'll know just what their questions is. Have everybody just throw a question in, and then answer it from the platform...

Now, in this I didn't get... I thought it would be very strong, but I got just a very few questions. So it won't take us long to answer them. I was thinking I'd get a whole tray full, but just a very few and very simple. But some of them pertain to doctrine.

And in this doctrine I'll have to answer the question of the people not knowing who they were (because many didn't put their names on the question); and therefore, I'll have to answer it according to the doctrine that we stand for at the Tabernacle. And by doing that... And if it happens to kinda cross up a little wire on some of our visiting brethren or sisters, we wouldn't have that done for nothing. We don't believe in anyone fussing over just little Scriptural points. We believe that Christ died to save us all, and we're all saved through His Blood.

But as a church and as a--a peoples, a congregation, we have to have a doctrine that we stand for in order to be a--a church. And this doctrine that we stand for, is the best of our knowledge to the Word of God, the Truth of God. Now, you have a perfect right to look at it a different way if you wish to. And therefore, if I...

Someone asking questions here... Couple of them are rather steep. And I'd a--answer them now just the best that I know.

Now, here's the way I try to handle a question. A question... If a person can take just one Scripture and could almost make It say anything you want It to say... But the Scripture, every Scripture is the Truth. And It's so perfect, until the infinite God Who spoke the Scripture, It's so perfect that It never has an ending. So therefore, It will travel from Genesis to Revelation, the same thing. It'll never vary. And then, if the Bible is the inspired Word of God, It'll never cross Itself up no place. It'll go all the way through the Scripture.

Now, many times... As I was rather a little rude this morning in preaching Samson and Delilah and a church in worldliness, but I don't mean to be rude, but I mean to be honest, just as honest as I--my convictions is.

Now, in the Scriptures, Them being the infallible Word of God, I believe that there's only one thing that can in--rightly interpret the Scripture, that is, the Holy Spirit. I believe that's the... And the Holy Spirit Who wrote the Scriptures, and said They are of no private interpretation... Therefore, if it'll run all the way through the Scriptures, It must be the same Holy Spirit then, all the way through to interpret It.

But now, many peoples in their churches and their faiths, have differences, little something that they hold on to that might be just a little contrary. If they are, just do it like I do when I'm eating cherry pie, I never eat the seed. When I hit a seed, I just throw the seed out and continue eating pie. So that's what you do.

I see our Sister Wooten has her little baby standing there. If he's hot, sister, and you don't have a seat, I wonder if one of our brethren couldn't take a seat from the inside and set it back there by the fan so Sister can have a cool place to set down. We'd be glad to do that, I'm sure, any of these brothers... The fan back there, sister, right--blowing this way and there's a seat. If you want to use it, you just go right ahead.

Now, any of you brethren that wish to take off your coats, just go right ahead, make yourself feel well and happy.

Now, I'm going to ask the body, that if they will pray for me. This next week I have to go to California, all the way over there, for one night of service: just one night to preach at the Christian Business Men's International Convention. But they've advertised it, and we're expecting many

thousands of people to be there. And I would not want to disappoint them. And I told them I would come if I didn't be in Australia at this time, which I was scheduled to be. So pray for us.

And any of you dear pilgrims of this earth that's on your vacation from your daily task and would like to be in one of the meetings, there will be a three days' service at Cleveland, Tennessee, the Church of God. I think that's the Pentecostal Church of God, Tomlinson move. Brother Littlefield, David Littlefield, is pastor, a very fine Christian gentleman. He's a Yankee from the north, from Bangor, Maine, but a real Christian, fine brother.

And so, if you're in your journey and would like to come up, perhaps Monday night will be the dedication of the huge big tabernacle that they've built. And then, Tuesday and Wednesday night of next week, the Lord willing--not this coming week, the following week--will be healing services, which will be 6th, 7th, and 8th.

Now, before we open the Word, I would like if we'd bow our heads just a moment for prayer.

Lord God, precious Father of us all, Who brought again the Lord Jesus from the dead and has presented Him to us in the form of the Holy Spirit, after being crucified, died, buried, rose on the third day, and ascended into glory, where now setting at the right hand of the Majesty on high, ever living to make intercession, a High Priest that can be touched by the feeling of our infirmities, and knows even the tiniest sparrow that would fall to the street, how could He ever pass by the loyalty of His children setting tonight in this hot building just to hear the Word. I'm sure, Lord God, if we didn't even ask, that You would pour out Your blessings upon them for their gallantry of standing by their post of duty tonight.

There are visitors here, Lord; we pray for them and their churches. There are ordained ministers of the Gospel, ordained of God, setting present, who's far more sufficient to answer these questions than I. And I pray, Lord God, that You'll let the Holy Spirit come to us tonight and give us the right things to say, that would bring joy unspeakable and full of glory to our hearts as we set together in heavenly places in Christ Jesus, studying the Scriptures without prejudice, without any ill feelings, but only to know what is truth and to worship the truth. Grant it, Lord.

We would ask to bless our dear pastor, Brother Neville, who's stood gallantly at the post of duty year after year through the hot and cold to herd and to pasture the sheep of the flock that gathers here. Pray that Your Spirit be upon him, help him. And bless all that's connected with the Tabernacle. And soon, Lord, if it be Your will, we expect a lovely, big tabernacle standing here on the corner where we can have a school, that we might school young ministers and send them to the four corners of the earth to earnestly contend for the faith that was once delivered to the saints.

Lord, we're getting old, myself, and soon I must pass the Bible back into the hands of someone else. Help us, Lord, in this effort. Answer our questions tonight by the Holy Spirit, as we trust in Him, for we ask it in the Name of Jesus Thy Son. Amen.

Now, I know it's awfully hot, but I never like to pass by a question until I think I have did justly before God to answer it. Now, we don't have very many; I never counted them, just a--a very few. But it could be that we might not get to all of them, but we want to if possible. I'm going to ask this little girl in pink setting here... Come here, honey. I believe that's Brother Beeler's little girl. I want you to take these questions down there and just mix them up, you know what I mean, just cross one over the other one like this, you know, so, then bring them back to me. See? So that I won't mix anybody's questions, you know, thinking I just answered one, and didn't get to the other one; I wouldn't want that. Just let the little girl just mix it up together, and then we'll just take the ones right off the top and answer them as we come.

Now, if there would be (Thank you, sweetheart)--if there would happen to be a question in somebody's mind, I want to say, that I'd be glad if after I've answered your question and it doesn't seem satisfying, then you just raise your hands and answer. For I also have here the Greek,

Hebrew--both Greek and Hebrew in the original lexicon, for information of the words (You see?), 'cause some of them are asking words: the Hebrew and the Greek also.

And now, the Lord help us as we answer. And let me clearly state it... (Can you hear me good in the back, raise up your hands if you can. That's good.) Let me clearly state now, that in answering these questions, it's not for any prejudice, but everyone remembers that in the Tabernacle if it comes into doctrine, we have to answer it according to our convictions here, not to cross up your ideas, but to--to bring our convictions. And sometimes we nail it down pretty tight. So remember, it's only to make it sure to the worshippers.

75. Now, the first one on top. Oh, yes, this is a little question. It's not a question, it's a... Well, it is a question. It's someone who would like a private interview with me the first of the week. Now, that interview, I'll tell you how we do that. It used to be that we just at random caught catch can, who first, this, that, but we got a system to that. And therefore, there's many people who come into the prayer lines, that maybe pass through a fast line, or have a proposition that don't know what to do about it, and then they want to hear from the Lord. Now, they have a perfect right to that; that's what this prophetic gift was given for, is for that, that purpose alone.

In the Bible if they wanted to know anything, they went down to the prophets, and they prayed and sang hymns until God answered. Why, He's not a God that would feed one group and starve another group to death. He's the same yesterday, today, and forever. And therefore, that's what it's for.

On these private interviews, when we take a case, I never leave it until I hear from God one way or the other. They come slow. If it takes six months or a year, we stay right with it till we have THUS SAITH THE LORD. See? And therefore, they come slow, and there's thousands a-calling, but we...

The other day I had a man in there for the--I believe it would been months after months this man had sought for the baptism of the Holy Spirit: a Baptist. But we didn't turn him loose, just let him come, and finally by the grace of God on a private interview... Just walked in: he'd always wanted to see a vision what was the matter, and the vision struck, and he received the Holy Ghost setting right in his chair.

Then a--a Catholic, recently converted, come down from Chicago the other day, which has been on private interviews, trying to get in for at least two years; but on his first interview, fifteen minutes in the room, the Lord showed a vision, the reason and all, revealed the whole thing, what he had to do before he received the Holy Ghost. See, that's what it's for.

Now, if anyone at any time... When calls come in and they want to see or have those interviews, if they'll call, BUTler 2-1519, the office can post you just exactly when the interview can be. And then, state what your interview is for, so they'll know how much time to allot it. Then that makes it just, and every person... Then if that amount of time doesn't suffice, then we come back to that case again. It's put right on record, and we keep it until we hear from God by a vision or some way that God speaks. So that's how our interviews are kept.

Therefore (See?), when I'm out, the people think sometime, "Brother Branham, you don't see the people enough." You can't see the people and be with God at the same time. See? I got somebody in view, and I'm--I'm in the cave or somewhere else praying, and--and...

I want to see what this says. [Brother Branham reads the note to himself--Ed.] "In a couple of days was up and out and..." What say? Oh, yes. Oh, yes, yes this was a man (Gene just put it up here.) that... A man came down from Chicago the other day, that the doctor wanted to cut his heart out and cut it open to see what was the matter on the inside. And the Holy Spirit revealed just exactly what it was, and he didn't need to be cut open; he was healed. So you see, that means lots. And to show you how slow it come, I waited myself for an answer from God for a vision for fifteen

years. God's... And then another come and won't have to wait three minutes. See? It just... God answers in His own time. We don't control It; It controls us.

Now, the second question laying on top is...

76. Brother Bill, can the Lord do effective work through me in a congregation where they do not believe in the spiritual gifts?

No name on it, but the person wants to know if the Lord can work with them as they are officiated in a congregation that does not believe in spiritual gifts. I doubt it very much. I'm very much in doubt, dear friend, that the Lord could efficiently work through you, because you are linked up among unbelievers, and the Bible said, "Yoke yourself not up with unbelievers, but come out from among them, and be ye separated, saith the Lord, then I will receive you." I believe if you live in a city where there is a church that does believe in signs and spiritual gifts, and you have them things working on you, I would go to that church where they believed it.

And then I might say another thing, as I have--usually give--want to give a Scripture. You probably, dear friend, tried your very best to try to get these people to believe, tried to make them believe, and they simply won't do it, perhaps. Then I'm going to give you a Scripture that I believe that the Lord Jesus would be pleased with us giving.

If you've tried, if you've talked to the pastor, if you've talked to different ones and they completely ignore it and do not believe it, here's what Jesus said in Matthew 7:6 about such.

Give not that which is holy unto the dogs, neither cast... your pearls before swine, lest they trample them under their feet, and turn... and rend you.

So I do not believe that I would be affiliated with a congregation who did not believe in the full Gospel of the Lord Jesus Christ, to believe that He was the same yesterday, today, and ever. When I set in a congregation and see Him working and doing just as He said He would do, I believe I'd feel exactly as--justified in telling people to come out from among such and find you a--a good church who preaches all the Scriptures and believes Them.

Now, the next question is:

77. Is it true that you are not saved unless you have received the Holy Ghost?

There could take about a good five hour discussion on that. When you accept Christ as your Saviour and are then ready for baptism in water, you have not yet been converted; you're only believing unto repentance. "Conversion" means "to be changed."

Now, to make this efficient, Jesus said to Peter who had also followed Him for three and a half years... And in the Book of Matthew the 10th chapter Jesus gave Peter power against unclean spirits, to go out and cast them out, to heal the sick, and to preach the Gospel. He had power to do this. And in St. John 17:17 Jesus sanctified Peter through the Truth, said the Word was the Truth, and He was the Word. And then at--before Pentecost He said, "After you are converted, then strengthen your brethren." You are only taking steps to conversion as you believe and are acting.

Now, I know many of you, my Baptist and Presbyterian friends, disagree with that, because you go back to this Scripture... Now, here's where I say I have to nail it down. See? You go back to the Scripture: Abraham (Romans 4) believed God, and it was imputed unto him or imparted unto him for righteousness. Abraham believed God, and God imputed it to him for righteousness upon the basis of his faith to believe. But to prove to Abraham, He gave him (the imputation, that he was imputed from his sins, then He had--and parted him from his sin), because he had believed, He gave him a sign. And there's where you, my dear Presbyterian and Baptist friends, fail to see it. See? He gave him the seal of circumcision as a witness, as a proof, that He had received his faith in Him. And that's why Paul in Acts 19 said to those Baptist brethren, who had Apollos as their pastor, believing the Gospel as John had preached It, "Have you received the Holy Ghost since you believed?" You see, they had believed but had not yet been converted.

Now, we take the wrong in the word of conversion today. We say that a man that's converted is a man that's stopped drinking and everything and goes to church, or joins the church. He might join the church, but that's no sign he's converted. He isn't converted until his old life is dead, and he is buried in Christ, and is risen with Him in the resurrection of newness of life, when the Holy Spirit has created in him a living hope of Eternal Life which only comes through the Holy Ghost. See?

Now, now, I knowed that great Scripture; I use It myself--I've got It written here: St. John the 5th chapter, 24th verse. It's a pet Scripture to me. For Jesus said this: "Verily, verily, I say unto you, 'He that believeth on Me has Eternal Life.'" Let me read it, so that I'll get It just perfectly right. St. John 5, and I want you to listen close now as we go into this Scripture, 5 and the 24th verse. Verily, verily, I say unto you, He that heareth my words, and believeth on him that sent me, has everlasting life, and shall not come into condemnation; but is passed from death unto life. "He that believeth on Me..." Now, the Scripture says that no man can say Jesus is the Christ only by the Holy Ghost. So you cannot believe that Jesus is the Christ until you have received the baptism of the Holy Ghost. You're only testifying or saying what the Scripture says, saying what the pastor says, saying what mother says, or some good preacher says. But you don't know it yourself until He has witnessed His resurrection to you. No man can call Jesus the Christ until by the Holy Ghost.

Therefore, the question is, that a man is saved, I believe, if he's looking towards Calvary, and dies in that estate. Certainly, I believe he'll be saved; I believe he'd go through if he had not the opportunity before. But depends on... You go back to the dying thief at the cross. But remember, that was his first and last chance. You got one tonight. Don't wait till that time, 'cause it might not be that way with you. You might not have a deathbed confession. I tell you; they're all right, but they're too much of a chance to take a chance on. Don't you wait for deathbed; you let this be your deathbed right now, that you die out now and be borned again of the Holy Spirit.

Now, on this next question... Now, if there's a question on that just raise your hand. I'd be glad to do the best I can.

78. Can you find anywhere the apostles took communion after Pentecost? Did Paul mean people do not discern the Word? Holy Ghost was the only way to worship God?

If you take wine and crackers, sickness and sleep fall on you?

Now, here is maybe a place that I believe the dear person that asked this is no doubt deeply and sincerely in this, what they're asking, or they wouldn't ask it. And I--my brother or sister, whoever it was, I answer it just as deeply and sincerely as you a--answered it--or asked it.

I want you now to turn with me unto the Book of Acts the 2nd chapter, and with the--we begin with the 42nd verse. The 2nd chapter of the Acts, and we'll begin, as I said, with the 42nd verse.

Now remember, I do not believe that I could say just exactly where the Scripture says that Paul took the communion, and Peter then reached over and taken it; but when they're talking of the congregation, that was in whole, everybody. And I do not believe that Paul would preach something and tell others to do, that he would not do. So in the Acts we find this:

And they continually steadfast in the apostles' doctrine... fellowship,... (Watch. They continued, the whole church, the body.)... continually steadfast in the apostles' doctrine and in fellowship,... (and, conjunction there. See?)... and in breaking of bread,... (That's the communion.)... and in prayers.

The apostles, who was the preachers... They continuedly steadfast in their doctrine of breaking of bread (communion), and in fellowship, and in prayer. Then if that cuts out communion from the apostles, it also cuts out prayer from the apostles. See? Now, let's just read on. See?

And fear came upon every soul: and many wonders and signs were done by the apostles.

And all the believers were together, and had all things common;
And they sold their possessions and goods, and parted them to every man, as every man had need.
And they, continuing daily in one accord in the temple,... (That's apostles and all.)... breaking bread... (communion every time they met)...

That was a doctrine of the apostles and of the early church, that every time they came together they taken communion, every time. Now, I know you Christian people who go to the Christian Church (the Campbellite church, as we know it, as... Because there's two of them. One's the Church of Christ, and the other one the Campbellite Church.), you say, "We take it every Sunday morning. We got the Scriptures on it." You have a better Scripture on it than the Branham Tabernacle does. The Branham Tabernacle takes it once a month. But the Scripture is, "as oft as you come together." That's right. That's every time.

And they, continued daily in one accord in the temple,... breaking bread from house to house, did eat their meat with gladness and singleness of heart.

See, each time the apostles, holding these prayer groups, meetings in the temple, house to house, every time they met, they broke bread, taken the communion.

Now, Paul, in I Corinthians we'll--we could also read the 11th chapter, where we use here for a communion... I might read it so it might be able to help you, I Corinthians the 11th chapter. Listen at Paul speaking now, 23rd verse.

For I have received of the Lord that which I also delivered unto you, That the Lord Jesus the same night... he was betrayed took bread:

And when he had gave thanks, he brake it, and said, Take, and eat: this is my body, which is broken for you: do this in remembrance of me.

After the same manner also he took the cup, and when he had supped, saying,... (the cup now)... This is the cup of the new testament in my blood: this do... as oft as you drink it, in remembrance of me.

For as oft as you eat this bread, and drink this cup, you do shew forth the Lord's death till he comes.

See? It's a communion. I do realize and do agree that the--the body of the Lord, the living Word is Christ Himself. But these are symbols just like baptism, and footwash, and other ordinances of the church. But communion is absolutely essential for the bread, now, bread and wine.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily,...

Now, the question was asked here: "You taking--you taking wine and crackers, sickness and sleep on you." See, that... I believe that the question is, that the only worship there is, is in the Holy Spirit, worshipping in the Holy Spirit. That is exactly the truth. You have to worship... All worship's in the Holy Spirit, and Paul's trying to say here, that you must be in the Holy Spirit before you do this or you eat and drink damnation to yourself (See?), before you do this, before the order's carried out.

Now, to back that up, I got a writing here of Josephus, where he claimed that the early Christians after the death of--of Jesus, that they were considered cannibals, because they took the body of the Lord and eat it. And they thought they had dug it up, and had took it out, and was cutting it up by pieces, and eating it: which they were taking the communion. See?

Now, watch, why this Scripture--how Paul says here.

But let a man examine himself, and so let him eat of the bread,...

Eat of the bread... Now, I know Jesus is the Bread of Life; that's true. But this is a symbol just like baptism. Baptism doesn't save you; baptism is only a sign that you're witnessing to the congregation that you believe in the death, burial, and resurrection of Jesus Christ. It doesn't save you. Water will not save. It's your faith that saves you. But baptism is an order, and it must be

carried out, 'cause God can't say be baptized, and then turn around and say it doesn't need to be done. He cannot issue taking communion, and turn around, and say there no need to taken it. You've got to do it. It's an order forever with God.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

Now, you see there? Comes right back to the Christian that's trying to take communion, that's not in Christ, not fellowshiping in the Spirit; he isn't worthy of taking it. And when he does take this communion, he's eating and drinking damnation to himself, if he's going out smoking, lying, stealing, committing adultery, or something like that, or not living a Christian life. And people see the kind of life he's living, and then coming in, taking this order of the death and--and body of Christ, taking into him a symbol that--that he has received Christ the Word in his heart, and taking this symbol in there behind it. He said he eats and drinks damnation to himself, not discerning the Lord's body.

Now, just in a few minutes I'm going to get to that same question, if we get to it, because it's the same order of the blasphemy of the Holy Ghost. See? Because you are professing something and playing the part of hypocrite with it, when you should not be doing it. All right. Let me finish this then (See?), and then we'll stop.

For this cause many are sick and weakly among you, and many sleep.

For if we would judge ourself, we should not be judged.

But when we are judged, we're chastened of the Lord, that we should not be condemned with the world.

Wherefore, my brethren, when you come together to eat, tarry one for the other. (Now, watch.)

And if any man eat--any man hunger...

Don't come in... because in another Scripture here, they were bringing in meat, and so much drink, and stuff like that, till they were making the Lord's house just a--a place of--of a feast, and getting drunk at the Lord's table. You remember that in the Book of Corinthians here. They got drunk at the Lord's table. But Paul said here:

... if any man hunger, let him eat at home; that you come not together unto condemnation. And the rest I'll set in order when I come. (See?)

Now therefore, I believe that the eating of the cracker... Now, I do not believe that kosher bread should be substituted for a cracker. I believe that it should be a holy unleavened bread, the type of the unleavened bread that was made in Egypt. And I believe that the Blood should not be grape juice, but it should be wine. Grape juice sours and spoils as it gets old. But wine gets better and stronger as it gets old; it never loses its strength. And the Blood of Christ doesn't sour and spoil; as it gets older, it gets stronger and better as the days goes by to the believer. And it is a literal wine and bread. Communion bread should be made by people who's dedicated themselves and consecrated themselves to God.

I went to a church once where they taken this old loaf bread, where sinners cursing and carrying on, and filth, and cut up that old bread and stuck it out there with some kind of a juice to drink. To me that was--that was ridiculous. I believe it should be just exactly the way the Scripture said it should be and not vary one speck from the Scriptures, stay right with It.

79. Question? Now, Brother Branham, is it true that Satan was once in heaven and was cast out, he and his angels come down to earth, or is it a vision like John saw on the Isle of Patmos? Why I ask this, is, I was told that it was a vision.

John saw it as a vision, but it was a literal happening. If you'll turn to Isaiah 14:12...

Now, these go slow, but to me, they're--they are lessons. And it's something that... Maybe you think, "Well, I don't have no need of that now." You just don't know how that Holy Spirit feeds on

the Word of God. It's got to have the Word to--to feed on, because the Holy Spirit feeds only, and only on the Word of God. You believe that? The Bible said so. "Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God." All right.

The 14th chapter of Isaiah, and I believe here now we're going to begin at the 12th verse. Let's read now about Lucifer.

How art thou falling from heaven, O Lucifer,... (fallen from heaven)... son of the morning!... (an angelic being from the heaven)

How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst walk--weaken the nations!

For thou did say in thine heart, I will ascend into heaven, and I will exalt my throne above the stars of God: I will set also upon the mount of the congregation, in the side of the north:

I will ascend above the highest of the clouds; I will be like the most High.

So you see it wasn't a vision. Absolutely, Lucifer was cast out of heaven.

Now, let's turn to the New Testament to Luke 10:18, just a minute, and see what Jesus said. In the Book of Luke, you that have your Bibles now, that's trying to get on these questions, Luke 10:18:

And he said unto them,... (Jesus speaking.)... I beheld Satan as lightning falling from heaven.

See, Satan was the original archangel of God. He once dwelt in the heaven. He once was the greatest person in the heavens outside of God. He was God's right-hand man to fellowship, and he got puffed up in his heart.

And isn't that just the way that people get today? Let God just bless a fellow and put a little confidence in him, and he gets to be a know-it-all. He gets to be... He's got to start an organization, or he's got to do something that's different. "Why art thou fallen from heaven, O Lucifer."

It's... God has a hard time trying to get somebody that He can deal with, that'll stay humble, and meek, and stay in the place until God calls him to do something (you believe that? See?), a man that God can bless and he'll still keep himself a man, not be an angel or a god. As soon as man gets blessed and has a little something given to him, he wants to become a god; he wants to become a--a angel. He wants to become some great person. "What I do, what... Me and me and mine..." all that. That's the wrong attitude. God's hunting for somebody who He could bless and pour out the blessings, and--and more He blessed, the littler the man will become.

And you'll never get more of God until you become nothing. You've got to belittle yourself. He that will exalt himself, God will bring abase. He that will humble himself, God will exalt. You've got to get little before you can get big. And you'll never be big in your own self; you'll only be as big as God will be big in you. See?

So Lucifer is on earth today trying to work in the church to accomplish the same purpose that he started before the foundation of the world. Lucifer was kicked out of heaven. All right.

I believe there's another thing on here, Ezekiel the 28th chapter, the 12th verse. Let's see what that says in Ezekiel 28:12. And I'm sure that by studying this, and looking into it, seeing what THUS SAITH THE LORD, then we know whether he really fell from heaven or whether he was just a vision: 28 and 12. All right. I believe that's what I got wrote down, 28:12. All right. Here we start. Now, this is a great thing here; I wish we just had time to preach on just a little (See?), for it's really something.

Now, as I just got to basing up to this, that Lucifer in heaven tried to exalt himself and even be just a little higher than his Boss. And he betrayed Michael, and made himself a great kingdom in the north, and come down. Now, and he and his angels was cast out. The person that asked of ju--of the Revelation... That's on Revelations 12, on the Isle of Patmos.

But now notice this here at the 12th verse, and watch how he sets in the kingdom of men.

How many people here understand that the devil controls every nation under heaven? The devil controls the United States. The devil is government of the United States. The devil is the government of Germany. He's the government of every nation under heavens. The devil controls every nation. The Bible says he does. Read Matthew the 4th chapter, when Satan took Jesus up to the top of the mountain, and showed Him the kingdoms of the world, and claimed them to be his, and said, "I'll give them to you if you'll worship me."

Jesus never said, "You lied, Satan." He knowed they belonged to him. But over in the Book of Revelation, said, "Rejoice, you heavens and you earth, for the kingdoms of this world have become the kingdoms of our Lord and of His Christ. And He shall reign on earth."

Jesus knowed that in the millennium that all the governments and kingdoms will be broke down, and He'll be God and Ruler over all of them. He knowed He fell heir to all of it; so therefore, He told Satan, "Get thee behind Me, Satan," for He knew what He had to do.

Now, listen to this, the Spirit of the Lord on this prophet Ezekiel, speaking, not to this king, but to the spirit in the king. Watch this now.

You remember this morning when I showed you how in the Scriptures that the church got off the wrong track by taking man's organizations: same thing, Israel got off the track by denouncing God as their King and wanted Saul for a king. And when their real King come, Jesus, they didn't know Him, because His--His preaching and His teaching was so much different from the earthly kings, till they didn't know Him. And today when the King of the church, the Holy Spirit, when He's here, and He comes into the church to make the people to be regenerated, to give them new birth, it's so different from these organizations and denominations till they say, "Aw, that looks like holy-rollers to me." See?

It ain't what it looks to you; it's what God's Word says about it. Look on the day of Pentecost, what'd that look like? Look at other times when they received the Holy Ghost; what'd it look like? Women and men, the virgin Mary, and all of them, staggering like drunk men, just reeling, screaming, stammering lips, and other tongues, carrying on like a bunch of idiots. But they were dying to themselves, and the Holy Ghost was coming into them. And they set the known world afire. What we need today is men who will die out to themselves, and rot out to themself, and burn every bridge behind, and surrender everything to Christ.

Watch the Holy Spirit speaking now to the devil in this king. Look who this fellow was that's governing this king,

You remember what I said this morning, my wife said about the woman up there, all them bunch of women with them dirty-looking, vulgar clothes on? See? Said, "They must not have their right mind. A woman that's got her right mind wouldn't expose herself like that."

I said, "Honey, she's just an American; that's all. That's custom here. They'll do it, because it's a custom." See, they go by their intellectuals. But your intellectuals, if you go by your head, you're controlled by the devil. The devil took a man's head. God takes a man's heart. The devil makes you look at something you can see. You say, "Well, that's right, that's right: reason, reason it out." But the Bible lets us cast down reasonings, and by faith we believe things that we do not see. That's what God does when He comes upon the human heart.

In the garden of Eden the devil took the man's head; God took his heart. And that's the throne of God, where God dwells in the human heart. And now, if it's intellectually... Sure, then a man or a woman that's borned of God will act like the Kingdom they're from. Hallelujah. That would make me shout. Why? Because when you know that you've passed from death unto Life, because you hate sin, and you love God; and you'll stand regardless if you die or don't die... You'll stand that it's wrong, and call wrong wrong, and walk upright before God. It shows that your Spirit, the Life that's in you is from another place, where it's holy, and pure, and virgin, and undefiled.

And you say, "Divine healing?" Sure. My Spirit come from a place where the Divine Healer is. We're from a land of Divine healing. Amen.

Say, "You believe that God is." Sure, it's from the land where God is. And we're pilgrims and strangers like Abraham and Isaac. When just the--the overshadowing of the Holy Spirit hit them, they went through the land and confessed that they were pilgrims and strangers. They were seeking a city whose Builder and Maker was God. And now, after we've got the Evidence of it living in us, how much more should we be pilgrims and strangers, walking through the world, turning our head from the evil things, because we are of another nation, another people. Certainly.

Now, watch the evil controls of this world now, as we read from Ezekiel 28:12.

Son of man, take up a lamentation unto the king of Tyrus, and say unto him, Thus saith the Lord GOD;... (Now, watch; He's speaking to the spirit in the king. See?)... Thus saith the Lord GOD; Thou sealest up the sun, full of wisdom,... perfect in beauty. (Satan, see there how Satan was the most beautiful of the archangels?)

Thou hast been in Eden...

Now, you know the King of Tyrus at that time could not have been in Eden, for it was four thousand years before that. See? "Thou has been in Eden," who's He talking to? He's talking to Satan in that king. Hallelujah. Brother, I feel religious. When...

And then, what's these people going to do that blasphemes and makes fun of people under the demonstration of the Holy Ghost? When they make fun of those people they are blaspheming the Holy Ghost which is absolutely unpardonable. You're not talking of that man; you're talking to the Spirit that's moving in that man. We ought to honor one another, and love one another, and exhort one another, talk good of each other. That's what we should do.

Now, listen to this. All right.

... Thou sealest up the sun, full of wisdom,... perfect in beauty.

Thou was... in Eden, the garden of God; even precious stones was thy covering, sardius, topaz,... diamond,... beryl,... onyx,... jasper,... sapphire,... emerald,... carbuncle,... gold:... workmanship of the tablets... of the pipes was prepared in thee in the day that thou was created.

There's Lucifer. He once dwelt in Eden. Now, we're going to come back to that question in a minute, Lucifer in Eden, because we've got the seed of the serpent down here somewhere which is a very ticklish thing. I thought I'd just hold that till about last.

But he was, and the devil was kicked out of heaven. And the very purpose that he tried to purpose in heaven, he came right down here on the earth and's trying his best to fulfill that what he purposed. He goes to the kings and to the rulers, and when he can get them, then he comes right down to the church and gets the people--or gets the preacher. Then from the preacher, he goes right into the congregation and get in the congregation under the same influence, the same devil doing the same things. "You know, you're a Presbyterian; you'll never be a holy-roller. You are this, that, or the other; you couldn't afford to disgrace yourself to be amongst them. Why, you know better than to set in one of them little old tabernacles or missions on the street. Why, them people's off at their head." No, they're not. No, they're not; they're just on at their heart; that's all. They're not off at their head; they're just controlled by their heart. God lives in their heart, and they are peculiar people, a royal priesthood, offering spiritual sacrifice; that's the fruits of their lips giving praise to God, whether they feel like it or not. "At times I do not see Him," said the song writer, "I trust and give Him praise."

Say, "Well, I'd go to church, and I'd praise the Lord if I felt like it." Well now, a priest is to make a sacrifice. And you, the congregation, are high priests of God to make a spiritual sacrifice; that's the fruits of your lips giving praise to God.

You go down and say, "Well, if I felt like it, I'd go over and testify to somebody." Well, do it anyhow. If you're a high priest, brother, it's burning in your heart, whether you feel like doing it or not. Go do

it anyhow, because you've got to make a sacrifice, something that's hard to do. Go do it anyhow; you're a spiritual priesthood, a royal people, giving praise to God, because God lives in this heart.

Now, if you are of Satan, you feel that you're just a little better than that class of people. Now, how you going to know which one's right? Take it by the Scriptures. If a man's born of God, he believes every Word God wrote, and says He's just as great today as He ever was, and He never changes; and He's just the same yesterday, today, and forever. If he's filled with the Holy Ghost, he got the same Holy Ghost He give on the day of Pentecost, and makes him act the same way and do the same things. If he's born of the Spirit of God, Mark 16, Jesus said, "These signs shall follow them that believe." It's true.

So he says, "I'm a believer," and them signs don't follow, then he's a make-believer, not a believer.

There's three classes of people: a believer, a make-believer, and a unbeliever. And that's the only three classes there is. A lot of make-believers; there's a lot of real believers; and there's a lot of unbelievers. But if you're a real believer, Jesus said, "These signs shall follow them that believe: In My Name they shall cast out devils, speak with new tongues. If they should step on a snake (Brother Evans) it would not harm them. If they lay their hands on the sick, they shall recover." Oh, that's just as true as God's Word's true. We've got no business taking anything away from That. The Bible said he that'll take away or add to this Word, the same will be taken out of the Book of Life for him. God is so perfect, that every word must be perfect and must run from Genesis to Revelations the same: every word, every commandment of God. Now, you can make It say something here and twist It up over here.

I was setting one day under a tree with Brother Charlie up there and Brother Wood here; we were hunting down in Kentucky. We were hunting with a rifle. And I... Brother Charlie and Brother Wood had shot their sights in that morning. At about 50 yards they was hitting a spot about that big around, big as the squirrel. They said, "That's all right."

And I went out there... I'd been driving tacks at 50 yards. And I missed the squirrel's eye and hit him down on the cheek. I said, "That's not right; my rifle's out." And then I worried all day long. The next evening I went in early. I shot boxes of shells. I'd... It'd hit a little bit, half inch to the right. Why, it'd hit the squirrel in the head anyhow.

So Charlie and them, the next morning was up there, and the rifles just a-buzzing, just hitting squirrels, and me setting behind a tree just rubbing my hands, saying, "Oh, what's the matter with my rifle?" I got so ashamed of myself, till I got down on my knees; I said, "Lord God, I don't know what's the matter with me. Why did You make me a little nervous worry wart? Why would I be this? There's them fellows up there shooting squirrels just as hard as they can shoot. They got a mess of squirrels already; and here I'm setting behind a tree, rubbing my hands, and wondering, 'My--my tra--a--gun's not driving a tack at fifty yards.'" I cried, set there by the side of a log.

And then the Holy Spirit came, not in a Voice, but in the revelation, said, "I made you that way for a purpose."

Why? I can't take the Bible saying something here, like the church says, "The Holy Ghost was for just that group back there." The church says so; and the Scripture says, "Whosoever will." I can't make that hit the target.

I can't make Calvinism--just believe on the Lord and you got eternal security--and Arminianism, "That if I just touch not, handle not, taste not, I--I'd like to do it, but I can't do it."... Arminianism is too far away from Calvinism, and they both are wrong. I've got to see where... They both got Scriptures, but it's got to hit the target. Now, if God said one thing in this Bible, it's got to hit the target; it's got to make every ring in that Bible come right straight down to that bull's-eye. It's got to do it, because It's God's Word; and He's infinite, and He can't change. Amen. I love that, 'cause

then you can rest perfectly satisfied that It's God's eternal Word. Therefore, I try to study It from different Scriptures to make It, see what It would say. All right.

Satan was literally cast out of heaven by Michael the Archangel and God. And he was cast to the earth, come to the earth, got into the serpent, deceived Eve, and then has got into men, women, all down through the age on the same thing he started at the beginning: a great big kingdom, prettier than the other fellow's, be governor over all, know-it-all. "Our denomination is the biggest; it's--predo--it's--a--it's predominant over the others."

You've heard them say, "Why, we have so many hundred preachers in our organization. We got the biggest churches there is in the city." The only one thing that spells is S-a-t-o-n to me. That's right. That means the devil to me. When you get men that'll break up and organize, and break up brotherhood, and say they'll have nothing to do with the little church...

I've never seen a person too low yet, or I've never seen a person too far in sin yet; I've never seen one--a woman too stooped or a man too stooped, but what I would go to him, and put my arms around him, and bring him out of that if I can. I've never seen a bunch of holy-rollers, or whatever you want to call them, rooting, and jumping, and hollering, or whatever they might do, but what I'd get right in there and root, and jump, and holler with them to glorify God (That's exactly right.) whether he's black, yellow, brown, white, or whatever he might be. Yes, sir.

The Holy Ghost comes on one level; that's you meet God's requirement. If you ever get It, you'll come on God's level and not your own thoughts about It. Satan tries to make it classical, some great something, some big something, intellectual. You have to cast down that reasoning and believe what the Word says about it. Amen.

Now, here is another one; let's see what it is. All right.

80. Please explain the parable of the five virgins. Does a Christian sin?

Now, the parable of the five virgins--or the ten virgins it is; please excuse me. The ten virgins is found in Matthew 25:1. Ten virgins went out to meet the bridegroom (Now notice.), and five of them were wise and had oil in their lamps; five were unwise and did not have oil in their lamps. While they slumbered, the cry--cry come, "Go meet the bridegroom." And the ones that had oil in their lamps, trimmed their lamps, the fire was a-burning, and they went out to meet the bridegroom. The others come to buy oil, and they told them to go and get from--oil from those who sold it. While they were going, the bride come and the--bri--and the white--the wise virgin went in, and the sleeping virgin was cast out.

This is going to hurt, really hurt, but I've just got to say it. I never asked the question; I'm just responsible for answering it. Now, this comes so close to home, brother, so close, till I hope that it helps instead of hurts. Usually you have to hurt... As mama used to say when she give me a whipping, she said, "It--it has to hurt before it does you good." Well, that--that is right. See? I couldn't see it then, but I--I see it now.

Look, the... All ten of them that went out were virgins. Now, there were ten virgins went to meet the Lord. Now, the word "virgin" means "sanctified (Does anybody know that?), holy, pure, sanctified." There were ten of them that went out to meet the Lord.

Now remember, they had been falling asleep in one watch, two watch, three watch, on till the seventh watch. But these really went to meet the Lord. And remember, as they went, the Lord came. That was the coming of the Lord's time. Not who was in the watch...

Jesus spoke where that some fell in the first watch, and some in the second watch, and some in... But at the coming of the Lord they all wakened down. But on this case, it was the last watch, because they went out, ten of them, to meet the Lord. And five smoked out their lamps, and took no oil; five had oil.

Now remember, oil in the Bible is a symbol of what? Can anybody say? [Congregation replies, "Holy Ghost"--Ed.] Holy Ghost. Then you could be clean, and pure, and sanctified without having the Holy Ghost. Cleansing is what you are clean...

Now watch. I'm going to take like this bottle. And it's laying out here in the chicken yard, and it's all full of filth. I pick it up; that's justification: "I'm going to use this sinner." And the next thing I do if I'm going to use it, I'll have to cleanse it. And then, if I cleanse it, what do I do to it? Sanctify it. The word "sanctify" made--means "clean," same thing as holy. "Holy na..." Yeah, "holy" is a Hebrew word, "sanctify" is a Greek word. The word "sanctify" means "clean and set aside for service." But then, "blessed are they that hunger and thirst for righteousness for they shall be filled," then they're put in service.

The vessels... The tabernacle of the Old Testament, the altar sanctified the vessels, and they were set aside for service. When they were filled, they were in service.

Now, there's where you dear, precious Nazarenes and so forth, left the mark. See? We all... Why are you failing? Why did Pentecost run off and leave you? Because you refused to walk in the Light. That's exactly right. See? That's exactly. The first altar I ever knelt at was at a precious, old Nazarene altar down here. God bless them, good, holy, clean church, but you're so legalistic that you go, "You must do this, and you must do that. You must do this," and don't realize it's the grace of God and you're called by election. It's not he that willeth or him that runneth, but it's God that showeth mercy. See? God predestinated the church before the foundation of the world (We got a question on that in a few minutes. See?), predestinated the church before the foundation of the world.

You cannot, taking thought, add one cubit to your statue. "No man can come to Me except My Father draws him first." See? See, it was God that did the calling, God that did the pulling, God that set the church. Now, now, you say, "Brother Branham, that's pure Calvinism." No, it isn't. Now, wait. I don't believe that God takes a man up and just says, "Here, I'm going to pick you up and..."

All these Baptists and Presbyterians say, "Well, I believe on the Lord, I don't have--don't condemn my conscience." No wonder, you haven't got nothing to condemn. They say, "Well, dancing don't hurt me. Drinking a little sociable drink wouldn't hurt me." Because there's nothing in there to hurt. "Telling dirty jokes wouldn't bother me." Because why? There's nothing in there it'll hurt.

But I don't serve the Lord because I think He'd send me to hell if I didn't; I serve Him because I love Him. I serve Him because there's something in me. If you go out and say, "Well, I have to quit doing this because my church don't believe in it," you're just playing the part of a hypocrite. That's right. But if you do it because that it--you love it, and--and it's a contribution to God, and something in your heart making the love of God so greater to you than these things, now you're on the right line. But if I didn't drink, smoke, chew, cuss, do nothing else, I'd still go to hell. Sure. I joined all the churches, was baptized, and had my name on all the books, and played a good part, and lived a good life: "Except a man be borned again, he can't even see the Kingdom of God." That's right.

Now, these virgins, ten of them slowed up. What stumped the Nazarene people was this: Because the Pentecostals took the initial evidence of the Holy Ghost is speaking in tongues. They got them down at the altar and made them say something or another over and over till they spoke in tongues. A real, true Pentecostal wouldn't go for that. The devil had a lot of things in your Nazarene church too. See? And he's got a whole lot of things in the Pentecostal church, but as far as the baptism of the Holy Ghost, that's the truth. That's exactly the truth.

There's a lot of them, I know. I've heard people speak with tongues. I can't judge; I wasn't sent to judge. I've heard a whole lot of it, sounded like sounding brass and tinkling cymbals. But I know there's a real Holy Ghost that speaks with tongues. And I know that's right. Yes, sir.

But they seen the people come in and say, "Glory to God, I got It." Well then, that's the same thing... Now, don't call that Pentecostal because they jumped up-and-down, and spoke in tongues, and you seen them out there with somebody else's wife or somebody else's husband.

You say, "Is that the Holy Ghost?" You Nazarenes shouted all over the floor and done the same thing. You said you had It when you shouted. See? There's no way at all that you can prove it un--by--but by your life you live. "By their fruits you shall know them." That's the way it is. The godly life and Christ working with you confirming the Word, signs and wonders a-following with a godly life, that's the real thing. Now, you can have a lot of signs and not the life. You can impersonate the life without the signs, but when you see them both together, then that's it. That's the one.

Now, and then, remember, the Bride... Now, I might finish this if you've got just a few minutes time, go on it.

Look, a woman is going to cut off a dress. She's got a large piece of goods. (Let's call it what? Calico, gingham, or something another, some kind of a name that you got. Let's say it's silk.) And she's got a pattern. And she looks over this big piece of goods. Now, it's up to her where she lays this pattern. Is that right? She can choose it from any part of this goods, and the whole goods is sanctified; it's clean.

See, it's election, God's election. So what does He do? God takes by election and places this pattern of Christ anywhere He wants to on the goods. Then it's cut out. The rest of the goods is just as holy as this part was holy, but by choice God made His choice before the foundation of the world. Didn't Paul say in Corinthians--Corinthians 8--I mean, Romans 8, that, "Can the Potter--can the clay say to the Potter, why makest me thus?" Can God Who is just, when He could say to Esau or Jacob before either boy was borned or done right or wrong, "I hate Esau and love Jacob"? It's because that by foreknowledge He'd knowed what Esau was and what Jacob was. He knows what's in man. Before the foundation of the world He knowed, He...

If you could explain the word of "infinite"... Why, the word "infinite"... I say there's been a hundred billion tons of gnats in the world (That wouldn't start it), a hundred billion tons of gnats in the world, and each one of them has batted their eyes a hundred trillion billion times. And not one of them ever batted their eye but what God know it before the foundation of the world. That's infinite. That's something on the word of infinite. See?

He is infinite. So before the foundation of the world He knowed just exactly what you'd do. And He sent Christ, not just to be... If somebody, "Well, if I'll just quit my meanness and follow Him," or something like that, that isn't it. He knowed who would be saved, so He sent Christ to save that what He foresaw would be saved. That's exactly right.

Now, the church itself has eternal security. If you're in the church, you're secured with the church. But when you go out of the church, you're not secured. See? Now, you stay in the church.

How do you get in the church? Joining hands, writing your name on a book? By one Spirit we're all baptized into one body; that's the church. How? Through Holy Ghost baptism we are sealed in the body of Christ. How long? Until the day of your redemption. Ephesians 4:30, "Grieve not the Holy Spirit of God whereby you are sealed until the day of your redemption": sealed away until the day of your redemption. Now. Certainly, certainly, that's the Holy Spirit.

And now, that church was taken up, and the remnant of the woman's seed who keep the commandments of God and have faith in Jesus Christ (See?), not the bride, the remnant of the woman's seed... Then the dragon spurted water out of his mouth to make war with the remnant of the seed. That's when the Protestant church under the Federation of Churches, which is the image to the beast, which is now being formed... And there'll be a boycott upon all churches like this.

Like we're in a great tax gathering right here now, a dispute, trying to say that we're not a church, and we got Constitutional rights to say that we are a church. As long as the Constitution stands there, no amendment to that, then we absolutely have the rights, just as much right as anybody.

Our forefathers stood for that. But what have we done? We've broke every Constitutional law that they can break, and soon the Federation of Churches, which all the churches and denominations are invited into, and the devil's got in and making worldliness and everything in local church members and so forth like that, and great congregations, and class, and society, when the little old church is still down yonder being borned again in a mess like any birth is, still paying the price, still getting down and dying out, acting the same way they did when they first got born at the day of Pentecost, same kind of a church down there... They'll be closed and shut out under the Federation of Churches. It'll be a boycott like a union or something. You'll either come in or you'll go out.

The mark of the beast is on today, and the--the Seal of God is the Holy Spirit. To reject It is the mark of the beast. Ever who sees the Holy Ghost, that you're supposed to receive It, and don't do it, automatically you take the mark of the beast; because there's only two classes to exist: all that didn't have the Seal of God had the mark of the beast. So to receive the Seal of God is to receive the Holy Ghost. To reject It is to have the mark of the beast. There's the whole thing. That's exactly right.

Now, the Bride went up, the remnant left here. And she is the one who come in the second resurrection. "Blessed and holy is he that has part in the first resurrection, on which the second death has no power." That's right. The second resurrection will be the white throne judgment, then the church... "Don't you know," said Paul, "go amongst the unbelievers and the lawyers and so forth when the saints shall judge the earth." These matters should be judged before the church, not before the unjust magistrates and so forth, but before the church our matters should. There you take one another to the law. And God pity a man that'll take a Christian to law. That's right. Paul even dared them to do it.

Now, that's the Bride, and there goes the sleeping virgin, a left on earth. The wise virgin goes into heaven with oil in her lamp.

I know we could spend a lot of time on that, but I got--I'm going to hurry to get through this.

Do Christians sin?

Absolutely no. There is no Scripture where a Christian sins. He cannot sin. I know there's a resentment to that. Well, we'll just go to I John 3 and see what the Scripture says. A Christian does not sin.

Did you ever see a black white bird or a white black bird? Did you ever see a drunk sober man? No. You never did see a sinner saint either. There's no such a thing.

Now, if this gets just a little touchy, you just put a lot of balm in, you know, and it'll--it'll cure up just in a little bit now.

Now, the Scriptures is our absolutely, infallible proofs of what we are speaking of. I John 3rd chapter and the 9th verse. All right, listen to this.

He that committeth sin is of the devil; for the devil sinned from the beginning. For this purpose the Son of God was made manifest, that he might destroy the works of the devil.

Listen, are you ready? Got your jackets on, the armor all buckled up? Listen close, 'cause this is shocking.

Whosoever is borned of God does not commit sin;... (How's that?)... for his seed... (His seed: God's)... remaineth in him:... (the man)... and he cannot sin, because he's borned of God.

In this the children of God are made manifest, and the children of the devil: whosoever does not righteousness is not of God, neither... that loveth not his brother.

How can you have denominations and draw barriers and things like that, and say you're borned of God? No such a thing. It's a mock of the--Satan. That's right. But a man that's borned of God cannot sin; it's impossible for him to sin.

Watch. Just let me take this crucifix just a minute if it'll come off of there. Who was the sin offering? Jesus Christ. How do we get in Christ? Who died for us? Christ. What did He die for? Our sins. He took my punishment. Is that right? And then how do I get into Him? By one Spirit we are all baptized into one body. And when in this body, we're covered by the Blood and free from the judgments. He cannot sin, because there's a Blood sacrifice laying for him day and night. Hallelujah. He can't sin. He has no desire to sin. If he does it--if he does do something wrong, he don't mean to do it. The Bible said in Hebrews the 10th chapter, "For if we sin willfully after we have received the knowledge of the truth (and He is the Truth), there remaineth no more sacrifice for sin. He that despised Moses' law, died under two or three witness, how much more sorer punishment suppose, though worthy, who's trod the Blood of Jesus Christ under his feet and counted the Blood of the covenant wherewith he was sanctified with an unholy thing, and done despite to the works of grace."

For by one Spirit we are all baptized into one body and are free from sin, and we cannot sin. There is an Atonement waiting for us. And if there's still desire in your heart to sin, you have never been baptized into that body, because you are dead and your life is hid in Christ through God and sealed by the Holy Ghost. Christians don't sin. They make mistakes, but they don't sin. Amen. That's the reason they don't, for he cannot sin.

How can I have a... If I go down through the city here, and the mayor of the city says, "Mr. Branham, I know that you make sick calls. There's speed limits. The highest speed limit in the city is about thirty miles an hour. But I'm giving you permission to run ninety if you want to, 'cause I have faith in you that you wouldn't do it unless you had emergency call or somebody dying yonder in a wreck. And I'll give you permission, as the mayor of this city, that you can run any red light, do whatever you want to, just go right on." How could a little two-bit officer ever arrest me out here making forty miles an hour in a thirty mile zone? He can't. I cannot break any speed laws in this city, because why? I'm above the speed laws. Amen. I hope you see it.

And when we are dead, and God has recognized our repentance, He's recognized our baptism, He's recognized the Blood of His own Son, which by faith has been applied, He recognizes His fore-ordination, and knowed that I'd do it, and has recognized me in Christ, dead... And Christ died in my place when He was slain before the foundation of the world. My name was put on His Book as a Christian. Hallelujah. Christ died my death. Christ is my Sacrifice. God could not impute to me sin any more. He's give me the Seal of the Holy Ghost as a witness that I've passed from death unto Life. Whew. That does it.

Then they that are borned of God does not commit sin, for he cannot sin. In the Old Testament each year there was a remembered of sin. But Christ, by one sacrifice He has perfected forever the worshipper. "The--the worshipper once purged (Hebrews 10)--the worshipper once purged has no more conscience of sin." So you take these people that run in the church and jump up-and-down, and shout, and speak with tongues, and act just exactly like a Christian, and run out, and the next year they got to come back again, next week. They've never come anywhere to begin with. They're only impersonating, for the Bible said that the Holy Spirit seals us into Christ until the day of our redemption. Hallelujah. That's what makes me rest assured, 'cause God promised it.

No more sin, the sin question's settled. That's the reason sin looks so dirty to a Christian. That's why women out here with these shorts on look so dirty to a Christian. That's why vulgarity; that's a lot of dirty things; that's why smoking, drinking, gambling, all these uncensored programs on television, all that stuff seems filth. Why? You're of a different Kingdom. You're borned into the Kingdom of God and sealed by the Holy Ghost until the day of your redemption.

He that's borned of God commits no sin, for he can't sin. The seed of God is in him, and he cannot sin. As long as that Holy Ghost is in there, He takes every desire of sin away from you. Amen. You can't sin; there's no more desire.

We could take a long time on that, but let's hurry. We ain't going to get through them, I'm afraid.

81. Why do churches who baptize in the name of the Father, Son, and Holy Ghost and admit women preachers to preach, why do they have so much power and authority?

That's a ticklish thing. Now, I know that I'm speaking to people that'll differ with this, but as a Christian I must say it. There is no Scriptural authority in the Bible for water baptism in the name of Father, Son, and Holy Ghost. There never was one person ever baptized in the Bible in the name of Father, Son, Holy Ghost. That is a Catholic tradition taught in the sixth century.

Sprinkling never was in the Bible, for people to be sprinkled or poured, but immersed. If you want to know that, I got both Greek and Hebrew here on it.

And on the day of Pentecost, Peter required that man must repent and be baptized in the Name of Jesus Christ for the remission of their sin. And Father, Son, and Holy Ghost is no name. Father, Son, and Holy Ghost... Matthew 28:19 said "Go ye therefore, teach all nations, baptizing them into the Name," not into the names, in the Name, singular of... Not in the name of the Father, name of the Son, name of the Holy Ghost, but in the Name of Father, Son, and Holy Ghost. Father's not a name; Son's not a name; Holy Ghost is not a name. They're titles that belong to a Name.

Now, ten days later Peter said, "Repent, every one of you and be baptized in the Name of the Lord Jesus Christ." Father, Son, and Holy Ghost, see how the extreme Trinitarian idea... See, they try to make three gods out of that. There's no three gods. I'd like to read that to you out of the original Greek here. The only way they were baptized in Jesus' Name was, and the Bible said in the original Greek, was to make them recognize that He was God.

Father, Son, and Holy Ghost is offices of one God. He was the Father; He was the Son; He is the Holy Ghost. It's three offices or three dispensations, the Fatherhood, the Sonship, and the Holy Ghost dispensation. But Father, Son, and Holy Ghost has one Name, the Lord Jesus Christ.

Every person from that day on was baptized in the Name of Jesus Christ, and they found some that was baptized in no Name at all, and the original Greek said right here and both the Hebrew, that the baptism in the Name of Jesus is for the forgiveness of sins, both Greek and Hebrew. Remish--"remit" means, "to forgive," of course. If I remit anything, is to take it away, to remit it--"take it away."

But there is no Scripture in the Bible... And Paul the apostle passed through and found some Baptist brethren, Acts 19. They were having a great time; they were shouting; they were having great joy and great things; and they were preaching, had joy in the camp.

Aquila and Priscilla in the 18th chapter had visited these people, Apollos; they were Baptists. And Paul went to them, and he said, "Have ye received the Holy Ghost since you have believed?"

And they said, "We know not whether there be any Holy Ghost."

He said, "How was you baptized?" I know in the King James it says "unto what"; in the original it said "unto how." "What or how was you baptized?"

They said, "We've been baptized by the same man that baptized Jesus, John." Paul said, "That won't work no more. You got to be baptized over again." And when they heard this, they come back into the water and was rebaptized in the Name of Jesus Christ. Paul laid his hands upon them, and the Holy Ghost came on them. Now, if that--if Father, Son, and Holy Ghost, says here, and the Lord Jesus Christ, says here, I can't hit both targets. It's got to be right.

Now, Matthew 28:19, that's the last chapter and the last verse in Matthew. If you read a love story, and it said, "John and Mary lived happy ever after," who is John and Mary? Go back to the first of the book; find out who they are. See who John and Mary was that lived happy ever after. If Jesus said, "Go baptize in the Name of the Father, Son, Holy Ghost," and Father's no name, Son's no name, and Holy Ghost is no name, then what was He talking about? Who is Father, Son, and

Holy Ghost? Go back to the first of it and read. I'll quote after the genealogies of Jesus Christ, 1st chapter, 18th verse:

Now the birth of Jesus Christ was on this wise:...

Now watch real close. That post, we're going to call it Father, this pulpit, Son, this, the Holy Ghost. Now, Who is the Father of Jesus Christ? God is. Do you all admit that? God's the Father of Jesus Christ. That's God the Father. This is God the Son. That's God the Holy Ghost.

Now the birth of Jesus Christ... on this wise:... (Matthew 1:18)... When... his Mary--mother Mary was espoused to Joseph, before they came together, she was found with a child of the... [Congregation says "Holy Ghost."--Ed.] (I thought God was His Father; I thought He said God was His Father. Then how can God and the Holy Ghost both be His Father, if they're two different peoples, two different persons, personalities, anyway you want to place it? They've got to be the same self Person, or He had two spiritual daddies.)

... birth of Jesus Christ was on this wise: When... his mother Mary... espoused to Joseph, before she came together, she was found with a child... (not of God the Father, but of)... the Holy Ghost. And this was all done, that it might be fulfilled as spoken of the Lord by the prophet, saying, Behold, a virgin shall conceive, and bear a child,... (See?)... and they shall call his name Emmanuel, which is by interpretation, God with us.

And His Name was called what? Jesus. All right. Father, Son, Holy Ghost, now, Father and the Holy Ghost is the self same Spirit. What is Ghost? It's the Spirit of God. And when it was, He came on the baptism of Jesus and dwelt in Him, "This is My beloved Son in Whom I'm well pleased to dwell in." He came down and dwelled in Jesus, and that made Him Emmanuel on earth. So what was the Name of the Father, Son, and Holy Ghost? [Congregation answers, "Jesus Christ." --Ed.] Certainly it was.

So Peter had the same revelation. Now, we got our sights trained in. We're hitting the bull's-eye. Let's see if the disciples used that kind of a shooting. Every time they come together, every time a baptism was mentioned, they had to be baptized in the Name of Jesus Christ, for He said, "There's not another name given under heaven among men whereby you must be saved." It's a false conception of the devil and is no Scripture at all for such. That's right.

And now, I hope that didn't hurt, but it's truth. See? It's truth, brother. You can't make that... You can't hit Father, Son, Holy Ghost one place and Jesus in the other, when nobody was ever baptized in the name of Father, Son, Holy Ghost. Every person in the Bible was baptized in the Name of Jesus, and those that wasn't baptized that way had to come and be baptized over again before they could even get the Holy Ghost. They might act like they got a lot of power. You've got to follow God's infinite plan. That's exactly right. All right.

Father, Son, and Holy Ghost is wrong. Now, for women preachers, anyone knows that's wrong. If you don't know no more than that. I wished I had time to read that from the Greek here, what it said. Said, "If your women want to know anything, let them ask their husbands, because it's shameful and disgraceful for a woman to even speak in the church. The Greek says that--I mean, the Hebrew. "As also saith the law, let them be in silent with all subjections to the pastor (See?), for it's sinful and disgraceful for a woman to speak in the church." My, anyone ought to know that. And now... Which all the way through the Scriptures, and Timothy, and different Scriptures, I have it wrote down here, it's truth. All right.

Now, then why do they have power? You say, "Why does that do?" Look, brother, let me ask you, or sister, ever who it is that's asking this question, look. I have seen some of the most powerful meetings amongst the Mohammedans, screaming, jumping, take a knife and run it right straight through the heart like this, and pour water through it in the back, walk through fire with their bare feet, everything else like that, lay on beds of spikes, and--and take a sword and stick it right in their mouth and run it right smack down like that--you can take it yourself and draw it back out, and

blood on it and everything else. Don't talk about them things. See? That isn't truth; that isn't vindicating anything. See? Jesus said...

Let me read the Scriptures I got wrote out here to you, Matthew 7:21-23: "Many will come to Me in that day... Not all that saith, 'Lord, Lord,' will enter into the Kingdom, but they that do the will of My Father which is in heaven shall enter in. For many shall come to Me in that day and say, 'Lord, have not I preached in Your Name. Have not I cast out devils, and prophesied, and done all these other things.' He'll say, 'Depart from Me, you workers of iniquity, I didn't even know you.'" See?

So don't... See? Truth can only come one way, brother. Now, I'm not saying that the people who baptize people in the Name of Jesus Christ is all going to hell. I don't say that. God is the Judge; let Him do whatever He wishes to, but there is no legal Scriptures in the Bible for anybody to be baptized in the name of Father, Son, and Holy Ghost.

Paul commanded everyone that was baptized any other way than the Name of Jesus to come and be baptized over again in the Name of Jesus, and said, "If a angel from heaven come and preached any other doctrine (Gal. 1:8), let him be accursed." And Paul said, "As I have said before, so say I again, if an angel from heaven would preach anything else to you, let him be accursed."

Now, that cannot... You cannot make a target hit here and a target hit there. Father, Son, and Holy Ghost, say, "Let them go, they're all right." And Jesus Name, let that go and say, "They're all right." There's got to be something that's got to hit right. God's not a author of confusion.

And you run that through the Bible anywhere you want to, and you'll find out that it's a false baptism. Then go back to history, and down in the sixth century when great Agtobus, I believe it was, that baptized or one of the... I wouldn't say it was Agtobus; I forget what his name was that baptized... If you want to get it in the--the "Ante-Nicene Fathers" before the Ante-Nicene meeting, 325 A.D. they were still baptizing in the Name of the Lord Jesus. And when the Catholic church come into power, they picked up the name of Father, Son, and Holy Ghost. Never one time from that back, was anybody ever baptized in the name of Father, Son, Holy Ghost. It's a Catholic tradition.

Luther brought a lot of it out with him. Wesley brought the rest of it. And we still go to it. And the Catholic catechism, what's called "Faith of Our Fathers," I believe it is, on page 144, I think it is, he said--they said, "Will any Protestants be saved?" Said, "Perhaps some of them. They claim to live by the Bible, but they still take the Catholic teaching." Said, "The Bible, the early Catholics, baptized in the name of the Father--in the Name of the Lord Jesus Christ, but we, taking the solemnity from that and place it upon the Father, Son, Holy Ghost, and the Protestants recognize it." Said, "Maybe some of them will be saved." Not by that they won't. All right.

82. Is there more than one world?

Yes, there's worlds of worlds, Hebrews the 1st chapter the 2nd verse, Hebrews the 11th chapter and the 3rd verse. There's worlds of worlds. God created the worlds, w-o-r-l-d-s, worlds.

83. Is there more than one heaven?

Yes. In I--in II Corinthians 12:3 Paul said he knew a man that was caught up into the third heaven. And over in Revelations and so forth, there's more than that. I'm just going to have to hurry, 'cause it's--it's right now past time for me to close. Would it be all right if I'd just read the rest of these off and just (All right.) comment...?...

84. Will a babe in Christ go up in the rapture?

Absolutely, if he's a babe he's born again. No matter how young he is, he'll go up anyhow. You see?

85. Why should Christ appear to me as I was about to take the sacraments?

Well, no doubt your heart was just in tune and you was coming sacredly up to God to do it; and that's why He appeared to you. See, that'd be the only reason I know. I couldn't say no more than--than what that... Let's see.

86. If we were saved before the... (Oh, oh. We don't want to stop here do we?) If we were saved before the foundation of the world--were we?

Yes, sir. Revelations 13:8 said that you were saved and your name was put in the Lamb's Book of Life before the world was ever created. And Ephesians 1:4 and 5... Let me just read that; it won't take but just a minute and just so you see that I'm not just--just quoting it; I'm--I'm... All right, here we are; let's read this.

Blessed be the God and Father... (Ephesians the 1st chapter the 3rd verse.)

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ Jesus:

According... (Listen.)... According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before Him... (As Christ died for us, of course.)

Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to His own good will.

Now, in the Book of Revelations... I got that here; let me get it right quick, so you--you see that I just never just coated it. I want to quote it. Revelations the 13:8, listen at this just quickly.

And all that dwelt upon the earth whose names--upon the earth shall worship him, whose names were not written in the book of life of the Lamb slain before the foundation of the world. (That's when it was. All right.)

87. Were--were we spirits then?

No, we were not even nothing then, but in God's mind we were. And He spoke it and it materialized. Jesus was slain before... How many knows that the Bible teaches that Jesus Christ was the Lamb slain before the foundation of the world. Why? God spoke it, and when He spoke it, it was as good as finished. And when He saw me, He saw you before the foundation of the world, we were only figurative in His mind. Then when we come to the world, we were both man and woman, male and female. He separated the feminish spirit from the man and made a woman out of it and left the masculine spirit in a man.

When you see a woman acting like a man, there's something wrong. You see a man acting sissy like a woman, there's something wrong.

And then He took from the man's side a rib and made a helpmate out of him, and they two are one.

But before the foundation of the world our names... When the Lamb was slain, our names were put on the Book, when in God's own mind He foresaw us and predestinated us by His foreknowledge before the foundation of the world. Oh, brother, if that wouldn't make the church get up and run through the aisles? Think of it. You who are born again, before the foundation of the world, God put your name on the Lamb's Book of Life. Christ died and sent the Holy Ghost here to call you to Eternal Life. You have received It; He sealed you. You're there till the day of your redemption. Hallelujah.

Talk about holding on. It isn't, do I hold on; it's, did He hold on. It isn't what I done; it's what He done. It isn't, "I quit smoking; I quit lying; I quit stealing." It's He died for me. And He took my spirit out of me and converted me into a new creature. Now, the next question right below that is... Quickly now so we get it.

88. What difference is it between body, soul, and spirit?

The body is the flesh that you look at that must rot. It was born by sexual desire of father and mother. It must rot. It's no good. Therefore in the new birth, in the resurrection when--when you're

brought forth again in a new body, it'll be God's creative power that'll speak like He did to Adam and you'll come forth.

89. Would you please explain your theory that Eve conceived Cain of the devil?

I never said that; I said Eve conceived Cain of the serpent.

In Genesis 4, once--1st verse, clearly states that Adam knew his wife Eve, and she conceived, and bare Cain, and said, "I have gotten a man from God."

Absolutely. All life has to come from God. John Dillinger come from God. Adolf Hitler come from God. Every... George--George Whitfield come from God, and so did Bob Ingersoll. Every person come from God.

But what I said is this: And I want someone to just tear it down. See? The Bible said that He would put (in Genesis 3:8). I... The... When the question was asked when Eve had been--something had happened to her, she met the serpent... Now the serpent was not a snake; he was a beast, the most subtil of everything in the field. There was nothing...

Today science is looking for a bone of some animal that connects man and monkey together. The closest they got is a chimpanzee. They can't find a bone. They'll never, because it's a serpent. It's a revelation of God.

Watch. The serpent was a--like a prehistoric man, something next to God--or next to man. And that's the only thing. If any other animal would've happened to--Satan would've got on them, the seed would not have mixed with the woman. You can't mix a human seed with any kind of an animal seed. It won't work. But this animal that will mix the seed is complete; it's extinct. God turned him to a snake. But remember when...

Said, "Why did you hide? Why did you cover yourself with fig leaves?"

Then they begin to pass the buck as the army is. "Well," Adam said, "the woman that You give me enticed me to take of the fruit."

And the woman said, "The serpent beguiled me." Now, what does "beguile" mean? "She--he beguiled me."

And God said, "I'll put enmity between your seed and the serpent's seed." Seed, the serpent had a literal seed, and it come through Cain.

Through Cain come all the smart, educated people down to the antediluvian flood. And behind that come Abel who was killed, and Seth was raised up in his place to represent the death, burial, and resurrection of Jesus. And from him come the humble people, shepherders and so forth, but the God-fearing people. And Jesus said the children of this world are wiser, smarter, than the children of the Kingdom. That's right.

We can't compare with them. Don't try to put yourself up to be like them. Humble yourself before God. Don't desire to be smart and wise; just desire to know Jesus and let it alone, for there lays the seed of the serpent today. And people are glorying because scientists, and smart men, and educated, and great scholars belong to their churches. I'd rather have a man that really knowed God if he didn't know his a-b-c's to belong to my church (right) as long as he's the seed of Christ.

The woman's Seed, the woman's Seed which was Christ... Mary brought forth the Christ. And the serpent's seed which was Cain come down to Judas Iscariot. There was both Jesus and Judas incarnate right there: God and the devil. On the cross of Calvary there was four people dying. There was a thief on each side of Jesus, and Judas hung himself on a sycamore tree, which is a cross: "Cursed is he that hangeth on a tree."

There was one thief said, "If Thou be the Son of God, take us down."

The other one said, "Lord, we do justly; we getting punished; but You've done nothing. Remember me when You come into Your Kingdom."

Jesus said, "Today shalt thou be with Me in paradise."

There was the--Jesus, the Gospel Preacher, preaching on the cross. There was Satan going back to hell, taking with him the seed of the serpent, the unbeliever. There was God going back to heaven taking with Him a repented sinner, the seed of the woman. Certainly.

It was not the seed of the devil; it was the seed of the serpent. And the serpent had a seed; the Bible said it had a seed. And it still exists today, the seed of the serpent, so much...

Now, you can ask me another question on that. If we just had time, I got all the words for you, and...

90. Will you please explain what it means by, "Sinneth not" in I John 5:18?

My, we're right at it, I believe here. Maybe it... Got it; turned right straight to it. Maybe the Lord wanted me to read it. All right, I John,

We know that whosoever is borned of God sinneth not;...

Certainly not. I just went through that. He can't sin; he's borned of God. "Sinneth not," he can't sin; the seed remains in him. Another Scripture you might refer to here would be Romans 4:8, 4 and 5-8 where God--David spoke over there years ago and said, "Blessed is the man who God will not impute sin to (See?), 'cause he does not sin."

Now, we've got one more and then that's all. Let's see.

91. Brother Bill, what is the difference between fornications and adultery, Matthew 19:9?

Jesus said in Matthew 19:9, "Whosoever putteth away his wife and marries another, except it be for the cause of fornications, commits adultery." The difference between fornications and adultery, the word could be applied either way. But to make it clear what he was talking of there, that--a woman that's unmarried cannot commit adultery, because she has no husband to commit adultery against. It's uncleanness for her. She has to confess that to her husband before they are married if she's did that. If not and her husband finds it out later, he has a right to put her away, because she took a false vow. For the Bible said, "Be it well..." or ritual says. "Be it well known to you (I have it in mine) if any couples are joined otherwise than God's Word does allow, their marriage is not lawful. I will require and will charge you both as you'll surely answer in the day of judgment when the secrets of all hearts shall be disclosed, if either of you know any impediment why you should not be lawful joined together, do you now confess it." There you are. See?

So fornication is what a girl, when she lives unclean, that's fornication, 'cause she has no husband. But when she's married, and then when she lives like that, she commits adultery against her husband.

A woman come not long ago, and she said, "Oh, I've confessed all that." She was nervous, and had a breakdown, and said, "I confessed all that to God."

I said, "You have to confess it to your husband. It wasn't God that you committed adultery against; it was your husband." That's right.

And if a man marries a woman and she has lived unclean before she marries him, and then she comes to him, if they've been married ever so long, and then she comes to him and says, "Honey, I want to tell you something. I did run out with another man; I never told you," Jesus said he has a right to put her away and marry another, because they're not married in the beginning, 'cause she falsely told a--a lie against him.

Now, there's another thing here. Thank you.

92. Please explain I John 5:16.

I John 5, we got it right here.

If any man see a brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for that sin.

All right. We go... Let's just take it right back and get it right quick; this is the last one. Let's turn right over to Mark, and this will just explain it exactly what that sin unto death is. There is a sin

unto death, and you don't even pray for that sin. How many knows that there's a sin unto death? You don't even pray for it. Take Mark, the 3rd chapter of Mark. And after we find the 3rd chapter of Mark, then quickly we shall have this one Scripture before closing. Let's go to 3 and 22.

And the scribes which came down from Jerusalem said, He has Beelzebub,... (They seen Him discerning the thoughts of the people.)... and they said, He has Beelzebub, and by the prince of the devils cast he out devils.

And he called them unto him, and said unto the--unto them in a parable, How can Satan cast out Satan?... (Now, if the devil can heal, how can he do it?)... How can Satan cast out Satan?

... if a kingdom be divided against itself, that kingdom cannot stand,

And if a house be divided against itself, that house cannot stand.

And if I... And if Satan rise up against himself, and be divided, he cannot stand, but has an end.

No man can enter into a strong man's house, and spoil his goods, except he will first bind him--the strong man; and then he will spoil his goods.

How can he go out into there, into them hearts and find what... (See?) lest it be of God?

Verily I say unto you, All sin shall be forgiven unto... sons of men, and blasphemy wherewith... they--whatsoever--soever they shall blaspheme:

But he that shall blaspheme against the Holy Ghost has never forgiveness, but is in danger of eternal damnation: (That's the separation.)

Because... (Why did He say it?)... Because they said, He has an unclean spirit.

Calling the Spirit of God that was doing these miracles in Christ, they said it was the Spirit of the devil doing that; Jesus said it is the unforgivable sin. And if you see a man... Pray--don't pray for him if he's making fun of the Holy Ghost and talking against the Holy Ghost, you are forbidden to even pray for such a person. You understand it? For there is a sin unto death. There's only one sin. Jesus said all manner of sin shall be forgiven the sons of men, but to blaspheme the Holy Ghost shall not be forgiven.

Now people say, "Well, blaspheming the Holy Ghost,..." What is "blaspheme?" Means "to talk about, ridicule, make fun of, blaspheme." All right.

What did they blaspheme Him? Telling that Holy Spirit that was within Him, making Him act and do the things that He was doing, they said, "He's possessed with Beelzebub, the devil. And that's the devil, a fortuneteller in Him making Him do those things. Seeing the secrets in the people's heart, and telling Philip He knowed where he was at before he come to the meeting, and casting out devils, and doing those things there, He does it by Beelzebub, and He is a devil." And Jesus said that sin shall never be forgiven, so that is the unpardonable sin never to be prayed for. It can never be forgiven. A man and a woman that does that has eternally sealed themselves from the Presence of God forever and forever: no forgiveness.

Do you love Him?

I love Him, I love Him,
Because He first loved me,
And purchased my salvation
On Calvary's tree.

Listen, you've been so nice, and these have been rugged, and they've been a long time. Now, you've been setting in this church since 7:30, 8:30, 9:30, two and a half hours, setting in this hot church. You didn't do that just to be setting there. And I guess ninety-eight or ninety-nine percent of the congregation has stuck right in their seat since that time. I want to say this: Jeffersonville, I feel this, that it's sinned away its day of grace. I believe that. I believe the whole United States has, but I've got some of the most loyalist friends that there is in the world right here in Jeffersonville. I've got people here that would die by me.

Now, a hot night like this, the strangers that's in our gates, tell me where a person would set just to be setting to hear a person, perhaps, speaking on Scriptures that they don't even believe the way I'd explained it, but they're reverent and godly enough to set and listen at it. Long may you live. When the stars is turned to dust, may you live on in Christ Jesus. May God supply everything that you have need of. May He give to you the desire of your heart. If you believe me to be His servant and believe that my prayers would help you, let the God of heaven Who raised up His Son, Jesus Christ, to be the propitiation of our sins, to die in our stead, may He Who is omnipotent, He Who is omnipresent here at this building now, may He give unto you the desire of your heart is my sincere prayer for each and every one of you. And in a land where the sun will never light on you again to scorch you, where the hot winds will never blow, I hope to have years times millions of years to set with each one of you in the Kingdom of God and talk over the eternal things of this nights and things how we set together. I mean that with all that's in me, all my heart. I pray that God will give that to you, each one.

May His grace be with you. May He heal you of your sickness. May He give to you the baptism of the Holy Ghost. And I say this now without any slighness, without... If I brought any offense by anything that I said about the seed of the serpent, the baptism in Jesus' Name, which those things...

Now, somebody says, "Brother Branham is a oneness." No, sir, I am not a oneness. I do not believe that Jesus could be His own father. I believe that Jesus had a Father, and that was God. But God dwelled and tabernacled in this body called Jesus, and He was Emmanuel: God with us. And there's no other God besides this God. He is Father, Son, and Holy Ghost. And the Name of the Father, Son, Holy Ghost... Father: the Lord, Son: Jesus, Holy Ghost: Logos, Spirit of God. Father, Son, Holy Ghost, Lord Jesus Christ; that's Him. And in Him dwelled the Fullness of the Godhead bodily.

And I do believe without one shadow of doubt, loving you, and no matter if you remain baptized in the Name of the Father, Son, Holy Ghost, sprinkled, poured, whatever you will, I pray God with my whole soul and body that you and I will meet in the Kingdom of God, and God will, if I'm wrong, will overlook mine, if you're wrong overlook yours. But in--by my own convictions of the Scripture to try to make the target hit to be from Genesis to Revelations, I command you to be baptized over again in the Name of Jesus Christ if you haven't done it.

And if you have not received the Holy Ghost, and your life does not feel sweet, no matter if you spoke in tongues, if you've shouted, if you've jumped up-and-down, if you've laid hands on the sick and they recovered, if you have done all kinds of miracles and signs, if you haven't got the fruits of the Spirit of love, joy, peace, long-suffering, goodness, meekness, gentleness, patience, faith and all these things in you, then I command you and constrain you in the Name of Jesus Christ to not cease praying until the Holy Ghost comes on you. No matter how much you've spoke in tongues, how much you've shouted, how long you've been a church member, if you've been here, what all you've done will have nothing to do with it until Christ, the Holy Spirit, takes His place in your heart and you're dead to the things of the world and live anew to Christ.

God bless you is my prayer. Let us stand now to our feet. Oh, this is a nice congregation. You been so good; I just hate to leave you standing like this.

Little Edith back there has got a birthday. Edith, can I count your... I'm going to make Brother Neville put these in for you. Come here. We'll find out how old this young lady is. Thirty-eight years old. God bless you. David, give us a--I mean, Teddy, give us a little chord, "Happy Birthday To You," all right, if you will.

Happy birthday to you;
Happy birthday to you;

Happy birthday, Sister Edith;
Happy birthday to you.

Now, all this congregation join in together, "Never Grow Old." Come on, all together now.

Never grow old, never grow old,
In the land where we'll never grow old;
Never grow old, (where we'll) never grow old,
In the land where we'll never grow old.

In the sweet by and by,
We shall meet on that beautiful shore;
In the sweet by and by,
We shall meet on that beautiful shore.

QUESTIONS AND ANSWERS ON THE HOLY GHOST

Branham Tabernacle
JEFFERSONVILLE.IN SATURDAY 59-1219

And after last night we're just all filled up. I've heard the good reports today of many who has received the Holy Ghost. And we're happy for it.

Happy to have Brother Graham with us tonight, one of our associates here from the tabernacle, the pastor of the holiness church up in Utica. And Brother Jackson, he was here last night, I believe it was; or he's back here in the audience somewhere now, someone said. And yes, I see Brother Jackson back in the audience now. And--and Brother Ruddell, is he here tonight? That's another one of our associates out here on "62." We're glad to have them in. And with our... Oh, Brother Pat, and all these other brethren, we're--and out in the audience. We're happy to have all of you here tonight.

Now, if I would justify the thing, I'd bring some of them good preachers up here to speak to you, because I'm hoarse just from having such a big time last night.

Now, my wife, she's my correction; you know, brethren, what I'm talking about. She said the people in the back last night couldn't hear me, because I was speaking into this thing. And now, before I get started, I'm going to try something. Now, I wonder if that's better. Okay. Is that better way back in the back? Or is this better? Is this better? Now, honey, that's one time I got a mark against you. Now, they say that's better. All right. Oh, my. That's a woman. That's a good one, 'cause it's been a long time since I had one. She's usually right.

Well, we certainly had a--been having a great time on those three night's service; I did. And now, the tapes, all except last night... I called Brother Goad and told him to come take the tape for the tabernacle. But it happened to be that I understood that Billy Paul had his car and gone, so the tape wasn't took as far as I know. So we missed that one; I'd liked to kept it in the church for the sake of the church for someone say: what we believe.

Now, tonight I'm going to speak on "The Great Conference," if I can get through the questions in time. And then tomorrow morning is a healing service. And we're going to pray for the sick. Therefore, we cannot give out--or just go and say, "Now, I'm going to take you, and you, and you." That wouldn't be right. But we give out a group of cards, and somewhere along those cards, I call a few up on the platform. And then, if the Holy Spirit starts revealing, then It goes out through the audience and gets the people out in the audience for the healing service. And then, tomorrow morning, I'll be speaking, the Lord willing, just before the healing service.

I see my wife laughing. Honey, can't you hear me at all? Oh, you're hearing me. Well, that's fine. She sets back in the back and if it's--can't hear me, she shake her head, "You... Can't hear you, can't hear you."

So then tomorrow--tomorrow night is a evangelistic service with water baptism service. And then, as soon as I get through preaching tomorrow night, we'll pull back the curtains and have water baptism here tomorrow night. If the Lord willing--if the Lord is willing, in the morning I want--or tomorrow night I want to speak on the subject: "A--A Sign Was Given." And then, if we're here Wednesday night, if the Lord permits me to be here Wednesday night, I want to speak on the

subject: "We Have Seen His Star in the East and Have Come to Worship Him." Now, that's just ere Christmas eve.

And then, immediately after Christmas is Christmas holiday week. There's where we take all of the letters. Brother Mercier and them usually gets them all out. And we lay them all out, and we pray over these letters and ask the Lord to lead us to whereabouts through the world that we'll be going.

Now, the Christian Business Men has a great line up, that's to be in Florida right away for their conference, go from there to Kingston, then over to Haiti, and down to Puerto Rico, into South America, back up through Mexico.

But the Lord seems to be leading me to Norway. I don't know why. You know the little book called "Man Sent From God"? It's the biggest religious publication in Norway. Think of it, what the Lord has did there. And when I was there, they wouldn't let me lay hands on the sick. I was there for three nights. And they wouldn't let me lay hands on the sick. So you see what God can do. The crowds was so big they had to take mounted police, horses, and ride the people out of the streets so I could get up to the place. And I didn't lay hands on the sick. I prayed for them though; let them lay hands on one another.

So... Yeah, I sure will. [Brother Branham speaks with someone--Ed.]

Now, tomorrow morning... Now, tonight, maybe we'll just get into these questions, because we've got some real good ones. And I don't know how long the Lord will keep us on it. And then, tomorrow morning either Billy Paul, Gene, or Leo, one, will be here to give out prayer cards at 8:00 till 8:30. Now, the out-of-town people, let me make it over again so you won't forget. If you'd like to come into the line, we'd rather have out-of-town people if possible.

Now, sometimes here in the church we get to a place where they say, "Well..." We get the out-of-town people, bring them up... Someone will say, "Well, I didn't know what was wrong with them. They might've been telling something wrong." Then you get people in town; they say, "Oh, you might've knew them." So... Then they say--it's been said, "Well, I'll tell you, it's prayer cards." Well, what about them that hasn't got prayer cards. And there's been day after day when it's...?... What'd say? [Brother Branham is asked to stand back from microphone--Ed.] Stand back from the mike? Now... Well, you know, I always preach the middle of the road. So maybe I'll just take it like that. Is that better? That's better, That's fine. I'll tell you what it is. Our--our public address system is very poor here, very poor. And we're not trying to get any better now, because we want the new tabernacle built right away. And then's when we'll have plenty of room (See?), if we can get around here and spread this place out a little larger, and put up some more places, and get ready for meetings when we have them here.

Now, remember, in the morning the boys, one or three of them will be giving out cards between 8:30--or 8:00 and 8:30. That gives a chance for everybody to get settled down. And I was speaking on about how they give out cards, why we do it. It's to keep order. See? Now, what if I come in here just like right now and said, "Let this woman, this woman, and that man, and this woman..." You see, that would be kinda--that'd be kinda hard. See? And then, if you... Many times I've did this. And if they're not too many in the morning, I may do the same thing. I'll say, "How many people here is from out of the city that's got something wrong with you, you stand up."

Brother Mercier, you're coming to my rescue. You going to help me? [Brother Mercier answers--Ed.] Oh, you're coming... He's coming to his own rescue. I talked to your girlfriend today. Now, you better be real good to me. All right. That's good. I--I admire that courage, Brother Leo. When it's not right, let's--let's get it as right as we know how to get it, the best that we can.

So now, then just ask for the out-of-town people to raise up their hands that's got something wrong with them. And then just stand there, consecrate on one person till the Holy Spirit gets started, and

take the entire audience. How many's been here when they seen that done in here? Sure. See, see? So it doesn't matter which way it is, It's just...

I want you to remember this; I'll try to go over it in the morning again. Gentiles, the Gospel that's given to them is a faith Gospel, not a works at all. See? Like I said last night. When the Holy Ghost fell at Pentecost, when they went down to the Jews (Acts 19:5), they had to lay hands on them that they receive It. And when they went down to the Samaritans, they had to lay hands on them. But when they come to the Gentiles at Cornelius' house, "While Peter spake these words..." No laying on of hands.

When the little girl died, Jairus' daughter, the priest said, "Come lay hands on her, and she'll live." But when the Roman centurion, the Gentile, said, "I'm not worthy You come under my roof, speak the word." That's it. See?

The Syrophenician woman, Greek actually what she was, when she--when Jesus said to her, said, "It's not meet for Me to take the children's bread and give it to the dogs." She said, "That's true, Lord; but the dogs under the table eats the children's crumbs." He said, "For this saying, the devil's left your daughter." Say good things then. Say something good about somebody. Talk about Jesus. Say something loyal, something real. That's the way to get rid of devils. He never said--He never prayed for the girl. He never said one thing about her being healed; He just said, "For this saying, for this saying..."

Hattie Wright, the other day, she didn't ask for nothing. She was just setting there, but she said the right thing, which pleased the Holy Spirit. And the Holy Spirit spoke back and said, "Hattie, ask anything that you will, whatever you got and you want. Find out whether this is real or not. Ask anything (the healing of her little crippled sister setting there all drawed up; ten thousand dollars to keep her from digging on them hills over there; the youth restored to her well run-down body); whatever you want to ask, you ask it right now. If It don't come and give it to you right now, then I'm a false prophet." That's--that's--that's something, isn't it?

Jesus said, "Say to this mountain..." And you've heard the--about what's been taken place; that's the ministry that we're entering into. We're way up the road now. Soon the coming of the Lord Jesus. And we've got to have rapturing faith in a church that can be changed in a moment in a twinkling of an eye to go out, or we'll not go. But don't worry, it'll be there. It'll be there. And when the power of this church rises, it'll bring its brethren; the power of that church rises will bring its brethren; the power of that church will bring the other brethren; then there'll be a general resurrection. We're looking forward to it.

Now, don't forget, prayer cards in the morning at 8 o'clock until 8:30. Then I ask them whatever was in, then just quit giving out cards, and go on back, and set down (See?), 'cause they'll have them all give out perhaps by that time anyhow, or as many as we'll pull from there somewhere. The boys will get up, mix all the cards up right before you, then if you want one, you want one, or whatevermore like that... Then when I come in, I'll just... Wherever the Lord says call from... And if He said, "Don't call at all," I won't call them at all (See?), just whatever it is.

And I'm... That ministry is just about fading out anyhow; there's something greater coming in. Remember, that's where each time it's been said across this platform or across this pulpit, and it never has failed yet. You remember the ministry about the hand? See what it did? The thoughts of the heart, see what it did? Now, watch this: speak the Word, and see what It does. See? I told you here years ago--the church (I'm talking to the tabernacle.)--years ago, three or four years ago, something was fixing to materialize; it's fixing to take place. And here it is now breaking right in to... It's shaping itself up. Now, we're grateful for that. Oh, how thankful we are, just so glad.

Now, we got some very stiff questions here, and we want to get right into them. Someone looked at all these books I had. I said, "Well, a smart man only needs one." But I'm not a smart man. I have to have a lot of them to look into. Well, this is the "Diaglott," and this is a Bible, and this is a concordance. So it's a... We're just going to ask the Lord to help us and direct us to answer these questions just according to His Divine will and His Word.

So now, let us bow our heads just a moment for prayer. Lord, we are grateful to Thee from the very depths of our heart for what You have done for us in these last three nights. Oh, to see the ministers meeting back there in the room and shaking hands, and renewed faith, and--and a new step to take, calling up on the phone. And our hearts rejoicing, and people receiving the Holy Spirit after they have been--seen Your Word, how It tells exactly step by step how to receive Your Holy Spirit. We are so thankful for that, Lord.

You make things so simple to us, because we are a simple people. And we pray, God, that--that You will let us completely make ourself always simple. For it's... That's the kind that humbles himself shall be exalted. And the wisdom of the world is foolishness unto God: that pleased God through the foolishness of preaching to save them which were lost.

And now, Father, there is here in my possession several questions that's asked from sincere hearts that's concerned. And one of them answered wrong might throw the person the wrong way, to throw the wrong light on their question that's bothering them. So, Lord God, I pray that Your Holy Spirit will move upon us and will reveal these things, for it's written in the Scriptures, "Ask and you shall receive, and seek and you shall find; knock and it shall be open unto thee." And that's what we're doing now, Lord, knocking at Your door of mercy. Standing in the shadow of Thy Divine justice, we plead for the Blood of the Christ of God and for the Holy Spirit.

And we do not come tonight just because that we're off of that three nights of preaching on the Holy Spirit; we come with the deepest of reverence and sincerity. We come that as if this was the last night we'd ever be on earth. We come believing that You'll answer our prayers. And, Lord, we ask You now to satisfy us with Thy Eternal Life. And in answering of Thy Word, may the Holy Spirit... O God, as we found that it's Yourself among us, we pray that He will reveal to us tonight the things that we desire. And we desire it only that our souls might be at rest, and our minds at peace, and having faith in God to walk forward to claim the blessings that He promised. We ask this in Jesus' Name. Amen.

Now, I have all the questions that was given me, except one. And I answered the little Brother Martin who asked me a question night before last, just one. There was many here last night, but it was prayer requests. And Brother Martin asked me the question about John 3:16--or John 3, I believe, about, "Except a man be born of water and of Spirit, he cannot see the Kingdom," and compared it with a tape that I'd sent out on Hebrews. And I met him in the back room here last evening, and--before I got a chance to answer him, and then I did there on the subject.

Now, is there any here that wasn't here last night, let's see your hands, that wasn't here last night. Oh, we sure wished you would've been with us. We had such a glorious time. The Holy Spirit...

I might, just for a minute... It won't hurt. This is taped. And if any minister happens to--or person that happens to disagree on what I'm fixing to say now, or even in the questions, I ask, brother, that you will not think it strange, but that, remember that this tape is being made in our tabernacle here. We are teaching to our people. Many ministers of different faiths are setting around. And I would like to go into the subject again, for there's some of our people that could not get in last night that I see are in tonight. And I would like go through just a moment, if you'll permit it, upon what I spoke of last evening; and that was upon Pentecost, upon receiving the Holy Spirit.

Now, reading from the "Emphatic Diaglott" of the Greek translation, where I was at last evening, which is laying open before me now. That's the original translation from the Greek to the English. It doesn't go through other translators; it's--and other versions, it's right straight from the Greek to the English. Now, the English words, many times has such meanings to them, such as I'd say now, "board." Take that word "board." You'd say, "Well, he meant that we were boring him." No. "Oh, he--he paid his board." No. Well, he... "It's a board on the side of the house." Well, see? Or any of those... There's four or five different words could be used; you have to get the sentence. The word "see." "See" means "to understand," in English. "Sea" means "a body of water." "See" means "to look at." See? But on these translations, the word here used that I spoke of last night in Acts the 2nd chapter, where it says, "Tongues of fire set upon them..." I would like to just go back just a moment. Would you like to, just a moment, and kinda review it for a moment before we go any farther?

Now, turn, you in your King James or whatever translation you're reading from... And I want to read it. And listen real close now. Do not misunderstand. Many today, even my sister, many of them called, said... Mrs. Morgan... Many of them was in last evening. Mrs. Morgan is one of our sisters that was given up; and she's on the dead list in Louisville for sixteen, seventeen years ago with cancer. I think she's setting back here again tonight. She could not hear, she said, because I was speaking directly into the microphone. And for their sake I want to go over this for a moment.

Now, I'm reading from this Scripture of Acts 2:

... when the Day of Pentecost was Fully Come, they were all in one mind... (Now, I like that better than one accord: 'cause you could be one accord upon most any subject, but here their minds was the same.)... one mind and in the same place.

And suddenly there came a Sound from Heaven, like a violent Wind rushing; and it filled the Whole House where they were sitting. (Not kneeling, not praying, but sitting.)...

... Divided Tongues... (T-o-n-g-u-e-s--tongues. "Divided" means "parted.")... Tongues appeared unto them, like Fire, and one... ("One," singular)... rested upon each one of them.

And they were all filled... ("And," conjunction.)... all filled with the holy Spirit, and begin to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling in Jerusalem, Jews, devout Men, out of Every Nation under Heaven.

When this was--and this report having been circulated, the Multitude came together, and were perplexed, Because every one heard the--him speak in his Own Language.

Now, notice. When the fire came, it was tongues; when they were speaking, it was language. Now, there is a vast different between tongues and languages. To us it's all the same. But in Greek "tongue" means this [Brother Branham illustrates--Ed.] ear's this. See? That doesn't mean a language; it means the part of your body that is a tongue. If you notice, it's translated tongues of fire which means "like tongues," just like a lick of fire, a long blaze of fire. Now, watch the emphasis now. And each one of those places now, don't forget it.

Now, we're going to give a little drama tonight. And I'm going to leave it up to you. Now remember, if anything is contrary, that's up to you. But the only way that any person can ever get anything from God is by faith. And before you can...

I've got to know what I'm doing before I can have faith in what I'm doing. Why'd you marry your wife? You had faith in her. You had tried her, watched her, seen what she come from, who she was. That's the way with the Scripture with God. That's what makes these visions, the--this Pillar of Fire, all these things; because God promised it. God said so. I've tested Him by His Word and know that It is the Truth. And you follow His Word. Then if there's a little confusion somewhere, then there's something wrong somewhere. 'Cause God (Listen.)--God never did or never will work out of His own--or contrary to His own laws. The winter won't come in the summer, and the summer won't come in the winter. The leaves won't fall off in the springtime and come on again in the fall. You just can't make it.

As I've said last night about the artesian well, watering your crop. Or if you're standing out here in the middle of a field, and it's black dark, and you'd say, "Oh, great electricity, I know you're in the field. Now, I'm lost, don't know where I'm going. Give light, so I can see how to walk. There's enough electricity to light the field up." That's true. Yes, sir. There's enough electricity in this room to light it without even them lights, without that. But you have to govern it. Now, you might scream to that till you couldn't scream no more; it'd never light up. But if you work according to the laws of electricity, then you'll get light.

Well, that's the same way it is by God. God is the great Creator of heavens and earth, the same yesterday, today, and forever. He's still God. But He'll only work as you follow His laws and instructions. Friends, I say this: I've never seen it fail, and it won't.

Now, let's notice. Jesus in Luke 24:49 had commissioned the apostles after they had been saved and sanctified according to the Word; justified by believing on the Lord Jesus; sanctified at John 17:17 when Jesus said, "Sanctify them, Father, through the Truth. Thy Word is the Truth." And He was the Word.

Now, gave them power to heal the sick, cast out devils, raise the dead; and they come back rejoicing. And their names were on the Lamb's Book of Life. You remember how we been through that now. But they wasn't yet converted. Jesus told Peter the night of His crucifixion; He said, "After you are converted, then strengthen your brethren."

The Holy Spirit's what... You are believing unto Eternal Life, but when the Holy Spirit comes, It is Eternal Life. You're believing unto... You're begotten of the Spirit at sanctification, but never borned of the Spirit until the Holy Ghost comes in. That's correct. A baby's got life in the womb of the mother, little muscles are quivering; it's a life. But it's a different life when it breathes the breath of life into its nostrils. It's a different. That's what it is, it's...

My dear Methodist brother, and Pilgrim Holiness, and Nazarene, the baptism of the Holy Ghost is different from sanctification. Sanctification is the cleansing, which is preparation of life. But when the Holy Ghost comes, It is Life. Preparation is cleaning the vessel; the Holy Ghost is filling the vessel. "Sanctification" means "cleaned and set aside for service." The Holy Spirit is put it in service. You are the vessel that God's cleaned up.

And we find out the Holy Ghost is God Himself in you. God was above you in the Pillar of Fire with Moses. God was with you in Jesus Christ. Now God is in you in the Holy Ghost: no three gods, one God working in three offices.

God condescending, coming down from above man. He couldn't touch Him, 'cause he'd sinned in the garden of Eden and separated himself from His fellowship. Then what happened? He had to be above him. Blood of bulls and goats would not let Him fellowship with man again; but through laws and ordinances, foreshadowing this time coming, of offering of bullocks, and so forth, and sheep... Then when God came down and dwelt in a sanctified body, virgin borned of a woman, that God Himself... You know what God did? He--He did nothing but just... He placed His Tent among ours. God dwelt in a Tent called Jesus Christ. He just pitched His Tent with us, become... (I'll preach on that in the morning, so I better leave it alone.) Now, that--how God tent--or dwelt with us...

And now God is in us. Jesus said in John 14, "In that day you'll know that I'm in the Father, the Father in Me, and I in you, and you in Me." God in us... What was the purpose? To carry out His plan.

God had a plan. He wanted to work among men, and He brought it in the Pillar of Fire, which was the mystic Fire that hung over the children of Israel. Then that same Fire was made manifest in a body of Jesus. And He said He was that Fire, "Before Abraham was, I AM." He was that Fire. He said, "I come from God, and I go back to God." And after His death, burial, and resurrection, St.

Paul met Him on the road--when his name was still Saul--on the road to Damascus, and He was again turned back to that Pillar of Fire. A Light put his eyes out. That's right.

And here He is today, the same Pillar of Fire, same God doing the same signs, the same works. Why? He's working among His people. He's in us. I... He is with you now, "but I will be in you. I'll be with you, even in you, to the end of the consummation," the end of the world. He'd be with us.

Now, notice. Jesus had commissioned them to go up at Jerusalem and wait. The word "tarry" means "to wait," doesn't mean to pray, means "to wait." They was not fit subjects yet to preach, because they only knew His resurrection by His Person, of seeing Him outside. He--He commanded them not to preach any more, not to do nothing until first they had been endued with power from on high. I don't believe that any preacher is sent of God or can be correctly ordained... Because God is infinite. And what God does once, He does all the time. Now, if God would not let them preach until they'd went to Pentecost and received the Pentecostal experience, no man, unless some deep desire of his own or some organization has commissioned him, has the rights to enter a pulpit until he has been filled with the Holy Ghost. That's exactly right. Because he's leading them by an intellectual conception of some organization until he's filled with the Holy Ghost; and then he is giving them the food of the Dove; The Lamb and the Dove, as we spoke of last evening.

Now, notice. He said, "Go up to Jerusalem and there remain; just wait there until I send the promise of the Father." And then what did they do? There was one hundred and twenty of them, men and women. They went into a upper room at the temple. Now, it was nearing the day of the feast of Pentecost, from the cleansing of the sanctuary, the killing of the Pascal lamb until the--the coming of Pentecost, which was the firstfruits of the harvest, the jubilee, the Pentecostal jubilee. And on the buildings...

Now, I've been in the countries. The oriental countries seldom had a stairway inside. The stairway was outside. Outside the temple, we are told, there was a stairway that led up to a little room way along: go up, and up, and up, till you get up to a little room up there, like a storage room in the top of the temple, some kind of a little room, an upper room. And the Bible said that they were in there and the doors was shut, because they were afraid of the Jews, because they'd pull them apart for worshipping the Lord Jesus, after Caiaphas the high priest, and Pontius Pilate, and them had put Him to death. So they were going to get rid of all the so-called Christians. And the doors were shut, and they were waiting.

Now, in those rooms like that, there is no windows. Windows was little barred things with doors like, you pulled open. In those rooms are little grease lamps that hangs down and burn... If you're ever in California at Clifton's Cafeteria, go down in the basement, and you'll find one of the very similar kind, of the upper room. Have you ever been there? How many in here has been there? I see people nod your head. Well, you know what I'm speaking of. All right. Go down there, and you'll see the garden of Gethsemane; before you do, you'll go into one of those oriental rooms. That's exactly true. There you find a little lamp full of olive oil with a little wool wick laying in it, burning.

Now, let's say they were up there, climbing around on this outside. They got up there and hid themselves, because they were afraid of the Jews. Jesus didn't tell them to go to the upper room. He just said, "Wait at Jerusalem." If they were down here in a house, hard to tell what would take place. They'd come in and get them. So they went to a little old room in the upstairs, way up there in the attic, and there barred the room down so the Jews couldn't get in to them. And they set there waiting for ten days.

Now, now, we're in Acts 1. Now, listen close now. You got the picture? Outside the building the little stairway went up, and they went into this little room. Down in the temple they were having the feast of Pentecost. Oh, there was a great time going on. Now, when the day of Pentecost was fully

come, they were all with one mind, one mind, believing that God was going to send that promise. And let every person in here get in that same mind tonight and see what takes place. It's got to repeat. It's a promise just the same as they had. See?

What were they doing? Following the instructions, following the--the--the laws of God: "Wait until..."

Now, they were scared of the Jews. Now, remember that. They were afraid of the Jews. And now, all of a sudden there came a sound like a rushing wind. It was no rushing wind; it was like a rushing wind. I'll read the comments just in a few minutes on the translator. It was like a rushing wind. In other words, it was a supernatural wind, oh, something they could feel. The wind was inside them. There come a--a rushing wind, like as a rushing wind. The wind wasn't rushing, but it just sounded like a rushing wind, like something going [Brother Branham makes a sound of wind--Ed.] Did you ever feel it? Oh, my. Like a rushing wind. Now watch. And it filled... Now, in here it said "all the," but in the Greek it said "the Whole--(Capital-W-h-o-l-e)--the Whole House," everywhere in there. Every crack, corner, and crevice seemed to be full of it.

Not say, "Say, brethren, do you feel what I feel?" No. It was all over, like a rushing wind. Now, watch. "There came a sound as a rushing mighty wind and (Conjunction, now watch them "and's." If you don't, you make It say something It doesn't say. See?)--and like (that's what taken place first was a sound, something like a--a rushing wind come over them)--and (You remember, last night I went to the grocery and bought a loaf of bread and some meat. That's something went with it. The bread's one thing; the meat's another. And the sound was one thing that struck them)--and there appeared unto them (before them), tongues--divided tongues."

Did anybody in here ever see Cecil DeMille's "Ten Commandments"? Did you notice when the commandments was being written? How he caught it, I didn't know. There was two or three things that I seen in it that I really liked. First thing is that emerald light, that's exactly what It looks like. See? Another thing was when the commandment was written, and after it was over, did you notice flying away from that big Pillar of Fire, there was little licks of fire flying away? Did you notice that? Now, that's what I think this was at Pentecost. There appeared unto them, so they could see It. It didn't say, "There fell in them." But there appeared unto them licks (we'll call it), tongues, like tongue like this tongue here [Brother Branham demonstrates--Ed.], shape of the tongue, lick of fire. Now, ear--as I said, ear is ear; finger is finger. Finger don't mean you felt it; it mean it looked like a finger. And if it was a ear, it didn't mean they heard it; it looked like an ear. This was fire that looked like a tongue, not someone speaking, a fire that looked like a tongue.

Now, listen. Watch how the Greek reads it here:

And suddenly there came a Sound... like a rushing mighty Wind... (The 3rd--the 3rd verse.)

And Divided Tongues appeared to them,... (Not divided tongues was in them, or they was speaking with a divided tongue; it was a divided tongues appeared to them. Now, watch. It's not on them yet. It's there in the room, circling around like in this wind.)... to them, like Fire--Divided Tongues appeared to them,... (That's before them.)... like Fire,... (tongues like fire)... and one... (Singular)... rested on each one of them. (Not went in them; but rested on them.)

Now, see how the King James would throw that off: "And cloven tongues come upon them, or rested (How does it read in the King James there?)--sat upon them." See? Now, it couldn't go up there and set down. We know that. But the original said, "It rested upon them," I believe; isn't it? Let me get it exactly true. Yeah! "... rested upon each one of them." One tongue of fire rested upon each one of them. See there? Do you get it? That's the second thing taken place. First was a wind, then the appearing of tongues of fire.

It was in this little room here with these little grease lamps burning. Think of them setting up there. And one says, "Oh." He looked all over the building; it was all over the building. Then they said,

"Look." Tongues of fire begin to--coming around the building. Now, watch. And there appeared these tongues of fire. Now, watch the next:

And... (Another conjunction; something else happened.)... they were all filled with the Holy Ghost,... (Second thing taken place.)

Now see, we want to change that around saying, "They had tongues of fire, and here jabbering around; and then went out and begin to speak with a unknown tongue." There's no such a thing as that in the Scriptures, friend. Anyone that speaks with an unknown tongue upon receiving the Holy Ghost does it contrary to the Bible. And I'm going to show to you in a few minutes and prove to you I believe in speaking in unknown tongues, but not receiving the Holy Ghost. That's a gift of the Holy Ghost. The Holy Ghost is a Spirit.

Now, watch. These tongues were in the room like fire, and it set upon each. Then they were filled with the Holy Ghost (second thing), and then, after they were filled with the Holy Ghost, spake with tongues, not with tongues, with languages. Did you notice that? They begin to speak with other languages as the Spirit gave them to utter. Now, this was noised abroad.

Now, watch. Now, let's get the illustration again so you won't forget it now. According to Scripture, in the upper room waiting, suddenly a sound like a rushing wind, that was upon them; that was the Holy Spirit... How many believes that that was the appearing of the Holy Spirit? Like a wind, a supernatural wind. Then they noticed. And out in there was little tongues of fire, a hundred and twenty of them, and begin to settle down and set upon each of them. What was it? What was it? The Pillar of Fire, which was God Himself dividing Himself among His people, coming into the people. Jesus had the whole thing; He had the Spirit without measure; we get It by measure (You see what I mean?), 'cause we're adopted children. His Life--His Eternal Life was coming in. Now, what happened? Then they were all filled with the Holy Ghost.

Now, I want to ask you something. When was the rumor started? If they had to come out of that upper room to go down that steps and get out into the palace courts--or out into the--to the temple courts, which was probably a city block from where they were at, upstairs and down, out in the courts where all the people were gathered together... And they come out of there drunken-like on the Spirit. For the people said, "These men are full of new wine." They never seen anything like it. And each one was trying to say, "The Holy Spirit has come. The promise of God is upon me. I--I've been filled with the Spirit." And him being a Galilean, the men that he was speaking to, an Arab or Persian, heard him in his own language.

"How hear we (not an unknown tongue)--how hear we every man in the tongue wherein we were born. Are not all of these that's speaking are Galileans?" And was perhaps speaking Galilean... But when they heard it, it was in the language they were borned in. If not so, I want you to ask me--answer this question: How was it that Peter got up there and spoke in Galilean, and the whole bunch heard what he was saying? Three thousand souls came to Christ right there and Peter speaking in one language. Sure. It was God performing a miracle. Peter, to the same audience that were made up of dwellers of Mesopotamia, and strangers, and proselytes, and everything from all over the whole world was standing there... And Peter standing and preaching in one language, and every man heard him, for three thousand repented and was baptized in the Name of Jesus Christ right away. How is that?

See, friends, I can't expect my denominational, Pentecostal brother to accept that right now. But you trace that through the Bible and tell me any time where they ever received the Holy Ghost and spoke in a tongue that they didn't know what they were speaking in. And if that's the way they got it there, the sovereign God... It has to happen every time the same way.

Now, I cannot... Now, at the house of Corne... We remember, when we went down to Samaria, last night, we found out there wasn't one thing recorded about them hearing in any other tongue, nothing said about it. But when they went to the house of Cornelius, where there were three different nationalities of people, they spoke in tongues. And when they did, if they did, they got It,

Peter said, the same way they got It at the beginning. And they knowed the Gentiles had received grace from God, because they had received the Holy Ghost just like they did at the beginning. I've got a question here, something on that in a few minutes. I wanted to lay the foundation, so you'll see what it is.

Now, I can't expect people who's been taught different... And listen to me, my dear precious Pentecostal brethren. I wouldn't teach this outside. This is... I wouldn't do nothing to cause controversy. But if we don't get the truth, when we going to get started? We've got to have something to take place here to straighten us out. We got to get rapturing grace here now. Truth has to come forth.

What would a man do if he was deaf, and dumb, and couldn't speak at all? Could he receive the Holy Ghost? What if he had no tongue to begin with, and the poor fellow wanted to be saved? See? If the Holy Spirit is a baptism... And then, all these gifts like speaking in tongues, interpretation of tongues, it's after you come into the body by the baptism of the Holy Ghost. For those gifts are in the body of Christ.

Now, the reason I say... Now, look here. Could you expect the Catholic church, which was the first organized church in the world after the apostles... Then the Catholic church was organized, oh, several hundred years after the death of the last apostle, some six hundred and--years after the apostle, right after the Nicene Council, when the Nicene fathers got together and organized; then they put the universal church, which was Catholic church. In there they made up a world church. And the word catholic means "universal"; that's everywhere. They... Roman--pagan Rome was converted to papal Rome. And they set up a pope to be the head to take the place of Peter, which they thought and said that Jesus gave the keys to the Kingdom. And that pope was infallible, and is yet today to the Catholic church. That... His word is law and order. He's the infallible pope. That went through.

And then, because that they would not agree with this Catholic doctrine, they were put to death, burnt to the stake, and everything else. We all know that through the sacred writings of Josephus, and the Foxe's "Book of the Martyrs," and many of the other sacred... Hislop's "Two Babylons," and the--the great histories. Then, it--after fifteen hundred years, as we know, of dark ages, the Bible was taken from the people. And It was--It was hid by a little monk, and so forth; we understand.

Then after that come the first reformation which was Martin Luther. And he stepped out and said that the communion that the Catholic called the body--literal body of Christ, it only represented the body of Christ. And he threw the communion on the altar rail, or on the steps, and refused to call it the literal body of Christ, and preached, "The just shall live by faith." Now, you can't expect the Catholic church to agree with him, certainly not, when their infallible head tells them no. All right.

Then after Martin Luther, preaching justification, John Wesley come along preaching sanctification. And he preached that a man, after being justified... It's all right--but you've got to be sanctified, cleansed, the root of evil taken out of you by the Blood of Jesus. Now, you can't expect the Lutherans to preach sanctification, 'cause they're not going to do it.

After Wesley preached Sanctification, and many little break-offs from it, which come the Wesleyan Methodist, and the Nazarene, and so forth, which kept the fire burning through their age, then come along Pentecost and said, "Why, the Holy Ghost is the baptism, and we speak with tongues as getting It." Sure. Then when that come along, you couldn't expect the Nazarenes, and the Wesleyan Methodists, and so forth to believe that. They wouldn't do it. They called it the devil. All right. What happened? They begin to falling; Pentecost begin rising. Now it's rose to a place till Pentecost has got its shaking. It's organized and went out, don't accept nothing else. They got their own rules and regulations, and that settles it.

Now, when the Holy Spirit comes in and reveals the truth of anything and proves it by His own Presence and by His Word, you can't expect the Pentecostal people to say, "I'll agree with it." You've got to stand alone like Luther did, like Wesley did, and like the rest of them did. You got to stand on that, because the hour is here. And that's what makes me an ugly duckling. That's what makes me different.

And I can't get started like my precious Brother Oral Roberts, and Tommy Osborn, Tommy Hicks, and them, because the churches won't agree with me. They say, "He believes in eternal security. He's a Baptist; He don't believe in speaking in tongues as initial evidence of the Holy Ghost. Get away from that guy." See?

But come face to face with it. Face it down. They can face the Lutherans, the--the Methodist can. The Pentecostal can face the Methodists; I can face the Pentecostal with it. It's exactly right. It's true. Why is it? We're walking in the Light as He is in the Light. See? We're moving up the King's highway, and farther it comes, more grace is given, more power is given, more supernatural is given. And there we are. This is the hour to where the Holy Spirit has come down in the form of a Light like He was at the beginning, a Pillar of Fire, and has manifested Himself, doing the very same things that He did when He was here on earth. And Jesus said, "How do you know whether they're right or not? By their fruits you shall know them. He that believeth in Me, the works that I do shall he do also. These signs shall follow them that believe."

Now, my Pentecostal brethren. I'm with you. I'm one of you. I've got the Holy Ghost. I have spoke in tongues, but I didn't get it upon receiving the Holy Ghost. I got the baptism of the Holy Ghost; I spoke in tongues, prophesied, had gifts of the knowledge, wisdom, interpretations, and everything happening. But I'm subject to any of those things, because now I'm a child of God. The power, the Fire of God is in my soul; that tongue of Fire that set up--come on the inside of me and burnt out everything that was contrary to God, and now I'm led by His Spirit. He can say, "Go here," and I'll go. "Go here"; I'll go. "Speak here"; I'll speak. "And do this, that, and the other." There you are, just like... You're led by the Spirit. That's God in you, working His will. No matter what it is, He's working His will.

Now, listen. Let me see--read here before we start the questions on the lexicon here. Now, from Vatican Translation, Volume 7, 190-1205:

"It is difficult to determine whether it was the voice of those people speaking in a foreign language; or the report or rumor of the transaction of the supernatural wind rushing that excited the crowd..."

They couldn't understand it. Now, watch. Whether it was the people... I'll just illustrate. Here's a bunch of poor, ragged Galileans. And here they are out there in the street. They never seen anything like it: their hands up in the air, come from that upper room, down them steps, out into there, just filled; they never spoke yet. See? Here they come down through there. And now, let's say they was out there staggering around in this. And the people said... A Greek run up to me and say... I speak Galilean.

You run up to me and say, "And what's the matter with you, boy?"

"I've been filled with the Holy Ghost. The power of God fell up there in that room. Something happened to me. Oh, glory to God." And another one over here, he was talking to a Arab, and him a Galilean saying Arab--Arab language.

Now, they can't tell, was it the rushing wind that drewed the people together when the multitude came together, or was it speaking in the foreign language that they were speaking? Now, the Bible doesn't exactly... You've got two things you can watch. It was it... The--the outsider said, "How is it that we hear every man in our own tongue wherein we were born?" It did not say that they were speaking it, but they were hearing it.

Then the same group, the same people... Explain this. Peter jumped upon something and said, "Ye men of Galilee, and you that dwell in Jerusalem, let this be known to you (people said they didn't have Galilean language)--let this be known unto you and hearken to my words (what for--what language was he was speaking in to all of them?); why, these are not drunk as you suppose, seeing it's the third hour of the day, but this is that which was spoken of by the prophet Joel: 'And it shall come to pass in the last days, saith God, I'll pour out My Spirit upon all flesh, Your sons and your daughters shall prophesy.'" On and on he went; he said, "You with wicked hands have crucified the innocent Son of God. David had spoke of Him, 'would not leave His soul in hell, neither will He suffer His ho--suffer His holy One to see corruption.'" And said, "Let it be known unto you that God's made this same Jesus Who you crucified both Lord and Christ." And when they heard this... Amen. Who? Every man under the heavens. What was taking place? He wasn't saying, "Now, I'll speak in Galilean; I'll speak in this; and I'll speak in this...?..."

While Peter spake these words, they said, "Men and brethren, what can we do to be saved?" And Peter give them the formula. That's the way it always happens. See?

It's moving up, pressing into God, close walk. How do you know? Well now, when Luther received justification, he called that the Holy Ghost; It was. God dipped a little of It in. Then He said what? Wesley received sanctification, and said, "Boy, when you shout, you've got It." But lot of them shouted that didn't have It. When Pentecost spoke in tongues, unknown tongues, they said, "Boy, you've got It." But lot of them didn't have It. There's no such things as them signs of knowing that. "The only way you know a tree," Jesus said, "is by the fruit that it bears," the works of the Spirit, the fruit of the Spirit. Then when you see a person that's filled with power, that's filled with the Holy Ghost, then you see a life that's changed. You see these signs following them that believe: "In My Name they shall cast out devils, speak with new tongues. If a snake would bite them, it wouldn't hurt them. If they'd have had a deadly thing, drinking, it wouldn't kill them. They'd lay hands on the sick, and they shall recover." My. These kind of signs follows them that believe. But how do you get into it? Them gifts are in the body. How do you get in the body? Not by speaking your way in; but by baptized into one body (I Corinthians 12:13). One Spirit we're all baptized into that body and subject to all the gifts. The Lord bless you.

Now, if someone should hear this tape or someone here would disagree, remember, do it friendly, brother, 'cause I love you.

The first question tonight:

93. Brother Branham, I think television is a curse to the world. What do you think about it?

Well, ever who wrote it, I'm going to agree with you. They have made it a curse to the world. It could be a blessing to the world, but they've made it a curse. Anything like that, my dear people, is what you look at yourself. If television is a curse, then the newspaper is a curse, then the radio is a curse, and many time the telephone is. See, see, see, see? It's what you make out of it. But being that the brother said the other night, that there's hardly any programs on the television any more; that's too much money. A poor preachers that preaches the Full Gospel can't afford a program on the television. So therefore... Brother said the other night, I believe, somewhere, said, "Dust off your radio," or somebody, or, "Bring it back out of the corner and listen to them programs." That's right.

But, dear person, ever who you are, I certainly agree with you. It's become one of the most damnable things to the human race. In there they take all this here money that should go to the government for taxes, and put it off in advertising on all this cigarette and whiskey programs and things like that and write it off the government's taxes; and then they come around and get preachers and pull them through the court to get a little money out of them. I agree with you; it's an awful thing. Now, that's not... You know, it's just something you find. Thank you, sister, brother, ever who you was that asked that.

Now, here's a good one. Question.

94. There is places in the Bible such as I Samuel 18:10, which says an evil spirit from God did things. I do not understand an "evil spirit from God." Please explain this.

Well, maybe by the help of the Lord, I can. It doesn't mean that God is an evil spirit. But every spirit of everything is subject to God. And He makes everything work according to what He will. See?

Now, on your question, you're talking about the evil spirit that went out from God to torment Saul. He was in a moody, broke-down shape--condition, because, first place, he was backslid. And when you backslide, an evil spirit--God will permit an evil spirit to torment you.

I would like to read to you something in--in a moment. I've got another thought on it here. See? Every spirit has to be subject to God. Do you remember when Jehoshaphat and Ahab was going out to war? And the first thing you know, there was a--they was set up in the gates. And Jehoshaphat was a righteous man, and he said (The two kings set there, and they joined their forces together.)--and so he said, "Let's consult the Lord about whether we go out or not."

And Ahab went and got four hundred prophets that he'd, all, kept them fed and fattened and everything; they were in good shape. And they come up there, and they all prophesied with one accord, said, "Go up, and God will give you the victory. Go Up to Ramoth-gilead and there God will take the thing for you." One of them made himself a pair of horns and begin to run around as an illustration, said, "By these iron horns, you'll push them plumb out of the country; belongs to you."

But you know, there's something about a man of God that just don't go for all of that. See? If it don't ring out with the Scripture, there's something wrong. Any true believer... So Jehoshaphat said, "Well, them four hundred looks all right. They look like good men."

"Oh, they are," perhaps Ahab said.

But Jehoshaphat said, "Haven't you got one more?" Why one more when you've got four hundred with one accord? 'Cause he knowed there was something that didn't sound just right. See?

He said, "Yes, we have got one more, the son of Imlah up here," said, "but I hate him." Sure. He'll close his church any time he can. He'll run him out of the country. See? "Sure, I hate him."

"Why do you hate him?"

"He's always prophesying evil against me." I believe Jehoshaphat knowed right then there was--something wasn't right.

So he said, "Go up and get Micaiah." So they went up after him, and here he come down...

So when they went up, they sent a messenger and said, "Now, wait a minute. Now, they've got four hundred Doctors of Divinity down there. They're the best there is in the country, with Ph-double-LD's, and everything." Said, "Now, you know, you poor little unlearned man, you're not going to disagree with all that clergy."

Imlah said this, or I mean, Micaiah said this: "I'll not say nothing till God puts it in my mouth, and then I'll say exactly what He says." I like that. I like that. In other words, "I'll stay with the Word," no matter what the rest of them said.

He said, "Well," said, "I'm telling you. If you want to be throwed out, you'd better say the same thing."

So he went down there. And he said, "Shall I go up?"

He said, "Go ahead." Said, "Give me tonight. Let me talk it over with the Lord." I like that. So that night the Lord appeared to him, and the next day he go up. And he said, as was going up, he said, "Go ahead; but I seen Israel like sheep without a shepherd, scattered on the hills." Oh, my. That let the wind out of him.

And he said, "Didn't I tell you? I knowed it. That's exactly the way he does all time, saying something evil against me."

Why? He was staying with the Word. Why? A prophet before him, the Word of God coming from Elijah, the real prophet, he said, "Because you shed the blood of innocent Naboth, the dog's will

lick your blood too." And he told him evil. Elijah had done went to heaven. But he knowed that Elijah had the Word of God, so he stayed with the Word. I like that. Stay with the Word.

If the Bible said Jesus Christ the same yesterday, today, and forever; His power is yet the same; the Holy Ghost is for whosoever will let him come, stay with the Word. Yes, sir. No matter what the rest of them say, how well fed and how many schools they've went through, that has nothing to do with it. So then he said...

This great big fellow with the horns on his head, going to push it--the country out from beyond the king, he walked up and smacked him in the mouth (this little preacher). He knowed he was just a little holy-roller so there wasn't nothing would be said about it, so he just smacked him in the mouth. He said, "I want to ask you something." Said, "Which way did the Spirit of God go when It went out of me if you got It?" He said, "You'll understand when you're setting in the cage out yonder as a captive."

He said, "I seen God setting on a throne (Amen. Now, listen.), and the host of heaven was gathered around Him." What was the matter? His prophet had already said what was going to happen to Ahab. God... That wasn't Elijah said that; that was the anointed prophet. That was the Word of the Lord: THUS SAITH THE LORD. And Micaiah said, "I seen all the host of heaven gathered around God in a great conference. And they were talking one with another. And the Lord said, 'Who can We get to go down--which one of you can go down and deceive Ahab, to get him out there to fulfill the Word of God, to get him shot? Who can we get to go down?'"

Well, the one was saying this one or that one. And after while, a evil spirit, a lying spirit come up from underneath and said, "If you'll just permit me. I'm a lying spirit. I'll go down and get in all them preachers, 'cause they haven't got the Holy Ghost; and I'll make them (They're just school-trained boys.)--and I'll go down, and get in every one of them, and deceive them, and make them prophesy a lie." Did he say it? And he said, "That's the way we'll deceive." So he went down.

He said--God said, "You have My permission to go."

And he went down and got into those false prophets, school-trained ministry, and made them prophesy a lie. It was a lying spirit working to the will of God.

Let me... Just something else you might... See here, just a minute. Watch this. I want you to turn with me to I Corinthians the 5th chapter, the 1st verse, just a minute. I Corinthians... And watch this if you want to see something of God making something--how that those evil spirits, how that they'll--they'll move... All right, Paul speaking:

It is reported commonly that there's fornications among you, and such fornications that it is not... named among the Gentiles,... (What do you think about that amongst the church?)... that One should have his father's wife.

And ye are puffed up, and have not... (Let's see. I believe I turned two pages at...)... You are... And you are Puffed up, and have not rather mourned, that... (Now, wait a minute here. Am I... Yeah, that's right. Yeah.)... mourned... (That's it.)... puffed up, and have not... mourned, that he that has done this deed might be taken away from among you.

I'm--don't know. I don't believe that anyone would say unto this or cutting back, but I'm only defending what I believe on: If a man is once filled with the Spirit he cannot lose It. See, see?

For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that has so done this deed,

In the name of our Lord Jesus Christ, when you are gathered together, and my spirit, with the power of the Lord Jesus Christ,

To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

God, telling the holy church, which is His body here on earth, that (Now, this is after the Old Testament, in the New.)--telling a man that was so filthy and dirty amongst the people that he lived with his own father's wife... Said, "Such a thing in the body of Christ... You, church, turn him over to the devil for the destruction..." See? God permits the... And when He got something He has to see done to put a whip on somebody, He'll turn an evil spirit loose on them so that they'll torment that person and bring them back. Now, we find out this man after...

That's what's the matter with the churches today. When a man comes into the body of Christ and becomes one of the members and starts doing evil, instead of you all getting together and doing this very same thing... And you, Branham Tabernacle, do that. Because as long as you're holding him up, he's under the Blood. And he just keeps doing the same old thing over and over and over all the time. You get together and turn him over to the devil for the destruction of the flesh, that his spirit is--like--might be saved in the day of the Lord. And watch the whip of God come in. Watch the devil take ahold of him. That's a evil spirit gets him.

And this boy here straightened out. He come back. We find out in II Corinthians where he really cleaned up before God.

Look at Job, a perfect man, a just man. And God permitted the evil devil to come upon him, and chastise him, and everything else for the perfecting of his spirit. See? So evil spirits has... God uses evil spirits many times to work out His plan and His will,

Now, here's one that's really a sticker. Question... I think it's the same person, 'cause it looks like the same handwrite:

95. If a person must have the Holy Ghost to be--have the Holy Ghost to be converted and to go in the rapture, what will be the state of children that have died before the years of accountability? And when will they rise?

Now, my brother, sister, I cannot tell you that. There's no Scripture on it in the Bible as I can find anywhere. But I can express my thoughts. Now, this will strengthen you that believes in grace of God. You see, the person wants to know (which is a very good question. See?)--the person wants to know what resurrection, what will happen to a baby, that if he has to have the Holy Ghost in order to go in the rapture... As I have said, that's right. That's according to the Bible. That's the teaching of the Scripture. Not to--not to go to heaven... Because the Holy Ghost filled people is the first resurrection the Elect. And the remnant of those... The rest of the dead live not for a thousand years. After the millennium, then the second resurrection, the great white throne judgment. See? That's exactly Bible order.

But this person wants to know what about these babies. They... In other words, did they have the Holy Ghost before they were born? Did they receive It? Now, that I cannot tell you.

But now, let us say like this. We know that babies that die, regardless of their parent, they are saved. Now, I disagree with the school of prophets on that. They said if it was--died with a parent that was sinful, that that baby would go to hell, rot away; there'd be no more to it. Well, Jesus... John said when Jesus come, "Behold the Lamb of God that take away the sin of the world." And if that baby was a human being, which would have to come under the judgments of God, and Jesus died to take away the sin, all sin was expelled before God when Jesus died for that purpose. Your sins were forgiven. My sins were forgiven. And the only way that you can ever be forgiven is to accept His pardon. Now, the baby cannot accept its pardon, so it hasn't done nothing. It hasn't done nothing at all. So it is absolutely freely to go to heaven.

But you will say, "Will they go in the rapture?" Now--now, this is my own word; this is my thought now. Don't... I can't prove this by the Bible. But look. If God before the foundation of the world knew every human being would ever be on earth... Do you believe that? He knowed every gnat, every flea, every fly; He knowed everything that would ever be on the earth. If He knowed that...

Look. Let's take for instance, Moses. When Moses was born, he was a prophet. Before Jeremiah... God told Jeremiah, "Before you was even formed in your mother's womb, before you was ever formed in her womb, I knew you, and sanctified you, and ordained you a prophet to the nations, John the Baptist, 712 years before he was born, Isaiah saw him in a vision, said, "He's the voice of one crying in the wilderness."

The predestination or the foreknowledge of God knows all about the little babies (See?), what they were to do. And He knowed they would die. He knowed. Nothing can happen without God knowing about it. Nothing can happen to... Just like the Good Shepherd, how He goes in... Now, to take this by Scripture, I couldn't say the Scripture says so-and-so. I'm just taking it for my thought.

Now, the next question is one I think that maybe someone was--what I said the other night.

96. Explain a wife being saved by bearing a child.

The wife isn't saved by bearing a child. But let's turn now to I Timothy 2:8 just a minute. And let's just find out what the Bible says about the child. Now, I realize that's a Catholic doctrine, that the Catholic says the woman is saved in childbearing, by bearing a child. But let's not... I don't believe that. I Timothy the 2nd chapter, and let's begin at the 8th verse and read just a moment now. All right, listen.

In like manner also, that your women adore themselves in modest apparel... (We oughtn't to ask that, should we? Listen at this.)... with shamefacedness... (Whew.)... and sobriety; not with broiding her hair, or gold, or pearls, or costly array; (Brethren, I'm helping you here; I hope. All these new bonnets every day or three days you see. That ain't become Christians.)

But (which becometh women Professing godliness) with good works.

Let your women learn in silence with all subjections.

But I suffer not a woman to teach, or to usurp authority over... men, but to be... silent.

For Adam was first formed, and then Eve. Adam was not deceived, but the woman being deceived was in the transgression.

Notwithstanding she shall be saved in childbearing, if... (Now, He's not talking to the woman of the world, having babies.)... if she continues in faith... (See? If she continues. She's already... That's the woman he's talking about, the woman that's already saved. See?)... and charity and holiness with all sobriety.

Not by having a baby makes her saved, but because that she is raising children, doing her duty, not raising cats, dogs, and whatmore to take the place of a child, as they do today, giving it a mother's love so that she can go out and run around all night. Some people do that. Sorry, but they do it. That's awful rude for me to say, but the truth is the truth. See? They don't want a baby to be tied down with it. But in childbearing, if she continues in faith, holiness, and all sobriety, she'll be saved. But the "if" is, you shall be saved too, "if" you're borned again. You shall--you can be healed "if" you believe. You can receive the Holy Ghost "if" you believe It, get ready for It, "if" you are ready for It. And she shall be saved "if" she keeps doing these things (See?), but not because she's a woman. So that's right, brother, sister. It isn't a Catholic teaching at all.

Now, I want... Here's another one which is a very sticky one. Then we've got one more. I think maybe we have time for it. I just took up our time. Now, this is just--this is just the aftereffects of the revival. This is the aftereffects of the meeting, these questions.

97. Now, Brother Branham (typewritten), is it Scripture for a person to speak in tongues and to interpret his own message? If so, please explain I Corinthians--or Corinthians 14:19 and also Corinthians 14:27.

All right, let's go over to that Scripture and see what it says. And then we'll see whether we keep this Scriptural. We want to always be Scriptural. In Corinthians 14... Now, the person wants to know if it's Scriptural for a man to interpret his own message that he spoke in tongues. "If so, explain Corinthians 14:19." Now, let's see, 14 and 19. All right, here we are.

Yet in the churches I... rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand... in... unknown tongues.

Now, the next one is the 27th verse, they want to know.

If any man speaks in a unknown tongue, let it be by two, or at... most by three, and that by courses; and let one interpret.

Now, I take what the person's trying to get at (which I want--I'm going to read something to you just a moment). But I think what the brother or sister is trying to get at, "Is it right for a person that's speaking in tongues to also interpret the message that he said?" Now, dear beloved friend, if you'll just read the 13th verse in the same chapter, it'll tell you:

Wherefore let him that speaketh in a unknown tongue pray that he may interpret.

Sure. He can interpret his own message. Now, if we just... Let's just... Well, you... Read the all of it here, and you can see it's... Just read that whole chapter. It's very good, and explains it.

Now, speaking in tongues... Now, while we're on that, and this being taped, I want to say that I believe just as much in speaking in tongues as I believe in Divine healing, and the--the baptism of the Holy Ghost, the second coming of Christ, and the power of the world to come; I believe just as much in that as I believe, but I believe speaking in tongues has its place just like the coming of Christ has its place; Divine healing has its place; everything has its place.

Now, to you people, I've got a chance to say this now, and I'd like to explain it. And if I'm hurt anyone, I don't mean it. I don't mean to cause confusion. But listen. What's been the matter with speaking in unknown tongues by the Pentecostal people (which is myself; I am Pentecostal. See?)... Now, what's been the trouble is this: that they don't reverence it. And another thing, they just let it go at random. They don't come back to the Word.

Now, listen. Here's the way--let--here's the way the church is set up. Now, in a Pentecostal church, if I was pastoring this church, I'd tell you how I would have it set up (See?), if I was--would be here all the time to pastor it. I would subscribe to every gift in the Bible: to believers first to be baptized into the Holy Ghost. And then, every gift of I Corinthians 12 would have to be operating in my church, if I could get them in there, the whole body operating.

Now, if you notice... Not making remarks now... And remember, I wouldn't say one word contrary; I might blaspheme the Holy Ghost. And God knows I wouldn't say that wrong. See? But I'm only saying this to try to give you the view of the Scripture after studying it now for nearly twenty years. I been preaching for nearly thirty years. And I've just been through everything, just pulled through; you can imagine what it's been like, and watching every man, and the doctrine, the world over, and taking it because it's my interest. It's the interest to human beings besides myself. I've got to leave here. You've got to leave here. And if I go as a false prophet, I'll lose my own soul and lose yours with me. So it's more than--it's more than daily bread; it's more than popularity; it's more than anything else; it's life to me. See? And I want to always be the very deepest of sincere.

Now, you go into a Pentecostal church, the first thing... (I don't mean all of them. Some of the are...) Most of the time you get into a church and start preaching; while you're preaching, someone will raise up and speak in tongues. Now, that dear person may be perfectly filled with the Holy Ghost, and that may be the Holy Ghost speaking through that person; but the thing of it is, they're untrained. If this ministry at the platform is under inspiration speaking, the spirit of the prophets is subject to the prophet. See? "Let all things be done..." Now, get over here in Paul why he says that "when one speaks," and so forth... "when he come in, there's just a confusion."

Now, I've been making an altar call, and someone raise up and speak in tongues. It just... Well, you just might as well quit making the altar call. It stops it. See?

And then, another thing. A lot of times people raise up and speak in tongues, and people set and chewing chewing gum, looking around. If God's a-speaking, keep still, listen. If that's the truth, if

that is the Holy Ghost speaking in that person, you set still and listen, be reverent. The interpretation might come to you. See? Set still; listen for an interpretation. Now, if there is no interpreter in the church, then they're supposed to hold their peace in the body.

And then, when they speak with a unknown tongue, the Bible said, let them speak to themselves to them and God. He that speaks in an unknown tongues edifies himself. Now, that's unknown tongues; dialects, languages is different. "They're nothing," he says, "But what makes a sound has a meaning. But you." If a trumpet sounds, you've got to know what it sounds like (... just blow it) or you won't know how to prepare yourself for battle. If anyone speaking in tongues, and just "toot"; that's all there is to it, who knows what to do. But if it starts the reveille, that means "get up." If it blows the taps, that means "get down." See? If it blows the charge, that means "charge." It's got to give a meaning, and just not just speaking alone. So in the church, if there is no interpreter, but that there is an interpreter, then tongues are what belongs in the church.

Now, to your question, dear friend, that says, "I'd rather speak five thousand--one--five words in un--and so people can understand me than five thousand (or whatevermore it says) in unknown tongue." That's true. But read on down: "... except it be by revelation or by interpretation to edification." See? To edify...

Now, I'll just kinda give you a little notion what if--what... If I was to pastor this church that's coming, if God would call me to pastor it, here's the way I'd run it: I'd try to find every person in there that had a gift. And I'd have those people to meet about a hour before the services ever started in a room to themselves. Let them set under the Spirit. And the first thing you know, one comes down he's got a gift of speaking in tongues. And he speaks in tongues. Everybody set still. And then one raises up and interprets what he says. Now, before that can be given to the church, the Bible says it has to be judged between two or three witnesses. Now, that is men who has discernment of spirit (See?), 'cause a lot of times evil powers gets in there. See? Paul spoke of it. But then, God's power's in there too. Tell me a congregation where evil doesn't set. Tell me where the sons of God are gathered together that Satan isn't in the midst of them. It's everything. So don't frown at that. See? Satan's everywhere.

Now, here we are. Someone speaks in tongues. Now, there's three setting there that's got the Spirit of discernment. And one speaks in tongues and gives a message. Now, it cannot be quoting Scripture, 'cause God don't use vain repetitions, and He told us not to. See? So it isn't that; It's a message to the church.

We've had two things in this revival so far. Watch what each one of them was--perfect, right on the dot. See? Moved in. One man raised up, and spoke in tongues, and gave the interpretation, and swung right, go back around, and vindicated that message that just went forth. The other one raised the other night and said in the--under the inspiration of prophecy, and said something, not knowing what he was saying; and then at the end he spoke out, "Blessed is he that cometh in the Name of the Lord." Quickly something caught me right quick and said, "Otherwise blessed is he who believes that this is the Lord has come."

See the inter--then the Holy Spirit fell in the building last night. See? That's for edification. I was standing there trying to tell the people that they must receive the Holy Ghost. And the devil had come in around the people, saying, "Don't listen; set still."

My sister said, "Bill, I was so happy while you were preaching; felt like I could raise up and jump through the wall."

I said, "Raise up and jump." That's all.

And she said, "But when you went to doing that," and said, "the people begin shouting," said, "then I just felt like I was an old nothing."

I said, "That's the devil. That's Satan. When he come in to do that," I said, "then you should raised up anyhow." We are priests to God, making spiritual sacrifice--sacrifice, the fruits of our lips giving praise to His Name. See?

Now, now, here's what happens. Then the Holy Spirit broke, 'cause that was just... "Blessed is he who believeth." Two, three nights straight I tried to lay that in there; and then the Holy Spirit spoke and said (under inspiration)--said, "Blessed is he that cometh in the Name of the Lord." And before I could say anything, I'd done said it over, "Blessed is he who believes the Lord has come in this." You see? And I've just been talking this; the Holy Ghost is God Himself in you. See? And they'd caught it. See? And then the Holy Ghost fell among the people. See how It--it edifies, prophecy. Now, there's a difference between prophecy and a prophet, Prophecy goes from one to another, but a prophet is born from the cradle a prophet. They have THUS SAITH THE LORD. No judging of them. You don't see them stand before Isaiah, or Jeremiah, any of them prophets, because they had THUS SAITH THE LORD. But a spirit of prophecy amongst the people; you have to watch that, 'cause Satan will slip in there. See? Now. But it must be judged.

Now, we're--we're going to have a revival. Now, watch this real close now, you ministers. We're fixing a revival. All right. Or maybe we're just having regular church service. The church is on fire. It should be all the time. Well, maybe we got five or six people that's gifted people; one speaks with tongues, two or three maybe speaks with tongues, four or five with tongues, got the gift of tongues, speaking in unknown tongues. Two or three of them can interpret. Maybe there's one, two, or three of them that's got gifts of wisdom. All right. They all meet, those gifted people... You... Them gifts are given to you not to play with, not to say, "Glory to God, I speak with tongues. Hallelujah." You'll--you're--you're degrading yourself. They're given to you to work with. And your part in the church should come before the main service starts, because the unlearned is going to be among us.

Then you get off into the room, and you set there, you people together, because you're co-workers in the Gospel. Then you set there. "Lord, is there anything You want us to know tonight? Speak to us, oh, heavenly Father," offering prayer, supplications; sing songs. Directly down comes the Spirit, falls on somebody, speaks in tongues. One rises up and said, "THUS SAITH THE LORD..." What is it? Listen. "Go tell Brother Jones to move away from the place where he's living, for tomorrow afternoon there'll be a cyclone sweep that country; and it's going to take his house. Take his goods and get away."

Now, that--that sounds good. But wait a minute. There has to be three men there that's got the Spirit of discernment. One of them say, "It was of the Lord." The other one say, "It was of the Lord." That's two against three--two or three witnesses. All right. They write that down on a piece of paper. That's what the Spirit said. All right. They go back to praying, thanking the Lord.

After while "THUS SAITH THE LORD (a prophet raises up)--THUS SAITH THE LORD, tonight, coming from New York City will be a woman; she's on a stretcher; she'll come into the building on a stretcher. She has a green scarf around her head. She's dying with cancer. What's caused her to be this way, the Lord holds against her: one time she stole money from His church when she was sixteen years old. Tell Brother Branham to tell her these things. THUS SAITH THE LORD, if she'll make that right, she shall be healed." Wait a minute. That sounds awful good, but wait a minute. You going to put your name on this paper, discerner? Are you going to put your name? "It was of the Lord." One said, "It was of the Lord." Then--then you write it down, "THUS SAITH THE LORD, tonight there'll be a woman come in, certain-certain thing." The one with the discernment of spirit, two or three of them sign their name to it. All these messages are given. All right.

Then after while they begin to hear the bell ring. Church has begin to take up. Then they bring these messages, lay them right here on the desk. Right here's where they're supposed to be laying. I'm off somewhere studying, praying. After while I walk out after the songs are being sung. The church is all in order, people coming, setting, meditating, praying; that's what you're supposed to do, not come to church and talk one with another; come to the church to talk to God. Have your

fellowship out there. See? We're fellowshiping with God now. And we come here talking, everything quietly, reverently, the Spirit moving. The pianist come to the piano about five minutes before the song service starts, start real sweetly:

Down at the cross where my Saviour died,

Down there for cleansing from sin I cried,...

Or some good sweet song, real quietly. It brings the Presence of the Holy Ghost into the meeting. See? All right.

The people setting there, some of them are real--start weeping and come up to the altar, repent before the service ever starts. The Holy Spirit's there. See? The church is in travail. Christians are praying; they got their positions. They're not setting there chewing chewing gum, saying, "Hey, Liddle, give me some of your lipstick; I want... You know. You know. I need... You know, the other day when I was down there shopping, I tell you; I almost stepped on your toes. Did I ever seen such... What do you think about that?" Oh, mercy. And call it the house of God. Why, it's a disgrace. The body of Christ coming together... There we set.

The men setting by "Say, you know when we went over there, this so-and-so and so-and-so-and-so..." That's all right outside, but in here it's the house of God.

Come in praying; take your positions. I'm talking now, not to your churches, brethren. I don't know what you do; I'm talking to this tabernacle. I'm talking to my own back door. See? That's right.

Now, when you come in like that, then the first thing you know, the pastor walks out. He's freshly. He don't have to be answering this, that, and the other. He's coming right out of the--the dew of his ministry. He's been under the power of the Holy Spirit. He walks right into where more tongues of fire are gathered together. It's almost a pillar now (See?); she's moving around. He walks out here, picks up this. "A message from the church: 'THUS SAITH THE LORD, Brother Jones to move from his house. Tomorrow afternoon at 2 o'clock a cyclone shall sweep his land. Take his things and get away.'" Brother Jones gets that. All right. That's on record. "THUS SAITH THE LORD, there'll be a woman by the name of So-and-so will come in here tonight, and it was--she's done so-and-so." (As I've just said, see, like that.) All right, that lays over. That's it. They've already got their position now in the church. All right.

Then he takes the message. And the first thing you know, he starts preaching. Nothing's to interrupt; it's already taken place. Now, we're going ahead. We've preached the message.

And the--after while when the... The first thing you know when the message is over, the healing line starts. Here comes a woman. Someone spoke in tongues and said she was coming. See? Every one of us knows what's going to happen. Every one of us knows it. See how the faith begins to build with them tongues of fire standing over you now. She's begin to accumulate together. Why, it's just a finished work; that's all. That woman... I'll say, "Mrs. So-and-so, from New York City, setting here..." See?

"Oh, that's right. How did you know that?"

"It's a message from the Lord to the church. When you were sixteen years old, wasn't you at a certain-certain place and done--taken some money from the church, and stole it, and went out, and got new clothes with it?"

"Oh, that's right. That is right."

"That's exactly what God has told us tonight through a Brother So-and-so, spoke with tongues; Brother So-and-so interpreted; Brother So-and-so here said, of the discernment, said it was from the Lord. And that's the truth?"

"Yes."

"Then, THUS SAITH THE LORD, go make it right, and you'll get over your cancer."

Brother Jones goes home, gets the wagons, backs up, gets his furniture, and gets away from there. At 2 o'clock tomorrow afternoon [Brother Branham makes a sound to illustrate--Ed.]

"swowey" goes the whole thing off. See? Then the church glorifies... "Thank you, Lord Jesus, for Your goodness." Now, that's what it is, to edify, for the church.

Now, what if it doesn't happen after they've said it. Then you got a evil spirit among you. You don't want that evil thing. Why do you want something evil when the--the skies are full of Pentecostal real? Don't take an old substitute from the devil. Get something real. God's got it for you. Then don't you have no more meetings and put anything up here, till God already vindicates that you're right, 'cause you're a helper to the church in the working of the Gospel. Now, you understand it what it is?

And tongues--unknown tongues... No man he--knows what he's talking about. He speaks; but every sound has a meaning. That has a meaning [Brother Branham claps his hands--Ed.] "Gluck, gluck, gluck." that has--that's a--that's a language somewhere.

When I was in Africa, I never believed it, but everything that made a noise had some kind of a meaning to it. The Bible said there's no sound without a significance, without a meaning. Every sound that's made has some meaning to something. Why, I'd hear people say... I'd say, "Jesus Christ, the Son of God."

One of them would go, bu-bu booo-boo-bu-bu [Brother Branham imitates the sound of an African interpreter--Ed.]. Another go, gluck unh uck-uck-ungk [Brother Branham again illustrates--Ed.]. And that was, "Jesus Christ, the Son of God." See? It had a... And not mean nothing to me, but to them it was a language just same as I'm speaking to you. When the interpreter of the Zulu, the Xhosa, the Basothu, and whatevermore come along, every one that was said, everyone understood. And these things that you hear these people just muttering off, and thinks it's a lot of jabbering, it isn't; it's got a meaning. So we ought to reverence it, put it in its place.

Now, maybe there's been no message. Now, the service is over; the altar call's being made. And after while someone (There's been no message back there.)--somebody raises up as soon as they get a chance to. The Holy Spirit... Now, the Bible said, "If there be no interpreter, let him hold his peace." No matter how bad it's trying to speak, hold your peace.

Say, "I can't do it." The Bible said you could. See? So that--that settles it. See? Let him hold his peace.

Then when it--the chance comes where everything's in order, then if the Holy Spirit jumps on him to give the message, then give it. That's exactly what you should do. Then the interpretation comes, said, "There's a woman in here by the name of Sally Jones (I hope that woman's not in here by that name, but...)--Sally Jones. (See?) Tell her that this is the last night of her calling. Make it right with God, 'cause she's got a short time she'll be here." Now, Sally Jones will run to the altar just as quick as she can get there (See?), 'cause that's her last call. See? That's giving a message, or a vindication, or something.

That is the Pentecostal church in operation. There's no possibilities for evil spirits to slip in, because it's already... The Bible gives exactly, "Let it be by courses, and that by three; and let two or more judge." That's the church. But where we got it today? Jump up, carry-on, laugh and go on while somebody's speaking in tongues; another looking, talking about something else and crowding around; the pastor doing something; or somebody crowding around. Well, that's not right. Maybe the pastor preaching, and somebody get up and interrupt him in the... Maybe reading the Bible and somebody... Reading the Bible, and somebody back there speaking in tongues... Oh, no. See? Preacher up preaching in the pulpit, somebody raise up and interrupt him, speaking in tongues. It's all right. I don't say it isn't the Holy Ghost, but you ought to know how to use the Holy Ghost (See?), to use It.

Now, I--I'm taking... Have you got room for one more? Then, tomorrow's Sunday. Then, we'll... Let's just...

Here's one. I think it's the most gracious. And now, if you all just bear with me just a few minutes longer, please. And then, I'll--I want you--I want you to get this. I saved this purposely. This is my last one.

Now, first, I'm going to read the two things that the person asked. It's on an old piece of paper, wrote with a beautiful handwrite, have no idea who it was, no name signed to--to any of them.

98. Brother Branham, is it right for ministers to make long pulls for money in their services, telling that God has told them that so many in the audience are supposed to give so much? If this is right, I want to know. Or if it is wrong, I want to know. This has disturbed me terribly.

Now, you see, friend, I'm going to tell you; I'm going to tell you what I think. See? Now, that don't mean it right. I think it's terrible. Now...

I think this. God sent me on the field. I've seen the time where I looked like I would be at least... And I--I didn't have no money at all. And I'd say, "Just pass the collection plate." And the manager would come to me and say, "Look, Billy, we're \$5,000 in the red tonight, boy. Have you got the money in Jeffersonville to pay it?"

I'd say, "It's all right. God sent me here, or I wouldn't have come. See? Just pass the collection plate."

And before the meeting's over, somebody say, "You know, the Lord put on my heart to give \$5,000 to this." See, see? First, be led to do it.

I do not believe in pulling, and begging, and bumming money. I think it's a wrong thing. Now, brother, if you do it, don't let me hurt your feelings. See? You--you might have the right-of-way from God to do it. But I'm speaking just for myself. I do not believe in it.

Now, I've even knowed of ministers going and say... I stood right--not long ago... Now, this isn't Pentecostals; this is... Well, it's churches (See?), other churches. It was at a big camp meeting. Gertie, you was with me, many others present. And they took the whole afternoon at a famous denomination, two or three of them together (That's the regular--regular churches, like our modern churches here in the city, and so forth.) at a big convention--and they took the whole afternoon, standing on the platform and threatening that--that God would destroy their crops, would give their children polio, and things like that, if they didn't put into that meeting. That's exactly the truth, with this Bible before me. I said, "It's blasphemy to God and to His followers." If God sends you He'll take care of you. If He hasn't sent you, then let the denomination take care of you then. But--but you... if God sends you, He'll take care of you.

99. What about a Christmas play in a Holy Ghost church?

Well, if it's about Christ, it might be all right. But if it's about Santa Claus, I don't believe in him. I--I done growed--I done growed away from that. I don't believe in Santa Claus at all. See? And some of these little Christmas things they have, I think is ridiculous. And... But I think they've took all Christ out of Christmas and put Santa Claus in it.

And Santa Claus is a fiction story. (I'm not hurting any of your feelings, I hope, about the children.) But I'll tell you. Here not long ago, about twenty-five, thirty years ago, when a minister here in this city, the pastor of--of a certain big church here in the city, that I knowed real well, a bosom friend of mine, he walked to me. And Charlie Bohanon (Brother Mike, you remember Charlie Bohanon, a good friend of mine.)... Set there in his office and said, "I'll never tell my kids or have my grandchildren told that lie no more." He said, "My own little boy walked up to me after he got about twelve years old, and talking about Santa Claus..." And he said, "Why... Honey, I've got something to tell you," Said, "Mommy..." You know, and go ahead telling him what he did.

Then after he come back, said, "Then, daddy, is this Jesus the same thing?"

Tell the truth. Santa Claus is a Catholic getup about a fellow, a Kriss Kringle or Saint Nicholas, an old German Catholic saint of many years ago who went around doing good to children. And they've carried it down as a tradition. But Jesus Christ is the Son of God. He's real, and He lives.

Now, here's a question, the last one, which is a very...

Now look. You might disagree with me at that. But if you do disagree with me, remember, let it be friendly, will you? I love you, and I don't want to--don't want to hurt you. I'm just--I'm wanting to be honest. If I can't--if I tell my boy a lie, then I'm a liar. See? I want to tell him the truth.

Now, I tell him about Santa Claus; I say, "Yeah, sure, there's Santa Claus. Watch daddy on Christmas night." See? Yeah.

You know, the other day I was down there, and I tried that on a little girl just to see. I sure got paid back day before yesterday. I was in the building. And they was standing there, down here at the Quaker Maid. And I went down there to get the groceries. And so we, wife and I, was in there. And there was a little bitty girl, wasn't over about eighteen months old, and she was standing there going--singing, "Dingle Bells, Dingle Bells..."

And I said... In her little stand, you know, setting in the back of the little cart. I said, "Are you looking for Santa Claus?"

She said, "That's my daddy, mister."

I said, "Bless your little heart, honey. You got wisdom."

Now, here is a real sticker, friends. And in this... Then I'll close. Oh, it's--it's a dandy Scripture, but it's a sticker to every person, seems to be. And it stuck me for years and years; and only by the grace of God... And my precious wife, setting right back there now, when she heard that I had that question this afternoon, she said, "Bill, how do you answer that?" She said, "I've always wondered that myself." Said, "I never could understand it." And said...

I said, "Come down tonight, sweetheart. I'll do my best by the help of God."

100. Brother Branham, please explain Hebrews 6:4 to 6.

That's one time it really... See, now you'll have to watch here on our faith, grace, security of the believers, perseverance of the saints--perseverance, rather, of the saints. Hebrews the 6th chapter, 4 to 6...

Now, as soon as it--finish this, then I hope that God will help me to make it real clear to you. I'm sorry; I--I got my message for tonight; maybe I'll preach the same thing in the morning at the--at the service, Then I'll be going.

Now, this is a real sticker. See? Now, you have to watch. Now remember, we believe and teach at this church, not that everything comes up and shouts, everything that speaks in tongues, everything that shake hands with the preacher, has got Eternal Life. But we believe if you've got Eternal Life, if God has give you Eternal Life, you've got It forever. See? Because look. If it didn't, Jesus is a--found a false teacher. In St. John 5:24, He said, "He that heareth My words and believeth on Him that sent Me has Everlasting Life, and shall never come to the judgment, but has passed from death unto Life." Now, argue with Him. "All the Father has given Me... No man can come to Me except the Father draws him. (I'm quoting Scripture.) All that comes... No man can come to Me except My Father draws him first. And all, that My Father has given Me will come to Me. (See?) And all that comes to Me, I'll give them Everlasting Life (St. John 6), and will raise him up at the last days." That's His words.

Now look. If I want to go back to Ephesians the 1st chapter, Paul preaching... Now, the Corinthians, each one had a tongue and a song. You notice the other churches didn't have that trouble. He never said nothing about it. Did He ever mention tongues anywhere in the Ephesian church, the Roman church? No. They had tongues and everything just like the Corinthians did, but they had it set in order. The Corinthians just couldn't get it in order. See? But Paul went down there and set the church in order.

Now, he... I believe, as Oral Roberts says, "God's a good God." Don't you believe that?

And you say, "Well, what about the Pentecostals with the tongues then, Brother Branham?" I think they got the Holy Ghost. Sure they did. All right, why? Look. You believe He's a good God?

Thomas said one time, "You know, Lord..."

All of the rest of them believed Him. Said, "Oh, we know He's real."

"Oh," Thomas said, "no, no, I don't believe it. The only way I'll believe it, I'll have to have some evidence. I'll have to stick my fingers in His side and in the prints of the nails in His hands."

He's a good God. He said, "Come on, Thomas. Here you are."

"Oh," Thomas said, "now I believe."

He said, "Yes, Thomas, after you seen Me, and felt Me, and put My hand--your hands in My side, you believe. But how much greater is their reward who had never seen and yet believe." He's a good God. He gives you the desire of your heart, of course. Let's just believe Him. That's the--that's the--that's the death stroke to Satan. When a man takes God at His Word, brother, that'll kill Satan every time. That's the hardest hit that Satan can get, when a man will take God at His Word. Yes, sir.

As I said, "Man shall not live alone (Jesus, the other night), but every word that proceedeth out..."

Now, notice this. Now, I'm going to start the first verse:

Therefore leaving the principles of the doctrine of Christ, let us go on to perfection;...

Now, the first thing I want you to know: who is Paul talking to here? Hebrews; they say Hebrews, that taught the Book of Hebrews. Is that right? The Jews that had rejected Jesus... Can you--you catch it now? He's talking to the Jews, showing them the shadow of the law being a type of Christ, all the old things a type of the new. Now, watch.

... leaving the principles of the doctrine of Christ, let us go on to perfection;...

Now, he's been talking to them about the doctrines. Let us go and talk about the perfected things. Now, you are perfected in God when you're sealed by the Holy Ghost until the day of your redemption. "He that is born of God (I John) does not commit sin; for he cannot sin, for the Seed of God remains in him."

A man that's filled with the Holy Ghost, not thinks he's filled, but he that's born of the Spirit of God does not commit sin, for the Seed of God is in him, and he cannot sin. See? Does Bible say that? So there it is. You are... Not what you do, what--is what--not what the world thinks of you; it's what God thinks of you. See, see? You cannot...

How can I have an order written by the mayor of the city, that I can run forty miles an hour through the city, and any policeman arrest me? I can't. How can I sin when there's a Blood offering before God constantly, where He can't even see me, when there's a bumper on the--on the--before me and God, a shield of Blood; for we are dead, and our life is hid in Christ through God, sealed by the Holy Ghost. How in the world can you do anything wrong in the sight of God. "If we sin willfully (Hebrews 10) after we received the knowledge of the truth, there's no more sacrifice for sin." In here it's impossible (See?) to sin willfully.

Now, let's go ahead and read. All right,

... perfection; not laying again the foundation of--of repentance from dead works, and... faith towards God, of the doctrine of baptisms,... laying on of hands, and of the resurrection of the dead, and... eternal judgment.

And this... we do, if God permit, (Now here's where they wanted to start, from the 4th verse.)

For it is impossible for those... once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost.

And have tasted of the good word of God, and the powers of the world to come,

If they shall fall away, to renew--renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

Now, now, that looks like, from the way you're reading it there, that a man could receive the Holy Ghost, and then backslide and be lost. But it's impossible for him to do it. See? He can't do it. If he did, Christ lied. See? It's impossible for those once enlightened. Now, watch here. What's he speaking to? He's speaking to those borderline Jews. He never said, "a man being filled with the Holy Ghost"; he said, "If he has tasted the Word of God."

Now, let me just give it in a parabolic, so that you'll see and won't miss it now. Now, he's writing to these Jews. Some of them are borderline believers. See? He said, "Now, we're going to leave these works and go on to talk about perfection." Said, "Now, we're talking about baptisms, and resurrection of the dead, and laying on of the hands, and everything; but let's go ahead now to talk about perfection, Now, we're going to talk about when you come into the Holy Ghost. Now, you've been hanging around the meeting a long time..."

And you've seen those people. They'll stay around; they won't come in or go out. They appreciate the Holy Ghost. They'll come around. And maybe the Holy Ghost do something, and, man, they'll get up and shout and jump up-and-down the floor about it, but they never want to receive It themselves. No, no. See? And they'll say, "Oh, yes, that's good. Oh, I don't know about that now." See, see, see? Borderline believers. Just so close till they can taste It, but yet they don't receive It. See? Now, they hang around like that so long till after while they drift completely away. I can call the names of many was at the Tabernacle, done the same thing. Fall all the way away again, to renew themselves unto repentance, there's no repentance for them. They just grieved the Spirit away from them. They've been so close till...

Here, if you would turn with me (You don't have time I know, now--but if you would turn to Deuteronomy the 1st chapter and read it, you'll get the same thing. Marking it down now, Deuteronomy the 1st chapter. Now, and begin at the 19th verse and read through to the 26th. Deuteronomy... You'll find out... Now look. All of Israel... What them people do, they come to Kadesh-barnea. Oh, I see something. This tabernacle, this Pentecostal world is at Kadesh-barnea right now. That's exactly right, Brother Neville. We're at Kadesh-barnea, the judgment seat of the world, was the judgment seat).

And spies went out. Joshua said here, "Now, I sent spies..." or Moses, rather, "I sent spies--twelve, one of--one man out of each one of your tribes. I sent them to spy out the land and bring back a report." Is that right? And when they come back, there was nine out of the twelve said, "Oh, it's a good land, but oh, mercy, we can't take it. Oh, my. The Amorites are there, and we look like grasshoppers up the side of them. They're armed men. Their walls are big. Oh, it's too--why, I wish we'd have died down yonder in Egypt instead of you bringing us out here."

Why, little old Caleb and Joshua jumped up there and quietened them, said, "We're more than able to take it." Yes, sir. There's the one. Now, look. What happened? Caleb and Joshua knew that God gave the promise of it: "I don't care how big it is, how much the obstacles are, how high they are, how great they are, that don't have nothing to do with it. God said so; we can take it." And do you know they were the only two people that--out of that two and a half million that ever crossed into the land? Because they held their faith in what God said to be the truth. Amen.

The Tabernacle, right now, stands at Kadesh-barnea. Look, them people was so close till they even tasted the grapes out of the land. They eat the grapes. When Caleb and them went over and brought back the grapes, them fellows pulled off some and eat them, "Oh, they're good, but we can't do it." "They that have tasted the good work of God, have tasted of the Holy Spirit, seen the goodness of It, tasted of It, has tasted of the Word of God..." See that? None of them men, not one of them ever was permitted to go over. They perished in their own land, over here in the wilderness. They never went over, yet they was close enough to taste it, but not enough grace and faith to take it. That's what it is.

Now. Now, listen to that dear person that wrote this letter. Let's just read the next verse. Watch just a minute. Watch Paul. Now, let's read the 7th.

For the earth... drinketh in the rain that cometh oft upon it, and bringeth forth herbs meats for them to whom it is dressed, receiveth blessings from God:

But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

Now, see what he says. Now, watch. There was this question here; now, and then we'll close... This thing liked to killed me for years.

I went to a meeting one time where people were speaking with tongues at Mishawaka, Indiana. Now, I'm before my own crowd. You've heard them people--heard me tell my life story, and about the colored man that said, "Here he is. Here he is." Now, I told that. But the rest of it: I seen two men. They were... One would give a message; the other one interpret it. The other one give a message; the other one interpret it. And brother, they was correct. Just this... I thought, "My goodness. I never seen anything like that." I said, "I'm amongst angels." I thought, "I never seen anything..." One would speak, and the other one...

And I sit back there as a little old preacher, you [Blank.spot.on.tape--Ed.]... both men sometime and shake their hand. I never seen such men in my life. They'd speak a message; the other one would interpret it. And my, my. It was wonderful. One would speak and the other one interpret. Both... And they'd just turn chalky white when they'd raise their hands up. I thought, "Oh, my, my, where have I been all my life. This is the thing." I said, "My, Pentecostals are right." That's exactly right.

I never seen much but just what was right down around in here, where the--maybe a couple of women with a mission somewhere... And they'd be fussing; and one calling the other, "buzzard roost," and, you know, just like that, kinda fussing at one another. Not no disregarding to the women now or nothing, but just... It--it was on the low ebb. If any of you... You can remember, Brother Graham, you was just a little boy at that time. And so, that's the way it was. And I listened to that, and I thought, "Oh, my, I've hit angels."

One day coming around the corner of the house, about the second day, I met one of the men. I said, "How do you do, sir?" He said, "How do you do?" He said, "Are--what's your name?" And I said, "Branham." He said, "Where you from? Here?" And I said, "No, I'm from Jeffersonville." He said, "Well, that's fine. Are you Pentecostal?" I said, "No, sir, I'm not." I said, "I just don't accept the Pentecostal way of receiving the Holy Spirit," I said, "however." I said, "I'm here to learn." He said, "Well, that's mighty nice." And talking to him, catching his spirit (like the woman at the well), he was a real Christian. Brother, I mean he rung out all right. He was good. Now, you all... How many's been in my meetings and see those things happen? You see? And the man was perfectly all right. So then, I--I thought, "There. My, how wonderful."

About that evening, afternoon sometime, I met the other one. I said, "How do you do, sir?" He said, "How do you do? What's your name?" And I told him. And he said, "Have... Are--are you a Pentecostal?" I said, "No, sir, not exactly Pentecostal, I don't guess." I said, "I'm just up here to learn." He said--I said--he said, "You ever got the Holy Ghost?" I said, "I--I don't know." I said, "According to what you all got, I guess I haven't." And he--and he said, "Ever spoke in tongues?" I said, "No, sir." He said, "Then you haven't had It." And I said, "Well, I--I guess that's right." I said, "I don't know. I just been preaching about two years, less," and I said, "I don't know too much about It." I said, "Maybe I don't know." I said, "I can't understand..." 'Cause what, I was trying to hold him there (See?), to catch it. And when I did, if I ever met a hypocrite, there was one of them. His wife was black-headed; and he was living with a blond-headed woman, had two children by her, and speaking in tongues, interpreting it just as

perfect as it could be. And I said, "Now, Lord, what have I got into?" From angels, I didn't know what I was into. I said, "I--I--I'm fundamental; it's got to be the Bible. It's got to be right. There's something wrong somewhere, Lord. How could that be?"

I went to meeting that night, and that Spirit would fall; and brother, you could feel it. And It was the Holy Spirit. Yes, sir. If It wasn't, It bore record with my spirit that It was the Holy Spirit. And I was just a young preacher, and didn't know how--much about a discernment of spirit. But I was setting there. And I know the very God that saved me, that was the same feeling... Felt like I was going through the roof, it was such a wonderful feeling in that building. And I thought...

About fifteen hundred of them there, and I thought, "My, oh my." Two or three bunches of them had met together. And I thought, "Say, my. How can it be? Now, that great Spirit in this building falling like that; and here, look at this going on up there: them guys speaking in tongues, interpreting, giving message perfectly, and one of them a hypocrite and the other one a real man of God." And I thought, "Now, I'm all confused. I don't know what to do."

Well, immediately after it, a good friend of mine, Brother Davis (you know), started saying I was a puppet. That's a girl's toy, you know. And so... I was single. And so I... He started carrying on with me, and then going on, kinda joshing with me.

And we was having a little... And your mother and all of us was having meetings around different places. The Tabernacle wasn't--wasn't going at that time, and we were having little meetings different places. And finally one day, after the Tabernacle had been built, many years later, I went up to Green's Mill to my cave to pray, because Brother Davis had said some horrible things about me in the meet--in--in his paper. I loved him. I didn't want nothing to happen, and I--I went up there to pray for him. And I went up there, and I got in the cave. And I stayed in there about two days. And I said, "Lord, forgive him. He--he don't mean--mean that." And I thought, "You know..." I just happened to think of a Scripture.

And I went out. And there was a log (That log's still laying there, was on it here not long ago.) down off the mountain and lays across a little path that comes around from the creek. And I just straddled the log, looked across the mountains way back, back there, and laid my Bible out like that. I thought, "You know..." I was thinking of a Scripture: "The coppersmith, he has done me much harm, and said things." You know... I thought, "I believe I'll just read that." I opened up the Bible, and I said, "Well..." Wiped my face off, and the wind blowed, and it turned it over to Hebrews 6. "Well," I said, "that's not where it's at." And I laid It back like this. And the wind blowed again and turned It back again. And I said, "Now, that's strange, the wind blowing it back like that." So I thought, "Well, I believe I'll read it." And said:

For it is impossible for those which were once enlightened,... made partakers of the Holy Ghost, and tasted the... Word of God, and the thing of the world to come.

I thought, "Well, I don't see nothing with that." Read it on down, the rest the chapter. Nothing in it. I said, "Well, that's--that settles that for that." And I--I saw it like this, and back it went again. And I picked It up, and I thought, "Well, what is that?" I kept reading it, and reading it, and reading it, I said, "Well, I can't understand." Then I kept... And I read on down:

... is impossible for those which are once enlightened,... It come on down here to a place here where it said:

And the earth... drinketh in the rain that cometh oft upon it, to bring forth herbs meats to them by whom it is dressed, receiveth blessings from God:

But that which beareth thorns and briers is rejected, and... nigh unto cursing; whose judgment is to be burned.

I said, "Wonder what that means?"

I'd just... Now, I wasn't thinking about nothing up there. Just think then... And just then as I was setting there, I thought the Lord would give me a vision about Brother Davis and them down there.

And I was setting there; I looked, and I seen something turning out across the hollow in front of me. And it was a world turning. And I seen it was all broke up, just looked like it was all plowed over. And a Man went forth with a--a--a great big thing in front of Him full of seed, and He was casting the seed all the way across the earth as He went. And He went around the curvature of the earth, and He went out of my sight. And as soon as He went out of my sight, here come a man real sneaky-looking, dressed in black garments, going around like this, going [Brother Branham makes sounds to illustrate--Ed.] throwing bad seeds [Brother Branham repeats the sounds--Ed.]. And I watched it, and as the earth kept turning around...

After while wheat come up. And when the wheat come up, out of there come briers, and thistles, and thorns, and stink weed, and everything growing up, milk weeds, and everything growing up in the wheat. And they was all growing together. And there come a real bad drought, and the little wheat had its head over like that, and the little briar, and thistle, thorns, they had their head over. Each weed just [Brother Branham makes a panting sound--Ed.] breathing like that. You could just hear them. And they were calling for rain, rain.

And after while, along come a great big cloud, and the water just gushed down. And when it fell upon there, that wheat jumped up and begin to holler, "Glory. Hallelujah. Praise the Lord." Up jumped the little stink weed and hollered, "Glory. Praise the Lord. Hallelujah." The thorns and all of them, dancing all around over the field hollered, "Glory. Hallelujah. Praise the Lord."

Well, I said, "I can't get that."

The vision left me; then I fell back on that again: "The briers which is nigh unto rejection..." Then I got it. The... Jesus said, "The rain falls on the just and the unjust." A man can set in the meeting, can speak with tongues, can shout and act just like the rest of them with the genuine Holy Ghost and still not be in the Kingdom of God. That's exactly right. Didn't Jesus say, "Many will stand in that day and say, 'Lord, have not I cast out devils in Your Name; have not I prophesied (preached) in Your Name; have not I done many mighty works in Your Name?'"

Jesus said, "Depart from Me, you workers of iniquity; I never even knew you." How about that?

Here's exactly what it means here. See? They tasted the good rain from heaven. But to begin with, they were wrong. To begin with their objectives wasn't right; their motives wasn't right. That... You can't tell the... You know, in the harvest he said, "Shall I go forth and pull all them out?" He said, "Let them grow together, and at that day these thorns and thistles will be burned together, and the wheat will go to the garner." Now, how you going to know which is a thorn, or which is a thistle, or which is a wheat? "By their fruit you shall know them." You see, brother, sister, a good tree cannot bring forth bad fruit. No matter, somewhere along the road, it's going to catch up with you, So you in seeking the baptism of the Holy Ghost... I'm glad ever who wrote that. See?

Now, them borderline believers back there, they was right with them. They were circumcised with their circumcision. They went right over to the land that God promised, right to the edge of it. A many a man walks up to that edge. He'll walk right up to the baptism of the Holy Ghost and reject it. He don't want to give it up. He'll walk right up to the Scripture baptism in the Name of Jesus Christ, and turn his back, and reject it to keep from seeing it.

There's not one Scripture in all the Bible where anybody was ever baptized in the name of Father, Son, Holy Ghost, not one Scripture. The Catholic church started it, come out in Luther, down in Wesley, and has pulled on through to here. That's exactly right. But the Scriptural order is the Name of the Lord Jesus Christ. That's apostolic baptism. You can't do that and stay in a denomination. That's right.

Now, you see those things? The baptism of the Holy Spirit, the gifts of the Spirit, the things that God brings forth... The fruit of the Spirit is love, and joy, long-suffering (Oh, you say, "But Brother Branham, bless God, I'm long-suffering." It seem like it. I went up to Ohio here not long ago, and

somebody ask me--wrote a letter down here and asked me if I baptized people in the Name of Jesus Christ. I never said a word. They found it out anyhow, and sixteen cooperating ministers pulled away. That's long-suffering isn't it.)--long-suffering, goodness, meekness, gentleness, patience, and the Holy Ghost. See?

Oh, brother, sister, we're--we're at Kadesh-barnea. You're tasting now. Last night the Holy Spirit fell upon us. Come in us--in like a rushing wind. It settled upon many of you. Today ministers have been visiting homes here and there, laying on hands and praying for them that's seeking the Holy Ghost. Don't you take a substitute. Don't you take some kind of a noise. Don't you take some kind of a sensation. You wait there until God has molded you and made you a new creature, made you a new person. You're tasting It now, just tasting It, but let the Dove lead you right to the table, and--and the Lamb and Dove set down together, and feast forevermore upon the Word of God. For It will stand when there's no heaven or earth; the Word of God will remain. That is true.

Please don't think that I'm radical. If I have been, I didn't mean to be. If I... I hope I've answered these questions; I have, the best of my knowledge.

And therefore, in Hebrews 6, if you'll see, Paul's talking to Hebrews that said, "Well, we'll go along with you so far." They'll come up. You see? Said, "Now, you've..." Them that comes up and has tasted...

I just happened to look back in the building. To show you the evidence of a living God. I hope I don't make this person's conspicuous. I come in from a meeting not long ago, and come here, and announced to you that a good friend, a personal buddy of mine, a hunting partner, a man had been good to me, a man that had been to my church, and had been my brother; I called him Busty. Name was Everett Rodgers, lived in Milltown... How many remember me coming here to announce it? He was laying here in the hospital; the doctors operated on him, opened him up, and so full of cancer they just sewed him up. Said, "He'll dwindle right away; in a few weeks he'll be gone; that'll be all there'll be to it. He'll be finished, that's all."

You remember how I stood here on the platform, prayed for him? Went down there and went into the room, something eating in my heart. I walked into the room, and as soon as I got everybody out so I could... Brother Everett was laying there. And you'll remember this. I walked in; I said, "Brother--Brother Busty." (I called him Busty.)

Long ago when we was having brush arbor meetings down there, all them Methodists back over there on the hill (Gertie, one of them), slipping around, was peeping through the grape arbor to see what I was going to say, and like that, afraid that the Methodist church would excommunicate them. And then I went and had a vision there, and I seen meat all piled up in a can. I caught a bunch of fish and strung them on, put--put them upon these stringers, and I tied the stringers up. And when I looked... And it was all in a vision; I'd left--left a bunch of people standing under the brush arbor that night and went up on top of the hill at Brother Wright's. And they couldn't even find me the next morning. I said, "Don't none of you..."

While I was standing there preaching, here come that Light; that Pillar of Fire hung right here before me and says, "Leave here and go to the woods; I'll talk to you." It was that same day, the next day when they found me up on the hill. And I'd been up there; I hid my car in the weeds, and had been up on a mountain praying all night and all the next day. Some of them come up there, found the car and come up there... That was the day that Brother Graham Snelling, here, received the Holy Ghost and the call into the ministry.

Up there on the hillside were I'd been laying there, and He--He told me different things to do and what the communication we'd had together. He give a vision of seeing these fish strung up, said, "This is your Milltown church."

And four or five of them flopped off; and I said, "Who's that?"

Said, "One of them is Guy Spencer and his wife. The other one is another Spencer there, and theirs." And told the different ones, what would flop off.

I told them; I said, "Don't none of you eat." My wife and I wasn't... It was before we was married; and she went home to stay all night with Sister Spencer, a wonderful woman. Wonderful man, Guy Spencer is just as nice a man as stood in shoe leather. And he--and he went down there, and Opal said, "Now, look..." To Meda, she said, "Now, Meda, I believe Brother Bill." She said, "But when Opal gets hungry, she has to have ham and eggs." So she goes over there, and fries her ham and eggs, and sets down to eat them, and starts to say the blessing, and leaned over the table, crying, couldn't touch it. Then they come hunting.

And up there on the hill that day, He told me exactly what would happen. He said, "These will leave, and then these will leave." But He had a big bunch of canned-up meat. He said, "Keep this for farther use for the Milltown people." And the other night when I heard Brother Creech... He was setting here last night. I don't... Brother Creech, are you in tonight? When Brother Creech come to me, called me up, and Sister Creech, crying; her daddy was laying there... Said, "Brother Bill, don't tell him. He's dying." Said, "He's eat up with cancer; the doctors opened him up, and he's just as full of cancer as he can be." And Will Hall (and all of you remember him), when the same doctor opened him and he was so full of cancer... I started to go squirrel hunting that morning, and I seen them apples hanging in the room. (You remember that story of it?) And there the man's a-living today. That's been years ago. He and Brother Busty were friends.

And I went down to the hospital, the new hospital (I forget what they call it out there in New Albany)--the new hospital. And I went out there to see Busty; and when I went in the room, I said, "Brother Busty."

He said, "Brother Bill." Grippped my hand with that big old handshake; a veteran of the First World War, not saying it in his presence, but just as fine a heart as ever beat under an old blue shirt. He got ahold my hand. I've been in his house, eat in his house, slept in his house, just like I was his brother. His kids and all, we're just--just blood brothers like: fine man.

And he... But he never did come on with the Lord deep. He... I baptized him in the Name of Jesus Christ. But that day when that Methodist preacher said, "Anybody that's baptized in the Name of Jesus Christ, get out from under my tent." That was okay. George Wright and them walked out. That afternoon I went down there to baptize in the Name of Jesus Christ at Totten's Ford. His whole congregation walked in the water and was baptized in the Name of Jesus Christ. So I just went on. That was all right. God be for you, who can be against you? I don't even know where the man went, what happened to him.

However, I walked in the hospital. There was Busty laying there so full of cancer, the doctors wouldn't even--didn't do nothing but just clamp him back together. Busty said to me; he said, "Brother Bill, this is for a purpose. Something happened."

I said, "Yes, Busty." Begin to feel that Spirit like that rushing wind I been talking about, you know, coming in. He said... When I walked in here, there was a rainbow in that corner, standing in that corner. A rainbow is a covenant; God's covenant. God made a covenant with me on that mountain that day. Put my hands over on Brother Busty and prayed for him.

The doctors says, "He'll dwindle away. He'll just go down. There's nothing to him... He'll be gone just in a few days." And Busty Rodgers... That's been weeks and weeks and weeks ago, and Busty Rodgers, setting right back here in the church tonight, healthy and stout as I ever seen him look in my life. Stand up, Brother Busty. There he is. Let's give God praise, everybody.

They were gathered in the upper room,
All praying in His Name.
Baptized with the Holy Ghost,
And power for service came.
Now, what He did for them that day,

He'll do for you the same.
I'm so glad that I can say, "I'm one of them."

I'm one of them, one of them;
I'm so glad that I can say, "I'm one of them." (Hallelujah.)
One of them, I'm one of them;
I'm so glad that I can say, "I'm one of them."

Though these people may not claim to be,
Or boast of worldly fame,
They have all received their Pentecost,
Baptized in Jesus' Name.
And they're telling now both far and wide,
His power is yet the same.
I'm so glad that I can say, "I'm one of them."

I'm one of them, I'm one of them;
I'm so glad that I can say, "I'm one of them." (Hallelujah.)
One of them, I'm one of them;
I'm so glad that I can say, "I'm one of them."

Now, come my brother, seek this blessing
That will cleanse your heart from sin,
That will start the joy bells ringing,
And will keep your soul on flame.
Oh, it's burning now within my heart,
Oh, glory to His Name.
I'm so glad that I can say, "I'm one of them." (Let's sing it.)
Oh, one of them, one of them;
I'm so glad that I can say, "I'm one of them." (Hallelujah.)

One of them, one of them;
I'm so glad that I can say, "I'm one of them."
How many's one of them, raise your hand? Oh, my. Oh, how glad I am I'm one of them.
One of them, one of them;
I'm so glad that I can say, "I'm one of them." (Hallelujah.)
One of them, one of them;
I'm so glad that I can say, "I'm one of them."

They were gathered in that upper room,
All praying in His Name.
They was baptized with the Holy Ghost,
Then power for service came.
Now, what He did for them that day,
He'll do for you the same.
I'm so glad that I can say, "I'm one of them."

Oh, one of them, one of them;
I'm so glad that I can say, "I'm one of them." (Hallelujah.)
One of them, one of them;
I'm so glad that I can say, "I'm one of them."

Now, while we sing that chorus again, I want each one of you to turn around, and shake hands with somebody by you, and say, "Are you one of them?" See? All right.

Oh, one of them (I know you are, Brother Neville. I know you are, Brother...?...)

[Brother Branham shakes hands with those near him--Ed.]

One of them.

Oh, one of them, one of them;

I'm so glad that I can say, "I'm one of them."

Oh, aren't you glad you're one of them. How many would like to be one, raise your hand? All right. Now, I'm going to sing this for you.

Then come my brother, seek this blessing

That will cleanse your heart from sin,

That will start the joy bells ringing,

And will keep your soul on flame.

Oh, 'tis burning now down in my heart,

Oh, glory to His Name.

I'm so glad that I can say, "I'm one of them."

Oh, one of them, one of them;

I'm so glad that I can say, "I'm one of them." (Hallelujah.)

One of them, I'm one of them,

I'm so glad that I can say, "I'm one of them."

Remember what the little girl said, "Peter, aren't you one of them?" I'm so glad, aren't you? You know, Peter said on the day of Pentecost, "This is That." And I've always said, "If this ain't That, I'm glad I got this, waiting for That to come." That's right. I'm glad of this.

For I'm one of them, I'm one of them;

I'm so glad that I can say, "I'm one of them."

Oh, one of them, one of them;

I'm so glad that I can say, "I'm one of them."

Oh, isn't this wonderful, setting together in heavenly places in Christ Jesus, communing with the Spirit, communing over the Word, talking of the good things to come. It's so good. I'm so glad to know that, aren't you? Aren't you glad you're a Christian? Aren't you glad your sins are under the Blood? He'll be coming one of these days, and we'll be going with Him. Then think, all the old age will drop out of us; all the sickness, all the affliction, all the mortal life will change. Oh, my. I can just think of the dear old brothers that stood here. I remember... How many remembers Rabbi Lawson? My, most all of you. I can see him hanging that old cane right here. And I'd be setting back there. He'd sing this little song... (Just a minute Teddy, brother.) I'll try--see if I could get the tune of it. I don't know.

There waits for me a glad tomorrow,

Where gates of pearl swing open wide,

And when I cross this veil of sorrow,

I'll rest upon the other side.

Someday beyond the reach of mortal kin,

Someday, God only knows just where or when,

The wheels of mortal life will all stand still,

Then I shall go to dwell on Zion's hill.

Yes. These little wheels that's a-turning in us: see, taste, feel, smell, and hear, these little senses and wheels that's turning in this mortal life, someday they'll stand still. Then me, myself, and you, we'll go to dwell on Zion's hill. Oh, I love that, don't you? Know we have that blessed assurance. All right. How many knows our old baptizing song? Now, we'll change that. Let's take our dismissing song:

Take the Name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it everywhere you go.

Take the Name of Jesus with you. Just do that, as you go. All right, altogether now. Don't forget at 8 o'clock in the morning prayer cards will be give out for the meeting. The meeting will start at 9:30. I'll be preaching at 10:00. Prayer service for the sick will begin about 11 o'clock. Tomorrow afternoon--tomorrow evening will be a evangelistic message at the Tabernacle. And tomorrow night, all you that's repented of your sins and never been baptized, there'll be--the pool will be open; we'll be baptizing the people in the Name of the Lord Jesus Christ.

Everybody together now, while we sing to the top of our voice. Brother Busty, you don't know how glad I am and thankful to God. You know, he went up to the doctor. And they tell me the doctor looked at him, and just didn't know what to think. He didn't believe it was the same guy. Oh, it is no secret what God can do. Ain't that right? All right.

Take the Name (Ring it out.) of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Now, take it everywhere you go.
Precious Name (Precious Name.), O how sweet!
Hope of earth and joy of Heaven;
Precious Name (Oh, precious Name.), O how sweet!
Hope of earth and joy of Heaven.

All right. I turn the service now to the pastor. He'll have some words, or speak for someone to dismiss us, whatever's on his mind.

QUESTIONS AND ANSWERS

Branham Tabernacle
JEFFERSONVILLE.IN WEDNESDAY 59-1223

You got something you could...?... Oh. How about Brother Beeler then? Brother Beeler, do you have a message for tonight? I--I'm just a little hoarse. I had some--some questions yet. If they didn't... If one of these brothers would take and preach, I'd be glad. Now, don't get excited. This is not a... This is just some prayer cloths going to Africa. This is all to be cut off in prayer cloths, and they wanted me to pray over it out here tonight, plus some envelopes full. And I thought we'd just dedicate all this to the--to the Lord. This is all to be cut up to go before me to Africa. Now, you know how many prayer cloths that's going to make when it gets about that big apiece, thousands of them. Brother Fred brought seven hundred the other day in a little envelope about like that. And you can imagine what this--how many this will go to make. So we're... Just in a little bit, why, we'll pray over it.

Now, I'm just a little hoarse, but I said that I would be back to answer some of these--these questions the best that I could. And now, always when these revivals comes along, it starts a little stirring. And I want--thought maybe this would kinda even it off tonight with the church, you know, 'cause sometimes something might've been said that the church didn't understand it. And they give you a chance to write your own question now. I'll give you the ones that I got; and then, if you've got anything like it you won't have to write it. And then one of them is:

Please explain Romans 7:25.

Next one: You said a person could live so close to God that he did not sin.

What likeness will we be in the resurrection?

Brother Branham, what must a person do when they have followed all the instructions that you have taught; and then how do you receive the Holy Ghost?

Please explain Hebrews 6:4 and compare it with Hebrews 10:26.

And... What is meant by predestination before the foundation of the world; and where in the Bible would you find such as that?

And Sister Mc... No, that's--that's a prayer request.

Now, that's our questions that we have for tonight. If you have another while we're just having a little preliminary here why you bring it up, and we just try... Now, if there's any question in the church's mind concerning anything that--that we have, why we'd just like to--to be able to--to help you the best that we knowed how. See?

And I want you to always remember that what that I say here, I don't say that's emphatically the truth and everything. It's the best that I know to be the emphatic truth of it. I--I could be wrong just like any other mortal, but I just, Brother Jackson, just try to explain it the way that I think is right (You see?), the way I see it, Brother Mike, in the Bible, just... And studying these things, I just don't take it from one place. I--I go back and bring it out of Genesis, and bring it through to Revelations, right straight through the Bible.

And then, you could bring the--even the subject through. But if it didn't coincide with the rest of It in there, the rest of the Scripture, then it would be wrong anyhow. If you brought it anywhere, it's got to--it's got to fit with all the rest of the Scriptures. You see? And all Scripture will fit together if It's rightly put together, if... It's just like a big jigsaw puzzle. And I don't mean... If I'm saying wrong, then God forgive me.

The Scripture is something liken unto a jigsaw puzzle. See? That... It's all broke up and just mixed up in a box, and it takes the Holy Spirit to place that together. See? And--and we cannot do it. Now, there's no 969 different interpretations to It, because the Bible said the Scripture is of no private interpretation. It's just the way It's written. We just believe It to... (Thank you, Brother Pat.) We... It's just the way it's--it's written in the Bible; that's the way that we have to take It, like that. So if we try to make It say something here, well, It won't say the same thing over here then. See, if we--if we put... You've got to make the Scripture answer Itself here, answer Itself here, answer Itself here, just each one go right into Its place to make It all fit together.

And now, I thought maybe... I was going to speak and said that I would tonight, "We Have Seen His Star In the East and Have Come to Worship Him"; but I just don't have enough voice, and then to do that. I'd gotten hot here one night and went out. And I was so hot when I got in the car, I just smoked it right up. I run the window down and went home. Well, the--I think that was a Thursday or Friday night. The very next night, I started getting--day--I started getting a little hoarse, kind of a... Oh, it's... I don't--not sick, no fever, no sickness, no cold; but it's just like a--like a laryngitis in your throat just from speaking and--and injuring by preaching hard, and then--and then it got cold. But it'll--it'll be all right in another day or two, maybe by Sunday. I might come down to help Brother again. After he gets through with his preaching, I'll search around and see what else is left.

And then--and then I want all the church to receive the Holy Ghost. Now, my daughter-in-law's setting here. Not because she's my daughter-in-law, not 'cause she's here, she's one of the finest girls that I know of; she's a dandy girl, Loyce. And she's come up out of great things from her background, where she had to come out of a family who didn't worship God and so forth. I feel sorry for the child, have to come up like that. And now, she's seeking the Holy Ghost, and has fasted till she can't hardly stand up, fasting and praying for the Holy Ghost.

My sister, Delores, she said, "Bill, I just... When the church was--power was in the church," she said, "I just felt like I could fly away. Then when everybody--the Holy Ghost begin to fall on people," said, "I just set there and looked around." See? Well, see, and that question's in here tonight on that. So I thought maybe that might help the church to--to receive. And now, I don't want to take a Wednesday night prayer meeting and break it up into something like that, but I--I want to be sure that the church thoroughly understands these things (You see?), before...

And I was just talking to a doctor here Sunday, came back in the back of the church here in a--back here in the--in the back of the church. He was a medical doctor. He'd drove all the way from (Where is the Assembly of God headquarters at now? In...) Springfield, Missouri, to attend the meeting. And he said, "Brother Branham..." (Now, that's from the Assemblies headquarters.) And he said, "All my life I've wondered about that." Said, "It's the first time I was ever settled on it in my life." He said... Met me back there in the room, setting, a medical doctor.

And--and so, Brother Mercier and Brother Gene Goad back there with the recorders... Just now, Brother Mercier said he got the best out of the meeting of where we explained that--that when that Holy Spirit came into the meeting and--and broke Itself up, and God dividing Himself amongst His people. Well, that's just what It does. And then, when God's people begins to gather back together, there's unity, there's power. See? And whenever God's people gets together completely, I believe the resurrection will take place then. There'll be a rapturing time when the Holy Spirit begins to gather it up. They--it'll be in the minority, of course, but there will be a great gathering.

Now, these prayer cloths that's sent, the "Voice of Healing"... I'm right immediately, the first of the year, if the Lord willing, I--I'm going into Kingston, Jamaica, into Haiti, and--and from there... The--the president of Haiti sent me an invitation with a--with all their militia for protection. They're having an uprise there. And what it is, he wants us to come with this type of ministry, which he'd heard

had been over in--in San Juan last year when we was there. He said he thought that was the only thing that would save his country. See?

Now, if I have a Catholic friend setting here, I don't say this for--to insult you or anything; I don't mean it in that way. But the Catholic church is trying to take over Haiti (See?); and the only thing that'll save it, will be a Protestant, shaking revival right now. See? And it was real nice, and I appreciate it. And so I told him during Christmas week and the next few days now, after tomorrow, we'll go kinda fasting and praying, and--and see which way the Lord will lead us.

Then South America... And then, I do feel definitely led to go to--to Norway. I'm just definitely led to go to Norway this year, and then Africa also. And this is being--going to be cut into small ribbons and sent into Africa ahead of the meeting. That's how many people... You can get a general idea how many people's calling for prayer cloths now when you hear you're coming over (See?), just--just getting contact again. So these are little cloths that's cut up also and ready to be sent out to--to different people.

So together with this great church of the living God, let's bow our heads just a moment now. And each of you in your own way, pray for God to anoint these cloths. Now, first I quote the Scripture that, "From the body of Paul they taken handkerchiefs or aprons and placed them upon the sick, and evil spirits went out of the people, and afflictions; and they were healed."

Lord, upon this little desk that's been setting here for all these years, and how that You have blessed us so much, and the--the Gospel has constantly went across this, and... If this little desk could only have eyes or could talk, it could tell of hundreds of great miracles that's been performed right before it: crippled, lame, blind, cancer ridden. And the powers of the living God has been made known into this little building. And Father God, we just thank Thee for all these things.

And now, the church has assembled together tonight to worship You. We've come for--to answer questions that's been asked. It's the sincerity and the hearts of the people that these things puzzle them in their mind. And, Lord, we do realize that if anything is puzzling us, we can never have faith as long as there is a question. So we do not want any questions.

Lord, we see the need of the baptism of the Holy Ghost among our people and among this church. And we--we don't want any questions in their mind. We want it all cleared up, so that they'll know what it is when It comes and know that It's for them.

And then across the sea way yonder into those dark jungles where the drums are beating, and lepers are laying all around in the--under the trees, and the flies a-blowing, and the--and their legs off, and their ears eat off, and their faces eat up, leprosy; stench, Lord, till you can hardly come within a city block of them. And poor little children without food, without clothes... And they love me, Lord. And they--they have believed the ministry, after the power of the living God did heal so many of them. And I haven't had rest in my spirit since the day I left Africa, knowing that them poor dejected people are in that terrible condition there, and living in superstitious conditions. And the witch doctor, with human bones beating them in his fingers and calling on the evil spirits, and oh, what a--what a place, and then to think, here in America lovely churches and big places. And, God, and to know that those poor people are so needy. See them come to the meeting, lay one on top of the other, and many of them die laying there, just trying to hear a few words from someone that they have said that knows You. Their hearts has begin rising, Lord, since the message and the letters are sweeping across Africa now. Fires, look like, are begin to be kindled again.

And Your great church there which was a mighty church, broke into pieces, O God, and separated, one in more of the faculty of the formal, and--and the others still trying to hold to the Truth and the Spirit. And now, thousands are sending in now; they want prayer cloths quickly that I've prayed over. In these little envelopes here are--are prayer requests, of little parcels that's going to the needy. O God of heaven Who made the heavens and earth, I pray thee, Lord, in

Jesus' Name that You'll sanctify every stitch of this goods. And may Your Holy Spirit go with every stitch of it, Lord. And when it's laid upon the sick and the afflicted, may the evil spirits leave them. Thinking back in those jungles where these things will go, many of them, where they're--even worship the devil. I pray, God, that he'll not have one place to stand; that he'll leave the camps; and the people will be brought to a knowledge of the Lord Jesus. Grant it, Lord. May their sicknesses be healed, their troubles mended, and their souls saved, and the power of God have preeminences. Grant it, Father. We send every stitch of this goods as one unit. Many little licks of fire is in here tonight, Lord, and together we send our prayers to You in behalf of this, that every person will be healed that it's laid upon. In the Name of Jesus Christ. Amen.

Now, can you hear me in the back, pretty well back there now tonight? That's fine. I think we'll be so happy when we get another church here, because these little things holding down, chop up your voice and you--you can't hear it hardly at all.

I realize again tonight, I--I'm approaching grounds... Brother Wood, 'fore I forget it, I've got that handkerchief. Didn't you give me a handkerchief for someone? Or was it you? Somebody give me a handkerchief to put in my pocket and wear, and I've had it ever since during the meeting. I don't know who it was. I thought it was you said, "Wear this in your pocket for somebody." Some... [Brother Neville explains the handkerchief to Brother Branham--Ed.] Was that it? Brother Jackson, did you have a handkerchief for someone? This is it. All right. This... Well, this will be right here, Brother Jackson, if you wish it. And now, I know somebody give it to me, said, "Wear it in your pocket." And then, I put it in my coat and forgotten about it.

Now, to... Now, if the Lord willing and my voice is all right, either Sunday morning or Sunday night one, the Lord willing I want to speak on the Christmas message that I have for you: "The--The Infallible Sign." You see? I've still... I've struck it Sunday morning and then something hit fire in my heart. And I just was too far along with the message to pick it up again. So I--I want to pick it up Sunday morning, the Lord willing, or Sunday night one. So Brother Neville and I will get together on that time.

Now, as Brother Neville has said, and so do I want to thank each one of you for the remembrance of Christmas: your cards. Brother and Sister Spencer, I got yours. And all the different ones here that sent me your cards around, I do appreciate them and the gifts and things that you sent. We certainly do appreciate it. From--from my wife and I, and--we--and the children, we thank you. We would like to be able to send a Christmas present to everyone, but that'd sure be a hard thing for a preacher to do, wouldn't it? Well, maybe around as many as there is to go to, I just wouldn't be able to do it. You see? I just... But I wished I could even get the kiddies, every one, something. I'd sure like to do it, but it's not just... Ministers can't do that. See? There's just too many to go buy. But we're all I'm sure, myself and others too, that we appreciate our congregations. One of the greatest things that I think that you've done, is your love and your undying faith that you have placed in me as your--one of your pastors here, and--this year.

Brother Neville that's to you too, my dear brother. And the fine spirit that Brother Neville has always showed, like, "Come right ahead, Brother Branham; here's the pulpit, take it right over. Bless God, I like to set down and listen." And I--I like that. I--I just like that humble, unselfish way that Brother Neville has. And you all's faith, and just...

One thing you can do me a favor by, is pray for me. I'm going to have a bunch of spotted meetings just before the big itinerary starts. Now, they'll--they'll be placed around, I think down around Glasgow, Kentucky, I'll have a night, maybe Campbellsville, Kentucky, I'll have a night. And--and over at some other place there in Kentucky, Willow Shade, I believe it is, I have a night. But just along like that, I'll let you know just as soon as we get them straightened out of the meetings that's coming up, which will be just little spotted meetings now, until I go back into the field again.

But I've dedicated myself freshly and newly the other night to God. And by God's help and by God's grace I mean to stay in the harness till I die. See? I did that around thirty years ago. And I've been in... But I get so tired, sometimes I get beyond myself. I just get to a place where I just can't go any farther. See, you all just merely see it right here. You--you just don't realize what it is up there, and out yonder, and over here. And--and not even from one--not from one city, no; one state, no; not from the United States; but the world (See?), around the world. See? And that--that's many I guess in contact tonight, I have met or contacted, not in the thousands, but millions of people. See? And you'd just be surprised how many of those are sick. See? And they're calling; and it does make a great pressure.

So I appreciate your all's prayers. And by God's help and grace, a very Merry Christmas to every one of you. Remember my saying; this is not Santa Claus this is for Jesus. You see? "Christmas means Christ." And we were riding last night showing the kiddies all the houses decorated and everything, which is awful nice. But I thought, if I ever had on--anything on my house that I ever wanted to write, would be a neon sign: "Trusting Christ Will Be In Your Christmas." That's right. Put Christ back into Christmas.

Now, Father God, we're approaching the questions now. A very, very sincerely we come. And--and these precious people, Lord, has laid these questions, and that's on their hearts and maybe many more in the building; and they're wanting to know just what to do. And, Father, I--I'm a very poor substitute for You, but I pray that You'll help me to know Your Word, that It will bring a satisfying portion to every question. This then we leave in Your hands and in Your Name we ask it. Amen.

Now... Brother Pat's question here is a very, very good one. I just might start off on that, Brother Pat. Now, if any of the rest of you have a question, you just write it and put it up here. Or--or Brother Pat will bring you a piece of paper if you don't have a piece of paper; or I'll just be glad to do the best I could to answer it.

Now, this is quite a question, Brother Pat. This sounds like it's a sense of humor, but it's a question.

101. Where are the spirits now that went into the swine? Where are the spirits that went into that herd of swine that day when Jesus cast them out of the maniac?

Well, Brother Pat, to the best of my knowledge... Now, we're starting off on demonology to start with. Now, demonology is a great thing. (Now, some of you watch the clock and don't let me go too long on one question.) But those demon powers, those spirits was in a man called Legion first. Isn't that right? And because his name was Legion, because "Legion" in the Hebrew means "many." See? There were many of those.

And those spirits that was in that dear man had drove him insane. And if anyone ever seen an insane person or had to deal with them, they're many times their--their--their strength, because they are so possessed of the devil. If you was ever around where a--a person lost their mind, oh, it takes several good men to hold them. And they are twice or three times their power.

Now, when a person is crippled and the Holy Spirit gets ahold of them, if the devil's got that much power to make a man three or four times his human strength, how much power can God put in a man? See? That's what comes upon him to make him walk in the strength of God, where he's been laying crippled for years. His bones come out straight; his hands goes straight; he walks, and like a young new man, because the power of the Holy Spirit is on him.

Now, these was so evil, until they wrapped the man in chains, and he could break them. And they said he plucked them asunder. And there was no--nothing could bind him. He was really a real bad case, because he had a legion of demons in him. And then, when he... Jesus crossed over

and come into Gadara and started down by the tombs... And he was so evil, not the man (See?), the man was all right.

It's not the man. When you see a person like that, don't never think that it's the man; it's the devil that's in the man. Now, that maniac on the platform that night was going to kill me up in Oregon... That man, I--when he come to me, instead of him spitting in my face and calling me a snake in the grass before nearly ten thousand people; well, it wasn't that--it wasn't the man. He's a man that eats, drinks, sleeps, perhaps with a family, and loves, and--and just like I am or you are. But it was that devil in him that was doing that. See?

And you never cast a devil out by the wrong attitude. It takes love to do that. And love is the most powerful force that there is in the world. Now, if you notice, a devil is always hate. Hate is of the devil. And when people hate someone, remember it is a terrible devil to despise or dislike. You mustn't do that.

You remember that the--the... Jesus said in His sermon that when you pray, "Our Father Who art in heaven,"... And when He come down, He said, "If you don't from your heart forgive every man his trespasses, neither does your heavenly Father forgive you your trespasses." See? You mustn't do that.

But now, where the devil creates a power of hatred (See?) to run out on the platform to kill me, which he, physically he was more than able, many times more... He could've held me up, perhaps in his two fingers right up by the belt like that, because he weighed 260 or 270, was better than six foot and a half or seven foot tall, great big fellow. And just... He'd just hit a preacher down the street with his fist, broke his collar bone and jaw, and injured him, and put him in a hospital. He just hated preachers. And then he just run right up there to kill me. See?

Now, in that man was some of these spirits that was cast out of the swine in Gadara. Some of those poor people are out here in the insane institution beating their heads against padded bars, cells. Remember, devils never die. Devils always live, but there will be a time where devils will have to die. They will become totally annihilated. But now they are alive, and they work from generation to generation upon human beings. Some of them is in the form of cancer; some is in the form of epilepsy; some is in the form of tuberculosis. They get into the flesh, but seemingly they are powerless until they can get into a person. They have to operate through a person, which brings to another thought, that the Holy Spirit is--covers the earth but It is almost helpless until It gets into you and to me.

God is depending on you and I. See? The Holy Spirit... The earth is full of the Spirit of God, but It's poured out. But It--It cannot operate until It comes into us, we human beings, to operate.

And the devil wants to take us over to operate under him. So when he gets the mild form, he starts in sin. If he can hold them just in a righteous man, a good man, and just let him go ahead and try to be good like that; if he can hold him like that until he's dead, that's just what he wants to do. He's got him, because no matter how righteous you are, how good you are, how moral you are, how clean you are, how honest you are, you'll never get to heaven until you're borned again. Jesus said so. So there's no... It... You've got to be borned; you've got to be regenerated, or there's not a way in the world for you to ever enter heaven, or ever--or ever come to Christ.

Now, I said a few moments ago, which may rise into your thinking another question, that I--that I've taught, and that is on--on... That I do not believe that there is an eternal... I don't believe the Bible teaches an eternal burning hell. It doesn't. Because if hell is eternal and people that go there will be punished eternally, the only way they could be eternally punished, they'd have to have Eternal Life. And there's only one form of Eternal Life, and that's in God. See? So they have to come to annihilation (See?); that is, their physical part becomes annihilated, and then their spiritual part becomes annihilated. That's completely consumed; there's no more to it. "Neither root nor branch," the Bible calls it. They are completely done away.

And then I can prove that there is degrees in heaven, that they'll not all be on the same equal, but you'll have equal Eternal Life. But the Bible said that the kings of the earth bring their honor and glory (Revelations 22)--bring their honor and glory into the city. That proves that there'll be kings in the new earth, kings and rulers. Jesus told His disciples... They said, "What will we have after we have left father, and mother, and all to follow You?"

He said, "Verily, I say unto you, you'll set upon twelve thrones, judging the twelve tribes of Israel in that day." See, it's another, it's a earthly system that's coming up that'll--that'll be far supreme to anything. In that they'll be no sin, but yet they'll have rulers and so forth in the cities, when everything will be carried on in the way of Eternal Life.

But the wicked shall be punished for their sins according to the deeds that's done in the body, and then will become completely and totally annihilated. Now, just remember that. You that's taking down notes, remember that.

You put me on record of that, that there's only one form of Eternal Life, and we're seeking for that; and God alone has Eternal Life. There's no two types of Eternal Life: one, Eternal Life, and that's all that lives.

And remember, put this on your note too: Everything that has been made, that had a beginning, has an end. Everything that had a beginning has an end, and only that that had no beginning has no end. And there's only one thing that never had a beginning, and that was God. And that's the only way you could rise in the resurrection, is to have that Eternal Life within you. See? That's the only way that you ever come back, is something that had no beginning. And when you have received the Holy Spirit, in you dwells a Life that never did start and never can end; and you possess that Life in you, then you've got Eternal Life and are sons and daughters of God. See? And you can no more die than God can die, because you are a part of God.

We got the question here awhile ago, in here somewhere of predestination: brings it right to that same thing. You come a part of God; and if God divided Himself in that great Pillar of Fire, and those little licks went out over each one of those persons... And It does yet the same thing today. We can prove it by the experience that we have, by the teachings of the Bible, by scientific research, picture to show that's That, that God divides Himself among His people. "And because I live, ye live also," Jesus said. We cannot die. There's no such a thing as death to a Christian; "For he that believeth on Me, though he were dead, yet shall he live: And whosoever liveth and believeth on Me shall never die." (See? Die...)

The word "death" means "separated." Now, physically, we separate from our physical sight, because that's still sin, but our spirit is of God that can never be separated from God, because we are a part of God. We are--we are bringing... We are brought back into that thought of God. Everything that God does is perfect and eternal. And when God's very thoughts went out for a kingdom of people who would worship Him, them very thoughts is eternal. See? They can no more perish. Every word of God is eternal. Jesus said, "Heavens and earth will pass away, both heavens and earth may pass away, but My Words will never pass away." See? They're eternal with God. And "If ye abide in Me and My Word in you..." See? We become a part of His Word, part of His Life, for we are flesh of His flesh, and bone of His bone, and life of His Life. Then we can no more perish than God Himself could perish. That's what the Holy Ghost is.

A little fellow has left here from Georgia, Brother Evans. He's been everywhere across the country. And he's a great supporter of my good friend, Oral Roberts; and he--he supported all of his television casts down in there, and a lot of things he did. But he said to me the other day; he said, "Brother Branham, I went over to Brother Jagger's school. I went everywhere; I stayed out there for three months. I was hunting; I went to the places, each one of them, and bring it back to the same thing. I could never get a place where I had any assurance (You see?), if I do this, or if I

do that, and what might I do here, or am I, or am I not," said, "till I heard your teachings." Said, "Then that settled it once for all." "For the worshipper once purged from his sins has no more conscience of sin." He's passed from death unto Life, and he's got Eternal Life inside of him dwelling there and can no more die than God can die. Exactly the Bible. See? He's eternally taken care of, because he's got Eternal Life.

Now, that don't mean that you can sin and get by with it, for when you sin you're punished for your sins. Exactly right. But as long as Eternal Life is in there, you live forever. Jesus said, "He that heareth My Word (St. John 5:24)--he that heareth My Words, believeth on Him that sent Me, has Everlasting Life, and shall never come to the judgment, has--but has passed from death unto Life." See? All... "No man can come to Me except My Father draws him first; and all that comes to Me, I... And all that My Father has given Me will come to Me." That's right. "All that He has given will come, and none of them will be lost. I'll give them Eternal Life and will raise him up at the last day." (St. John 6) Oh, what a blessed assurance. See? Then you don't have to go about scared to death and wondering.

God has give us the perfect assurance that we are His children. And as His children, He corrects us just like I correct my children, you correct your children. When in the wrong, we correct them. If-if my children does wrong, then it's my duty as a father to correct them. And then if God's children does wrong, it's His duty as a Father, and He will correct you. Just remember that; you'll be corrected. But as long as you're His child, the world better keep their hands off of you (That's right.), for He said, "It's far better for you that a millstone was hanged at your neck and you were drowned in the depths of the sea than even to bring an offense upon one of these little ones that believe in Me." That's right. What is that judgment going to be.

Now, Brother Pat, back to your question. The spirits that went out of that man that drove him like a maniac (See?), does the same thing today in people. See? It's them spirits, thousands times thousands. And the devil comes in with just like a little opium. It's just like they take a little school girl; the first thing they'll do is get her to smoke a cigarette. See? That gets her started. And the next thing they do, they'll get a little stronger. And then the first thing it ends up into marijuana; and then from that on into the real dope habit. What does it do? It drives them insane. They just go crazy, and the devil's got them. See?

So the devil is in smoking cigarettes. That's his little mild form. Now, if he sees you're pretty smart and going to catch that, he'll never let it go any farther than cigarettes. See? As long as he can just hold you there long enough, he can take--get your life snapped out, 'cause he knows that you can't go until God has said so. But you'll hear sermon after sermon, message after message, and punch after punch on it, and warning after warning on it. And if he can just keep you ward off and keep your mind on something else, as being a popular person, or you've got to have it, or something like that, then if he can just holds you there until he gets you out. Or if he can just let you join church and say, "I'm going to be a good fellow. I'm going to turn a new page. I'm going to get... I--I'm going up the church and join church." If he can just keep you under that, that's all he has to do. He's got you yet, because you... Jesus said, "Verily, verily (that's absolutely, absolutely), I say unto you, except a man be borned of the water and of the Spirit, he will in no wise enter the Kingdom."

Let me just show you something. I was talking to a brother this afternoon, Brother Wood, when we were on a journey, just out, try to relax my mind, keep from talking to get enough voice to talk tonight. Now, notice. We're going down here and get a nice big grain of corn. It's the most perfect grain of corn there is in the country. And I'm going to call it corn or ear, whatever you want to call it. I'll--I'll take it over here to the Clark County Fair, and I'll win a blue ribbon on it. It's the best grain of corn, the most perfect corn there is, ever seen. I'll get a blue ribbon on it. I'll take it down to the Floyd County; I'll take it on to the Harrison County. I'll take it to the state, and I'll take it to the

nation. And it wins every blue ribbon. It's the most perfect grain of corn. And the scientists with their great glasses, they look through it and they examine it. See? The... It's a perfect amount of potash and a perfect amount of calcium, and--and a perfect moisture. Everything that goes in that grain of corn is just exactly perfect. Now, you say, "I'm going to plant that and get me another perfect grain out of it." And you plant that in the ground. Unless that corn, that perfect grain, has the germ of life in it, it'll lay there and rot and that's the end of it. It'll never rise again no matter how perfect it is. It--it'll never rise until it's germitized with a new life in it.

And you can take a man... Now, I don't mean this to hurt feelings, I just... This is church. This is my tabernacle, and I'm as free as a bird. See? Now, I want you to remember that in this, that a man can be good; he can pay his tithes; he can be honest; he can help the widow; he can help the orphan; he can be a church member. You can't find one flaw about that man. Every time something's to come up, right down in his pocket, get the last penny he had and give to the poor. He'll--he'll stand by you through thick and thin. He'll be your buddy when even a lot of the so-called others will turn you down and everything like that; and that man is still outside the Kingdom of God unless he's been filled with the Holy Ghost, Eternal Life. That's right. That's how important it is. That's the reason I'm trying to get my church to see it. And I--I pray that you don't think that I'm just trying to act smart about it. I--I'm trying to tell you that the devil is so deceiving, that he's so deceiving till he'll--he'll make you act like a Christian. He'll do something and impersonate Christ right down to the very elect, the Bible said they'd be so close together. You'll be a good man. You'll have...

Now, looky here, let me show you examples to be sure now. We want to keep it in the Scriptures while we're on these spirits. Esau was a far better man in every way you wanted to take it than Jacob was. Now, Esau (God forgive me for this remark.), he was just a little sneaker. That's all. Now, if you notice him, what was he? A little tattletale and a big liar. Now, if--if I'm saying wrong, God forgive me, but he did lie. And a cheat--there never was one like him hardly. When he took them speckled sticks even and put them in the water to cause those pregnated cattle and sheep over there to bring forth speckled sheep and speckled cattle, to get them on his own--own hands... What did he do? He put Esau's coat on him and a piece of sheepskin and everything else, and went up there and impersonated Esau before his blind father which was a prophet. That right? Why, he was a little shyster; he really was. And Esau was a... I oughtn't--maybe I oughtn't to have said it that way. See? I don't mean it that way. I--I'll take that back. He--he was a--he was a... I don't know; you know what he was. See? You just think in your mind; I'll... He was a--he was a great man of God, and I don't want to say nothing bad about him (See?), but I'm just trying to point out a little--little things that he did. Just look how sneaking he was. Liar? Sure, he was just--he was terrible. But what was he trying to do?

Look at Esau. Esau was a good man, moral, a good church member today. What did he do? He was a hunter. He went out... 'Course then, that's how they made their living. He'd taken care of the herds for his father. His daddy was blind. A prophet, a prophet of the Lord was blind and deceived by his own son, a prophet, Isaac; through him come Christ. You can call him prophet; Bible said he was. And was blind? Why didn't he heal himself? And why didn't he know that that was Esau--that that was Jacob instead of Esau? See? God don't tell his prophets everything. He just tells them what he wants them to know. See?

God was working out a plan then, and he had to work in it. God will... If you'll submit yourself to God, God will make you work right into His plan.

Now, notice what he did, what this fellow did. Esau went out and tried to take care of his poor, old, blind daddy; and Jacob, seemingly, he didn't care what happened to him. But there's one thing Jacob wanted, and that was the birthright. Regardless of what come, how he had to get it, what level he had to come on, that birthright was all he cared for. And Esau, the Bible said, despised his

birthright; the Bible said that. And the Bible said, "Except there come some vain fornicator among you, like that evil person Esau who despised his birthright and sold it for a mess of pottage..." Now, what is a birthright? It's the right. That's what I'm trying to tell you now. This Holy Spirit is your Birthright; that's your Birthright. That's your God given right. Now, people would say today, "I will go to church. I'm just as good as the next fellow. But me, act like one of them holy rollers? Not me." Well, you Esau. See? It's just the same thing, despising the birthright. Why, he swapped it for a mess of pottage. And you sell it... Now, I don't say you, but the world sells it for a lot less than that.

Esau was hungry. But, you see, if goodness would be counted... If somebody... If we walked up there and stayed around the tent for a--a few days, we'd find out that Esau was... We'd have picked Esau. See? But in his heart he wanted that birthright. He didn't care about anything else; he wanted that birthright. That's all he wanted.

And Esau wanted to be a nice fellow, take care of everything, and do everything just right, and make everything just as... He was a real good legalist; Esau was. He wanted everything just right. And Jacob wanted one thing, and that was the birthright, and that's all he cared about. And Esau... You see what happened to both boys. See? And even out of Jacob come the twelve patriarchs which brought forth, well, the twelve tribes of Israel, out of Jacob. And he called--and God called Jacob His own son. Do you see what I mean?

That Holy Ghost ought to be more important to you than everything else there is in the world: your prestige, your life, your job, your anything that there is. You should not cease until you have It. You must receive It. It must be the most... And you say, "Well, I'm afraid they at--they my work. I'm afraid that my husband, my..." Don't be afraid; let That be first place. Let everything else go. Let That be first. "Well, I expect to get It one of these days, Brother Branham." Not one of these days: now. This is the time. "Let It be first before I--before I do anything else. Let me have It now." Desperate. That would help answer our question. You get--when you get desperate for It, really got to have It or die (See?), then is when you're going to get It.

A little Jew used to be here in town. I don't know whether you knew him or not. He'd been healed of cancer. They give--turned him out. And when he was baptized in the Name of Jesus Christ, then they really turned him out, put him out in the yard. And then he went and joined the Methodist church. And they found out that he was baptized in the Name of Jesus, and they set him out in zero weather, about ten below, in Ohio; put him a bed out there (Brother Freeman, you ought to remember Brother Vance, oughtn't you?)--put him out--out there, and a pump of water out there, and said, "There's enough water for you to be rebaptized in Jesus' Name, I guess."

However, he was telling me a little story once. He said that when this certain peoples, his wife--they were staying with... And he had gathered all his old stuff up in an old broke up truck and started out of town. And his wife said, "Did you know what? I ought to have got a drink of water before I left that place." Said, "I'm thirsty."

Well, he said, "Honey, there's a hydrant."

Said, "Well, go on till you hit a better place." You see? And he went on a little farther, and he said, "There's another hydrant."

Said, "Well, just go ahead." You see?

But said, "Then when she got out into the country, there was no pump." She was just fighting for a--for a drink of water. And said, "After while, way over in the field was an old country pump, way out in the field, plumb across through a bunch of cattle; and she was afraid of the cattle." But he said, "She said, 'Levi, I just got to have a drink.'" So they--he stopped the car. And said, before he could even get the car hardly stopped, she was out and had that cutting across the fence. She had to have water. And when God becomes that real to you, when you thirst like that, that it's either God

or you'll die, you can't stand it any longer, then something's going to happen. It's got--you get to business then with God. That's when you take--it takes place.

Now, these evil spirits deceive people. And all--them spirits, many times are very religious. Now, you say, "You mean, religious?" Yes, sir. Even teach the Scriptures, the Bible. They sure do. Now, notice. Jesus came to a bunch of men that was holy priests; and they kept the laws to the letter; and they were very, very religious. And Jesus--John called them, said, "You generation of vipers (That's snakes.), who's warned you to flee from the wrath to come?" When Jesus saw them, He said, "You are of your father the devil." That was God saying that. Just as religious as they could be.

Remember, when--the devil takes his man, but never his spirit. God takes His man but never His Spirit. See? The Holy Spirit comes into your life and sanctifies your spirit, lives through you, and gives you power to live. But when--when your spirit goes on, your spirit is kept with God; but the Holy Spirit was on you comes on somebody else, and somebody else, and somebody...

This Spirit that was upon Elijah come upon Elisha, a double portion of It; seven hundred years later or eight hundred years later come upon John the Baptist, made him act... Look how Elijah, look how Elijah was: big old hairy man, whiskers all over him; sheepskin, looked like a fuzzy worm, his face out like that, stomping down through there with a bit piece of leather around his girdles like--girdles around his loins, like this. If you would've... If he'd have walked up to your house, you'd say, "Oooh, my. Call the police right quick. Such a fellow standing in front of my door." But that was a prophet of the Lord. Sure was. And then when he died, a double portion of his Spirit come upon Elijah; and then eight hundred years later come upon John the Baptist and made John act just exactly like they did, because It was the spirit of Elijah.

Now, if the spirit of Elijah upon John would make John act like Elijah, the Spirit of God upon you will make you act like Jesus. Now, there's where you find the Holy Spirit. See? That's what the Holy Spirit does. It makes you meek, makes you humble, makes you forgiving.

Could they pull whiskers from your face, if you had them there, jerk them out and spit in your face, when you had the power to call a--legions of Angels? Could you do that for the love of the people that was spitting in your face? Could you do it? If somebody just walked up to you and said, "Hey, you hypocrite." and smacked you on one side of the face, could you pray for their forgiveness? Now, that's where trust--test whether you got the Holy Spirit or not. See? When somebody says something evil against someone, sometimes that claims to have the Holy Spirit. "I'll get even with her if it takes me my last day." See? Now, there's where you check about your Holy Spirit. See? "Blessed are you when men shall say all manner of evil against you falsely for My Name's sake." But you go get even with them? No. "Rejoice and be exceedingly glad, for so persecuted they the prophets which were before you." See?

When someone says evil about you, say something good. If you can't say something good about them, then don't say nothing. Just let it go. See? And then when you get to yourself, pray for them. If there's one thing in my life that's helped me to understand that the Holy Spirit came into me down there that day, has been that. I was hotheaded, fiery, Irish on both sides. And--and I always could never eat hardly at all, my mouth was always mashed where somebody mashed it, jumping up where I shouldn't jump up. I've got some of my teeth broke out now and filled where I--I spoke where I oughtn't to have spoke (You see?) and said things... Always in trouble. And I said... Somebody said to me, my teacher at school, she said... I said, "Lady, I--I--I can't help it." See, I'd get in trouble all the time. And I said, "I can't help it." Poor old Mother Temple, she just went to glory the other day. And she said, "Well look, honey." She got me up on her lap, and she pulled me up in her arms and started crying. First time I had ever had love like that from somebody, an old woman. She just cried over the top of me. She said, "Billy, I am going to do something for you, honey; I'm going to give you a little piece of string." And said, "If any of the boys jumps on you..."

Called me "corn-a-cracker," 'cause I was from Kentucky, you know, and--and... I was--I really was terribly dressed. And they'd make fun of my hair, hanging pretty near as long as it is now, and all down over my face. And I was just having an awful time, you know. And--and they would beat me around and slap me. Any time anybody gets their temper up, they'd walk around and just get ahold of me, and slap me down. And here I'd come. See? And a--so then--and a fight. And we got--we gave them... I even had knife fights and everything else.

And took a Winchester rifle and tried to shoot it, pump it right into four or five boys, from beating me till I couldn't hardly stand up. Would've killed every one of them if it hadn't been for God. Picked up the shells off of the ground, put them back in the gun; they was just shooting as good as they ever did. See? I'd been a murderer of five men, probably, or five boys.

Was only about twelve years old, high tempered. And teacher said, "You take this little string, Billy, and whenever you get mad, you just stop and tie nine knots in that string." Said, "When you do that, then you bring that string to me. I'll bet your temper will be over."

I said, "Mrs. Whalen, I sure think you're so nice." I said, "I--I'm going to try it." See? (Or Mrs. Temple; I'm saying Mrs. Whalen. I said Mrs... Mr. Whalen was a teacher up here once. See?) So I--I put the string in my pocket. And I hadn't been out in the yard five minutes till somebody popped me one. Well, I went--started on them, you know. I reached down and grabbed my string; and I started to tie one knot. I threwed the string down, and away I went. See? I just couldn't do it. See? And I said, "I could never be a Christian." But let me tell you, that night down yonder on Ohio Avenue when the Holy Spirit came into me, that settled the temper. That was over. I said, "I could never do it. I could never be a Christian, 'cause I'd never get over that," I said, "something that's borned in me." I said, "Boy, my daddy was hotheaded; and--and my mother, half Indian, enough temper to fight a buzz saw." I said, "Me? Oh, I... Boy, anybody that jumps on me is going to get it; that's all." I said, "If I have to climb up on a step ladder to hit them," I said, "I'll sure do it." See?

But now you could drag me out there and wallow me and knock... See? Why? Not me. What am I trying to make a point here? Something happened. That old power, that old William Branham died, and Someone else come in. And It makes me feel sorry for my enemy. When anyone does anything wrong to me, I never pray against them; I pray for them. That's where the Holy Spirit give that test the other night in New England, before this happened down here. When that--when He gave power, said, "Just speak what you will to them people." The way they had done... And I looked down there, and I said, "I forgive you." That's exactly what He wanted. See? Forgive your enemies. See? These are the spirits that make you evil. Watch them spirits.

Here come somebody by. He was up there in a tomb. Somebody come by; he'd run out and overcome them, the Bible said. No one--he was so dangerous till nobody could pass that way. But one day there was a stronger Power passed. He was possessed with hatred, malice, devil, legion of them walking around, big fellow. They'd go out there, and take an army, and put him in chains; and he'd break the chains loose. And the devil was in him. There he was. He'd some--he'd been a--he'd been a real idol for the Jeffersonville High School: sure would. There he was, all this big... Or some of these teen-agers, you know, "Oh, he's real man." I've seen men that weighed two hundred pounds didn't have a ounce of man in them. That's not man; that's brute. See?

But there was a little bitty, stoop-shouldered Fellow come down the road one day, kinda bent down (The Bible said there was no beauty we should desire Him, thirty years old and pass for fifty.), walking down the road one day, and he run out to meet Him. Said, "I'll just take that little fellow and wind him around." But, oh, my, when he met that One, he fell at His feet. And them devils so possessed him... Now, look. That day... He was so possessed with the devil... Now, this, I want to put this in to--for you. He was--that man was so completely yielded to the devil, till the devil used his tongue to talk. Now, you can be so completely yielded to God till God can use

your tongue to talk. That's right. That's what I claim. Any sermon that I ever preached that had any meaning to it, is when I got yielded, got William Branham out of the way, and Christ could take in and start talking. See? And He can speak in a language.

Now, notice. He was so possessed of that evil spirit, and that spirit had him so close till... Them demons knowed their time had come, because they had met Love. See? And they said, "We'll try him." And all... Now, notice what taken place. He said, "Why, we know who you are. Why, you in that little bitty body like this, little frail-looking fellow?" Said, "Why are you coming like that?" Said, "We know who you are. You're the holy one of Israel, and why do you..."

Now, watch. If you don't believe that there's a future torment for devils, listen to these confess it. "Why comest thou to torment us before the time comes?" They know there's a future torment. "Why comest thou to torment us before the time comes." See?

And Jesus said, "What's your name?" He knowed; He wanted them to confess it.

Said, "We're Legion, for there's many of us." He said, "If you're going to cast us out of this man..."

Look, a little frail Fellow like Jesus standing there (See?), and a man that could whip almost an army; chains couldn't even hold him. See, it isn't physical strength. That isn't what counts. It's the power of the Holy Spirit that's in your life that counts. See?

He said, "Don't torment us before the time comes; but if you'll cast us out... (Look at the meanness of them, the wickedness.) If you're going to cast us out, don't let us just go free out into the world, 'cause hard tell whether we could get into somebody else. If you'll cast us out... We want to be in somebody; we want to do something; we want to do some more meanness." That's the devil. "I'll get back with him, [Brother Branham makes an expression of meanness--Ed.]" See? That's the devil. "I'll get even with him." See? Just remember, it's your brother standing there, but the devil got on him. See? "Let us do something mean. We can make these Gadarenes over here suffer for this," might have said to the head of one of them. Said, "Let us go down in that herd of swine."

Jesus said, "Take your leave. But come out of him." Amen. Oh, my. Little bitty Guy like that speaking to that big legion of devils. "Come out of him. You have your leave." And they got into those hogs, and they had fits, run them hogs into fits. And down the way they went to the river and drowned in the river, choked themselves in the river. Isn't that right?

Now, when they did... Of course the devils went out of them, 'cause it killed the hogs. It just run them into a fit. They had a fit just like anyone. Did you ever see a person have a temper fit? Well, that's just--that's just what it is. That's just them devils. That's what happened to them. You ever see one of them having a temper fit, you say, "Oh, uh-huh, I know what happened in Gadara now." See? That's just exactly. Just a few more come in there, run him completely insane; 'cause the medical doctor will tell you that temper is the first stage of insanity. That's what Mayo says, the first stage of insanity.

Brother Pat, that might have been rude. That's the best I know, just unexpected. All right.

102. Romans the 7th chapter, the 25th verse.

I've got to... I forgot, I looked that up the other day when I got it, but I forget just what it is. Let's answer this dear person's question if we can. Romans 7:22, all right, or 25, I beg your pardon. Romans 7... I turned two pages at once then. See?

I thank God through Jesus Christ our Lord. So that--so then with the mind--with the--the mind I myself serve the law of God; but with the flesh the law of sin.

Now, wait a minute. I didn't get that read just right.

I thank God through Jesus Christ our Lord. So then with the mind... (Yeah, that's right.)... I myself serve the law of God; but with the flesh the law of sin.

All right. That's exactly what Paul said many times over. When I would do good, evil is present. See? That's exactly what you do too. With your mind, that's your heart. See? Now, remember, you

do not think with your mind; neither do you see with your eyes. Neither do you... You--you see with your heart. Did you know that? Did you know your heart has another person in it besides yourself? Science just found that out about four years ago, you know. Little compartment in the heart, they say the soul lives.

Did you ever hear of subconscious? You start to do anything, and you think, "Oh, I'm just riding over the top of it," but your subconscious tells you different.

They can take a lie detector... I see my good friend, Attorney Robinson, setting in the back. And I don't know whether you ever seen it done or not, but I happen to have it--try--it put on me one time, about this Angel of the Lord here. And they put a lie detector on you, and you try in--to confess to the best of your knowledge, the best that you can make it, just so nice and smoothed over, that you didn't do such-and-such a thing--a criminal. That lie detector will turn right back and say you're lying. See? Why? It's the vibration of your nerves that they pick up on that lie detector. See? It--it'll tell you. Because why? Man was not made to lie in his original beginning. It's sin and the devil that's on you that makes you lie. See?

You wasn't--your makeup is not to lie. That's the reason you have to live again, because you was made, created to live forever, live always. But see, sin came in and brought death to the body. And then, when sin comes in and brings death to the body, then 'course, the body has to die. But it's--in there can dwell Eternal Life, when this spirit is changed in you and you got Eternal Life. God will raise that body up again at the last day. He said He would do it.

So with my mind--the mind... He said in another place, "I think I have the mind of Christ." Now, in that mind you serve--with the mind of Christ you serve God. See, the inward part (See?), the inward part, you serve God. That subconscious, there's where faith lies.

I want to ask you. Was there many times that you people in here, many of you have seen times where you would--you just knowed something was going to happen. It looked like it was impossible for it to, but you did, knowed it was going to happen. Did you ever have that? That's that faith, that subconscious a-working.

Now, if it's getting a little warm in here, you can turn that gadget down down there, if it's getting a little bit too warm for you.

Now, in there that subconscious (See?), that's where your mind... Now, Jesus said, "Except a man be borned again..." (Now, that's not what I wanted.) "Verily, verily, I say unto you, except a man be borned again he cannot see the Kingdom of God." Now, you couldn't see the Kingdom of God, because the Kingdom of God is the Holy Spirit. "Some standing here will not taste of death till they see the Kingdom coming in power," He said. Then, "The Kingdom of God," the Bible said, "is within you." It's within you, the Holy Spirit, and you can't see that with your eyes. So "see" means "to understand."

Have you ever looked at anything, looking right at it, say, "Well, I just don't see it." See? "I just don't see it." You mean you don't understand it. See, see? You don't understand it. To see is "to understand." But with your eyes you look at anything. But with what's inside of you, you understand with, you see with that. See? With the eyes of God you look...

And now, hold your point now. Here's a good one if you're ready for it: The Christian looks at things that he doesn't see with his eyes (See?), for we look at the unseen. See? How do you look at it? With your inside eyes. You see it by faith. And now, to prove that: the whole Christian armor is made up of unseen qualities. What is a Christian armor? Somebody says, "Seeing is believing." That person would never be a Christian, because the armor of the Christian is made up of this: love. Did you ever see it? You seen it in action, but you never seen love. If you can, pull your part of love out and let me see what it looks like. See? Look, love, joy, peace, long suffering, goodness, meekness, faith--faith, gentleness (See?); the whole Christian armor is unseen with the natural eye, but it is understood by the heart. There you are. There you are.

Paul said then, "With my mind... ('And I have the mind of Christ, you see?' he said.) I serve God with my mind, but my flesh (how did he word that there at the last?)--but with the flesh, the law of sin." What is it? My flesh says tonight, "You are too tired. Your throat is too sore. You are--you've been out in the wind today. You shall not go to church tonight." That's the law of the flesh. "You just might as well call them up and tell Brother Neville that... Send the questions down and tell him to answer them." But you see, I promised to do it. See?

Now, my mind, on the inside the Holy Spirit said, "You keep your promise."

But the flesh said, "You're too tired." See?

Now, the flesh say, "Now, there's no need, you pretty little thing, you're the prettiest little thing in school. Now, don't you pay any attention to that holy-roller mother of yours or that fanatic father. See? You're the best looking girl in school." "You're the prettiest boy, the best looking boy, the best built. You're the most popular there is in the city." You see? That--that... And you yield your members to that, and where do you come out at? The little end of the horn every time. See?

Paul said, "My flesh wants to--wants always to yield to that." Your flesh does too. See? But the law of the Spirit of God in the heart overcomes the flesh and makes the body obey what the heart says do. Hallelujah.

Look, then if it will do that for a sinner, then won't that work for sickness too? The law of the Spirit of God in the heart that knows that "By His stripes we were healed," they stand with their power to make that sickness in that body obey them, because it's a devil. There you are. Whew. That's got cream on it that deep. I tell you. That's it. See?

Now, the law of sin and death works in your flesh, but the law of the Spirit of Life works in your heart. So your heart, your spirit in your heart will make your body obey what it says do. That's exactly right. Now, that's what Paul said. Always the flesh, "I'm too tired; I'm unable; I'm not sufficient; I cannot do it." I said to--to Loyce here, or Delores, or somebody that's been talking to me about the Holy Ghost, about something or other like that, I said--said, "What..."

Delores it was, "What--what made me feel that way just at the time that I should have felt good?"

I said, "The devil. He seen you just ready to receive it. He said, 'I'll put a little damper on her [Brother Branham makes a sound to illustrate--Ed.], fan her a little bit, you know, kinda cool down a little.' See? But, oh, my, that's when you rise. Claim your God given rights." That's what Paul was meaning. See? The... "Always--" when he said, "when I would do good, evil is present."

Tell you what you do. I've noticed this, my wife and I... And I will just hurry back, 'cause I've just got a few minutes longer, and I got some big questions here. I don't want to keep you too late, but I want to get your questions the best I can.

Notice. I can start in the morning, and say I'm going... Now, the Lord lead me to go to a certain place for a meeting, well, brother, you just watch everything take place. Or you let me get at my home, and some long distance call comes in. Now, I got to pray for the sick. Little Joseph will climb right up on top of my neck. Sarah will want to ask me a question. Becky will start on the piano. I'll say, "Sh, sh, sh." Put my hand over, "Hey, sh, sh, sh, I'm going to--daddy's going to pray for the sick."

"Well, daddy, look; Joe done this..." You see? Just let it start. And as soon as the prayer is over, they got their toys and just as sweet and clean. It's the devil. Certainly it is.

And then I'll come around and say, "Joseph, you shouldn't do a certain thing." And you know, the first thing you know, he's got in a habit. And you'll find in your children; they'll lie to you. Well, that's a lying spirit on that baby. There's only one remedy for it. The gun stick ain't my idea, you know, the ramrod we used to get the beating with, Brother Jesse. When we got a--got a--got into trouble we used to get the ramrod out of the old guns, the hickory stick, you know, old muzzle loaders. That isn't the idea. But prayer, cast that evil devil away from that child. That's right. Prayer does it.

If little Martha just starts stomping her little foot, and running out, and turning up her little nose, you could beat her till she didn't have any clothes on her; she'd do it anyhow. But you just lay before God and claim that child's soul for God. Just stay right there with it. I believe it's the best thing that I know of. Yes, sir. That's the best remedy I know of, is prayer.

103. Now, let's see. Now, the next one here says; What is meant by predestination before the world begin; where is it in the Bible? Predestination before the world begin?

All right, my precious friend, let us turn to Ephesians the 1st chapter just for one place. We won't take too long on this one I don't think, unless it doesn't answer right. And let's just start reading here at Ephesians the 1st chapter.

Now, the first thing, I want to say this, that "predestination" is a bad word for a minister to--to use before an untrained congregation. See? It is. I don't use it. Sometimes here at the church... But out in the audiences, out in the big... Where everything's piled in from everything, I watch that word. I always use the word foreknowledge, because predestination is only the foreknowledge of God. God being infinite, by foreknowledge He knew everything, or He isn't infinite. See, see? He knew what would happen. So by foreknowledge He could predestinate. That's the reason that I believe that God--that God just doesn't...

Just like the air you're breathing; I disagree with the Jehovah Witness on that idea that your breath is your spirit. It can't be. See? Your spirit's in your heart. See? And you got your spirit before you're--ever come to the world. God told Jeremiah that He knew him, and sanctified him, and made him a prophet over the nation--over the nations before he was ever conceived in his mother's womb (See?), Jeremiah 1:4.

Now, notice. So we see that all these things are foreknowledge. Seven hundred and twelve years before Jesus was born--before John was born, Isaiah saw him in a vision, said he was the voice of one crying in the wilderness: 712 years. From the garden of Eden, Jesus Christ, before the foundation of the world...

Hallelu... Let's read this. Ephesians 1, let's just start at the 1st chapter so--or the 1st verse.

Paul, an apostle... (Now, watch how he addresses this. I like this way of Paul. I like Paul, don't you? Oh, he was a wonderful servant of Christ. Now, watch this.)

Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and... the faithful in Christ Jesus.

Notice, this is not addressed to the world; this is not addressed to the outsider. This is to the Church that's in Jesus Christ (Oh, isn't that lovely?), the Church in Jesus Christ. That's... How do you get in Jesus Christ now? By one Spirit we're all baptized into one Body. Now--how, he... And--and he's directing this to Holy Ghost filled people (See?), not to the outside world.

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. Blessed be the God our Father--the God and--our Father of our Lord Jesus Christ, who has blessed us in all heavenly places--and spiritual blessings in heavenly places in Christ.

Oh, my. Wouldn't you like to set in on some of that? Well, we are. Sure. Same Holy Spirit. He said now, as you're setting together in heavenly places in Christ Jesus, God has blessed us with all spiritual blessings, Sister Rose. I believe that that's... I--I couldn't think of your name the other day. I believe you were in a prayer line or something. I--I remember trying to think of it later, and I--but your name is Rose Austin, isn't that right? I re... You used to come here at the tabernacle all the time. That's it. All right. Now:

Blessed be the--the God of our Father of... Jesus Christ, who has blessed us with all spiritual blessings--all spirit--in heavenly places... (Let's see if I'm reading that--quoting that right.) Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ Jesus: (Assembled together now in heavenly places in Christ Jesus.)

According as he... (Now, listen. Are you all ready?)... According as he has chosen us in him before... (I preached to you.)... before the foundation of the world,...

Now, see, he can talk to the Church. He wouldn't say that to babies, but he's talking to a Church that's already in Christ. Now, he couldn't go out here to just some church and say, "Well now..."--that. It's those elected Ones that's in Christ.

Now, you say, "Well, I believe that I'm in Christ." If you are, you've received the Holy Ghost, because that's the only way that you can get into Christ. I Corinthians 12:13 (See?)--I Corinthians the 12th chapter... All right. "For by one Spirit we are all baptized into one Body (which is the Body of Christ)." Now. Then we set together in heavenly places in one accord. Uhm. Holy Spirit moving among us, teaching us, showing us great things, bringing things to pass. Oh what a place.

He said, "Now, you that's been called like that, I want to speak to you, you, the chosen ones that God chose us in Him before the foundation of the world; think of that. God chose us in Him before the foundation of the world.

God knew before the foundation of the world that I'd speak this same subject tonight. He's infinite. And before there was a world... Oh. Whew. Get--get the Holy Ghost now. The Word will bring It. See? That's how It come: "While Peter spake these words the Holy Ghost fell on them."

Before there was a world you were in God's thoughts to give you the Holy Ghost, because He knew that you'd be wanting It; and He chose you Himself because you desired... He chose you in Christ before you or Jesus, any of you, was on the earth. And He sent Jesus to die to prepare the way to send the Holy Ghost, to bring you to Himself. Oh, that's just... I know I may... This is the church, so I'm at home now. See? Oh, that is so rich to me. To think it's not what I wanted; it wasn't my desires; it wasn't my will; it wasn't my choosing; I had not one thing to do with it. But before the world ever started, God saw us and put our name on the Lamb's Book of Life before there even was a world. Talk about God. Whew.

I stood out yonder where that big glass... You can see a hundred and twenty million years of light space. When I looked and seen that (I didn't get to see through the glass, but I seen the picture where they took it.)--and I just had to raise up my hands in there in that place, and I said, "How great Thou art, how great Thou art." And before one of those planets ever turned (Hallelujah.), God chose us in Jesus Christ. Now, how great Thou art. Yes, sir.

Before there was a world, before there was a planet, before there was a sun, before there was a moon, before there was light, before there was anything, when it was still God, God and His thoughts, the eternal thoughts of God chose you by predestination, by foreknowledge, to know that you would be on the earth, to know there would be sin.

Someone said, "Then, why did--why was there sin?" If there'd never been sin, His attributes would've never have been a Saviour. There had to be a sinner so He could be a Saviour. There had to be a sick man so He could be a Healer. Amen. There you are. It had to be that way. It was God Who--Who saw it and foreordained it. The devil ain't even in the race. Oh, he's just a stuff on the side of the road that God used to bring children to Him, crying, "Abba, Father." No wonder on that day how the Angels will sing. When we're singing the redemption stories, the Angels will bow their heads; don't know what we're talking about. Sure. They never was lost; they don't know what it is. They don't know how good we feel to know that we which were once sinners and alienated from God, without hope, without mercy, without God in a world of corruption, dying, going to a devil's hell; and God stooped down, and picked us up, and redeemed us; and now we're above the Angels right now.

Which is it? A Angel's a servant. We're sons and daughters. Which is the most thought of, your servant or your son or daughter? Oh, my. Prayer from a saint will go a million times higher than an Angel (Yes, sir.), because he's a son. Oh, whew, that's right, my brother, sister.

You don't... The church, I don't believe this side of--of eternity how we'll ever realize that what you are, the position that you are, that God has placed you, you Spirit-filled people. You're sons of God. Why, Angel's a servant. You're a son. An Angel can only bring you a message, but you have to act. Amen. You're the actor on the scene. You're the son. The Angels are servants to bring you the message. Said here, "I brought you this message for you to do so-and-so. This is from Father. I bring it to you." Yes. That's all it is. Amen. You're sons and daughters of God. Predestinated us... Now, watch just a minute.

According as he hath--he has chosen us... (Now, we didn't choose... How could I choose Him? Four hundred billion, million, billion, trillion years ago, how could I have chose Him? But He chose me. Amen. Oh, Brother Wood, that's it. See?)... chosen us in him before the foundation of the world, that we should be holy... (Now, don't try to make it yourself, 'cause you can't.)... and without blame before him in love:

Oh, brother, that will answer a question I seen in here just a few minutes ago. Somewhere I--I seen it just... Oh, yes. You said, "How could a man live above, live so close to God he would be without sin." Listen to this:

... holy... from the foundation of the world, that we should be holy and without blame before him in love:

His love did it. His love paid for my sins. His love taken it away. Love is the most powerful force there is. Take a husband that really loves his wife, he'd die for her freely. And brotherly love...

There was a man, a certain man, comes to this church once in a while from up in the country. Was setting at his brother's house the other day. He said "What if something would happen to Brother Bill?" He said, "Gladly would I stick out my chest to catch a bullet for him." See? Die for you. That's love. Greater love has no man than them that will lay down his life for his--his brother. See?

Love, chosen us in love before the foundation of the world... Now, watch:

Having predestinated us... (Now, there's the word "predestinated.")... Having predestinated us unto the adoption of children by Jesus Christ to himself, according to--according to the good pleasure of his will.

What about that, Brother Mike? Isn't that wonderful? He loved you. He loved you before there was a world. He knowed your nature; He knowed your weaknesses; He knowed your habits. He knowed all about you, what you was going to be. And then, when He looked all over the great universe, as it was, He said, "I choose you." And when He did that, before there ever was a speck of--of life, then you're eternal with God. When you receive the Holy Ghost, then you become eternal, because you have a--you're with God, you're part of God. Can you see what I mean? You are as eternal as God is, because you're...

I'm as much Branham as my father was a Branham, because I'm a blood of a Branham. I'm a Branham with my father, because I was borned of my father. I'm a Branham with him. You're a Wood, because of your father being Wood. You're as much Wood as Jim Wood is; you're just Banks Wood. Amen. Oh, my. You're a Neville because that your father was a Neville. You're just as much Neville as he was Neville. Glory. We're just as eternal as God is, 'cause we are a part of God, sons and daughters of God by Eternal Life, and can never perish. "I'll raise him up in the last days."

No wonder when they was fixing to cut Paul's head off out there... He had to walk that death route. He wrote that last letter to Timothy, said, "I've fought a good fight; I've finished my course; I've kept the faith. Henceforth there's laid up for me the crown the righteous Judge will give me at that day, not only to me, but all that love His appearing."

Then death said, "I'm coming after you."

He said, "Where is your sting?"

The grave said, "I'll get you."

Said, "Where is your victory?" But he had an example: looked back to Calvary and said, "But thanks be to God Who gives us the victory through our Lord Jesus Christ." There you are. Oh, it has to stir emotions; it's just got to.

Life is... The Word is going out. Life, the word life catches Life, and within a human being just something has to scream out. You know, someone said, "Billy, what makes the people raise up and throw up their hands or say, 'Praise the Lord.' or 'Amen.'?" Watch what the Bible says. Paul said, "If we spoke in unknown tongues, how does the unlearned... When he's blessed--if he'd be blessed, how could he say, 'Amen'?" See? You've got to know what you're talking about. Unknown tongues, unless it's by an interpretation or revelation... Then you can say, "Amen." if you can understand it. He knows what he's saying. See?

Now. Oh, my. Look over there that day when the enemy was coming in on David. And he give them all a flagon of wine and--and a--a good piece of meat and bread, And--and when the enemy was coming, they didn't know what to do; and they gathered out there; and all of Israel gathered together under circumcision. (Now, this is under the old Jewish circumcision.) And they lifted up their hands and said, "God, You are our God. You have protected us. You brought Moses the prophet, and You brought the children of Israel out of Egypt. You brought them up through the desert. When they were laying there, no one feared to touc--everyone feared to touch them, no one come near Your heritage. They was a-scared to." Yet they were in the minority, but everybody left hands off of them. For everything that got onto them, they got stung back. He said, "Oh, what a great God You are. And now, Lord, if we've sinned... Here's our wives; here's our little children; and we're in distress at this hour." Said, "Oh, what can we do? The enemy's a-coming." He said, "What can we do?"

And while they were praying the Spirit fell upon one out there in the audience, and he prophesied, "THUS SAITH THE LORD, you'll not fight; stand still. (Amen.) Go down by a certain way and meet them there." And He caused confusion among them, and they killed one another.

There you are. Predestinated to be chosen in Christ Jesus before the foundation of the world. Now.

104. You said that a person could live so close to God that he could not sin while here on this earth. Then explain I John 1:8 to 10.

Let's see I John 1:8 to 10. If I had a little more time to look these... I had it; I just didn't take it, friends. I--I was trying to--to get out... Well, I'll find John after while. I'll... It'll be on the other side of Hebrews, of course. All right. I John 1:8 to 10--1 John 1:8 to 10...

If we say... we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive... our sins, and... cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and the word is not in us.

Well now, wait my dear brother. Just turn right over to the 3rd chapter here and the 9th verse. You're right on the same page in my Bible: 8th verse to begin with:

He that committeth sin is of the devil; for the devil sinned from the beginning. For the purpose the Son of God was made manifest, that he might destroy the works of the devil. (Just what I been talking about, see?, God's predestinating, knowing you.)

Whosoever is born of God does not commit sin; for his seed remaineth in him: and he cannot sin, because he's--he's--because he is borned of God. (That's just what the Word says. Now, if you'll watch here.)

If we say... we have not sinned, we make him a liar, and the word is not in us.

Now, some people say, "Well now, here's just a good little girl or good little boy. They never sinned to begin with." You're borned in sin, shaped in iniquity, come to the world speaking lies. When you're born in this world, you are a liar, you're a thief, you're everything there is, just all the sin, not

a thief, 'cause you haven't stole. But you're--but you're having... You're not a liar, because you've not lied. But that spirit is in you when you're borned, because you're of the world. That's the reason that you can't have reformation, to reform; you've got to die and be born. And you cannot have birth without crucifixion. You can't have resurrection; you must be crucified to the things of the world in order to be resurrected in Christ.

If you're going to depend upon your--your intellectual's conceptions and so forth, you'll never be borned of the Spirit of God. You've got to forget, like Paul did, all that he ever knowed, and know nothing among you except Christ Jesus, borned anew, afresh. Oh, if... Here... If I could get it to you. See? It's a birth that makes a new generat--a new creation. The very Greek word here, as I was looking it up in the Greek Lexicon the other day, the word "birth" means "creation." When it says, "You are a--new creatures in Christ Jesus," there's a word there, "creature" is the word "creation." You are a new creation, not in the world, but in Christ Jesus. You've been anew...

Now, you was in the world, you said, oh, you know, the fancy things, the fine clothes, or some pretty something. And oh, religion is on the side. See, "Oh, I go to church, sure. I don't want to go to hell, ah, you know..." And a--a--a pretty brown eyes to the girl, or the little wavy hair for the boy, or... "He's a very..." You know, a something or another, just something to attract attention, or he lustful, or a-drinking or something or other there. That's the world; the--you're--you're in the world. And the Bible said, "If you love the world and the things of the world, the love of God's not even in you." So in order to get that out of you, you have to die, have to die, be crucified, and buried, and resurrected a new creation in Christ Jesus.

Now, before you've receive the Holy Ghost, you are believing unto Eternal Life. But you do not have Eternal Life until you receive the Holy Ghost, 'cause It is Eternal Life. The Holy Ghost is God; It's God's Life in you. Then you got Eternal Life. Do you understand that now? See? Look. See? You're believing unto.

Wait, here's a good thing. You women excuse me for this if it sounds too flat (See?)... make a point. A mother, it's life... But still that baby isn't borned. But if you treat that baby right and follow the rules of nature, that baby will be born normal. But if you don't apply everything to the rules of nature, you let a hard bruise, or a hit, or--or something take place, it--it--it's going to ruin it (See?); it'll kill the baby before it's born.

Well, that's what's the matter. The bruises comes from Satan. Satan takes the poison darts of hell and try to bruise the Church that's in travail with a baby. And before it's ever borned, they kill it. But if you just take the Bible and nurture it in the--give it baby food, the mother taking vitamins... Well this is the best Vitamin I know of, spiritual Vitamins. See? It builds you up.

Now, the church ought to be taking spiritual Vitamins; and the Vitamins is right here, a whole Book full of them. And you must be taking spiritual Vitamins, learning, and that brings forth the baby to a birth. See what I mean?

Now, the little fellow, when he--he--he's got life--he--he's got life, 'cause the little cells are moving and kicking after about three months and--or four. And then, he's kicking and moving but he isn't borned yet. But as soon as he is brought into the world, the doctor, mother, or someone, hold's him up and [Brother Branham claps his hands together--Ed.] gives him a little spanking, "Wha-a-a." Or... There he goes (See?), and then he starts breathing. And just as soon as he breathes the breath of life, then he becomes a living soul.

And that's what sometimes... You're ready to receive the Holy Ghost; you're in travail; you're wanting to be delivered. How many in here is in that shape right now, wanting the baptism of the Holy Ghost, really want to know what it is, want to get--get into it? Who wants the baptism of the Holy Ghost? Raise up your hands. See? You're in travail, you're wanting--you're wanting to be delivered. What you need is a little Gospel spank, a little something that's [Brother Branham claps

his hands together--Ed.], and you scream out, "Glory." And when it happens... I know you think I'm crazy, but we--we, have the mind of Christ which is craziness to the world anyhow. Something screams in; that--that Spirit surges you. Then It just keeps coming.

Like I said to a person, it's like an old stopped up pipe. And you run a little wire through it, and you get ahold of this wire and you zig, zig, zig. And there's a great flow of water trying to get through. Zig, zig, zig, you can't get it, but you know there's something up there. You can feel it; it's up on that end. Then after while give her a great big pull, and [Brother Branham imitates the sound of rushing water--Ed.] goes the water through the pipe. That's the way it is. Then the water just keeps on coming. That's the way the Holy Spirit is. Sin stopped up the pipes. You--you set back and say, "I'm timid...?... You know... I couldn't say that... I'm afraid the people think I was a holy-roller." See?

Now, when you feel that little tugging of the Spirit... You want It more than life it--you want more than your own life. It means more to you: "I got to have It or die." The first thing you know you get ahold of something. You think, "That's it, Lord." You pull the cork out. Whew. Here she comes. Gone. Oh, my. Free. Oh. My." I don't care if the President Eisenhower was setting there, you say, "Glory to God." just like...?...

Peter and them was back in behind there at Pentecost hiding, saying, "Look out the door real easy, see if any of them Jews out there are coming."

"No. I don't see a one of them."

"All right, be real still, fellows. I tell you, if they ever come up here they'll throw us out. That's just all there is to it...?... cause..."

They was all sitting there, and all of a sudden there come a sound from the heaven like a rushing mighty wind. It begin to fill all the house where they were setting. Something begin to take place. Out of that building they went; throwed open the doors, down the steps they went into there--staggering like a bunch of drunk men when they'd...?... on the Spirit, just a screaming and a carrying on.

They said, "These men are drunk. Listen at them. Look at that coward looking out the door, the one that denied Jesus down yonder at the crucifixion. Said, 'I didn't even know Him.' A little woman said, 'Well your speech betrays you. You're one of them.'" Said, "He cursed, said, 'I don't know Him.'"

But when that cork was pulled out, when the Spirit begin to flow through, he said, "You men of Judaea, you that dwell in Jerusalem, let this be known unto you and hearken to me. (Amen.) I'm boss. Let this be known unto you; these are not drunk. (Taking up for his church.) These are not drunk as you suppose, seeing it's the third hour of the day, but this is that which is spoken of by the prophet Joel: 'It'll come to pass in the last days, saith God, I'll pour out My Spirit upon all flesh.'" Umm, what a difference. Whew. My, I know you might think this is a terrible thing, but I--I--I must let you see what's Truth. Stay with It.

Now, certainly, you have Eternal Life. Now, to explain this. This day... "If we say we have sinned not ('All have sinned and come short of the glory of God.') we make God a liar." He said you'd sinned. If you say you haven't sinned... I've...

"I was borned in the Baptist church, Methodist church, Pentecostal church, Presbyterian church; I was born in that." That don't make a bit of difference; you got to be borned out of it again. That's right. If we say we've sinned not, you make Him a liar. And the Word, which is the Truth... How many knows the Word's the Truth? "In the beginning was the Word... and the Word was made flesh, and Word..." "Sanctify them, Father, through the Truth. Thy Word is the Truth." And He was the Word. See? And the Word, or the Christ is not in you... He was the Word. How many of you know that? See? All right.

We'd read it like this then: "If you say you have sinned not, you make Him a liar and Christ is not in us." See, see? Now, that's... See, when you say that you've sinned--that you haven't sinned, you're wrong. You've got to be born again.

Now, we'll turn over here at this other verse. "He... Whosoever is borned of God does not commit sin, does not commit sin, for..."

Now, what is sin? Who said that, somebody? Unbelief. That's what the Bible said. There's only one sin, and that's unbelief. That's right. "He that believeth not is condemned already." See? So you--one will sin.

Now, if you say, "Well now, wait a minute. I believe that they might have got the Holy Ghost like that in them days, but I don't believe it's so."

"But, brother, the Bible said, 'The promise is to you and your children.'"

"I know, but..." You're sinning. You're sinning right there. You're disbelieving what God said.

"Jesus Christ the same yesterday, today, and forever."

"Well now, we're taught that..."

I don't care what you're taught. The Bible said--He said, "Let every man's word be a lie and Mine true." All right.

You say, "Well, He--principally He's the same, but I don't... You mean He's the same?"

"Yeah, in the Church doing the same things He did when He was here."

"Oh, I can't believe that." You're sinning. See? You're sinning. And he that's borned of God, of the Holy Ghost, don't say those things. And if he says he's got the Holy Ghost and says those things, that's the evidence he hasn't got it. I don't care what he done. If he don't believe in Divine healing, don't believe in the power of the resurrection, don't believe in the Holy Ghost being poured out upon us just exactly like It did in the first age, just the same God yesterday, today, and forever, the same things the apostles done happening right now, speaking in tongues, and rejoicing, and all these other things; if they don't believe that, he's not borned of God. For whosoever is borned of God does not commit those kind of things. That's how to tell whether they're borned of God.

You walk up to a fellow and say, "Dr. Ph. So-and-so-and-so, Reverend, Dr., or So-and-so (which is fine, wish I had it, the degrees), but is it so that Divine healing should be carried on in the church just like the apostles did?"

"Oh no, no." He's sinning. He's an unbeliever. That's right.

You say, "Do you believe we receive the Holy Ghost like they did here? I was reading over here in the Bible at Acts 2 where It said they were--and poured out the Holy Ghost, and they staggered like they were drunk, and they went out there and talked in the languages of those people, and things like that; acted like people are drunk, and the church thought they were drunk. When we receive the Holy Ghost today in the Baptist church, or Baptist, or Methodist, or Presbyterian, whatever it might be, don't--I don't see us doing that."

"Well, I tell you, child, that was just for them twelve." He's a-sinnyng. He is not borned of the Spirit of God, because the Bible said, "He that is borned of the Spirit of God does not disbelieve. He's a believer, and he cannot..." Why? Why? Oh, here it is. The Dove is in him leading him. For the Spirit of God is in him, and he cannot deny It; he cannot. If it's the Spirit of God, God won't deny His own Word. If I deny my own word, then I become a liar. And if--and if you say you got the Spirit of God and deny the Word of God, it's either God a liar or you're a liar, one or the other. And the Bible said, "Let every man's word be a lie and Mine be the Truth." And a man that's borned of the Spirit of God cannot disagree with God's Word; he's got to say It's the--right. He cannot do nothing else. This is it; this is the Truth.

Listen, let me read this again.

Whosoever is borned of God does not commit sin; for the seed...

What is the Seed of God? The promise, Abraham had the seed to the... What is the Seed now? Christ. Is Christ the Seed of God? Whose Seed is He if He isn't? All right, all right. He's the Seed of God.

The Seed of God remaineth in him. The Holy Ghost comes to abide, not from meeting to meeting, but for eternal. Now, if you want to put that down your Scripture of this, Ephesians 4:30: "Grieve not the Holy Spirit of God whereby you're sealed until the day of your redemption." The Seed of God remains in him, and he cannot sin, because he's borned of God. He can't disbelieve God's Word.

Now, when you see a man disagreeing with God's Word and saying, "Oh, that was for another age," when the promise is to whosoever will, let him come, just remember, he is a unbeliever and he's not of God. We'd better stop here, hadn't we? What time is it? Oh, my. I got--I--I just--I don't want to get back here Sunday. Let me get these just real, real, real fast. Can I? It's just so good. Don't you think it's good? Oh, the Word of God. All right.

Brother Branham, what must a person do... Let me hold that for the last, get this here.

105. What likeness will we be in the resurrection?

As we were when we went down. Exactly, resurrection... Just--just think of this. This book falls to the floor [Brother Branham drops a book--Ed.], and I take this book, a different book, and replace it. That isn't resurrection. Resurrection is "bring up the same one that went down." Was Jesus resurrected? Did they know Him? Was He standing with them, the same Jesus? "And this same Jesus that was taken up, will come again in like manner as you seen Him go." The resurrection is just like when you die; that's how you rise up. You die as a human in flesh; you rise as a human in flesh. That's just exactly. So the resurrection is just the same. We could spend another two hours on it, but we'd better not get started.

106. Explain Hebrews 4 and 6 (Right quick now, we get this just real quick.) and compare it to Hebrews 10:26. (Hebrews 6 and 4--I beg your pardon.) 6:4, and 10:26. Let's see, 10:26; all right, I got them right here. See?

For it is impossible for those that were once enlightened, and have tasted... the heavenly gifts, and were made partakers of the Holy Ghost,

And having tasted the good word of God, and the power of the world to come, If they shall fall... to renew themselves again unto repentance; seeing they crucify to themselves the Son of God afresh,... put him to an open shame.

That goes right ahead and tell what it... Now, look. I had that the other night. How many was here when I explained that? All right, you know what it is then. See, it's them borderline believers.

How many read back in Deuteronomy 1 there, where the spies went right in there and tasted of the things from Canaan, which Canaan is not a type of the millennium. How many knows that? You mean, just one hand? Junie. That's right. Canaan is not the type of the millennium, because they had wars, fightings, killings, and everything else in Canaan. Typed the Holy--Canaan is a type of the Holy Ghost. Egypt is the world that they come out of. The wilderness is where they were sanctified, called out Church. Canaan is where they settled down with the Holy Spirit (See, see?), 'cause they still had wars. And if you don't believe you have wars, just get the Holy Spirit once.

What are you doing? What do they do in Canaan? They were possessing their rights. Glory. They were possessing their rights. And they could not possess their rights till they got into Canaan. They didn't own nothing in the wilderness. Then, when they come into Canaan, then they had rights. And we've got rights. When you receive the Holy Ghost, you're in Canaan. You have to fight for it; every inch of ground you have to fight for it. Yes, sir. That's the reason people say, "Brother Branham, you pray for me today, I..." See? Get over into Canaan once, brother, and you realize where you belong. Watch prayer start things yonder now. Yes, sir.

He said, "Looky here, Satan. This is mine. I'm possessor of this. God said so. Move out. (That's right, that's right.) Move off my ground."

"Your ground?" Satan says.

"I've got an abstract deed to it. Move out. You know. I'll serve notice on you by the Holy Spirit's guidance." He moves out. Sure, he has to.

Now, now, they that's tasted the heavenly gifts... Now, watch over here... if we sin wilfully... (10th, this is 26th of the 10th chapter.)

... if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

Now, one of them is where you just tasted of it, and the next is where you have received and got the knowledge of it. Then if you sin--what? Disbelieve... Now, watch how they both read. See? "If you disbelieve wilfully after you receive the knowledge of the truth..." Now, let... Just a minute, let me get it here.

If we shall fall away, to renew ourselves... it is impossible for those which were once enlightened, and have tasted of the good heavenly gifts,... (Tasted of them. See?)... and were made partakers... (See?)... of the Holy Spirit. And have tasted of the good word of God, and... powers of the world to come.

And he goes on down here and says that if you set right in like the briers, as the rain cometh oft upon the earth; if you set in like the briers, the Holy Spirit fell, and, oh, my, you enjoyed It as much as the rest of them; but as far as putting your hand to It or going on out and working for the Lord, and doing something about it, no, no, you can't do that. See? Then that shows the Spirit of God's not in you. See? Then you just finally wind yourself out. "Whose end is to be burned."

But over here, if we disbelieve... Now, what is sin? Unbelief. If the thing has been made known to you, and you turn away from it wilfully and say, "I--I--I don't want nothing to do with it," after you've done seen it, it'll never call to your heart again. You're finished; that's right. You have--you have sinned away your day of grace. See?

For if we disbelieve wilfully... (Now, in my Bible I've got it marked here where it's... There's a "m" the margin reading here, says: sin--unbelief wilfully. See, see?)... wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, (if you walk away and turn God down wilfully after it's all been made good to you, and God's offered it to you... See?)

But a certain fearful looking for the judgment the fiery indignation, which shall devour the adversary.

He that despised Moses law died without mercy under two or three witness:... how much more sorer punishment, suppose ye, shall... be though worthy, who has trod under foot the Son of God, and has counted the... covenant, wherewith he was sanctified, an unholy thing, and... done despite to the works of grace? (Oh, my.)

What would it be? A preacher, a minister let's just take... 'Cause I'm a preacher, let's take the preacher. Walks up here, he comes up, and confesses Christ, and he gets his life cleaned up to where he don't live adulteries and things any more, living a good clean life, walks up here; the grace of God's been good to him, then he walks right up into the knowledge of the Holy Ghost (See?), walks up, God leads him right up to the knowledge of the Holy Ghost, and there he sees It, but he says, "Now, wait a minute. My church wouldn't stand for that. Huh-uh, I couldn't do that. They'd turn me out. The--the council would turn me out. The next ministerial meeting, I'd be excommunicated." There remaineth no more sacrifice for sin, because he took the very Blood that sanctified him and brought him this far to the knowledge of the Truth, and counted It as though It was an unworthy thing and trodded It under his feet, after God has led him step by step up here to the Holy Ghost.

You say, "Oh, now wait a minute, Brother Branham." Just a minute. The spirit of antichrist will do that. Did you notice the two heads of them? Who was Judas Iscariot? The devil. The Bible said he was the son of perdition. What is perdition? Hell. He's the son of hell, come from hell and went to hell. And Jesus Christ was the Son of God, came from heaven, returned to heaven. When they both died at the--on the crosses... Judas...

Did you know Judas died on a cross? How many knows that? He died on a tree. Jesus died on a tree too. It'd been cut; that's all. "Cursed be he that dieth on a tree." And he come from hell. And watch what... As far as he could sneak his way into the church... That's as high as he can come now. See how deceiving he can be, how Judas come? What was he? A treasurer, a brother, working in the church, the treasurer in the church, walked right on up, believed on the Lord Jesus Christ, and was justified...

Book 2

QUESTIONS AND ANSWERS

Branham Tabernacle
JEFFERSONVILLE.IN THURSDAY 61-0112

...?... Many I'd have to get, but I got... I brought my concordance around. I might hand that over to Leo here, or somebody setting close that might help me if you wish to, if we get to...

Now, if this lady that's up there, if there's... If she'd... Where's... Who's her husband? Yeah. Well, if you want your wife come set with you, they--they could be... There's nothing said amongst brethren but what could be said to a sister too. We just... You know. That... It's all right? Now, you're more than welcome to have... Is--is she warm out there, Doc? Well, that's all right, but it's a little lonesome for her.

And there's nothing--nothing in here... Sometimes the reason I mentioned men, 'cause there's sometimes men can ask a question amongst men that couldn't be answered where there's women at. But there's nothing in there but what could be answered just locally in the regular church, because it's mostly pertaining to ministers, and so forth, and what their--their commission is and what they're to do.

I believe this goes on a tape recording. If... I'm not sure. Brother Goad, where is that, is that on tape recording now? All right. The reason we do this is to find out, brethren, what is the principle, what is the--the part, the... What's on the man's mind? What--what's our things...

We--we all must speak the same thing. Now, for instance, somebody come in and say... Maybe they'd go over to brother's church here (What is your first name, brother? Willard. Brother... Now, there's two Willard's here; I'll have to give you something else. If I... What is your last name now? Crase.), Brother Crase's church, and Brother Crase would say a certain thing. Then they come from Sellersburg over to Brother Ruddell's, Brother Ruddell's would be different from that. They go over to Brother Junie's, be different altogether. Come down to the Tabernacle, and still different. See? It confuses the people.

Now, like somebody say, "Oh, I don't believe you'd--you really have to receive the Holy Ghost. I don't think it's necessary." Say, for instance, Brother Crase would say that. And then you come over to Brother Ruddell's, and he'd say, "Yes, it's essential." They go down to Junie's, and say, "Well, it doesn't make much difference." See? If we could get together even... I wish we could have all the ministers of Jeffersonville (in this community) to get together so we'd say the same thing.

And therefore a lot of times deacons and trustees... They have to find out what's their duty. And I see we got the church treasurer and the janitor here tonight, so we're going to find what their duty is. But in this all it's mostly here, is just questions that would be asked anywhere and could be answered anywhere. It's just simple questions, and being like the duties of trustees, the duties of... Now, if it's just actual duties, I think that's took on the board right here now, of the duties of trustee and what they're supposed to do. But I thought maybe...

And one did come on there, and I think it's fine; I will answer it after while, the Lord willing for us to get to it, is...

In a certain crisis, what should a deacon do? What's he... What's his duty to do when a certain crisis arise? How is he to act? See? Or what's a trustee to do, what's a pastor to do, something like that, when a crisis?

We know the regular routine, but what if something happens that's out of the routine (See?), then what must they do? And we just know just where to fall to. It's just like training an army, and we each know our places.

Now, as a group like this, we could stay here half the night; we know that, but it's... I don't think it's necessary. We'll answer it. Now, I want each one...

Now, there's no names, some of them got names on, but I--I wouldn't call names of the people. Because just--just whatever the question is, I'll just read the question. There's just about two of them in there that's got names on them. And wait, I might have found another one. I know; it's old Doctor Ingelman; I was to make a call on him over at the--the south wing, at 4, 426 south wing. That's when the old doctor down here where we was at today, down at Georgetown, was healed, or come to after being unconscious so long, and--and so forth. Now, I think this has got them. Now, we'll get into our first questions that I studied first. Now, let's just stand up just a minute, please.

Our heavenly Father, we have assembled here as a group of men, Christian men who love You, who believe in You, and who has dedicated our lives and services to Your service. There's ministers here, young men, middle-aged men; they got churches; they're responsible before God. There's deacons here that's responsible in their offices in these different churches. There's trustees, their responsibilities. Pastors, evangelists, whatever, Lord, we're responsible to You. And that's why we come together, that we might all speak the same thing as we were--said that we must do in the Scripture. We must all speak alike.

And, Father, we think, in this kind of a group, that we might find maybe some of our brethren or some of us would have a little differences upon things, and some were just asking for really to find out what is truth about it. And we know that we're insufficient, each of us. If I should ask any of these other brothers to come here to these questions, perhaps they'd be just as sufficient or more than I'd be to answer them. But together we are depending on Your revelation, that You might reveal to us through the Word and through--by Your Spirit, that it--that we might have an answer for every question. That our hearts... We might be filled with the answers and we could go away feeling that we were better equipped for Your service and to serve our office than--than we are now. That's our purpose of being here, Father. Grant it now.

And answer our questions, Father, as we wait upon You. Let there be no puzzling in any of our minds, but may we stay with that question until it's fully answered and we're satisfied by the Spirit, unanimously agreed because of His Presence. We ask it in Jesus' Name. Amen.

I just want to quote a Scripture to start with. As Isaiah said, the prophet said,

O come... let us reason together, saith the LORD:...

I think that's why we're here tonight, is try to reason, get things reasoned out. And now, I would start... And got some of the things written down here according to numbers and so forth, that I had this Brother Wood... They caught--got this envelope with answers in them. And now, I want each of you, my dear brethren, to know that--that these answers are--are given to the very best of my knowledge, the very best that I would know how to understand.

And these answers are not infallible (See?), because the Scriptures is infallible; and as far as I know they're lined with the Scriptures. I hope that makes it plain. And the tape is to be kept now, and anyone that would want it, why, they could have it. But now, I know the Scriptures are

infallible, but my answers are not infallible. So I'm sure everyone understands that. And if it's not--if it's not infallible, then you have a right maybe to ask me at any time...

If there's somebody else's question... It doesn't have to be your question, but if it's somebody else's question, maybe you'd never thought of it, but it's something we're here to help. We're here to--to come together, because we're in the last days. And the--the days are evil, and--and we want to be trained, schooled.

Brother Stricker, a soldier, Brother Goad back there, a soldier, and perhaps Brother Ruddell here, he was a soldier; Brother Beeler, and the different ones that's--that's been military life, you set together, you--you counsel, you--you know the battle before you get out there, and all the tactics you can of the enemy, so that you can meet him on his ground.

When I used to box, they'd find out my opponent, what he was going to be, what kind of a lick he used, whether it was a uppercut, or left jab, or chop with his right hand, and whether he was right or left-handed, and how strong he was, and the way he switched his feet, and how he used his eyes, and what corner he come from, and all the different tactics we could. And they'd find out what... The--the trainers had seen that fellow fight before. So then they put a man in there with me to train me exactly like that man was fighting, to--to know what he was going to do.

And that's what we're here for tonight. We know the strike of the enemy. We know what his tactics are. And we're here tonight with Scripture to cover him over so he can't move, 'cause the enemy's on every hand.

Brother Roberson, I was thinking back there, seeing him, he surely ought to know what a soldier is. He certainly had a time of it. How many soldiers is in here (Let's see.), that's been soldiers in the army? Just looky here (See?), a group of you: soldiers. All right. Now, you know what it is. And that's what you study, isn't it, Brother Roy, Brother Beeler, and you veterans, and so forth? Is study the enemy, "What's he going to do? What's his move?" and then know how to meet him. And that's what we're here for: study the enemy's move and--and knowing how to meet him, the thing that'll overcome him.

And remember, let me say this, brethren, the little church has started here on a line of gifts. See? Gifts are coming into the church. But whether there be gifts or not, if there's never a gift, I'll tell you, the gift won't always defeat the enemy, but the Word will. The Word will meet him anywhere. And Jesus, when He was on earth, proved that. His... He was God manifested in flesh. But He never used any of His fine gifts to beat the enemy. We find in Matthew the--I believe it's the 2nd or 3rd chapter of Matthew, He said... No, the 2nd chapter of Matthew, when He met the enemy, He met him on the grounds of the Word, "It is written."

And the enemy come back, "It is written."

And He said, "It is also written," like that, until He beat the enemy. And that's what we're here for, is to meet the enemy with the material that God gave us to--to meet it with.

Now, I have about four questions here that's on the... It's on one; it's on one piece of paper, and I numbered them: one, two, three, four, five, six, eight, ten, and down like that. And as soon as I get through this, then I'll jump into those there. Says:

107. Brother Branham, if these questions are out of line then just disregard them, and I won't feel bad about it, for I will know it was not the hand of the Lord.

Question number one: Brother Branham, I have heard you... that it should--should be back in the... I--I--I have heard you say I should be back in the ministry, and I have thought upon it myself, but have waited upon some definitely word from Him about it. Up to date it hasn't come. Now, since I know the end is so near, should I still wait for the Lord Jesus to--to speak to me? Or, would He be pleased to tell you what to tell me, since I know you are His spokesman for this day?

Well now, brother, I'd... I got wrote down here my answer to it. God calling this brother, a call in life... Now, there's one great thing we could just take that as a text and preach all night on it

(See?), that one thing, "a calling." "Make your calling and election sure." See? We don't want to be just wondering if we're called. You must be called or you'll be defeated; we're fighting a battle. See? And if you are positive sure, brother, that your calling is of God, and you've been called of God to do a work...

Now, there's a great trick there that the enemy can play on you. He can make you think you're not called when you are called, then he turn right back around make you think you're not called; or make you think you're--you are called when you're not called, vice versa, either way. And you have to watch it.

Now, here's the way to do it. Find out first... Well now, this is advice; only thing I can give on this is advice. See? But make sure that your calling comes from God, and then check your motives and objectives. See? Now, you know what I mean by that. What is your motive for preaching? Was it just... You think it was a easier job than what you have? Then you'd better forget it; it wasn't a call.

A call of God burns so in your heart you can't rest day and night for it. You just can't get away from it; it's just constantly grinding at you.

And--and if you had to preach... You say, well now, another objective, "I believe at the job I've got, if I could be a successful evangelist or a pastor, have a good set salary, have a home that I could go into and so forth, and live, then I--I believe that would be a good thing, much easier than what I'm doing now. And really I think it would be..." Now, see, your objective is wrong to begin with. See, it's not right. See? You--you're wrong there on that.

Then you'd say, "Well, maybe because that I am a--think maybe that I'd be more popular amongst the people." See, you'll find out you're just ready for a big flop (See?), really. See?

But now, if your objective is that "I don't care if I have to eat soda crackers and branch--drink branch water, I'll preach the Gospel anyhow." Something just tearing into you, "I'll either preach the Gospel or die." See? Then you'll--you'll go somewhere, because it's God dealing with you. God is making Hissself known to you, because it is God just won't let you rest. And usually, a God-called man never wants to do it. Did you ever think of that? Any man...

Just recently it was asked of me by some very precious brethren that said, "Now, that we have come into the way, Brother Branham, now that we found the Lord and received the Holy Ghost, shall we seek gifts for our ministry that we should do?"

I said, "Don't never do it." See? Don't never advise people to do something like that, 'cause usually a guy that wants to do it is a guy that--that can't do it.

It's the guy that's trying to run from it is the one that God uses. See? If he's trying to get away from it, "Oh, brother, I tell you, I... The calling's in me but I... Whew. Man, I'd hate to try that." Well, there you are. You see? That--that's trying to run.

If he's--if he wants to do it so bad, the first thing you know he finds himself a stuffed shirt. Like you say, "God, you give me power to move mountains; I tell You; I'll do something for You if You let me move mountains." No, he wouldn't; he can't even move hisself to the right attitude (See?), so he'd never move mountains for God.

Just take, for instance, like Paul. You think Paul could've got away from his calling? Oh, brother. He couldn't do it. It was just grinding at him day and night till he left his church, he left everything and--and went down into... I believe it was Asia, wasn't it? And stayed three years down there, studying the Scriptures, to find out whether It was right or not (See?) to find out whether God had really called him.

So if God is calling you, brother, and it keeps digging at your heart, then I'd say, "Lay aside every weight, and the sin that does so easily beset you." You see? If... But if it's not digging at you, and then I--I--I wouldn't think too much about it then. Just let it come to its place.

517-Q Now, he said, this brother said in here:

Brother Branham, should... Do you think that God would speak... (to me to tell him).

I believe God would speak right straight to him. 'Cause, you know, God... We're not too big but what He can speak to us. And He--He--He'll speak to us, all right. See, He just... He'll speak to us. And I tell you, if He told me, then the brother might say, "Well, He told Brother Branham so; praise God."

But you see, it ain't Brother Branham giving you the call; it's the Lord Jesus giving you the call. See? And if it's the Lord Jesus giving you the call, He'll do the speaking. See? I could speak to you to your ears, but when Christ calls you to the ministry it's in your heart. See? That's where the thing has to anchor and you can't get away from it.

Now, I believe on the second question... Now, if there's any question on that, any question to it (See?), that a man's call has to be in his heart, coming from God. And--and another brother... Oh, I know who this is that's wrote this. See, I know who wrote it, a precious, dear, gracious brother that I truly believe has a call of God. But I just... I wouldn't want him to do it upon mine (That's the reason I answered it the way I did. See?), upon me saying; "Well, yes, Brother So-and-so ought to go into the ministry." See?

Now, you say, "Brother Branham told me I ought to do that." See, and maybe what if something happened to Brother Branham, I get killed, or die, or--or get away? Then, see, your calling is over then. But if Jesus calls you, brother, as long as there's an eternity it'll still be ringing out. See? And then you know where you're standing.

Now, on the second, or something like this, "Knowing that it is the last day..." I sure appreciate that for that brother. I certainly appreciate that of that brother realizing that we're in the last day, and the sincerity of his heart, wanting to do something for Christ.

The next one is:

108. Now, if our precious Lord should let me do a little thing for Him, should I go back to the communities where I have ministered partially in the--in error (of which I am sorry) (He has that in parenthesis.) and try to tell them the truth? They have been so--they have been so upon my hearts.

No, brother, I wouldn't think it was necessary for you to go back into the same community. And I believe, brother dear, when the Lord calls you, He may never let you go as you once was in a community, and you perhaps taught things or had things that wasn't--that actually you see different on now (See?), that you might see different from what you did then. Now, and the Lord, when He called you, He may... If He makes it real to you, He might send you anywhere. See? You wouldn't have to go to any certain community or anything.

When you were there you were sincere. I know the brother, as I say, that's wrote these questions. With the deepest of sincerity, and a real genuine Christian, you did the best that you could do and with all you knowed how to do, and that's all God requires. See? Now, if God should call you back to that community, I'd take right back again. But if He didn't, I--I believe I'd just go wherever He sent me to. Is there a question?

Number three:

109. How does one know their rightful position in the Body of Christ?

That's a good one, very good. "How does..." That'd be the kind of question amongst many of us here tonight: "How do you rightfully know?" Now, I'm presuming that this brother wants to know "What position, what in Christ, what part of Christ do I play?"

Now, for instance, I'd say like this, brother, to give you the best answer I know. Your position is--in Christ is revealed to you by the Holy Spirit. And then if you want to know whether it's the Holy Spirit or not, find out whether He blesses what you're doing, or not. And if He blesses it, then that's Him. If He doesn't bless...

Like someone said to me not long ago, said, "The Lord called me to preach."

I said, "Well, then preach." See? And so he--he... I really think it's so... Satan, if he can just get somebody as to act like that and then deceive them, that's just what he wants to do. Then the whole world points their finger right there. Somebody thinks they have a gift of speaking in tongues and interpretation; some has the gift of Divine healing; some has these things like... Sometimes they're mistaken in those things. See? And sometimes they think they haven't got it when they have. So it's very tricky.

So always do this, brethren, whenever you feel that you're supposed to do a thing, first find out if it's Scriptural for you to do it, if it's in the Scriptures, not just wrote in one place, but I mean completely Scriptural through the Bible for you to do it, your position, say if you'd be an evangelist, pastor, teacher, prophet, whatever that God might've called you to be. You see? Or if you have the gift of tongues, gift of interpretation, gift of any--any kind of the nine spiritual gifts in the church, and the four spiritual offices of the church, any position, first see if God called. Then, usually, way I watch it for myself, just... This is me. I watch the nature of the person and see what kind of a gift that they're professing. See, God will work with His creature the way He's made him. See? He'll make a creature...

If you see him real flighty and going on, you--and he says, "The Lord called me for such and such a--to be a pastor." Now, a pastor can't be a flighty person. A pastor's solid, sound. See? "God called me to be a teacher." And watch him how he interprets the Word. See? He gets it all mixed up and everything, then you can tell. See? But then, the thing to do, your position is usually known whether you can do it or not.

Now, when God called me to be an evangelist, I wanted to be a pastor. And I thought staying at home here would just be fine. And the Lord called me. Finally all the people got together. There's not a one of them left tonight in here, that they cried and went out there on 1717 Spring Street. And the lady, Mrs. Hawkins over here, met me and said (crying, during the time of depression, when one in the neighborhood would cook a mess of beans and we'd all come in and eat from that), and she said, "I'll allowance my children at the table if you'll only build a tabernacle." See? And my calling was an evangelist. The morning... Laying right here at this cornerstone, if we could burst in there tonight, you'll see a flyleaf off of my Bible where He told me to be an evangelist. See? And I wasn't a successful pastor, never would be, because I haven't got the patience and what it takes to be a pastor. See? So therefore, if I tried to pastor, I would just be as far out as a pastor is trying to be an evangelist. See what I mean? You can see the way the Lord calls you, what your position is in the Body. Is there a question?

110. Do all Holy-Ghost-filled people speak with tongues sooner or later? That's the first question, "Do all Holy Ghost..." Then it's all in one question; I got it lotted here for number four question. But I--I'll say this first. You see? Do all Holy Ghost people speak with tongues sooner or later? I find where Paul said he spoke with more tongues than them all. All right, question number four: Do all speak with tongues when receiving the... Or, no, it said, "Do all speak with tongues..." No. "Do all the Holy-Ghost-filled people speak with tongues sooner or later?" Now, brother, I... This is a deep question. Now, there, you probably... I'll have--probably have some answers back on this. The Holy Spirit, part of the Holy Spirit is justification. That's when you first... God has to call you, or you'll never be called. See, there's nothing you can do in yourself. "No man can come to Me except My Father's drawed him first." Is that right? So part of justification is the Holy Ghost.

Have you heard me explain to that Lutheran dean that time about the corn field? See? The corn, a man went out and planted two... planted his corn field. The next morning he went out and nothing. After while he found two little blades sticking up, he said, "Praise God for my corn field." I said, "Did he have a corn field?"

And the Lutheran dean said, "Potentially."

I said, "That is right, potentially he did." But I said, "By..." I said, "That was you Lutherans."

By and by the shoots grew up and it come to a tassel. That was Methodists. The second stage of the corn, it's a tassel. (I think that's right, you brethren from the farm.) And then the tassel looks back down to the leaf and said, "Huh. I'm a tassel, you're just a leaf. See, I don't need you no more." And then the tassel... The pollen drops from the tassel, back into the leaf again; has to have the leaf."

And then from that brings forth the ear. That was Pentecost, the restoration of the gifts, like went into the first place, back to the original. Then when the ear come out, said, "I don't need you, tassel. Or neither do I need you, leaf."

But after all, the same life that was in the--the blade of corn made the tassel. And what was in the blade and the tassel made the grain. So what is the Holy Spirit speaking in tongues? Is an advanced justification. See? What is the Pentecostal church? The advanced Lutheran. See?

But now, when the advancing has come, the question would be this, "Then shall I just remain?" No. No, the corn's matured. See? You start off with the grain. Start off with the--the Word, the Grain, It'll produce justification. And stay in justification till It produces sanctification. Stay in sanctification till you receive the Holy Ghost.

Now, when you receive the Holy Ghost, what will It do? What is... Still got a question, haven't you? All right:

111. What is speaking with tongues?

Speaking with tongues is nothing but a baptism of the Holy Ghost that justified you and sanctified you. It's so filled... Now, I've wanted... I wanted this question. God knows I never knew the man was going to ask, answer it--or ask it.

Now, is it too... If it gets too hot in here, open that door if you get sleepy or something. I want you to get this good and tight. 'Cause it--it's really a little warm, might make you get sleepy.

Now, notice, notice this: justification, sanctification, the baptism of the Holy Ghost.

Now, look here; here it is. Let me illustrate it. Now, I'm down here; I'm a sinner; I'm walking this a-way. Once... After while Something speaks to me. And nothing can turn me but God. Is that right? I'm turned this a-way. Now, when I turn around, that's my justification. Is that right? Now, the picture is my object of going (See?), the picture of Christ.

Now, I want to a place where I can feel good around. See, I'm justified. Now, I come to this stage here where I can talk to Him, because... I still ashamed of myself. I still smoke; I still lie, and done little sneaking things that I oughtn't to do, and all the time my ups and downs, ups and downs, but I want Him to cleanse me from all those things so I can really walk up to Him and talk to Him. See? All right. Here it is. It's sancti... It's stage of sanctification. Now, what did it do? Straightened me up. See?

Now, I'm going on to the Holy Spirit. See? And when I get into here I'm in the Holy Spirit by a baptism. Is that right? What does the Holy Spirit do? It gives me power, power to be a preacher, power to be a singer, power to speak with tongues, power to interpret tongues. It's full of power, for the Holy Spirit is the power of God. It was the power of God that turned me around. It was the power of God that sanctified me. Now, it's the power of God that's filled me.

Now, on a certain occasion, I'm standing here and I'm trying to say something, and the power of God comes upon me in such a great way till I just can't speak no more. See? And I started

stammering. Like I was going to say, "Brethren," like sound like this. Here it is. I'm going to illustrate it in this way. I'm going to talk to you brethren so that you'd be sure to get it. "How--how--how you do, brother?" See, I'm still guilty. "Uh, I--I'm sure glad that I--that I'm still one of you. I--I--I'm so glad." And see? All right. Now, after while, what? I know you're looking right at me and know I'm still doing stuff, still doing things that has filth of the world on it.

After while I get cleaned up. Now, something's happened; I'm sanctified. I can look you right in the face; I'm one of you. See? All right, "Brother, praise God. I'm glad to be in this Holy Ghost group. I'm glad to be amongst you holy brethren." Why? Can't put your finger on me; I'm cleaned up. But now, God's going to put me in service. Now, yes, sir.

"Brother Branham, was you justified?"

"Yes. I remember when I just couldn't hardly look at you. Brother, I can look you in the face now."

See, here we are. Now, what's this other? Now, I'm going to... This is cleaned and set aside for service, and this is coming into service. Now, we all know that the word "sanctify" is a Greek word, a compound Greek word that means "cleaned, and set aside for service." The vessels was cleansed and--by the altar, and sanctified by the altar, and set aside for service. But to be in service is to be filled and put in service.

Now, I go over here, and now, I'm coming into service. Now, it was God that turned me, saying, "Hear Me? Hear Me? Hear Me!" He said... You get what I mean? See? And here, [Brother Branham illustrates someone speaking in other tongues--Ed.] See, here, you're just so full, you... That's it. There you are; that's speaking in tongues.

And I believe this now: I do not believe that speaking in tongues is any evidence of the Holy Ghost. It isn't. Because I have seen witches, wizards, snake handlers, devils, everything else speak in tongues, and it is not an infallible act of God when you speak in tongues, that you've got the Holy Ghost. But remember, the Holy Ghost does speak in tongues, and the devil can impersonate it.

The--the evidence that you've got the Holy Ghost is the life that you live. See? "By their fruits you shall know them." And the fruit of the Spirit is not, nowhere in the Scripture found, speaking in tongues. The fruit of the Spirit is love, joy, faith, long-suffering, goodness, meekness, gentleness, patience. See, now, that is the fruit. That's what you find on the tree to tell what kind of a tree it is. See? That's what...

Men are looking to you preachers, and to you deacons, and you trustees, and you evangelists. You could speak in tongues out here on this street all day long; they'd never believe you. But you live what you're talking about; you show sweetness, and all the roots of bitterness is out of you, then men will realize there's something.

Speaking in tongues... Now, I do believe this, that sometime another, that a Spirit-filled person that lays under the altar of God will speak with tongues. But I've seen many speak with tongues that never knowed nothing about God. See? They knowed nothing about Him at all, and they still speak with tongues. Any of those gifts can be impersonated. See?

But the fruit of the Spirit proves what the Spirit is on the inside; you bear the witness of the Life of Jesus Christ. Because if there's peach tree sap in the apple tree, it'll bear peaches as sure as the world. That's right. See, because it's the life that's inside of it.

Now, that's the same thing it is here. But now, so that I could get this to you all, so that we could all know the same thing, I believe that a Spirit-filled person that... Now, he comes into Christ by a baptism, and just... That is not... Speaking with tongues is not evidence of the baptism. See?

A baptism, you could be baptized into the devil's power and speak in tongues with the baptism of the devil's deceiving spirit. How many times have we seen it done? How many times have I seen it done?

I even known of them drinking blood out of a human skull and speaking in tongues.

I seen the snake dancers on the desert when they wrapped this big snake around them and go along speaking. The wizard come out like that, and they'd speak in tongues and interpret it. I've been in their witch camps where they'd lay a pencil down like that, and put a book down like this, and a pencil run up and down the stovepipe, and play, "Shave and a haircut, two bits," and write in unknown tongues, and the wizard interpret it, and tell exactly what happened. I--I know that myself. See? So I... See, you can't...

Paul said, "Where there's tongues, they shall cease. Where there's prophecies, it'll fail. Where all these gifts, they'll soon be done away with." (We got the question a little later.) "But when that which is perfect is come, that which is in part is done away." See? So we want the perfect thing, brethren. See? We seen too many things bogus and give the wrong interpretation to it. And don't never face a person and--and believe that they got the Holy Ghost because they speak in tongues. See? But you believe they have the Holy Ghost because of the fruits that they bear, for Jesus said, "By their fruits you shall know them." See? That's right, "By their fruits..."

Now, but now, let me just not get away from that now, because I don't want to dishonor a great gift that God has given. See? And I believe that a Spirit-filled man, or woman, or a child, that lives under the altar of God, won't live there long until they'll be speaking with tongues. See? I believe that he will do it, or she.

Now, you can receive the Holy Ghost, and maybe you didn't speak with tongues when you get It. See? But if you constantly lay there before God all the time, with baptism after baptism striking you, something's going to take place. See? You'll get so full someday till you can't talk nothing else. See, you--you--you try to say something; you just can't say it no more; and you just can't say it. And many times if people realized that that was the Holy Spirit they'd go ahead and just open their heart up and let God speak to them.

The Bible said, "With stammering lips and with other tongues will I speak to this people." Isaiah 28 (See?), 28:18, "Now, with stammering lips and with other tongues will I speak."

What is a "stammer"? Somebody who can't talk plain, going [Brother Branham illustrates someone stammering--Ed.]. You just... You stammer, just trying. See, just so full of the Spirit, He's try to say... Like I was going to say, "Brother Ja--Jack-... Ja-... Brother Jack-... Brother Ja--Ja--Jack--Jack--Jackson." See, it like that, you're trying to say, you can't say it. See, that's, so filled with the Spirit. It...

I want to ask you brethren, have you ever felt the Holy Ghost shake you so bad till you just couldn't hardly say nothing, would just set quiet sometime, just sit there and cry? Have you did that? Well, that's the Holy Ghost. If you'd... The reason people don't speak with tongues many times; they don't know how to yield themselves to the Spirit; and they're looking for something way off when It's right on them. See? That's the reason they don't...

And then some people just gets theirself worked up in emotion and say a bunch of words that has no meaning to it, and still ain't got the Holy Ghost, and try to say they have because they spoke in tongues. "By their fruits you shall know them." See?

Now, is there a question? [Brother Junior Jackson says, "Brother Branham?"--Ed.] Yes, brother. ["I'm glad that question was asked, because no doubt somebody was wondering what maybe I believed and taught the wrong thing. But I believe it just like you taught it."--Ed.] Thank you, Brother Jackson. ["Irregardless of how many times I might speak in tongues, or anything, if my life doesn't bear record of what the Bible said, I'm no better than an ornery dog walking the street."--Ed.] That's right. ["And I did not ever speak in an unknown language until six months after I had received my baptism."--Ed.] That's about the way I did it too, Brother Jackson.

I received the baptism of the Holy Ghost back in my shed. See? And about a year later, or something like that, I was--I was--spoke in tongues.

And about a year or two after that, I was preaching again in a church, and I was--I was standing up on the platform like this, and I... When I was young and wasn't stiff and old as I am now, I could get around a little better, and I was very emotionally preaching. I was standing there preaching, and I just jumped up on a desk. It was on a Baptist church, Milltown Baptist church, and went right down into the aisle, preaching just as hard as I could preach like that. And just as I stopped preaching, Something just had me all carried away and said several words, four or five, or six words in unknown tongues. And before I knew what I was doing, I heard myself calling out "The Rock in a weary land, the Shelter in the time of storm." See?

And then one day coming down a railroad track, I was walking down the railroad track this side of Scottsburg, coming down the railroad track, patrolling. The winds blowing hard, oh, my, and ice all over the track, and I crossed over so I could walk down my thirty-three thousand; sixty-six went up the other way, kind of went parallel to the track. And I was coming down the track, and all of a sudden... I was walking along there; I was singing. I always sang. I had different places where I went to pray. I was going along there, singing, and all at once I come to find out I was speaking in tongues (See?), not knowing what I was doing.

Speaking in tongues comes in such a combustion that the person hardly knows what they're doing. Or, they don't know what they're saying. And interpretation's the same way. They know not what they're going to say. They have no more idea they're going to say it, because it's supernatural. See, as long as you get the natural in it, then you don't--you--you--you got natural. You see? But if something just grabs you and takes ahold of you, and you're doing it... See?

[Brother Neville says, "Brother Branham, could I say something right here?"--Ed.] Sure, you can, Brother Neville ["Now, you saying it that way, you're not intending to say, though, that--that tongues would have to be in order in service if a man couldn't control it? Because he is... A man that has a gift is supposed to be in control of it."--Ed.] He can control himself. Yes. Just like... ["Supposed to be conscious enough to know that he is about to speak in tongues,"--Ed.] yeah, that's right ["or he is out of order to start with."--Ed.] That's right, he feels it. See? Now, like the Bible said, "If--if there be one who speaks in tongues and there be no interpreter, then let him hold his peace." Now, of course...

Say, for instance, I'm standing here, anybody, when you're fixing to shout, same thing. Did you ever feel the power of God come on you when you start to shout? How many ever did that? Well, all of us have. See? You just set there; you feel it coming. Now, there's times when you can quench that. See? You can hold it (See?); it's not right.

What if you was standing, talking to the--the President of the United States, or you was standing out here talking to the mayor of the city, and you was talking about something another, right out on the street here, you're talking to a bunch of people, and all at once you just feel like you could jump up-and-down, and scream and holler "Glory, hallelujah." and kick against everything and run up and down the street like that. They'd say you was crazy. See? They'd say, "That man's crazy." See?

Well, see, you know better than to do then. You hold, although it's just digging down in you; you just can't hardly hold it. You say, "Yes, sir. Yes, sir. Uh-huh. Uh-huh. Yeah, Yes, sir. Uh-huh." Boy, she's just digging you to pieces, but you know to hold your peace right then. See?

Like in a courthouse here not long ago, they had some Pentecostals up for--for doing something another, screaming too loud or something, which it was... They was absolutely legitimate (You see?); it's right. But every time the judge would go to speak or go to say something to them, they'd talk in tongues. See? The judge said, "Take them crazy people away from here." See?

Now, if there'd been an interpretation to that tongues and told the judge "THUS SAITH THE LORD," certain-certain thing that would have been true, "THUS SAITH THE LORD, Judge, what are you standing here judging me for when last night you lived with a prostitute? Her name was Sally Jones; she lived down at 44 Certain-certain-certain place, like that. Why do you judge me? That's THUS SAITH THE LORD. Now, deny that and you'll drop dead." Now, oh, brother, there's something different there.

But when you just stand and speak, and he said, "You're a barbarian to them." See? Now, you know when to hold your peace and when not to do it. See? Now, that's... See, I'm... You get me straight now; you know what I mean. See? That is. Certainly...

We got that question right on down here. The reason I was holding it like this, we got the same thing, "Are they supposed to hold their peace?" You see? That's the reason I didn't answer it out no more than what you was saying. But that's the time; answer it now (See?) right now. And we'll get it also on this question down here, and I'll just refer back to it. Does everybody understand that question all right?

[Brother Fred asks, "Brother Branham?"--Ed.] Yeah. Yes, Brother Fred. ["Does--does a person speak in the Spirit, giving the utterance (say he's an Englishman and he could speak English) and would the Spirit give the utterance?"--Ed.]

Certainly, Yes, sir. See, because the Holy Spirit speaks in every language, See? On the day of Pentecost every language under heaven was gathered together. See? Speaking in English... Now, I always know this, Brother Freddie, myself, that I... If I ever preach a sermon there's any anointing to it, it's the Spirit giving the utterance. You see? It's the... See? So that would be an unknown tongue to a man that didn't understand English. But yet...

And just like the unknown tongue is not an unknown tongue, it's... There's somebody there... Like on the day of Pentecost, they said, all these sinners, they said, "How do we hear every man in our own language? How do we hear these Galileans speak in our own language?" There wasn't no unknown about that at all. There's no such a thing as unknown tongues at Pentecost. Now, see, that's not Scriptural at all. See? There wasn't unknown... It wasn't no unknown tongue; it was a language. "How hear we every man in our own language wherein we were born?" Nothing unknown about it at all. See? That... Any question on that now, right now 'fore we leave it? "How hear we every man in our own language?" See?

[A brother says, "That's where there's a little error because of human weakness, and when people will fail to accept anything, only say, 'I won't believe it any way, only according to Acts 2: 4.'"--Ed.] Well, if they had it according to Acts 2:4 they certainly wouldn't speak in an unknown tongue. ["No, in a language."--Ed.] Uh-huh. They'd have to speak in the--in the language that the people heard you (See?), 'cause every man heard in his own language.

Now, if I receive the Holy Ghost right now, according to... I say... I believe there's one brother here seeking the Holy Ghost, which is--is--is Brother Wood. Is that right, Brother Wood? I don't mean to call you out, but all... We're just brethren here and we're wanting to say this. And he's seeking the baptism of the Holy Ghost. Now, if Brother Banks received the Holy Ghost there, the correct way, if he received It according to the Bible, he'd rise up there, speak it, he would speak it in English, and saying, "Jesus Christ the Son of God has raised." He was speaking it with fiery prophecy that tells it. "I know that He is, because He's just come into my heart. He's the Son of God. My sins are gone. There's something happened to me." See? There you are. That's speaking in the... "How hear we every man in our own language?"

Say, what if we Indiana people spoke a different language from the Kentucky people, and Brother Banks is a Kentuckian? They spoke a different language then, and here we know that he couldn't speak Indiana language. And then he raised up there speaking in--in Indiana language, and know that he don't know it. See? And we hear him in Indiana language; he's thinking he's speaking

Kentucky language. He's just testifying, "Praise God. Jesus has raised from the dead. Hallelujah." But we're hearing him in Indiana language.

That's the way it was on the day of Pentecost. See? "How do we hear every man (See?)... Or behold, are not all these which are speaking Galileans," (See?), Kentuckians? "And how do we Indiana, Ohio, and Illinois, and Maine, and Massachusetts, and Californians, hear him in our language wherein we were born?" Get the idea? See, it's inspiration. See, it's inspiration to them to hear it; it's inspiration to them.

See, the message... The thing of it is, is a testimony of the resurrection of Jesus Christ. See, that's right. Now, if God doesn't live that Life in you, no matter how much you testify of It, you still didn't get It. See? That's right. How well you...

Is there another question now? [Brother Roy Roberson says, "Well, Brother Branham, I think that we saw that happen in the prayer line, a Spanish girl."--Ed.] Yes. Very good, Brother Roy. It was at--at right where I'm going now, at Beaumont--Beaumont. Was it Beaumont? Yes, sir.

Now, the prayer line was stopped. There was a little Spanish girl come up on the platform. Well, frankly, I believe I was going out, wasn't it? Howard was taking me out, and--and this... I--I--I heard somebody crying; it was a little Spanish girl there, oh, about fifteen, sixteen years old, right--just a kid. And--and I looked, and she'd been the next prayer card if I'd have went ahead. I had a bunch up there; she'd a-been the next prayer card. I said, "Bring her on." So they brought her on up. I was going over to another meeting, and I said, "Bring her on up."

So I come to find out; I said to her something like this, "Now, will you believe? If Jesus will help me to tell you what's wrong with you, will you believe that--that He will heal you?" And she just kept her head down. I thought she must be deaf and dumb. See?

So when I looked again, I said, "No, she just can't speak English." So they got an interpreter to come there, and I said, "Will you believe It?" She motioned back to... Then she could understand through the interpreter, of course. See?

Well, then, I said... And I looked and I saw a vision. I said, "I see you setting by an old fashioned fireplace and a big kettle swinging out, full of ears of yellow corn." You old... You remember that, Brother Roy? I said, "You overeat that corn. And when you did, you fell violently ill, and your mother put you on the bed and you started with epileptic fits." And I said, "You've had them ever since."

And then she turns around to the interpreter and said to him through her own language, "I thought he couldn't speak English--or speak Spanish."

And he turned to me and said, "You didn't speak Spanish, did you?"

I said, "No." So we looked on the recorder, stopped the recorders; it was absolutely English.

But then the interpreter said, "You tell me what he said then." See, he had to get the interpretation. Said, "You tell me what he said." And she said the very same words back to him, and he give it out again.

Now, she heard me in her own language wherein she was born; I was speaking English. She heard it in Spanish. "How hear we every man in our own tongue wherein we were born?" And the child was healed. See, that's it, it's the wonderful works of God.

[A brother asks, "Then the vessel who is containing the Holy Spirit will not--will just be a vessel, and the One Who fills it can fill it with what He wants?"--Ed.] Whatever He desires... That's right. Exactly right. And then watch what it's filled with, then you know whether you got the Holy Ghost or not, then. See? Just watch what it's filled with. If the--if the vessel is filled with impurities, then it is not God's vessel. But it's filled with purities, then it is God's vessel. See what I mean? [The brother says, "And the vessel, there are times when the vessel will be used and not known, not be known at the time what--that it was used?"--Ed.] Oh, sure. [The brother gives a testimony.--Ed.] Uh-huh. Uh-huh. That's exactly right, sure. Oh, we all; we see that. I've seen that many times. Yes, sir. Yes, sir. We all... We know we're acquainted with those things.

I believe that was number four:

Do all--do all Holy Ghost-filled people speak with tongues sooner or later? I find where Paul said, "I speak with more tongues than--than them all."

Now, what I think now, to finish the brother's question: Paul, speaking with more tongues than all. Paul was a smart man; he knew many languages himself. See, he could speak with... he... Remember when he'd get in trial, he could speak with this kind of a tongue, or that kind of a tongue, or whatever it was. That's unknown tongues to the people, but that wasn't inspirational. That was talk languages. You see? But... and...

But I do believe that a Spirit-filled person that lives under the altar of God, no doubt, sooner or later, will have an experience of speaking in tongues, 'cause that's one of the lowest and least things there is according to Paul's description. If you'd put them in order, it's the last thing on the line of gifts (See?), is speaking with tongues.

But now, first, you're baptized... Here, each one of you all are gifts. I'm on the outside. Now, "By one Door, one Spirit," one door enters this room. Is that right? I can't come in that way, can't come in this way, and back that way. See? How do I get in here? By Brother Roberson? No, sir. By, well, say, Brother Leo, say he'd be a gift of speaking in tongues (See?), do I get in by Leo? No, sir. Huh-uh. Well, how do I get in? "By one Door, by one Spirit." The Spirit just ain't all tongues. Oh, no. Huh-uh. See? See, "By one Spirit I am baptized into this Body."

Now, this is Spirit, you all are gifts. You say, "Well, bless God," I'll go over and, say, there to--there's Brother Wood, he's miracles. See? "Oh, I had a miracle performed. I know I got the Holy Ghost 'cause I performed a miracle." Not by one "miracle" are we all into the Body.

Go to Brother Junie then, he's knowledge, "Well, well, I got the knowledge of the Bible. Boy, I tell you, I know I got the Holy Ghost, 'cause of that." No, that still ain't the way to enter.

All right. Not by Brother Leo, not by Brother Wood, not--not by Brother Junie. See? No. But by one what? [Congregation says, "Spirit."--Ed.] All right. I'm baptized into this Body, now I'm into it. Now where's Father going to use me? See? It happened to be Leo was setting close to the door; no doubt this would be one of the first things would happen, but it might not be. I might be so much rich in the Spirit, God would go plumb over here to Brother Wood, bypass all the rest of it. And you can't tell me now I haven't got the Holy Ghost, 'cause I'm in this Body by baptism. But God never brought me in here to say, "Well, bless God, guess I'll set down now, take her easy; I'm going to heaven." Huh. See what I mean?

But I could go plumb back from this here, plumb back to there. See what I mean? I could go from one extreme to the other, or I might go in the middle, or anywhere. But something will happen, something's got to take place. And what is it? By the Spirit baptism shows me that I'm in the Body, "By one Spirit." You get that, brother, here? Okay. That it? All right.

112. In what order is tongues and prophecies to be used during the service... (It is not to be used at all during the service. See?)... to glorify God... (not at all)... and edify the church? I know the people say the spirit of the prophet is... I know the... I--I know the... (p... I guess that... No, I beg your pardon, it's been "the Bible," B-i-b-l-e. I started p-e-p-l-e or something like it. No)... The--the Bible says, "The spirit of the prophets is subject to the prophet." Exactly

Spiritual speaking in tongues and prophesying is to edify the church, but it has its service of its own. See? It isn't to bother as long as the prophet of the church is--the meeting's in order. See? It's never to interrupt the meeting.

Now, see, "the spirits of the prophets." We--we got another question now, let's let that go just for a minute. See, the real correct way of these... operate these gifts... This is answering many gifts. You see? When we get to them we'll say we answered it in this first one, this person on this one here. See? That's number five:

The tongues and prophecies to be used during the services to glorify God?

You see, now, the minister... If the minister is anointed of God, and the church is set in order, now, the correct way... Many of you know how I--I've talked to you about "have it set in order." These gifts are supposed... Now, here's what we do in the Tabernacle, the Lord willing. Now, I'm watching; I'm seeing something, leaving Brother Neville and these other brethren here in order. Now, you're... And many of these brothers are young brothers.

Now, I'm--I'm an old veteran to--to all of you in this Way. I've been thirty-one years in This. It was about thirty years ago I laid that stone there. I've had to face everything there was to be faced, and you better know what you're talking about too, when you come to it. You better not only know that, better be God there to back it up when you get--when you get through with it.

Now, the most successful way of--of doing this... Now, you could have a special meeting. I believe that's what they done in I Corinthians 14 there, "Something be revealed to one setting by, let the other one hold his peace then." I believe it was a special meeting for gifts, which would be all right. If they wanted to have a special meeting where all the gifted people met once a week, them with gifts, and come into the church, that'd be fine. Let them have that meeting, there's no--be no preaching, it's for the gifts of the Spirit.

It ain't for the outsiders and the unbelievers. They'd come in, set down, say... One raise up and go, "Aw-aw," speak in tongues; the other one say, "wha-ah." "What in the world?" They'd come in and say, "Where's the singing? Where's the rest of it?" See?

But now, these that's speaking in tongues, many of them, and interpreting, and so forth, are babes in the Gospel. See? Don't--don't offend them; let them--let them grow till that gift... Some of it, you can see how Satan tries to weave into some. 'Course, veterans, we--we--we see that. See, we can catch that, and you'll watch it.

Here not long ago a certain minister, sitting right here now, come to me and told me and had me at his home, a very precious brother. I don't say it 'cause he's sitting here, but you're all precious brethren. If I didn't think that, I'd tell you, "Let's you and I get this thing straightened out between us, first." See? That's right. See? I love you all, and I want to hear it in the spirit of tolerance to the Bible (You see?) to--to help. See?

This brother had me to his house to... a certain woman, and that woman was wrong. And this... I never seen the woman but I heard it on tape, her give an interpretation of tongues, and telling something. You could pick it up right then.

One day, to another minister, and I--or the same person, we set on a stump, squirrel hunting, and talked of it. And both the ministers, present now, knows how that turned out. See, just, you watch. When you ministers are correcting someone about a gift, when you're correcting them, are Scripturally correcting them, and they get offended, remember, it wasn't the Spirit of God; 'cause the Spirit of God cannot be offended by His Word. He comes to His Word. See, he's always willing. A real saint of God wants to toe the mark. Yes, sir.

I want to be corrected. I want the Holy Spirit to correct me in things that I'm doing that's wrong. I don't want nothing substitutionary. I--I want the real thing or nothing, just let me alone, don't--don't let me have anything at all. See? 'Cause I'd rather do that than to bring a reproach on the Christ.

And I wouldn't teach anything; I wouldn't say anything 'less the Scripture...

And if some brother, some Christian brother would see me teaching something wrong, I'd appreciate it if he'd call me over to one side after the service, and say, "Brother Branham, I'd like to come to your room and talk to you; you're in error upon something." See? I'd--I'd sure appreciate that, brother, 'cause I want to be right. I want it.

Now, all of us want to be right; that's why we want to--we want to speak these things. And they got to come through the Scripture (You see?) to make the Scripture tie together.

Now, the speaking in tongues should be... Now, a little later on... Now, let it go right now for a while. See, I'd advise you just let it go and let it be. To you ministers now, you pastors, just let it go until these babies get just a little bit older. Now, maybe sooner or later, if it's the enemy that's trying to deceive that person, it'll show up. We're not too sure.

Now, after this, before you start this, get some Spirit of wisdom in there, some discernment of spirits (You see?) to find out. The first thing, you know, you begin to notice that somebody's begin to see that there's a little something wrong; that's discernment. Then, and baby that a little while. See? Then when you see the discernment getting wrong, then correct that. And if that thing... If it's of God, he'll stand correction with the Word. See?

Say, for instance, I'm going to say we spoke in tongues, somebody, we're... This is a--a gifted bunch of men. And Leo raised up and spoke in tongues, and--and a brother here, Willard, give the interpretation. All right. Now, I want to say Brother Neville and Brother Junie and Brother Willard Collins was the discerners. See? Now, because Leo spoke... Now, we're just here in like in a little saints' meeting, a gifts meeting, and Leo spoke and Willard give the interpretation here, and he said, "THUS SAITH THE LORD, Wednesday night there's coming a woman in here, and she's going to--she's going to be violent. Tell Brother Branham not to rebuke her, because she's insane. But tell him to take her over to the corner, because it was in a corner where she did a wicked thing one time and a certain thing taken place." See? That sounds very good, doesn't it? See? All right.

Now, but the first thing, you know, in the Old Scripture, no matter what the prophet said or what anybody else said, it was tested by the Urim Thummim first. See, it went to the Word. And if them lights didn't flash, they let it alone. See?

And the first thing now, let's take it back to the Word. Now, this man spoke in tongues, sound all right. This one interpreted, sounded all right. But the Word said, "Let it be judged by two or three judges first." Take it to the Urim Thummim.

Now, first thing, Willard Collins says, "It was of the Lord." Junie says, "It's of the Lord--Lord." That's two out of three. All right, it's put on a piece of paper; it's spoke out right here in this church. Then when the people who sees it read before it ever happens, and then see it happen, they say, "Brother, that's God. See, that's God."

But what if it don't happen, then what happens? See? (Now, we're going to get to another thing I could hit right here, "Is all prophecy fully--all interpretations and messages prophecy?") Now, just a minute. Now, what if it don't happen? Then Leo has spoke in a false spirit; he gave a false interpretation; and you gave a false judgment. Then get that thing out of you. You don't want that. That's wrong. Leave it alone. That's the devil. See? [Blank.spot.on.tape--Ed.]

"I ain't a preacher, but I'm an--I'm an interpreter. See, I'm an interpreter, Lord, I--I'm not a preacher. I..." Brother Leo say, "Lord, I'm not a preacher, but I--I got a gift of tongues, and the devil upset me on that. God, take that thing away from me." You say, "Lord, You've give me the spirit of discernment; I've seen You do it so many times, how did it happen? Father, clean me out. What happened?" You see, there you are; then you've got it real.

See, that's a regular saints' meeting. I think that's what it was in the Bible, 'cause Paul said, "If one prophesies and something being prophesied, something be--and something be revealed to one set; let him hold his peace until this one speaks first, then he may speak. And you all may prophesy one by one." Now, that couldn't be in a regular meeting, you know that, each one couldn't... the gifts...

Now, to be sure that it's of God (See?), 'cause if it's just foolishness it ain't of God. If it doesn't come to pass, it's not of God. See? It's got to come to pass. And--and therefore in our churches (You see?), brother, we got a solid church then (See?), where nobody can say that anything is ever said or done...

Look what it puts me before, when I'm up there before the public. Look at that. What about one error on that? See? Because I trust Him. See? I trust Him. Someone say, "You afraid of a mistake, Brother Branham." No, no, huh-uh, ain't afraid of a mistake. I believe Him. He is my Protection. I'm ordained to do this, so I'll stay right there.

If God's ordained you to do something, then He's your Protection. See, He will protect you. If He's sent you, He'll back up your word. You're an ambassador then. You're ambassador with the gift of tongues; you're ambassador with the gift of interpretation; you're ambassador with the gift of discernment, the three of you. See what I mean? Then what have you got? You got a solid church. You wouldn't fear standing yet no more than yesterday.

Here I was in a meeting down here. A little old English boy from England had come ever here, was trying to commit suicide. Brother Banks come up there and said, "He'd been down there four or five days." I had a lot of things to do, but he said, "The boy's going to commit suicide." The Waterview Hotel down there was telling me about the condition of that lad.

And I went into the room to pray for him. I come back out, and I said, "Now, Brother Banks, I've never seen the man or know nothing about him, but I'm going to tell you what's wrong with him 'fore I get there." Is that right, Brother Banks? And when we got there, the Holy Spirit come right down and told him what done it, and an about him, and where he'd been, and all about his life. He just dropped over, nearly.

"Are you afraid of a mistake, Brother Branham, you tell a man something like that?" How about on the platform, tell a man he's living untrue to his wife, got a baby by another woman? He'll throw you in the penitentiary. You better be right. See? See? Don't be afraid, if it's God. But if you're not afraid... If--if you don't know it's God, then keep still till you know it's God. Is that right? Be sure you're right and then go ahead.

Now, this is hard teaching, brother, but you're my brothers. You're--you're--you're young ministers that's coming on, and I'm an old man, going to leave one of these days. See? And so you be sure it's--it's right.

Coming out of the room of the... Maybe I'll catch this a little later up here. A boy... Well, I'll say part of it now. Yesterday, Brother Banks and I, real busy, been (oh, my) as hard as I could, and I--I wouldn't tell you what I was going to do on this meeting. Leo and Gene and a bunch of us was going to go over there, and brethren, and say we was going pig hunting, hog hunting. They got the five days of javelina hog hunting in Arizona, after the meeting's over. Our meeting closes; we go to Phoenix for one day, and got to wait five days before we have another, four days 'fore they have another meeting of anywhere. We got to be right there at Arizona. Well, it happens to be at just that time javelina hog season's open.

So I wanted to go shoot my little rifle in, to see if it was in all right. Banks was going with me. We started out the gate, started out the gate. Here come a man walking right in over top of that sign (See?), said, "Please don't ask for Brother Branham."

See, reason they do that... It's not for people that's sick. Mine, that's...?... Ask Banks, he lived next door to me. People come day and night and everything else, with sick children, everything. We never turn a person like that down. But...

And they called me, Leo and them, from out there at the trailer, and Jim and them, "There's somebody here with a sick baby. A man's here with cancer." We lay aside everything and take off for him.

Last night I was called into a hospital room where somebody called me, and the man wouldn't even let me come in after I got there (See?), somebody else just enthused. But that's all right, I go anyhow. See? 'Cause it's my duty to go (See?), try to help somebody.

Well, that's not what that sign's for. But this man, just as we was getting in the car, and Brother Banks knows that I had to... I waited in that house somehow. There was somebody come in at Brother Banks that held him up. And no sooner got there, I was held up. Then as soon as we grabbed our rifle and got--started to get in the car, here come a man walking right in. He walked up there.

And I was just getting ready to tell him go out and call that number out there (at the BUTler 2-1519) over at that sign. I said, "We're in a hurry."

Said, "I suppose you're in a hurry, sir."

I said, "My name..."

First I walked up, he said, "How do you do?" And I seen that he didn't know who I was.

I said, "My name is Branham."

He said, "You're Brother Branham?"

I said, "I am."

And he said, "I--I'm... I wanted to meet you, Brother Branham." Said, "I see you're fixing to leave."

I said, "Yes, sir, I am."

He said, "I know you're in a hurry."

I said, "I am right now, sir."

And he said, "Well, I just wanted to speak to you a few minutes."

And I was just going to tell him; and the Holy Spirit said, "Take him in the room; you can help him."

Now, there, that changes everything. The gun's just laid aside, and everything like that. God's work's first. See? And he said...

I said, "Come, go with me." I said, "I'll be back after while, Brother Banks."

He said, "It's about my soul, Brother Branham."

I said, "All right, come in."

Went through the house, Meda said, "Ain't you gone yet?"

I said, "No, no, no; it's somebody out here." I said, "Keep the kids back in the other room." I took him in the little den room, set down. No sooner set down...

That man was in church last night. Or did he come, Banks? Did you... Yeah, well, he was to come last night. He was just...

First thing, the Holy Spirit begin to tell him who he was, what he'd done, what happened down through his life, everything about it (See?), just right on, telling him everything. Banks is a witness. Never opened his mouth and said but about two words to me; and there It come telling him, said, "You've been a vagabond; you really live in Madison. You just come from Evansville; Indiana. You've been down there in this Bible school, a cult, got all mixed up. You just come to Louisville a few minutes ago. There was a man, and a man told you (that you set and eat with him), told you to come over here and see me, and straighten you out of trouble." I said, "That's THUS SAITH THE LORD."

The man just setting, batting his eyes, looking at me, said, "Yes, sir."

I said, "Stunned you, didn't it?"

He said, "It did."

I said, "You believe the Holy Spirit?"

He said, "I want to, sir."

And I said, "You want me to tell you what you're thinking about?"

He said, "Yes, sir." And I told him. He said, "And brother, that's the truth."

And I said, "Change your thoughts."

He said, "All right, I have."

I said, "This is what you're thinking about."

He said, "That's right. That's right."

I said, "Now, you don't need a vision; you just need straightened out." I told him something there that you wouldn't want me to tell. If it was on you, you wouldn't. It's some bad thing that was

horrible, so you wouldn't want me to tell it if it was on you. And I don't tell what the Lord shows me on people. So I just said, "All right, you'll do it?"

He said, "I will."

I said, "Be on your road."

We was in there about not over ten minutes, wasn't it, Brother Banks? About between seven and ten minutes. Walked back out, come back down the road, and going down the road, he and I and Banks and my little boy, Joe, I believe it was, riding along together, going down the pike. He turned around to me; he said, "Mister, I want to ask you a question."

I said, "All right."

He said, "I'm a bit confused." He said, "How did you know all that stuff on me?" See? Banks was setting there.

And I said, "Mister, did you ever hear of my visions and my ministry?"

He said, "I never knowed your name till about an hour ago. Somebody told me, just said over there in Louisville, told me to come over here, and I walked across the bridge." Is that right, Banks? He said, "I never even knowed your name, knowed who you was."

I said, "In my ministry, it's a gift of God that He sent."

He said, "Then if that's--that's the way that is," said, "now I'm..." Said, "I'm just all... I'm all right now." He said, "Everything's gone." See? He said, "What it is, that was God speaking through you to me."

I said, "Correctly."

He said, "Now, I understand in the Bible that... One time I read in the Bible," and said, "Jesus spoke to His disciples." Which he meant "the people," you see? Said, "Spoke to His disciples and He told them the things that they were thinking of." See? Perceiving their thoughts is where he was getting to. He said, "And He said it was His Father that was speaking through Him."

I said, "That's right."

He said, "Now, now, the Father then just used you to speak through you to me, to tell me these things and get me to believe what you told me was the truth."

I said, "Was it the truth?"

He said, "Yes." Said, "Then it has to be God."

And I said, "Brother, you know more about it now (me and Banks was remarking) than some that's been in the meeting for ten years and still don't." Just that--that man... Now, that is what that is. See?

And the Spirit (orderly) in tongues is prophecy to be used during the service?

No. It should be used on this way, and then told in the service. But for this time, for this present time, let them speak. Now, if it goes to getting out of hand, then it ain't, you have to watch that. Now, sometimes it could be God. And those little fellows, just like a little kid trying to walk; now, if he falls down four or five times... Now, I've seen this since I've been here in church, and--and, well, I'll--I'll just leave it like that. See? And but... You see? But what of it, would you then say, "Brother Branham, why didn't you correct this?" No, no.

When Billy Paul back there first started to walk, he was up and down, and down more than he was up. But he didn't know how to walk. But I believe he had a gift of walking. See? I let him walk a little while. And then when he got to stumbling his big feet, I tell him about it now. You see what I mean? See? Go along looking at something else and popping and something, I say, "Pick up your feet, boy. Where you at?" See? Now, that's--that's the difference. You see?

Now, let them--let them stumble and let them block along a little while. Now, when you have to correct them, if they resent it, then you know yourself it wasn't God. 'Cause the Spirit of God is subject. As you got here a little bit, "The spirit of prophecy is subject to the prophet." See? That's right.

[Brother Stricker says, "Brother Branham, I'd like some correction."--Ed.] All right, brother. [Many times I've set in services and I've heard speaking in tongues and interpretation, and most of the times I've felt very bad about it. And I go home, and I'd seem as though I'd repent all the way. Was it because I felt that it was not of God, or was it because it was out of order?"--Ed.]

It could've been, brother, it could've been either one. See? I would say... Now, this is--this is William Branham (See?), until I get into the Scripture, why, it's still me. You see? Now, this I would say, Brother Stricker, that it could be either one. It could be that it was out of order; it could be that it was something wrong with you; it could be that there was something wrong the person, something wrong with the message, or anything would make you feel bad.

Now, now, let me just help you a little bit, Brother Stricker, here. See? Always... Don't never judge anything by its feelings. You see? Judge it by its attributes (You see?), whatever it bears fruit. You see? 'Cause sometimes...

'Course we realize that there is things that you feel that spooky feeling. I get it myself, and, boy, I start moving away right--right easy, you know. But I don't say nothing. Just let it alone, 'cause I don't know what it could be (You see?) until I know what it is.

Now, like a lot of people say, "Whew. Brother, I know I got the Holy Ghost. Hallelujah. Praise God." And they still wouldn't have the Holy Ghost. They could speak with tongues, and everything else, and shout and dance in the Spirit, and still not have the Holy Ghost. Because the rain falls on the just and the unjust. It's not by feelings; it's by the fruit.

Say there's a... Remember my vision of that? How that... Hebrews 6 (You see?) "The rain which cometh oft upon the earth is to water it, which is dressed for, but thorns and thistles which is nigh unto rejection whose end is to be burned."

Excuse me, I'll let a little air in. I know you're all getting...?... and getting tired. So that way, I'll have to hurry through these a little faster or I won't get them. This has got... We're about at the basis of--of all of it in right this handful here. But they'll... See, the...

Here's a--a field full of wheat. And in that field is sowed jimson weed, cocklebur, or whatmore, weeds. Well, the drought is on. Now, doesn't the jimson weed and the cocklebur get just as thirsty as the wheat? And what kind of rain is a special rain falls on the wheat and then a special rain falls on the cocklebur? Is that right? No, the same rain falls on it. Is that right? The same Spirit falls on the hypocrite that falls on the Christian, the same thing. But by their fruit... Did that sink in, brother?

The evidence of the Holy Ghost is the fruit of It, the fruit of the Spirit. Well, it... Well, now, he say, "I'm a stem; I'm a cocklebur. I'm a stem the same as that wheat's a stem." But what kind of a life is in you? The life that's in it bears stickers, always fussing, and cutting up, and real mean, and ill, and everything. See what I mean? Arrogant (See?), that's not the fruit of the Spirit. The fruit of the Spirit is meekness, patience, gentleness (See?), all that. See?

He can say, "Well, well, I can shout just as loud as you can. Bless God, the Holy Ghost falls on me." That may be every speck true, but the life that he lives doesn't back up what he's talking about. See? He was a weed; he was a weed to start with.

Now, we get down on a big question now (See?) on election. You see? So that's--it's... You have to be that. You understand that.

They was a cocklebur to start with; he was a wheat to start with. So the drought was on; the rain fell on the just and unjust. Okay, got it?

[A brother asks, "How about the fruits of a preacher, would that... that's preaching the Word?"--Ed.]

That, the preacher? Still if he stood up there and preached the Word like an Archangel (See?), understood the mysteries of the Bible, and made a very good pastor, went and visited the people,

and things like that, he could still be lost. See? It's his fruit tells it every time, brother. See? He, no matter how good he is or what he is, he must have the Holy Spirit in his life. See?

Now, didn't Jesus say, "Many will come to Me in that day and say, 'Lord, have not I prophesied (preached) in Thy Name, and I worked miracles in Your Name?'" He'd spoke with tongues; he'd done miracles, give interpretation, the mystery things of God, and all those things there; He said, "Depart from Me, you workers of iniquity; I never knew you." See what I mean?

[Brother Taylor asks, "How about the man bringing the--the wrong message? I mean, he--he thinks he's right but he's preaching wrong."--Ed.]

Well, I believe that that man is sincere, like the brother that's setting here wanted to go back over his--trace back these things like that. If that man's elected of God, and he's ever brought before Truth, he'll--he'll recognize It. See, "My sheep know My Voice." You under... See what I mean, Brother Taylor? Is that what you're talking about? See?

Now, for instance, say Brother Crase--Crase--Crase, say he was a Baptist preacher, and he never knew nothing about the baptism of the Holy Ghost, neither did he know any of these things, the gifts of the Spirit, and he was a good, faithful Baptist preacher. See? But the first thing you know, this come before him. And I believe that every child of God will be... Every age will seine it till He gets him. The Kingdom can't come until the will of God has been done. That's right. And not one will perish. You see? Now, see, that's the way.

And the Kingdom of heaven's like a man throwing a net into the sea and brought it forth. When he had, he had all kinds. He kept the fish, and the turtles and terrapins went back in the water. He threw it again, got some more, maybe got one fish. But He kept on seining till it was all seined out. See what I mean now?

But that fish was a fish in the beginning. It was just put in the Master's use; that was all, put them over in another pond where it was better, clearer. But He's still seining in this frog pond till He gets all the bass out of it. See what I mean? You get what I mean, Brother Taylor. You ought to know by yours up there.

All right, now:

113. Does he that... Does he at all times have control over the Spirit as to when and how to act?

Yes, sir. Yes, sir, the Holy Spirit controls. Yes, sir. It has control of you and you have control of It, and It'll never make you do anything contrary to the Scripture. It'll make... "The Spirit does not misbehave Itself unseemingly." That's right. Okay.

"From one who loves you..." Yeah, that's...?... All right, now we will jump to another one here and see where we're at.

I think that had a basis. Now--now, when I'm calling these now, if there's a question... Was there a question any more on this? We all understand it? We understand how we believe it now?

[A brother says, "I got one question."--Ed.] Go right ahead. On this here yet? Okay. ["Yes, on that one there. I kind of hesitated, but..."--Ed.] Don't hesitate, this is--this is... ["You were talking about the man that's preaching, and if he's not preaching the message that Christ brought forth, and regardless of what happens in his ministry. When he comes in contact with the Truth and he rejects It, then what?"--Ed.] He's lost. Excuse me just a minute for... ["In reference to predestination or ordaining him to come into the world?"] That's right. That's right. See? ["Then, as it was, he wasn't to be that way?"--Ed.] Wasn't to be that way in the beginning. See? "They went out from us because they wasn't of us."

For instance, like this, it's the same thing in Hebrews 6. See? People misinterpret that Scripture so much; they think it's impossible. He said, "It's impossible for those which were once enlightened and made partakers of the Holy Ghost, if they shall fall away." See, they just don't get It. He says, "It's impossible for those which were once enlightened and partakers of the Holy Ghost, seeing that they should fall away, to renew themselves again to repentance, seeing they crucify to

themselves the Son of God afresh and put Him to an open shame; counted the Blood of the covenant wherewith He was crucified with an unholy thing, done despite to the works of grace." Well, to me, it's a revelation. Sure. It's just like Acts 2:38, and Acts--and Matthew 28:19. You just have to catch It. You see?

Now, look, here it is, the same thing. Well, now, he's speaking to Hebrews. See? Now, read on down through the chapter, far as them goes ahead and say, "For it's a fearful thing to fall in the--fall in the hands of the living God." Now, here's a man just like that borderline believer. Here, here's a... Here, the same thing was here, perfect example I see in my mind.

God called Israel out of Egypt. All these people come forth; every one of them was delivered, crossed over the Red Sea into the wilderness. Is that right? The Red Sea... When they got ready, listened to Moses' message, started to march (justification), they turned around, started here. They come to the Red Sea (the Blood), and went through the Red Sea, and behind them all the task masters was laying dead. This is just about three days from the promised land right then. See? That's all they was: less than forty miles. See? So there they are, just two days would have put them over there good.

That's what I aim to preach at Phoenix in a few days from now, at the Business Men's meeting, "Staying on this Mountain." But He kept them right there for forty years, 'cause they... Uh-huh! See?

So they come to this and they looked back (sanctified), "Oh, hallelujah. Praise God. Glory to God. Hallelujah. There lays the old thing that once bothered me is dead. The old cigarettes I once smoked is gone. The old liquor I used to drink is all in the red sea of the Blood of Jesus Christ. O glory to God. Hallelujah."

Every one of them come up here to take Canaan now, crossed Jordan. Well, he took a representative out of each tribe. Is that right? And he sent them over. Well, some of them said, "Ah, ah, ah, we can't do it. No, it--it... Why, we look like grasshoppers up side of them." See?

"Now, what kind of a church would I preach to if I taught that Holy Ghost and all that stuff like that? Why, I'd have empty seats. My Methodist people would walk out, my Baptist people, my Presbyterian." Let them walk out. They were goats to begin with You want sheep. See? See? You're not pastoring goats. Pastor sheep. What the use of pastoring goats when...?... their time and there's sheep to be pastored? See? And here--here you are over here. See? I always said I'd preach to four posts and preach the truth in the church. Yes, sir, come over here.

But see now, what's he done? They come back, and Joshua and Caleb, two percent, or is that kind of percentage... two out of... two twelfths of them, two twelfths. Well, there was twelve of them, that'd be two out of twelve, two twelfth of them believed It. They go right on over into the promised land, said, "Boy, this is a good place to be." Old Joshua and Caleb, boy, they was trusting the Word; God give it to them, said "that's yours." They go over, they whacked off a big bunch of grapes, and here they come pulling her back like this. "Come on, fellows. This is a wonderful place. Take a bite," (See?), grapes about that big around.

And oh, man, they seen them, said, "Ah, we can't do it." When they went back, they said, "No, brother, this Moses has done brought us out here in the wilderness," this Holy Ghost (You see?) which he represented, "done brought us out here in the wilderness. And here we are, our ministry's ruined, and we couldn't do a thing like that," go back. See? They which were once enlightened, justified by faith, sanctified... See, they come across this second altar and look over into the promised land. "We which were once enlightened and have been--have tasted of the heavenly gifts..." See, tasted of it. They brought it back: "We see that it's right. We actually see it." "Tasted of the heavenly gifts, made a partakers of this Thing (You see?), this Holy Spirit, partook of It."

"That's good, boy, look at that--that man. Why, I know he was blind; now he can see. Look at that old... Boy, what happened to that fellow? Whoever thought that kid out there without no education, yonder he stands with the Fire in the world." You see? See, see?

"And then fall away (See?), and as to renew themselves, go back again to repentance, go on back to preach repentance instead of that which He said the first place there of let us... You know, about laying again the foundation of dead works to repentance, and so forth. We will, God willing." You see? "See, we'll do that. We'll go back and lay this foundation back then, but go back unto repentance themselves, to repent of it for ever being up there. 'I'm sorry I was ever up there,' and count the Blood of the covenant wherewith he was sanctified with as though It was an unholy thing, and done despite to the works of grace." He's gone, brother. That's all. He's finished. See? Well now (See?), it's impossible for an elected child to do that. He ain't going to do that. "My sheep know My Voice." If it's called in Canaan or wherever it's at, they're going. See? "My sheep know My Voice."

[A brother asks, "And they need to believe in Acts 2:38 too, don't they?"--Ed.]

That would take that, every bit of the Scripture, take It all in. That's exactly right, brother.

114. Are there two, are--are there two different types of Bible tongues? Is there a difference in tongues spoken in private prayer and in the church where interpretation is required? On the day of Pentecost the tongues were understood by men of different nations; but in I Corinthians 14:2, unknown tongues spoke unto God, not unto men. I Corinthians 13:1 indicates to such men... (C-o-r, I guess that's Corinthians 13, what's...)... to such man and the others of angels.

Oh, yes. See? Well, it... Now, brother, ever who you are, you--you've answered yourself here. See, see?

Are there two different tongues? (There's many different tongues. See?) Are there two different tongues in the Bible, two different tongues?

On the day of Pentecost every nation under heaven was there with tongues. See? All right.

And is there difference between the tongues spoken in private prayer and in the churches where interpretation is required?

Yes.

Paul spoke over here also in the Corinthians where you was asking here, and he said, "There are tongues of angels and there is tongues of men." Now, tongues of angels is when a man's praying to him--to him and God alone. But when he's speaking a--a language, it's to be interpreted in the church for edification of the church. "He that speaketh in an unknown tongue edifies himself; but he that speaks--he that prophesies edifies the church." So he said, "I'd rather speak five words with understanding than ten thousand in an unknown tongue, except, unless there be interpretation." Then it's--it's spoken then by prophecy which is edifying. See what I mean?

Now, the... Now, there's two different tongues: men and angels. See? And Paul said, "Though I speak with tongue of men and angels," (See?), both men and angels, both of those tongues, the one that cannot...

Now, that's where the Pentecostal people, tongues-evidence people that say--told me, he said, "Now, Brother Branham, you're all mixed up."

Said, I said, "Well, if you get it according to Acts 2:4, then everybody heard you speak in the language that they were born in."

Oh, he said. And "No, no." he said.

I said, "Sure. Yes, sir."

Said, "Now, Brother Branham, you're all mixed up." Said, "You're talking about the..." Said, "There's tongues of angels. That's the Holy Spirit angel that comes down and speaks to you."

Now, it sounds good. See? It sounds like it could be a lot of truth, but it ain't all the truth. When Satan told Eve, "Surely you'll not die..." that was a... He told her a lot of truth, but that wasn't truth. See?

Now, said, "Men and angels, and the angel he was speaking of was..."

Now, let's look how it won't jive with Scripture. See? Now, it won't cooperate, I mean to say. Pardon me, I didn't mean to say jive with Scriptures. I mean cooperate with Scriptures, or follow, coordinate with Scriptures is the best word.

"Now, the man speaking with angels' tongues," he says, "that's the tongues of the Holy Ghost," said--he said, "now, when you, we, they received the Holy Ghost..."

I said, "Did... When, where'd you receive It at?"

Well, he told me exactly the spot, the minute and the hour. I don't doubt but what he did. See? I have no... I'm not his judge. See? He said, "That's where I spoke it." He knowed exactly the place.

Said, "Something happened to me."

I said, "I believe it. See? But still that wasn't the evidence of the Holy Ghost to you, son."

"Oh, yes." Said, "That--that was it."

And "No."

He said, "Now, look, I want to tell you something, brother."

I said, "Did the people in your audience, that church there in Indianapolis where you said you received It, did those people hear you speak in English telling them of the resurrection and the power of God and everything?"

He said, "Why, no. I spoke in--in unknown tongues."

I said, "You never got it according to Acts 2:4, 'cause every--wasn't one word unknown. 'We hear every man in our own language.'"

"Oh," he said, "Brother Branham, I see where you're confused." He said, "You see," he said, "there's tongues that's tongues of angels. When you receive the Holy Ghost," said, "then you speak in tongues and nobody has to interpret that; that's--that's the Holy Ghost speaking. See? But then you have a gift of tongues, and that's to be interpretation."

I said, "Then you've got the cart before the horse. On the day of Pentecost they got the cart before the horse. Before they got the Holy Ghost, unknown tongues, they spoke in tongues that was understood." See? So you read it...

There is two different tongues. Tongues of angels, that's the man in private prayer out yonder somewhere speaking to God, speaking to God in angelic tongues. I could just call you a case right now, but I haven't got time. You remember when the woman come to the auditorium there, in where Doctor Alexander Dowie's from, Zion. Remember me down there? And Billy come after me down there to get me to go to the meeting; I said, "Billy, go on back." I...

He said, "What you crying about? Somebody been here?"

I said, "No, sir. You go on back; tell Brother Baxter to preach tonight."

And I got down on the floor and I said, "Lord, what's the matter with me?"

And all of a sudden I heard Somebody at the door, speaking in other languages. I thought... It was German; I thought, "Well, that fellow's come up to get him a..." I stopped, you know, praying; I listened at him standing there like this. And I thought, "Well, how that guy will ever understand that?" 'Cause I knowed the man that run that motel, about five miles out of the city, you know. I had to get out there, so many people around, small town. I said, "Well, that's strange. Huh." And I said, "There... Well, boy, did you ever hear a... what... That guy don't even get his breath, hardly (See, I was thinking that.), hard as he was speaking." Well, I said, "Well, that... why, it was me." I just kept real still; he didn't say any, just kept real still. After while He got through speaking, and when It did, it felt like I could run through a troop and leap over a wall.

And I went out and Billy was going out the gate and I hollered at him, "Wait a minute."

He come back; he'd been drinking a soda pop. And he said, "Daddy, what's the matter?"

I said, "Wait just a minute, just a minute, I'm going with you."

I started washing my face real quick. He said, "What's the matter?" He knows better than to talk to me, going to the meeting. He said, "What's the matter?"

I said, "Nothing, nothing, nothing, not at all. Just go ahead to the meeting."

We went on to the meeting, Brother Baxter was setting there playing, "Nothing between my soul and the Saviour." He come in, he said, "Whew! Thought you wasn't coming."

I said, "Sh..." Went on up and just started preaching.

When I got through, about time I got through preaching, well, boy, somebody like to took the back of the building, back there in that big auditorium. Run an extension mike back there, and there was a woman back there just walking up and down that aisle, shouting hard as she could shout.

Come to find out, she had TB, and they left Twin Cities, St. Paul; the ambulance wouldn't bring her because they was afraid she would burst her lungs. The doctor said, "Anything, her lungs was like honeycombs," if they ever broke she'd be dead. That'd be all." And some saints took an old '38 Chevrolet car, and took the back seat and fixed it up, put her in there, and was on the road over. And they hit a little bump or something another down there, and she started hemorrhaging, and she just started spurting the blood right out, and she... It was going through her nose and everything like that. She got weaker and weaker, and finally... She didn't want to die in the car; she told them to stop and put her on a grass plat.

They picked her out. And they was all standing over her, praying, and all of a sudden she said something struck her and up she got. And away she went, shouting down that road, as hard as she could. Here she was at church, just walking up and down those aisle.

I said, "Sister, what time was that?" Just exactly the same time the Holy Spirit was speaking through me. What was it? Gifts.

What's that--that old opossum laying up there at the gate to be prayed for? A ignorant animal, not even a soul, don't know right from wrong (See?), hasn't got a soul, got a spirit, no soul to it...

What was it? The Holy Spirit making intercessions. God sent a gift to the earth; the Holy Spirit just couldn't wait any longer, so He just come took me over and begin to speak back Himself like that, back Hissself, making intercessions Himself. And as we checked the time, at the very same minute that she--they put her out on a plat like that, they wanted to see... 'Cause they knowed she was dying; they'd have to say what time she died. It was that very minute that the Holy Spirit fell upon me up there and begin to make intercessions, utterance, words, can't understand them (See?), like that, giving utterance. That's the Holy Spirit speaking.

I didn't have to know that. See, I didn't. That was her, maybe her angel. We're going to get to that in a few minutes (See?), that come over there and gave that message. You see?

Now--now, that's--that's right. There's two different tongues, one of them's speak...

Is there a question? All right, trying to know what God is saying. You see? Now, I've... I'd say, Brother Stricker, in that, in regards to that, try to not to think about that. See? Just let the Spirit do the speaking Itself. Don't try to understand it (See?), 'cause just yield yourself farther to the Spirit. See? 'Cause you're trying to--to--to say, "Hey, what are you saying?" See? "Hey, you talking to me? Huh?" You see, he's... See, he's trying...

115. Now, is it all right for a person to speak with tongues when praying for others about the altar without interpretation?

Let me see what I put down here; I have...?... [Blank.spot.on.tape--Ed.] If there is no interpreter, let them hold their peace. In I Corinthians the 1st chapter--the 14th chapter and the 28th verse. Who's got a Bible?

[A brother reads the following Scripture: If there be no interpreter, let him keep silence in the church--Ed.]

All right. Now, if there be no interpreter any time in the church, anywhere in the church, keep silent if there's no interpreter. [Blank.spot.on.tape--Ed.]

At the altar, the only thing, that someone... Many times you hear of people going to the altar. I heard a precious brother just recently at the altar, just go down and shake somebody on the back, and then speak in tongues themselves, speaking it like they're trying to show them what to do. See? That's kind of artificially bringing the Holy Spirit, trying to, to the people. Don't do that. See? The thing to do is just let that person alone. Let them raise up their hands until the Holy Spirit comes in. You see? See? So it--it's--it's a wrong... No, they should be keep silent in the church. You see?

[A brother asks, "Brother Branham?"--Ed.] Yes, brother. ["Say a person was in a service and--and at the close of the service, usually whenever a message will come through, the person that has the gift, they will be able to tell, or can they be able to tell the difference between the--the angel--the tongue of the angel or the message that comes through it?"--Ed.]

Now, let's see. Now... [Blank.spot.on.tape--Ed.]... long as they come in and they write that thing out, lay it on my desk. See? And I'd read it right out like this. But when I walked in that room there, brother, that was all of it. See?

And before they come in here, they'd stand back here and everybody just as quiet as could be. And the sister'd be there, Sister Irene, there at the--at the altar, playing--or there, playing "Down at the Cross." We wouldn't... Ushers just walked back and forth. They see anybody talking, they'd say, "Sh, sh, sh." See? And if kids got... They'd set down real sweet and they'd say, "The house of the Lord, honey. You shouldn't. You should behave now in the house of the Lord."

And the man and the wife, and all of them, they let them hang their coats up and things like that. Somebody here at the door to see them just as soon as the door opened. The... And everything ready to go, you know, put the church right. Everybody get them a seat and see that they set down.

And I was in the room, praying, been in there probably since two or three o'clock that afternoon. Nobody bothered me. I went down there with my message.

And then just at the moment to start, the song leader started a song, "Let us turn to hymn number so-and-so," like, "Down at the Cross where my Saviour died," on like that, you know, and get that going like that. Then when they sing about two specials... We never put too much time in singing; it's the Word. If they have a hymn-singing, that's what they have these regular hymn-singings for. We're--we're... The Word's the main thing the people come there for; it's the house of correction.

And then maybe the associate, like Brother George, Brother George DeArk, get up and offer prayer. And then we'd have a special, like a solo or something like that. And then it was time, somebody'd let me know it was time to come out. If it was, all right, I'd come out freshly under the anointing. See?

Well, maybe that week they'd had a meeting somewhere here in the church, had their own meeting. Maybe before the service ever opened that night, they had a meeting. And here it was... I got it here, and say, "It is written here on this paper that there will come a certain storm through this country next week," or something, thing--you know, something like that will take place. "It was written, spoke in tongues, and interpreted by two saints of the church here, Brother So-and-so and Brother So-and-so. Two witnesses of it gave record here; they have their names signed on here. And it was recorded, 'It would be of God, it's so-and-so and so-and-so.'" That's my first part.

Then I'd say, "All right, we'll prepare for this; everybody be in prayer. See? Now, is there a special request, everybody?" You know. "Let us pray." Stood and prayed. Right straight to the Word, right on to the Word.

Then immediately after the service was over, the altar call was made. See? The altar call was what we played on heavy, the altar call: get the people to the altar. And then after that altar call was over, perhaps then I'd pray for the sick. See, just something like that. The service was all took up, 'cause the spirit of the prophets is subject to the prophet.

That's what I was thinking of... You remember the night when I saw the vision when the Angel come walking to me? I was sitting there in the room, thinking, about, oh, way in the night, saying, "The spirit of the prophets is... How could that be?" I looked at that Light flashing, and here He come walking right down through there where I was at. See? That's when He commissioned me right there (See?) to these meetings.

Now, no, it's the--the person that's giving the message... That was your question, I believe, "The person that's giving the message, would he... Is--is the person giving the message, would he know it was the Angel of the Lord or not?"

[A brother says, "No, the question was, you say there is the tongues of angels..." Blank.spot.on.tape--Ed.] I don't think he could. Now, it's the way we got it now. But, see, when we get the way we should be, where you have a regular meeting for that, let...

See, each one of them is a ministry. Say, you speak in tongues; he interprets; and he speaks in tongues; he prophesies; you're just laity here in the church; but yet you got a ministry and you got something. You're trying to help the Kingdom of God, do something for it (See?), and so you brethren meet together. That's the reason pastors, like this, we meet together; we got something in common. You brethren meet together, study the Scriptures, and speak in tongues and interpret, and give the messages. You see?

But now, if this man, then, if he realizes... He's been to the meeting; he's got a gift of tongues. Well, he gets to the meeting; he speaks in tongues but no interpretation is given, the interpreter don't get it.

[A brother asks, "Would you say then that those people edifies the Body, but the offices such as pastors, teachers, and that, perfect the Body?"--Ed.]

Yes, that's what it's for, the perfection. See? These are given for perfection. You see? I believe, the--the--the Spirit are given to perfect, perfection of the church.

Now, they--these people that speak, they are Spirit-filled, there's no doubt. Now, here's a man, maybe he's speaking in here in the meeting, and he gives... Now, he's right before the interpreter (See?), and yet nobody gets the interpretation; there's just something wrong. The interpreter can't help that. See? He--he has to interpret by inspiration the same as the one speaking that. And he might have a real gift of speaking in tongues, but he hasn't got the gift of tongues, a language. See, he...

And then the thing for him to do is, when he uses this tongue, then he sees... Now, what he--he ain't trying... If he's trying to stuff hisself out again, he's a stuffed shirt. He ain't... He--he's--he's wrong to begin with (You see?); he'll never go nowhere. See, you think, "Well, bless God, that guy just don't want to interpret my tongues. That's all there is to it." Now, see, he's wrong to begin with. Right there he's got--he's got the wrong motive, the wrong objective. See?

But if he's sweet and humble with, say, "Well, maybe the Lord didn't want to use me in His service. But yet I... He just blesses my soul. He wants to edify me, to know that I'm close to Him when I speak in tongues. So I'll walk out in the apple orchard, 'O God.' And the power begins to fall on me, and I start speaking in tongues. I come in refreshed. You see?" "Oh, you see, You're speaking to me, Lord; You're just keeping me lined up by speaking in tongues." See? "And, Lord, today I ought to have spoke to that man. Forgive me for it, Lord. I--I--I passed over something I oughtn't to. Father, please forgive me." And directly, away it goes speaking in tongues. "Ah, whew, feel better about it now."

You see, that's all right. See, your--your gift is not to be used in the church, but it's to edify you. "He that speaketh in an unknown--unknown tongue edifies himself." See? Now, if there's no interpreter, then... See what I mean? See, that's it. So he wouldn't know himself. He just... But he'll know when he's wrong. Now, now you just have to let it go together (You see?); that's the only thing you can do till you get it separated. That's the reason I think it...

116. Explains I Corinthians 14:5.

Who's got it right quick? One of you got it?

[Blank.spot.on.tape. A brother reads I Corinthians 14:5:

... all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying--Ed.]

All right. "I would rather... I would that all of you spoke with tongues." Paul's trying to say... Like the church, you--you be my church. Some of Paul's churches wasn't as big as many the members as what I got right here. That's right, sometimes ten or twelve. See, see? Now, now he said, "I would that you all spoke with tongues." That stunt you?

See, when the--the--the church that the--in Acts 19, I believe it had about a dozen members in it (See?), just very little, missions. You see? So it's always been in the minority. See? And I think it said and there was about so many, a dozen men and women (You see?) in it.

Now, if you--you see here, he said, "I would that you all spoke with tongues. I'd--I wished you all would speak, all spoke with tongues, just get so full of the Holy Ghost you'd just speak in tongues." But said, "I would rather you'd prophesy; except it be for interpretation, there be an interpretation." How does that read there? Who... Have you got it there, right. Let's read it again. Now, listen.

[A brother begins reading I Corinthians 14:5, "I would that ye all spake with tongues..."--Ed.] Now, hold that a minute, "I would that you would all speak with tongues." ["... but rather that ye prophesied:..."--Ed.] "I'd rather you would all prophesy." ["... for greater is he that prophesieth than he that speaketh with tongues,..."] Now, hold it a minute.

Now, what is greater than he that prophesies? That's what you wanted me to stop at?

[A brother I was just saying, "That was a different...?..."--Ed.]

Yeah. See? Yeah. See? Now, here's where...

Now, you say for instance, now, we got two unlearned men among us tonight. They don't know nothing about this, and I come in and you all was... We start here in this meeting, and--and you just starts talking in tongues, every one of you just talking in tongues, talking in tongues, and talking in tongues, and talking in tongues. And well, what is it? See, the unlearned man say, "Huh, they're all crazy." See? But if one prophesies (See?), then he's saying something he can understand.

Now, go ahead and read the rest of it now. [The brother continues, "... except he interpret,..."--Ed.] There you are. Now, "except," see? I--I'd... The ones that--the ones that's prophesying is greater than he that speaks in tongues except this gives an interpretation. Now, go ahead. See? ["... that the church may receive edifying."--Ed.] There you are. See, the church is edified.

Now, in other words, why, the church... This guy here... Here, this many here is unlearned; you're just sitting among us tonight; we're having this meeting. We're all in here seeking our--wanting to know about the Lord, all of you just started speaking in tongues. Nobody said nothing, just started speaking in tongues. "I want you... I'd... That'd be fine," Paul said, "All of you spoke in tongues, it'd be fine." But what if some of you prophesy, raise up and say, "THUS SAITH THE LORD, 'There is a man sitting here, and he's a stranger among us. His name is John Doe. He comes from a certain-certain place. He's left his wife and four children there. He's here tonight because he's seeking help. He was with a doctor today in Memphis, Tennessee. And he said... The doctor told him he had cancer of the lungs. He's dying.'"

He said, "If all speak in tongues and the unlearned come among you, he'd say... Then he will say, 'Aren't you all mad or crazy'? But if one prophesies and reveals the secret of the heart, then they'll fall down, say, 'Truly God's with you.'" See, that's...

Well, now, here. Now, you're speaking in tongues, but one gives the interpretation, say, "THUS SAITH THE LORD," under the interpretation, 'There's a man setting among us, left his wife, was in Nashville today,'" or Memphis, or whatever it was, "'and he's got lung cancer. Come in here, and his name is John Doe,'" so-and-so like that. See?

"Except it be for interpretation." See, then he gives edification. See? Then they'll say... Then that guy will go out, say, "Let me tell you something: don't tell me God's not with them people up there. Certainly. Them people know me not at all." See?

So we want the gifts of prophecy plus the gifts of speaking in tongues. But in speaking with tongues (See?) must have interpretation. And then, when it's interpreted, it is prophecy. See? It is prophecy. Now, I've got that question here in a minute, so I'll--I'll get to it just as quick as possible. [Blank.spot.on.tape--Ed.]

117 Matthew 18:10.

[A brother reads Matthew 18:10:

... that ye despise not one of these little ones; for I say unto you, That in heaven their angels--angels do always behold the face of my Father which is in heaven--Ed.]

All right. Now, the brother, ever who you are, of course there's no names, just little tickets (You see?) who said this. I'm sure I...

Now, you could take two ways of it. You see? But I think the interpretation, if you just asked me, "Explain this," the way I interpret this is this.

Now, you turn to II Corinthians, somebody, 5:1, it says this, "If this earthly tabernacle be dissolved..." You know what it is. See? "If this earthly tabernacle be dissolved, we have one already (You know.) waiting." All right.

Now, now He would... If you noticed, in Matthew 18:10, He was speaking about taking little children. They was little children, little tots, three or four years old, picked them up. "They brought unto Him children, child." Children comes from the name of "child." A child is just a little--little fellow, not an infant but just between that and a teen-ager. See? It's not responsible yet for itself.

Now, He said, "Take heed that you don't despise." If you'd really take the interpretation of that word is "mistreat." See, "To mistreat one of those." Mistreat a child, you should never do that. They're children; they don't know. See?

And now notice, said, "Because they--their angels always beholds My Father's face which is in heaven." You see? In other words, "Their angels, their--their messengers, their bodies, angelic bodies that they'll go to if they die, are always before My Father's face in heaven." See?

Now, "If this earthly tabernacle be dissolved, we have one already waiting." Is that right? That's a body.

Look here. If I just had time to go through these... 'Course, I know I--I'm not going to have it. But here, let me just give it to you so it's on the tape, and you'll get it anyhow.

Look, one night Peter was in prison. They had a prayer meeting down at John Mark's house. See? And so the Angel of the Lord come in, that Pillar Fire, a Light come down, and Peter thought he was dreaming when he seen this Light come to him. It... The Bible said It was a Light. See? And I believe It's the same One with us. See? He come down. And we get in the same trouble, maybe the same thing would happen. See? And come in there, and so He said, "Come, go with Me."

So Peter thought, "I'm dreaming now, so I'll just see what this dream means." So he walked right on by the guards, and thought, "Uh-huh. Now, we go on by, the door just opened by itself." Went out the next door, opened by itself. Went through the city gates, and it opened by itself. And he still

thought he was dreaming. So when he stood out there, and said, "Well, I'm free, so I'll just go down to John Mark's house and have some fellowship."

They was back there, "O Lord, send Your Angel, deliver Peter."

And about that time something went [Brother Branham knocks--Ed.]. The little damsel went to the door and said, "Who's there?" Raised up the little lattice, said, "Why, it's Peter." So he went back, said, "Hey, you--you can stop praying now, Peter's there."

They said, "Oh, my. Go ahead," said, "you're--you're--you're..." See?

[Brother Branham knocks again--Ed.] Said, "Open up. I'm coming in. See?" And so he said...

So he went back, said, "No, it--it's Peter at the door."

"Oh," they said, "they've cut his head off already; that's his angel at the door (See?), his heavenly tabernacle, he done received it, if this earthly one was dissolved, because it was waiting in heaven for him to come to."

What I seen the other day in that vision, you know, crossed over. "If this earthly tabernacle be dissolved, we have one."

And these little fellows who's done no sin as yet... You see?.. See?

When a baby is being--a baby is being formed in a womb of a mother, soon as it's put there... See, see? But first it's a spirit. As that spirit begins to take on flesh, a little germ of life begins to take on flesh, and as soon as it drops from its... Now, in the womb, it's a little, quivering, jerking muscles. We know that. That's cells. Just like you take a horse hair and put it in the water, it'll cap over and it'll move, and you touch it and it'll jump. That's the way a baby is.

But as soon as it's borned in this world and breathes its first breath, it becomes a living soul. See? Because as soon as the earthly body is born into the world, there's a celestial body, or a spiritual body, to take ahold of it. And as soon as this natural body is dropped, there is a heavenly tabernacle waiting for it: "If this earthly tabernacle be dissolved, there is a heavenly tabernacle waiting for it." Just as soon as--as the baby's dropped into the earth in flesh, there's a spiritual body waiting to receive it. And as soon as the spiritual body--the natural body is dissolved, there's a spiritual body waiting yonder (See?), a theophany we call it (See?), a theophany.

[A brother asks, "Well, now, is that a... is that temporary, pending the resurrection of this body?"--Ed.] Yeah. See? Yeah. Oh, yes. ["That's the condition that we're going to live in until this resurrection?"--Ed.] That's right. See, see?

It's not revealed to sons of men yet. I believe... I--I know I saw it. See? But I don't know what kind of a body it is, but I could feel them just the same as I feeled your hands or anything else. 'Course this is on tape, and you may be playing it years after I'm gone. See? But... And that, whatever it was (See?), I was--I was holding those people and catching them, and it was just as real as--as you're real, and yet it wasn't... They didn't eat nor drink. There was no yesterday nor tomorrow. See, it was eternity.

And now, when that tabernacle... They left there in that body, they come back to the earth, and that type of a body they had took on immortality. The--the dust of the earth gathered into that theophany of somehow, and they become human again, had to eat like they did in the garden of Eden. See? "But if this earthly tabernacle be dissolved, we have one already waiting."

So these little children that had no sin (See?), no sin yet, their angels, their "bodies" (the one that Peter had come back in...) see, was waiting. "Beholding the Father's face, in Heaven," it's always before Him; "they know it," there it is.

[A brother says, "But it was a little bit difficult there where Jesus said, in the first part of His resurrection, He said, 'Touch Me not,' He had not yet ascended up. And then when He came in the room where Thomas was, He says, 'Come over here and thrust your hand in My side.'"--Ed.] That's right, He hadn't ascended up yet. ["And the difference of the two, where the one He told

them not to touch Him, and over there He told Thomas to come there."] He hadn't never ascended up yet. You see? He... ["For I have not yet ascended to My Father."--Ed.]

That's right. See, He wasn't to be touched until He--after His resurrection. He had come out from the earth. You see? He come out from the earth and was walking among men, but He had not yet ascended. He said... He told Mary; He said, "Don't touch Me."

She said, "Rabboni."

He said, "Touch... Don't touch Me, for I've not yet ascended to the Father. But I ascend to My God and to your God, to My Father and your Father."

And then that night, after He'd done went up before God, and had rose from the dead, went up before God, coming back, He invited Thomas to come touch His side. See, He had ascended up in before God. That's right. Okay.

118. Now, in I Corinthians 14, "Follow--follow after charity and desire spiritual gifts, but rather that you may prophesy." Webster, saying, "prophesy": "to foretell future events, especially by divine inspiration." Can a message... Now, they... That--that's what Webster said and what the--the brother asked. Can a message be called prophesy that does not foretell future events?

No, sir. "Prophesy" is "to foretell." See? All right.

119. Now, I Corinthians 14:27, I believe that all messages should be interpreted and that not more than three messages in tongues should be given in any one service.

That's the Scripture. I've got it wrote down here. 'Course, we're not... We're familiar with that and know that. You see? That's... Yes, sir, it's--it should only be by the courses of three. That's in I Corinthians 14 too. You see? That's right, "courses of three." Now, you watch that in your meetings, brethren. Now, you'll--you'll find that come up now; you'll find out that a lot of people gets enthused. And don't say they haven't got the Holy Ghost now. But, you see, Paul went down to set Corinthian church in order. We all know that, don't we? He had to put it in order. And he said, "All things be done decently and in order."

Now, if you noticed, Paul, in going down, he always had trouble with the Corinthian church. He never found him that way in... He never said nothing about it to the Ephesian church; he could teach them eternal security. There's nothing about eternal security in--in the--the Corinthian church. They were always babies, trying, "One's got a tongue; one's got a psalm." Isn't that right? See? And if you let your congregation get started on that...

Like Martin Luther, he got so filled with the Spirit till he spoke in tongues. He said in his diary, he said, "I spoke with tongues," he said, "but if I teach my people that," said, "they'll seek the gift instead of the Giver." That was right. See? They'll be seeking the gift instead of the Giver.

And that's what people get, and then they get all flusterated and puffed up when they let them speak with tongues or something like that. And if--if it ain't of God, then it won't--it'll be of naught. But we...

Now, the modern churches turn the whole thing out, but we don't. We believe that it's God's gift and can be put in there by the Spirit of God. How about that, Brother Roy? That's right. Yes, sir. Put in the church. It belongs in the church. The gift of speaking in tongues belongs there (See?) in the church of God.

Now, let's see now exactly what his question was here. Said, that:

I believe that all messages... (That's right.)... should be interpreted, and that by the courses of three.

That's right. See? Because if you let the... Now, let's say, for instance, like you were having a meeting and we're setting in here and--and... Now, what good would it do to let him speak in tongues, him speak in tongues, him speak in tongues, him? Why, we'd be all so confused we wouldn't even know what we was doing. See? By the courses of three, let... like, Hollin, he's speaking in tongues, if he speaks in tongues...

And there must be also an interpreter. Now, there can be one interpreter unless you interpret your own tongue. Now, you... "Let him that speaketh in unknown tongues also pray that he may interpret." He can interpret his own tongues which is just as--just as lawful as it is for some interpreter. But there must be one interpreter before tongues can be... If you got a bunch of people speaking in tongues and there be no interpreter, then pray yourself that you may interpret what you're--what you're saying.

Now, just don't do it to puff yourself up, 'cause you're just edifying yourself then. You see? Don't do that. But speak in tongues that you might edify God, might edify the church. You see? It's all for one big cause, brother. These gifts are to edify God, to edify the church, to bring people in to God, to let them know that God is with us. He's not a dead God; He's a living God working among us. See?

And we just have to watch that real close, 'cause, boy, the devil hates that like everything (You see?) to see real true gifts. 'Cause gifts are weak, and he can really go to work on those gifts. Man, oh, man, he can really impersonate every one of them. So that's the reason...

Now, look, the difference between a gift of prophecy and a prophet, there's just a million miles difference. Before a prophecy... A man with a gift of prophecy can even be told before the church, two or three has to discern that and say that it's true. That's right. But not a prophet (See?), a prophet is an office. Gift of prophecy is a gift. A prophet's born, has THUS SAITH THE LORD, brother, right on and on. There's nothing in that. You see? That's a prophet. But a gift of prophecy, that's a gift. You see? One's an office of God; the other one's a gift of God. See? And that's the difference.

Now, the messages, say, now, for instance, here's the way it would be. Now, we'll say, like Brother Junie, tonight, he interprets. We know that he's an interpreter. Brother Neville's an interpreter (See?), interprets tongues. Well, we know that. Now, what if here we're setting tonight, oh, the Spirit of God just a-busting out to speak. My, goodness. And we're--we're got this--we got... Wait, church is going to start in a few minutes. See, we're--we're meeting just before the church. I'm putting it in order like we'd have here.

Well then, the first thing you know, up gets Brother Ruddell and speaks in tongues. Wait just a minute. See? Junie jumps up, "THUS SAITH THE LORD, A certain-certain thing," or somebody over here. The scribes taking it down over here (See?), whatever's said. Let's just take it quickly, 'cause it... Get it fresh, right what he said. All right, they... If--if it's refused, then you--you just better let it go (See?), tear it up. But if it's not refused, it's accepted by two people, then it's wrote out here, they sign their name on it. See? That--that--that's for your church. That's... I'm telling you all for your benefit. See? I don't know whether they did that in the beginning or not.

And the first thing you know, up jumps Hollin, speaks in tongues. Now, the interpreter might claim the same message. See? It might be the same thing, certain thing to take place, a prophecy (See?), something that's fixing to happen, or something you must do. Up jumps Brother Roberson behind, speaks in tongues. All right. It could still be the same message, give the same interpretation (See?), or it could be three messages.

Now, God ain't going to put fifty messages out in one night. We know that, 'cause you--you couldn't get them. You see? But whatever is oppressing the church, like--or something it's doing, it's for the edification of the church. See? Then I--I--I wouldn't permit any more than that (See?), 'cause It said, "Let it be by courses of three." See?

Just the course of three, then--then I'd say, "Go ahead and write them down, and put them up there on the pulpit." You see? Then tomorrow night we meet again. See? And if there's anything fixing to happen between now and tomorrow night, God will speak it in one of those messages. See what I mean? Let it be by courses of three. And I think now, Webster says, prophecy can...

Can a ques--a message be called prophecy that does not foretell the future?

No. If it's prophecy, it's prophesying, foretelling something that is coming to pass. That's true too.

All right, and I think... Now, this is the last one till we get to these here.

120. Brother Branham, can--can any of these... Brother Branham, any of these questions... It's wrote by typewriter and it's pretty near rubbed out. Can any of these ques... Brother Branham, any of these questions that you don't feel led to answer or commit on--or comment on (yeah), comment on, lay aside, I won't feel bad at all. What is the full duties of a deacon according to the Scripture?

Well, I--I believe they got that out there. If it's... I know it's one of the deacons of our church. So I believe they got a order of it there. We ought to get some more of them copies up and give to each one of our deacons if we haven't got it. Wonder if we could get a copy of that, Gene, one--or, you or Brother Leo, or some of them, about... Get about six or eight of them and give them to our deacons. That gives the duties, Scripturally, what a deacon's to do.

121. In case we should have a prophecy or a message in tongues out of order, just how should we correct it?

Now, that's a good case of emergency. See, see? Now, bless you, deacon who mentioned this, 'cause this is a good thing. You want to handle it with rubber gloves. Now, if you give a... If someone comes in in our congregation here and gives a message or a prophecy out of order, there isn't hardly anything that you can do about it if they're on the floor. See? You just... They know they're out of order and it'll--it'll--may ruin the service. See? But if it does, just best thing to do, for the deacons, is just to keep quiet. See? Because the prophet on the platform is the one that actually's... You're--you're his protection; you're his policemen. See? You're the guards around. See?

Now, if it's someone in our cong... If it's out of our congregation, the person's untrained. See? They're not trained. That's what we're trying to get in here (See?), that we--we know what to do. We know how to train our people. But if it's--if it's out of our congregation, well, we don't know how that poor person's trained.

For instance, like... Billy remembers this, Costa Mesa, California. Every time when I'd get ready to make an altar call there'd be a woman jump up, and run up and down them aisles, speaking in tongues, and she'd just tear that altar call to pieces. And I'd just have to walk out. You could see the Spirit done--done grieved. You see? Nothing will grieve the Spirit of God if it's in order. See? [Blank.spot.on.tape--Ed.]... just before she got ready to start, how she'd get herself ready, 'cause I watched her. Any minister will do that when he sees anything out of order. Then this woman was back there, and she told Billy, and Billy told me when I was coming in that night, said, "Daddy, you know that woman that's broke them--them altar call, two nights?"

"Yeah."

Said, "She was setting out there," said, "she said, 'Glory to God, Billy, I got another message tonight.'"

Well, now you see? I watched her down over the audience. There was thousands of people there; that's when the "Reader's Digest" wrote up that about the healing of Donny Morton, you know, "The Miracle of Donny Morton." So I watched that woman, and just about the time I started to make my altar call, she... Now, she was just untrained: no doubt, a good woman. But she looked around, she started fixing her hair. She had bobbed hair. See? So you see, she belonged to the Assemblies or some of them churches that--that permitted that. She was fixing her hair up. She reached down and pulled up her stockings, got ready like that. And just about time I started to make the altar... I said, "Now, how many in here... How many is there present now that would like to come forward and--and give their hearts to the Lord Jesus."

She jumped up. I said, "Set down." She started on. I said, "Set down!" See? And boy, everybody... I just stopped. She acted like she didn't hear me, and I squalled it out again. She heard me that time, 'cause I like to shook the building over with that big microphone standing right there. And she set down.

I said, "Now, as I was saying, how many wants to come to the altar and give their hearts to God?" And I went right ahead with the meeting. See?

And that night when I started to the truck, I was surrounded. And here them bunch of women sounded like a bunch of chickens, you know, "You blasphemed the Holy Ghost."

I said, "I did?" I said, "How can I blaspheme the Holy Ghost by following the--His--the declaration of the Scriptures?" See?

And this woman said, "I had a message right straight from God."

I said, "But you was giving it in the wrong time, sister." I said, "I'm not..."

"You say that wasn't--that wasn't of God?"

I said, "I couldn't tell you, lady." I said, "I--I--I believe it was. See?" I said, "I'll say it for your benefit, that, 'I say I believe it was.' And I believe you're a good woman, but you were out of order."

And there was her pastor standing there. I know he was her pastor. See? I said... I--I said, "There's only one thing I can say, that either you was in the flesh or you've got a pastor that's trained you that don't know nothing about the Scriptures." I said, "He ought to come and talk to us a little while about the Scriptures. That's wrong, you're out of order. You lost many souls, night before last, and many last night again, and would've done the same thing tonight."

And this man said, "Brother Branham," said, "I beg your pardon."

I said, "What do you mean?"

Said, "She had a right to give that message; you was through."

I said, "I was on the platform, and the spirit of the prophets is subject to the prophet. I'm still in the platform."

And he said, "Well..."

I said, "I still had the message. I was making my altar call, that's to rake in. I throwed my net out; I'm pulling it now. Don't throw barbed wire out there or something to upset it. See?" I said, "I was still pulling my net." And--and I said, "She interfered with the--with the bringing in of souls. The very... What good would it do to preach or anything else if you don't call and get sinners to come up? See?"

And he said, "Well, her message was later than yours. Hers was right off the platform... Hers was right straight from God."

I said, "'If any man thinks himself to be spiritual or a prophet let him acknowledge what I say is the commandments of the Lord. But if he be ignorant, just let him be ignorant. We have no such custom, neither the church of God,'" quoting Paul, you know. I said, "No, sir, nothing fresh. He... Jesus said, 'Let every man's word be a lie and Mine be true.' Paul said, 'Though an Angel from heaven come with anything else but what's here, let it be accursed.'" I said, "Mister, you're firmly off the line." I said, "What kind of a church have you got? I bet it's a big bunch of confusion. See? If you'd let them people do that how do you ever make your altar call? She's got a ministry, they all got a ministry, but you got times for your ministry (See?) that's given to."

So that's right. No, and now if that takes place in our church like that, like this, by some of our brethren or sisters here in the church that does speak with tongues, now, the deacons after the church, the board I think should meet them together, and say, "Let me refer back to you on a tape just for a few minutes. You see? See? You're just... Or the pastor..." Or say, "I--I'm sure the pastor wants to speak to you. Would you just meet us over here in the study a little while (See?), brother." Go in there, and go in there and speak to him real nicely. See? And say...

But now, if they get all out of order and disturbing your pastor (See?) if--if they're disturbing your pastor, then you elders should walk up to him and say, "Just a moment." And if the pastor motions to you to stop them, then he's done caught the spirit up there, that it's... That they're breaking the spirit of the meeting. You see?

So if the pastor stops and reverently bows his head, just don't say nothing. See? Don't say nothing; let the pastor. But you watch your pastor. If he motions to you like that, that you should stop it, then walk over with Christian love, say, "My brother, sister," whichever it may be, "I believe you're out of order, because you're disturbing the prophet. You see? He has the message from God. When he gets through with his message, then we'll see about it a little later." See, if it's disturbing him.

But if it's someone out, and the pastor with respect just stops and waits a minute, then he--probably he will start right on. You see? So... And if you notice, ninety percent of the time like that, the interpretations, it's always just quoting some Scripture or something like that, which it's probably flesh on both ends of the line. You know what I mean like that. See? All right.

122. Is more than one permitted to speak a message in tongues without an interpretation?

No. They should come one by one. See? One give... One speak, and then give the interpretation. See? And then if another speaks, the interpretation; 'cause if you don't, the interpreter won't know what he's doing 'cause there's two or three messages here banging on him at once (You see?) and that'd be confusing to him. And God's not an author of confusion. You see? So let one speak and another interpret. See? And then... Give three messages, but let each message be interpreted.

Then we'll have... Like if Brother Ruddell would speak and Brother Neville would give an interpretation, Brother Fred just hold his peace. See, get that interpretation. First, it's to be judged first, to see if it's of God or not, in the first place. See? And all right. Now, if Brother Ruddell speaks, Brother Beeler speaks, Brother Neville speaks, the poor interpreter's got three messages in line; what--what, where will he know what to do? See? Let him alone. Give the message and then hold your peace; just wait. Let something be revealed to the next one sitting by him; let him hold his peace, just set still. See? And then let the interpretation come.

Then, when you do, write it down, then see what the discerners say. See? If they say, "Well, it's--it's of God." All right, there's a message (See?) put it down. Then wait just a minute. And the first thing you know, well, then the Spirit moving on him, he will speak. Then the interpreter wait a minute, see what the Holy Spirit's going to say. Here he comes forth with that message. You see? And then he will write that down. See? And let it be by courses of three.

123. Brother Branham, we know that you are a messenger sent from God to this church age. The very same signs that followed Jesus we see following you, and we are--understand why some who know you best think you are Messiah. Would you explain the difference in your relationship to God and that of Christ's?

Well, I know, brethren, that is true. See, but let's wait, I got something wrote down on that here, just for a minute. See, many times it's misunderstood. See? But now, in the person sometime... And I want some of you to turn with me to Luke the 3rd chapter and the 15th verse. While you're doing that, I might be saying to you when you get it, that it's... Luke 3, it's... might... it's in... Let me just... I ain't going to shut the door, 'cause there's nobody there. Let--let me just get this to you, brethren. You have heard it; it's all around. But let's let me tell you (See?); it has to come that way. It's got to come that way. If it wasn't that way, I would repent of my message.

Listen, brethren, I adjure you before Christ that you--you--you hold this part of your peace, but if you were spiritual you'd understand. See? Don't you know what the very first thing He said down there on the river? Don't you remember what He said? "As John the Baptist was sent forth to forerun the first coming of Christ, your message..." It's the message that will forerun the second coming of Christ. That's what the Angel of the Lord said.

Now, now notice. Now, "As John the Baptist..." Now, all of you has heard that. You've read it in books, and heard people that standing there hearing it, and everything else, when that Angel Itself

spoke that message, "As John the Baptist was sent forth to forerun the first coming of Christ, you're sent with this message, will forerun the second coming of Christ." Now, "the message."

Now, if you'll notice, and I... Little Willie out there put my name under that star out there, and that's the reason I passed it over (You see?), 'cause I--I don't think... Now, I'm going to be honest as I can be. I don't think I'd have anything to do with that messenger. See? That's right. I believe that I'm maybe being sent for a part, this church, to help build that message up to a place to where it would when this forerunner comes, that he will come.

But I believe, me being what I am, I am... I believe that I have the message of the day. I believe that this is the Light of the day, and I believe it's pointing to that time coming. You see? I believe that the Message that he said down there, "the message that you have." Now, if you noticed that Star that rose back there, was a...

Let me make it... I know I'm--I'm pinching my time here, and I got these others, such fine questions. I don't want... It's--it's after ten now, so--and I know you're wanting to go home. See? But listen here. Let me show you something. Will you give me just a--just a few moments extra? All right, all right.

Now, look, now let me say something. Now, you brethren keep this among yourself. See? Now, keep this among yourself. I got to get you straight on this because you're my pastor... You're my pastors and things (You see?), and I--I got to do this. And you're brothers with me working in this message. See?

Now, as far as me myself, as a man, I'm as you and worse than you. I--I--I... Many of you all come with Christian backgrounds and things. "I'm the chiefest of sinners," as it was said one time, "among you." The lowest of life, I guess, that could be lived, as an unbeliever and doubter, I was. But since a child I've always knowed that there was a God, and knowed there's something happened in my life. And that's--that's beyond any question, my brother. See? But let me say this, that there will come--there will come a message, and there will come a messenger. I believe that if it's to be a man, it--it'll be somebody after me. See? It'll be... But this message that I'm preaching is the true message of this day, and it's the last message. You see what I'm doing, brethren? I'm putting you all the same place I am, 'cause you're just as much into it as I am. You are messengers of this same message.

Let... Here, I got an illustration. I--I think I can make it better by an illustration. Let me just partially close this door for a moment. This is Jesus, and that is Jesus; well, I'll put this over here, Gethsemane, and this here and there. Now, you can't... I didn't even say this out before the church out there. Now, remember, what kind of a light (a star) led the man who was seeking wisdom "to guide us to Thy perfect Light"?

Now, I'm going to break down here just a minute and tell you something. Let's jerk that thing off of--of Willie's done up there, and then say it's right. Let's just say it's right. I can't say that, brethren. That's a stuffed shirt. That I wouldn't... Even if I believed it, I wouldn't say it. See? Somebody else says it, that's them.

But here, just like I was just asked, some of the boys, if they would kind of testify of some of the things that's happened. I don't like to get in the pulpit and testify of something that's happened in the meeting. Let the manager or somebody else do that, somebody else does it. I don't like to do that.

[A brother says, "Even they came to John and said, 'Are you the Christ?'"--Ed.] Yeah, that's it, what I'm trying to get that. ["Are you that Prophet?"--Ed.] He denied it. ["Didn't say either one, he says, 'I'm just one crying in the wilderness.'"--Ed.] "The voice of one crying in the wilderness." He positionally placed himself.

[Another brother says, "They asked him if he was that Prophet, he said, 'I am not.'"--Ed.] Yeah. Now... For the Prophet was that One that Moses spoke of. See, that's the Prophet. See, see? But he knew who he was. See? But he did tell, now, that... He did tell them (See?) and he did say, "I am the voice of one..." That was him. He--he said what he was. See? But he was a...

Go ahead. [A brother says, "When Christ came along then, following John, they come to Him and He said... believed and he taught to these that Elijah would come before the Messiah. He said, 'If you can receive it.'"--Ed.] That was him. That's right. That's right. And John kept saying, "I'm nothing. I'm nothing. I'm not worthy to loose His shoe."

But what about when Jesus said about him? He said, "Who'd you go out to see?" Yes. Yes. "Did you go to see a reed shaken with the wind? Or what did you go to see, some man in fine raiment and luxury and things?" Said, "They're in king's palace. But did you go to see a prophet?" said, "I say yes, and more than a prophet." He was more than a prophet; he was a messenger of the covenant. That's what he was. He was more than a prophet. He said, "There's never been a man born of a woman as great as him to this time." See?

That's what it was (See?); he was a messenger of the covenant. He was the one that introduced and said, "This is Him." All the other prophets spoke of Him, but John said, "This is Him." See?

Now, watch. Now, notice. The wise men followed a star. I'm going to take it back more of a minor way. See? The wise men followed a star, asking, "Where is He born King of the Jews?" You've heard the song. "We've seen His star in the east and have come to worship Him." You've heard that, read it in the Scripture. All right.

Westward leading, still proceeding,

Guide us to Thy perfect Light.

See, the star was guiding to the perfect Light, because the star was only reflecting a Light. That's where we got this out here the other day. See? How many was here Sunday to see that? See? Just got through preaching about it. Shekinah Glory reflected in the star, and the star reflects It. Here was the Angel of the Lord standing here on the platform reflecting It back out there, out of the Shekinah Glory, just exactly the same thing. There it was right exactly. Looking here at the real one, looking out there and It being reflected right on the side like that. See?

Now, notice this, now, that star rose in the east. Is that right? It was a great star. All right. And who was the actual earthly star in the time of the coming of Jesus? Why, John. He was the one who guided them to that perfect Light. Is that right? That was in the east at the first appearing of Jesus. And now, there's a lot of little stars that cross over the horizontal until it comes over to the evening star.

And the evening star shines in the evening. The morning star shines in the morning. And they're both the same size stars and the same kind of star. Now, put two and two together and you got it. See? See, there you are. So it isn't... The star isn't Messiah; he's just reflecting the Messiah.

Now, the star does not reflect its own light. The star reflects the light of the sun. Is that right? [A brother says, "No."--Ed.] Huh? ["In a sense. The moon does; the stars reflect their own light."--Ed.] Yeah, the moon... Yeah, really... I really mean that the moon reflects just the light. Yeah. Now, if a star reflecting its light, then its light would have to come from the--from God, because it is a glacier of some sort. Isn't it? [The brother says, "Sun."--Ed.] Huh? A sun of itself, off of the sun. ["The suns farther away than our sun."--Ed.] Yeah. And they... We're told that those suns come from the big sun. The sun throwed these missiles off and they're little burning missiles like the sun. So they're amateur suns to us. Is that right? Amateur lights. ["Some are... Most of them are bigger than our sun."--Ed.] I mean to us, to us. See? We're talking about ourselves here. All right.

Now, if they are suns to us, or light-givers, they are part of the main giver. See? The big sun gives us the big light, the perfect light. The little suns, or the little stars, which we can see in bodies, they

may be far beyond the--the sun that shines, but what they reflect to us is a smaller light. But they're only giving witness of a light. Is that right? Then when the big sun rises, the little suns go out. Is that right? They're not the--the sun to us, they are a reflector like the sun. See what I mean? Now, the biggest among them in the morning, that heralds the coming of the sun, the setting of the sun and the coming of the sun, is the morning star and the evening star. Is that right? Two of the biggest stars, the eastern star and the western star.

Now, now you see where it's at? Elijah was the messenger to hail, herald the coming of the eastern star, and predicted to be the herald of the--the western star, or the coming again of the new day after this day is past. Now, you see what it is?

The east, "It shall be light in the..." See, just before the Sun was herald to the earth, the morning star give witness that the Sun's a-coming. Is that right? See, that brings forth the morning star. Well, then the morning star and the evening star are the same type of stars, and there's little stars all across. Don't you see what I mean? The messengers.

Well, then, He was to look upon as Alpha and Omega, the Beginning and the End, Jasper and Sardius stone. See what I mean? Now, the coming of--of Christ drawing near at hand, then the message that Elijah was supposed to preach in the last days, if there is a repeat of history... Just like the morning star heralds the coming there, the evening star heralds the coming of a new day, another day. This is the coming of the sun then that heralds the--the going of the--of the sun that we have had and the coming of a new sun (See?) a new age, a new time to come in.

Now, listen. Then if John brought forth his message and herald the first coming of Christ, and Elijah comes in the last day, the prophet said, "It'll be Light in the evening time." In other words, there would be a Light in the evening time.

The evening light, the biggest evening light we got is the evening star, greatest light we got. Well, then, it would have to herald the same message that it was as this other star. It's heralding the sun, speaking of the sun.

Well, now we're in the evening time, the evening Lights are here. This age is vanished away. See what I mean? This day has passed over, and there'll be heralding another day coming.

For, see, that's actually... If somebody was in the west and looked back to that star, it would be in east. And then (You see?) "we have seen His star in the east," but they was actually... they were--they were in the east looking westward towards that star. Is that right? The wise men was over in the west--over in the east looking back towards the western star. See what I mean? But it was an eastern star to the ones that was in the west.

See, like we'd say... I always say, "Down is up." How do you know but what that's right? We're standing in eternity, so the south pole may be up and the north pole may be down. We don't know. See, the way up is down. See? We're... We leave this; after this we go into eternity. It's hailing, heralding a coming of an eternity, a different day, a different time, and altogether.

Now, we're in the evening time. We believe that. We believe that the coming of the Lord is at hand. All right. Now, if that be so, then there's got to be an evening Light. And the evening Light, according to Malachi 4, was supposed to "turn the hearts of the children back to the fathers," back to the beginning.

But when he come the first time, he was turning the hearts of the fathers to the children. The children was the ones that he'd gathered around him. He was to bring the children--the hearts of the fathers (the old, ancient orthodox fathers) back to this light that he was heralding here.

Well, when he comes again, he's to turn right back around (did you notice, before the world was destroyed, "the great and terrible day of the Lord") and turn the hearts of the children to the fathers, the evening--the evening star which was the morning star at that time. Amen.

I hope--I hope I get it right. See? The evening star which was the morning star, 'cause it's the same star. We're in the west, looking east. They was in the east, looking west. It's exactly the same star. See what I mean? It depends on where you're at (See?) whether it's the eastern star or the western star. You see what I mean? All right.

Now, it brings... One brings the faith of the fathers to the children; in this time it's the faith of the children back to the fathers. You've went around, and coming around again. Don't you see what you mean? See what I mean? It's the same star all the time. The same thing, the same message, the same thing right back again. It's passed over.

And how do you know which way you're going? I believe the hour will come when they'll actually find out that the world don't even run. I believe that with all my heart. I don't believe--how much they scientifically prove it or anything more. They done a lot of scientific proving they had to take back. See? God said the world stopped... The sun... I mean the sun stopped instead of the world (See?), the sun. I actually don't believe the sun... I--I--I don't believe the sun does what they say it does. I know the moon travels, and I believe the--the sun runs also. See?

But some of them say, "He looked at the ignorance of Joshua (See?)," and said "He stopped the..." said, "It was..." Well, he said, "He stopped the world."

I said, "Then you told me, 'if the--if the world would ever stop, it would just shoot like a comet through space.' See?" I said, "Then, what happened then?"

I was talking to Mr. Thiess down here, the Bible teacher in high school; you know who it was, but he told that. I said, "I believe that what the Bible said, that the world stopped..." I said, "I mean, 'the sun stopped.' Joshua said to the sun, 'Stand still.' and she stood there."

He said, "Well, He just stopped the world; He seen Joshua's ignorance."

I said, "You do the same by your intelligence then." See?

[A brother says, "If he think it's scientific proof how long the--the sun did stop."--Ed.] Yes, there they... I've heard that too. Yes... They claim... I heard an astrologer here sometime ago speaking on that, that they could prove it. And at the same time that they... Something took place in the atmosphere that they could see where something happened in the heaven and it opened the Red Sea at that time and thing. They'd proved all that. But, boy, I'm telling you, stars from way in yonder somewhere else that done something like that at that time. However, that's too deep for us.

So now, the reason that this message--this message will have to be looked on in this respects, to prove that it is... Now, we know, brethren, that man cannot be God. Man, yet he is a god, each one of you are a god. You was made to be a god, but not while you're in this life. See? Jesus was a man just like we are, but God was in Him. The Fullness of God was in Him; we have the Spirit by a measure.

But being that this Light has come, and if It is the true Light that's to herald the message that John the Baptist heralded, as he said he did on the river down yonder... And just look, how could it be--how could it be anything else? Look at me (See?), not even a grammar school education. When He told me the things that would happen, not one of them has failed; not one of them has ever failed. Look what He's done. Look it, He's even got...

And I told brethren back yonder years ago, I don't know who would be the oldest one among us, but told them about these things, about seeing this Light and what color It was, and everything. Now, the picture shows that it is true. All these different things proves to be the truth. Is that right? Well, then, if that is true... And it is the Light...

Now, start about four... [Blank.spot.on.tape--Ed.]... It's above that 3rd to 5th verse there, or I mean the... Let's start about the 14th verse, brother. Who has it open? All right. Start about the 14th verse of the 3rd chapter of St. Luke there.

[A brother reads Luke 3:14-16:

And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, and the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire--Ed.]

All right. What was it? The people were under such expectations of the Messiah to appear, when they seen this great anointed ministry of a man coming out of the wilderness, and having his campaign and going back in the wilderness, many men, that was his own followers, said, "He is the Messiah." They was expecting it. See?

Then if this is the true message of God forerunning the coming... of John the Baptist, the same--like the same thing, the Elijah message, it'll have to be thought of in the same manner. See? So that answers that question, I think, exactly. See? It's got to be thought in the same manner. See?

[A brother asks, "Is there anything that we are responsible to do in order to try to help anybody that would--would take in a--in a conflict like that? Or what could we do?"--Ed.] There wouldn't be nothing; there's nothing you can do. ["A reprobate mind... Could that develop into a reprobate mind?"--Ed.] Well, it would come to a reprobate mind if it come to this: if the man, that was it was spoken of, would witness that he was the Messiah, then we know he'd be a false christ. See? See, as long as the man himself would hold his position... You see? Like they told John, John didn't... It don't say nothing there about him saying anything about them. They were--they were the--the people, the--the lovely Christians who... or the believers that was believing on John.

And they said, "This man truly is a prophet of God, there's no doubt." They said, "Are--are--are--are aren't you that Prophet?"

He said, "No."

He said, "Why, are--are aren't you the Messiah?" See, they--they thought he really was. See?

He said, "No." See?

"Are--are--aren't you? Who--who are you?"

He said, "I'm the voice of one crying in the wilderness."

And then the Bible said, "The people being under expectations." Who was that? His hearers, his listeners, his followers, his brethren. See? Now, they didn't want to hurt him; they wasn't trying to hurt him. But, see, they--they thought actually in their hearts that he was the Messiah.

Well, now, history has to repeat itself on every occasion. We know that. It has to repeat itself.

Like you take over there in Matthew 3, it said, "That it might be fulfilled, spoken of the prophet, 'Out of Egypt I've called my son.'" Now, that wasn't... It was speaking of Jesus, the Son; but run the reference; it was Jacob, the son, too. See, see? It all has a compound meaning.

So now, if that... if those... If that thing did not rise, I would still say it was in the future to rise, because I know this message comes from God and it's the forerunning of Christ, and it is the Spirit and the power of Elijah because it's to restore the hearts of the children. Everything exactly vindicates it, so it's bound to shape up to a thing to be like that under the true people, that--that's absolutely believe and your brothers and friends.

Now, I've had... I got a doctor right here in town. I can tell you of a doctor... I ain't going to tell you who it is, a friend of mine who put his hands around me, and said, "Billy, it would be easy for me to say to you, 'you are God's last day Messiah.'" See?

I said, "Doc, don't you do that."

He said, "Well, I don't see nobody in the world that's ever had a thing and say the things and do the things that you do, Billy." It's helped him a lot. See? He said, "I go to these churches and see these preachers and things." He said, "You're different from them and I know you ain't got no

education. (See?) And I know that you're not a psychologist, 'cause you--psychology won't do those things." See?

And I said, "That's true, Doc."

No need in talking to him, 'cause he don't even know, you couldn't get to first base with him (See?), 'cause he don't know what to do. But that's it. You see?

I know a colored woman that lives up the lane from me; and she works for another man that I know of, and this man's wife called, said, "That woman would absolutely do worship to you as a god, 'cause she was dying with cancer and you laid hands on that woman and said she was..." This woman that she works for, her husband and this certain doctor (not the doctor I was speaking about, another doctor) plays golf and things together, and he'd give her up. And that was his buddy's housemaid, and had give her up to die, and she was healed absolutely. And the doctor couldn't even find a trace of it, of the cancer. And, see, she'd say...

Now, they don't mean it in the light that I think that they say it in or we take it in. See? They mean it that they--they... They mean that they believe God is with us, in us, working through us; not that a individual is God. You see? Now, they know that John was just a man.

And so was Jesus just a Man. Jesus was just a Man; He was just born of a woman, had to die. Is that right? He was a Man, had to eat and drink, and hungered, cried, and thirst, and everything, just as human as that you are, as human as I am. But the Spirit of God was in Him in the Fullness, without measure. He was omnipotent in power, where, Elijah was just a portion of that Spirit, maybe anointed a little above his brethren; but he was just a portion of the Spirit. But the people was a-looking for the Messiah. And they seen this portion above their brethren, they said, "Oh, my, this must be Him."

But when He begin to shine, John's little light went out. See?

And these little lights will go out when He comes, that great anointed Christ of heaven coming from the east to the west. And the... and... See?

But He will not be on earth now, the Messiah will not be on earth until the millennium sets in. See, see? 'Cause the church, we're caught up together to meet the Lord in the air. He never comes to the earth. He catches His Bride away.

He gets a ladder, you know, like... What was that play, Leo, where the man put the ladder up the side of the house? Romeo--Romeo and Juliet. That's right, put the ladder up and stole his bride away.

Now, He's just coming down Jacob's ladder, and say, "Psst, Sweetheart, come here. Psst, psst." See, we're going up to meet Him.

[A brother asks, "Brother Branham, would this be correct then with that? These people came to John the Baptist and they wanted to call him the Messiah. And I heard you one time say that the Jew thinks the Messiah was God."--Ed.] What say? ["I say, these people came to John the Baptist, thinking that he was the Messiah, the Christ. I heard you say one time that the Messiah would be God, for the Jew."--Ed.] Yes, sir. That's right, the "rabbi."

[A brother says, "Well, John rebuked them, saying that he was not, that Christ was coming."--Ed.] That's right. ["But isn't it true that the disciples called Jesus 'Lord'? And Jesus agreed to that, saying, 'You call Me "Lord," and so I am.'"--Ed.] Yeah. ["In--in John 13, where He washed...?..."--Ed.] Yeah, He would admit it. ["As being Lord, yes, He admitted it."--Ed.] He admitted it. ["He accepted it."] Uh-huh, uh-huh. But, see, Jesus being Lord, when He was asked if He was, He said, "Yes, sir. I'm Your Lord and Master. You call Me that, and you say well, for so I am." But... ["But there's never been no other being that would, that..."--Ed.] could say that. No.

Like if it... If somebody'd say that I was a god, well, let me tell you in the Name of the Lord Jesus that that's an error. See? I'm a sinner saved by grace with a message from God. See, see?

124. Should or should not a local church take care of her own--of her--her local (own) responsibilities before taking care of foreign needs in other lands? However, after she--her... After she meets her needs, it is Scriptural for a local church to help in missionary work as she is able? Yeah. Right. Charity begins at home. You see? We--we--we take care of our own needs here, 'cause we'd have... This is the church of God, or ever, your little church, the church of God. Now, if you can't even pay your pastor, you can't even get song books and things, you shouldn't be sending it somewhere else. See? But then after you got your church paid for, and everything, your debts all up and everything, fixed and ready and go on, then help that other brother that needs a little help out yonder. You see? Get a little...

I believe, while... If you're making payments on your church I'd also have a little fund set somewhere for a missionary offering if the people felt like they wanted to give to missions. 'Cause a lot of people will give to missions when they won't give to home churches and things. So if they don't give it to missions, they'll spend it for something else. So I'd say just have a little mission box, not... That's the way we try to do.

125. Luke 1:17, please explain John's coming in the spirit of Elias.

Well, I think we just got Luke--Luke 1:17, uh-huh, coming in the spirit of Elias.

[A brother asks, "Is that where the reincarnationists get their doctrine?"--Ed.] Pardon? ["Is that where the people that believe in reincarnation begin their theory?"--Ed.] Must been. ["See, they believe he come back in..."--Ed.] Yes. ["he come back into another body."--Ed.] Yes (See?) it is true that a spirit never dies. That's true. God takes His man but never His Spirit. ["They say, 'If you've been good you'll come back in--into some fine fellow.'"--Ed.] Yeah. Yeah. ["If you've been bad you may come back in a dog."] Yeah, they have... Yeah.

Well, now, like over in--in--over in India, it was in a group of men where we met like this, and they'd--they'd even mop the floor; step on a little ants or something, it might be some relative or something. You see, they wouldn't do it. But, you see, that's--that's pagan. See? That's pagan. That's true.

126. Paul said to the... Paul said to "covet earnestly the best gifts, and yet show I you a more excellent way." Please explain what the excellent way is.

Love, I Corinthians 13. See? "Covet..." Get First... Now, get I Corinthians 13 there, brother. I Corinthians 13th chapter, and now just read the last three or four verses of it. I Corinthians 13, last, about the last three verses of the chapter--of the chap...

[A brother reads I Corinthians 13: 11-13:

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as I... also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity--Ed.]

Uh-huh, sure, see?

127. How should a brother be condemned whose weakness is to take a place in church without being asked to do so?

Oh, my. Well, suffer with him, I guess. See? How should a brother be condemned... He shouldn't be condemned... whose--whose weakness is to take place in a church without being asked to do so?

For instance, if he wanted to--to be a deacon (See?), and he's not asked to do so, yet he wants to be a deacon anyhow. See? Well, if a person's like that, you know there's a little something, you know, weak somewhere anyhow, and so I'd just kind of deal with him in love.

And 'course, you never want to--to do a thing like that unless you really know. Put your very best men you can on your board (You see?) like that. Brother, don't never get nothing in there that's...

Test that man, first. A deacon's got more responsibility than the pastor has. He's to be blameless, a deacon is. See?

128. At a communion service, a man came to the altar to pray. Brother Branham was standing behind the--the elements of communion as they were being administered, he said he could not leave them to pray with the man at the altar. Please explain.

I sent the associate (You see?) Brother Neville. I remember the night when it taken place. I'm supposed to stay with that communion table (See?) even when... Look here. Now, I ain't got time to go into this. Somebody setting here that asked, of course. Here's what it is, brother. When--when you got the communion, that is a representation of the body of Jesus Christ. It could be... It should be under guard all the time.

Look, when Elijah said to--to Gehazi, "Take my staff" (He'd blessed that staff.), he said, "go on your road. And if anybody speaks, don't speak back. If anybody salutes you, don't salute back. Go on, and lay that staff on the baby." Is that right? "Stay with that staff." See? And that's what I was doing.

Now, if there had not been an associate pastor here, standing there... I'd got through preaching. I remember when it was. And I... if they... if Brother Neville hadn't have been standing here, or somebody to help that man at the altar... I'd just got through preaching, so I was standing at the communion table. And while they was fixing to take communion, and I was already in--in giving the communion. Brother Neville was just standing by, and I was ministering communion. Now, Brother Neville was standing there.

What if they had come to the altar and Brother Neville was still in his sermon, and he was preaching? I'd have went to the altar with the man, if he'd have got up out of the meeting while he was preaching, went up to the altar. I'd have seen my brother was--that he had the anointing of the Spirit. He was ministering. He was a minister in the... He was in the line of duty, a minister in the line of duty.

And you should never let them speak with tongues, interrupt, or any way, a minister in the line of duty. Yes, if the Holy Spirit's speaking to somebody and they run to the altar to get saved, let the minister continue on with his line of duty; let a pastor, deacon, associate, if there's an associate or any other minister, let him take to that person right quick. And don't bother the minister in the line of duty. See?

And I was standing behind the desk in a line of duty, giving communion. And my associate, Brother Neville, was standing by me. And a man run up to the altar, I said, "Get, go down to him, Brother Neville." And Brother Neville went down to him. That's the reason I didn't go.

Now, if there'd been no associate here, or nothing else to have went to the man, I'd have stepped off and stopped the communion, and went down and--and seen that soul was saved. You see? But being that there was somebody to send, it would've pulled me from the line of duty (You see?) where I was serving communion.

129. What all can a person do... What all can a person do as a personal worker in dealing with a person seeking the Holy Ghost, and staying Scriptural?

All right. Just keep quoting the Word to him, is the best thing to do. The Word has the Light. Just say, "Brother, Jesus promised It. Remember, it is His promise."

Don't shake him, push him, or move him around, or something. Just don't try to drill... No, don't you try to give It to him, 'cause you can't do it. See, see? You... God will give It to him. You just keep quoting the promises over. See? Keep standing there quoting the promise. "God in heaven, I pray for my brother. Your promise is You'll give him the Holy Spirit."

Then if you're trying to encourage him... He's saying, "Oh, brother, pastor, brother," ever who it is around him, "I--I want the Holy Spirit."

"Brother, It's a promise. God made the promise. Do you believe He's promised? Now, don't doubt It. If you believe the promise, the Holy Spirit will come to you just at any moment now. Be expecting It. Surrender everything you got to Him, and say, 'Lord, I'm standing on Your promise.'" Now, keep quoting. Now, make your--your--your--your subject (See?) make him quit... Keep quoting. Say now, "You tell God. Now, have you repented?"

"Yes."

"Now, say, 'Lord, You said if I would repent You were just to forgive me. You say if I repent and be baptized in the Name of Jesus Christ for the remission of my sins, I would receive the Holy Ghost. Now, Lord, I've done that. I've done that, Lord. I have did it. I'm waiting, Lord. You promised it.'" See, that's the way, just keep encouraging him. Keep him right on the Word. If It's ever going to come It'll come then.

130. Is a preacher or any Christian doing all right who doesn't believe in... No... Is a preacher or any Christian doing all right who doesn't believe in eternal security?

Now, let's see. I imagine the "doing..." See if you read that the same as I do. Read it. [A brother reads the question, "Is a preacher or any Christian doing all right who doesn't believe in eternal security?"--Ed.]

Thought I might have that right. Now, well, I...

Is a preacher doing all right who doesn't believe in Eternal security?

I would believe that the preacher was doing... If he didn't know anything about eternal security. But if he did know it and knowed it to be the truth, and then not preach it, he needs to be ashamed of himself (That's right.), or any Christian. Now, the Christian... Now, I would say to--to the Christian that doesn't understand that too well...

[A brother asks, "That isn't an open doctrine, is it, Brother Branham, to be preached to people that have never...?"--Ed.] No, no, no. Now, that's what I was getting to. Yeah. See, see?

Now, you remember what I said last Sunday? If you are a preacher, get you a pulpit. If you're not, live your sermon. See, that's the best way to do that; live your sermon. If you're a preacher, get a pulpit (See?) and go to preaching. If you're not, just live your sermon; let your life be your pulpit. See? I think that takes care of a whole lot, don't you? See, see? Because a lot of times we find out... And you brethren do that in your churches.

Remember, your laity sometimes tries to explain things and do things; it's best that you instruct them not to do it. And if somebody wants to know something, let them come to one of the--the ones that's instructed to do it. You see?

Say, well, now, like somebody would say, "Hey, I tell... They tell me, you over at your church believe in eternal security."

Now, you better watch. You'll probably get in a bigger mess than you ever was in (You see?) and make him worse off than ever. "Say, I tell you what, if you'll come over and ask our pastor. See? You--you go talk to him. See? We... That is true; I know our pastor believes that. I believe it also, but I'm not able to support... I'm not a preacher. I just believe it; that's all I know. I believe it because I've heard him explain it so out of the Bible, that it was beyond any shadow of doubt to me." See?

But better let the--better let the laity speak to the pastor about that. And the pastor, be sure that he knows how to answer it too. So study it real good, 'cause a lot of times they'll tie you up in it. You see? What...

[A brother says, "Brother Branham?"--Ed.] Excuse me. ["Like a conviction...?... But I--I know my calling and I have made my election sure."--Ed.] Uh-huh. ["You just said that 'If you're a preacher, you should have a pulpit.'"--Ed.] Yes, sir. That's right. ["I'm not a preacher; I'm an evangelist."--Ed.] Yes sir. ["But everybody's pulpit is mine."--Ed.] That's right. ["But right now I'm working, physical labor. It's not hard work, but I'm working, and I have no pulpit. And I believe that this period of work that I'm in is in the will of the Lord. He's told me to do it, through the Word and witness of the Spirit.

And I believe, later, that pulpits will be open."--Ed.] Sure, that's right. ["Is that right?"--Ed.] That's right, brother.

Brother, now, if you'll go back here and get the old church ledger, you'll find out that I pastored this church seventeen years, and preached every day, preached every day and worked every day. See? [A brother says, "If you're working, it's a good sign you are called."--Ed.] Yeah. Paul did, didn't he? Paul made tents. ["I was tend to be discouraged because, like you said, every preacher should have a pulpit. I'm... I would tend to be discouraged, but I know that God called me to get a job, for a season."--Ed.] Sure. Paul went and made tents, didn't he? Worked with his own hands so he wouldn't have to... That's exactly. Sure. ["That's where I'm at."--Ed.] See? That's right. See? John Wesley said, "The world is my parish." So your pulpit's still open, brother. The evangelists goes to all the world. Isn't that right? "Go ye into all the world." So your pulpit's the whole world. Yes, sir.

Question:

131. Is it ruling, r-u-l-i... Is it ruling that a deacon or a trustee must abide in the doctrine of their church? (Yes. That's right.) Is it lawful for them to add to or take away of the teachings because of their own personal opinion or revelation? (No, sir. No.)

A deacon or a trustee should be perfectly in harmony with the--with the doctrine of their church. They should stay perfectly with the interpretation of the Scriptures of their church, because, if they don't, they're fighting against the very thing... They're--they're hurting themselves. See? You're battling...

It's, other words, like if--if--if I say I love my family and try to feed them poison. See, same thing. See, you can't do that, you...

A--a trustee or a deacon in taking their office, or any officer of a church that represents a certain church body (See?) that represents a church...

That's the reason I walked out of the Baptist church (See?) for the very first time. I'd just been in there a little bit and they--they asked me to ordain some woman preachers. Well, I couldn't actually stay in it. I said, "I--I--I refuse to do it."

And the pastor jerked me up. "What's this? You're an elder."

I said, "Doctor Davis, in all due respects to the Baptist faith, and everything that I have been ordained to, I did not know that it was in the doctrine of the Baptist church to ordain women. That was one thing that was left out of it."

And he said, "That is the doctrine of this church."

I said, "Sir, could I be excused for tonight, or would you answer some questions for me?" See?

He said, "I'll answer your questions." Said, "It's your duty to be there."

I said, "It is, sir. That's right. I'm supposed to anticipate in anything that this church does. I'm in the line of duty, one of the local elders." And he said... I said, "Could you explain to me why that in I Corinthians 14 or 15 there, where Paul said, 'Let your women keep silent in the churches; it's not permitted them to speak.'"

And he said, "Why, certainly." He said, "If... I can answer that." He said, "You see, what it was," said, "Paul said... All--all the women was setting back in the corners, popping off like they do a lot of the other time. He said, 'Don't let them do that.' See?"

I said, "Then explain II Timothy to me, where Paul said also, the same scribe, the same apostle, said, 'I suffer not a woman to teach or to usurp any authority (See?), but to--to be in obedience. For Adam was first formed and then Eve, and Adam was not deceived but the woman being deceived... She's deceived. Now, I don't say she wants to do anything wrong, but she's actually deceived in it. She shouldn't be a teacher.'"

He said, "Is that your personal opinion?"

I said, "That's the Scripture's opinion to my way of seeing it. That's what the Bible said."

He said, "Young man, you could have your license taken from you for that."

I said, "I'll just save them the trouble. I'll just give it, Doctor Davis." I said, "Not to any disregard to you..." And he wouldn't do it though. He let it go, let it go by like that. Then he told me he'd hold an open debate with me with it. And I said, "All right, just any time." But he--he didn't do that.

So then a--a little later on then when the Lord spoke to me, and about the--the Angel of the Lord came, then--then he just made fun of That. You see? And then I--I just told him; I said, "Well, Doctor Davis, it's best that I get rid of this right now (See?)," I said, "'cause it's going to be a burden. I'm just been ordained a little bit, anyhow, so it's going to be a burden to me, so I just might as well get rid of it right now."

So therefore, if I could not stay in the Baptist church and teach Baptist doctrine and take up for Baptist belief... If I did it--if I did it just because it was a church, then I'm wrong (See?); I'm hiding something back. And if I--if I--if I'm honest with myself, I'll go to the Baptist people (my pastor or whoever can explain it to me) and ask them for a--a word of Life; if he can correctly show me where it's right in the Scripture, and satisfies my feeling, then I'll speak it just the way they speak it (See?), and I'll be a Baptist.

That's the reason I am an independent. That's the reason that I do not belong to the organizations, because I do not believe in organizations. And I believe it's unscriptural for an organization. Therefore, I could not belong to any organization and feel justified by doing it. See? Therefore, I do not take people in and make them members and so forth like that, because I believe we're born to be members; we are borned into the Church of the living God. See?

We don't take people's names off the book, and excommunicate them, and everything like that, because I believe that's not in our--our duties to do that. I believe it's God does the excommunicating. See? But I believe that the church, if there would be a brother that was doing something wrong...

For instance, if--if they caught Brother Neville, or Brother Junior, or Brother, some brother here, one of the deacons or trustees, or something another, doing something wrong, I believe the thing to do is for the church to get together and pray for this brother. If he still don't straighten up, then let a couple go with him, go to the brother to be reconciled. And if then if he don't receive it, then tell it before the church. Then if they don't receive it then, that's the time for the whole church then (See?); that's for pastor, elders, and everything else to do it. I don't believe that any deacon board has a right to throw anybody out of church, or any trustee board, or any pastor has a right to do it. I think if anybody was to be disfellowshipped, would be because of immoral living, or something like that, that he wasn't a fit person, like a man coming in here defiling our girls or--or insulting our women, and things like that, and still professing to be one of us here... See? Now, if he's out somewhere else coming in, why, we have to do something about it, but, when it comes to a person like that, a immoral person trying to make love to our wives, or--or insult our daughters, or, you know, something another like that, or do something immorally around her, or taking our little boys out and making perverts out of them, or something, those things should be taken up, and then that fellow should be excommunicated from the fellowship and not permitted to take communion with it; because we're not supposed to do that. We're not. "If any eats unworthily, is guilty of the Blood and body of the Lord," on that person.

But I believe just like a fellow say, "Well, now, he--he's this, that." Pray for him.

I never will forget, in Stockholm, Sweden, Brother Lewi Pethrus, a great man of God. We was setting at the table, just a few hours before coming back to America. We had great meetings there. And he said, Gordon Lindsay said, "Who's the overseer of this great body?" Boy, it's got the Assemblies of God beat by hundreds of miles. You see? Said, "Who is the overseer?"

And Lewi Pethrus is gentlemen-like, and he said, "Jesus."

He said, "Who's your presbyters?"

He said, "Jesus."

He said, "I know that's right." Said, "We believe the same thing about our Assemblies of God." He said, "That's right." But said, "Say, for instance, a--a brother gets out of line," said, "who has the say so of putting him out?"

Said, "We don't put him out."

Well, said, "What do you do?"

Said, "We pray for him." I thought that was so sweet. That sounded Christian-like to me. "We pray for him." Nobody puts him out; they pray for him.

Said, "Well, then, what if some of the brothers agree," he said, "and some of them don't want to fellowship with him any more? Bring him in, like it's a pastor (You see?) that's beginning to be a lady's man among the... You know what I mean, and things like that, and some of the pastors won't have him in their churches. What do you all do, throw him out of your organization?"

"No." Said, "We just let him alone and pray for him." Said, "We never lost one yet. They always come back, somehow."

He said, "Well," said, "now, what if..." Said, "What if some of them say that they want him and others don't want him? Now, what about that?"

Said, "Well, the ones that want him, take him; the ones that don't want him, don't have to." So--so I think that's a good way to have it, don't you, brethren? And that way we are brethren.

Now, brethren, I hope that these things have give some kind of a little show towards an answer or something, that our meeting here tonight has--has profited something. I'm fixing to leave now for a while, going into the meetings out into the west. I humbly covet your prayers.

Some of my answers in here, maybe many of them, maybe none of them was right. I don't know. But it would be the best that I could accumulate in my own way of thinking (You see?) to try to explain it. Maybe these last ones, especially, come in there at last, I didn't have time to look them up. And I just didn't... They was... What I mean, they were Scriptures that we go through here every time, day after day in the church. I thought maybe it'd be some great strenuous something that might cause us to get down to really have to go into something great, but it's just more like questions of churches.

I'm glad to see you holding like that. there's not any disorder, not any discontent, not any confusion, not a question debated it and said, "It's wrong. This is wrong; we won't have it." It was just brethren that wanted to know something to strengthen their holds; that's all. That... strengthen up, buckle--buckle up the armor a little tighter, pull another notch in it. I hope that we get to meet many more times like this, pull up the armor.

And you remember, brethren, my armor needs pulling up too. So you pray to God for me that God will help me and pull up my armor a little tighter, that I'll--don't get so loose with things. And the life that I live and the things that I do, may I do it with more spirit of humility, more anxious to do it. And God give me a heart to do it more than I ever have had before. I pray the same thing for you all. God bless you.

I've held you here a long time, and it's right now five minutes till eleven.

And now, Brother Neville, I--I may... Now, I found out, it's only about nine hundred and something miles over there; I'm not going to leave until Monday morning. But I want to be here Sunday for Sunday school. I'm coming as your guest to listen at you preach (You see?) Sunday. See? But... Well, brother, yes, brother. Brother Neville, here's the reason, brother. I'm... I love you, and you've always been so considerate in offering the pulpit just like as if--like I was a senior elder to you, or something. But I've never felt that way, Brother Neville. I've felt that we are brothers.

Brother Ruddell, and Brother Junie, and, oh, all you brethren and all of you, we're--we're just brothers together. You see?

But what... The reason of it, I'm just a teeny bit hoarse now (You see?), and I've got six weeks straight of just constant battle. You see? And I--I just want to maybe start if I can, thought, after this meeting tonight, that'd give me Friday and Saturday and Sunday to rest, before I start on the meetings out there.

And Brother Junie, soon as I get back, one time coming in, I got to come down and see you again, want to come out. I passed your little church out there yesterday, I believe. My wife said, "I think that..." Is it out there by the railroad track right by Glenellen Park? I'd like to come out there and talk to those Sellersburg folks. Fine.

Brother Ruddell, bless your heart. I'd like to come out; you got a fine bunch of people. You set there tonight listening just like you was an old elder taking it in.

Brother Beeler over there, is one of our evangelist brothers. I hope sometime I can meet one of your meetings somewhere, brother, can do some influence, have something to say somewhere to boost you along. I've always got a good word for you for anybody, you and to Brother Stricker here, and evangelists.

Brother Collins here, which I believe someday will be a full time minister in the work.

Men who are gallant men, gallant men, real men of faith, God be with you all.

And you deacons, you trustees, you brethren... I believe you're... The brother here, I can't think of his name. You're... [Brother Caldwell says, "Brother Caldwell."--Ed.] Caldwell. You're just a... You're one of the elders or something, aren't you, or just a... ["Minister."] Minister. ["I'm a minister. I belonged to the Church of God; I couldn't preach the full Gospel and stay with them. I couldn't preach the baptism in the Name of the Lord Jesus and stay with them. I had the highest ranking ministry license that they put out, but I just turned them in. Since I heard you preach those great messages, I turned them in and come out of organization. Now, I want to be one of yours."--Ed.]

Thank you, brother. We welcome you to our fellowship. And our--our credentials is of above. Our life makes our credentials. You see? That's our credentials. "If I do not the works of My Father, then believe Me not." See? That's right. That's our credentials. And as an old... As Howard Cadle used to say, "We have no law but love, no book but the Bible, and--and no--no creed but Christ." That's right. "No law but love, creed but Christ, book but the Bible."

And we're--we're, Brother Caldwell, we're happy to have you. You come out of a great organization. The Anderson Church of God, I suppose. [Brother Caldwell says, "The Cleveland."--Ed.] Or Cleveland church, Pentecostal Church of God. ["I used to pastor out here at...?"--Ed.] Oh, yes. Oh, yes, I've been out there. I believe I was out there with Brother Neville, or Brother Wood, one time, we got a dog or hound dog from somebody that went to your church out there. And I got to standing on the steps out there and talking, and they was talking about you. Well, I'm sure... ["At my church."--Ed.] Oh? ["Burns."--Ed.] That's right, Brother Burns. That's right [Brother Caldwell relates an incident--Ed.] Oh? Yes. Oh, Bertha, that's right. Oh, that's wonderful.

Brother Rook over there, he's become a pastor now, or evangelist, I believe. Is that right? Or are you pastoring? [Brother Rook says, "Just evangelist."--Ed.] Evangelist. I want to comment you, Brother Rook. I've heard of some great work you're doing for the Lord. You... I heard you went to Indianapolis or was going to Indianapolis, and had services and won souls to Christ. God be with you, Brother Rook. I'm sure glad to see you. I seen you out here on this old tractor out here, running around out here, just fertilizing your yard out there. Well, see you out trying to do something for the Lord. Glad He called you to the ministry, ever hold Him before you, brother. God bless you. Don't compromise on nothing; but do it with the sweetest spirit you can do it with. Let your--let your message always be seasoned with the sweetness of the Holy Spirit.

And Brother Stricker... [A brother says, "We desire the prayers of all of you. We're trying to get a church started down at North...?..."--Ed.] Oh, I hope you get it. We'll pray for you. ["Doing very well, so far."] That's right.

Billy, when you going to start pastoring?

Doctor Goad and Doctor Mercier here, I--I--I hope... As we call one another that. And Brother Goad has got to a place till I... He really deserves a title; he can load shells now. Yeah. Well, he's... And--and Brother Leo, I believe we can just let him go at that like that, and call him--let him continue his title of--of Doctor.

Well, "Doctor" Branham, back there, you just keep her doctored up real good, and the lights burning real good. And--and I'll tell you what, whenever we have a special meeting I'll talk to the board and see if they can't give you a little extra on that [Brother Branham laughs--Ed.], for special work when you have to do so much sweeping and carrying in and out, and that'll make you happy.

Doctor Wood... I called him Doctor; I guess you wonder why. I don't misname him, he just butchers wood all to pieces, you know. The Lord will grow a pretty tree, and he will cut it down and make a house out of it. I've never seen such as that, so I have to call him Doctor.

Brother Taylor, you're still faithful at the door to give a fellow a seat. I think of you like this, "I would rather be a doormat at the house of the Lord than to dwell in the tents with the wicked." That's right. Sure.

Brother Hickerson, you just started in the way, and up, coming along. I desired your... I... You started in the way, and coming along, I just certainly admire your sincerity and all that you're doing for the Lord Jesus. God ever bless you and make you a true deacon, brother, which I believe you are, your house in subjection and all things as you have been.

Brother Fred, you ain't been with us very long, coming down from Canada. We don't feel you're a Canadian any more; we feel you're a pilgrim and a stranger with us of a--as a trustee. You and Brother Wood, and you that serve your office good with Brother Roberson, and the rest of it; Brother Egan, he's not here tonight.

And Brother Roberson, you've been a--a real help to me, Brother Roberson along with others, in this tax case that went under this investigation.

GOD BEING MISUNDERSTOOD

QUESTIONS AND ANSWERS

Branham Tabernacle
JEFFERSONVILLE.IN SUNDAY 61-0723E

...?... The Lord bless you. Pray for me tonight. We had just a little shower, enough to cool off, and which we're grateful for, and I trust that we'll have one of the spiritual showers on the inside to kinda help us out a little bit.

I believe, Brother Neville, if we'll turn that around on you, how about that? Me speaking, I get a little, get that air on me and then I... This bald head of mine lets that come down and stop up my throat.

Now, I gave out some--for some questions tonight, and answers just to kind of... The reason we do this is to kinda find out what's on the hearts of the people.

I think that's very good for a pastor to--to give out this, and then he finds out just about what the people's thinking about if they'll write their questions and have something. And I think every one of us is duty bound to expel our thoughts to our pastors, and--and our spiritual leaders, and so forth, and anything that we see, that's so we can make everything run smooth and fine, and for the Kingdom of God's sake.

And then I... Up till about a half hour ago I only had about two or three that I'd--Billy had picked up after the service this morning and he brought them up to me. And then I went in and studied on a Scripture, thought I'd speak then a little bit tonight, being I'd mentioned it, and of being up here. Then he called me a few minutes ago, said, "Just hold it, I got a handful now."

So I'll try to get right in on these and answer them the best of my knowledge. And then if I get finished in time, I have a text I'd like to--to speak on for just maybe twenty or thirty minutes, just a short text.

And then, remember, if the Lord is willing, next Sunday morning I want to do my best by the grace of God to explain the Seventy Weeks of Daniel. As I said this morning, it's a great Scripture. And it's not so much to speak on, but to place it where it belongs to make it fit with the rest of the Bible. And we have started from Revelations 1, got over in the 6th chapter. And of course, we get in now to the seven last Seals. And those Seals will run from the 6th--last part of the 6th chapter unto the 19th chapter inclusive. So it would take a long time. Now, I could take, say, seven nights, and run the Seven Seals, opening them up. But if you do it that way, then the people will miss the great part back here that fills in this. And if they're not really taught, it might not be good. But the first three or four of them is just happenings that we could take all right, just coming right in a row; but the next of it, then you have to go back into Daniel again, come back over into Genesis, go back over into Revelations, come back down into the Gospels, and just weave it in there, because it's the trace of Israel, God dealing with Israel. For when the church goes up, that's the last of the church until she comes with Her Lord as Bride and Bridegroom in the 19th chapter; during this time it's dealing with Israel. And to get the Seventy Weeks of Daniel in now, it sets the picture for this coming opening, First Seal.

Then I thought, the Lord willing, I--next Sunday I'd speak on that. If I don't get finished Sunday morning, then I'll try it Sunday night again. And that would open the way then, if the Lord should

lead us, we wouldn't have to stop with that part, we'd go right straight on into the Seven Seals and just carry it on as long as we'd seen the Lord leading.

Now, tonight we've got some questions, and they're all sensible, reasonable questions. There was one here that I'd like to speak of first, just a moment. It was someone asked... It's not a question; it's just someone asked me: Where are my keys? Please tell me. They--they'd lost them this afternoon.

Now, I'll tell you, a few weeks ago, about a few days ago I was here at the Tabernacle. I used to go into prayer and wait on the Lord and find out where those things were for the people. I have found people's cars. The Lord would speak to me where the people would...

Brother Welch Evans come up here and lost his car; somebody stole it in Louisville. He and Brother Fred Sothmann and some of the brethren... Brother Tom Simpson, I believe, was along that day. Or was you, Brother Tom? And they come up to the house, and there was Brother Evans without a car, without clothes, everything that he had was in that car. And they pulled in over at Miller's and somebody took it.

Well, we got a racket, a ring in Louisville, where they pull these cars off, and they'll run them down to Bowling Green or somewhere like that and respray them. And in Kentucky you don't have to have a title anyhow to your car, and they can change those cars in a few minutes and sell them any way they wanted to.

Well, Brother Evans with his little car and all he had in it, and the Lord gave me the answer for it. And before they even got home, the car was setting out here about half empty of gasoline, where He turned them around on the road to Bowling Green, and brought them back, and set the car right back out there with everything in it, not a thing missing, just what gas they'd used.

Many times people have said that certain things, and they'd ask, and I'd go before the Lord and wait for those visions, and now, waiting till they come. But I find out that that has brought a great stumbling block before the people. Really, the people of America are not ready for such a ministry, the churches. That's right. It's--it's beyond their time, See? And it causes everything; some call you a devil; some call you a spiritualist; some call you a son of God, a god, and everything. See? So I just promised the Lord that I'd let it go and just wait and use that ministry in Africa or on personal interviews when I have them here.

Now, we're here for personal interviews; that still goes on such things. But... And the way to obtain them is not come to the church; you go to our secretary, my son, Billy Paul, and he'll give you a little--a ticket telling you just when it's to be and so forth. And anything like that, that's on personal interviews, here or in the field, can only come through that way. There's a--a board of it published, or a book, or a note on the bulletin board there of how to do this. But just to come up here to the platform...

Now, we have gifts in the church. We have Brother Neville here who has received a gift of prophecy. Brother Higginbotham setting here, who has a gift of speaking with tongues and interpreting tongues. I would advise you... I'll pray that God will give you your keys, but I--I advise maybe that if the Holy Spirit would speak tonight maybe through Brother Neville, or Brother Higginbotham, or some of these gifts in the church, that we're got some questions on in a few minutes, that maybe they could do that.

But for myself I made a promise to God, no more in America in public meetings (See?), because it just caused me to leave the field. And then some will run you plumb out to be a--a devil; the others will make a god. And so you see, and they're just not ready for it. And so God cannot work that, and I'm sure the person that's asked it will understand. Now, maybe the Holy Spirit yet tonight... You just be praying. I'll pray that the Holy Spirit will show you right where your parcel is that you're waiting for. I pray that you'll find it, and I do believe you will find it. See?

And--but now... And then, now, Billy Paul, if someone has such a thing like that, if they'd call him, he would refer them to the church; I try to take the emergency cases when I'm at home.

Now, let us now before we approach these questions... First I want to say that any answer that's not according to your faith or the--in the Bible, it's not according to the Word, then you don't have to receive it. And so that I can get down and maybe get to the text also tonight, I'd like to go on and answer them and those I think that--that got Scriptural to answer by, well, I'll answer them, everything that I can. But I just got them a few minutes ago, all but three, and neither three of those has any... Just little things about someone had dreamed a dream or something, wanting to know if they should tell it, or something another like that. You see? So let us bow our heads now as we approach His mercy...

Lord, we are Thy people that are called by Thy Name. And we are so glad tonight to know that we have a heavenly Father Who watches over us and cares for us, and loves us as His own dear children. And so I am happy, Lord, that I'm numbered with these people, to be their brother, and they are my brothers and sisters. I'm so grateful.

There is one, Lord, who has lost some keys. Thou knowest right where they are laying, I pray that You will reveal it and will bring them right straight to those keys. It's a precious thing to them; it's to their car. And I pray, Father, that You will grant this request to those people.

Now I pray that You will bless our pastor, our beloved Brother Neville. We're so glad to see You working in our midst in these great spiritual gifts in our church, the part of the body of Christ that is worshipping on this corner of Eighth and Penn. We are so glad to be numbered with that group of people, and to know that God reveals the secrets to His people. I pray that You'll bless Brother Neville, our pastor, and Brother Higginbotham, Brother Funk, Brother Junior Jackson, and our sisters, who are speaking with tongues and giving interpretations. We pray, Father, that You will continue to manifest Yourself through these great gifts, that our church might be known as a spiritual church, that where people that are weary can come and set in the Presence of Almighty God and know He speaks and reveals the secrets of the heart.

And, Father, I pray that You'll bless us tonight in answering these questions. Some of them, Lord, are--are mild, and some of them are strong. To each one that asked the question, it's a strong question. It's something that's on their heart; they want it settled. And, Father, we are all insufficient of these duties, but we know that Thou art more than sufficient. So we pray that You will interpret these questions to us, that we might give the people the correct answer, that they might be helped and the church be magnified, and God's Name be honored.

Now, Father, if it's Your will, I pray that You'll deal with us this week and will help me as I'm studying on that Seventy Weeks of Daniel, that I might be able next Sunday morning, if it be Thy will, to open the Scripture to those people. God, grant it, that their souls might be refreshed. Teach those, Lord, who are seeking deep things. Save those who are lost. Heal those who are sick. We're all waiting on You, Father. In Jesus' Name. Amen.

Now, this first question is not exactly a question; it's just a little thing for... Say, do I stand too close to this? Does that blur, back there in the back? If it does, raise up your hand.

132. Brother Bill, please say something about both children and adults being so noisy in morn--moving about during the service. This tabernacle needs some lessons in reverence.

Amen. Children, do you not know how to obey yourself in the house of God? Do you not know this is the sanctuary of God? God is in His holy temple; let everybody keep quiet. It's the place of God where people are coming, meditating, trying to find salvation to the soul, trying to find the problems of the people's lives, trying to help someone. The least you can do is be reverent, be quiet. Get you a drink of water 'fore church starts; I know little ones has to have drinks. Mothers that's got those little fellows, if you'd set near the back, keep them just as quiet as possible. And there

should never be a whisper, never one whisper. We're all guilty. But when that Bible is read and that minister enters the pulpit, we should be silent, waiting on the Lord. Now, please try to do that.

I know, you little fellows, you've got to squirm around a little. See? That, if you do, make it just--just be real nice. And you remember, mother don't want you to do that, and daddy don't want you to do that. And so...

And I know; I got little ones too that squirm around, and Joseph. And Meda says, "I don't get anything out of the service, trying to keep Joe quiet." Well, she's trying to do that so somebody else can get something out of the service. See?

And we always want to respect one another, honor one another, and above all things, honor God and honor His house.

Now, this next question is:

133. The two children aged six to eight years were here at the altar this morning. How soon is it advisable to have them baptized?

Just as soon as you can. Repent immediately and be baptized, that's in the Name of Jesus Christ. Now, that's question number one. I would advise that. But we find out in the Scriptures...

You say, "Is that Scriptural?"

When Peter preached on the day of Pentecost, three thousand souls were saved and baptized the very same time. "As many as believed on the Lord were baptized." So as soon as you believe on the Lord and accept Him as your Saviour, go right straight to the water and make your confession start right there: young or old, no matter who it is.

You say, "Well, these children might be very young."

Jesus said, "Suffer little children to come unto Me; forbid them not, for such is the Kingdom of God." I would daresn't put my hand upon a child that wants to come to the altar or be baptized at any age; I don't care what age they are.

Now question number two:

134. A minister friend of ours baptizes in the name of Father, and of the Son, and of the Holy Ghost. Would we be held responsible for not telling him of his error?

I believe, as a Christian, as a duty, and if he is a personal friend of yours... Not to pick an argument with him; if you do that, then you're not right; your--your spirit's not right. But if you love that brother, which you must, because you said, "A minister friend..." Then... No names is signed to any of these notes; I do not know who they come from: these questions.

Now, I would advise you, whoever it is, if this minister friend baptizes like this, and you visit his home and so forth, I would just--I would just mention the question sometime. And that might give you... Just talk up to it, just keep talking around about, around about; and let the Lord open it up, and then it's the Lord telling you to do it. See? Just wait till the Lord opens up the question. Then you say to him; you say, "Brother, I just wonder, in the Scriptures of Matthew 28:19 and Acts 2:38, and continuing on, is there some contradiction there? Could you explain why that one said here, 'Father, Son, and Holy Spirit,' and the other one said, 'The Name of Jesus Christ'?"

Now--now, don't try... If you're not really a student, and you don't know what you're talking about, better leave it alone. See? You can just tell him, say, "Well, I wish you'd come up..." If he seems to be sincere, say, "Wonder if you'd meet our pastor or someone and discuss it?"

I tell you, it's a deep thing. See? Don't take it upon yourself, 'cause you might wind yourself around if you... Now, if you know what you're talking about, and firmly settled and know the Scriptures, all right. But don't offend him, for whatever you do, don't offend him. See? Don't bring offense, just tell him that...

And of course, he is in error. That's true. The man is in error when he baptizes like that. And any man that baptizes in the name of "Father, Son, and Holy Ghost" is Scripturally in error. That's right.

Question number three:

135. In a statement of faith, they said, 'We believe in one God, Eternal, existing in three persons: Father, Son, and Holy Spirit. Matthew 28:19, 18 and 19; I Corinthians 13:14.' Should this not be three offices instead of three persons?

You are correct. There's no three persons in the Godhead. And there cannot be a personality without being a person; it takes a person to make a personality. There is no three Gods. There's only one God, and that God is Jesus Christ. God is a Spirit that lives in Jesus Christ, and is living in His church, you and I today, separating Himself to us in the form of the Holy Spirit, which is God almighty Himself living in you.

Now, you are right; it is "Father, Son, and Holy Spirit," is three offices of the same God, but not three Gods; that is Scripturally wrong.

136. Can a Christian go to heaven if he or she does not pay tithe?

Now, that's one that I could not answer Scripturally.

Now, this "Father, Son, and Holy Spirit," if the minister is sincere, just let--let us know (You see?), we'd be glad... Brother Neville, myself, or Brother Beeler, or Brother Collins, or any of these ministers here who are ordained to this ministry, and so forth, can--can do so.

Now, but now: Does a Christian not get to heaven because they do not pay tithe?

I--I could not say yes or no to that. But I do believe that every Christian is obligated to pay tithings because it is a commandment of the Lord. "And blessed is--are they that do all His commandments, that they might have a right to enter into the Life, the Tree of Life." Now, I do believe that tithe-paying is essential to a Christian experience. For I'll get to that in another question in a few moments; I know there's another one in here pertaining to that.

137. Brother Branham, I am saved and have been baptized in the Name of Jesus Christ, but how do I get away from a stubborn spirit that I can't seem to break away from?

Well, my Christian brother or sister, whoever it may be, now, most times when you find people that's got stubborn spirits, it's usually a complex that causes this, either they have inherited it from a mother, father, uncle, aunt, or grandmother, grandfather, somebody like that. And if you'll chase back down through your life, you'll find... Now, I've taken it by experience under discernment, because I have met cases on the platform, thousands of those that had that spirit. And the first thing you know, I'd chase that spirit right back by discernment and find that there was a granddaddy, there was a grandmother, there was somebody else back down there, and you inherit that by nature.

Stubborn--stubbornness is not of God. And now, the only way to get away from that is you have to have faith to overcome that, that's if you are a Christian. You are a son or daughter of God, whichever you may be, and you will never be able just to stand and rebuke it and rebuke it and rebuke it. It's just like tantalizing a rattlesnake; he's laying there ready to bite you. If you will just ignore him and walk away from him, he can't hurt you. See?

So when you feel that you got a stubborn spirit, lay the thing on the altar, and believe God that the thing is dead and you will never have it no more, and go on and don't even pay any attention to it no more, and the thing will leave you. Resist the devil and he will flee from you; that's "get away quickly." So that would be my advice how to overcome it. We overcome the devil by faith. That's what we overcome all evil, is by faith.

138. Why do you baptize in the Name of Jesus Christ in place of the name of the "Father, Son, and Holy Ghost"?

Well, there is no such a thing as a name of "Father, Son, and Holy Ghost." That's the reason. There was nobody in the Bible ever baptized in the Name of "Father, Son, and Holy Ghost." Every person in the Bible, or three hundred years this side the Bible, was baptized in the Name of Jesus

Christ. Not one apostle, not one Christian, not one time was the "Father, Son, and the Holy Ghost" ever used for baptism until the Catholic church was organized at the Nicene Council, three hundred and six years after the death of the last apostle.

There is no such a thing as name of "Father, Son, and Holy Ghost." Father is not a name; Son is not a name; Holy Ghost is not a name. It's three titles, three office titles to a Name: Jesus Christ. So therefore, there is no such a thing as the name of "Father, Son, Holy Ghost." And it's no... There's no name to it, so I baptize in the Name of Jesus Christ which is the Name of Father, Son, and Holy Ghost. Clear?

139. Some people say that "Christ was in hades before the resurrection." Is this... Is there Scripture for this?

Now, here's a Scriptural question; I'd like to answer you from the Scriptures, 'cause they've asked, "Is it in the Scriptures?"

I would that you would turn with me to I Peter 3:18 and 20, you that wants to hear it, whether you asked the question or not, so that you won't have to take someone else's word. You may read it and find out whether this be true or not. We always want to stay with the Truth, and where the Bible says it. And this dear person, whoever it was, has asked it as wanting to know for a reference from the Bible if this is so or not.

Now, we find this in... If I've got it. This old Bible is about tore up here, that I--I've had it now for several years. If I can see if I got it in here; I think maybe... Just one second, brother, if I--I--I'm sure that's... Let's see, it comes right after Timothy, Titus, and Hebrews. Here we are, yeah, I got it. Thank you. I Peter 3, the 3rd chapter of I Peter. The 3rd chapter, and let's begin with the--with the 18th verse:

For Christ also has once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: (quickened by the Spirit)
By which also he went and preached unto the spirits in prison;
Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Now turn to Acts 2, Acts 2, and we will take the--the 30th verse. In Acts 2, and this is the Apostle Peter also speaking. Acts, the 2nd chapter, and the--the 30th verse I have written down here: Where... Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruits of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither did His flesh see corruption (Christ's body). His soul descended into hell and preached to spirits, or souls that repented not in the long-suffering in the days of Noah. His soul did descend into hell and He preached to spirits, and rose on the third day. That is Scriptural, the Truth.

140. Now, were the five of the virgins lost?

I presume that they are asking the question, "the five virgins," the five wise and the five foolish. Now, if you were with us in the last teachings in Revelation, you find out there that those virgins, the--the five foolish virgins were not lost; but they were not permitted to go into the wedding supper, but they suffered persecution, and was martyred, and raised again at the general resurrection in the last day. Those are the people where He separated the sheep from the goats (See?); they stood before judgment.

You say, "Well, Brother Branham, don't we stand, the Church?"

No, sir. We do not stand before the judgment. We are now standing before the Judgment. God put our sins upon Christ, and we... "He that heareth My Word (St. John 5:24) and believeth on Him that sent Me has Eternal Life, and shall not come into the judgment but has passed from death unto Life." No more judgment for the Church, it's took up in the rapture, and comes back to pass

judgment upon the people who did not receive the Holy Spirit. Does not Paul say that he dares any of us to take a--a matter to the court, to the unjust magistrate, when, "know ye not that the saints shall judge the earth?" We will set with Christ and judge, kings, and priests, and judge these people that we preached to and told them about the baptism of the Holy Ghost and they refused to receive It. Think of it.

No, they were not lost, but they will never be in the Bride. They were come in the second resurrection, but never be in the Bride, to be judged according to the way they treated the Light that they received. Now, that part will be up to Christ. They were not lost though.

141. Brother Branham, in the I Corinthians--Corinthians chapter the 14th, verse 34th and 35th, says, "Let your women keep silent in churches for it is not permitted unto them to speak." 35th, "For it is a shame for women to speak in church." Now, if a woman with short hair speak--speaks in tongues in--in churches--in church, is it the Spirit of--of the Holy Ghost that speaks through her or is it a false spirit?

Now, you are... And this is a real hard question, and I can only answer it the best that I know how. See? Now, I could not judge, because I was not sent to judge. But I think there's so many times... I got another question down here somewhere that goes right along with that. But if a person is speaking in tongues, they are anointed of God. See? They may be out of order; that may be true; and they may be doing something that's not right; but I wouldn't want to say that it wasn't the Holy Spirit, because I wouldn't know. See?

And now, there's many times that this... that people misjudge one another. And it is a bad thing to do. You say, "Why, she's got short hair; she's wearing a dress that's too short; that--that's not the Holy Spirit upon her." Don't do that. Don't do that, that's not right. You don't know what's in that woman's heart. You don't know nothing about it. You know that the Holy Spirit would make her conduct herself a little better; now that may be true. But I'll tell you: as you and I, let God do the judging of that, and let's you and I just pray for that person that God will show them the Light.

Here sometime ago a man met me out here aside. I had a pianist here that had a little, short, little skirt, and wasn't just exactly, I guess, just right. And the lady had short hair, and she was just a babe in this Way, and she was playing the piano. And a man met me out there and just tearing me to pieces; he said, "And you're a Pentecostal preacher, and let that woman set up there, that short hair," and just going on like everything.

"Well," I said, "I think the woman has a good spirit in her. I certainly do not agree with that, you know, the skirt part up here, the two pieces; one of them is down here and one kind of up here; it's a shirt like they wear." And so it's real thin and shows that underneath garment that they have around there. I don't think that--that should be done. I--I don't like that; I really don't." Now, I can't say; they might be just as Spirit-filled as anybody else; I don't know; God knows that. But I wouldn't condemn that woman and say that she was going to hell by the sight.

This same person had in his church a lady who had long hair and wore long dresses, and had a temper enough to fight a buzz saw, and just as mean as she could be. Now, long hair and long skirts don't take you to heaven. No, sir. It's the Spirit that's in you takes you to heaven. But if you as a Christian...

Then you should remember that many times pastors don't mention those things, and the people just automatically go on, think it's all right. But a pastor should really tear into that. And--and--and then the sisters of the church, those sisters who are in character standing, wearing their clothes neatly, they should be examples of sweetness, and--and motherly and sisterly-like.

And I think that any woman that's motherly and godly and sisterly ought to go to such a person, and with sweetness of the Spirit, just set down and talk to that lady. And if she is of God, the Holy Spirit will understand those things, and she'll correct herself. But when you real quickly condemn her and drive her away, you might harm that young born baby. See? So I--I wouldn't condemn the person.

Now, the person speaking with tongues. Now, I--I have to say something here that may be just a little strange, and if you don't agree with me, that's okay. You see, we misjudge these things so many times. Let's always try to think the very best of anybody who's trying to do what's right. Let's express our very best to them. Oh, they're trying. We don't know their heart, unless you have a discernment. And if they're wrong, then if you got... The Bible said, "If a brother be overtaken in a fault, let them which are spiritual go to that brother in a spirit of meekness, considering your own self lest you be tempted, and see if you can't reconcile that person (See?) back to God." Don't say that they haven't got the right spirit, 'cause...

Listen, now I'm going to say something that's going to really stab you for a minute, so just set still just a moment. The Holy Spirit can speak through a hypocrite. Exactly. I've seen it done, and I can prove you by the Scriptures that that's right. I can prove to you by the Scriptures that demon powers take up those spirits and use them, sure, they take up those gifts and use them. I've stood right... and seen devils speak in tongues and interpret it. And I've seen hypocrites take the genuine Holy Spirit and speak with it. That's the reason you can't say that speaking in tongues is the only evidence of the Holy Ghost.

Now, sometime ago when I was first brought into Pentecost, I went to Mishawaka to Brother Rowe's tabernacle. There they were having a convention; it was a Jesus Name people. Now, I did not agree with the Jesus Name people; there's not--there's not... They're my brethren, but the reason I say...

"Baptize for regeneration in the Name of Jesus Christ," I do not believe that. I do not believe that water saves you from sin. I believe it's the Blood of Jesus Christ is regeneration. But the Oneness people baptize unto regeneration. The Name of Jesus, just baptize them in Jesus Name, and that's--they're saved, because he said 'Repent, and be baptized in the Name of Jesus Christ for the remission of your sins.'"

But what comes first? Repentance, godly sorrow for your sins, then turn away. Then be baptized in the Name of Jesus Christ, it's all right. You've done all of this for remission of sins.

Now, and in there, there was several thousand people. In them days they had segregation in the north here--or in the south, and they had to have up here because many colored brothers was coming to this convention. It was the P. A. of W. and the P. A. of G--J. C. before the a merging. And it was at Mishawaka, colored and white, all together; they couldn't have it in the south at that time. Well, I seen two white men setting on the seat. I'd never heard anything of these messages before in my life. And there those men would raise up and one speak in tongues and the other one give the interpretation, and tell the people right in the meeting what was wrong with them, tell the people what they had done. Then this one would speak and the other one interpret. I thought, "My, I've dropped down here amongst angels." Never heard of such a thing!

All night, in the corn field, I prayed. Well, since a little baby... I believed gifts and callings are without repentance; I've always been able to see visions. And the next morning they asked me to speak, and I did. Outside there was many people who came to me and invited me to their meetings, yet I was a Missionary Baptist. So I--I just went ahead and let it go like that. After a while I was anxious to get ahold of these two angel men. I never heard any...

They'd turn white around the mouth, and raise up and speak with tongues. And the other one stand right up and say, "THUS SAITH THE LORD, 'Jones over here, he did a certain thing day before yesterday. When you walked around the house you picked up that pocketbook that belongs to this man, this man lost over here.' THUS SAITH THE LORD, 'Take it back!'"

"God, have mercy on me, here it is."

See, truth, just say such as that, tell people right out. I thought, "Oh, my, isn't that wonderful." So then I thought, "This is God."

Well, then I got to one of those men, and while I was talking to him, I'd prayed, "God, let me have that, ever what It is." I didn't know what to call it, visions, I didn't know what to call It. And when that thing come before me, and I caught his attention, just kept speaking to him till I caught his spirit, just like the woman did at the... Jesus did, the woman at the well. Just kept talking till I caught his spirit. And he was a Christian, a real, genuine saint of God. I thought, "Blessed be the Name of the Lord."

I met--met the next man coming around the corner about a half hour later, and I talked with him. And if I ever talked to a hypocrite, he was one of them. His wife was black-headed, and he was living with a blond and had two children by her; and yet speaking with the same Spirit this man was speaking with, and giving the same interpretation, just exactly right. Then I knew.

Before my conversion, I had an experience to one time going into a witch camp with Indians. They're devil-dancers. Take a snake and wrap it around them, and do the corn dance, and speak in tongues and interpret it, and tell exactly the truth what's setting amongst the people. And seen a witch take a--a pencil and lay it down, and see that pencil rise up and write in unknown tongues, and interpret it, and tell the people exactly what was going on out through there. In a spiritualist's meeting...

So I said (You see?), "I've got amongst devils," and I left the whole thing go.

So one day up at Green's Mill, I'd been up there praying in my cave, not for that, and I come out and laid my Bible down. I... Musty back in the cave and I wanted some sunlight, and it was in the afternoon, and I come out and laid my Bible down. I was going to read a little while out on the log that lays kind of down the hill. And I just laid the Bible down; I started reading. And the wind blowed and blowed over to Hebrews the 6th chapter. I thought, "Maybe the Lord wants me to read that." I read it.

"We which were once enlightened, made partakers of the Holy Ghost, seeing we fall away... to renew ourselves again unto repentance. The rain bringeth forth the... earth bringeth forth fruits and the rain is sent to water it, and thorns and thistles which is nigh unto rejecting, whose end is to be burned," something on that order.

Well, I read it and I thought, "Well, praise the Lord." Turned it over to another one, I thought, "Well, I'll just read somewhere over in here somewhere else." Laid it down like that, wiped my eyes, the wind blowed it back to Hebrews 6 again. Well, that happened three or four times, as many as three anyhow. I thought, "I don't see nothing wrong with that. What's in there?"

Just let me, you can... You've read it many times, Hebrews 6, "Thorns and thistles. The rain cometh oft upon the earth to water it, to dress it (See?) for its fruit. But thorns and thistles which is nigh unto rejection, whose end is to be burned, be gathered and burned."

I couldn't get nothing out of that. Thought, "Well, thorns and thistles to be burned; God takes His Wheat to the garner, and that settles it." Said, "I don't see nothing about that."

I was setting there; I was looking out like that, and a vision came before me. And I seen a world turning like this, and it was all disked up ready to be planted. And a man with a white robe on, head bent down into a feed sack, or a seed sack, rather, he was going along. And I don't know whether any of you remember the old broadcast system, how you... I seen papa do it. Throw it with his hands like that, and they'd just fall on the grounds, them seeds like that. Well, this man was sowing seeds like that. And as soon as he went along, up behind him come wheat coming up.

Well, as soon as he went around the curvature of the earth, I seen a black something coming up, like a black moon. And I looked, and it got closer; it was a--a man, solid black, dressed in black. He was slipping along, looking like this. And he had a seed sack, only in there he had weeds. And he was sowing them amongst this wheat like that, throwing it first one way and the other. And behind him come up weeds, thistles, thorns, briars, and everything.

Well, I thought, "That is a shame for that man to do a thing like that." In a vision, I wasn't thinking of it being Scriptural. See? And I said, "That man's sowing them weeds in that man's wheat field." Then it got real hot. The little wheat held its head over and going "huh, huh, huh" like that, just panting like this for breath. The little weed had his head over, "huh, huh, huh," he was panting for water too. Everybody prayed for the rain.

After while it got... A great thunder cloud come up and just rained all down, and when it did, the rain struck the earth. And the little wheat begin to jump up-and-down, hollering, "Hallelujah. Praise the Lord. Hallelujah. Praise the Lord." And the little weeds a-hollering, "Praise the Lord," straightened right up, the life come to the weed just the same as to the wheat.

And then the Scripture come, "The rain falls on the just and the unjust." There I caught it. See?

This, if a person is setting in a congregation, a spirit can fall upon that person, and yet you know that they are wrong and they don't live the right kind of life, be careful what you say about that spirit, it might be the Holy Spirit. Don't judge the--the spirit by the person. The person may be wrong; but, now, does not the Bible say, "The rain falls on the just and the unjust"? Did not Jesus say, when the fields was planted, "Let them all grow up together, the tares and the wheat together. Don't you try to pull up the tares. Don't you try to judge them; just let them grow together. And at that day the angels will be sent forth; they will take all the tares and burn them, and the wheat will be gathered into the garner"? But by their fruits we know them. You can know in your heart. Keep trying to deal with that person.

Don't say that this woman, if she's immorally dressed or... How did it read? "Let's say that the Holy Ghost will visit..." Let's see. No, I got the wrong one here somehow. Oh, here it is, yes.

The women speaking in tongues. Now, if a woman with short hair speaks in tongues in the church, it is the spirit... Let's see. Is it the Spirit of the Holy Ghost that speaks through her or is it a false spirit?

You see, I wouldn't say nothing. And if you thought the woman wasn't just exactly right by having short hair... (I believe that was the subject.)... yeah, "short hair," why not you, brother, if you're a married man and this is a married woman, why--why don't you take your wife or get your wife to sweetly talk to this little lady? Let's believe she has got the Holy Ghost. If she's in this church, I'm--I'm going to believe that she has. And then, just say, maybe she's a...

Did you know, once in a while, we might examine and find out we might have a little something wrong too. You know, that--that's right, you know. So somebody might have to tell us something. Lot of times people has told me a lot of things was wrong, that I was doing wrong; I appreciate it.

But now let's say that... Let's believe that whatever it is... Let's believe that if the woman is not exactly a Christian, if she's just putting on, God will judge her for that. That's right. But... And if she's dressed immoral, and the things that she's doing is not right, God will take care of that. But let's believe that that Spirit on that woman is the Holy Spirit (See?), because we don't know.

Now, if the interpretation of that holy spirit gives something, a curse to Christ... "No man speaking by the Spirit calleth Christ accursed." If that woman is speaking in tongues and the interpretation comes that Christ is accursed, then you know that's an evil spirit on the woman. But as long as it's blessing you and edifying Christ, then believe that Spirit. See? Amen. I hope that doesn't confuse. I hope that gives a little light on it anyhow.

142. Deuteronomy the 23rd chapter, the 2nd verse, doesn't it teach that a person whom out of wedlock cannot be saved? It says that God will visit the iniquity of the parents upon the children unto the third and fourth generation. Explain what this means.

All right. Adultery was such a horrible thing in the time of the Bible until even if a man had a child by a woman that wasn't his wife, that child, its children's children's children, for four generations, four hundred and something years, could not enter even into the congregation of the Lord, because that the blood of bulls and goats and heifers was not sufficient to take away sin. It could

only divorce--or could only cover sin, it could not omit sin. See? It could not omit sin, it could only cover sin. Adultery is a horrible thing.

A woman, a precious jewel, that God has made her to be a mother, and entrusted her with motherhood, that if she would bring forth a child from another man not being her husband, then there was a curse upon that child, and his children, and his children, and his children, to three and four generations. Even many times such as syphilitic, and--and blindness and things struck the people. Yes, it was a horrible, horrible thing for a woman to have a baby outside of holy wedlock. Now, not only then, but it's still a horrible thing, sure is, always.

143. Will Ezekiel 38 and 39 come to pass before the rapture?

Now if you will notice, Ezekiel 38 and 39 deals with Gog and Magog, which is Russia, the north country. Now, I do not say that this is correct, but to my way of teaching it, that, it comes to pass after the rapture, after the church is taken up. And God deals with Gog and Magog when they come down before Israel there. And I think that will come to pass after the rapture. Now, that doesn't make it so. See? But that's just my way of teaching it. I suppose that's what they wanted to know, what my idea was.

144. The Lord has told us through prophecy to witness unto others of the things which we have heard and seen here, such as the nearness of the coming, baptism in the Name--in Jesus' Name, and such things. We have told these things to some who seem to be Christians, yet they don't seem to believe. What do you think will happen to those people? Will they go in the rapture?

Now, I'm glad you said it that way, "What do you think?" Which that wouldn't make it right because I would think it. I believe that no man can walk in the Light of God until God reveals It to him. And I don't believe that any man that... All these hidden things are hid from the people, and no man can see them except God reveals them; I believe it; 'cause in the Bible it's always been that way.

Did not Jesus say that "You have eyes and you can see not, you have ears and you hear not"? And yet in Matthew, I believe it's either the 8th or 12th chapter, it said that "Though Jesus had done so many miracles among them, yet they could not believe." Because Isaiah said, the prophecy said that they had eyes and could not see, and ears and could not hear. See?

And Jesus said, "No man can come to Me except My Father calls him first, and all the Father has given Me will come to Me." That settles it. See?

Now, you're--you're responsible for spreading the Light; you're not responsible for them receiving the Light. You're responsible to take it to them, but you're not responsible for their reaction. And then if God lets them in, that'll be up to Him. If they haven't got the garments on, and so forth, and they don't... But they... Remember, they cannot see it until God reveals it to them.

145. Brother Branham, in Daniel the 11th chapter, the 31st verse, teaches of the day... taking away of the daily sacrifice, and the abomination that maketh desolation. Would you please explain what these are?

Oh, this person has signed their name to this one. That is my subject on next Sunday, and that comes in with the--with the Seventy Weeks of Daniel. But... And I might just say this to you, my most precious brother that signed this here, which is a very dear friend to all of us... Yes, "the abomination that maketh desolation," Jesus, in Matthew 24, spoke of it. The abomination (means filthiness) that maketh desolation, the abomination was the Moslem--Mosque of Omar that was built on the temple grounds where the holy place stood.

In A.D. 96, Titus came in and captured Jerusalem and burnt the temple, and they built the Mosque of Omar (the Mohammedan religion) right on the temple grounds, and still stands there to this day. And it will stand there until God returns to the Jews again. "And the abomination (that is the Mosque of Omar) that maketh desolation of the holy place," standing in the holy place... See?

Jesus referred to it, said, and in parenthesis, "(let he that readeth understand)." See? Therefore, He give so many days from that time until the--after the Prince and so many days, and so forth, which we get into next Sunday. And I'll try to, the best of my knowledge, to get that in for you for next Sunday. But that abomination is the Mosque of Omar that took the place of the temple, that, "When you see the abomination that maketh desolation, spoken of by the prophet Daniel, standing in the holy place..." See, standing where the temple stood (the holy place), the Mosque of Omar...

146. Brother Branham, don't you feel that everyone who claims to be a Christian should pay tithes, pay their tithes into the storehouse of the Lord? Please give Scripture to this question.

All right, if you will... That is right, that the Bible said in Malachi the 4th chapter, "Will a man rob God? And you say, 'Where have we robbed Thee?' In tithe and offerings. Bring all your tithe and offerings into My storehouse and prove Me," saith the Lord, "if I will not open up the windows of heaven and pour out a blessing that there'll not be room enough to receive."

That's a challenge to any individual. And if I only had the time, and would not get to this little Scripture that I wish to get to in about the next ten minutes, I would like to give you a personal testimony of how that I was even hungry, and my mother and them hungry, and my daddy sick, but I took my tithes out first and give it to God, and you ought to see what happened. I have never seen in my life, that any man or a woman, that if you only make one dollar a week, will bring the ten cents of that money and put it into your storehouse, your church where you come, if God don't bless that, call me a hypocrite. Yes, sir. That's a challenge to anybody. And every Christian... That goes to this other question. Every Christian should pay tithes. That's right. It should be done.

All right, now:

147. If a person or persons speaking in unknown tongues in the same tone of voice each time, the same thing, but the interpretation is different by the interpreter each time, could that be the Holy Spirit?

Now, let me read that again.

If a person or persons speaking in unknown tongues in the same tone of voice (in other words, just saying the same thing like certain-certain word over and over and over) each time, and the same thing each time, but the interpretation by the interpreter is different each time, could this be the Holy Ghost?

Now, there is a stiff one, but let me shed just a little light on this if I can. And I'm sure you'll understand that this is just Brother Branham trying to do my best, but let me just give this as my own personal experience of dealing with spiritual things. And I appreciate your confidence of asking me questions like this. If you didn't have confidence in me, you wouldn't ask me no such. I believe a Christian wouldn't ask questions to raise an argument; I believe they're trying to find what's truth. See? And I would answer, and if they... And I answer it, and if I've made myself clear it's the best of my knowledge, and then if that spirit in you gets angry, that shows it isn't the Holy Spirit in you. See? So then the Holy Spirit will not anger, it'll be corrected each time with the Word, and stand correction.

Now, let me say this, that I... In this case, remember, God be my judge, I... This is William Branham. I couldn't say. But in experiences that I have witnessed while under the anointing of such meetings, I believe that the person that's saying the same thing over each time, the same tone of voice, is really speaking in tongues. I do; I believe, by the Spirit they're speaking in tongues, if they're Christians. They are speaking with tongues, no doubt. But I believe that you get the wrong slant of interpretation.

Now, many times, people... I--I want to... I... It's just the church folks here, I guess, tonight anyhow, about. Isn't it, Brother Neville, just about what comes? So if the strangers are here and you different with this, I'm trying to speak to my own church. See?

Now, as your father in the Gospel, as your--as your pastor, I would like a little later on, when your spirits and gifts begin to come to perfection... If you go to watching them flying loose and getting... Then just you better watch--watch that person, just let it go 'cause it's not the Spirit of God on them. But when they're sweet and meek and humble and ready, and everything, that's the Spirit of God. And if--if somebody gets out of order and the pastor has to call it down, and that spirit flies up, then it's not the Spirit of God. The Spirit of God always stands, comes to the Word. See? It recognizes the Word every time.

Now... But now I'm not trying to--to--to flatter or to shake down; I'm only trying to make a truth. Now, someone speaking in tongues, and another one gets up to interpret tongues... Now listen close. (And I think this is being taped. Is it?) In interpretation of tongues... Now, I'm going to have to get down in some doctrine now with this. In the interpretation of tongues, many people interpret tongues by a extraordinary expression of them feeling to say such a thing. That is not interpretation.

Interpretation is when they are speaking in a unknown tongue, you are hearing them in English, and just repeating over what they're saying. But the--if this person speaks in your church... I don't think we have it in this one. If it does, I never heard it.

But someone getting up just saying like some certain word, over and over, or some same tone of voice running right down, right down, right down, right down...

I tell you. I don't believe Junie Jackson's here tonight. Is he? I don't think he is. But I've always amazed at Junior Jackson and his speaking in tongues, and Brother Higginbotham, and many of you people here, how that you see that change of voice in the interpretation. See? Now--now, that's all right. Now, I don't... I ain't boasting my church up. No, sir. If my church needed correction, I--I'm going to stand here and do my best for my Saviour (That's right.), whether it hurts or whether it doesn't. I'm--I'm your father in the Gospel (See?), and I want... You don't want a wrong spirit; you want the right spirit. You do all...

Why take--take a substitute when there's a whole Pentecostal skies are full of the real? Why eat in a garbage can when there's a fine, big, clean table set here with chicken and dumplings and everything? See? Why don't we do that? See? Let's get the real; that's what we want, the real, genuine one.

Now, I believe in this statement that's made here, same thing over, I believe in that statement that they're both correct, but I do not believe that the interpreter is interpreting the language of the person. I do not believe that. I believe that the Spirit is present and the interpreter is prophesying. I believe he is a prophet instead of an interpreter if he does not hear the voice in his own lang... "How hear we every man in our own language wherein we were born?" See, you've got to hear in the same; you've got to hear it in English. If...

Here, here's an interpreter. Now, I can stand up, and I--I only know two or three words in a--in a--in a different language, that I know of. Now I'm just taking this one literal, not in spiritual now. Now I'm going to say, "Baie, baie bly. I... Ekke wil Afrikaans sprekken." Now, I doubt whether there's a person here know what I said. Yeah, brother, what'd I say? [A brother in congregation says, "You said you could speak Afrikaans"--Ed.] Afrikaans, "Baie, baie bly," "I am very, very happy. I am here to speak Afrikaans (See?), Afrikaans sprekken." See? "I am here to speak Afrikaans."

Now, what did he do? He... I was speaking Afrikaans but he heard me in English. Is that right? 'Cause you know Afrikaans. Now, if you are speaking... If I'm standing here a-saying, preaching, and Brother Neville is interpreting to another language of people, he's saying in their language what he hears me say; he knows what I'm talking about, 'cause he knows my language.

And if you're speaking in an unknown tongue, and interpreting, you're hearing in the language that you were born in, because that's the only way you can interpret what they're saying; because the Holy Spirit has interpreted it to you, and you're just speaking for the Holy Spirit.

But then if the Spirit is present to bless this poor person, and they're standing up... Like a precious old brother, gone on, he's in glory tonight, I really believe. The dearest old soul that I know, Brother Ryan, all of us knowed him. He used to stand there on the street. (And God, forgive me, not to be sacrilegious, I know it's a--blaspheming the Holy Ghost is unpardonable.) But Brother Ryan used to say one word over and over all the time, something about "seekem and seekem and seekem," or something like that. He used to have... Why, somebody said, "Do you think that's of God?" I said, "Certainly, it's of God. Certainly, I believe it's of God." But he was speaking in tongues, but I couldn't say what he was saying 'cause I don't know. But the Presence of the Spirit was there. So if the Presence of the Spirit is there, and this person's just saying one word over and over and over, and this other one jumps up and tries to give an interpretation, yet he don't know what he's saying... If this man is not giving the interpretation, he's prophesying; the spirit of prophecy's upon him and he's prophesying, not giving an interpretation.

So therefore, dear Christian, to you who said that, "Could that be the Holy Spirit?" It could be the Holy Spirit using two offices; one blessing a soul in speaking in tongues; and another one prophesying, not have to be interpreting what he's saying. But yet he said it. The Holy Spirit come upon him in prophecy just the same time that this one's speaking in tongues, and he thought it was an interpretation, what difference does it make? It's the Spirit of God giving a message to the church. But interpretation, it's got to understand in English and repeat back exactly what the person said; that's the gift of interpretation.

148. If there is--if there is already three messages gone out in unknown tongues in one meeting, then in the prayer line can there be more messages go out and still be in the spiritual order of the meeting?

Why, certainly. That's right. Sure. I know where you're getting to. There's Paul said, "If they... If you prophesy and speak in tongues," something like that, Paul speaking of...

Little later on, when you all... Brother Neville, when you all want to now, these people that's got these spiritual gifts... Now, if you'll trust my understanding of the Scripture, I will come down to the meeting just with you people alone who has these gifts, just with you all, so we can set together... And if you feel... And you watch, Brother Neville, and see in the church, that it is God and God a-moving among them, that's what we want, but we want to put that in order so it can go to blessing the church and doing something. Now, God ain't... I know, and know the Scriptures, what to do. And that's what we want to do.

Now, this person here, I know he's speaking in tongues; it's supposed to be by courses, two, or not more than three. That is correct, but if you'll notice here, if it was a...

It's like someone give us up there... Like Brother Sothmann raised up and give a message in prophecy or speaking in tongues. Interpretation of tongues is prophecy (See?), spirit of prophecy. Now, if you just speaking in unknown tongues, there be no interpreter, that person's blessed of the Spirit, but he doesn't hurt the church.

Now, what Paul was trying to get at is this, "You use the whole service just in speaking in tongues (See?), and the unlearned said, 'What--what's this about, anyhow?'" See, they don't get it but there be an interpretation. And let there be one, two, or as many as three messages in a meeting.

Now, the person here says, "Then in the prayer line?" That must have been that maybe someone in the prayer line... Maybe, Brother Neville, or in some other church or wherever it's from, that in the prayer line this man--or in Divine healing meetings, might have been in Brother Roberts' meeting, Brother Allen's meeting, or some, in my meeting, or somebody else, I don't know. But, whatever it is, what Paul is speaking of is a message to the congregation out there, "Let that just be three," because the message of God is speaking a message trying to get it over to the congregation. But when the man in the prayer line, he's prophesying to an individual, not the

whole. If that be so, how can I avoid it all along in my prayer lines (See?), when thirty or forty of them in a night? See, if you're prophesying to an individual...

But this man prophesying is to the whole body; let that be two or three messages and then stop it. Though the Holy Spirit may still want to speak, but wait a minute, give the Word a chance to go out. You see? And then, really, that speaking should be either before or after the Word, nothing should interrupt the Word as It's going out. But, however, we get that in order later on when the spirits and gifts begins to get into perfection.

We're talking now on--on the seriousness of the Pentecostal church, I mean the real Pentecostal church. And we're glad that God still lives and reigns and speaking to us.

Now, but if it's like, for instance, if the sister here would give us a message in tongues or a prophecy, and the lady next to her would give a message in tongues or prophecy, and then the lady next to her or somebody back there, someone will give a message or a prophecy, or tongues. No doubt but what it's nearly all speaking on the same thing, if God's urgent, trying to put something over, calling some individual in the church to do something, now, or something that He wants done.

Now, then for instance, the prayer line's called, and Brother Neville or myself or any other minister goes down to this individual, that's not to the body; that's to this individual. And the Spirit of God comes upon him to tell this individual something, then tell them, 'cause he's not speaking to the congregation. He's speaking to this individual, not to the congregation, so that is all right.

149. All right. Dear Brother Branham, time after time the Lord shows me things in dreams. He has showed me things about my son in the navy, which my son told me were secrets. He has showed me of people's deaths and of the secrets of people's hearts. Is this a gift from God? When He shows me in dreams the hearts and minds of people, everything has always turned out like the dream shows me.

Why, yes, my brother or sister, whoever it may be. The Lord bless you. That is, to my opinion, the gift of God. It's a gift of God. Don't you know the Bible speaks of dreams? Joseph, how he dreamed dreams and interpreted, and how others dreamed dreams. Those things are of God. Now, if it's of God, it'll always be truthful, it'll always happen just exactly the way He said.

And now, don't... If you start showing off with it, it'll just leave you. See, just be reverent and sweet. And when He shows you anything, and it's something that you should tell somebody, that they've done something that's wrong, then just don't stand right up and rebuke that person, go to them yourself and say, "Sister, brother, you know, the Lord told me the other night that--that you were doing something wrong, a certain thing."

If that person says, "You are wrong. That is a lie. I did not do that."

Now, the thing to do then is go back and say, "Heavenly Father, was that wrong?"

Now, if that person... Then if that person was telling you the truth, then you've got the wrong spirit. But if that person was lying, and he did do it, God will deal with that person. See? Yes, sir. Because (See?), what he's done there? He's blasphemed against the Holy Ghost, denying what the Holy Ghost has called to his attention. See, so it's the wrong thing.

150. Brother Branham, how can a--a church dance, shout, speak in tongues, and let the Spirit... (Let's see, now wait a minute.)... and get lost in the Spirit, and ever very seldom any time Scripture read. I don't understand it.

Neither do I, "shouting, dancing, speaking in tongues, and not even read the Scripture..." I--I--I say this, remember, William Branham, which could be a million miles wrong. I believe that most of the people... I was asked that question today by a brother, something on that order, that when they go to pray for the sick, a brother will maybe pray for one, then get them all singing or dancing in the Spirit, thinking that brings power amongst the people. No, I--I... For myself, I believe that's wrong.

I believe that a person coming in the healing meeting will be like coming for salvation, come reverently, believing. Every person in there, not shouting and dancing, but seeing their brother or sister going up there to ask God for mercy, bow your head and start praying, "God, help my brother now as pastor prays for him, anoints him. Let the Holy Spirit come upon him and give him faith to believe for his healing. He's a precious brother. She's a precious sister." Be praying for him instead of just singing, shouting, and dancing.

But we see so much of that in our Pentecostal meetings; it's a constant... I believe it's a worship; I truly believe they're worshipping God. Yes, sir. I believe it with all of my heart. And I believe in speaking with tongues, shouting, and dancing. And I believe it every bit, yes. I believe anything that they do in the Bible is just as good today as it was then (Sure.), but I believe it has its time and its order.

Now, the great blessing's on, and the people are shouting, and the glory of the Lord is a-falling, and people want to scream and shout and do whatever the Spirit tells them, go ahead. That's right. But when a man's coming to be healed, where the question between death and life is involved, I believe we should be reverent and speak to Father and talk to Him for this brother. Instead of worshipping Him, let's ask Him, "Father, I'm--I'm a worshipper of Yours. I love You. You know I do. I express my love to You. Now I'm expressing my faith in You; help my brother to be well, will You, Father?" I believe you'll get a better results by doing that. I really do. And reverence the Spirit of God.

My, these may be a hundred miles long. I hope I've answered them...?... throwed just a little bit of Light. I kind of know what's on your minds now anyhow. And I'll tell you what. A little later on I want to ask pastor here if he'll come and help me to--maybe come down and get all the people together that's got the Spirit of God upon them in the form of gifts, let's talk about it a little while. Maybe I can help you to climb the ladder just a little bit higher and get a little closer to God with it and set it more in order in the church. I've been watching along; it seems wonderful to me. And I just love to see it move on and on and on, and on and on and on.

And as we're coming up, don't let Satan creep in now. Boy, he's smart. Hmm. Don't outwit him; don't try to, because you can't. You just depend on God and just keep walking humbly; God will do it, and you'll find out that God will use you more and more and more like that. The Lord bless you.

Do we have time for twenty minutes of speaking? Thank you. Thank you. I guess that was enough to start me, Ben. All right.

Let's turn to Psalms just a moment. The Lord seemed to give me a little thought here I would like to express to you all tonight just in a matter of a sermon, if you will, just--just a few minutes. I know it's hot, and it's hot up here too. But remember, we won't meet any more, maybe, till Wednesday night. So let's just wait and--and 'fore we sing the good old song of "Blest Be The Tie That Binds," let's--let's talk about the--the written Word. These questions kind of make us--leave us in a stew. Let's--let's get out of it now and--and speak in the Word. Now can we bow our heads again just a moment?

Heavenly Father, these questions, I've tried to find what the people's got on their hearts, see if they'll ask about this about that. I see, Lord, they're desiring spiritual gifts. And those who have spiritual gifts are wondering how to conduct it. To some, it's throwing great Light on the church; to others they're wondering. Now, Lord, help us. Help us, Lord. We are Your children. We are not doing these things to honor ourselves; we are doing this to the honor of God by a gift that God has given us.

We pray, Father, that You'll bless these gifts and manifest them in the church. And may it come to pass that pilgrims and strangers coming by, and drop in that door and set down a few minutes, and may the Spirit of God be so great in here till it'll make known the secret of every heart that enters the door. Grant it, Lord. May it be with such sweetness and humility, never harsh and rebuking and tearing down. We know the Spirit of God isn't like that.

So we pray that You'll bless us in everything. Bless our church; bless our people. Bless the people of other churches. And, Father, we know that there are only one church and we are all born into that.

And I pray, Father, that You'll bless us further as I read this little text that You seemed to give me, setting there by the desk this afternoon. And help me, Lord, not to keep the people too long, but just to speak a few expressions here. I pray that You'll be in it. And give us a little thought, that we can go home with it and thank the Lord for His goodness. We ask in Jesus' Name. Amen.

Now, don't forget, next Sunday morning, the Lord willing. Now turn to Psalms 106 and the 7th verse. I was going to read on down, a piece--a part of this Psalm. But it's David. Why it come to me, was because of this morning's message. And I'll get my watch here and try to be out at nine-thirty, if all possible. Now on the 7th verse of Psalms 106:

Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies; but provoked him at the sea, even... the Red sea.

I'm going to read the next verse:

Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

The Lord add His blessings. I'm going to speak to you, if the Lord willing, on the subject of the misunderstanding, God, misunderstood. I'll take it like that: "God Being Misunderstood."

You know, misunderstanding gets us in a lot of trouble. Many times that people say things that they repeat after somebody else, where they misunderstood them. That gets a person in trouble. I believe it would be good for us if we just, well, wait till we understood what we was talking about. Don't you think so? I know it would be for me, a very good for me to find out first and then say it. See? But we're always, seem to be, misunderstood. And here David is speaking of Israel misunderstood His miracles when they were in Egypt.

Now, to misunderstand is just not to say, "Well, I didn't hear what he said," but to see something done and misunderstand what it's for, that's a--that's you're missing the boat all completely then.

Now, God doesn't do miracles just to say, "See, I'm God." God does a miracle for an understanding. See? God does it for a purpose. And did you notice the reading of the Psalms here in this 7th verse? I think it's so beautiful; I want to read it over again.

Our fathers understood not thy wonders in Egypt;... (see, they didn't understand it)... they remembered not the multitude of thy mercies; but provoked him at the sea, even... the Red sea.

Nevertheless he saved them for his name's sake, that he might make his mighty power to be known.

See, they did not understand why that God, down in Egypt, performed these miracles. He was trying to show them His mercies. He was trying to get them to understand that He was God in their midst. I love that.

In my little sermon that I preached here sometime ago, up at Chicago, and then I believe I preached it here, the boys has got it on tape, "As The Eagle Stirreth Up Her Nest," flutters over her young. How that the old mother eagle takes her little babies... Before she takes them on a flight, they got a lot of loose feathers in them. And they've never seen her really in her best because they're all squatted down in the nest. But she gets up over the nest and she spreads her big mighty wings. What's she doing? She screams; she wants them to know her voice. She stretches forth her big wings.

The female eagle's sometimes the largest. They are said that eagles sometime, many females has wings fourteen feet from tip to tip, pick up a calf and fly away with it. Fourteen feet, tip from tip to wings, far as across this platform right here, from post to post.

She gets up there before this little fellow, because why? She's going to take him on a flight. He's never been out of that nest. And she's going to take him way up in the heavens and then shake him off, and let him up there to flop for himself to learn how to fly. So she wants to show the authority she has. She spreads forth her big wings to the strutting of the feathers, and she screams, and then she fans them. Oh, my. The feathers fly out of the nest, and everything else, she's throwing wind in there like out of a jet plane. Knocks him backwards, and he lays on his little back, and looks up and saying, "Mother, how great thou art. How great thou art."

"See how strong my wings are? I can pick you up and pack you anywhere I want to. I'm powerful."

That's what God was doing to Israel. You know, He said, "As the eagle stirreth up her nest," that's the same thing. He found Israel in a howling land down there, and He brought him up out of Egypt and took him into the promised land on the wings of an eagle. See? And what was God doing these miracles? He was trying to get to His people that He was the mighty Jehovah.

And that's what He's trying to do today. He just doesn't heal people just to--because He can heal. He's trying to get to you that He's the Resurrection, that He can make you well, He can raise up your body. He can do whatever He wants to; He's Jehovah. I like that.

But the people misunderstood Him. God is so easily to be misunderstood by unbelievers, by those who don't want to understand. Many people try to understand. Many don't want to understand; they just shut up themselves and say, "There's no such a thing," and, "I don't believe in such." Then they can never understand.

But a man that's willing to understand, that's willing to set down ("And come let us reason together," saith the Lord) now, that man is--is on the line of learning something from the Lord. But people who always are associated with God and God's power... You can hardly be associated with God without being associated with His power, because when you're associated with Him you are acquainted to Him, or a relative to Him, and then you have His power in you.

That's the reason that people cannot believe in miracles today, because they don't have anything in them to believe with. They've got to have something in there to believe with. And when the Spirit of God is in a man, he will say "amen" to every Word of God and every miracle of God. But as my mother used to say, "You can't get blood from a turnip, because there's no blood in it." So that's the same way; you can't get belief out of unbeliever, because there's nothing there to believe with.

A man said, "I don't believe in Divine healing, no matter what you'd say." Certainly, it's not for him; it's only to those who can believe. If you're going to get blood, get it out from something that's got blood in it. If you're going to get faith, get it out to something that's got faith in it.

And that's the way; God uses something that's got faith in it. He don't send you out here in a healing campaign when you ain't got faith enough to believe it. How is He going to send you out in a miracle-working revival when you ain't got faith enough to believe it? He wants something that's got something in there that He can produce something with. So the people misunderstood.

Noah was very much misunderstood in his day. Noah, acquainted of God, a servant of God, a believer in God. And when you become a believer in God, you do things so contrary to what people think that's right till they think that you're crazy. And Noah, warned of God, prepared an ark for the saving of his household. And the people thought that he was crazy. He was not crazy; he was just misunderstood, because he was following the direction of God. Amen. I like that. He was misunderstood.

"How could a man..." Though You say, "There's never no rain come from the sky. What is rain?" Never had rained; God irrigated the ground. "Noah, where's that rain at?"

"I don't know."

"Show me where it's at."

"I can't show it to you."

"Well, how do you know it's going to come down from up there when there's none up there to come down?"

Noah might've said something like this: "God told me it was coming down. And if God said it's coming down, He's able to take it up there and then bring it down." So that--that settled it. If God said so, that's all there is to it. See? He was misunderstood because he was following God.

Elijah... I could stay on these subjects a long time, but I've got several of them here I would like to come to quickly. Elijah was misunderstood by his nation. Elijah was an Israelite; he was a Jew, and he was misunderstood because he was always condemning his nation, condemning the king, condemning the queen, condemning everything there was around, and condemning them. What a crackpot he seemed to be. Why, my, everything, it came "THUS SAITH THE LORD. God's going to punish you, you Jezebel, you so-and-so."

He was misunderstood. Why? He was following God. It was not Elijah they misunderstood; it was the working of the Holy Spirit in Elijah that they misunderstood.

How could a man raise up against his own nation? Blasphemed his own nation, corrected, and put the curses of God upon it, the very nation, the very people that he lived with. His own race, his own color, his own creed, his own kind, and yet predict the judgments of God and called a famine upon them. He was misunderstood, because it wasn't Elijah; it was God in Elijah that they misunderstood. It wasn't Elijah being misunderstood; it was God leading Elijah, and they misunderstood that God was a holy God and He cannot in-tolerate sin.

And no matter if it's on your brother, sister, or mother, no matter who it is, it's sin in the sight of God and the judgment will come upon them for it. Misunderstood...

Daniel was misunderstood when all of the rest of the children of Israel bowed down to the image, but he and Shadrach and Meshach and Abednego refused to bow down. Well, they said, "What's the matter with him?" The whole nation said, "What's the matter with this crazy guy? Well, all the rest of the Hebrews recognized our god; they recognized it; they bow down when we play the trumpets, and sound the trumpets and play the psalteries, and so forth, and sound the flute. They all bow down, but what's the matter with this crackpot? What's the matter with him; he won't do it?" Because he was in contact with God. That's what's the matter. He was misunderstood. He was supposed to be "Crazy, or had lost his mind. Well, they was a bunch of cranks." But they were only following the leading of the Spirit. That's the reason they were misunderstood.

All the prophets of the Old Testament, how they rose up and prophesied against their nation, how they prophesied against the people, how they prophesied against the thing, putting curses upon them, and doing things like that. They misunderstood. Why? They were God's servants; they were doing the will of God. They were doing the service of God; therefore, they were misunderstood. And anybody that follows God is misunderstood. Jesus, our Lord, when His birth, He was misunderstood.

The Magi, they were misunderstood; they were following a supernatural sign to find a King that was born King of the Jews. They knowed there was a star rising out of Jacob, according to the prophecies of Daniel. And they knowed this King would be a Saviour; He would be the King of Israel. And they come two years, all the way from India down by the Tigris River, and across the deserts and through the mountains, everywhere, and come into the city of Jerusalem one evening about sundown, screaming, "Where is He that's born King of the Jews? Where is He?"

And nobody knowed nothing about it. It was a strange thing that the King of the Jews was born and people hundreds of miles away knowed about it, and right here in the city where He was born, and the place He was born, amongst the people He was born to, and they knowed nothing about it. They misunderstood the Magi. They said, "There's no such a thing as the King of the Jews. We got a king up here: Herod."

He was misunderstood in His birth when He was born. And Mary was to be mother before she was married to Joseph. Misunderstood... They thought It was born out of holy wedlock; they did not know that the Holy Ghost had conceived this Child in her. But it was misunderstood. It was a act of God, and people misunderstood it. They still misunderstand it, an act of God is usually misunderstood.

Only by spiritual believing people, people who believe the Spirit... But it was misunderstood; the Magi was misunderstood. Herod misunderstood it. When Herod said, "Well, you tell me where the baby is, and I'll go worship Him too," he was a hypocrite; he was a-lying. What he was afraid of... He didn't know the Scriptures that there was supposed to be a Messiah come, a King of heaven. And Herod thought it would be an earthly king, and he wanted to kill Him to get rid of Him. It wasn't an earthly king; He said this earth is not His kingdom, "If this was My kingdom My subjects would fight for Me, but My Kingdom is of up above." Herod misunderstood it; he thought it was an earthly king.

That's the way they say today, "What church do you belong to if you're a Christian? What denomination?"

"None."

They don't get it. See, they can't understand it. They think a denomination means a Christian. It's vice versa, very much so. But it's misunderstood by the people.

Now, we find out that Herod misunderstood it; he couldn't understand it.

Nicodemus couldn't understand it, the new birth, when he came to Jesus by night. Someone condemned him. I don't condemn him. He was a good man; he wanted to find out something. He was busy through the day, maybe he was at his priest's office, or something another; he had to come by night. Anyhow he got there; he done a lot better than a lot of people does now. They won't come day or night. He finally arrived; 'fore you condemn him, have you? He finally got to Jesus, and let's not condemn him if we haven't been there. And if you get there, then I don't think you'd condemn him. No, he--he got there. And he come by night; maybe he was busy. Anyhow he come. Maybe Jesus was too busy out praying for the sick and things, only time he could catch Him for this interview would be at nighttime. But he finally got there; he stayed there till he got an interview with Jesus. And when Jesus said...

He--he said, "Rabbi, we know that You are a man sent from God, for no man could do these things that You do except God be with Him."

Jesus said, "Except a man be borned again he cannot enter the Kingdom, not even see the Kingdom."

And the great rabbi, master in Israel, said, "Me, an old man, to be a--enter into my mother's wombs and be borned again?" See, he misunderstood what Jesus was talking about; he just didn't get it. Because that Jesus was talking about a spiritual birth, and he was trying to apply it to a natural birth. So he misunderstood Him; he didn't get it. He just... The way people do... Just like Nicodemus, many of us misunderstand the things of God, because we just take it and apply it for a natural thing.

Like, say, a doctor say, "Oh, I do not believe in Divine healing. I don't believe there's anything."

I heard a doctor tell a woman in an office one time, said... And she didn't know... He wanted to know what become of a growth she had. She said, "Brother Branham prayed for me, and the Lord healed me."

He said, "I do not believe it." He said, "I can never--I can never believe anything like that." Said, "Tell me who took it off."

Said, "Find the scar."

Said, "What did you put on it?"

Said, "Nothing, not at all." Said, "He just called me out of the meeting and the thing left."

And I was setting right in the next room (That's right.), setting right in the next room listening. She didn't know I was in there. And he didn't know I was in there, 'cause he didn't even know me. See? And there I was setting in there. And he said... Taking somebody else to a doctor's office. That's exactly right. And I could overhear what he said; I got--I got the patient and got out of there when I found that, that he didn't believe.

So he said, "I don't believe one word of it." Said, "I've never seen anything yet that could do anything like that. I just don't believe it." Said, "I've got to see it before I believe it."

She said, "Well, what about my--my growth?"

He said, "I'd have to see it leave before I'll believe it."

See, seeing is not believing. "Faith is the substance of things you don't see." See, you believe it first and then it happens. So the--the man was not a believer, so therefore it was all a mystery to him. He didn't know what he was talking about, because he--he couldn't understand it; it was a riddle to him.

People say today, "Oh, I don't believe in that Divine healing. I don't believe in that Holy Ghost. I don't believe in that speaking in tongues. I don't believe in that shouting. I don't believe in all this stuff like that. I don't believe in it." Why? It's a mystery. You're just misunderstanding. It's God; here it is in the Bible. Here it is bringing the same results that the Bible spoke of bringing; then it's got to be God. You just misunderstand it; that's all. God is misunderstood.

His disciples couldn't understand His miracle that night when He come into the boat, and he said, "What manner of man is this that even the winds and the waves obey Him?" They misunderstood that He wasn't a man; He was God.

That's what's the matter today with people. They want to make Him a little mascot boy, or something another that carries the bat. They want to make Him just a little fellow around the camp. He wasn't a little fellow around the camp; He was Jehovah God. They misunderstood it. They expected Him to be just one of them. He wasn't one of them; He was God among them. He was more than a man. As I've often said, He was a man when He was hungry, but He was God when He fed five thousand with a biscuit--two biscuits and some pieces of fishes. He was a man when He was tired on the back of a boat, but He was God when He ceased the winds and waves and made them obey Him. "What manner of man is this?" He wasn't a manner of a man; He was God manifested in a man. They misunderstood Him. They thought Him to be a man, Mary's son, a carpenter, but He was God manifested in the flesh. Amen.

The Roman soldiers misunderstood Him when they had Him set in the court, and put a rag around His eyes, and hit Him on top of the head, and said, "Now, if you are a prophet... They all say you're a prophet; come tell us who hit you on top of the head."

See, they misunderstood that Jesus said, "I do only what the Father shows Me to do. I do what the Father shows Me, and then I do what He tells Me to do." They misunderstood it.

They misunderstood His ministry. The Jews misunderstood Him: how He come to be their Friend and Saviour, and they wanted to make Him a--a something was evil. They misunderstood His ministry. He said, "The queen of the south shall rise up in the Judgment with this generation and condemn it, for she came from the utmost parts of the earth to hear the wisdom of Solomon. And a greater than Solomon is here." But they misunderstood that He was greater than Solomon. They thought He was just a man.

Many of them thought He was born out of holy wedlock, come up out of a bad family that had these desires and so forth, and a bastard child. Which we just had the question, they could not even... Why, they said, "Why, we know that you were born out of holy wedlock. You got a devil on you. Why, you try to teach us? We're rabbis."

He said, "You are of your father, the devil." See, they misunderstood.

When the Roman soldiers went back one time, listening at Him, said, "Never a man spoke like this. We never heard a man speak like this."

It was not a man speaking; it was God. Yes, sir. Man didn't speak like that. A man tells and speaks the Scriptures; Jesus makes the Scriptures live. A man don't live like this: "The Scripture says this here; here it is." Man can say the Scripture says it, but that's about all he can do. But Jesus could say, "I and My Father are One; My Father dwells in Me. He that's seen Me has seen the Father." Nobody else could say that. Amen. Hallelujah. That's right. "He that's seen Me has seen the Father." Nobody else could say that.

No wonder them soldiers said, "There never was a man spoke like this." He don't speak like a scribe or a preacher; He speaks with authority. And even the devils obey Him, and the winds and the waves obeyed Him. They thought He was a man, but He was God. See, He was misunderstood.

Said, "Why, you're--you're born a bastard. You're born out of holy wedlock, and you try to teach us? Why, we know you're mad and got a devil. You're a Samaritan, been over there and got them devils on you. You're trying to teach us, us holy rabbis?"

He said, "You're of your father the devil."

Yes, they misunderstood Him; they didn't know Who He was. That's what's the matter today, people trying to make Him something that He isn't. He's not just a man; He's God in man: no third person, He's the only Person. Yes, sir. Sure, they misunderstood Him.

The Pharisee, that Pharisee that invited Him down there that time for a dinner, a big banquet, he misunderstood Him. He thought he'd just have Him down there. I preached on that message out here not long ago at a breakfast, I believe, at Chicago, at that breakfast. That Pharisee said, "Now, look at Him setting back there, setting back there, unwashed feet and everything. That little woman come in and washed Him with the tears, and wiped with the hairs of her head." He said, "If He was a prophet He'd know what manner of woman that is there washing His feet. Shows He's not a prophet."

Jesus stood up and said, "Simon, I got something to say to you." Amen. He just misunderstood; that was all. He said, "I... You invited Me to come, and I left My busy schedule to come to your invitation. And when... You never met Me at the door. You never have washed My feet. You never anointed My head. You never kissed Me welcome. You just let Me come in, dirty and stinking and full of sweat, and set Me over here in a corner to make fun of Me. But this woman, this woman, she's constantly kissed My feet, and she's washed them with the tears of repentance (What beautiful water.), and wiped them with the hairs of her head. I've got something against you, Simon. Verily I say unto you, her sins which are many are all forgiven her." Amen. Simon misunderstood; she understood.

Simon said, "He's just a man."

She said, "He's God, my Saviour." He was misunderstood. He's still misunderstood.

The disciples at Calvary, they misunderstood when they all denied Him and went away. How could they see a man, a man that they had knowed to perform miracles and raise the dead, yet submit Himself to death, and walk up through there, beaten, and crying, the spit running off His face, and blood mixed with it where they'd pulled their handfuls of beard out, plucked it from His face, and warped His back till His bones was shining through, and kicking Him, and beating Him around, them cussing, drunken soldiers beating Him right up the street; and stand and let them do that?" They misunderstood, so they stood far off. That's right.

The devil misunderstood Him. The devil said, "Surely that cannot be a Son of God that would stand there and be mistreated like that, and them cussing, and my disciples down there just treating him any way, and him taking it. He's not the Son of God."

Also the Pharisees, the priests, misunderstood Him, said, "If Thou be the Son of God, bring yourself down off of there."

The thief on His left misunderstood Him, said, "If thou be the Son of God, take us off the cross, save yourself and us too."

But the thief on the right understood Him; he said, "We have, and we've done evil and we deserve what we're getting, but this Man's done nothing. Lord, remember me when You come into Your Kingdom."

Watch that Voice come back, said, "Today shall thou be with Me in paradise." He understood that that was God dying for our sins. The only way He could die, would be put to death in the flesh. He can't be put to death in Spirit, because He's the Eternal Spirit. And He had to be in flesh to be put to death, so they just misunderstood. He understood it.

One day about ten days after that, or about forty days after that, fifty days it was, the disciples climbed up into an upper room, and they stayed up there for ten days and nights until the fiftieth day come. Then all of a sudden there came a sound from heaven like a rushing mighty wind. Because Jesus had told them, "Behold, I send the promise of My Father upon you, but wait in the city of Jerusalem until you're endued with power from on high." They knowed that It was going to come. Now, they knowed it was--had to happen. "Go up there and wait until I send It." They waited up there. They confessed, got everything out of their minds and hearts. They were waiting, all in one accord, in one place, waiting for the promise, walking back and forth, the men and the women, up there walking around together in this upper room, all the doors barred so the Jews couldn't get in and--and hurt them.

All at once, they was up there walking around, and there came a sound from heaven like a rushing mighty wind, whirled around through there, and then licks of Fire begin to set upon them. The doors flew open; the windows come open, out into the streets they went. And they were misunderstood, insomuch that they said, "Are these men not full of new wine? These people are drunk because we hear them blabbering off something we don't know what they're talking about." All at once they said, "How hear we every man in our own language, are not an these Galileans?" They misunderstood that it was the promise of the Father.

Then God had a prophet there who could stand up and speak, Peter said, "You men of Jerusalem and you that dwell in Judaea, don't misunderstand this. This is that which was spoken of by the prophet Joel, 'And it'll come to pass in the last days,' saith God, 'I'll pour out My Spirit upon all flesh. And upon My handmaids and maid servants will I pour out of My Spirit; they shall prophesy. I'll show wonders in the heavens above and in the earth below, and fire, and vapor, and pillars of smoke. It shall come to pass, before the great and terrible day of the Lord shall come, that whosoever shall call upon the Name of the Lord shall be saved.'" It was the work of God. It was the Holy Ghost, but they misunderstood it.

He was misunderstood. He's always been misunderstood. Israel misunderstood Him. The people in Noah's time misunderstood Him. The people in Daniel's time misunderstood Him. The people in John's time misunderstood Him. The people in--in the prophet's time misunderstood Him. The people in the Pentecostal age misunderstood Him. The people in this age misunderstands Him; it's still the same. They don't get it, because He's misunderstood. It's the time to compare the natural with the spiritual.

When the people in now... After the day of Pentecost, when they was all filled with the Holy Ghost, had this great big meeting up there, they called a man down there that's crippled from his mother's womb, two of them was going along the street and this beggar shook a can and asked for some money. And he said, "Silver and gold have I none, but such as I have I'll give it to you." He said, "In the Name of Jesus Christ of Nazareth, stand up and walk." And he took the man by the hand and raised him up, and immediately his feet and ankle bones received strength. He begin walking,

and leaping, and running, and jumping, and praising God, went into the temple. And all the people begin to come together, and screaming and carrying on. Why, it was unusual.

And they put them in jail, and threatened them that they "Should not preach any more in the Name of Jesus."

And Peter said, "Who should we listen to, God or man?"

And they turned them loose, thinking because they'd whipped them a little bit and threatened them that they'd hang them the next time, or burn them, or put them on the cross, or something, they'd stop it. But the next thing they found; they was out on the street doing it again. Why? They misunderstood. It wasn't them people; it was God in those people doing those things.

When they caught up little Stephen at the Sanhedrin Court, that morning, said, "We'll take him before this court. When all these rabbis and Jews and high priests and holy fathers, and all of them gathered out there, these doctors of divinity, it'll scare him in the wits." So they brought him out in his chains, and stood him out there, a little fellow like a lamb amongst a bunch of raving wolves. They said, "Watch him take down now and say, 'I'll take it all back, brethren; don't you all bother me.'"

He said, "You stiff-necked and uncircumcised in heart and ears. Why do you resist the Holy Ghost? Like your fathers did, so do you." Amen.

They found out that it wasn't him. For they picked up clods, and throwed their hands in their ears, and begin to gnash upon him, and clod him to death. And when he raised his head up towards that, and the bats beating him from one side to the other, he said, "I see the heavens open, and Jesus standing at the right hand of God." Amen. And he fell asleep in the arms of the Lord Jesus. When he died, he said, "Father, lay not this sin to their charge."

See, they misunderstood what they did. Paul, standing there look at it, later on it got on his nerves, and said, "I'm the least among all of them, because I bore witness to Stephen's death, Thy saint." Amen. That's it.

See, people misunderstood this enthusiasm. People misunderstand today. They misunderstand the power of the Holy Spirit. They call it a bunch of holy-rollers. They call it a bunch of people that ain't got their right mind. They misunderstand that you had to lose your--what you call your right mind...?... because you have the mind of Christ in you. You can't have the mind of the world and the mind of Christ at the same time, one's carnal and the other one's spiritual. "He that walks after the flesh is carnal; he that walks after the Spirit is spiritual." Amen. So I'll lose myself and find it, Lord, in Thee. Yes, sir.

So God's misunderstood. It's not you that's misunderstood; it's the Holy Spirit making you do that that they misunderstand. Amen. They're not speaking against you; they're speaking against Him. People are misunderstood.

There they let them go, but they get right back in the street and start again. The same today, they misunderstand the people. They don't know what it is.

Today I'm misunderstood in my ministry, that He sent me to the people. They misunderstand. Every one of them said, "We believe Brother Branham..." I talked to a preacher awhile ago, said, "Brother Branham, we all know that you was sent to the church, but, the idea is, how do you come baptizing in Jesus' Name?" They misunderstand the Scriptures. They misunderstand it. That's what He sent me for; that's my purpose of being here. "Why do you teach the serpent's seed, and things like that that's contrary to what we teach?" Well, brother, that's why I'm here. They just misunderstand it. Amen. But God is bearing record by His Word and the signs of the Holy Ghost in...?... No matter how much they may misunderstand it, God's confirming the Word. Amen.

God's always been misunderstood. And those who live with God are misunderstood with God, because it's God working in them. Amen. You believe it?

I love Him, I love Him

Because He first loved me (Do you love Him? Raise up your hands and say praises.)
... purchased my salvation
On Calvary's tree.

Are you glad you're misunderstood? We used to sing a little song, saying, "Now I'm marked, marked, marked, marked by the Spirit Divine." That's right. People that once loved me, turn their back on me now because I'm marked, marked by the Spirit. Amen. I lost my mind to the things of the world to receive the mind of Christ; therefore, if I have the mind of Christ, my mind seeks those things which are above. I'd like for somebody to show me any different correct baptism besides the Name of Jesus Christ. I'd like for somebody to show me a Scripture that says the serpent didn't have a seed. I'd like for somebody to show me a Scripture that says there's three gods. Then they say, "Well, what is it?"

God sent me His Message and bears record of it. He confirms the Word with signs following. That's what the Bible said. They can't deny that; it's a fact. But what did they do? They misunderstand it, because I didn't come in the name of the Assemblies of God, the Oneness, or the Twoness, or the Threeness, or the Church of God, or the Baptists, Methodists, Presbyterian, Lutheran. I come in none of them names; I come in the Name of Jesus Christ. And God by His mercy confirms the Message by the power of the resurrection of Jesus Christ. So it's still the Spirit of God that the people misunderstand. That's right, misunderstood. Sure, you're misunderstood; all that live godly in Christ Jesus is misunderstood, all the way from righteous Noah, all the way down till the modern day saint today is misunderstood: always been, people misunderstand it. Israel misunderstood it. They don't understand; they just can't because they are carnal in spirit, and not... It won't deviate with the spiritual, because it will not mix.

But I'm glad that we live in a Kingdom that's not made with hands of men. I'm glad that we're going to a Kingdom that man had nothing to do with. I'm glad that our Kingdom is above. And if our Kingdom is above, we're born from above, then we seek those things which are above, where Christ sets at the right hand of God, oh, where He's not ashamed of us as our testimony. We're not ashamed of Him on this earth, because we are pilgrims and strangers. We're not of this earth; we're borned of the Spirit of God. We're setting together in heavenly places in Christ Jesus, washed in His Blood, borned of His Spirit, filled with His grace. That's it: misunderstood. But what do we care? We love Him. Don't you love Him?

All right, Teddy, give us the note on "I Love Him," and let's sing it from the top of our voice.

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary's tree.

Isn't He wonderful? Don't you love Him? Aren't you glad that you're a peculiar, royal priesthood, chosen people, peculiar people, offering spiritual sacrifices, the fruits of your lips, giving praise to Him? I'll sing you a song now; I feel like singing.

I find many people who can't understand
Why I am so happy and free;
I've been filled with the Spirit, there isn't a doubt,
And that's what's the matter with me.
Oh, that's what's the matter with me,
Oh, that's what's the matter with me;
I've been filled with the Spirit, there isn't a doubt,
And that's what's the matter with me.

You like that? Let's all sing it then.

We find many people who can't understand
Why we are so happy and free;
We're filled with the Spirit, there isn't a doubt,
And that's what's the matter with me.
Oh, that's what's the matter with me, (Praise God.)
Oh, that's what's the matter with me;
I've been filled with the Spirit, there isn't a doubt,
And that's what's the matter with me.

Oh, when I get happy, I sing and I shout,
Some don't understand it, I see;
But I've crossed over Jordan to Canaan's fair land,
And that's what's the matter with me.
Oh, that's what's the matter with me, (Praise God.)
Oh, that's what's the matter with me;
I've crossed over Jordan to Canaan's fair land,
And that's what's the matter with me.

Oh, I love that, don't you? Crossed over Jordan to Canaan's fair land. I bid farewell to the world, lifted up above the things of the world, now I'm living in this heavenly atmosphere. Sure I act funny to them buzzards down there. Yes, sir. I'm flying above it. That's right. What do we care? We are living in Canaan's land (Amen. Yes, sir.), eating the new grapes, just having a wonderful time, full of glory, full of power, full of the Holy Spirit. Yes, sir. Said a Stephen was a man full. Full of what? Full of what? He was full of the Holy Ghost; he was full of power; he was full of wisdom; he was full of might. What'd it all make up? He was full of the Holy Ghost. That's where all these things dwell. That's what the church of the living God is. Aren't you happy for it, Christians? That's rightly. If you're misunderstood, "All that live godly in Christ Jesus shall be misunderstood." They've always been down through the Bible. Now, what am I trying to say? To you people who speak with tongues, to you who shout, dance in the Spirit, people say, "Oh, it's nonsense," just remember I've went right back and showed you. Right down through the Scripture, they're always misunderstood. Remember, you're in the Scripture, and you're doing that which is right. Stay right with it. God's with you. Stay right in the Scripture. God will take care of the rest of it. Amen.

I love Him. Let's sing that good old baptismal song, the one we was singing the first time that the Angel of the Lord there ever appeared before men in his presence. I'd seen it before, myself, but first time He ever come down. And when He come down, He--He said, "As John was sent to forerun the first coming of Christ, your message will forerun the second coming of Christ." Hundreds and hundreds and hundreds of people standing on the banks down there when It come down on June, 1933, at the river. And we were standing on the banks, singing:

On Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie.

I am bound for the promised land,
I am bound for the promised land;
O who will come and go with me?

I am bound for the promised land.

Oh, I am bound for the promised land,
I am bound for the promised land;
O who will come and go with me?
I am bound for the promised land.

When shall I reach this healthful place,
And be forever blest.
When shall I see my Father's face,
And in His bosom rest?

Oh, I am bound for the promised land,
Oh, I am bound for the promised land;
O who will come and go with me?
I am bound for the promised land.

All o'er those wide extended plains
Shines one eternal day;
There God the Son forever reigns,
And scatters night away.

I am bound for the promised land,
I am bound for the promised land;
O who will come and go with me?
I am bound for the promised...
Let's just sing that again and shake hands with somebody around you.

I am bound for the promised land,
I am bound for the promised land;
O who will come and go with me?
I am bound for the promised land.

Now, without a shadow of doubt, every one of you that has accepted Christ, and know that you are borned again of the Spirit, let's raise our hands now and sing it.

I am bound for the promised land,
Well, I'm bound for the promised land;
O who will come and go with me?
I am bound for the promised land.

I haven't seen this for a long time. Ladies, reach in your purse and get a handkerchief. Gentlemen, reach in your hip pocket and get your handkerchief out. Now we're going to have a wave-gift to the Lord. All right, all of us together, we're going to wave like we're going into Canaan now, wave your handkerchief. All right, now.

I am bound for the promised land,
I am bound for the promised land;
O who will come and go with me?
I am bound for the promised land,

Now, if there is someone here that hasn't made their election and calling sure, that would like to come while we sing it again, would like to pull out your handkerchief and wave with us again. The gate's open now; the tickets are free. Won't you come? Step aboard the old ship of Zion; she's going, moving out. Let's go.

I am bound for the promised land, (It won't be long.)
Oh, I am bound for the promised land;
O who will come and go with me?
I am bound for the promised land.

As we bow our heads:

To be like Jesus, just to be like Jesus,
On earth I long to be like Him;
All through life's journey from earth to Glory
I only ask to be like Him.

From Bethlehem's manger came forth a Stranger,
On earth I long to be like Him;
All through life's journey from earth to Glory
I only ask to be like Him.

Don't forget Sunday. Don't forget Wednesday night is prayer meeting. Remember, pray much; pray for me; pray for your pastor; pray for your neighbor, your deacons, your trustees; pray that God will have His way with us all.

To be like Jesus, to be like Jesus,
On earth I long (That's my heart's desire.) to be like Him; (He's understands. Lots of people don't understand, you just remember God will make a...?...)... from earth to Glory
I only ask to be like Him.

[Brother Branham begins humming the song--Ed.]...
... humble and lowly,

On earth I long just to be like Him;
All through life's journey from earth to Glory
I only ask to be like Him.

With our heads bowed now, and our eyes closed, and our hearts centered on God, we will call on my precious, good friend, Brother Roy Borders from California, if he won't have--pronounce the benediction upon this meeting. Brother Borders.

QUESTIONS AND ANSWERS

Branham Tabernacle
JEFFERSONVILLE.IN SUNDAY 61-1015M

These questions before I got to the pulpit... But Brother Moore, he sent in an emergency call, and I thought somebody was very sick, and he just wanted a meeting. So I was trying to get him off the phone over there. He wanted to come down through Thanksgiving and have a meeting down there for them at--in Louisiana. Last year when we were there, we--the Lord started a revival, and it's never ended yet; it's still going, the revival. Forget how many hundreds has been saved this last year, when the--after the revival down there.

Now, I guess it's kinda surprising, maybe, being here this morning; and it is to me. And I didn't know, so we didn't advertise it out amongst some of the, you know, the people, just dropped in to answer some questions. I thought that way... Usually a pastor can find out what's on his people's heart when he asks questions. And that way we find out what the people's thinking about. And I believe before we start this morning, there was someone said they had a baby to dedicate. Billy was telling me that there's a dedication of a baby. If that's so, why... All right. We'll bring the little fellow up and dedicate it to the Lord; and then we'll answer the questions, and then we're going to pray for the sick.

I want to report that my mother is just about like usual. She... I don't think she's any worse, though they think so. But I don't think so; I believe she's just about like she was. And until God tells me that she's going to die, I'm not going to believe it. And I'm going to hold faith for mama (See?), until He tells me she's going to go.

Now, He could be taking her; I don't know. His... Might be just keeping it from me, keep me from worrying or something; but I'm going to believe that God is going to let her get well no matter what she is. She hasn't eat for three weeks, but just glucose; but I believe she's get well anyhow. See?
647-5a Brother Neville... Well, this is a--we hope to be another preacher coming on here, a little Mr. Wood. Yes, sir, what's his full name? William David. Jr, is he going to call him Jr? This is a little folk that's been sent into the Wood's family up there, 'course he's grandma pet, and... Little William David Jr. and he sure is a fine little boy. And his little sister will keep him...?... though, because he's... Yes, he's got his finger double up now, his trigger finger. Squirrel hunter I guess...?... You're looking out of one eye at me, I guess he's kinda backward. But we know that these are little things that God sends into our home that we appreciate in giving us the responsibility of raising these up. And I'm quite sure if the grace of God continues in this family, that this baby will be raised in admonition of God. Let us bow our heads.

Our heavenly Father, we bring to You little William David Wood this morning, in the Name of the Lord Jesus in respect of the Scripture, that they brought unto Him when He was here on earth, infants, little babies that He might lay His hands upon them and bless them. And if He was here this morning in a body of flesh, we know that our brother and sister would take this little token of grace to Him; so that we are to represent Him today in the way of preaching the Gospel they bring the baby to us. We by faith lift little David to You in the Name of Jesus, and we pray that You'll bless him, Lord. God, grant that he'll live to be a servant of Yours, if You tarry. Grant it, Lord. Give him health and strength. Bless his father and mother, and may if it be in Thy Divine will that this

little boy will raise up to preach the Gospel in the days lies ahead. Grant it, Lord. We give to You this little William David Wood for a servant of Yours, in the Name of Jesus Christ. Amen.

647-5b David, I'm always so careful with them little fellows; I feel like they're so, you know, you're going to drop them all the time.

I think little babies and old people... Get someone that's just an old person that's been done along the line, or a little baby that's... They're so innocent like, you know, that they--there's something about them that I really like.

Wonder if we put on this pulpit light on here. Brother Neville, do you know where the... Oh, here we are.

Now, in questions, we got a quite a few of them here, and I don't get a chance to even look up the Scriptures that--of the questions that's asked, because it was just give in this morning. And I just picked them up a few moments ago, just kinda brushed through part of them, and seen some questions, and wondering just how... And some of them... This is the most sticky group I ever have gotten. So when the--looking through them, I seen we was going to have a hard time with these.

So if I do not answer them according to your belief in these questions... Now, always remember, that they are to the best of my knowledge. And then sometimes maybe I--in this I'll have to just refer to a Scripture to answer them and maybe not have time to look it up. Then when you go home, you look it up and see. And if I've misquoted it, well then, I--I would be wrong. I don't mean to misquote anyone, but--misquote the Scripture, but sometimes we can do it. Maybe a word where it would be something, then we might say it some other way. You know how easy it is to do that.

But we're aiming--our aim is to quote them straight. And if I had to take them say this Sunday and answer them next Sunday; then I'd have time to look them all over through the week.

But there's many sick people coming in, and I been real, real busy and haven't had a chance to--to go out and make many of my calls. And I thought today would be a good time, just let those sick people come into the Tabernacle and we'd pray for them. And we know that prayer changes things.

Prayer does something for us. And it's through prayer that I live today. I live by the grace of God through prayer. And this morning being a little tired and worn out, I desire your prayers for me, that you pray for me.

And then, I was at a friend's house yesterday, a Christian home where there was some young Christians gathered. And I was talking to them, and the--something just presented itself to me, a thought of how... I was looking into the woods and around the trees and see them dying, and I thought, "How pretty those trees are even though they are dying; yet they are pretty." And sometimes a tree looks better when it is dying than when it is when it's in greenest and best. And I wonder if that just wouldn't picture out our conditions to our heavenly Father, for He said, "Precious in the sight of the Lord is the death of His saints."

How that must be a--a--beautiful thing for Father to look down upon His child coming home to Him and holding his position in Christ, his faith and his confession (See?), "I am saved by the grace of God," and stand there (See?) in the hour of--of death, yet we can hold our profession, we are saved.

And I believe that our Father is--loves our gallantry and believing and holding our testimony. And it just--just isn't to testify when you're feeling good, and healthy, and strong; it's when you're down, and weak, and troubled. There's where your testimony counts.

And thinking on that, I was thinking of this, that death is associated not with life. Life and death cannot exist at the same time. And the trees has to have the sap go out of them before that the leaf can die on the tree. So therefore, death is associated, I would think in the realms of a human being, death is associated with sin. Because before we had any sin, we had no death at all. But

where there is death, then there is sin; and where there is sin, there is death; 'cause death is the results of sin.

And then, he that... The soul that sinneth, it shall die. But when we're borned again of the Spirit of God, we have Eternal Life and not associated anywhere with death. See? Death cannot associate with Life. Life cannot associate with death.

And talking to--in the room yesterday where some young Christians was, I said, "If you were standing out here on the road and a car was coming down the road at ninety miles an hour out of control, you would get off that highway as quick as you could. You'd jump, slide, do anything, get out of the way of that car." And that's the way that sin should be to a Christian, because sin is associated with death. And as soon as you see sin in any form, jump from it, get away from it. I don't care what you have to do, get away from the very appearance of evil. Because remember, to associate with sin is death. Just the same as standing there and let that car strike you.

Don't just wait and see what it'll do; get out of the way of it. The very appearance of evil, shun it quickly. When you see a temptation coming up, and sin... You know, if it's something wrong, that death is lurking after you. See? Then get away from it just as quick as you would get away from a--an automobile approaching at ninety miles an hour. See? You'd--you'd want to get away from it right quick, out of the way. Jump, slide, run any way, just get away from it.

And how that we know that we have Life, is because that we hate sin. And we hate sin so bad, that we know that death's associated there, and we shun the very appearance of it. Any way we can get away from it, we jump, run, anything that we can do to keep away from sin, because sin has death in it. And we sure don't want to associate anything in death. We want to keep away from that.

So I thought that would be a good little thought. It struck me yesterday talking to these Christians; and I thought that would be good to pass to the church this morning, especially while the young people are setting here and undergo--undergo such temptations as that.

And then, I believe a question, if we can only get to it down here, something another associated in that also... And just remember that anything that is sinful, death lays right there. And when you're partaking of that sin, you're partaking of death. So stay away from it.

And what is sin? Unbelief. Uh-huh. Stay away from all unbelief, anything that disregards the Bible. Anything that disregards God's Word, stay away from it. And if I get through these in time before I have my healing service, I want to speak a little bit on that, disrespects.

Now, before we answer the questions or try to attempt it, let us pray. Our heavenly Father, we come into Thy Presence this morning, in the Name of Jesus, claiming that we have disassociated ourselves with the things of the world, which it is said by Him, that you cannot serve God and mammon, meaning the world; we either hate one and love the other or love one and hate the other.

And we believe this morning that we are associated with Eternal Life as we accept Jesus Christ by faith and have the evidence of the Holy Spirit living in our lives guiding us. We are so grateful for this, that when we see sin no matter how mild, how pretty it might look, there's something within us makes us jump, keep away from it, just as the illustration I gave about the car coming at a terrific speed. We don't want to be caught anywhere in the--sin. Keep away from it.

And now, Lord, feeling this morning that there is many sick and needy, I would pray for them, Lord, that You'll give faith to these especially in the Tabernacle this morning that will come into the prayer line, that they will lay aside every little weight, every--all unbelief, get away from it quickly, and flee to the Lord Jesus in faith to believe.

I pray for those that's in the hospitals and in the convalescent homes. And, Lord, I pray for my mother. As yet, Lord, Thou has kept her with us, and we are thankful to You for this. And with faith

we reach out with wanting hands, first to know the will of God, to see that if it's His will for her to go. If it's His will, then we are--that's our will; but first we want to know if Satan has did this evil and it's working together for good to them that love us to give us a trial. Then, Lord, we want to stand gallant at the post of duty.

We ask this morning, Father, to remember all those phone calls and special requests that's out there at the office waiting. Bless our loved ones everywhere.

And today as it falls lot to answer questions, Lord, we realize that these are deep, sincere things that's on the people's heart. They never asked them just for folly; they asked them because that they are interested in knowing Truth. Thy Word is Truth.

So, Father, we pray that You'll associate our minds this morning into this Truth, the Word, and help us, Lord, that we be able to understand better today when we leave this house of teaching, that it might be good for our souls. We ask this for the glory of God in the Name of Jesus Christ His Son. Amen.

Now, it has some handkerchiefs laying here, I suppose, to be prayed over, and we'll do that just shortly as soon as we possibly can. Now, by right time we have about a hour and a half. I don't know exactly whether, as I have said before, I'll be able to answer all these or not. But what we plan for the program today is to answer the questions, have just a little sermonette here on--for--to help the faith of the people, then have prayer for the sick. And remember the services tonight, and the midweek prayer meetings, the men's meetings, and so forth.

And I don't know about next Sunday if... I have a--a subject on my heart that I would like to bring to the church if it's possible, if the Lord permits it this next coming Sunday, a--a very outstanding thing that come to me this week to preach, just a message to preach on, evangelistic message... We'll see about that a little later on as our Lord will lead.

And pray for me now, because there's got to be some great decisions made. Brother Roy Borders (I suppose he's setting somewhere here this morning.), he takes care of the meetings, and he's got a book full of--of invitations that's come in in the last few months--and of places to go, and people that are to calling him for meetings. And so you pray that God will let me make the right decision. On whatever I do, may it be right, the--that will count.

Now, to answer questions which we know is sharply... And that's the reason I answer questions. We never advertised a healing service or something, so it'd just be the home folks here; so we could find out what was on their heart.

And Brother Neville's setting back here, our precious brother and pastor; he--I'm so thankful to see him advancing on in the Kingdom of God; I believe he's come farther in the last couple of years than he has all the rest of the years put together. How the Lord has blessed him. I'm so glad of that.

And I'll say not to his face; I do to his back, and you know that. I knew Brother Neville since I was just a boy. See? And I know that if Brother Neville... I believe this; he's subject to mistakes like all of us are; we--we all are subject to that; we're still human. But it wouldn't come from his heart; I don't believe that. He would be sincere, and he's always been the highest of sincerity.

And when he come to this Message, I've had him--brought him here by the vote of the church to be pastor here when even he didn't understand these things as he does now. But his sincerity to be willing to lay down, and look it over, and approach it reverently, until I think he's got a good solid background, that when he comes up now, he knows where he's standing now.

So I'm very happy for the Tabernacle. And they say the other night in the--they had a meeting here whether they would build a new tabernacle or extend this one and make it bigger and make Sunday school rooms in it; and the church unanimously voted for the extension, to put a new extension to it out here, make it larger, and put Sunday school rooms so there'd be classes for all the classes, and carpet the floors, and put birch over it, and fix it up real nice, and Bedford stoning

on the outside. And so the church voted that. And I think the architects and them are on the work now. There's a meeting of it tomorrow to make us a--a bigger church, extend it on back and fix it around different. So we'll be grateful to the Lord for that.

Now, in these questions I... Some of them I haven't even looked them over. I may have to go easy to spell the words out to find out. It's not your writing, but it's my education that's limited.

151. We believe in being baptized... Acts 2:38, but how can we answer people concerning the other baptism? Are they saved or not? Also those that have gone on and never received the light? Now, that is a--a good question. Now, let me say again (See?) on these questions, if you--if I don't answer them according to your thoughts... I'm going to answer them just as close to the Scripture as I know how to make them Scriptural.

Now, the Scriptural way of water baptism is in the Name of the Lord Jesus Christ, which is found in Acts 2:38 and the rest, all the Bible. And many peoples today and nearly all the churches all the way from the beginning, the one that started it, they baptize the people in the name of the Father, in the name of the Son, and in the name of the Holy Ghost. Now, they do that through a error. There is no such commission as that in the Bible, nowhere at all. It's not even found in the Scriptures.

When Peter... When Matthew was writing what Jesus said... Where they'd taken Matthew 28:19, "Go ye therefore, teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost..."

Father, Son, and Holy Ghost, that's titles, not a name. The Name of the Father, Son, Holy Ghost is the Lord Jesus Christ. Father, Son, and Holy Ghost... And if He... And then they baptized all through the Bible, every person in the Name of--of the Lord Jesus Christ. On down through history they come until the establishment of the Laodicean (I beg your pardon.)--the Nicene Council of the Catholic church at Nicaea, Rome.

When the Pentecostal church... Two groups, they separated, one wanted to stay with the Word, the written Word, others wanted a classical church. It was during the time of Constantine's reign. And Constantine was not a religious man; he was a heathen to begin with. But he--he was a politician that wanted to unite... Half of Rome was Christian; half of it was pagan, so he adopted some of paganism and some of Christianity to a classical group; and they made up their own religion.

Therefore, to disregard the Bible, the Catholic church believes that God gave the church the power to change or do anything it wanted to. See? Therefore, if the Catholic church is right, if that is true what God did, then we're all wrong but Catholics (See?); the Catholic church is right. Then the Methodist church is right. Then the Baptist church is right, or all the organizations are right. See? They have a right. And who is right then? If the Catholic has power that they can change anything the Bible wants to say and make it some other kind of doctrines to "Hail, Mary's" and so forth, the Methodist has the right to say, "Baptism by immersing is wrong; we'll sprinkle," and they're everyone right, because each one can do whatever the church is; now, who is the church then? Is it Methodist, Baptist, Presbyterian, Catholic, or what is it? See?

So you can't--you know that God, the--the Source of all wisdom couldn't do a thing like that. There's no such... There not even common sense in it, let alone the intelligence of the supernatural Being. There's one thing that's right; that's the Word. The Word is right.

So then, if the Catholic church wanted to say this morning, "We'll just omit baptism altogether and take eating a lump of sugar each morning. That's what we'll take for remission of sins," then that's got to be right, 'cause it--God gave that authority to the church.

But you see, to me it's the Word is right, because at the close of the Bible, God said this in His Word, "Whosoever shall take one word away from This or add one word to It, the same will be taken, his part, out of the Book of Life." So to me it's the Word.

And there is no such a thing in the Bible as anybody ever being baptized in the name of the Father, Son, Holy Ghost; because there is no such a thing. Father's no name; and Son's no name; and Holy Ghost is no name; but the Name of the Father, Son, Holy Ghost is the Lord Jesus Christ. Exactly what the apostles and all down through the age they've recognized.

Now, the next question is... 'Course that's Scripturally right. That's the Truth.

And in the Bible when they found people that had been immersed some other way besides the Name of Jesus Christ, they were commanded to be baptized over again in the Name of Jesus Christ before they could receive the Holy Ghost: Acts 19:5. That's right. So that is Scripturally the Truth.

Now, there's no bishop; there's no archbishop; there's no minister; there's nobody else can say one word against that, 'cause that's the truth. See?

And I asked the other day in Chicago before three hundred ministers that stood over there to debate and to ask that... I... And the Lord told me, He give me a vision, and told me where we'd be and what to do; I stood before three hundred trinitarian ministers, and I said, "Now, if I am so wrong in this doctrine, some of you men stand up here and show me where I'm wrong by the Scriptures without textbook. If there is no such a thing as serpent's seed or something like that that I've been teaching, just come here and show me by the Scriptures." Nobody moved (See?), because it can't be done. That's true. Not to be different, but just it's the truth; it's the Word. And there's where... No one can debate that; that's the Word of God; nobody can do it. See?

But now, "Will these who have not..." Let me read this to be sure it's right. See? "Concerning other baptisms, are they saved or not? Also those that have gone on and never received the light?"

Well, I believe--I believe strictly that God called His people and ordained His church, and all those that would be there, before the foundation of the world. I believe the Bible teaches that. And I believe that every man that loves God with all of his heart will seek after Truth. I--I--I believe that, that they'll do that. Every man that loves God will do that.

I believe if a man was baptized wrong ignorantly, not knowing that he was baptized wrong... Now, I can't say this Scripturally. But I believe it with my heart, that if a man did not know what to do right, and he did something the best of his knowledge, I believe that God would overlook that and save him anyhow, 'cause he didn't have... Remember, back in the days of Wesley, back in the days of Luther in the reformation, those great man of God who God honored and proved that He honored them, they died in the faith (See?), with all the Light that they had.

And there may be things I believe yet like... Anybody hear Charles Fuller this morning on "Old-Fashioned Revival Hour?" He's one of my favorite teachers of the Bible, yet he's way, way old, and... But I think he's a great teacher of the Bible. And he said this morning (he was teaching on--on prophecy, I believe); he said that--that there were great things ahead, things that the church knows nothing about would be opened up to the people. I said, "Amen." to that. I believe that we still have great Light coming on now that'll just flood the earth one of these days for a short period, maybe just in a matter a months. But I believe that there's great Light coming.

I do believe that any person upon their faith and sincerity and walk in all the Light that they have will be saved.

Remember, in the coming of the Lord Jesus, you remember how that He found those who walked in all the Light that they had to walk in? Remember what happened? "Is not he a good man, even a Roman Centurion, he's built our city--or our people a synagogue, and he's (all these things he'd done)--he's worthy of this blessing that's being asked for him." See, God's a understanding Father; He knows your heart, whether you really see Light or whether you don't see Light; He knows.

Now, I truly believe with all my heart that the correct answer for this question is that the correct baptism is in the Name of Jesus Christ, and that those who was baptized contrary and in their heart, not selfish, just say, "Well, I don't want to fool with that..." Now, that person, that'll be up to them and God. But if they didn't know any different, I believe that they're saved. I--I believe it with all my heart, because they didn't know any different.

We could stay a long, long time on that one, but we try to get to all of them if we can.

152. Would you please explain Hebrews 6:4 and 6, and also explain Hebrews 10:26-39? Please explain whether this refers to the Holy Ghost people or the sanctified people; please explain the difference.

Well, let's see where the person's referring to, Hebrews 6 and 4. I love Bible questions that just--it pulls out something in you that you get--you get something that you wouldn't get otherwise. Because you--you got what the other people's thinking, what's on their heart (See?), and you know what they're doing.

Now, there's Hebrews 10, and here's Hebrews 6 and 4. All right.

For it is impossible for those that were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

And have tasted of the... word of God, and the power of the world to come,

If they shall fall away, to renew themselves again to repentance; seeing that they crucify to themselves the Son of God afresh, and put him to an open shame.

Now, that's one. Now, Hebrews 10:26. All right, Hebrews 10 and 26.

For if we sin wilfully after... we... receive the knowledge of the truth, there remaineth no more sacrifice for sin,

But a certain fearful looking for the judgment... the fiery indignation, which shall devour the adversary.

He that despised Moses' law died without mercy under two or three witnesses:

... how much more sore punishment, suppose ye, shall he be worthy--though worthy, who has trod the--under foot the Son of God, and has counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and... done despite to the works of grace?

They are both about the same thing. Now, I would like to explain this to the--the person. Now, if you notice here in Hebrews 6 and 4, it said, "It is impossible for those that were once enlightened"... That--that's associates with this other Scripture that's just read. If you have been enlightened and then turn away from your enlightenment, it is impossible for that person to ever regain his place again. See?

Now, Hebrews only tells the punishment that follows this rejection. It's one of the horriblest things in the world is to reject Christ, is to reject Light of the Scripture.

Now, you notice, "For it is impossible for those which were once enlightened and has been made partakers of the Holy Spirit, if they turn away to renew themselves again unto repentance..." See? Here we are. "For it is impossible for those who were once enlightened, and have tasted (Watch.), tasted the heavenly gift..." They been right on the edge of it: "tasted the heavenly gifts..."

Now, you notice they never had come to the baptism of the Holy Spirit. See? They was enlightened to it: "And tasted of the heavenly gift (See?), but were made partakers of the Holy Ghost (by tasting of it), and have tasted of the good Word of God, (part of it. See?) and powers of the world to come, if they shall fall away, to renew themselves..."

Now, Hebrews 10 here only gives the judgment for that. "He that despised Moses' law died without mercy under two or three witnesses. How much sorer punishment, though worthy, who has trod the Blood of Jesus Christ and counted it a unclean thing that they were sanctified by."

Now, to put these two together to make the question for you, let's take a Scripture and a person in the Bible that did this, and then we can find...

Now, all the church today is the antitype of the type, We know that. There's a type and a antitype. Now, when Israel was on their journey from the land of Palestine--from Egypt going into Palestine, was a type of the church in the spiritual today on it's journey to the promised land... You all agree with that, don't you? All the theologians agree with that, that that was the type.

They left Egypt. Egypt was the world. They come out, went through the waters of separation at the Red Sea through baptism, come out on the other side rejoicing and praising God, went to the--got the laws, and from there on to the promised land.

Well, did you notice just before they got to the promised land (See?), before they were to enter into the promised land, which would only been just a few days, ten or eleven days, maybe not that much, 'cause it was only forty-something miles. They would've went right on into the promised land; they'd come right up through the--the year--the every--every stage of the journey that we've walked. And they come over, crossed over the Red Sea; Pharaoh's army was drowned behind them. They were free from their enemies, started through the wilderness, and got to the edge of the promised land at Kadesh-Barnea, and there they failed. Why? Why did they fail?

Now, Moses said to the ten tribes; he said, "He'll send a man out of each tribe to represent each tribe, to go spy out on the land to see what kind of a condition it was."

Now, if that isn't exactly up to the--your place this morning, where you come. Today you--the church has come through justification through Luther, through sanctification through the Methodist, and now up to the time of the promise. The promise is the baptism of the Spirit, which is promised all through the Old Testament and New too (See?), the promise: "Behold, I send the promise of My Father upon you..." Peter said that on the day of Pentecost.

That is the Promise. The promised land is to live in this land of Holy Spirit. That's God's promise for the church, is to live in the power of the Spirit. It's another world; it's another land. You have to come out of the conditions that you been in, to come out to live in this promised land, to receive the promise. Remember the promise, "You shall receive power from on high, after this, the Holy Ghost is come upon you..."?

And Peter said that the promise that was made all down through the Testament, Old and New... You--you find promising on up, on up to that day of the Pentecost, and then they entered into the promise.

Now, those people had come out and had seen great signs and wonders in Israel. And then he sent some men out to spy out, one out of each tribe. And some of them come back to... Well, some of them wouldn't go over. Two went over. When they come back, they had a bunch of grapes that taken two men to pack. Now, they had never tasted grapes. They was in--they were in the wilderness; and therefore, in that place was no place of fruit and stuff. They was fed from manna, bread from heaven, and quails, and wildlife and what they was fed on.

But now they were going over into the land, and they had a bunch of grapes that was so big that took two men to pack these grapes. And these two went over into the land and had come back and give every one of them others on the bank a taste of these grapes. What did they do?

When they went back, instead of rejoicing because they had a taste of the grapes, instead of that, they went back to their tribes and said, "Oh, but we have seen the great walled-in cities of the Philistines, or the Hittites, and the Perizzites," and the--they--and all the different 'ites' over there. "Why," said, "they are giants. Why, we look like little grasshoppers up the side of them. We can't take that land. Why did you ever bring us out here anyhow?" See? And the Bible said that they all perished in the wilderness, every one of them; they died. What did they do? They were borderline believers. They come up to the real thing, and saw the promise, and felt that they wasn't able to go over and take the promise.

Now, that's exactly what's come today through justification and sanctification. See? "Has trod the Blood of Jesus Christ wherewith he was sanctified..." it is the sanctified people that come up to a place where they see the baptism of the Holy Ghost, and they turn away and say, "It's fanaticism; we cannot take it. We'll be turned out of our classes; we'll be turned out of our places. We'll be turned out of our churches. We cannot do that (See?), because it's contrary to our church teaching." See? Has counted the Blood of Jesus Christ that brought him all this distance, right to the sealing of the promise, and then walk away from it; he said it's totally impossible for them to ever be saved. See? Not the ones that had walked over in the promised land...

Remember, Joshua and Caleb was the only two out of that entire group of two and a half million people that went over into the promised land, because they went over in the promised land, and got the blessing, and come back. And they said, "We're able to take it, because God said so." And there they stayed. Why? Now, all those people were looking at circumstances, but Joshua and Caleb was looking to what God said: "I have give you that land; go get it." And that's today; the people say, "Oh, if I be baptized in the Name of Jesus Christ, if I receive the Holy Ghost, if--if I would speak in tongues or prophesy, or if I would testify or shout in my church, they would put me out." Go right ahead.

You say, "But I'll tell you right now, I live a Christian life; I live a good, clean, sanctified life." That's true, but you've come to the showdown, come to the place, the borderline. And if you turn away from that, then it's impossible for those who were once enlightened..." See?

In other words, a man comes through justification; he goes, says "I believe I want to preach the Word." He gets saved; he said, "I'm tired of sin." All right. Then he goes out, and first he still smokes, and maybe he lusts or something. After while he says, "God, this is not becoming to a Christian, especially a minister, to look upon women in the wrong way, to smoke cigarettes," or; "I do take a sociable drink of beer with the fellows, but--and even my congregation, but it don't seem right. Sanctify me, Lord." And then the Lord sanctifies him, takes all that lust away from him, everything. Then he's a sanctified vessel. Then what God presents to him is the baptism of the Holy Ghost. To do that, he has to come out of that bunch he's with. There's where he shows his color; then he backs down. What does he do when he backs down? He tramps the Blood of Jesus Christ that sanctified him, as though it was an unholy thing, not able to take him over there. Then it's impossible for him to be saved. And then what does it was? But on to the fiery indignation and the judgment.

I hope that's clear. If it isn't, why, you let me know at another time. I got so many of them here, I...

153. Brother Branham, what did Jesus mean in St. John 21:15 through 17 when he asked Peter if he loved Him and told him to feed His lambs, then He said, "Feed My sheep." and in the 17th verse he said again, "Feed My sheep."?

Well, that is merely this. See, Christ is the Shepherd. He was going away, and He was leaving the commission of His sheep, which any shepherd feeds, which is His flock, His church... See? He was leading--or leaving the commission with these disciples to continue to feed the flock, the--to be a shepherd, feed the sheep.

In other words like this, if--if you look out here... Here this morning, that's what I'm doing. Now, sheep will only grow as you give them sheep food. Now, if you'd fry up a big hamburger and give it to a sheep, he couldn't grow on that, 'cause (See?), he don't--that's not sheep food. See? And--and if I would fry up or be a--have a nice T-bone steak fixed up, give it over to a sheep, it--it's not sheep food. He just couldn't eat it, that's all, because he's a sheep. But sheep like sheep food. Well then, when you're to feed the flock of God, don't feed them on some man-made theology; feed them on the Word; for that's where the sheep grow from. Feed the Word.

Be a shepherd, a true shepherd. "Feed My sheep." Lamb's is the little ones, of course, and sheep is the adult. So both young and old, feed the flock of God. See? And feed them with the Word. The

Word (You see?) is the Truth. Jesus said, "Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God." Is that right? So then, if man is to live and they are the flock of God, this--the church, then they are to thrive upon the Word and Manna of God. This is His Manna.

In the--the Bible, we just come through it over there in the--in the--in the church ages. Jesus is the hidden Manna; Christ is the church's Manna. What is manna? Manna in the Old Testament was that what come down from heaven fresh every night to sustain the church in its journey. Is that right? Now, in the New Testament what is the hidden Manna? "A little while and the world seeth Me no more (hidden); yet ye shall see Me, for I'll be with you, even in you to the end of the world." And Christ is that hidden Manna that comes from God out of heaven afresh every day--every day. We can't say, "Well, two weeks ago I had a great experience of God." What about right now? See? Every day, fresh, a new blessing, a new something coming from God, the hidden Manna coming down from God out of heaven, Christ. And we feast upon this Manna which is Christ, and He sustains us through the journey till we reach the--the land on the other side.

Now, that's what He meant by, "Feed My sheep." We'd get on that, we'd never get to the rest of the questions, 'cause that's a good one for me. I like that, when I talk of Christ being the Manna and the Food for the sheep.

Feed them Christ from His Word. See? Take the Word of Christ just exactly the way it's wrote here and give it out to the sheep. No matter what anybody else says, "Oh, they need a hamburger." Don't you believe it. Here's what they need right here. This is It. See? Give them This. This is sheep Food. That's what makes them grow. The Holy Spirit, this is His Word, His commission. The Word is a Seed. The seed brings forth a plant; the plant we eat. Now, this is what brings forth the plant that the Holy Spirit thrives upon, is the church. It feeds... It--it--it feeds upon the church, the Holy Spirit does, rejoicing in the Presence of God, because that the people is believing His Word and letting Him work through them, giving them the very things that God promised them that they would do. And God sees His church growing, therefore the sheep's being fed, and the Holy Spirit's being glorified. See? That's it. "Feed My sheep." All right.

Now, if that's not all, why, you let me know a little later.

154. Brother Branham, as I went through the prayer line a short time ago, anointed hands were laid on me and prayer was made for my unsaved husband. I was slain by the power of the Lord. Is this a definite sign that he will be saved?

Well, a... It's bound to be a woman. Sister, I wouldn't--I wouldn't think that it was a definite sign that he was to be saved, though I believe if--that God, it... I believe he will be saved, certainly, but to say... "Now, could you say that's THUS SAITH THE LORD?" Be careful about that (See?), 'cause (See?), it might be the Holy Spirit blessing you, because you have taken a place of Christ. See?

You come here to stand for your sinful husband as Christ went to the cross to stand for the sinful church. You see? It was a great thing that you did. But what I would do... If you're present this morning, if you that wrote this question, what I'd do, I'd believe with all my heart that God was going to do it (See?)--that God was going to do it, because whether He give you the blessing or whether He did not, that was something extra God give you. But I believe it would--it would make you feel good, because He blessed you.

It's just like if you speak with tongues, and there's no interpreter in the church, why, you're not supposed to speak in the church 'less there's somebody to interpret the tongues. But if you speak in tongues, and there's no interpreter... Why, use... you... Wherever you're in prayer at your home or wherever you are, speak then, because "He that speaketh in unknown tongues edifieth himself." It gives him consolation. See? He feels good, because he is standing there praying and

the first thing you know, the Holy Spirit come upon he or she and they begin to speak in tongues. And their soul was rejoicing and happy, because they--they spoke in tongues. See?

Why, that was--that wasn't just a sign that God was going to answer the prayer that you was praying for, but it was a sign that the Holy Spirit's hearing you. It's a--it's... He knows you; He's with you. That's the same thing I would apply to this. The Holy Spirit's giving you a--a blessing.

Here some time ago. The last time I spoke with tongues, as I can remember, was... I was... It's been about three or four years ago. I was in Illinois, and Billy come after me for--to go to a--the prayer line up at Zion City, And I was burdened on my heart, and I knelt down and started to pray. And while I was praying, I--I heard Billy come up and knock at the door. And I said, "Billy I--I can't go now." And he went out there and set down.

And I was praying, my heart so burdened; I--I couldn't go to church like that. And see, usually sometimes He gives me a vision show me something's going to happen, but He didn't do it then. And I was just praying away in the room there, and I heard someone talking. I quit praying. I listened, and there's somebody at the door, they was... Sounded like a foreign language, like German or Low Dutch, or something; it was so fast, chattery. I listened again, and I thought, "Well, somebody's come up there talking to that motel man in German; maybe he'll answer him back."

And I just quit praying, leaning over a chair like this, listening, and he just kept on talking. I thought, "Well, wonder why there's somebody don't answer back." And I listened; I thought, "Well now, isn't that strange."

There was a weight scales down the road, and I heared that fellow down there hollering, "Drive off." you know, and, "Drive on." I turned around, looked out that way, and I did, I felt of my mouth... Come to find out, I was the one doing the talking. It was me. And I just kept real still, not knowing not one thing. I had no more control of what I was saying than nothing, knowed not one thing I was saying, not a thing. I just... My mouth was moving; I was speaking some kind of a language. I just held real still. After while it quit. And when it quit, oh my, I felt like I could scream out; I just--just so happy. I don't know why, but the burden all left me.

So I went on to the church then, called Billy. And when I got to the church... Mr. Baxter then was the manager of the meeting. And he was a--been singing, waiting. I was over half-hour late. And I told him that I was just late.

And--and he seen I'd been weeping, and he said, "What's the matter?"

And I said, "Nothing." And I went on and just about ten minutes, a woman come in at the back of the auditorium, and she was about to take the place back there. And when we checked up with the woman, to find out, she was on her road from Twin Cities (St. Paul and Minneapolis, somewhere, one of those cities), the... She was so bad with TB to the--the ambulance would not dare to bring her, her lungs were in such a condition, just gel. And so a couple of brethren got an old Chevrolet car, and took the back seat out, and fixed her a cot in there some way, or bed, and laid her on it, and was bringing her to the meeting. She wanted to come.

The doctors had give her up. And on the road over... They told her the least little bump, she'll go into a hemorrhage, and that's it. And she went into a hemorrhage. And they had taken her out and had laid her on a grass plat. And the saints were standing there praying over the woman. And she was just... Every time she'd breathe, just gurgling, the blood would blow out of her mouth, like that. And all of a sudden, she was instantly healed. And she jumped up from there and started rejoicing, come on to the church. And there she was back there testifying, back in the back.

I said, "What time was that?" And when she gave the time, of what time it was, it was the very same time that that speaking was going through me. Well, what was it? It was the Holy Spirit making intercessions for that woman there. See what I mean?

Now, the Bible says that. Sometimes we mutter words; we don't know what we're talking about. But it's the Holy Spirit in there moving out, making intercessions for things that we do not understand. See?

And the women was instantly healed. We heard from her for a long time from that. She's perfectly well, got all right.

Now, you see, God knows where those things are, and He has a way of doing it. See? He has His own way of doing it. We must just submit ourselves to what He does. And then--then the hard thing to do when you get there is hold yourself from that one little knife edge of fanaticism to a truth.

Now, if you don't watch, the devil will throw you right over into a bunch of fanaticism and you'll lose all your experience and everything else (See?), when you do that, but if you can just hold to solid truth, watch the Bible, and stay with It, and stay meek and humble, God will just keep taking you on towards Calvary, just on down the road like that, if you just stay with that.

And that's something like yours was, sister. God was just giving you a blessing. It might be a definite witness that you're going to... But I wouldn't rely just on that (You see?), say, "The Lord told me." 'cause I said that experience because that it might encourage you to continue to believe on. Whatever it was that God did there, brought the Spirit upon you like that, it was for some purpose. It might've been something else; but if it was for your husband, he'll sure come right into the Kingdom of God, I believe that.

155. Brother Branham, is it not Scriptural that women should not speak in the church?

He's got two questions here. That's true. That--that is true. It's not right for women to be ministers and--and speak in the church. That is right: I Corinthians the 14th chapter.

Of course all of the church here, you all know this. And this may be a stranger in here this morning; I don't know. But it's not right for--for women to--to be a--to minister. That--that is true.

I'll just read it to you here, and you--you can find out. And then you'll--you'll know: I Corinthians the 14th chapter I believe. I'll get it just in a minute, if I can find it. Yeah, here it is.

Let your women keep silent in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. (Now, the law didn't permit women priest and so forth back in them days. See?)

And if they will learn any thing, let them ask their husbands at home: for it's a shame for a woman to speak in the church.

Now, if you'll notice Corinth here... Many of these Corinthian Christians and many of... The great goddess of the world in that day was Diana, which was a Roman goddess. And she was a goddess of Ephesus. And she was worshipped throughout all the world. And now, her ministers... Of course, her being a woman, then that made her ministers women. And when they were converted into Christianity by Paul... Now, Paul was in prison when he wrote these letters, of course, at Rome.

Now, they wrote him letters (You see?), after they'd begin to speaking with tongues and got great gifts working among them. Well, these women thought they should continue on their ministry.

Now, if you'll notice, you that's reading your Bible, the 36th verse he said.

What? came the word of God... from you? and came it from you only?

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

But if... he be ignorant, just let him be ignorant.

Now, in otherwise, the women... Now, if you'll take the history to this letter (See?), of the church, these women thought that they were... continue on with their ministry just as they was a--of the priest to the goddess Diana. God is not a woman; God is a Man. And there's only really one, and

that is a man. A woman is a by-product from a man. Man was not made for woman, but woman was made for man. See? If you'd just open up your spiritual understanding. You, see? See?

Man--when man first come on earth, he was both male and female, feminish and masculine before he become sex. See? A feminish spirit, the lower spirit, it's the one that's timid... And then there's also masculine man. But when He made and put him into different... In order to reproduce the world, He brought the feminish spirit off of him and put from him a rib from his side and made a female.

She was not to be ruler. When she first started that, she caused the whole human downfall. See? Oh, and even it was a... She was the cause of the fall. And then God taken her up and brought life back into the world through Christ by the woman. But nowhere was a woman ever permitted to--to be a minister in the church.

On over in II Timothy the 3rd chapter, he said, "I suffer not a woman to teach or to usurp authority over man, but to be in silence." You see? And it isn't right for the woman to preach; that is true.

Now, I know I've seen some women that were real preachers (They could preach too.) like Aimie McPherson and many of those women there. But just put your hand on them just for a little while. See? It's not... I know people who could speak with tongues this morning setting right in this church. If there was no interpreter, they'd be daresn't to do so. See?

You got to remember; them women was borned under a certain line, that when they are... Your birth has a lot to do with it. It's your name, your--all about you (You see?) has a make up to it, no matter what it is,

I could get out here and pull a trigger on a gun and kill a man this morning, but I'm daresn't to do it. But I can do it all right, sure. See, I could kill a man the same as you could a squirrel; but you--you ain't supposed to do that. See? And that's the same thing. You've got to watch those things, now that you do not... This is the commandments of the Lord.

When they wrote over and said, "Why, the Holy Spirit told us." (See?), Paul said, "What? came the Word of God out of you? And came It from you only? If any of you all--if you got any prophets over there, they'll acknowledge that what I say is the commandments of the Lord. (See? That's right.) But if there's any man shows he's--he's--he wants to be contrary, if he wants to be ignorant, just let him be ignorant. (See?) Just let him alone and let him go on (See?); don't do any contrary to it." But remember, she's not supposed to speak in the church.

And therefore, there's where you can judge your pastor or whatever it is, whether he's spiritual or not. See? He said, "If any man be spiritual or a prophet, he'll acknowledge that what I say is the commandments of the Lord." See?

That's the reason I command the people to be baptized over again in the Name of Jesus Christ. Paul did that, and he said, "If a angel from heaven come and taught anything else, let him be accursed." And this is what's already taught here also. If any man comes... If a angel come from heaven and said, "Let the women preach and be preachers, ordain them ministers." the Bible said, "Let him be accursed." This is the commandments of the Lord here.

156. Is it right for Christian men and women to kiss one another (Oh!) on greeting?

No, sir. No indeedy. No, sir. You kiss one woman, brother, that's your wife (See?), or your--your child, or what... See?

"Is it right for..." Let me see if I got that right. "Is it right for Christian men and women to kiss one another on greetings?"

No, sir. No indeedy. That... Don't you never get that started. Yes, sir. No, sir. You keep away from women. Shun away from them. Exactly right.

Now, they're our sisters, but don't... Now, they got that. That in... That thing even got over in Pentecost, and it's called "free love." And when you do--get anything like that, you stay away from it. That's right.

I don't care how clean you are... You're my brother, and I--I believe that you're--you might be a good sanctified, holy man. I don't care how holy you are; you're still a man. And I don't care how holy she is; she's still a woman. Stay away from it till you're married. You just do that.

Remember, the body... I'm going to speak double now, so that you older people will understand. It's a mixed group, but I'm your brother, and this was the question. See?

Each human being male and female have a different type of gland. A female has a female gland, sex gland. A male has a male gland, sex gland. And those glands lay in the human lips. That's right.

And here's another thing might be brought up, men kissing one another in the mouth. That's dirty. That's filth. And what does it do? It starts homosexuals. Stay away from that. You say...

A guy asked me not long ago, said, "Brother Branham, why, they greeted one another with a holy kiss." They kissed on the back of the neck, fell upon their neck, and kissed them on the back of the neck. That was before handshake come in. It's a greeting. That's the way it is. They didn't shake one another's hands; they put their arms around one another; they kissed one another on the back of the neck, not on the lips, in the face. That starts a perversion. Stay away from it. Don't never do that.

Nowadays, we shake hands with one another. If you want to... You got your arm around your brother, and kiss him on the neck, or he kisses you on the neck, that's all right. But don't you kiss that woman, and don't you let that woman kiss you. See? That's right. You take her by the hand, say, "Wait a minute, Sister, just a minute here (See?); let's get this straight!" And so, now you do that.

Now, what did I tell you awhile ago when I first started? When you see any--a car coming down the road ninety miles an hour, get out of it's way. That's right. When you see the first twist in anything like that, get away from it; stay away from it. And just... That's the ground you should not be on. Satan will present something to you that'll wreck your soul and send you to hell. Stay away from it. Shun the very appearance of evil. That's right.

Be a man; be a woman, like... I'm going to take up for the women a minute. That's unusual, isn't it? But they--they say, "Oh, the woman caused it. Oh, it was the woman's fault. If she hadn't got out of her place, well, the man wouldn't got out of his." That's true. That... We'll say that's right. She gets out of her place. A man can't be bad 'less there's a bad woman; but remember there can't be a bad woman without being a bad man. That's right.

And you who claim to be a son of God, where is your principles? If the woman ain't out of her place, aren't you a son of God? Aren't you the one that's a higher, stronger vessel? As the Bible says she's weaker, then if she's weaker, then show yourself a man of God. Tell her, say, "Sister, you're in the wrong." That's right. I've done it, and other Christians has done it. And you'll always do it as long as you're a Christian, but show yourself. You're a son of God. You're--you have more power over yourself than the woman does. If she is weaker, recognize her to be weaker. Understand her mistakes, and things like that, and try to correct her. Say, "Sister, we are Christians; shouldn't do that." See? Be a real man; be a son of God, and watch the women.

And there's where the great fall begin at the beginning. It was Satan with Eve. That's what brought the whole downfall of the human race is through that.

And if you're a son of God, be strong; be a real man. If you're not that way, stay at the altar till you become that. And shun the very appearance of evil. And don't start now greeting...

Someone told me sometime ago about they'd seen that two or three times at my church here, of... Not here in the church, but people who come to the church. And if you're setting here this morning, I'm going to dig this to you right good. See?

Women, young women, coming up and these men kissing these women. Don't you do that. Don't you... You keep away from there. You remember that. If she's young, single, or whatever she is; she'll be somebody's wife someday. And you haven't got no business doing that. Stay away from her. If you want to greet her, then be a son of God, shake her hand and say, "How do you do, sister." And let that settle it right there. See?

Stay away from those things; it's filth. And it'll soon get you into trouble. You just... Oh, that's just... Sin is so easy, and it's so appetizing, and so pleasant. It's so easy to fall right into it. The best thing to do is, the very even appearance of it, stay away from it. Get back. Be a real Christian.

And for men kissing one another, if you kiss your brother on the neck, and you want to do it, that's all right. Don't kiss no man in the lips, and on the mouth, or anything like that, because that's--that's not right. See? No, that--that shows there's a little something wrong to begin with. See? So just stay away from there; shun that. Don't--don't start that around this tabernacle here. No, we'll certainly won't stand for that at all. See?

You--if you want to see your brother, if you want to kiss him on the neck, well, you go ahead and do it, but don't kiss people in the mouth, 'cause that won't work; that's not right. And it only starts a perversion. It starts homosexuals and things.

And there's only two things that'll do in them things like that. If you start... Let the man... I seen... Oh, many times amongst the people, they'll come down. I've seen the churches, and the preacher'd come in, reach, and grab every sister, and hug her and kiss her, and set her down. "How do you do, sister, Hallelujah." Reach over and get this one and kiss her, go right down through the church like that. To me that's wrong.

When I was in Finland, we was all over there... You might know this; we was having meetings, and I was at the YMCA. There was no soap, no detergents in Finland. And only... I had some shaving soap, and every one of us had to stand up and take a spit bath, you know, with this shaving soap. Only had one piece with us, and we had no soap in Finland. And they just washed with some kind of a compound, and it'd nearly take the hide off of you.

So then we... They told us they was going to take us over for a Finnish sauna. And we went over to the YMCA. And we went over there to take a sauna. That's that Finnish, famous Finnish bath. And I'd had them before, and they were nice. But I thought "Well, we're going to... at the YMCA, so it'd be fine."

But when I started over there, the Holy Spirit said to me, "Don't you do it." Oh, it's so good to have the Holy Spirit. "Don't you do it."

Well, I just right then, I said, "I don't believe I want a bath this morning."

Doctor Manninen and them said, "Oh, Brother Branham," said, "my, there's some big glass rooms"; and said, "it's beautiful." Said, "It ain't..."

Usually, when they do, they throw this water on these hot rocks and make you all steamy, and beat you with birch leaves like that, and then--and then you run right out and dive into cold water. Them Finns go right into snow and ice and things like that. But of course they're used to it: great, big, sturdy men. And then they come back and--and get in this hot bath again, then from hot to cold, quickly like that. But they just let me stand where the cool air was, and then get back, 'cause I couldn't. I was afraid it would stop your heart to do that, and it wasn't used to it.

So I--I liked them real well, but Something told me not to take that one up there. Well, Howard my brother, and Brother Baxter, and all of them going up there, and the brethren, all the rest of them, you know, all talking, you know, going up. So I kinda got a little skittish, you know, 'cause the Holy Spirit said, "Don't do it."

672-142a So we went up to the YMCA, and they come in, all those men there greeting me. And, oh, they had the--the headlines in the paper, first and second page, every day, the meetings. And they were around.

I went into a little room and set down, and they all went into the room to undress. And while they were in there un--to undress, here come a lovely looking little Finnish, blond-headed girl; and they're a nice people; they're as clean, moral people as they can be. Here she come with the towels over her shoulder, started walk in the room. I said, "Hey, hey, hey. Stop. Psss." I tried to stop her. She looked around and laughed, went on in there, gave each one of them (and them men no clothes on), a towel. Each woman come down got a man, took them back in there, scrubbed them like that. I seen what the Holy Spirit meant. So then when I come back out, I said, "Dr. Manninen," I said, "How does that come, you being Christians and going in, taking those saunas with them..."

"Oh," he said, "Those scrub women, Brother Branham."

I said, "I don't care what they are. It's wrong. It's not right." I said, "And nature itself teach you."

He said, "Well, Brother Branham, they're raised up from children to scrub, just like your nurses in America, things like that; they're raised up that."

I said, "I don't care what they are; that's still wrong. Absolutely. It's male and female, and they're to be separated, and clothed from one another." Amen.

I don't want to start on that, I'd be preaching that after while, wouldn't I? All right.

156b. Please explain apostolic faith.

That's one question. There's one, two, and three questions. Apostolic faith means "the faith of the apostles." That's what apostolic faith means, that you stay with the Bible. Now, what's called apostolic faith today, many of them don't stay with the Bible. But apostolic means the--the apostolic faith, the apostolic faith of the Bible. All right.

156c... and the group that call themselves fundamentalists, are these two groups saved?

Now, I don't know. See, I wouldn't know how to answer that. Now, "Are these groups saved?" I don't know.

Explain the difference between the spirit and...

Well, that's a different question now.

Now, "Are these two groups saved?" Let me make that just a little bit more sensible to you and say, "I don't know. I wouldn't know."

Now, remember, here's my thoughts; it may be wrong. My thoughts is, that if a Roman Catholic, or whoever he might be, Methodist, Presbyterian, Church of Christ, Lutheran, wherever he is, if he believes on the Lord Jesus Christ and solemnly trusting Him for his salvation, I believe he's saved. But, you see, the Roman Catholic church doesn't do that. They believe that the church saves them. See? Their--their salvation is in the church. Like this priest was put off the air here sometime ago for saying, "There is no other salvation, only in the church (See?), the Roman church." Now, that's wrong. Salvation is by Jesus Christ (That's right.), not by the church; but by Christ.

Now, if he's apostolic, or, apostolic and fundamentalist now call themselves...

Now, like the fundamentalist come to me, was here sometime ago, and he said to me, said, "You kinda lean Calvinistic, don't you?"

I said, "Well, as long as Calvin's in the Bible, I'm with him." I said, "I just go to the Bible, and if Calvin stays in the Bible, but he gets off the Bible, then I just go along, believe the Bible."

He said, "Well," he said, "I want to say something to you. You told... I've heard you say that if a man was once saved, that he could never be lost."

I said, "That's exactly what the Scripture says. He has Eternal Life, and shall never come into condemnation or judgment, but's already passed from death to Life." I said, "That wasn't me said that. That was Jesus Christ said that."

He said, "I want to ask you something then." Said, "Do you believe that Saul was saved?"

I said, "The Saul, the--the king Saul?"

He said, "Yes."

"Why," I said, "sure."

He said, "Now, remember, he was a prophet."

I said, "Correctly, the Bible said he prophesied with the prophets." He had a gift of prophecy. He wasn't a prophet, but he had a gift of prophecy, 'cause he was down there with the prophets when they were prophesying. But we know that Samuel was prophet in that day, so--but Saul was prophesying with the prophets.

He said, "Then if he was a prophet, then he was saved?"

I said, "Absolutely."

He said, "Then I want to ask you something." Said, "I want to ask you something." Said, "And then you say Saul was saved, and he--the Bible said that the Lord departed from him and he become a enemy to God, and he committed suicide, and then say that he was saved?"

I said, "And you're a fundamentalist?" I said, "Brother, you're just not reading it right; that's all. You're not reading what the Scripture said."

He said, "Well, Saul could not be saved if he become an enemy of God."

I said, "Saul was saved."

"Oh," He said...

I said, "He was a prophet; he had to be saved. See? God saved him, and God's not a Indian giver, as we call it. He don't... Well, if God give you the Holy Ghost knowing that He's going to lose you right down here, why, what a foolish thing it would be for Him to give you the Holy Ghost in the first place."

You might impersonate the Holy Ghost and act like you got the Holy Ghost, but if you've got the Holy Ghost, God knows your beginning from the end. So that's right. That's a loose way to run business. God don't run His like... He--He's infinite; He knowed the end from the beginning and knowed everything that'd ever be here. Every flower, every gnat would ever be on the earth, He knowed about it before the world ever begin. So see, what would He run His business like that for. He doesn't do that.

If you watch--if you've really got the Holy Ghost, you're saved eternally. I can prove that through the Scriptures, and we have time after time. But to conserve the time to get these questions, I might say this (You see?), that this fellow said, "Well, then what would you say about Saul?"

I said, "Sure Saul was saved." I said, "Remember, Saul backslid; I'll admit that. He backslid and went away from God, because he was greedy. He liked money." He'd brought up all them sacrifices and things, when Samuel through the Word of God told him to destroy everything. But he even saved the king, and he saved a lot of stuff, and brought it up because... See? Instead of following the Word of God just exactly like It says, you put your own opinion in it; there's where you backslide."

That's what I think about denominations and things; they backslide, because they don't follow the Word. And you show them the Word, they turn their back from It, say, "Oh, our church teaches this." That's not right; it's what God said.

And Samuel was commissioned to go down there--or Saul was, and destroy everything utterly, "Everything, you destroy it all." Instead of doing that, he saved some for sacrifice, and he spared the king's life, and he done everything. And Samuel walked out to him and told him the Spirit of God had departed from him and--and all like that.

And Samuel died. And about two years later, well then, Saul had got... The Spirit of God departed from him, but he wasn't lost. Sure he wasn't; the anointing went off of him. Now, watch, and see if it was now.

Saul got so far away from God till when he went to the battle... He started to go to battle. And he was worried about going to battle, and he--he asked the Lord for a dream. The Lord wouldn't give

him a dream. There was no prophets in the land in that day: no prophets. Samuel was a prophet. They had prophesiers, but--so forth, but they--he couldn't get a answer from God no way. He even went down to the Urim Thummim and asked there. And the flash of the lightnings upon the Urim Thummim wouldn't even answer him. And what did he do? He crawled off into a cave where there was a witch, a fortuneteller. And this witch... He disguised himself like a footman and went down there, and he said, "Would you divine unto me the spirit of Samuel the prophet?" And she said--she said, "Well now, you know what Saul has said." (She was talking to Saul, but she didn't know it.) Said, "Saul said all that's got familiar spirits, he must be killed." He said, "I'll protect you from Saul, but divine unto me the spirit of Samuel." So the witch went into her enchantments, and first thing you know, when she seen Samuel raise up, the spirit of him coming, materializing in front of them, she said, "I see gods rise from the earth."

That's one of the consolations. Look at old Samuel standing there. He'd been dead two years, but there he stood. Not only... He was standing there with his prophet robe on. Not only was he still alive, but he was still a prophet. Hallelujah.

She said, "You've deceived me." Said, "The..."

And Saul said, "Samuel, I don't know what to do; I'm going to battle tomorrow, and the Spirit's gone from me." He said, "I can't even get a dream from the Lord. And the Urim Thummim won't speak to me. I'm in a terrible shape."

He said, "Seeing you become an enemy of God," said, "why have you called me out of my rest?" See? Samuel said that. Said, "Why did you call me from my rest, seeing that you become an enemy to God?" And then he went ahead and told him. He said... But however, he'd tell him the Word of the Lord. And when he did... Now, remember, he'd been dead two years. See? But he said, "I'll tell the Word." He told him the Word of the Lord. Said, "Tomorrow you're going to fall in the battle, and Jonathan your son is going to fall with you." And he said, "By this time tomorrow night you'll be with me." If he was lost, so was Samuel the prophet. That's fundamentalism; you can see why it's so-called. See, see? He said, "You'll be with me tomorrow night by this time." See? Then if Saul was lost, so was Samuel, 'cause they was both in the same place.

No, no. Fundamentalists, you... Fundamentalist so-called, like Church of Christ so-called, and Christian so-called, Christianity so-called. Today because you're an American you're supposed to be a Christian, because you're--you're an American. See? That--that's so-called Christianity. But a real Christian is a borned again man of the Spirit and borned again women of the Spirit. That's really... These others are impersonating, but real Christians are called of God.

157. Please explain the difference between the spirit and the soul.

Well, now that's a hard one. But the first thing you are, a triune being, just like Father, Son, and Holy Ghost. Father, Son, and Holy Ghost is three titles going to one Person, which is Jesus Christ. And you're soul, body, and spirit. But it takes those three to make you. With just one of them, you're not you. It takes the three to make you.

Like I said the other day, "This is my hand; this is my finger; this is my nose; this is my eyes; but who's me?" Who is me that this belongs to? It's what's on the inside of me; that's the--the intelligence.

If this eyes, if this hands, if this body stood here just as it is today, yet I--I could... My body could be here, but me could be gone, what I am. What--whoever I am inside of me has gone on. That's--that's the part--part that is the spirit. The soul is the nature of that spirit, that when the Holy Spirit comes upon you, It does not do nothing... You... It changes or converts your spirit to a different soul. And that soul is a different nature that's on that spirit. So the soul is the nature of your spirit.

First you were mean, and evil, and hatred, and malice, and strife; now you're loving, sweet, kind, and--and... See the difference? It's your nature. We could... I'll call it that. It's your soul that's been changed. The old soul died, and the new soul which is the new nature was borned into you. See?

Your brain is not your intelligence; it's your spirit that's in you is your intelligence. See? Your brain is a bunch of matter and cells and so forth; it has no intelligence in itself. If it did, then as long as it laid there, whether you was dead or alive, it would still operate. See? But it's not--it's not your brain; it is your spirit inside of you. And your soul is the nature of that spirit. That's the soul of the spirit that controls--the spirit that controls the body. See? There you are.

Now, I got to hurry, 'cause we're just getting a little bit late. Now, I think that--I hope that takes care of that.

158. Brother Branham, please explain--please make clear if women should testify or speak in tongues in the assembly.

Well, I believe that if the woman is a--a preacher in the assembly, she isn't supposed to be a preacher. But if she has a gift of tongues and speaks in the assembly, where there are--there are prophets and--and the gifts are gathered together, I believe she has a right to do that. Because in the Bible we find out that they had prophetesses like Miriam and them, and they wasn't--they had no jurisdiction... If I get to my little sermonette here, I'll--I'll get that in there. See?

But the women, if they are gifted... Now, the correct way that I believe that when we come together pretty soon... When our church gets settled a little bit more... And--and by the way, there's a new group, a new--another church is going to unite and...?... and come with this church as soon as we get room here for them and things. Another church is going to come and unite with this church, not no organization, just come as a body in a group to the church. And--and they are a bunch of gifted people.

And now, when it comes together, the things to do, is these gifted people must get together on certain times for themselves, and see what the Spirit says to them. And then it could be given out from the platform. And the people... It's for the edification of the church.

Now, if you speak with tongues, and you know, nobody interprets it... And then when you're in the meetings, sometimes it's so irreverence, you know. You find sometimes... I've been standing in my congregation making an altar call, and someone would raise up and break the altar call speaking in tongues. Now, see, now the person might've been speaking in tongues correctly; that might been the Holy Spirit, but, see, without being taught to know what to do, how to hold that...

I've set right on the platform and hear a preacher preaching and see him get to a spot... My, I wanted to get up and help him so bad I didn't know what to do. And you've done the same thing; all of us do that. But what is it? That's irreverent. Set down. Regard my brother.

I heard--I heard Brother Neville preaching, and he's heard me preaching when we'd, no doubt, we'd... Brother J. T. here and all of them, or--and all of them, we can hear one another preaching, we think, "Oh brother, I believe I'll get up to help him out." See? You just feel the Spirit pouring on you, but what do you do? Hold your peace. See? 'Cause spirit of the prophets is subject to the prophet. See? That's right. Hold your peace. See? You do that.

But I believe if the woman... The question was if the woman has got a gift of tongues and she wants to speak, I believe that when that time comes on, she has a right to speak out in the gift of tongues, but not to preach or to usurp any authority over men. When she's a preacher, of course she is over men.

159. Brother Branham, I was married to a woman that had been married before. We divorced, and she has been married twice since. The Bible states that if we desire to marry--if we desire to marry, to turn to... first wife. Now, could I turn to her who has been married before or could I be free?

Well now, my brother, here's the only way that you could do it. Now, this is a great subject, and someday I--I want to if--if the church ever gets organized and straightened up into the place where

it should be, or... I--I say this with reverence. I... There's two factions of this marriage and divorce in the churches: one holds one faction and one the other. And to my opinion, with grace in my heart before God and His Bible, they're both wrong. See? But there's a truth lays there.

If you notice what Jesus said... Now, here, I got a brother, my own blood brother, that's fixing to marry a woman. And my brother has been married before and got a child by a good woman. And he come to me to marry him. I said, "Not at all."

Jesus said in Matthew 5, "Whosoever puts away his wife and marries another, saving the cause of fornications (which she had to do before she was married and didn't tell him about it), causes her to commit adultery: whosoever marries her that is put away liveth in adultery." So don't do that. No, you cannot go back to your--to your first wife if she's been married again. But if you--she divorced you and put you away...

Then you said, "Am I free?" Let me read it again. "I was married to a woman that had never been married before. We divorced, and she has been married twice (I suppose this person has remained single.) The Bible states that if we desire to marry to turn to... first again."

No, sir. Get over in the Levitical laws. You go back to that woman, she's somebody else's property. You've defiled and made yourself worse off than ever. No, you should not take a wife back who's been married to somebody else.

Now, "Could I turn to her who has been married before or should I--or should I be free?" You are free. Stay free. Yeah, you don't go back again. No, sir. She's married to somebody else; stay away from her. That's right. Don't... That defiles...?... You understand. If we had a little more time, I'd like to get into that. But just for your question, my brother, whoever you are. No, sir. Don't you go back and take that woman when she's been married two or three times since she married you. That's wrong.

I married a couple here not long ago that'd been married before, and they divorced and went away, and--old couple. Oh, it was Brother and Sister Puckett; that's exactly who it was. They just couldn't get along and had a little spat between them; they divorced. She lived just as true and single as she could be, and he lived the same way. And after while, they seen how silly they was, and they come back and wanted to be married. I said, "Sure." See? "That's all right, that's what you should be." So they... Well, they was married all the time. They never had been divorced; just give them papers to live together as husband and wife; that's all, 'cause they was married in the beginning.

160. What do the three letters mean on the Catholic crucifix? (Let's see.) What does the three letters mean on the Catholic crucifix?

Well, I think all crucifix are the same, if I'm not... I'd better look that up. But it's got I-R-N-I which means "Jesus of Nazareth, King of the Jews." See? If that's what it is, I didn't know they had any other special or something or other on. But them letters means "Jesus of Nazareth, King of the Jews." I-R-N-I, that's what's on the crucifix. All right.

161. Would it be wrong to use tithes on church building funds?

Well now, here--here's a touchy little thing for the church now. No, correctly, tithes is to go to the minister. That's right. In the Bible they had a box they'd set at the door in the Old Testament when the--building. This box was a fund where the people put in there for the repairing... You've read it many times in the Old Testament. They kept up the buildings and things like that... All the repairs on the buildings was taken care out of that fund. But a tenth of that went--a tenth of the tithings--all the tithings went to their priests, their pastors. Yes, tithings are to go for nothing else.

I know people take their tithes and give them to a widow woman. That's wrong. If you've got anything to give the widow woman, give her, but don't give her God's money. That's not yours in the first place. That's God's.

If you sent me downtown to get a loaf of bread, and you give me twenty-five cents to get the loaf of bread, and I met somebody on the street wanted something else, and I'd give him the twenty-five cents (See?), I give them your money. If they asked me for something, let them get it over here in this pocket and give them my money; but this is your money. And a tenth of it is the Lord's. And Levi the priest could live by the tenth.

The tenth is to be a tithing that's to be brought into the storehouse with a promise of God to bless it and a proof. He said, "If you don't believe it, come and prove Me and see if I won't do it." See? That's right.

The tithings goes into the church for the pastor and so forth like that to live on. And then the--the--the building funds and things like that is a separate fund altogether. Now, that--that is Scriptural. One time when we get started, I want to take a night... I've went here some time ago before I left the tabernacle and taken about two or three weeks and just on subjects like that and went plumb through it and showed what tithings was in the church.

162. Brother Branham, is there anything wrong with belonging to a lodge after we have become a Christian, such as the Masons?

No, sir. You be a Christian wherever you are. I don't care where you are, you can still be a Christian.

163. How do you feel is the best way to find the Lord... How do you--how do you feel is the best way to find the Lord's will in some important matters?

Now, let... I don't believe I... Let me see if I can get the continuity to it. "How do you feel is the best way (I see it should be a comma there, I suppose)... How do you feel is the best way to find the Lord's will in some important matters?"

I tell you, dear friend: the best way to find the will of God in some important matters is prayer. See?

Now, let me... Here's a wonderful little thing here. If you--if--if you have a matter that's very important... Now, here's the way I do it. I take it before the Lord. And it's always been my strength; I wait upon the Lord and see what He says. And I just let myself neutral to it, don't take either side, and say, "Now, heavenly Father, it--it can..."

'Course now, in my case most of the time, if it's very important, I wait on a vision. But many people God doesn't deal with in visions. So therefore, I wouldn't advise you to do that. See? Because it's just some people that has visions and some does something else. Where you do something else that I couldn't do, maybe--in your way of serving the Lord, I do something that you couldn't do. See? God deals with us different.

And so I would if I was in your place and didn't have visions from before the Lord, I would just wait upon the Lord and say, "Lord, now You show me what's the decision to make." And then, way you feel led to do it, then wait just a little bit, then wait a little while longer, and see which way, which side you lean towards, which way the Spirit... Say, "Now, Father, in my heart You know it doesn't matter; but I--I want to know what You want to do about it."

That's the way I do about meetings sometime. I feel kinda led to go this way or that way, then I follow that way. That's the way to do it, 'cause it's in prayer then; you're doing the best you can.

And I believe this, my friends, as Paul was in the--in the New Testament in days gone by. He was between two straits, which way he should go. And he started on the wrong road, and he got a Macedonian call. And I believe if you are making a decision for God and do it the best that you can, I believe God will correct you and don't--see that you don't go wrong. I believe God will do it.

164. Let's see, Brother Branham, what happens to the people that are--are considered the sleeping virgin when they are judged at the judgment?

Well, the sleeping virgin will be saved of course. She'll be saved at the judgment. She'll never be the Bride, but she is a saved group of people that will come in the judgment, that will not be included in the Bride. But as long as they are virgins, they are before God. See? They are to be saved. He separates... They'll be the sheep on His right side. And the unsaved will be the goats on His left at the great white throne judgment.

I could spend a lot of time on that, but I--it's getting a little late.

165. Is it possible for a Holy Ghost filled person to be driven by the--driven by the--to do minor things... influenced to do minor--minor things that he doesn't want to do?

Oh, yes. Yes, sir. Yeah, a Holy Ghost filled person... You're right in the place then to be--to be drove by these things. You just put yourself up a target. When you're down there serving the devil, he just lets you slouch around any way you want to. But you once take a stand for Christ; you've got on the other side then; he trains every gun right around on you. Every temptation, everything that could be throwed to you, then you got it. But what have you got? "Greater is He that's in you, than he that's in the world." See?

Now, you wasn't in no battle here, you was just slopping along. See? But now, you've--you've cleaned up; you've dressed up; you've shaved; you've combed your hair; you put on a uniform; you've got a gun in your hand. "Let's go." See? You're in battle, not to show off, but to fight, fight. Sure when the temptations rise, with the spirit and the shield of faith, buckle off and move on." See? That's right. Oh, put all the whole armor of God. Why do you put on a armor if you're not going to fight? All soldiers are dressed to fight, not to show off, walk out and say, "I'm So-and-so. Now, I'm a Christian. See who I am? I belong to so-and-so. Hallelujah. I got the Holy Ghost the other night. Sure, nothing bothers me any more." Huh-uh. Oh, brother, I--I believe you better go back and try again. See?

Oh, I'm telling you; when as soon as you say you got the Holy Ghost, Satan's got every gun right on you, shooting you. Then you got the whole armor on, then take the shield of faith, the sword of the Spirit of the Word, and take the--buckle on the--shod yourself with the Gospel, and take the old middle piece here, the breastplate, and pull up the cinch on it, and tighten yourself up a little bit, and get ready for it, 'cause it's a-coming. Don't you worry. Yes, sir. You're going to have plenty of trouble. But remember, "Greater is He that's in you, then he that's in the world."

166. What did Jesus mean in St. Matthew 16:9 and 10? What do the twelve baskets and the seven baskets represent? Question for Sunday morning.

Let's see--let's see, Matthew 16:10. I'm not too sure just now. Let me get where it's at, Matthew 16:9 and 10--16:9 and 10. Here we are.

Do you not... understand, neither remember the five loaves or the five thousand, and how many baskets you took up?

Neither the seven loaves or the four thousand, and how many baskets did you take up? (Now, watch. Let's just take just a little bit before this.)

And Jesus said unto them, Take heed that you beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, Is it because we have taken no bread. Jesus... (Now, watch.)... Which when Jesus perceived,... (He caught their thoughts. You see?)... he said unto them, O ye of little faith, why reason ye among you, because you have brought no bread?

Do you not understand, neither do remember the five loaves and the five thousands, or how many baskets you took up?

In other words like this: "If you seen God provide and do a miracle, then can't He do a miracle again? See? See, if... In other words, like this: If He saved you from a life of sin, can He not heal your body? Don't you remember when you was a sinner how He lifted up your soul in faith to

believe? Can't He likewise do something great for you again? Can't He--can't He do the--miracle or anything else for you? The five baskets... Said, "Remember..."

Like the... When they crossed over the Red Sea, God opened up the way like that and made the Red Sea open like that, and walked through, he come right on the other side; and as soon as he got without water, they started murmuring. Is that right? As soon as they got without bread they started crying out, "We don't have no bread." See? Said, "Didn't you consider the miracle back there at the Red Sea? Have not you come down..." When they got--all got in a spot by the Red Sea, "Oh," they said, "we ought to have died. Here comes the Egyptians right on us now. Here it is; what are we going to do?"

Said, "Who smote the earth with plagues down there? Who kept the sun shining in Goshen?" See? We must remember those things; remember God is God. Hallelujah. Any of it, He's still God. He certainly can do anything.

167. Will you please explain the "Body of Christ" in I Corinthians 12:27 and the "Bride of Christ" in Revelation 2:9--9. Is the new Jerusalem spiritual here in Revel--spiritual here in Revelation? It--it--is this the spiritual discernment of the church?

No. Now, let's see if I get this first now, I Corinthians right quick, I Corinthians the 12th chapter, all right, and the 27th verse.

And ye are the body of Christ, and members in particular.

And then, where was the next Scripture? Revelations 2--21:9, Revelation in the 21st chapter and the 9th verse. All right, and here we are.

And there came unto--and there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, and I will shew you the--the--I will shew you the bride, the Lamb's Wife.

Yes, the Body of Christ (See?), the body of Christ was broken for our sins, and by one Spirit we're all baptized into that Body and become members. And where did--where did the--the body... Where did my wife, symbolically speaking... Where did Eve come from? The body of Adam. She was taken out of his side. Eve was taken from Adam's side. The Christ... And she was part of his body. He said, "She's flesh of my flesh and bone of my bones. And I'll call her woman." See?

Now, and the body of Christ was taken out of the body of Jesus, for we are spirit and flesh and bone of Him. See? Because we are borned into His body. And because this body here belongs to Him, yet it's born in sin, He has redeemed it. "God will raise it up in the last days, and I'll live in it for eternally." See? That's it. All right.

Now, let's see, the last question here was: "Is the new Jerusalem spiritual?" No, no, the new Jerusalem John saw coming from God out of heaven, it isn't the discernment of the church now. You see? It's--it's a--the... The new Jerusalem John saw descending out of heaven prepared as a--Revelation 21 (See?)--prepared as a bride adorned for her Husband...

The last question now; I think that's all of them.

168. The Bible says that everything works for the good to them that love the Lord. Then if you love God and turn back to the world, would God let you die in sin or would He let you be reconciled back to Him before He takes you away?

The lady signed her name to it, so I'd say it was a--a lady (See?), 'cause she signed her name. Yes, sister. If you are born... Now, let me get this. See, temporarily, minor, every one of us backslide many times a day. We know that. We're all guilty, every one of us; there's none of us perfected. And as long as we're in this body, we are still... No matter how much the people try to tell, "I've got sanctified; I can kiss this woman or do that," he's lying; he cannot. Now, that's all.

I don't try to say, "Lord, let me see how close I can go." It's, "Lord, keep me as far away as I can get." See? Just stay as far away as... Remember, you are still human beings. See?

And... But now, if you make a mistake and do something wrong... You don't willfully... If you are a Christian, if you're a borned again Christian, you don't mean to do wrong. Your intentions and everything is right. But if you do, as she said here, make a mistake and do something wrong, will God let you just go on and go on and die like that and be lost, or will He bring you back to reconciliation? He will bring you back. That's right. He will bring you back.

And if a--and then, if you do anything wrong, it don't condemn you and you go on like that, on out, remember, you wasn't saved at the beginning. That's right. You--you wasn't--you wasn't saved; you just had a make-belief; you wasn't saved. But when you're saved, you have a different spirit; you're a different nature. You're a new creature in Christ, and the old things has passed away, and they are dead and buried in the sea of forgetfulness. You see?

And... But being you're living here in this world here, there's traps set for you everywhere, and you're walking with your eyes on Christ. And remember, that when you make a mistake, a real Christian will always come back quickly for reconciliation.

Look, in the ark God turned the old crow out--or Noah turned the crow out. Now, what was he? He was a crow. Oh, yes, he set on the same roost there with the dove. They both set in the same roost; but when he turned the old crow out, well, the old... I imagine all the waters was stinking with millions of people's swelled bodies rotting upon top of the water, and horses and animals all dead. The whole world was destroyed. And there they was, this old dead carcasses floating on top of the water and things like that. And Noah turned the dove out, 'cause he guessed he saw some sunshine. And he wanted to know whether the water had receded or not, so he turned the--the--the crow out. And the old crow flew down on an old dead body, "My, just fine; that's good." See, eating a dead body... Why? That was his nature. He was a crow. No matter how much he'd set with the dove, how much he'd heard Noah preach, how much he'd set with this clean bird, he was a crow to begin with. As soon as he got the opportunity to show his colors, he showed it.

Now, but when he turned the dove out, when she started out, whew, she couldn't stand that. Nowhere she could go; she couldn't find no rest for the soles of her feet, so she come back to the ark. And that's the way it is.

Sometimes you might be turned loose for a little while to see what you'd do, but you'll always if you've got the nature of a dove, you cannot eat crows' food. That's all, it just won't digest; that's all. Where would you go, what would you do? Tell me what you would do if you were--if you were not a Christian. Tell me what I'd do this morning if I wasn't a Christian. What could I do this morning and my mother laying out there in the hospital in that condition and unconscious as she is and laying there, and in my heart I could stand here in the pulpit and preach, and go on the way I do, seem like I don't pay much attention to it? Because I know my mother's saved. See? I know she's saved. I know Who I believed; I'm persuaded He's able to keep that which I committed to Him against the day.

What would mama do now? Now, maybe she'd had good intentions all of her life, that "Someday I'm going to be a Christian." But how could she be now when she's laying there unconscious? How could she become a Christian now? What would her children do?

The other day when we put her--taken her out there to give her glucose out there... That's the only thing she's has in her body is glucose. She can't swallow; she's paralyzed. And she said, "This one thing I want you to know, Billy," She talked about me and Delores standing there, and about her children and things, and a couple of my brothers drinking.

And I said, "Well, they broke your heart."

He said--she said, "But, Billy, that all goes in the wheel for a mother." She said, "But I'm saved." And she said, "I'm ready to go."

I said, "Mama, you might've left us a home that reached all the way from Jeffersonville to Utica, a palace; you might've left us ten million dollars to fuss and fight over after you were gone (That's all

that would happen to it.); but, mama, you leave us the greatest treasure that anybody could leave, the--the assurance that we'll see you again in that land beyond the river." That's right. See?

You're saved, and I'm so glad to know that Christ saves our... But we may backslide; we may do wrong; we all have our ups and downs; but in your soul as soon as you do anything, well, there's something goes wrong in you; you know it is. Now, right there is the time to jump. That's the time to jump. Get away from it.

Now, say you go out here today, and--and somebody comes up to you and say, "Hey, they tell me you're one of them holy-rollers."

Right quick, Satan says, "Slap him down." See?

"I don't know about being a holy-roller; I'm a Christian." See? And always with evil, meet evil with good. And remember, now just take this; remember this, when you meet evil with good, evil cannot stand in the presence of good. It cannot do it.

Now, I'm a missionary, and I been around the world, in all kinds of evils, and all kinds of spiritualists, and isms, and all kinds of devil worship, and, oh, everything could be thought of, where there's everything, and I've always found that right always conquers wrong.

Listen, I don't care how dark the night is; it might be so dark till you could feel it; you could put your hands up like this and couldn't see a shadow of no type. The least little bit of light will expose that darkness. Certainly, that's the way life does in the presence of death. That's the way right does in the presence of wrong. That's the way faith does in the presence of doubt; it scatters it away.

How can the night stay here when the sun shine through, blessings through? Where does the night go to? It's no more. What happened to the night? Where is that darkness in this tabernacle about twelve hours ago? Where is that darkness that was concealed inside of these walls here? It is no more. It vanished. Why? Light came in. And when light came in, darkness had to go, Yes, sir.

You take the creatures that roam at night, roaches, and beetles, and bugs, and things. Let the sun rise or let a light flash on, watch how they take for darkness. That's the way the Gospel is. When it flashes on, what happens to those who want to call you holy-roller? What happens to those people who make fun of you, when the Light flashes on, they shoot for darkness as hard as they can go, because they--they're the children of the night. But the children of the day walk in the Light.

And then we are the children of the Light by the grace of God. So when the Lights flashed on, we thank God and walked with our eyes open, looking at things that you can't see with your natural eye. For faith is the substance of things hoped for, the evidence of things not seen. Amen. I love that.

I haven't got time for my little sermonette I was going to speak, because we're going to have to pray for the sick.

How many loves the Lord? Amen. Now, after we've had these questions, and there's some of them sharp and everything, and maybe answer them... Maybe I didn't even do the right job on it, 'cause I didn't have time to look up the Scriptures. I'd had it wrote on the sheet of paper if I had. I hope everybody's satisfied. If not, why, write it back again to me. Let me have a time to study it if you don't think it was fully answered.

Thanks for staying. And now, we're going to form the prayer line just in a minute. But before we do that, let's just change the atmosphere now from answers and one answering this, and one believing this way and that way. You see, in answering questions, sometimes it's a little sharp, so let's just worship the Lord and sing.

I love Him, I love Him,

Because He first loved me,
And purchased my salvation
On Calvary's tree.

Now, I want you to shake hands with somebody around you now when we sing again.

I love Him, I love Him,
Because He first loved me,
And purchased my salvation
On Calvary's tree.

Now, let's just raise up our hands to Him like this,

I (Close our eyes.) love Him, I love Him,
Because He first loved me,
And purchased my salvation
On Calvary's tree.

Our heavenly Father, we love You, Lord. I believe this little group loves You. We come down to the house of the living God, a little building, not the building, but the God that lives in the building... Like in myself, this old body, it's got to drop one of these days, but the man that lives inside of it cannot drop, because it's held by the power of God.

This old building here that we worship in this morning, no matter how much we fix it up, someday it'll drop, but the God Who lives in the building is eternal. We're coming to face You now, Father, to give thanks and praise.

And for these questions upon the people's hearts, we see that they were wondering whether they should do this or that. And, Father, I trust that in every tender Christian's heart that the answer was some way that would make them understand what was Truth. Grant it, Lord. And if I failed, then forgive me. I didn't mean to fail, because it's Your children, and they're asking those questions. And I--I want to give them all that I know, Father, like if You were standing right here to judge me by what I said.

Now, Lord, we're coming to face for the sick. Now, we know that in the Bible that we only get what we believe we get. We remember one time, Father, when Jesus here on earth, the Syrophenician woman come to Him and said, "Lord, be merciful unto my daughter's, 'cause she's variously vexed with a--a devil."

And we hear what He said, "It's not meet for Me to take the children's bread and give it to the dogs."

Oh, God, seemingly what a--a flat refusal, and not only that, but to call her a dog. But instead of being arrogant about it, very sweetly and humbly she said, "That is true, Lord." Because it was truth. She said, "It is true, Lord, but the dogs will eat the scraps that fall from their master's table." That's what done the work. She was willing just to take the scraps that come from the children's table. And, God, that's our attitude just now. We are willing to anything that You want to do with us, Father. We're in Your hands.

I'm so glad to know that the God of the Old Testament, Who showed visions and give signs and wonders, still lives today. And the heaven that they long to go to, someday by God's grace we go too, because the same God is showing Himself to be the same God among us.

There are those among us, Father, this morning who are sick and needy. They're going to pass through a prayer line. May they not come and say, "Well, I don't believe that You can do me any good. I--I..." Lord, may that not be the attitude, but may they come remembering that God said,

"These signs shall follow them that believe. If they lay their hands on the sick, they shall recover." You promised it; You said so.

May they come with holy reverence, believing that as soon as prayer is made and hands have been applied to them, then may the Holy Spirit come upon them like this dear sister that wrote the question, said, "The Holy Spirit almost slew her mortal beings with such a tremendous baptism of His Presence."

May that be the--may that be the effects upon everyone that comes this morning, Lord. Grant it. May they be healed. May they come knowing, knowing without a shadow of doubt that You promised it and You cannot lie, and as soon as light strikes in, darkness and doubt flees away. Grant it, Father. We commit them to You now as we pray for them in Jesus' Name. Amen.

Now, those that wants to be prayed for, on this side first, line up along the building here, while Teddy plays for us, "The Great Physician Now Is Near." Come up, right back, some of them here. That's...?...

The great Physician now...

Brother Neville... Just keep lining up, coming. We'll be standing here. Let all the church be praying. And Brother Neville and I will be here together; he'll be anointing; I'll be laying hands on the sick, right...?... Now, everybody in prayer now.

Now, what are we doing? We are coming to anoint the sick and to pray for them. Now, let me quote the Scriptures to you. "If there be any among you, sick, let them call the elders of the church, let them anoint them with oil and pray over them. The prayer of faith shall save the sick, God shall raise them up. They that did any sin, it shall be forgiven them. Confess your faults one to another, and pray one for another that you may be healed."

Now the rest on this side, when you desire, as soon as you get below that line there, that place, that aisle, you just drop right in behind. Now the elder here of the church will do the anointing and prayer. I'll pray and lay hands on the sick. And now, remember friends, you that is standing in the prayer line, this is the moment to prove that you believe what you're standing here for. You got to get well.

I believe with all my heart, that's what held my mother all this time, (and her an old woman) is because that I believe. Until He tells me... that she may be dying, but till He tells me, I'm believing she's not dying, see. And now, I know she's got to go, and she's old enough to go, and wants to go, and trying to go. But yet I'll--I'll believe He would tell me. Now I believe He'd tell me, see. Now He may not. I don't know, I don't know that He will, but I just believe He will, see. But so far He said nothing to me about it. And I believe it. And if you...?...

I don't express to the people all that He shows me, you know that. Well, yesterday I was at a certain place, and I saw a vision exactly what was going to do, and God knows that's true, and sitting right with two or three more men. And about a half hour afterwards I seen it happen, just perfectly, just exactly the way it was. I had stood there, just trembled in myself, thinking, See? May... I said, "Maybe I should have told them that was going to be that way." But I said, "Well, just let it go. See?"

And that happens daily. See? Something's going to happen; I just let it. God knows that's true. See? Just something that's going to happen, just shows it, tells it. Something will appear to me and say, "Just say this word this a way, and this thing will happen over here." And then I'll say, "Well, let it be like that." Then I watch; here it is over here. See? Yeah.

Well, if He can make objects, material, something that has no life in it, move to His Word, because we have said it, how much more can He make you and me, associate with me. You are with me; you're my--you're my brother and sister that's sick. And if we say these words, "Let the power of God heal this person," why, it's got to happen. Now, that material can't say, "No, I doubt it." It'll go ahead and do it. But you can say, "Well, I wonder," and it won't happen. See? But if you'll just go

ahead and just stay right in line with your thought now, "I'm going to be healed." You've got to have it. You believe in that?

Now, let's all pray. Our heavenly Father, laying hands upon this young woman, this young mother standing here, that suffers with this bad cold. Let the... [Blank.spot.on.tape--Ed.] So I pray that You will heal the people these handkerchiefs lays upon. Grant their requests to them. In the Name of Jesus Christ, I ask it. Amen.

In deeply appreciation of your stay, and your loyalty to stay all this time, and to wait in the church like this, while we're... But I don't know a better place to be, do you, than in the church? I just don't know of a better place to be. And the consolation that we have in the respects that God, of Him being present now.

And we just, for a moment, let's just think of how great He is, and what He's done for us. What could we have done without Him? How we have seen Him, just not one thing has He ever told us through the... He had give me visions. And I bring you to question, this morning, have you ever seen one but what He fulfilled? Just exactly what He said He'd do, right at the moment. Then He's God. Then He's our Father. He loves us. And wherever His heaven is, we know we're bound to go there someday. We know He's present here now. We realize that.

We--we look at things that we don't see. Now, many of you was prayed for, and (See?), as we just refuse any symptoms of any thing contrary to that... See? Anything that God has promised... See, the Christian does not look... You do not see with your eyes anyhow. You know that. You do not see with your eyes. You see with your heart. See? "Seeing" means, "to understand." You understand with your heart; therefore, we look at things that our eyes does not see. See? The Christian confession, the whole armor of Christianity is based upon that. We--we look at things that we do not see, for Abraham called those things which were not, as though they were, because he believed God. See?

Now, what do we do now? Now, when you're prayed for like that, then God promised to heal you. Then right now you may not feel a bit of difference, but He never... That--that isn't it at all. See? We believe it anyhow.

If you only knew, I come to the pulpit about two hours ago and I didn't think that I'd go half way through the meeting almost. I was so tired and worn, and felt like I was taking the flu, but now I feel fine because that I said, "I am duty bound to God. I believe God." And I had to fight with him. My wife there could tell you the same, in trying to get down here this morning, and I was hoarse in my throat and everything. I said, "How will I be able to do it?" But, honestly, I feel wonderful now. And I--I believe I could take my text and go ahead and preach, and that--and feel fine. But because, you see, you've got to look at those things that you don't see with your eyes. You see it with your heart. You believe it, and you testify to those things that you don't see, but what you believe. Because it is faith. "And faith is the substance of things hoped for, the evidence of things not seen."

I've watched, this morning, a young Christian that's been setting here before me, And I know a decision that that person made. And I certainly appreciate it. I wouldn't say who it was, but I--I appreciate a--a decision that this certain Christian, regardless of even to whether it would be an associate, a friend, father or mother, or whatever it was, they long to stand loyal to Christ. See? That's the way you win a loved one, is by being loyal. Being loyal is the way you win loved ones. Stay to your conviction. Be sure that you're right with God, and then ever remain there. Just stay right with it. Nothing can ever move you from it if you'll just stay right with it.

Now, we are all going to make mistakes. Just remember. And when you're looking at one another, don't look at the other person's mistake. See, don't do that, because, remember, you make

mistakes too. But look to Christ Who is guiding this person. And if they need some help, then you pray for them. That's--that's the way we get along (See?), pray. And remember, when you are praying for somebody else in that kind of a fix, God will honor and heal you when you're praying for somebody else. That's right. That's what Christianity is based upon, to help one another, do for one another, be kind to one another, understanding to one another. Now, if you see your neighbor's mistake, you see where they've went wrong, don't go wrong with them, but just pray for them. Just keep praying, and God will understand that. He'll make everything right.

Now, I'm hoping to, if it be the Lord's will, I think Billy has got a system, he mails everybody a card. And if mama gets along all right this week; as far as we know now, we're not sure, but if mother gets along all right this week, and everything, next Sunday I--I want to speak on a--a Gospel message. If that's all right with our--with our precious pastor here. And we'll be expecting you back if you can... If you can come, we'd be glad to have you.

Do you love Him with all your heart? Isn't He wonderful? What could we do without Him? Now, just what could you do? Could you tell me anything that would be greater? If you can show me something greater than that, then I'll--I'll--I'll sell out what I got, and long for that that you show me that's greater than This. Yes, sir. This is the greatest thing that I know of, to know with the assurance that we are saved, to know that the very God that made the heavens and earth would humble Himself and come down and dwell among us, and do for us.

Now, here is how we know whether we are right or not (See?), because that the very thing that He did in the beginning with those Christians back there, the very church, the very operation, the way the Holy Spirit moved, and the way the devil fought against them, and the way they stood, that's the same thing that takes place right here, with the same signs, the same wonders, the same God, the infallible proof of Him.

Tell me, in the word of science, tell me in scientific way, how that anyone could foretell something that would happen in the years or times to come, before it happened. Show me the power, that where it would be, that would foreknow it before it happened. Tell me any human mind that could drop back through anything that you want to, and show me any way that you could see something and foretell something that happened just the way it--it does. See? There isn't.

So, He is God. See, He is God. And because He is God, through His grace He comes and dwells with us, and just like He did with them men back there who foretold these things, and every one of them happened just the way they was foretold. Now, that same God is with us, foretelling and showing just exactly the same things He did back there. Why, we should be so happy, we'd be skipping like from cloud to cloud, like that, just walking through space, almost, because that we know.

We know that we have passed from death unto Life. We know that we have salvation. We know that we are Christians. And we know that we're going to heaven, because God made the promise, and here He is moving right along with us in--in a way that we see Him.

We see Him. How do I see Him? When I see you. You see Him in me; I see Him in you. See, I see what He does for you. Now, here I see Him here reveal the Word to me. You say, "How can you see Him in me?" Well, look, He is here revealing the Word to me. I see It out there, Him giving It to you, and you keeping It. See? And then you look back, and you say, "How'd he, how'd that ever come?" Then you come back, find out that's right. See? So you see Him in me; I see Him in you.

And we can see Him in the sunrise. We can see Him in the sunset. We can see Him in the flowers. We can see Him in the... We can see Him anywhere, because that we have passed from the lower elements of this earth-bound condition, into this high element of the glory of God, so we can see His beauty.

A few days ago, when I was up on this trip, up in--in on the Alaskan Highway, when I went on a hunting trip, I was back there wondering, "Why? Why?" Watch how--how real God is. Now, there's sick people everywhere, but yet God knowing.

Now, tomorrow I'm supposed to leave, Brother Roy back there, and all of us, we're supposed to leave tomorrow for Colorado, for our... going hunting each fall where we... I've come in from the meetings, to go. I can't go, because of mama, mama's condition.

Now, look at the kindness of the Holy Spirit. He knew that a long time ago. So instead of letting me go, He turned around and gave me a vision and sent me up there, and give me one of the hunting trip that I couldn't get in Colorado (See?), 'cause them animals are not in Colorado like that. Turned around, and gave me that by a vision, and let me have that, knowing that He'd have to keep me away on this trip up there to Colorado. Talk about goodness and mercy. Then why? Then a long time ago He knew my mother was going to suffer. He knew my mother would be in the hospital. If He permits it, then He's doing it for some good purpose that I know nothing about. But I know it's all working together for good to them that loves the Lord.

If we'd just stop once in a while, church, and see our God... Just stop yourself and get away from your flusterations, and stand still a few minutes in the Presence of His Spirit, and you can just see Him moving everywhere. See how good He is?

Now, there lays mama, and me wondering about her. Why didn't He just let her go when she had the stroke? Why didn't she just die right then? But, see, Him knowing that ahead of time, and knowing that I'd promised to... I was going out into Colorado, and know that I love to get in the woods like that, He just turned around and give me a better one, sent me up there, and told me what I was going to get, and everything about it, 'fore I even left; told me how the people would be dressed, and what we'd do, and all about it. Then I come, told you all. Then he goes up and see it happen, come back, just exactly the way it is. Exactly, see, knowing that mama would be out there, know that she--she'd be broke down at this time, and I wouldn't be able to take this other trip. See? We wouldn't under... I didn't understand it myself then. But if you just yield yourself to Him and watch Him, He just leads everything just exactly right. See? He makes it all come out just right, step by step.

The other day I was standing by a young minister that'd had some dreams, and he brought the dreams to me. When the interpretation come, we stood there, Billy and I and this minister, stood there together. There it was. Why, it was just as perfect as it could be. And how that man stood there with--with--with awe, and how to see the Holy Spirit could reveal those things, and bring him right straight back and show exactly on the road and where it's supposed to do it. Oh, I tell you; He's God. He--He dwells... He's God.

So many of you people have made sacrifices. You've give up your boyfriends or girlfriends, you've give up homes, and so forth, and many of you has had to come out from amongst associates and friends, and things, and old friends that you've knowed a long time, to walk in the way of the Lord. I commend you for that. I think that's wonderful to do that. Now, because that you have seen the Gospel Light, and it is the truth, and you're--you'll walk in that Light. And whatever you do, children, whatever you do, wherever you go, shun the appearance of evil and walk after Christ. As long as you live, stay right on that road. Don't move from it, it'll certainly pay off good. It's Eternal Life.

And I see mama when--whenever she... A few minutes she can get to herself. I say, "Mama, mama, do you hear me?" Sometimes she just laying there, she won't. Then after awhile she'll say, "uh," shake her head like that. I'll say, "You..." I said the other night; I said, "Mama, you know me?" She didn't know me. I said, "You know who this is standing here." No, she didn't know that. I said,

"Mama, you know Jesus?" And... Oh, my. Might forget her own child, but she can't forget Jesus. That's it. Oh, brother.

You don't know what that means till you have to come to your own family, down to that. You see? To know Him is Life. To know Him is the satisfaction of knowing that when this life's race is run, we got a home beyond the skies yonder. What it is, I don't know. I don't know just how to tell you it would be, 'cause I don't know, myself. But I know that someday by God's grace we'll journey over there.

Pray for me this week. I'm needing it. And now, you pray for me; I'll be praying for you. The Lord willing, being willing, I'll meet you next Sunday. And remember tonight's service. Possible, if I don't have to set up tonight, or anything, and be out there with mama, I'll probably be back with you tonight.

And now, Brother Neville, our precious pastor, come up here. How I certainly... There's--there's no one here but home folks, you know. We're just all what we call home folks. I appreciate Brother Neville's stand for this Gospel truth. I appreciate his loyalty and sincerity before the people. And the other day when he was speaking, I had never noticed it, but while he was under inspiration, giving prophecy, he called me a prophet, under inspiration. That wasn't him calling me that then, that was the Holy Spirit. So that give me courage and faith to move on, deeper depths and higher heights with God. I appreciate you, Brother Neville. God ever bless you. And till I see you again, God be with you.

QUESTIONS AND ANSWERS

Branham Tabernacle
JEFFERSONVILLE.IN SUNDAY 62-0527

Good evening, friends; it's nice to be here tonight. And I... Way this kind of all fell upon me, was because that I'm--was thinking this morning of my brother, and how that I know what two services a day means.

And I--I had a little 'ssst' in my throat. I preach a lot. And then as soon as I get into the city, this valley, the little palate back here from some kind of a--this, they call it... This here climate here in the valley, it just keeps that swollen so bad I just have to keep swallowing all the time while I'm here in the valley. And I get away, couple days, it's gone; come back, she drops back down again.

And I kinda had a feeling for Brother Neville, knowing that--that we just maybe a little further up the road than what some of you young fellows are, and so we're looking the other way. So we kind of feel for each other, and that much more as the days begin to approach, the evil days coming nigh. And then knowing that we're going away now right away, the Lord willing...

And I thought, you know, Brother Boze is to be here next Sunday evening, I believe. I... Did you get that? Yes, and next Sunday evening. He's got a--a film he wants to show on his missions from overseas where... He had a--a dream that come to him many years ago about coming to Chicago. And the poor little fellow felt all tore up one time, said his message had never been fulfilled. And I explained it to him how that the Lord had already fulfilled. Then he got it.

So then the Lord gave him another dream. And then when the interpretation come, told him where to go and what to do. And he went over there, and, my, oh, my, to Kenya, and Tanganyika, and Uganda, and those nations in there; it's just marvelous what the Lord has done for them in their missions. And he wants to show the picture, just to show what the Lord is doing amongst those people, the African tribes in there. The Lord willing, in January I want to join him there for the--and them amongst those tribes, for a meeting just before I go down into Rhodesia and South Africa again.

And then, that's this coming Sunday night; so remember now and pray hard for Brother Joseph; he's been a nice little brother. I've appreciated him very much, his fellowship and so forth.

Then this coming next week, we leave then to--for up in Southern Pines, and then down in Columbia, South Carolina; and then from there to the Cow Palace, the west coast, then on up into Grass Valley; and over to the World Fair, and back to the Oregon again; then up in British Columbia, and so forth, on and on until late this fall. Then we hope this fall, the Lord willing, to have some more meetings here, if the Lord provides.

Then I thought, 'fore I left, it'd be a good thing to kinda ask a few questions. You know, you find out what's on the hearts of the people when you ask questions. And so then I thought, you know, tonight to just kind of have a little heart-to-heart talk with the--the little flock of the people here, just--just talk to you out of--out of our hearts. Sometimes I think that does more good than preaching a sermon, just kinda understand one another better.

We're grateful to God for what we have seen Him do this week in answer to prayer; it's been very outstanding. And so we are grateful, just so grateful.

And we see the time and the end time approaching, knowing that something's fixing to happen. And there's no one but what knows that's true, if he's a--if he's a thinker. We know, we look to that

through the ages; each one has watched it. But, you know, there's too much happening now. We-- we know that it's right, can't be far away. And now, maybe I'd speak on some of that in a few moments.

But let's now to start off, just bow our heads for a word of prayer. And while our heads are bowed, I wonder if there is something in our hearts that we would like to be remembered in prayer before God. If it would be, just raise up your hand. He'll understand; He knows all about it; just some request that you'd like to say, "God, remember me." The Lord bless each one of you.

Our heavenly Father, as we come tonight approaching that throne of grace, which Thou has so graciously bid us to come boldly before the throne of God and His grace, to ask any petition that we would have need of... You told us if we would be as many as two or three would gather together and assemble in Your Name, that You'd be in the midst of us. And then whatever we desired, if we asked it, we should receive it if we'd only believe that we would receive it. Thou knowest the conditions of the day and the conditions of the church and of the people, and our requests before Thee. Now, You've seen the hands, Lord. You know the hearts of the people and their desires and their needs. And we see the time is approaching; it's closely gathering in now, the great clouds and--settling down. Things that the prophets spoke of many hundreds of years ago, we see has never happened till this time, and here we see it right in our days.

Now, we pray, Father, that You will grant to us these blessings that we ask. Heal the sick and the afflicted. Restore unto Thy church, Lord, living power of the Holy Spirit, living faith that what we ask for we believe. We believe that we receive it because we are sure that it's the will of God to give it to us before we ask. We're not asking amiss; we're asking for the Kingdom of God's sake, so we pray that You will grant it to us.

Bless our gathering together, our pastor, the workers of the church, every person, the members of the Body of Christ that's present. Those who are not members of the Body of Christ, looking today for shelter somewhere, buying a bomb shelter for the backyard, God, may they come under the sheltering protection of the Lord Jesus, knowing that when this life is finished there's Life beyond this. Thank You for the promise.

And give unto us the answer of these questions tonight, that we might satisfy every heart with Thy Word. For we ask it in Jesus' Name. Amen.

Approaching the coming of the Lord, what a great assurance it is. I was speaking awhile ago; someone said something about insurance. I was with the Business Men not long ago in one of their conventions, an international convention. I just attended one, regional. I speak for the Full Gospel Business Men worldwide. And then this--this convention being on the west coast, and all the celebrities setting there from all over the world, with--so dressed and dignified, one of them said to me, "I heard somebody call you 'Reverend.'"

I said, "Yes, sir."

Said, "You're a preacher?"

I said, "Yes, sir."

He said, "What you doing with these businessmen?"

I said, "I--I am a businessman."

"Oh?" Said, "What kind of business you in?"

I said, "Assurance."

He misunderstood me; he thought I meant insurance. So he said to me, he said, "What company are you with?"

I said, "The Heavenly Company."

He said, "I don't believe I know that one." I said... Said, "What--what kind of an insurance you sell?"

"I never..." I said, "I never said 'insurance,' I said 'assurance.'"

Said, "What do you mean?"

I said:

Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His Blood.

So, that night when I was being introduced for the telecast, I told it. And I said, "Now, I--I have policies here if any you people here or out over the country, that's interested in a policy, I'd like to talk it over with you right after the service: Assurance, blessed assurance."

Now, I thought, in asking these questions, that it might give me a little approach to your--your thoughts. I got two. As I come in the door Billy said there was more, but 'course, I didn't get a chance to look them over. And I want to be sure that I'm Scripturally right before I answer it, because you was want it to be that way, or before I answered it. So maybe I can hold those back for some other time. Now, one of the... And in answering these questions, now, remember, I'm just doing the best that I can.

I don't answer questions out in the services. I tried it one time and got in trouble. They misunderstood me. It was about Mr. Allen, or about the evidence of blood and oil and so forth in hands and face, being the evidence of the Holy Ghost. I said, "Well, I don't know about that," I said, "I never seen anything of it in the Scripture." I said, "But I--I believe that I'd--could preach like this, brother, I wouldn't lay upon sensations, I'd just preach the Gospel," and went on.

And so they got a letter, internationally, "Dear Brother Branham..." so it went everywhere. And they just misunderstood it. And we sent them the tapes and let them play it over and see I... Said that I condemned the man. I--I did not. I never condemned any brother. Sometimes I can disagree with them, but that's on friendly basis.

And then here not long ago a man wrote a book about this man, about, "Biting of Devils." Then I thought it'd be a time maybe to pay up or to let him know. And the man that wrote the book had criticized every evangelist on the field but me, and he was setting right in my meeting, so I said, "I appreciate not the criticism," but I said, "The brother, frankly, he complimented it on "Christian Digest"; he said that I was one who never taken up offerings and begged people for moneys, and so forth like that, and he appreciated it. And the man setting there, but a chance that I knowed that the man had said something about Brother Allen that wasn't right.

He said, "A. A. Allen wrote this book of 'Biting of Devils.'"

Now, A. A. Allen never wrote that book. I knowed the writer of that book. And I said, "Now, if the man who wrote it, wasn't sincere enough to go out and check up to see who wrote it before he criticized Brother Allen, I kinda believe some of his other criticism is not due these brethren." See? And the man setting right there taking up for me. But it was just let him know that his statement was wrong (You see?), that Brother Allen never wrote that book, the writing of--'Biting of Devils.'

Now, in answering these questions, they are the best of my knowledge. And if... I'll try to answer them by the Scriptures.

Now, the first one is found, I believe, in I Corinthians the 7th chapter and the 15th verse. So now, we will try to go over to that Scripture and see what it looks like, and see if we can help this precious person who's asking the question. Now, I Corinthians, 7th chapter, 15th verse. And I suppose the person's present now. Now, here's the way it reads:

But if the unmarried depart, let him depart. A brother or a sister is not under bondage in such a case: but God has called us unto peace.

169. Now, I Corinthians, 7th chapter, 15th verse. Now, the question they asked: Brother Branham, does this mean a sister or a brother is free to remarry?

No. See, you don't get his question there and what he's saying. They're not free. See, that would make a contradiction in the Scripture, and the Scriptures doesn't contradict themselves at all. See? Now, let's... You see, like you can make the Scripture, just by reading one verse, say anything you want it to say to fit your thought. But you've got to take the thought that they're talking on.

Like if--if I was talking to Brother Neville and you--and you heard me say the word "board."

And then you'd go away, you'd say, "You know what he's talking about? We bored him tonight." See?

"No," the other fellow would say, "that's wrong; it meant that he--he owed a board bill, he was going to pay it."

The other one say, "Oh, no, he didn't mean that, he meant the board on the side of the house."

And the other fellow say, "No, I'll you what, I believe he was trying--talking about boring a hole." See, see?

You got to find out the conversation, then you know what you're talking about, 'cause Paul here sometime is answering back their question.

Sometimes they say the Bible contradicts itself. I want to find it. It doesn't. I am--I'm thirty-two years behind the pulpit; I've never seen a contradiction yet. See? It doesn't contradict itself. It's so... It's you that's contradicting It (See?), and not understanding It. The Holy Spirit is a Revealer, the Revelator of the Word. Therefore, the contradiction...

See, Paul is writing them people, saying, "You asked such-and-such a thing." Only he isn't just saying you asked it; he's just saying that. Then here he turns around and answers them back, which is contrary to what they asked.

They asked, "We do so, and so, and so." And Paul turns around and says something else (See?), looks like it's a contradiction. It's not. If you'll just read the whole verse, the whole chapter, you find out that he's--he's trying to explain what they've wrote him.

Now, right here that would look like it would give... And that's the way you get contradictions in the Bible, but it isn't so. Now, it seems like here, that the person is wanting to know, or the question what they do want to know...

Is a brother or sister in the Lord, can marry or remarry and be free, if they leave their companion to remarry again?

No. Now, let's take... begin at the 10th verse:

... unto the married I command, yet not I, but the Lord,... (See?)... Let not the wife depart from her husband: (See?)

But... if she departs, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. (That's the Commandments of the Lord. See?)

But to the rest speak I, not the Lord:... (See?)... if any brother hath a wife that believeth not,...

Now, watch his subject. See? And you read on down in before this, on through the chapter you find that they thought, "If we married a wife and she was... we... I got married and I become a believer, and my wife wasn't a believer, let me put her away." Oh, no. That isn't it. You can't do that. See, see?

... if any brother has a wife that believeth not, and she be pleased to dwell with him, let him not put her away. (That's, not because of marriage; that's because of unbelief. Not "remarry" again. See, stay with her.)

And if the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. (That's right. See?)

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

But if the unbelieving depart, let him depart...

Now, if the unbeliever says, "I'm not going to live with you any longer; you've become a Christian." To... A man tells his wife, "Because you've got saved, and going to get out of the world where we was once in, I'm going to leave you." Now, there ain't nothing you can do about it; let him depart. See?

Or the woman say to her husband, "I'm not going to mix up with that bunch of holy-rollers. I'm not going to do this. I'll separate and leave you." Don't you leave the church, you let her leave. See? A brother or a sister is not under bondage in such case, that is, if your companion is putting you away and wants to depart for it. You don't have to just hold onto them. If they're wanting to leave you and they're going to leave you for the cause of Christ, let them leave. But you can't remarry. "But God has called us unto peace." See? Now, not that you can remarry again; he's already stated that, but you don't have to live with an unbelieving husband or an unbelieving wife if they are not willing.

If they're willing, say, "Now, you go on to church. Now, if you want to go down there, that's your business. You want to go to your church, you go ahead. For me, I don't believe it. And I--I'll do anything for you; I'll not stand in your way, you go ahead," then you just remain there, knowing not that your sanctified life will sanctify that believer, cause them to believe. See? Either side, man or woman... See? You...

But now just to say, "I... Brother Branham, I got married and my wife's an unbeliever, and here's a sister over here I can marry. I'm going to leave this one and marry that one." Oh, no. No, indeedy. Your vow is until death you separate, and there's nothing else in the world will permit you to marry in the Bible until your companion is dead. That's right. The only grounds... There's no remarrying nowhere at all, except a dead companion. That's all. See?

You can't make it contradict itself. So just read the verses before and after, and you'll catch then what he's talking about. Now, this means here, not... See?

Does this mean a sister or a brother is free to remarry?

No, sir. See, he explained that first. See:

... unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she departs, let her remain unmarried, or be reconciled to her husband:... (See?)

There's no such things as any believer ever being reconciled to remarriage again, with a living companion.

Now, here is another one. The second is like this.

170. What manner of body will the wicked have in the last resurrection at the great white throne judgment?

That sinner will rise in the resurrection to be judged in the body that he has committed the sin in. See? He'll have to stand the judgment in resurrection.

Resurrection is not replacement; it's bringing up that that went down. When Jesus raised from the dead, He was the same body that went down; He raised in that same kind of a body. We rise in the same body that we go down in; it's a resurrection, not replacement.

Now, the Bible says that the--that we will be judged according to the sins done in the body. And when the wicked rises, he will be judged in the same body that he sinned in, the same thing.

171. "Adam knew his wife Eve; and (conjunction) she conceived, and bare Cain." I believe all you teach, but have... would I... How would I answer someone who--who says she didn't conceive after Adam knew her, because of the conjunction "and." "Adam knew his wife; and she conceived, and bare Cain."

Now, we adults know what "knew" means. Now, the question is concerning the conjunction. Now, if you'll watch, friends (See?), you--you just can't make the Bible say one thing one place and something something else. It's got to say the same thing all the time. And if you've got it saying

one thing here and something else over here, then your interpretation's wrong. See? You can't do it. You can't get Eve beguiled by the serpent and then find her somewhere else beguiled again. See? And the first time she was beguiled is when she conceived. You can't make her beguiled twice.

Just let me show you on your conjunctions. In a reading the Bible you must know where your conjunctions go. Conjunction is tying your sentence together. See? Now, watch this. Now, in Genesis 1:26, watch this conjunction, and then you explain this and then I'll tell you how he--when Adam knew his wife. Genesis the 1st chapter, and beginning with the 26th verse, now, listen close. God has made His creation now, and God let the earth bring forth of the creeping things and all the things that the earth brought forth. Now, in 26th chapter--26th verse of the 1st chapter of Genesis:

And God said, Let us make man in our own image, after our own--own likeness:... let them... (man, not him; "them," see, plural)... have dominion over the fishes of the sea, and over the fowls of the air, and over the cattle, and over... (See the "and, and, and" tying together?)... over the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him; male and female created he them. (both man and woman)

And God blessed them... (after His creation then)... and... said unto them, Be fruitful, and... (and)... multiply, and replenish the earth, and subdue it:...

Conjunction after conjunction of what... Man's to be multiplying. And after multiplying, then subdue the earth; that's plumb into the millennium. See? All right, "Subdue the earth." All right:

... and have dominion over the fishes of the sea, and... the fowls of the air, and over every living thing that moveth upon the earth.

Now, God created man in His Own image, created, let them (the man) have dominion over all the earth, subdue it and everything, and let them do this and have dominion over the fishes of the--and everything that He did. And then we find out in Genesis 2:7... Listen to this. After God had done made the earth, done created man, done give him dominion over the earth, done give him everything that he's got, and God created them, told them to be multi--to multiply and replenish the earth, and all these things, and after seven more verses of things that He had finished, and the heavens and earth and everything, "And the Lord God formed man out of the dust of the ground. "And..." Here He is ("and" conjunction) making a man that He's already made. See? Making a man...

And... (tying His sentence together)... God formed man out of the dust of the ground, and breathed... (the breath)... into his nostrils the breath of life; and man became a living soul.

Now, think of that. After He had done made man (women and men) in Genesis 1:26 to 28, He made man in His Own image, created him and give him--subdued the kingdoms and give him all these powers and everything, and yet He had never created the man yet.

See, Satan had already beguiled Eve. 'Course Adam knew her, but she was already beguiled. Because right back here he... when they... before they come... When they come into the judgment, He said... And God brought them together and said, "Who did this?" or asked them the question.

Adam said, "The woman You give me."

And the woman said, "The serpent beguiled me."

And God put a curse upon them, and everything like that. And then Adam knew his wife (See?), after she was already beguiled and become a mother. Just the same as God made man way back here in Genesis 1:26 and yet he hadn't never been formed yet. See? All right.

Now, watch, let's get down here and read also...

And Adam called his wife... Eve; because she was the mother of all living things, all... or--or mother of all living, Called his wife... called the woman wife because she was... or woman because she was... of all living things.

And unto Adam also and to his wife did the LORD... make coats of skin to cover them.

Now, now, notice in Genesis again, 1:21, God created the whales in the sea. He done everything, and made the creation, made man in His Own image, made man, not "a man," whole man, all of them in His Own image. See? And after the image of God created He them; male and female, created him both like that.

And now we find out over here again, after He made man in His Own image, after He created him over here male and female, here He makes man out of the dust of the earth.

And then, after He did that, after He done made him male and female, then He comes back here and makes a woman for him, after He'd already made him. See?

See, your conjunction is tying that sentence together. Just the same as it said, now, here, "God created a man in His Own image, after His likeness He created him," it's God speaking in His thoughts in His mind, what He had. Here's where He actually done the deed.

Jesus was the Lamb slain from the foundation of the world; He wasn't slain for four thousand years afterwards. See?

So the serpent had beguiled Eve. That's the truly. Then after the judgment was set, then Adam knew his wife. And then she conceived and brought forth a son, Cain. You get it? See, the conjunction's just carrying on what Adam did, not what was done before Adam.

And look here, if you'd like to carry that out, in that great statement here, I believe we find it over here in the--and here in the 4th chapter, I believe it is.

And Adam knew... his wife; and she conceived, and bare Cain, and... (a conjunction)... said, I have gotten a man from the LORD.

Then it actually wasn't Adam; it was God's son by it. See, see? If you want to put your conjunction where at (See?), ("and" again), "I have gotten a man from God." Then saying that God give her that discriminating thing called Cain? Where did that resource of all that vile and filth and things that Cain had, coming from God? Couldn't be. See? She was beguiled by the serpent, and the serpent... She was already become mother. Then Adam knew her, certainly he did, he went and lived with her as a wife, but she was already to be mother of this child.

And then when Adam's son finally was born, he was a gentle, sweet, humble, meek person like Adam.

But this fellow, where did that pure lying... Where did that sin come from? Where did this fellow, Cain, that murderer? And the Bible said that, the devil is a murderer. Where did that lie come from? (The devil is the father of a lie; he's a liar and the father of a lie.) It had to come from some resource outside of God. So Cain was the evil one, and his father was Satan; and he brought forth this evil one. And then, 'course, Adam knew his wife, certainly.

And yeah, maybe if you said like this. I would might say, taking myself, well, now, Rebekah was born, and after while come along...

I was reading one day the story of Joseph, and I was so thrilled at the story of Joseph. I got over in a little closet and knelt down up there in Minneapolis, and I said, "Lord God, how I thank You for a man like Joseph." And I thought, "If I... Wished I'd have named Billy Paul, 'Joseph,' after that great noble character." There's not one mark against him nowhere in the Bible, perfect type of Christ in every way. Thought, "How I would love..." I said, "Oh, if I had a boy, I'd name him Joseph."

And just then that Light came moving into the building and said, "You'll have a son and call his name Joseph."

I knew my wife, sure, she brought forth Sarah. Then I knew my wife and she brought forth Joseph. See what I mean? See, it had nothing to do with the first. God's promise was "Joseph"; Sarah come between that. Not placing Sarah in that kind of a predicament, but just to show you what I-- what I mean. See? That... Sarah was God-sent, too. And so then we know that.

Now, but... See? God, when He passed the judgment upon Adam and Eve, she was already done the sin before He could pass the judgment. And listen, did you ever know that the first child was ever borned in the world was borned in sin, shaped in iniquity, come to the world speaking lies? The very first one that was ever born was born that way, because...

"And so what about Adam and Eve?" They wasn't born. They were created. See?

But the first child ever come was born in sin, so it has to be that line. "A man that's born of a woman is of few days and full of trouble." He's borned in sin. That's the reason he has to be reborned again (See?) by the Spirit, not by a spiritual thought; by spiritual birth (See?) that regenerates him, makes him a new creature. The first man was born was borned in sin.

Then there had to be One come without sex. Now, if sex wasn't the first thing, then why did they have to have One in sex to redeem the whole human race? Why didn't He just bring one down the corridors and said, "Here's the just One that thinks right"? It had to come through the sex, come through woman, because that's where it come in the first place. Through sex brought unrighteousness, and through sex brought Righteousness. See? God, without an adultery, without sexual desire, brought forth Jesus Christ by immaculate conception, by overshadowing Mary and creating in her this baby, that come by sex. And through that, His holy Blood redeemed the whole fallen race. See? So it has to be, no other way for it.

Every man that's born of a woman is death bound; he's dead when he's born. That's right.

That's the reason I was talking the other day how that we have that blessed assurance now.

When Israel... Isn't... I speak so many things that's got nothing to it, but sometimes the Lord gives me something and it just thrills me. So when He gave me that, it thrilled me more than anything I've ever had in years. When He gave me that the other day, when I see that Israel (a slave) had no home, God's children. Throw in molded bread, anything they want to... Oh, if they could only have a home where they could live in peace, earn their living by the sweat of their brow.

And one day, coming down out of the wilderness come a prophet, led by a Pillar of Fire, and told them of a promised land. Nobody had never been there, they know nothing of it. But it was a promise. Upon that they believed and followed this prophet till they got near the promised land.

Then there's a witness called Joshua, which means "Jehovah-saviour," crossed over Jordan into that land and returned back with the evidence that that land was just exactly what that prophet said it was with the Word of God. They had a bunch of grapes, taken two men to pack, and they could taste the original fruit from the land. Nobody knowed the land was there; they just believed it. They walked out by faith and believed it.

Now, when they inherited their land, how happy they was. Each one could live in peace, have his little garden, have his children and everything. But yet, old age finally got him, and death cornered him and took him.

Then down from the corridors of heaven, through a woman, came another great Warrior, the greatest of all of them, God Himself made manifest in the flesh, Jesus Christ. And He told Israel what a great people they had been, but death faced them; He said, "But I'm telling you of another land. In My Father's House is many mansions. If it wasn't so I would've told you. You're happy in your land; you have your homes; you have your children. But you're burying each one out yonder and it seems to be the end."

Job saw it, said, "If a tree dies, it lives again. But man layeth down and giveth up the ghost, where is he? His sons come to honor him and he perceives it not. Oh, that Thou would hide me in the

grave, keep me in the secret place till Thy wrath be passed." He said, "If a man dies shall he live again?"

Four thousand years before that, they looked for something beyond that grave. All the great things God give them, a home, a family and children, and a church, and everything, and prophets, and great men up to this time, but yet each one died and went to his grave. But here comes One and says, "In My Father's House is many mansions, and I'll go and prepare a place for you."

Like Joshua, he met his Kadesh-barnea. When Israel come to Kadesh-barnea... And Kadesh was the judgment seat of the world at that time, seven springs from a big major spring, meaning judgment, like the house of God and the churches that goes out from it. And Joshua, from Kadesh-barnea, crossed over into the promised land to bring back the evidence.

Now, Jesus met His Kadesh. What was it? Judgment seat. Where was it? At Calvary, where God judged Him for the sins of the world. What did they do? He met death, the recompense of God. To reconcile sinners to God, He died the death and crossed over the river of Jordan of death. They buried Him.

He died until the moon and stars was ashamed of themselves. He died until the earth had a nervous breakdown. It shook till the rocks run out of the mountains. It shook till the stars wouldn't shine, and the moon wouldn't shine, and the sun went down in the middle of the day. He died so dead till a Roman took a ten-pound spear and rammed it completely through his heart; water and Blood. He was dead. He crossed Jordan. And they put Him in the grave and rolled a--a rock up against it, taken a century of men to do it. He was dead. They put a Roman seal on it.

But on Easter morning He come back from across Jordan, and said, "I am He that was dead, and alive again forevermore."

Some of them said, "We see a spirit."

Said, "Feel me. Has a spirit got flesh and bones like I got?" Said, "You got anything to eat? Bring Me something." And they give Him fish and bread. And He eat it. He was a man.

What was He? Bringing back the evidence that there is a land that we're going to. What did He do? He, like Joshua, He brought the evidence of it. He said, "Now, if you want the evidence of it, 'Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of sins, and you shall receive the Holy Ghost.' That's the evidence that raised Me up. I'll give you the Earnest of your inheritance." And then what happened? On the Day of Pentecost the Holy Spirit came upon the believer.

Now, what do we do? Confess our sins, reckoning ourselves dead, buried with Him in baptism, raised with Him in His resurrection. What to? Set in heavenly places with Him. That's where we are tonight, setting (not physically) spiritually; our minds, our thoughts, our souls are far beyond the cares of the world right now. What are we? "In heavenly places in Christ Jesus." How do we get into it? "By one Spirit," I Corinthians 12th chapter, "by one Spirit we are all baptized by the Holy Ghost into one Body of believers," the mystical Kingdom of God.

In there we look back and seen where we used to lie and steal and cheat and smoke and do the things that's wrong. We've raised from that. We're in heavenly places. What is it? The evidence that someday we'll have a body like His own glorious body. It's the exact evidence of the resurrection, because, potentially, we are already raised with Him; potentially we've already died.

William Branham that used to live doesn't live no more; he's been dead thirty-some odd years; now it's a new creature. Orman Neville that used to live isn't living no more; he died many years before that; this is a new creature. Orman Neville's dead, the--the horse racer, gambler, or whatever he was, the man that once lived is dead. I don't know, Brother Neville wasn't that; but whatever it was, he's guilty of all of it: "Guilty of the least is guilty of the whole." Ever what you were, you are a sinner, that's what you are.

And you're dead because you love the things of the world. And as long as you still love the world, no matter how much you confess to be up here, you're not up here, you're down there yet: He that loves the world or the things of the world, the love of God hasn't entered him yet.

But when you raise above that to heavenly things then set your affections on things above, because you are risen with Christ and now seated together in heavenly places. Just rest assured, not a thing can harm you, not a thing. Even death itself has no... can't do a thing to you. You're already anchored in Christ. The assurance, the Earnest, the down payment's already been brought, you've accepted it. What did you do? Raised up with Him in resurrection.

Look back where I once was. Now, I'm above that. Why? By His grace He lifted me up, and here I am now seated in heavenly places in Christ. Oh, my. There you are. Then the Bible becomes a new Book. Then you're reading It through spiritual eyes and spiritual understanding. Then you see the nouns and pronouns, and then you see the junctions, and conjunctions, I mean, and so forth, in the Bible.

Oh, where It says... They say, "It contradicts Itself"; you're down here reading. Get up here and read It; It's all different then. You see? That's right. Sure. Sure, It means a whole new thing when you read It in the Spirit. Yes.

This other question is really not a question, it just says:

172. I lived many years in sin until I found the Lord. Please, Brother Branham, I have sinned again, and I am not worthy to come before you in this holy place. Please tell me if I can be restored wholly again. Please help me, Brother Branham, I have a devil in me. Help me. Will you lay your hands upon me and restore me again?

Now, there is a question; I never noticed it when I read it awhile ago. There is a question. Now, if that person is present... Let me just read it to you:

I have lived--I have lived many years in sin until I found the Lord. Please, Brother Branham,... (See?)... I have sinned again, and I'm not worthy to come before you in this holy place. Please tell me if I can be restored whole again.

Yes. You have not sinned, my friend, so far in God but what you could be restored. If you had sinned so far that you could not be restored, you'd never want to be restored. See, see? But as long as there is Something dealing with your heart, you're still in line of restoration.

"Guilty of the least is guilty of the whole." I have sinned many times; every day every one of us do things that we don't want to do.

It's in our heart... You don't want to be that way or you wouldn't ask this question. See? That's itself a proof that God's still dealing with you. You've probably gotten nervous, probably Satan telling you that you can't be restored. He's a-lying, certainly, he is. Because look, if there is a deep calling, there's got to be a Deep to respond to the call. If there's a hunger for Something, that Something's got to be somewhere or you would have no hunger for It. See?

As I've said lots of time. Before a fish had a fin on his back, there had to be a water first for him to swim in or he wouldn't had any fin. Before there's a tree to grow in the earth, there had to be an earth first before there was a tree, because the earth had to be first for the tree to grow.

Now, before there can be a creation, there has to be a Creator to create the creation. See what I mean? Now, as long as you are wanting and hungering to get back to God, there's a God somewhere calling to you (See?), or you wouldn't be hungering. There's a Creator.

Now, if you... There is a place that you can cross where you can't get back, but when that is, you're down there again in the same shape you was. It goes to show that you only fell from grace. Backsliding's not lost; I want somebody to tell me where backsliding's lost, and prove it to the Bible. Backslider's not lost; he's just out of fellowship.

Israel backslid but they never lost their covenant; they lost their--their praises and joy.

David lost the joy of his salvation when he took Bathsheba, Uriah's wife, but he never lost his salvation. He never said "restore to me my salvation"; he said, "Restore to me the joy of my salvation."

Oh, there's so much of this legalism today, the "touch not, taste not." You don't do things legally. I didn't come to this church tonight legally. I feel tired; I--I--I've been nervous; I'm upset; I'm wondering about something that's out before me; my heart's burning, even as such as much till my heart's a-fluttering. I got a cramp, pain, right at this minute, just shooting back and forth, up and down through here; weak, nervous, trembly; catch a hold here and squeeze; got my toes squeezed up in my shoes. I felt anything but come down here. Why did I come, then? Because I love God. Live or die, I must stand here for Him. It's not because I have to. He wouldn't care about whether I did or not. I'd--If I'd die I'd go to heaven anyhow. But I'm coming because I love Him. You serve God because you love Him, not because you just got to do it. Because you love Him enough...

I'm not true to my wife because I'm afraid she'd divorce me. I'm true to her because I love her. There's no other woman in the world but her. That's the reason I'm true to her. Not because... If I done a mistake and they thought I did something wrong, come to her, say, "Meda, honey, I didn't mean to do that." She'd forgive me for it; I know she would. I'd forgive her; I love her. But I--I'd forgive her; she'd forgive me. But I wouldn't do it for nothing; I love her too much to do it. It isn't because I didn't think she'd forgive me; it's the idea that I love her too much to do it in the first place. And as long as I love her like that, I'll never do it; and if she loves me the way she's supposed to, she won't either.

And you love the Lord with all your heart; you don't have to worry about these things. If you make a mistake, you don't sin willfully, you just done something wrong. See, you've slipped back. True, you was up here in fellowship; you've dropped back down in this muss down here again.

But what is it? It's just like a--an eagle. One time I saw up here at Cincinnati Zoo; I took Sarah and was going down there. If anything I seen that hurt me, is to see something penned up.

I just can't stand to see anything in a cage, even little birds. And I know you women have them little birds, you turn them out.

When I was a little boy I used to say, "If ever I get a chance, when I get to be a man, I'll slip in every house and turn them poor little guys loose." Yes, sir. I said... Setting up there in the hot sun, and them say, "Hah, hah, hah," and the woman out somewhere on the back porch smoking a cigarette, and that poor little bird setting there burning up. He can't do nothing about it, he just has to set there. And he wasn't born for that. I thought, "Boy, if I could slip up there and let him out, he wouldn't be there very long." See?

I hate to see anything penned up. I hate to see a man calls hisself Christian then penned down by some kind of a church creed, "I can't say, 'Amen.' I--I can't believe in that. The pastor says don't believe it." Oh, my, goodness. You're born free.

Then how about a big eagle? He's a heavenly bird. He lives way in above the clouds. That's where he goes of a morning, way so high, nothing else can follow him, not another bird. He'd disintegrate in the air if he tried to follow him. He's a special-made bird.

And then somebody had caught him in a man-made trap, he had caught this big eagle and put him in this cage. And the poor old fellow... I looked at him and my heart just burned. He looked at that side like that; he didn't know how to get out of that cage. He would just get across there, and he--he knowed how he'd take off, and he'd start flopping his wings. And here he'd go, he was banging his head up against the bars and beat the feathers out of his arm, wing feathers here, and all across his head, till it was bleeding. He hit that bar so hard it'd knock him plumb back on his back. He'd lay there and roll them weary-looking eyes, look up towards that sky, "There's where I belong. There's my home. There's where I was born for. But, looky, between me and there is a

cage. Well, the only thing I know, I'm put my mind to it; here I come," and "bang," he'd go right back again.

I thought, "Oh, my, isn't that terrible. I wish they'd sell him to me. I'd pawn my Ford to buy him (See?), just to turn him loose." See? Oh, it made me feel so bad, that poor big bird there, beat the feathers... I thought, "That's the most horrible sight I ever seen."

No, I take it back, the most horrible sight I ever seen is a man born to be a son of God and then penned up in some creed. And he looks up there and sees a God that he really wants to serve, but he just can't do it. They won't let him do it (See?): penned up. That's a horrible thing.

Yes, yes, sister, brother, ever who wrote this, if you have fallen down here, that don't mean you're lost. You're just an eagle got into a pen; that's all. You're caged-up down here in sin again. You don't want to be there; that's the reason you're looking upward. There you are, "O Brother Branham, I once lived up there, is there a way here?" Yes.

Reminds me of one day (oh, a little boy) I was walking around behind the farm, and there was-- somebody had tied an old crow to keep him out of the corn. And that poor old fellow was just about starved to death. I couldn't be that mean to do that. He tied the old crow by the foot, and the old fellow had eat everything was around; he couldn't get nothing else. The farmer just left him. And he was so poor that he--he couldn't even get up. Just he... And the crows would fly over and say, "Caw, caw, caw." In other words, say, "Come on, Johnny Crow. Wintertime's coming; let's go south." But he couldn't do it; he was tied.

So one day a certain fellow come by and seen that poor old crow, so he just went over and caught him and untied him, said, "Go on, boy; you're free." See? And so then, the first thing you know, he kept walking around.

Here come the crows over, hollering, "Come on, Johnny Crow. Caw, caw, caw. Let's go south; the winter's coming. You're going to freeze to death."

If he could look back, say, "Can't do it." See, he had been so used to being tied (See?), he just thought he was still tied.

You may think you're tied too, brother, sister, that wrote this question. You may think the devil's got you tied down there, but he's lying. There was one time a Man come to earth, Jesus Christ, the Son of God; He untied you. Don't you believe it; you don't have to stay down there; no, sir, you're free. That's right. He died in your place to take away your sins. You just believe on Him, flop your wings, and fly away with the rest of them. Don't stay in that pit of the devil. No, sir.

Now, will you lay hands upon me and free from that?

Sister dear or brother dear, sure, I'd lay hands on you, but that wouldn't free you. What would free you, you're--is to understand that you're already free. You're already untied. You don't have to worry about being free; you're already free. Jesus made you free. Be not again entangled in the yoke of bondage. You're free as you can be. You don't have to be tangled up. Laying my hands on you is just a tradition. We might do that. That... Why, I could do that, but that still wouldn't set you free until you accept what He done for you; that's just me saying "Lord, I believe it."

Well, you just lay your hands by faith upon Him, say, "Lord, I believe it," up you come. That's right. Confess your sins. See, "He that hides his sins will not prosper, covers his sins. But he that will confess his sins," there's where you get freedom and justification, when you're willing to say "I'm sinned, I'm wrong." That's what you said here: "I have fallen; I am sinned. I'm dead wrong. Is there a chance for me to be whole again?"

Absolutely. The minute that you desire it, that shows that God dropped the Lifeline down to pick you up. Just rise up on His Lifeline of faith and prayer; move right on up into the rest of the eagles like that; go flopping away. That's right.

Yes, laying on of hands, that's--that's a great thing, I believe in that. I believe in laying on of hands; I sure do. But that isn't what does it. I could lay hands upon the people week in and week out, and still it would do no good until you accept what Christ did for you. That's only my sanction, laying hands. They laid hands on the elders. They did those things; it was their sanction before God that they give their faith to it; they give their belief to it.

See? Sometimes, just like things... I am so misunderstood so many times. I--I have... Last night... I'm halting between opinions, and I--I don't know just which way to turn. I--I'm... Myself, I'm between opinion; I--I don't know what to do. I hope this is just the church natural, or the church spiritual setting here, rather, I don't guess they're recording this so I'll just say what I want to. They...

I wanted a little heart-to-heart talk with you, and I believe I'll just take it anyhow. I had a note wrote here with a Scripture, whether... If I didn't, I was going to speak on "The End-time Evangelism," what the end-time evangelism is. Maybe I'll save that for another day. I'd like to talk to you from my heart, just from the bottom of my heart.

I'm between opinions; I don't know just which a-way to turn. I want your prayer. This little coaxing in here on these--on these things is just getting the opportunity to talk to you a few minutes. Something else I want to tell you. See? I realize that we're real close to something. Now, don't misunderstand; don't do it. See?

A man come to me the other day and made me feel real bad. I thought, "Surely I haven't been that loose in teaching." See? He said, "Brother Branham, in about so-many days I'm supposed to be operated on, next fifteen, twenty days." Said, "Do you think Jesus would be here; I won't even have to have that operation." See? You see, you misunderstand it. Don't do that. See, don't do that. Jesus may not come for another five thousand years. I don't know. He may be here yet tonight. He may come tomorrow. I don't know when He's coming; nobody else knows. Frankly, He don't even know Hissself. That's what He said. Nobody knows.

But did you know Paul looked for Him to come every day? John, on the Isle of Patmos, thought he'd live to see it. Irenaeus thought sure it was in his days. All the rest of them, Polycarp, Saint Martin, all down through the age... Luther thought, "Surely that's it."

Wesley said, "This is the time."

Charles Finney, John Knox, Calvin, Spurgeon, every one of them said, "This is the time."

Billy Sunday, on down to this day here, everyone, "This is the time."

We're looking for it. We don't know when the time is. I'm believing it's this time, and I want to hold the torch light up. And listen. Now, catch this right. I want to live each moment of my life that I'm looking for Him the next moment, but I want to carry on like it would be ten thousand years from now. I still want to sow seeds, reap the harvest. I want to preach the Gospel and carry on just as I always did. On like that, with my eyes up, watching, pulling the cradle of the--getting the sheaves, the grain. And then next year I'll sow my crop again, "Lord, I thought You'd be here last year, but if You're not, You may come this year. So I'll put my crop in to raise my children. If you tarry, they'll have something to eat; if You don't, I'll be looking for You." There you are (See?); just carry on just normally.

If I thought He was coming in the morning, tonight I'd preach the same message I'm preaching now. If I thought He was coming in the morning, I wouldn't go out and sell my car; I wouldn't go do this, that, or the other. I'd just go right on as I ordinary went, because every moment I'm watching for Him to come. 'Cause He might come just for you; it might be your hour might be tonight. Maybe it's my hour tonight. I don't know. But one of them's going to be our hour.

And what difference does it make if I'm living here or I'm buried out yonder? For if I am already paid the penalty of death, I'll be there before any man that's a-living. That's right. "I say this," II Thessalonians, 5th chapter, "I say this to you in the commandments of the Lord. We which are

alive and remain to the coming of the Lord shall not hinder or prevent those that are asleep. For the trumpet of God shall sound, and the dead in Christ shall rise first," the privilege of those that are dead will come forth first. That's how we know that it's at the hand. See? "Then we which are alive and remain shall be changed in a moment, twinkling of an eye, and shall be caught up together with them to meet the Lord in the air."

So what difference does it make if I died in the time of Noah, if I died in the time of Abraham, if I died in the time of apostles, if I died two weeks ago, or right now? What difference would it make? I'll be there in a moment in a twinkling of an eye; I'm only resting until that time.

Now, the gathering will be unto the Lord. As Jacob in the 49th chapter, he said, "When Shiloh comes, and the gathering will be unto Him. There'll not be a lawgiver go until--from between the feet, until Shiloh come," speaking of Judah, "and to Him shall the gathering be."

Now, so many people are looking for a church, a great group of people to be caught up together, a church, a denomination, some creed something to be caught up. That's not it. That's not it at all.

The gathering of the people, when God calls His flock together, He may take two out of Jeffersonville, two out of Indiana, two out of Kentucky, two out of Mississippi. That's exactly what He said; not them words, but He said, "There'll be two in a field," that's where the daylight's at; "I'll take one and leave one. There'll be two in the bed," the other side of the earth is night-time, "I'll take one and leave one." See?

The gathering of the people will be not clannish, for a group here. It'll be a universal resurrection gathering together, and the rapture will come the same way. Because He said, "When one fell asleep in this watch, one in that watch, one in--on down to the seventh watch. And then when the Bridegroom come, all of them awaked, every one all the way from the time of Genesis until the end of Revelation. Every one of them awakened, that's right, to get ready to go in."

Now, you see, He shows that all the dead will rise forth from the grave at His coming, the righteous, the Bride, the sleeping ones that's in the grave will rise at the resurrection. Then He shows that the people that are living on earth, it'll be one here and one there, it will not be a bunch of people gathered together in a little group, "For there will be one in the field, or two in the field, I'll take one and leave one," there comes one of the church out of daylight. On the other side of the earth, "There'll be two in bed, I'll take one and leave one." Is that right?

So the gathering will be unto Christ whether I am in Jeffersonville, whether I am in Sweden, whether I... And wherever it is, is the gathering will be unto the Shepherd. See? And then together we'll be caught up with the resurrection to meet the Lord in the air. People will be coming from all parts of the earth that's living. People that's dead, and so forth, will rise. And together the church will be caught up together to meet the Lord in the air. See?

His coming will be universal. It will not be just coming to Louisville. It will not be just coming to the Baptist, to the Presbyterian. It'll be "the pure in heart shall see God," and the resurrection and the gathering shall be from everywhere.

And now, when is it coming? Maybe tonight, maybe tomorrow, maybe this year, maybe fifty years, maybe a hundred years, maybe another thousand years. I don't know. Nobody else knows. But let's us, you and I, live tonight like it was going to be yet tonight.

But now, in doing like you said it, "I--I have an operation." Well, if you have to have an operation, you haven't the faith for deliverance, go ahead and have your operation.

If I was going to buy a--a... Someone come and wrote me a note the other day, and said, a--a great letter, and said, "Brother Branham, I don't know what to do." Said, "Me and my wife has been so faithful to God as we could be. We've raised our children." And said, "Now, what I'm wondering," said, "we have--we have saved up a farm, bought a farm." But said, "How we love it. There's a spring there; there's a--a creek runs through the place." It was out in Oregon. And said, "We hear that you're coming to Oregon. I'll tell you what we've decided to do. We know that... We

thought we would save it up for the children, 'cause none of them are Christians." Said, "We thought we'd save it up for them as they have to stay here to go through the tribulation, and save it for them, and let them have something, for we believe that we'll be in the rapture. Therefore, we don't know what to do about that, so perhaps when you come we'll just turn the farm over to you (See?), and then you can do with it whatever you want to."

I wrote back, I said, "How thoughtful it is of you to think of your children."

Said, "Me and mother goes out there and of the evening." Said, "I'm ready to retire," and said, "the pleasureous hours we have, crossing over the farm, looking at the spring, and standing out there praising God."

I said, "Continue to do that; live just like that way, physically, materially. Just keep on keeping on until He arrives. See, just keep on staying here, keeping on till He arrives."

Plan, go ahead, make that, "If the Lord willing, if the Lord willing. I'll do this, if the Lord willing." He may come before that time. [Blank.spot.on.tape--Ed.] But just keep on going on just like you are until... But keep your soul trimmed, that He might come at any minute. See, be ready. For, you see, He might come for you any minute, any second, the next heart beat, the next breath; He may come for you. But just continue on doing whatever you want to, as long as it's true and decent and upright; go ahead and do it.

Now, we know that we're facing something. I know it; you know it. I--I--I don't know which way to turn. You remember about four years ago in Chicago, one day the Spirit of the Lord came upon me and I said, "This is it. And the revival is over, and America has turned down her opportunity." It's on tape. "And there won't be no more. Her last opportunity she's turned down."

I want you to watch. Does anybody know what day that was on the tape? We've got it. Leo and Gene's got it. I heard it here not long ago. Boze put it in his paper. And so just watch what's happened since then (See?); the revival has stopped.

I said that over at--at Blue Lake the other night, and a little fellow got back up the next morning, said, "Brother Branham might say the Pentecostals has had it, but not me. Glory to God. Hallelujah," and on and on. See, but the little fellow just didn't know which end of the horn he was blowing from. See, he doesn't understand. See, he doesn't know. It's all right, enthused, that's perfectly all right.

But look around. What are they doing? What's the matter with the people? What's happened to the revival? What's happened to Billy Graham, Oral Roberts, the rest of them? Where is the revival going on? It's finished. The smoke is done settled up. The seeds are sowed. The meeting is over. The fires are burnt down. (In the old temple of Rome, in Vesta, when the fires went out the merchants went home, at the altars.) Now, we see the revival is not on. It isn't the enthusiasm.

Then I think about the river in 1936, I think what He said. What happened there? Many of you know. I was just a boy, and of baptizing my first baptism when that Angel of the Lord came down and stood over where I was at. Some people said, "You didn't see it." Then science proved that it was so. See, see?

Now, what did He say there? "As it was, as John the Baptist was sent forth to forerun the first coming of Christ, your message will forerun the second coming."

I've watched that across the earth, around the world it went. Just almost overnight, revivals broke out everywhere. Revival fires was burning everywhere; there's been the greatest revival we've ever knowed of. But was there anything before that? Not a thing. When two weeks before that, I heard a man make a speech in New Albany, said, "People used to believe that ballyhoo of--of revival, like Billy Sunday and them." Said, "We know that there cannot be no more of that, people wants concrete evidence. There's no such a thing." When they was making that big ballyhoo, at the same time God blast forth the greatest revival we had since their early centuries, more people has been saved: millions.

Statistics shows that a man's message lasts three years, any of them, then he lives upon his reputation the rest of the time till God calls him. Now, that's been since Christ; His was three and a half. See? And shows that all down, Spurgeon, Knox, Calvin, all the way down, it shows three to three and a half years is the limit for a man's ministry. The rest of it... His candle's burnt; he lives on his past reputation. If he's been evil, his--his works follow him; if he's been right, his works follow him. That's all.

Now, what did that mean? I've been preaching to this church here and telling you that I believed there was a great one coming. I believe and have told you that I believe that the Scriptures support that there will be a messenger of the last church age. I believe that. I've looked for that person to appear; I've watched constantly.

And I see a man rise up; I hear of him, a great man start sweeping; I notice his message; it's far off the Bible. I see him fly back over in a corner. See? I watch another one raise up, fly up yonder, but he doesn't get amongst the eagles; he stays amongst the denominational crows, stays down here, his organization, and another one bring in more membership and so forth. I watch it; I see it die down.

I think, "God, where is that one that's going to restore the faith of the fathers to the children? Where is them Seeds going to be planted? Where's it at? What's to take place?"

Now, it comes to this. If--if that message down on the river that day, if that was it, the coming of the Lord's at hand; it's about here. If it isn't, there's a lull before the storm. I don't know. He hasn't revealed it to me. I'm trying to wonder, "Was that His official message? Was that what all He wanted me to say? Was that when He commissioned? Was that all of it? If it is, we are real, real near. It's later than you think. If it wasn't, there's a lull before a storm.

Now, someone wrote me here not long ago, and asked me, said, "If you do not believe that the church goes through the tribulation period, how about Revelations 13, how they overcome by the Blood of the Lamb and their testimony?" The person asked that question. I wonder. Do you realize that the first three chapters of Revelation deals with the church in the church age? That's the tribulation period, not the church age; the church raptures and goes up at the 4th chapter of Revelation, never comes again till the 19th chapter when it comes with Jesus. That's right. That's in the tribulation period, not nothing to do with the church at all.

All these great promises of great things that you've seen in the Bible, like what's going to take place, that's over into the Jewish kingdom, not here amongst the Gentiles. I believe that they'll have a rally by this one that's supposed to come to restore the faith of the people, which is promised. And the only way I can get that, because He said immediately after this message that the earth will be burnt with heat, fire. Let me just read that to you while we're right here, and watch what It says.

And now, this little message of the Kingdom, think I might preach that next Sunday morning, if the Lord wills (See?), and if the Lord willing.

Now, watch here, here's the coming of John: Malachi 3:

Behold, I... send my messenger before my... 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, whom you delight in: behold, he shall come, saith the LORD of hosts.

You see that Malachi 3? Matthew now, watch Matthew the 11th chapter, and listen to this, and the 6th verse. Let's read now Mala... Matthew 11, Jesus speaking. And now let's begin at the 11th chapter:

And it came to pass, when Jesus had made an end of His commanding his twelve disciples, he departed thence to teach and to preach in their cities.

And now when John had heard in... prison the works of Christ, he sent two of his disciples,

And said unto him, Art thou he that should come, or do we look for another?

See that gloominess of that prophet? He knowed something was going to take place, but he wasn't sure where it was at. See? See, just what was taking place, "Art thou He?" after he'd announced Him.

And Jesus... said unto them, Go and show John again those things which you do hear and see: The blind receive their sight,... the lame walk, the lepers are cleansed,... the deaf hear, the dead are raised up, and the poor have the gospel preached unto them.

And blessed is he, who is not offended in me.

And as they departed, Jesus began to say unto the multitude concerning John,... (Now, listen.)... What went ye out into the wilderness to see? A reed shaken with the wind? (No, that wasn't John, no compromising with John.)

... what went ye out for to see? A man clothed in soft raiment?... (In other words, collar turned around, you know, and scholarly and great man)... behold, they that wear soft clothes are in kings' houses. (The one that kisses the baby, and marries the kids, and buries the dead, and, you know, or hang around in...?... That's that kind; he don't wield a two-handed Sword. See?)

Now what went ye out in the wilderness to see? A man and his clothes, and shaken with the wind? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' palaces. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

Watch, "For this..." Listen now, this is Jesus' own Words:

For this is he, of whom it is written, Behold, I send my messenger before my faith, and he--face, and he shall prepare the way before thee.

Now, watch Malachi 3:

Behold, I... send my messenger, and he shall prepare the way before me:... (Malachi 3, not Malachi 4).

Now, watch Malachi 4:

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubbles:... the day cometh that shall burn them up, saith the LORD of hosts,... it shall not leave them neither root nor branch (that's of the Tribulation and destruction, see, that's coming).

But unto you that fear my name shall the Sun of righteousness rise with healing in his wings... (the coming of the Lord); and ye shall go forth as... you shall go forth, and grow up as calves of the stall. (That's like going out upon the pasture, walk out.)

... ye shall tread down the wicked; for they shall be ashes under the soles of your feet in that day that I shall do this, saith the LORD of hosts.

In otherwise, the righteous, in returning with Christ to the earth, shall tread upon the ashes. When you see these people, haughty, arrogant, despicable, snoop, and yet claiming to be Christians, they're nothing but ashes. That's all. That's what the Scripture says. See? Now, watch.

Remember... the law of Moses my servant, which I commanded... him in Horeb for all Israel, with the statutes and judgments.

Behold, I will send unto you Elijah the prophet before the coming of that great and dreadful day of the LORD:... (Just before that day, the return of the Lord, Elijah will come first.)

All right, remember, yet future. Now, it could not have been the coming of John. He was the Elijah, but he comes five times, now: J-e-s-u-s, f-a-i-t-h, g-r-a-c-e. See, five is the number of grace. Elijah makes five appearances: one time is Elijah; as Elisha; as John; at the end of the Gentiles; and over with Moses to the Jews. Perfect number, the perfect prophet, perfect messenger, stern, bold. See? Notice:

I will send to you Elijah... before the coming of the day, great and dreadful day of the LORD:

And he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse.

See, not the first coming of the introduction; that was John; because the earth never burnt as a stubble; the righteous never walked out upon the ashes of the wicked. But just before this takes place, will Elisha come. And what will he do? Restore the faith of the children back to the father, the original faith of the Bible.

When I see a man come, I think, "That must be him. There's a man rising in fame; look at him; the churches is going..." What's he doing? A thousand miles off the Bible. What does he do? Wander around, air gives out and down he goes. See? "Having a form of godliness and denying the power thereof, denying the faith." Don't believe in the Bible, saying, holding onto creeds, denominations, getting denominational children; it's got to fall. There he goes right back.

Where is that one that's going to sow that seed for that end-time church? Where is that ripening seed, that promised Elijah? And immediately after his days shall the great tribulation set in and burn the earth.

And then at the return of the church and the Bride, the Bride and Christ shall walk out upon their ashes in the millennium, when the earth is purified by fire. And there they shall reign. And the heathens that's never heard the Gospel shall be raised in that time, and the sons of God will be manifested. If he's to reign, he's got to have something to reign over; he's got a domain. "And they ruled and reigned with Christ," and Christ ruled with a rod of iron the nations. Then the Gospel... Then the manifested sons of God with the authority just like He had when He was here (See?), there will come the millennium in that reign (See?), upon the ashes.

So I've watched for something. Has it slipped by us in humility and we've missed it? Is it gone and the church is left in her sin? If that be so, then it's later than you think. If not, then there's coming one with a message that's straight on the Bible, and quick work will circle the earth. The seeds will go in newspapers, reading material, until every predestinated seed of God has heard it. None of them will come unless the Father's drew them, and everyone the Father has drawn will hear it and come. That'll be the predestinated Seed will hear the Word.

Then when that takes place, it'll be a gathering together. And Jesus shall appear, and there will go the church from all over the earth like that, with the resurrection, going up.

Will it be like John came and even the elected disciples didn't even know it? They said, "Why saith the scribes that Elias must first come?"

He said, "He's already come and you didn't know it." But said, "They did what they said they would do unto him." His message was so quick, look, to all of Israel, and it only happened in one little--two--two little spots, just below in Jerusalem and there, or down at Aenon, where John went up to baptize, and right down at the river where he was baptizing, the river dried up. Just six months and the whole introduction of the Messiah come right in. See?

Have we overlooked something? Is it later than we think? This is a heart-to-heart talk now. This is just tonight, just to... Yeah, it's just--just us talking here. Is it later than you think? Was that actually that message there at the river that day? Has it slipped by and the people has missed it? Is that it? Then it really is later than we think. When will it be? I don't know. Might be tonight. Might be another fifty years. I don't know when it'll be; I'll just keep on going on as I am now. Well, what is it? Am I looking for something?

I had a strange dream last night: bothered me all day. Usually I don't dream very much. But I had a dream...

I'd go everywhere, and it used to be I'd blast that message and I'd see one here and one there catch it. I'd go right back again and blast the message and they'd turn up their nose and walk away. What's the matter? Have they sinned away their day of grace? Has the last one come in? Is

it over? Are we just waiting for destruction? Is all these little wars rising up like that just getting ready, something's fixing to happen? Before it happens, the church is gone.

How I disagree that the church will be in the tribulation. How can you make a type take away from an antitype? See? Noah was in the ark before one drop of water ever fell. Lot was out of Sodom before the fire ever fell. See? Jesus said, "As it was in them days so will it be in the coming of the Son of man." The church don't have to stand judgment; it's already in Christ.

What we need is a perfection of saints. The saints don't understand (See?); they're getting... They just don't know what to think. See? Now, we're...

If that's right... If it isn't, there's coming something right quick; there'll be a blast. I'm watching, I don't know which way to turn.

Last night I dreamed a dream. (Then I'm closing.) I dreamed a dream, strangest thing...

I was lying there talking to my wife, about the oncome... We'd just been praying, and I... Somebody, little old Dallas, had called that he had stuck something in his ear, and I went in... Bleeding, and he had to run to the doctor. And I went in to pray, and the Holy Spirit said, "That's all right." See?

Here he come; it's all right. Doctor said, "Why, I thought you was going to have..." Said, "You done injured the eardrum, bursted, and blood's running out of it, and what's all." Just all... The next time we went back, he said nothing of it. Don't know what (See?), no infection, nothing. See?

So then someone had called; I'd go in the room and pray. About another day they'd call up, say, "It's all over. Fine and dandy, going on."

And I was talking to the wife; I said, "Honey, for about a year and four months I haven't hardly knowed which way to move." I said, "I don't know why." She said... We was talking about the move. I said, "I don't know what to do; I'm standing, and I'm wondering. Are we looking for... Is that one great prophet of God's coming on the scene to blast the thing? Will it be publicly known?" I thought, "That's contrary to Scripture, as, 'he comes in the hour you think not.'" See? And I thought, "Don't know what to do. Have we overlooked it? I thought, "I don't want to lay around the house here." I thought... I hope this is not being taped; if it is, tear up the tape or lay it aside. See? Now, he said, if... I said, "If this is it, we're closer than we think."

There's one thing that's got--that's going to happen. Either something has to happen to me now. And I don't see why He just didn't let me go when I was down on that bench the other day, then (See?), if there isn't something else to do. Why? Why didn't I go? What happened? Is there something else to do? I thought, "Well, if it is my message, the people will turn up their nose to it." Then something calls me to the foreign fields. I hear the call across the sea, coming in from everywhere.

Letter just come in the other day, Brother Ligger writing a--a book on the Durban meeting. He said, "It's never been compared. Africa never had a shake like that. Over one night's time this dark land of Africa had a shake that they never had before in their life." That's right, down amongst the heathens.

I look down there, I seen those poor Negroes, precious people, seen the way them people was treating them like--worse than slaves. Seen a little old boy there that... And I... Worked there, and I said... That boy, you just... You women couldn't do as much in a two days or three days, as hard as you could work, as that boy had to do in one day. He'd sleep on a pallet out by a little old washroom (about four foot long and four foot wide), curled up there. And he got a pound a month; that's two dollars and eighty cents. And he didn't get to eat the scraps from the table, a bucket of mealy meal; third of it, breakfast; third of it at dinner; and the other third that night at supper. Worked till ten, or eleven, twelve o'clock; get up the next morning take care of the baby and everything else, and polish the steps and wipe off the boss's car. And the big, old, fat mother do nothing but set around there and click her fingernails and drink tea, lazy, no-good.

That poor boy had to work like everything. He had a cough, and he looked like he was just about cold, like "Hauh, hauh, hauh." One day I looked across there, I said, "Don't you ever have that boy... Why don't you bring him to the meeting?"

"He's a Kafir." [Blank.spot.on.tape--Ed.] That means a "rogue." No wonder they blow up at that name. I would too. That man's my brother. And there he is. He's not a slave. His color is nothing to do with it. He's my brother. There he was like that.

I walked out, I called him, "Thomas." The boy could speak three languages. And I said, "Thomas?" He turned around, fell on his knees and put his hands up, said, "Yes, master."

I said, "Get up. I'm not your master; I'm your brother." I put my arm around him. He looked over at me like that, and great big tears coming down his cheeks. I said, "Thomas."

And the Holy Spirit come and there was a vision. I told him something. And he said, "Yes, master. That's true. That's just what it was."

I said, "Thomas, the cough has left you; you'll never have it no more." And he didn't.

People slipping money in my pocket; I had about a hundred and eighty of those pound notes (means two dollars and eighty cents). And I was afraid to give it to him, afraid the boss would find him with that, they'd think he stole it and then they'd beat him to death. Then I--I said to the boss; I said, "I--I love that boy. Let me give him some money."

"Oh, no, no. You'll spoil him."

I said, "You're pretty well spoiled. (See?) What are you laying around here? And you do nothing. That boy does all the work and you let him half starve to death. He's got a--a widowed mother and afflicted sister, and then you let him have a dollar--two dollars and eighty cents a month." I said, "You'll reap someday for that. There's two million whites and about a hundred million colored. You'll have an uprise."

Said, "Don't you say that in America, what goes on here."

I said, "Who's going to tell me to hold my peace? Only God." Said, "No wonder the people's got a complex, being treated like that." [Blank.spot.on.tape--Ed.] There you are. And I took up for them.

One day a couple ministers, collars turned around, little mustache, they come up to Rhodesia. A little old green pilot flew me into one of them tropical storms, then went a two-mile, I was like high in the air, flipping around. We didn't know whether was upside down; the plane turning over and over and over. And finally it... We didn't know whether it was going down or up. And finally it throwed us above the storm. And I was so sick at my stomach when we got off.

Couple of those ministers, Pentecostal ministers, got in a car and was driving me on down to Pretoria. I come down from Southern Rhodesia; and I got down there and I was sick anyhow. And Brother Baxter setting there, sick, and Billy Paul, sick. And here we was driving right down through the compound; that's where the colored people that does something has to leave their tribe, some tribal sin, and they come in there. And they won't let them come in the city, so they just live under tin or anything they can, very dirty and things is true.

And there they went down through there, and I seen a sign there, said, "Twenty miles an hour." And them men was going sixty-five miles an hour. Them poor old mothers running out there grabbing them little babies, little tots, naked, out there in the street, and from about two years old up to five or six: grabbing them little fellows, and screaming. He come pretty near killing four of them at one time.

I tapped him on the shoulder, I said, "Hey. What's the matter with you?"

He turned around, said, "What did you say?"

I said, "I said, 'What's the matter?' Slow that thing down."

Said, "We got orders to get through there on time."

I said, "I give you orders to stop it." And he said... I said, "Don't you have no feeling for them people?"

"What people?"

I said, "Them little babies out there you nearly run over."

Said, "That's Kafirs."

I said, "Shame on you. Call yourself a Christian?" I said, "Don't you know that mother thought as much of her baby, if you'd have killed it, as your mother would've thought of you?" I said, "She may be ignorant and unlearned, but a mother's love cries out for her baby. You ain't got no business for doing a thing like that. And you call yourself..." I said, "Another thing, that sign said twenty miles an hour; my Bible said, 'Give Caesar what's Caesar's.'" And he ducked his head. I said, "You slow it down to twenty miles an hour and treat them people like they were your brother." I said, "Shame on you, anything like that." Oh, my, they blowed up like frogs eating buckshot. But it didn't make any difference; I got my word in, my punch.

And we went around them people knew that I was for them, to bring them the--the message of the Gospel. And God...

They come in there. And mix them up, and put the white over on one side, and the colored, and there the colored... Didn't even speak one word to them or nothing. The Holy Ghost would go out among there and bring out the sick and the afflicted and the cripples, and heal them, and let them set over here in their big inferior complex built up over there. Shows how God deals with the humble in heart.

Now, that's a person hasn't received the message yet and he's writing that book.

Now, what must I do? The thing, what must I... Am--am I to return there? Now, if God is calling me to evangelism, then I cannot be His seer and evangelist at the same time. You just... it... The offices won't mix; I'm--I'm just... I'm fighting the wind. If I'm going to be an evangelist, I'll have to be an evangelist. If I'm going to be His seer, I'll refrain to the mountains somewhere and stay away: no church, no congregation, till I hear from the Lord; and stomp out and give it, and stomp back again. See? One of those things, it's weighing in the balance. Or either it's over: just has to be one of those three things, to me. The message is finished or either I got to get one of these two things to do. I don't know what to do.

Last night I dreamed a dream, and I dreamed that I was going to a meeting, and I never seen such a group of people. They were gathered like a big stadium, far as I could see. And somebody come after me that wasn't Billy, and he taken me down. And I had been in the room praying, and I was coming to--under the anointing, kinda in a--like they call it, make you to understand, like a gear to where I could feel that it was to be discernment. And on the road down the fellow commenced to talking to me, and when he did, the discernment left. I couldn't feel it. And then I tried to pull myself back into it; I couldn't do it. I just couldn't do it. And I got weary.

And I begin to look at the crowd as they drove up. And when I did, I said, "Well, I got a text in my mind that I know that those organizations and the way they treated them people, then I'm going to preach that Gospel just like that to them as hard as I can." And when I walked to the platform, that left me.

No discernment, not one of those messages, and I stood there, and yet the people were waiting. And I said, "What shall I do?"

And Something said, "Just go on. Just go on (See?), it'll be furnished when I get there. Just keep moving on." See? Then I was right there at the plat... And I woke up.

It may be because that I was thinking of that, I dreamed such a dream. It might be that. It might be the dream is spiritual. I do not know. I have no interpretation of it; I--I do not know what it means. I just can't tell you, and I--I don't know what it is. But whatever it is, I'm on a crossroad somewhere. See? There's something, something somewhere.

And I--I can say one thing, and I'm so misunderstood, or say this way, I... It's this way or that way; one gets it way on this side. And way it is, you say something right straight towards a point, and one hears it this way; so he tells another one and leans a little farther, and next one leans a little farther, next a little farther, then it's got plumb out of cater. One hears it this other way; he goes

this way, that way, and that way. See, and you get away. And that's the way it is out in--in the meetings, and so forth, when you're really driving right to a spot. Now, the elected would hear that spot. They get that spot. They know, 'cause I said just exactly what was meant (See?) like that, just the message, just exactly.

Now, and that's what I say, seems like there's more misunderstanding all the time, continually. What is it? Is... Have I planted all the seeds that's supposed to be planted? Is the time at hand? Is this great messenger fixing to step on the scene right now? Is the coming of the Lord near? Is it calling away from this land to the other? Has He called me from evangelism?

You remember, I'm... I rehearsed it to the wife. Many of you in the book... The day I laid that cornerstone there, about thirty years ago, right there in the corner, it said in there... That morning when He woke me up, and was setting in the room there, even before I was ever married or anything, just a boy preacher. He said, "Do the work of an evangelist." Not... "You wasn't evangelist; but do the work of one," quoted a Scripture to me. When I run it down and seen them two trees, broke one off of here: oneness and trinity. I never crossed them; I planted them like that. Then He seen the fruit fall in my hand and then run me to Calvary. Now, listen. He said, "When you come out of this, read II Timothy 4, II Timothy 4."

And it left me setting in the room. I didn't even know it was a vision. I didn't know what to call it then. I was laying the cornerstone that day of the foundation there. It's wrote, laying right there in that cornerstone now, and said:

... do the work of an evangelist, make full proof of your ministry.

For the time will come when they will not endure sound doctrine; but after their own lusts shall... heap for themselves together teach--teachers, having itching ears;

... and shall be turned from the truth unto fables. (That's both oneness and trinity; they've missed the...)

Now, He never said, "You are evangelist," He said, "Do the work of one." See? Now, has the time come? Shall I continue on with that or has the time come for something else? That I know not.

And that's what I wanted a heart-to-heart talk with you. And I'm past my time right now of letting you go, sorry to keep you that long.

But, if the Lord willing, just before Brother Boze comes Sunday, I may come down Sunday morning and might speak on this subject of The Evening-time Evangelism, or something like that (See?), if it's all right with you, pastor. [Brother Neville says, "Fine. Praise God."--Ed.] Lord willing, next Sunday morning. And I was going to speak on that tonight, and I was going to have a heart-to-heart talk maybe some other time, but I feel like it would be better this way, maybe (See?), if that be the will of the Lord.

I pray for you. You pray for me. Just don't--don't say, "Brother Branham, I will." You do it. See? I'm depending on that. I'm the one that needs prayer. If He can shove me somewhere... Remember, I'm a human being; I'm not God. I'm just a human being like you are, trying to find the will of God so I can walk in it. No one can know until... "And he that lacks wisdom let him ask of God." And that's what I'm doing, asking of God. And I'm just putting that to you as my church, a heart-to-heart talk. What, where are we at? Where we standing? What hour are we living in? We're at the end time; I believe. I believe we're right here at the end.

Now, it can turn one way or the other. So you... It's either that my work is finished, or I'm called to the fields over yonder, or either He'll make an evangelist or a seer. One of those things has to take place, 'cause I'm at the end. I don't know what to do. I don't know which way to go. Even these meetings, and I'm approaching them. I been praying; I said, "Lord, I'm not going to do as I have been. I'm going to approach it like I did back there; I will fall back to that evangelism just until You give me that call for what I'm supposed to do."

Now, I've sowed the seed everywhere; tapes has went worldwide; my messages have went around the world; all the churches know about it, around everywhere; and what the Father has elected He'll call it. See?

And now it looks like it becomes an offense to them. Oh, they don't want nothing to do with it. No, sir. Shall I just go forth and pray for the sick, and little simple message upon that, and--and see the way the Holy Spirit leads me? That's what's in my mind to do until He makes another call. Because a man don't know what to do until you understand from God what to do, until you get your bearing.

And I--I don't want to lay around the house. This message is on my heart. People are dying, falling away, going out into eternity. What can I do? Let me blast it everywhere I can, and tell about the Lord Jesus until He changes the position. You pray for me. I'll pray for you. I hope you do that.

Now, remember Wednesday night prayer meeting, and Friday night, men's meeting. Is it going to be here? I may be down to see you all; I told you I'd come and see you on a Friday night. All right, and then on Sunday morning, the Lord willing, I'm going to speak on "Evening-time Evangelism," if the Lord willing; might change it, don't know. But that's what I'm thinking of right now, the kind of evangelists will be in the evening time. And then Sunday night Brother Boze's film, and remember that now. And pray for us, for next week we hit the harvest field, the Lord willing.

Do you love Him? Amen!
Will you serve Him? Amen!
Will you believe Him? Amen!
Amen, Amen!

He's the Father. Amen!
He's the Son. Amen!
He's the Holy Ghost. Amen!
Amen, Amen!

Still a-singing. Amen! Amen! Amen!
Amen, Amen!
Do you love Him? Amen!
Is He coming? Amen!
Are you ready? Amen!
Amen, Amen!

Could be tonight, are you ready? Amen!
In the morning, are you ready? Amen!
Any time, are you ready? Amen!
Amen, Amen!

Still a-singing. Amen!
And a-shouting. Amen!
And a-praying. Amen!
Amen, Amen!

Come Lord Jesus. Amen!
Get Your Church ready. Amen!
We're making ready. Amen!
Amen, Amen!

Want to see my mother. Amen!

Want to see my father. Amen!
I want to see my Saviour. Amen!
Amen, Amen!

Oh, do you love Him? Amen!
Will you serve Him? Amen!
Do you love Him? Amen!
Amen, Amen!

Our heavenly Father, this is our a--little "Amen" song. We love Your teaching, we all say "Amen." We love the Spirit, "Amen." We believe He's coming, "Amen." Every Word that You speak in Your Bible, Lord, we punctuate It with, "Amen." We believe every Word of It, teach It just the best of our knowledge, just the way It's wrote, every punctuation, every hyphen, everything, every comma, just the way it's written, to the best of our knowledge.

O God, restore to us, Lord. Give unto us the great satisfaction that we long for, that we one day shall hear the sounding of the Angels as they break forth in a "Hallelujah Chorus" in the skies, and Jesus shall appear yonder and the church will be caught up.

The unbelievers will wonder, "What's happened? What's the matter with them people? Where did they go?" O God, they'll not understand; they'll not even see Him. But the church shall see Him, that is, the called-out, the elected, the born again; they'll just disappear. They won't know where they're at; they just know they're missing; they will be with their Lord.

Then at that time, Lord, wouldn't it be a horrible thing to be left here, knowing that the time of salvation has passed, no more redemption. The Scripture said, "Let him that's filthy be filthy still; let him that's unholy be unholy still." Oh, what a hour that will be.

May we prepare now, Lord. What a wonderful time it will be if we'll just prepare to meet You, Father, and prepare our hearts daily. And if we do make a mistake and fall, like this poor soul wrote in this question today, let them know that the Blood of Jesus Christ cleanses all sin. That person don't mean to do that, Lord. They're hungering and thirsting, trying to come back up into that fellowship of the Spirit. Bring them up, Lord. Rise them up above this cloudy, dismal world: above, where the Sunshine can shine upon their souls again. They've dropped down below the--the--the great horizon of the--of the clouds and they're down into the muck, down into that sin. But they've once lived up there in the Sunlight. They--they want to go back again, Lord. Take them back tonight, Lord. And if there's some here who has never witnessed being up there, and knows that...

All these here missiles and everything is just exactly in accordance with Your Word, just exactly the way things are supposed to happen. And we see that the church world how they have did. We--we see just--just like it was in the days of Noah, just like it was in the days of Sodom, just exactly what Jesus said would take place: the tidal waves; how women would walk and dress, and how they'd be snoop, and--and walk with the way they do, and mince and twist, and care--just exactly what the prophet said. Just what Daniel said, "The iron and clay couldn't agree together." And, oh--oh, everything is fulfilled, Lord. We're right at the end time. The shadows are falling, Lord. The red lights are flashing; the bells are ringing.

O God, let Your people realize that soon the Angel shall set foot upon the land and sea and raise up His hands and say, "Time shall be no more."

Then O, what a weeping and wailing,
When the lost ones are told of their fate;
They'll cry to the rocks and the mountains,
They'll pray, but the prayer is too late.

Now, is the day of salvation. "Let him that has an ear hear what the Spirit saith unto the churches." Grant it, Lord.

May there not be one person here be missing on that day of the Rapture. May we be so filled with the love of God and the Spirit of God until the Holy Spirit will catch us away with the waiting, or even if we shall rest in our lot. As You said to Daniel, "Go your way, Daniel, for you shall rest. But at that day you'll stand in your lot."

O God, You said, "Those that turn many to--from sin to righteousness shall outshine the stars forever and ever." What a day. But them wicked shall be turned away into destruction. O God, make men to realize their position just now in life, that they might turn to the righteous One before it's everlasting too late. Grant it, Father.

Now, with our heads bowed just a moment, in the closing prayer, would there be one like to be remembered, saying, "Brother Branham, I raise my hand, not to you but to God. May God be merciful to me and I'll be present on that day, washed in the Blood of the Lamb"? God bless you. God bless you, you, you, you, you, many hands.

Now, heavenly Father, God, bless each, every one. You seen their hands. You know their hearts. And we realize, Lord, that we--something is fixing to happen. The world knows it; they're singing songs, and the television are bursting forth with neurotical jokes and songs. What are they doing? Like a little boy whistling in the dark, passing by a graveyard, scared to death, trying to soothe his nerves by whistling. He's only fooling himself. So's this nation only laughing, joking...?..., just as it said that the time would come when they would do that, "Be turned from truth to fables." And how that in the last days there would come scoffers and laughers and how these things would be at the end time, heady, high-minded, having a form of godliness, turning away from the truth, and we see it right now.

O God, wake up people. Let them realize that they can be the assured right now that they've passed from death to Life. When we receive Christ, the Holy Spirit, we just rise above the world. Then we know we're already risen with Him, and we're just waiting for that change where death will cease in the mortal realms, these little wheels of mortal life that's turning in our senses will be redeemed. O God. And then we shall have a body like His and shall live eternally with Him, the great promised land, having the Evidence.

Let no one miss it, Lord. Those who raised their hands, may they sweep tonight into the Kingdom. Maybe when they go home, maybe the man say to his wife, "Dear, something struck me tonight"; or the wife say to the husband, "Honey, I--I felt real strange." "Yes, dear, let us kneel here by the side of the bed. We've never did this before, but let us pray tonight. Let's ask God to be merciful to us and gather us. I love you, sweetheart."

And the--the other, the male say to the female, and how they love one another, "I--I--I want to be in heaven with you. I don't want to miss it. And someday when we're welcome home and I'll take you by the arm and walk down through the great corridors and the eternal gardens, where the lamb and--and the lion will be laying together, and the wolf and the--the cow shall lay together. And there'll be no more death and no more sorrow. And as we walk down through there and the anthems fill the air of the Angels, the choruses above us, as the Angels welcome us home, I want to be with you there, dear. I--I love you. Maybe you're getting old, I remember you when I married you, your pretty little face." "And--and you, and I remember you, dear, when you was a handsome young man."

But all this will be restored. He Who painted your beautiful face one time has the--the sketch of it in His mind. He can paint it again over yonder where it'll never fade. O God, let people know that this is not a mythical dream, but it's a--a truth, and God the Holy Spirit is here to bear record. His Word down through the ages has spoke of it. Let us look back and see, read our history. And any man that ever amounted to anything on earth are men, God-fearing men, even to our Presidents

like Washington, Lincoln, and so forth, Joshuas, and--and so--Moseses, and those who... Great men in the world has been men who believed in that, and has sealed their testimony, and waiting yonder that resurrection. We have the firstfruits of it, the Earnest.

I pray now that through my prayer You will receive these people with their prayer and take them into the Kingdom. We ask it in Jesus' Name. Amen.

God bless you, be rich in mercy to you, make His face to shine upon you, and keep you, and bless you in all heavenly blessings.

Now, I say this, not cruel, but of love. I pray that you that don't know Him, that your pillow will be so hard that you'll not be able to sleep no more, your food will be so foul till you can't eat no more, until you slip out by the side somewhere and say, "Lord, be merciful to me." That's not wishing anything wrong to you. That's for your good, brother, sister. I just pray that it'll be that way for you.

Until we meet! till we meet!

Till we meet at Jesus' feet; (till we meet!)

Till we meet! till we meet!

God be with you till we meet again!

God be with you till we meet again!

By His counsel guide, uphold you,

Smite the death'ning waves before you;

God be with you till we meet...

Now, for old time's sake, let's shake hands with somebody now [Brother Branham shakes hands with the people during these next three choruses--Ed.]:

Till we meet! till we meet!

Till we meet at Jesus' feet; (till we meet!)

Till we meet! till we meet!

God be with you till we meet again!

Till we meet! till we meet!

Till we meet at Jesus' feet;

Till we meet! till we meet!

God be with you till we meet again!

Till we meet! till we meet!

Till we meet at Jesus' feet;

Till we meet! till we meet!

God be with you till we meet again!

You remember we used to sing those songs? Let's... And this other one we used to sing long years ago; I don't know whether there's any here or not, when we used to join hands around an old stove here and mud on the floor. You remember that? We'd sing:

We're marching to Zion,

Beautiful, beautiful Zion;

We're marching upward to Zion,

That beautiful city of God.

You know in the millennium what Zion's going to be? There'll be a Light on Zion, and it'll be for a shadow from the sun in the daytime and as a Light by night, for there'll be no night there. Oh, my.

The hills--fields of Zion yield

A thousand sacred sweets

Before we reach that heavenly Throne,
Before we reach that heavenly Throne,
Or walk the golden streets,
Or walk the golden streets.
All together now:
We're marching to Zion,
Oh, beautiful, beautiful Zion;
We're marching upward to Zion,
That beautiful city of God.

I just love that. I just think it's so pretty. Now, don't you like them old-time songs? I think it's a whole lot better than this chopped up stuff we have today called songs. I just love that. And I used to sing an old song in church, you remember?

Room, room, yes, there is room,
There's room at the Fountain for thee.
Oh, my. Those good, old songs, I believe the pen was guided by the Holy Spirit, who wrote them songs.
Nearer, my God, to Thee,
Nearer to Thee!
Even though it be the cross
That raiseth me;

Yet, Charles Wesley and them great authors who wrote those songs like that, them poets, it's beautiful; I just think they're so good. And then we used to... Remember that:

O Beulah Land, sweet Beulah Land,
As on the highest mount I stand,
I look away across the sea,
Where mansions there are prepared for me,

Remember the first time that Angel of the Lord appeared down on the river? We was singing:

On Jordan's stormy banks I stand,
And cast a wishful eye,
To Canaan's fair and happy land,
Where my possessions lie.
I'm bound for that promised land,
Who will come and go with me?
I'm bound for that promised land.

While we were singing that, a Voice screamed from the skies, and here come that great Pillar of Fire circling right down and said, "As John the Baptist was sent to forerun His first coming, you have a message that'll forerun the second."
Look where she's went. That's thirty-one years ago. Look where It's went from then, around the world in a revival fire. And now we see it cooling. The time is at hand.
Let us bow our heads now, remembering all of the announcements.

Great Shepherd of the flock, that we look to see coming someday, our hearts are longing for that hour when we shall see Him. One day You set upon the mount and You taught Your people, You said, "Pray in this manner," [Brother Branham and congregation prays in unison--Ed.]:

Our Father Who art in heaven, Hallowed be thy name,
Thy kingdom come. Thine will be done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us of our trespasses, as we forgive those that trespass against us.
And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power,
and the glory, for ever. Amen.

The Bible said, "And they sang a hymn and went out."

Take the Name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it everywhere you go.
Precious Name, O how sweet!
Hope of earth and joy of Heaven;
Precious Name, O how sweet! (How sweet!)
Hope of earth and joy of Heaven.

Doesn't that sound pretty? Just let up once, just one here and there, and listen at it again while we sing.

At the Name of Jesus bowing,
Falling prostrate at His feet, (See?)
King of kings in Heaven we'll crown Him,
When our journey is complete.

Oh, isn't that beautiful? Let's see:

Take the Name of Jesus with you,
As a shield from every snare;
When temptations around you gather,
Just breathe that holy Name in prayer. (See?)

Oh, precious Name. Let's sing it:

Take the Name of Jesus with you,
As a shield from every snare;
When temptations 'round you gather,
Breathe that holy Name in prayer.

O precious Name (precious Name!),
O how sweet! (O how sweet!)
The hope of earth and joy of Heaven;
Precious Name, O how sweet! (How sweet!)
Hope of earth and joy of Heaven.

Now, if we'll bow our heads, our pastor will dismiss the congregation in prayer. God bless you,
Brother Neville.

TAKING SIDES WITH JESUS

Branham Tabernacle
JEFFERSONVILLE.IN FRIDAY 62-0601

Some place in Louisville where you--you eat, and it's called, let's see, Dogpatch Restaurant. I got one today. When anyone eats there, then they take the money that you gave them and send the church the tithing off of it. It's somewhere at 319 West Jefferson Street. I guess that's why Billy had it laying here, that so that they could see. That's mighty nice.

Now, brethren, I don't know what your procedure of--of man's meeting, just what you do or how you conduct your meetings. And if I get off of schedule here, why--off the regular routine, why, you call my attention to it.

It was purposed tonight, I thought, as I had a--a dinner not long ago with our most beloved pastor, Brother Neville, and I was saying something to him what was on my heart. And I thought if we get a bunch of men together and the ministers (They're our colleagues here of the Gospel and men.), we could talk to one another in a way that we wouldn't talk it before the public, because we're all and--we're men that understand as men, Christian men. And that way... Usually in a congregation, a group, you say something, and--and one will lean it a little this way, and one will lean it that way, and--and then it goes all out. But where we come to try tonight to tell you what I have in my heart of, concerning the church and its a--and its place and its position. And then if we get done in time, I would like to speak to you just a little bit on the Word, if it's all right. Just kind of settle that, so we will get our business part or the part that I'd like to express to you first. And I guess maybe you let out regular time, about 9:30 or something like that, like each night. Well, I will try not to keep you long. Tomorrow's Saturday and it's a big commercial day. But now... We have to get our groceries and so forth.

I want to say to Brother Neville publicly... Now, I--I want to say to each one of you, just like I was talking privately to you, just each one, 'cause you're a group that--that's a... I really think that and believe and teach that men, God has made men leadership of His church, that's His people. See? And it's a... As I was preaching down to Brother "Junie" Jackson's last night about God fortified His--His people with His Word. And it was a woman that broke through that line and give vent to reason, and when it did, God forever has always placed it for His--for men to keep His church fortified by Word.

Now, I want to encourage Brother Neville just a little, talking to him privately. I noticed last night discernment struck me two or three times while I was in the pulpit, and I turned around, 'cause I'm trying to keep as far away from it as I can until I find out what the dream meant to me here not long ago, a few weeks ago. It stuck with me for a long time; I told it here in the church, about--something about the Message and--and discernment and so forth; it just didn't--it just wasn't coming out right. To my opinion, that time's over, and now I may be wrong on that, but I noticed that--that Brother Neville was kind of weary and upset.

And then I just wanted you to know, Brother Neville, that you're only anticipating in this fellowship in that. Have you just noticed what Satan's tried to do in the last few days to what ministers is associated in this fellowship? Just stop for a few minutes and wonder. Here sets Brother Crase, setting here tonight, almost killed up there on the road. See? And I almost had my head blowed off with a shotgun--or with a rifle. See? Satan trying to take us. And there you crashed right in and

could've killed yourself and some woman also. See, just the ministers. Look at just the--the ministering group. See? It's Satan, and he's trying to get rid of us.

Now, we are--realize that we're not assembled here to talk on some kind of a business; we're here to assemble to talk on the--on Christ and the holds to take ahold, and what to do for this present time. And I--I want to encourage you, Brother Neville. Be courageous. No matter what comes up, what goes, what takes place, just don't let nothing beset you. Just stand there like a rock of ages, and God will make everything come out all right. He's proved that to you. Of course, you--that could've upset you, that could've killed that woman, and that'd been on your mind the rest of your days, and it'd been a lot of things. But God's still on the throne; He--He lets those things work out all right. He could taken us too. And... So Satan fighting at the church..

Now, when I laid that cornerstone there that morning, I never felt that I'd ever be a pastor. It wasn't in my callings at the beginning, and my first call was to be on the field of evangelism. That's many years ago, and started off over here in a tent just across the street. And I remember when Brother Roy Davis, down there, and his church burnt down. That bunch of people was just like scattered sheep without a shepherd, had no place to go. And I... Mr. Hibstenberg was Chief of Police then, and he called me down there and he said to me, "I--We're here to help you." Said, "I'm Catholic myself," but said, "them people," said, "they don't... probably have their clothes." (It was during the time of the depression.) Said, "They go to other churches and they feel out of place, and they're good people. And I know many of them." He said, "Billy, if you want to start a church," he said, "I want you to know that we're behind you in anything we can do to help you." And I thanked him for it.

We had a tag day. First we prayed and asked the Lord, and people come to me and wanted to build a church so they could have a place to go. And we decided this place, and one night along this time (or a little further here) in a little pile of horseweeds right along in here and water in this ditch and just had been like a dump like, well, the Lord spoke to me definitely and said, "Build it right here." Not a penny of money--and among us we had about--about eighty cents or a dollar. And that's... Of course, you'd laugh at that now, but brother, that was some money then.

When some neighbor'd cook a pot of beans and get the neighbor that hadn't nothing for two or three days to come over and eat a few of them, that was hard times. Lot of the young fellows never seen that, but that was hard going. I seen the time that you could pass through this church a collection plate, two times or three, and get thirty cents out of a place packed full, and beg for it. It would... You'd probably got thirty cents and had a good offering. See? It's really rough going.

And we had nothing to build with, yet the--the desire of the people was to build a church so we could have a place to go, 'cause in them days the Message... Well, you think it's badly thought of now, you ought to have knowed it then, when there's nobody. And then--this water baptism in the Name of Jesus Christ and the blessings and things that we believe in and stand for.

So upon my heart I made a promise to God that we would stay here and build the Tabernacle. The morning we laid the cornerstone, He met me over there in a vision about 8:00 that morning, when I was setting there watching out across the sun coming up, just about this time of year. And He had told me, after He had met me down there on the river, but that... When the Angel of the Lord appeared in that Light, and I seen It in a distance, It looked like a star, and It come right down over where I was, and them notable words was spoken. And so then, I purposed then to get a place for the people to worship in.

Now, I thought myself, "It ain't for me. It's nothing to me, but yet anything that's pertaining to God is part of me, no matter if it's... Anything that--that's for God's children, it's for me, whether it's my duty to do this or do that. It's my duty to see to God's heritage regardless of where it's at." See? Just like you'd say, "Well, my..." Like you was a little boy, say, "My--my business is just to chop the wood, not pack it in. Let John pack it in. I don't care if the snow falls on it, rains; let him get out and

get it." No, it's your duty as a--as a child of that home to see that that wood don't get wet for your mother. See? Pack it in.

If they say, "Well, Frank should've went and got the water; it ain't my business." But if Frank didn't get the water, it's your business to take care of the water. That's all. Now, that's just the way it runs, and that's the way it runs in God's family too.

If some of them... Some of them said the other--not long ago, said, "Quit preaching the way you are. My goodness, you're going to ruin every friend you got and everything like that." Said, "Let that alone, I know it's wrong, but my, it ain't our business." Well, whose business is it then? If it's wrong, somebody's got to do it. So let's just do it. And that's the way I feel about the church.

The building programs and so forth has come up and down, up and down, and there's been pro and con in the buildings and so forth. One wanted it and the other didn't want it and this, that. You--you find it like that.

You find that as you deal amongst ministers, amongst businessmen, amongst lodges--everywhere you go where you got a group of men, you--you've got different ideas. And so therefore, you've got to have one person that you put confidence in, and elect that person and all work with that. Just like in the army, you got to have... One is a general, that's a headquarters. Captain says this, he's the captain of that group, but then the general can change his orders. And the Chief Commanding General, of course, is Jesus Christ in the church and His ministers are His captains of the companies that--that's representing Him here on earth.

And they have tried many things, the little tabernacle here, and finally... I kept quiet in it, just to see, after I'd built it... And then the Lord called me out into the field about fifteen, sixteen years ago, and I left the church. But still, I just can't turn it out. I've always kept my name attached to it, so that I could be a vote sometime if the wrong thing got started in here, I'd have a right to come and--and stop it, because I've sweated it out for many years behind this pulpit, seventeen years in here to keep the thing straight. When all kinds of isms and in's and out's and every kind of a cult... And being a interdenomination, everything that flew in, flew in this way, and by the help of God we stood here with the unadulterated Gospel, and she still stands the same tonight. And so we... But... There's times that this church has been tried to be sold out from under me and everything else like that. If my name wasn't attached to it down there, why, it sure would be--been in an awful fix tonight, not... And it wasn't me, it was God, of course, that did it.

And then, as I see it now, coming into the place that it is, and we're living in a great hour, it's still my interest to say something about this church. See? Because it's--it's a part of me. No matter whether I'm here or not, it's still a part of me. And it's my duty to see to it that it operates clean, clear, and the best I can for the Kingdom of God. And I'm very grateful that in these days...

I see it's got little satellites to it that I am grateful for. Brother Crase here and his Sellersburg group, and the brother back there that just taken Brother Snelling's place at Utica, and Brother Ruddell up here, and Brother Junior Jackson and those precious boys who are fine men, wonderful men of God. They preach this Message. Now, they may... One might disagree just littlely upon something another, that's only human amongst the group of the ministers yet. And if ministers have a little difference... There won't be a--a shadow of a difference in it. Maybe one might say, "I believe that the millennium will come and Jesus will be on a white horse," and another one say, "I believe when He comes, He'll come on a white cloud." Well, as long as they believe He's coming, that's the main thing. See? No matter how He's coming, just... They believe He's coming and making ready for it. And that way...

I have tried to find now, and I've been studying (Now, I've told it out before the congregation.), I've been studying the early Church, and I've watched the way that those anointed men prepared the

house of the Lord and the order of the Lord's worship in the house, and it struck me real--real good. And I preached here some time ago and--upon the subject of Joel 2, "I will restore, saith the Lord, all the years that the palmerworm eaten, and the caterpillar, and cankerworm and so forth." And I begin to study on that, about what these men did, and the way that they taken care of the church that God had left them overseer.

Now, we're going to start off with the early church and just bring it (for about five minutes now) down to what they did, and then I can show you the vision that I have for the future. Now, at the beginning, the church was inaugurated at Pentecost. And there the Holy Spirit fell upon them where Jesus had chosen twelve. And one of them had fallen, and they'd chose Matthias to take his place, and the Holy Spirit waited until all this was in order before It come. They had to choose one to take the bishoprick of--of Judas, that fell by transgression to fulfill the Scripture.

And I believe that all these things has a time of lingering, waiting; but it's waiting for a time for the Scripture to be fulfilled, till everything gets right, everything in order, waiting. Many times we get patient--impatient. Like a child, we great--get great anticipations and many times jump way ahead, and that--that just hinders the work, until the work gets caught up. See? We must just move reverently, have a purpose in heart that God, if He would desire to use us in such-and-such... but wait till He makes the opening, 'cause He has to go ahead of us.

You remember David going to battle that night? He was weary about that fight, and he laid under those mulberry trees until he heard the Lord in the rumbling of the leaves going before him; then he went with courage, because he knowed that God had gone before him. And if we only do that, brethren, knowing the battle must come, but we must wait till we see the hand of God going before us to make a way.

Now, I notice that how the churches, the evangelism started scattering out everywhere. And then we'll take, for instance, the--Paul becoming a great missionary to our people. We find out that he went about wherever the Lord led him, and he established a church. And it was a new faith. The churches of those days, like in Asia Minor, all throughout Europe, they--they didn't believe that Message. And when he had preached the Message, and many was converted to it, then there was no one... If he left the people in that condition, they'd wander right back out into their pagan gods, and into Judaism, and whatevermore, because the people had no one to teach them, the--the converts. They had no place to go, so Paul established churches in different parts of the country. Each one of these churches, he left someone who was in order, a man that was trustworthy, a man that was known as a pastor, shepherd, or a... Then after he--this church then, become... other little churches come out of it. Young men and old men raised up and become churches out of that. The man that was over the first church was called the bishop. And then his, that went out from him, his children, was called shepherds or pastors. And then this group of little churches all would come back to this bishop.

Like in the time of Irenaeus, he carried on the same thing. Martin carried on the same thing. Polycarp carried on the same thing. Right on down through the age they had that. And then the apostle of the church, the apostle, that was the--Paul... And when Paul left, John took over the church. And when John left, Polycarp taken it over. When Polycarp left, Irenaeus taken it over, and on down, Martin and--and so forth. Just kept on going until the Roman Catholic church broke the whole thing to pieces and burned them and scattered them, and the palmerworm eat this, and the cankerworm eat that, and so forth eat that, and eat that, until it brought it plumb down to a stalk. Now, but God promised to restore again that same thing. I have--I do believe with all my heart that we're living in the last days. I believe that there--there's not too much would break this... anything... And my interpretation may be wrong of the Scriptures, that Jesus could not come tonight. I believe that--that what little's left to be fulfilled could be fulfilled before daylight in the morning, that I'd see--and I may be wrong on the time of that fulfilling, but it's at hand. The... I believe that. And

remember, Paul believed that; John believed that; Polycarp believed that; Irenaeus believed that; Martin believed that; all the rest of them believed it.

What if God would've told John the Revelator, "Now, it's going to be two thousand years before My coming?" John would've come back and told the church, "Well, I guess we might as well eat, drink, be merry, 'cause there going to be many generations. (See?) Jesus ain't coming for two thousand years." See? So... See, the church had been loose, there'd have been no "on the mark", there'd be no waiting. After all, it's your anticipations. If you fall asleep in that watch that you wake with them same anticipations, 'cause it ain't going to hinder one thing; you're going to be right there on time anyhow. See? See what I mean?

Now, when--when St. Martin awakes in the resurrection, St. Paul, all the rest of them, it'll be just as fresh as if they was right in the battle, battling right away, 'cause they went right down under those same anticipations, looking for His coming. And there'll be a scream come, and up will come the whole church. You see? That'll be it. So it doesn't matter.

See, we've got to be looking for Him right now. Even... We don't know. It--it could be possibly... It could be a hundred years from now, it could be five hundred years, a thousand years, ten thousand years. I don't know; nobody knows. But say, for instance, that we live each day that He was coming that day. See? If we live like He was coming this day, when we awake (if we sleep and we awake in the resurrection), it will be just as fresh as if we'd just fallen asleep, just woke up. The trumpet will sound and the dead in Christ shall rise first; we which are alive and remain shall be caught up together with them to meet the Lord in the air. See? So it will be just as fresh.

But now, until that time, until He comes, we want to live each day like He might come the next minute, because it might be the end of your life at that minute. You don't know when you're going. This may be some of our last breath; we have it in us now, so you want to live like it is. But now, to carry on further, we've got to put footprints here on the sands of time that others can see. If Paul hadn't have went on the way he did, then John wouldn't have knowed how to follow. If John hadn't have went on, Polycarp wouldn't have knowed how to follow. If Polycarp wouldn't have went on, Irenaeus wouldn't have knowed how to follow. If Irenaeus wouldn't have went on, Martin wouldn't have known how to follow. See what I mean? Each one has to put footprints on the sands of time.

Well, if I thought that there was a denomination or any other group of believers that had anything better than we have here, brethren, I would have wanted to emerge this little body with it right quick. I've waited; I have longed; I have been under anticipations and believed that some great one was coming someday or maybe a--the great prophet that I speak will come, of the Elijah. I've always believed and thought maybe that maybe I'd live to see the day that, when I could change, when I'd see that person rise on the scene. Then I could take my little church and say, "Brethren, this is the man we have looked for. This man, he is the one." I've waited for that. And if actually that has passed, then I'm looking to say from up here, "Brethren, this is the One." Coming from here. See? And I--I want to see the church kept up like that.

I must've stepped on something or done something and put a lot of--of more life in that thing. [Brother Branham steps on mike cables affecting the audio system--Ed.]

So now, I would like to say this. That now that this is an established church...

Let me just stop again just a moment. When I went to Bombay... (I count that my greatest meeting because of the effects it had on the people.) And I... If in Africa, they say thirty thousand came to Christ at one time, then there was a hundred and fifty or two hundred thousand came to Christ at one time out of that half a million there. What could I do? There wasn't a thing. Perhaps maybe, say there was--just say there was a hundred thousand of them. There was no church, nothing I could do, There was nobody to give to them. The Message that I believed, there wasn't even a

Pentecostal denomination would cooperate with me. And all those souls probably drifted right back into Sikhs, Jains, Buddhism, whatevermore they come from. No place to put them. Now, that's a shame; that's a disgrace (See?), because I had no cooperation, because of the stand that I take. See?

Well, in Africa, I went in there under that auspices of the--the A. F. of M. and (Afrikaans Faith Missions)--and when I did... 'Course, I can't agree with them. They--they baptize people in a triune baptism, three times face forward; and one of them baptizes three times backwards: one for one God, the Father; the other one for another God, the Son; the other one for another God, the Holy Ghost; and baptizing three different times for three different gods and all such stuff as that. And perhaps the Durban meeting, not having it rightly--and the people see such a scattered amongst the Pentecostal faiths and so forth, the people didn't know what to do. They had no place to go.

Perhaps, what if we just had a revival here, brethren... Let me place it like this. What if we'd just got through with a big revival and you brethren had just got converted, and there wasn't a church of this type in the country nowhere; and I'd been the evangelist, and now I'm leaving out and you may never see me again? What would you do? You'd feel like... You wouldn't know what to do. You can't go back to that wallow again. You can't go back down there with a--with your wives to wear shorts and your--and to your card parties and dances, and things like that, and ever be satisfied again. You've come to Light; you've raised above that thing. You've come to a place instead of saying, "This is our creed," saying, "This is God's Word." And you've come to live by This, what This says, and not what... And you go down there and listen to them, and hear them go down and play bunco, and have a dance, and this, that, and the other, and a little bit of message that had nothing in it (about some mayor or something that was going to be re-elected, or some kind of a political affair), and cut off in ten or fifteen minutes; after you'd been setting here day after day and great gastronomical jubilees of the Word and things, you wouldn't know what to do. You'd be so burdened with it, till some of you lay members would feel like starting up a church and start preaching it yourself, 'cause your heart would burn for the Word of God, and you'd feel bad for the people that felt the same way you did. Now, isn't that right?

Though you know Jesus is coming, thought He was coming tomorrow, yet you'd want to do something today for those people who are fellow citizens of the Kingdom of God to come together, you'd want fellowship with them. That's right. So if it's this way...

Now, I believe with all my heart that the Lord has helped me and has used me to spearhead a great revival, one of the greatest that's ever struck the world since the early days, across the world. We know that. That's right. It was all gone at that time, and--and He met me down there on the river and told me that the Message that I had would forerun the second coming of Christ. And I suppose there's nobody here tonight that was down there that day. That's been about thirty-two years ago when that Light appeared, and standing there, me looking right at It, and hundreds of people standing looking at It, It come right down and that Voice spoke.

Years later, strange that the camera takes the same picture, looks the same thing, just exactly what I told you there on the river. Now, I may be mistaken in a lot of things, brethren, but I don't want to be a hypocrite. I want to be honest and straight with you.

And then, another thing, if I'd have went away, what--we'd have never built a church here like that. It's hard to tell what we'd had (See?) if I'd just went on, but the God of heaven put it upon my heart to build this church here. And then when He called me out into evangelism... We've had pastor after pastor and so forth, but now we got a precious brother here who's of the faith, believes the Message. We've got other brothers out here that believes the Message, having things...

Am I getting too loud, Brother Beeler? [Brother Branham has a conversation with Brother Beeler--Ed.] All right. Is that too...

Had a--we got--we got the material...

And now, you say, "Well, Brother Branham, if they won't hear these signs and wonders of the great God of heaven, how are we going to do it?" Well now, what if St. Paul would've had that same idea? See? What... But he didn't. Those bishops stayed just as loyal to the message, and they--and Paul ever so often, after making his round... You've read the Bible, how he'd visit back with these churches, talk with the pastors and with the bishops and so forth, and took relief from the people and--and had a--oh, just a great time of fellowship, like a revival or big time of jubilee; and the Holy Spirit would fall upon them and messages would come.

Look when he went down there to Philip, even his daughters prophesied and said, "There's chains and prison waiting for the--for our brother when he gets up there." He no more than got out in the yard and here come Agabus the prophet, walking down, looked across the street, and never seen Paul before, the general overseer of this whole group of churches throughout Asia. And he walked over there and pulled the string off of his side he had his garment tied with, bound his hands and said, "THUS SAITH THE LORD chains and prisons waits for the one that wore this up there." See, prophesying.

Paul said, "I know it; I know it, but don't break my heart now, let me finish my course." He was tired; he was finished, and he was going on and leaving his bishoprick with Timothy.

Now, we got to think of young people. We got children. Most of us people here, married men, has children. Well, what about them that's coming on? See?

Like I used to kick up down there about them throwing those cast nets on the river and pulling out them perch and the drinks--drunkards and things... I've seen them piled high as this ceiling here, big, fine perch laying there, the stink would be all around the river. I went down there as a game warden to make them stop it. I got a letter, "Leave them alone." What are you going to do; it belongs to Kentucky. Now, Kentucky warden can't come over here, because he's out of his territory. Indiana warden has nothing to say into it, because the water belongs to Kentucky. There you are; there's nothing can be done.

I said, "I've got a boy coming on would like to fish. Why, they'd put his picture in the paper if he caught a chub, twenty years from now, let that go on like that--those nets, traps, and everything else." And it's practically getting like that right now. See? What's the matter? You've got to think of these that's coming on.

So we've got to think of the others that's coming on behind us, these young people and so forth, and a place for our children. Our daughters, we don't want them out in the world in these things like that, we want them girls raised like their mothers. And we've got to make arrangements for that. And if there is no tomorrow, we don't know that. If there is no tomorrow, we haven't done nothing but been at the Master's business and been found at our post of duty when He does come. See?

So I would suggest this; I did to Brother Neville. Let's carry this on just as we have. Let's let it just the way it is. I'm grateful for these young ministers. See, actually at the day of judgment, for this entire valleys through here there'll be no excuse, because we've got little churches setting out everywhere, outposts, listening posts, waiting.

Last night I was in a brother's church and asked if all in there was fortified behind the Word, and every hand went up. Now, that made me feel good. See?

Now, what I would think would be this, brethren, that like in the church here... Now, I--the--my ministry has, the best of my thinking, four things that can be done, and it might not be either four, but that's the only outlook I can think of. If that One that spoke to me down there on the river... If this is all that was left for the Gentile church, which we realize in Revelations it says one, two, three chapters to the church. The church goes up in the 4th chapter. It does not return any more till the 19th chapter; that's after the tribulation period when God calls out the Jews. That's right.

And like Enoch, he went up before one drop of rain ever hit the earth. He was gone, then the tribulation set in. See? Noah was in the ark before any tribulation set in. Lot was out of Sodom before any tribulation set in. See? And the church will be gone before any tribulation period. Now, during the tribulation that will be, the sleeping virgin will be hunted down by the dragon (spurts "water from his mouth," which is--means "multitudes and peoples, armies") that'll search down and take this woman, remnant of her seed, and will kill her. Now, that will be in the tribulation period, but the church will go home. Now, if--if that take--would take place tomorrow, it wouldn't hinder us from just keeping on today. Let's make today count.

Now, what I think down there, if that Angel that said those words to me, said, "As John the Baptist was sent to forerun the first coming of Christ (See?), your Message..." I was to take this Message and It would forerun the second coming of Christ. Well, if this has been It, then we're real, real close, brethren, because the hour and the Light of the Message is just about gone out.

Did you notice when Pentecost fell and those brothers was filled at Pentecost with the Holy Ghost, it wasn't hardly any time until the Message had begin to dim down and they begin to set up churches to hold the fort for Christ, expecting Him to come. Well, that's the same thing is taking place today. If the Scripture is true, "I will restore, saith the Lord, all that the palmerworm and cankerworm has eaten," Now, if that be it, if that is the Message (and God forgive me, I--I do not know), if that's it, then the time is close at hand, really, because the Message is over.

And the other night I was dreaming that I went to have discernment where a great host of my friends had gathered, thousands of them in a meeting. There's a fellow come got me and... And Billy usually comes and gets me, 'cause he don't talk to me. And this man just talked a blue streak, and 'fore I got over there, all the anointing was gone from me for it. And then I said, "Well, I'll just go over there and--and preach the Message of telling those people, 'Don't fool with those denominations' and so forth and, 'Come out, like this.'" And when I got to the platform, that had left me. I don't know what it meant, but I was going on. I just don't know.

It could be the end of my road, it could be the coming of the Lord, it could be the change of the day, it could be the coming of that mighty one, if it's to be another besides what's already come; it could be that. All those things we'd have to draw from, it would be. And as I stand here tonight before God and you brethren, I don't know. I couldn't tell you. If I did, I'd tell you, or I wouldn't mention, bring anything up like this if I didn't know which way... If I know which way the thing was going, I'd--I'd say it, but I don't know. I can't tell. I'm going right now on meetings without one speck of leading. I'm going because I don't want to set up there. I--I--I like to get out in the woods as well as anybody. If I'm wrong in this, God forgive me.

There's three things could happen to me. It's either the end of my road and let this other one come on; I've opened up the road for him to take over, 'cause remember, the one that comes to preach will be on the Word: Restoring their faith of the children back to their fathers. It could be the end of my road. It could be that He's changing my ministry back into evangelism for overseas. Or it could be that He's not going to call me any more for an evangelist, and He's taking me into the wilderness somewhere to anoint me to send me forth like the promised one is to come, I think. It could be any of those things. I cannot go on the way I've been going. Because I'm--the people has believed me; I--I have to say this (I say it before men). The people many times regard me as being a prophet. I do not regard myself that. No, sir, I do not, I have... I don't say that to be humble; I say that to be truthful. I do not regard myself to be a prophet of the Lord. I--I haven't that honor.

I believe that the Lord has used me in little special things to help maybe lay a foundation for a prophet that will come. But a prophet doesn't operate the way I operate, now, you know that. A

prophet isn't an evangelist, and an evangelist isn't a prophet. A pastor isn't a evangelist, and a evangelist isn't a pastor. But God has set in the church, first apostles, then prophets, then teachers, then pastors and so forth. God set them in the church and God gave them an office. But the morning when I laid that cornerstone, because... Now, if you're spiritual you get it. Because of the cry of the people... If you could break that out or take the book and read it, it said, "Do the work of an evangelist." Didn't call me to be an evangelist, but said, "Do the work of an evangelist, for the time will come when they will not endure sound doctrine, but for--heap themselves together teachers, having itching ears and shall turn from truth to fables." See? Quoted that Scripture and told me where to find It, said It three times. And I got the Bible and turned to where He told me, and there It was. And then you know about the two buckets of the Pentecostal Oneness and the Pentecostal Assemblies, I never crossed them. I planted their own trees right where they was, 'cause I think they're both wrong. But out of it, I was at the cross, at the harvest.

God respects anybody who's sincere. Peter said that: he perceived that God was no respect of persons. All nations calling when--on--at the house of Cornelius when they received the Holy Ghost like they did at the beginning. See? God is no respect of persons. We see a person deeply in sincerity be sincerely wrong, but if he is sincerely, God will lead him to the Light somewhere. He'll come to It, 'cause God's obligated to do that.

And we think about the coming of the Lord being such a--a great thing, and the Message no more than It's went, remember, there's a predestinated group to be here when the Lord returns, and it might not be over a dozen. See? We don't know; it might be a hundred million, might be ten thousand. But if the predestinated will hear the Message and believe It, if It's the Message sent of God, which we believe It to be.

Now, here we are then, right up here to the end of the time when... If God did call me (Now listen, this is not to be repeated.), if He did call me to be His prophet, then I'm certainly not holding the office of one. Prophets don't evangelize. A prophet hides himself in the wilderness alone with God, until he gets exactly directly what God wants him do, and he stomps right out and gives his Message, and back into the wilderness he goes again. He's not an evangelist, holding meetings and getting cooperations and all these things like evangelists do. He don't teach like evangelists. He has **THUS SAITH THE LORD**, and that's it, and that's all. He gives it, throws it out, and lets the chips fall where it will, and then away he goes again. Nobody knows where he's at, and he's in isolation somewhere.

Now, I cannot... or... If He's called me to be that, I cannot be an evangelist. And if He's called me to be evangelist, I cannot be a prophet. Now, you get what I mean? I don't know what to do. I've done reverently when He told me first, about me holding the people's hand and praying for them, and then know the secret of their heart, and all these different things. And brethren, that's infallible. You know that's to be the truth. Every one of you knows that. See? And how He told me it would blast across the world. And it's done it, just exactly. Every nation under the heavens has heard it. Everywhere, newspapers, tape recordings, everywhere. I don't know how it's ever done it, but throughout all the world letters coming in and people from way down in Thailand and the Hottentots back in there, how those missionaries has crowded back in there with those tapes and given that interpretation of the Word. And now, we hear from all over the world (See?), around the world. Now they--the church is predestinated universally, everywhere. Be two in the bed, two in the field. See? Take one and leave one.

Now, as I have done the work of an evangelist (And here's my plea.), if that is pleasing to God, and I've done the work all right, trusting that I've pleased Him, asking forgiveness for all my mistakes, then He may be calling me from the field of evangelism to be His prophet. Then if it is, I'll leave evangelism. But if He calls me to be a prophet, I cannot be an evangelist. If I'm to be evangelist, I cannot be a prophet. I'm mixing the two offices; that's where I've always fussed about.

Standing on the platform... It's never been good, successful. God has used it, but I've never thought it was His direct will; it's been His permissive will. Stand on the platform, a vision or two will knock you out almost. See? And then if you tell this person how to straighten himself up and what to do, and then the next person stands there, he's expecting the same thing, and you can't tell him 'less Something tells you to tell him. And then the other people feel like you're a traitor or a backslider or--or a--a demon or something because you don't tell them what they want to know. See, that's not the office, the way a prophet operates.

A prophet stays back here till he stomps right into the hospital, or wherever he's going, with THUS SAITH THE LORD and say it and stomp back out again. He's no evangelist at all. He don't hold meetings and discuss things, he's got the Word of the Lord for whoever he's sent to.

If he's sent to the White House, he stomps right up in front of the White House and it's THUS SAITH THE LORD. If it's to the Governor of the state, whoever it is, it's THUS SAITH THE LORD. He don't fool around with a group of churches, trying to get them to come in and take the Word, and preach these things like evangelists, he's not an evangelist.

So you see, brethren, that's the reason I don't call myself a prophet. I'm not even in the office of one. See? Now, you understand what I mean? Now, there'd be a lot go on like that for a long time, but I hope to not take too much of your time, until I can get a little bit of this Word I want to read tonight.

Now, here's what I'm doing. I have never felt that I should live in Indiana. I'm a--I'm a rambler. I don't... I'll go one place and I think, "I'll go over here and I'll settle down here. This is it." I can't do it. When I go somewhere else I think, "I'll go over here." When I do it... My wife calls me (what's that song they sing about?) "Restless Winds." You've heard it, I guess. Most all of you hear them sing... Well, that's what she calls me, "Restless Winds." About the time I get here, I think, "Boy, I just got to get home. I got to see the wife and kids. I just got to go to church once more and preach." When I get here and come down and preach once, kiss my wife and hug all the kids, get out in the yard to cut the grass, and a airplane goes over. I stop and wipe the sweat off my face and I want to go with him. Somewhere else I got to go. Well, I think I got to go down there, and I--I go down there and I preach there awhile and look around... There goes another one over; I gotta go with him. See, there's no settling down place for me. I just can't do it. I'm restless, shifting, place to place, something, I can't help it. It's something in me, and I know that I must do it.

Now, at the church as in its present state, I'd feel horrible to walk away from here. And think of all you men setting here that I believe I will spend an eternity with over in glory land. We got fine men, fine material, solid, sound people. Just recently, there was a revival broke out in the church here amongst the people. The Spirit come among them and begin to give gifts. I watched it to see if it'd go off into fanaticism. Every time they'd start moving that way, the Spirit check it and bring it back here. I thought, "Praise the Lord." See? You just hold your place there; that's fine. See?

Now, what my thoughts is, is this. Is... If it could be possible that when I start going somewhere, I don't know where I'm going. But I can't set still; I ain't going to stay here. I just can't do it. I got to move somewhere. And I'll probably won't stay there but a few days and be moving somewhere else. I gotta go somewhere; I don't know where I'm going. Neither did Abraham know where he was going. He just crossed the river and started off. That's all.

I feel that what we ought to do here in this present time... I believe that we need a church. I think--I think the house of God... You say, "Well, what, putting all that money in it if the Lord is going to come?" Well, what good is it going to do to keep the money if the Lord comes? See? And if the people done--designated the money for the church, it's our duty (with a hundred percent vote here that I took that night) to build a church; so build it. I'd say build it. Yes, sir.

I've never expressed this before, but I want to do it before you men. Didn't want the women here, 'cause one leans this way and that way. Now, I'm trying to tell you the reason I want to do it. I think

if the Lord's coming next week, let's start the church this week. Certainly, let's show Him. Let's stand at our post of duty. Yes, sir.

And then if we a--when the church is built up, why? Say if He's--what if He is ten years from now? What if He is twenty years? Or what if He is a hundred years? Whatever it is, when He comes, that matters not. We know He'll be coming for us before that time, because we can't live it out--a hundred years more. He'll be coming for us, but we've got to leave partings behind us. And I thought this, why not then let the church board here (speaking to them now) build that church? Put it up here, make it nice, and a nice place where the people can come.

I'd suggest Brother Neville be the pastor of the church, as long as the church suggests him being pastor; that's the vote of the church. As long as he holds the post of duty, and stays with the faith, and wants to come, feels the leading of the Lord, then the leading of the Lord for him to stay if the congregation votes the same.

Then I'd say each one of these men out here, these other men, like Brother Crase and Brother Junior and all of them, as long as they feel their duty at that post and they are associated here together. You can't go down and meet with a Methodists; you have no fellowship with them. The Baptists, you go talking about speaking in tongues and the baptism in Jesus' Name, they'd kick you out [Brother Branham snaps his fingers--Ed.] that quick. That's right. You set around there, you'd be like a--a dove amongst a bunch of crows. You'd have no fellowship at all. You'd die. I ain't making fun of Methodists and Baptists now, remember that. Now, I'm not saying that; I'm just drawing a comparison. There's many of those Methodists and Baptists are good men, godly men, but I'm talking about the fellowship. There's Brother What's-his-name back there tonight, the--the evangelist setting back there, Brother J. T. Parnell, Brother Beeler. I believe this brother setting here, some of them... Many of you here, men of God, calling in your life; you can be doing something. Just don't set around. Let's do something. If you don't get but one soul saved, get that one saved, each one of us.

Now, I think this church... If you men would, when you build this church, make this like your headquarters and like Brother Neville here being like the senior elder among you. See? And sometimes you get a question that you can't discuss out with your church out there, then bring it in here to Brother Neville and you all discuss it together. If there--you can't come to any decision, I'll be coming by pretty soon, then we'll all come together with it.

And then in there, get training in your own groups other ministers, men that you see that has a calling in their life for the ministry. Train them young men; bring them in here to the elder. All of you set together in a ministerial meeting and there teach the deeper things of God. Don't go on the bad end. Keep someone who, can have confidence in to be kind of like a--a leader for you. And then sometimes if you don't see it just exactly the way he does, goes--that's all right, you're in the faith anyhow; just move along. Maybe when we come together then, all of us together, we'll pray, the discernment of God come down, and He'll give it just exactly what it is (You see?) and let us know just how to do it.

And in there, churches can go hear. And training up a group of men. And if I'm in evangelistic work somewhere, there's places I can place them worldwide.

What if I was in India, go back to India. And there I'd say to these people... Maybe they'd have thousands of them, stay there for a week or two, and they'd see the ministry, they'd love it, they'd believe it's the Truth, they'd come out of heathenism. There I've got... And maybe in two or three weeks, when I was over there two nights, and maybe a hundred thousand converted to Christ, nowhere to go. The next day take a plane and start back to Rome, then to the United States, leave them just like sheep put out among wolves. What if I had a group of men, young men trained in the Message (See?) to say, "Now, wait a minute, before I leave here, we're going to set in order these churches. I will have a man who I've already telegraphed him, and they got the money; they're on

their road here right now to take over this, a good man. There's two or three young men with him who will be his helpers and assistants."

And a church of this faith can be set there which will be a outpost in India, outpost in Germany, outpost in Switzerland. While right now, we should've had them all around the nations where I've been. And the Message... Then from there comes another, from another comes another. See what I mean?

Now, tomorrow night or day after tomorrow night, you'll see Mattsson-Boze come down here, which is my friend. You'll see just what one, little crippled-up Swede did over there in Tanganyika. He went in there and... Now, Mattsson-Boze's a good man, but he don't believe the faith that we believe.

I've took him right out and took him and just tied him to such a place in the Scripture. I say, "Mattsson, you're my friend. Now you're not going to jump or run; we're just going to stand here and hold one another's hands as Christian brothers and talk." See?

You lay the Message right to him and he'd just stand there and say, "Bro'r Branham, you--you sure are right."

I said, "Now, Mattsson, you don't believe that or you'd accept it."

"Well, Bro'r Branham, I--I believe what you say is the truth."

"Then why don't you accept it?" See? Just burn it right down to him and he--he... Then as soon as he gets away, he's gone. See?

But just watch what that man did in his missions over there, just one man, 'cause he could send right back to Chicago and pick up Burton and all the rest of them, and send them over in there like that and start the work doings till now they're getting up in the tens of thousands of one little revival. Not a man with gifts, just a man who had enough courage to go there and start. What could've been done under this? It'd been ranking in the millions. Sure. We've lost that time. That's what my suggestion would be.

Now remember, in doing this you'll find out there may be times that you'll disagree with Brother So-and-so. You'll disagree over here. And remember, as long as you get to the spot you say, "Well, because he don't believe it just like me, I ain't going to have..." Then there's something wrong with you. It's not wrong with the other fellow; it's something wrong with you. When brethren who are trying to hold together...

There's one thing, we Branhams, there's nine of us and we'd fight like pet dogs, but after all, when we got through fighting, we were still Branhams. One knowed the other was a Branham, and I knowed he was a Branham; he knowed I was a Branham. See? But we'd fight. You do that in your family, but they're still your brothers. And that's the way it is. We might differ (That's all right.), but we're still one. We're one in Christ. We believe this Message and let's stay with It.

And I think that that's the thing to do to keep on carrying on until Jesus comes. And that's what I wanted to say in that manner. And I believe that if you'd have like...

See, you've got to be enthused with It. If you're not enthused, then there's something wrong. There's something wrong. You've got... Just not say, "Well, last month I was pretty well enthused, but I don't know." See, then there's something wrong somewhere. You've got to be enthused all the time (See?) and just keep punching; it's the devil trying to get you. Like I always liked our last President, Mr. Eisenhower. I had a great admiration for General Eisenhower. He said, "When we were fighting," he said, "there's many times we've picked up a shell and throwed it into the gun and pulled the hammer on it and let her fall, and it snapped, it didn't go off." Said, "We didn't surrender." Said, "We might've put in another one, and it snapped too." He said, "We didn't give up," said, "We kept on snapping till one went off."

That's it, that's the way to win the war. Keep trying. Throw the shell in and pull it. You got a purpose, a target to hit. And if it don't go off, throw it out and throw another one in, and try it again.

Throw it in and try it again till one goes off. There's one of them in there that's alive. And one of them will go off. So that's the way we got to do. Just keep firing away, firing away until something happens.

What am I doing? I'm firing away now. I'm going out here not knowing even--out any leading or responsibility. Millions of people looking at you, "What you going to do? What's the next move?" Some thinks I'm dead; some thinks this. Even that gun went off the other day, and said I was trying to commit suicide, everything (See?), out around the country and everything. See? But you got all that to contend with. Then you got the burden of the people.

And just imagine what if God would place on you that you knowed the heart of the people that you was talking to. Think about that. See? Brethren, maybe, I know you have burdens, but you don't understand. And besides that, here you got the responsibility here...

You say, "Well, that ought to be easy for you, Brother Branham. Anything you do, God just tells you." No, He doesn't. I sweat it out just like you do and a whole lot harder. Sure. I have to sweat it much harder than you do, and there's going to be more required of me. Where you have to answer for a church, where you have to answer for your family or maybe just for yourself (See?), there's millions of souls I got to answer for. I got to know my moves. And if Satan's knocking you for one soul or a few souls that you'll catch, what about out here where millions are setting in order? How many more blasts is he throwing in there? See? So you've got a whole lot to remember, brethren. That... No wonder I get nervous sometimes. Sure.

But now, I'm punching away right now. I throw a shell in, if it fires, there it is. If it don't fire, I won't quit; I'll throw that one out as a thud and try another one. One of them's going to go off; that's all there is to it. One of them's going to fire somewhere. Then I--I want to be on the target, so when it does fire, I'll hit the object that I'm shooting at. And I, you know what I mean, I'm sure. See? There's something somewhere. I'm leaving for these meetings, just plunging out yonder; I don't aim to teach these great things I teach you people.

You remember what that dream that I got the interpretation was. "Go back and store up food." Where was the storehouse? This tabernacle. Where's there anything like it in the country around here anywhere that will compare with the Message that we have? (Now, of course, our little brothers here that's out along here, these other little churches, are us. We're one.) Where would you go to, to find it? Show its comparison anywhere. You go right out in denominational creeds; you'll go right out away from the Name of the Lord Jesus; you'll go right out away from these other things. See? And here's where the food's been stored up.

Well, one Message that I preached here to you all. Look, I've been preaching from one to six hours to you on a message. Well, if I had to use one of those message, I'd take a week to take it just a little bit here and a little bit there (See?) because it's been stored up here.

It's on tapes; it'll go worldwide on the tapes where people in their houses. Them tapes will fall right into the hands of the predestinated of God; He can direct the Word; He'll direct everything just exactly to its course. That's the reason He sent me back to do this. "Store up the food here"; He forbid me to go overseas.

Brother Arganbright said, "Well, come, go. You got one night, but we will take you a tourist trip all around over the country", the way I seen Brother Fred and Brother Banks trying to go.

I said, "I wouldn't go that way." See? It showed that there was something else. I've pressed right up to the mark now, but I don't know which way to go. But there's ammunition laying all around me.

Did He call me back to the evangelism? Has He called me to foreign missionaries? Has He called me to be His prophet? Am I to pastor somewhere? Whatever I'm to do, I'll just keep throwing shell in and pulling the hammer on it. One of them will go off. But I'm just not going to stay and look and

say, "Lord, You put the shell in the gun." I'm going to put the shell in the gun and do the pulling myself. Let Him do the firing. He's the One to take care of that. Let me just keep moving on.

Out when I go on this meetings now, I'm just going out. I don't know, I--I may not say one thing about these messages like I preached here. I may not even have one night of discernment. I don't know. I'm just going, not knowing what I'm going to do. I couldn't tell you; I'm just going. And that's only... And that's the way you have to do. You've got something in mind. The people here wants a church. Build it. As quick as you can, get it up. Get your teachers and things. You brethren out yonder with your little churches and you want to--you're doing a work, God will reward you for that. Go out there. Preach. Do everything you can. Let all of you get together, you bunch of men, and have meetings and talk on deep things of the Scripture and pray. Don't--don't just come here together unless you come for a prayer meeting alone. Do your praying in secret. Stay out in the place, and go into your rooms, hide out somewhere, and just kneel down, and just stay before God and stay there. Then if you find out, look like something's moving up, oh, you just going, and you find out it gets a little bit off the Word, then be careful. No matter how good it looks, stop right there. A wrong spirit struck you, 'cause the Message of this day is to the Word. See? Don't...

See, if you say, "Oh, my, Brother Branham, I tell you so-and-so. Why, So-and-so stood the other night, and this let things take place like this." Watch it. Watch it close. Don't renounce nothing. Just wait and see how it acts, and then bring it up to the Word and see how it compares with the Word. Then if it compares with the Word and everything's fine, thank God and just keep moving on then. See? Just as long as it stays in the Word, That's my opinion, what I think you should do.

And Brother Neville, Brother Ruddell, Brother Crase, and Brother Beeler, and all you brethren here, "Junie," wherever you are and the rest of you brethren, God richly bless you. I see Terry, Lynn, Charlie Cox, David, a lot of you young men here, God anoint you. My, how we'd like to pick up a handful of you to be evangelism and set you somewhere (See?), knowing that you've come up, you can stand and know the Message, and study to prove yourself. If you feel a call in your life... I see two or three young men, four or five setting on another row back here, and like that. You're young men; I'm getting old. Brother Neville's getting old. We're middle-aged men. If time rolls on, we're going to walk off the scene after while, you've got to fill our shoes. See?

And so, you see, and then maybe in that day even it'll be growing greater, if there is a tomorrow. But while there is a today, let's work while it's day. Tomorrow may never come. If it does, let's be ready for it. See what I mean? Now, that's what I would think to you.

Wouldn't it be wonderful to see Brother, up there from Utica, Brother Crase, all you other brethren here come together, meet, come into a place, you ministers set together and discuss things. You've got to have fellowship somewhere. You've got to have something to come together to kinda get together about. You all come together as a group of men and believe one with the other and like that, and discuss these problems and set out, maybe once a month, just ministers alone. Let you meet somewhere in one of your churches. Set there and discuss it and talk it, each one of you pastors, and evangelists, and whatever you are. And then if some great problem comes up you can't settle, then if I'm called on the field of evangelism... I don't know that I will be, and if I will be, you know I'll be coming back constantly all the time. And then if you get those things then, when I come back here, why, we'll meet together and just set down there. If one of you has a calling in your life. We won't have like private interviews and things we've been having, we'll just come right together and stay there till we have **THUS SAITH THE LORD**.

And if you can get the preachers straight and him going right, look what he's going to do. He's going to influence a... It would take care of a hundreds of these things. That's it; we're just beating at it, you see? You've got to get it a system, God's system.

Like Jethro said to Moses, "Why, you can't beat out all of them." Or... And God put elders out there, seventy of them, and took the Spirit was on Moses and put them upon those seventy elders and they prophesied, and it didn't weaken Moses a bit. It strengthened him. He had just as much prophecy in him as he did 'fore they took the Spirit off of him to prophesy. See? He just separated, said, "Now, Moses, let them judge the smaller things and, but when it comes to the major things, you come in with them and help them like that."

Now, that's the way. That was God's way back there, that was God's way in the--in the early church age, and I believe it's God's way now (That's right.) for us to do it. So, let's do it. Just quit talking about it and do it. That's all. We can do it by the grace of God. Don't you believe it?

Now, let... Now, let's see. Oh, I've done took my time up, but a... Billy wrote a note here. Just a minute, I'll see what it is. "I'm from New Albany... daughter, Grace Memorial Hospital... broke her arm... wants prayer for her... T-r-o-u-b, W. C. Troub--Troub" (something like that). Let's have prayer for this young lady.

Our heavenly Father, as we're speaking now, and I'm thinking that maybe when Irenaeus looked out upon his little group of men, it perhaps is a lot smaller group than's here tonight. And they didn't have a seat to set in. They set on old cold slabs of rock, and they set there and he talked to them. Those men went out, even when to go, they knowed they could be fed to lions, their heads chopped off. But the "faith of our fathers are living still in spite of dungeon, flame, and sword."

I thank You for these men, Lord. I pray that You'll bless them. And I bless each of them in Thy Name, that You will keep them in the faith that was once delivered to the saints, that never will they vary from that. And out of this group may You send pastors, teachers, evangelists. Oh, God, grant it. And may they hold the fort everywhere, wherever they are. May they continually work until Jesus comes.

And now, Father, I pray for each of these requests that's come in here tonight and ask that You'll remember this little lady down here that's just broke her arm. May the power of Almighty God heal her and make her well. Grant it, Lord. I pray that You'll help her and bless her. Bless her loved ones for calling. And may the power that raised up Jesus out of the grave raise up this girl. May her arm get well.

All these requests that was made mention tonight, that poor boy laying there that's got this, I heard the brother announce it, that the--the Hodgkin's disease has eat through him until his face is burnt up with radium and things they're giving him. God, be merciful to that boy; let him live. We think of that man that didn't prepare to meet You and has gone on now: his wife with a crushed head, the adopted child. All these others. Sister Bruce packing that water, she's getting old, Father. And there she burnt her arms, and up and down her body. We pray for her. She's probably hospitalized, and we pray that You'll deliver her and bring her out. Grant it, Father. We ask these blessings in the Name of Jesus Christ. Amen.

Now, I want to ask you something. And a, ask you if--if you believe that we have time just for a little bit of the Word. Do you have it? Just for... Now, it's... I know it's a little late, but I had a little something here that I thought out today that I would like to--to speak on just for a minute, and it might help you. And I thought first that I would announce this. Now, it's on this tape, and if anybody would ever want to refer to it, Jim will have it. See? To what I think ought to be done, and now what should be done to the, for you brethren.

Now, do you know when those early men went out, sometimes there were only about six or eight of them together, and they shook the country. Well, you know when Aquila and Priscilla, that great revival that Apollos was having over there, there was only about six or eight men and women in that bunch. That whole church meant six or eight. You got five or six, seven times as many here tonight as they had then.

You know, Jesus only had twelve apostles. We always thinking for something big, but God don't deal in them big numbers. It's in these little groups is where He gets it. You see? Look all down

through the age, at any time He ever met with men, it was in small groups (See?) and spoke with them and ordained them. It's God's good pleasure to do that, that's the way He likes to do it. And now, we just want to keep God in our midst and go do these things.

Now, Sunday morning, Lord willing, I want to speak to you on "Evening Time Evangelism." And then, I'll, if the Lord permits, I'll probably be leaving until late this fall and a--fore I get back again. I'll probably get back sometime in, around in September. And now, I'm hoping by then that everything will move wonderfully for you brethren, and your meetings will grow in numbers, and the grace of God be upon you all un--until we meet. And I'm trusting that you'll pray for me and the success. Remember, it--your prayers for me. That means you're my colleague; you're--you're my buddy, my helper, and together we are helpers in the Lord. And now, when I'm standing out there before the enemy, I want to remember that faithful, true soldiers, that gets prayer answered for the sick and the afflicted, and those men are praying for me. I'm the one who needs it out there. I'm, really need it, so you all pray for me when you gather. Don't forget me in any meeting; pray for me.

Now, in St. John the 9th chapter, I want to read from the 26th verse unto the 35th. And now, just for a few minutes and then we'll--we'll close in the next twenty or thirty minutes, or maybe before that time, the Lord willing. Now, I want to read these Scriptures now from St. John 26 to, St. John 10--9:26-35, I've got wrote down here, just something I was thinking of.

Then said they unto him again, What did he do to thee? how opened he thine eyes?

And... He answered them, I have told you already, and you did not hear: wherefore would you hear... again? will you also be his disciples?

Then they reviled him, and said, Thou art his disciples; but we are Moses' disciples.

We know that God spake unto Moses: but for this fellow, we know not from whence he is.

The man answered and said unto them, Why herein is a marvelous thing, that you know not from whence he is, and yet he has opened mine eyes.

Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

Since the world began has it not heard that any man has opened the eyes of one that was born blind.

If this man were not of God, he could do nothing.

Then answered--They answered and said unto him, Thou wast altogether borned in sin and does thou teach us? And they cast him out.

And... Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

Now, I'd like to speak just for a few minutes to you brethren, knowing that my little talk here (I don't know what will become of it.), trusting that God will use it in some way, and now in this, upon His Word. So I know that Brother Sink, Brother Neville, or one of you ministers usually preach. And just being here with you, I, if you'll pardon me, I'd just like to speak to you a little bit on this manner.

Now, I want to take a subject here of "Taking Sides With Jesus." The Pharisees and leaders of His day always tried to belittle Him before the people. That was just a way that the devil had of working. All the Pharisees and the teachers of His day constantly tried to belittle Jesus. They... All the throw-off that they could give to Him, they done it. They watched Him constantly to find where they could find a fault, and they never spoke of His good things; they were always finding something that they could belittle Him about and say, "You see, looky here. If he was a man of God, he wouldn't do it this a-way," or, "If he was a man of God, he wouldn't do it that way." They were trying to cast a shadow upon Him to get the people to disbelieve Him. That's the work of the devil, and that old scheme has never ceased.

There's many times that a minister will make a mistake. And if he comes into a neighborhood, a precious brother who's trying to do what's right and to lead the people right, everything that the devil can point to the unbeliever or the so-called Christian in that neighborhood to throw off on that man, he'll do it. You know, the real Christian way is to hide everything you can from a brother. Don't tell his bad things; just tell his good things. Just tell what you know about him that's good. If anything's bad, let it alone. The poor fellow's got enough against him anyhow. Don't try to take a pole and shove a man further into the ditch. The Christian attitude is to pick him up and take him out of the ditch. See? Don't never try to shove him down; he's down already. Try to help him up. And... But too many of us today, too many people today, I might say, try to do that. If they could just get something another that they could say that was real bad.

Now, for instance, if--if one of you brethren would make a mistake and do something's wrong, which you're subject to do it; I am too, every one of us. But as we go along, let's remember we're brothers; we are brothers. And if we've got any fighting, let's fight with one another. Bring it together. Bring it before our brethren and settle it.

Now, they used to in the Branham family, if one of the little ones done something, they was going to tell Bill about it, 'cause I was the biggest. And I had to stand there and see which was right and wrong. Well, my decision was that if they, which one was right and wrong. If they still didn't believe it, then they got around behind my back and fought it out. But they were still brothers. You see? They'd fight in the back yard with one another and fight in the front yard for one another. So that's the way it was (See?), and it, were we still brothers.

Well, that--that's the way we--we got to do this. See? And if you got something against somebody, your brother, don't tell somebody else about it if it's wrong, go to him and tell him. And then if he's going to argue with you, then take somebody else with you. Then bring it up the way the Bible said.

But Jesus, they--they just tried to find every little shadow that they could find to try to belittle Him in the sight of the people. And that's what the devil wants. They want to--they want to hurt your influence before the people. That's the way you want to watch careful what you do. Walk like real men of God; talk like men of God. See? Act like men of God; live like men of God; because the devil, your adversary, is going about like a roaring lion trying to devour what he can.

Why did they do this? They were jealous of Him. That was what's the reason they tried to belittle Him. They were jealous of His ministry. And that's the reason they were trying to belittle. But He had the ministry of God and they knew that, but it was contrary to their creeds, so they were trying to belittle Him. Make everything He, every little flaw that they could find, get Him out of the way. They wanted Him to quit; they wanted the people to denounce Him. They wanted to say, "Now, this guy's nothing. Looky here. Now, there he is, he--he--he did this. And you know that's not right. We've been taught all of our life that we should believe the elders. And here he is, stood right there and bawled that elder out. He disagreed with the tradition of the fathers, and we been, and we ought to believe the tradition of our fathers. We been taught that by each rabbi all the years through. And here this man comes around and disagrees with them." See, "Why, the man like that ain't fit to be a preacher."

See, they were trying to belittle Him. But in all of that, the ones that believed Him, and loved Him, and had seen His Scriptural miracle signs would not be hindered by them. No, sir. Them who believed Him believed Him. Those who loved Him stood by Him. They would not see what others pointed out to them.

Oh, if we could be that. If we could just not see. If somebody could turn around here say, "You know what? They say you're a Pentecostal."

"Not by denomination."

"Well, you was a--you--you're them kind that baptizes in Jesus' Name."

"Yep, that's right."

"Well let me tell you something. I know a man one time that was baptized like that and he did so-and-so."

But looky, that has nothing to do with it. It's a devil trying to throw a shadow on you. They're always trying to point you to some old ship that got wrecked upon the seashore, but they're not pointing you to that one that made the voyage safely. That's right. See? That's right.

They're always trying to throw a crow-bait out there and say, "This is the example, here's what did it. Oh, I know of a certain preacher that was a holiness preacher and he did this, that, or the other." But they don't point out others that wasn't a holiness did that also. You see? And they don't point the great things that God did.

Like somebody'd say, "Oh, here this man went too far. He--he went too far." He might've done that. "He wrecked hisself up; he went too far; he become a fanatic." He might've done that. But while they're pointing to how many that, one that went too far, how about these millions that never went far enough? They failed to see that. See what I mean?

So, the people tried, them Pharisees, and Sadducees, and hypocrites, and Herodians, and all tried to cast a shadow on Jesus; but them true believers, that was predestinated to hear that Message, heard It and seen no fault in It at all.

Same now, those who believe Him love Him, those who believe Him see no fault in Him. They don't see any heresy; they don't see anything wrong; they don't see anything wrong with His Word; they don't see anything wrong with His people; they just see Jesus and that's all. They're--they're--they're predestinated to Eternal Life, so they just take sides with Jesus and stay there.

We used to sing a little song, Brother Roy Roberson and... We used to sing a little song here, I guess time you come here,

I'd take the way with the Lord's despised few;

I've started in with Jesus and I'm going through.

I'd rather walk with Jesus alone,

And have for my pillow like Jacob, a stone,

Well, you've heard the little song. That's right. I'd rather take the way of the discord, take the way of the despised, take the way of the talked about, and walk with Jesus. See no fault in it at all. Don't see another fellow's error, just keep on going. That's all.

Now, that's the way they did to Jesus. They didn't--they didn't... And you must teach your people, you pastors, to do the same. If somebody comes along and says, "Ah, you know, your church, they was so-and-so. They ain't..."

Yes, sir, there may be a dozen of them setting there then, but how about that one that's--it's--that's all right that's setting there? See? You're--you're--you're--you just can't see the woods for the trees; that's all. That--that's it right back again. See now?

And so, they tried. They was not willing to admit that He was doing the work of God, so they were trying to sow discord and get the people not to believe, but them people who believed Him stayed right with Him; they took sides.

You know, I thought here, a couple of people I got wrote down here. The blind man would not be changed by them, that man He'd just give his sight; we know the story. And He gave them a very stinging question besides.

Now, they come up there, and Jesus walked by, and He was a man that was despised and hated. The Bible said He would be rejected, there'd be no beauty of Him we should desire Him. And all we like sheep have gone astray. He was a man of sorrow, acquainted with grief. And how all the Bible said what He would be. He'd be despised and rejected. And we see that man.

Now, those who believed the Word, they knowed that the very things that Jesus was doing and the things was of His life, they knew Who He was. So they couldn't put nothing blight on Him,

because they couldn't see it. And you know, love is blind anyhow to them things; love covers up a multitude of sin, you know. Perfect love casts out fear, and sin, all discord; love does.

Now, this blind man was setting there, and Jesus and His disciples come by, and I think Jesus gave them a little lesson here. When they seen this poor, blind man, they thought, "Well, now surely, there's a sin behind that somewhere." When we see something happen to a man, we always say, "Well, he sinned; he got out of the will of the Lord somewhere." When Brother Crase hit the post, he got out of the will of the Lord somewhere in somebody's idea. When the gun blowed up on me, "Well, he was out of the will of the Lord." Brother Neville hit the car, "He was out of the will of the Lord." That's not exactly right. No, sir, it isn't. God permits those things.

Jesus turned around and taught them a lesson. They said, "His father must've sinned, or--or did his mother sin, or did he sin?"

Jesus said, "Neither of them sinned, but that the works of God might be made manifest." Amen. See? God lets things happen just to, for the works of God to be made manifest.

Now, and so He said, told the man and give him his sight, and He went His way. And here come the Pharisees up when that was rumored around. Here was a man was blind, setting out there begging, and here he could see. And then the rumor around among them, and oh, my, that stirred up something. And here they come up there, and they seen that the blind man could see. And first, they went, wanted to find some way to put a fear upon all the people, 'cause they had already said, "If anybody goes after this new doctrine and this new prophet called Jesus of Nazareth, immediately they'll be handed their paper and fellowship from the church. They cannot go to the synagogue no longer. If you associate with him, attend one of his meetings or anything, you can't go no more."

So they wanted to make a big display out of it, because they hated Him. They wasn't thinking of that poor blind man, but they wanted to make a big display to make the people keep away from Him.

They said they wanted to ask his father and mother, so they went and got the father and mother. They said, "Is this your son?"

He said, "Yes, sir."

"Was he born blind?"

"Yes, sir."

"And what means does he see?"

And the father and mother was afraid, the Bible said, 'cause they knowed they'd be put out of the synagogue if they admitted that it was... You see, there He was taken down. They said, "Now, we know this is our son."

Oh, probably a few thousand people standing there. But if he could... If them stinking Pharisees could only put a blight on His Name right there or done something to scare the people, they'd have run Him out of there for that meeting. See? All of His influence would been lost.

So they said, a bunch of them come up there with their priestly garments on and they said, "Speak for him."

They said, "We know this is our son; we know he was born blind; but now how he sees, I don't know. You ask him; he's of age." See?

All right. So they went over and got him. Said, "Who give you your sight? How'd he heal you?"

He said, "One called Jesus of Nazareth give me my sight."

And they said, "Give praise to God." Said, "Why, we know this man's a sinner." Said--and said, "Whence is he?"

He said, "I don't know. He just come by and healed me, and that's all I know about it. I know; one thing I do know. I couldn't tell you about Him being a sinner or not; I don't know, I just met the Man today. But if--if He could give me my--my sight, I know this one thing, that where I was once blind,

I can now see. I'm sure of that, for I was blind a half hour ago, and now I got just as good sight as any of you fellows; so I know I can see."

Oh, what a stinger that put on them. So they thought, "Why..."

He said, why said, "Do you all want to be His disciples too?" That's good--that's good solid testimony. That's--that--that's good--that's good backgrounds. That--that's--that's a really good witnessing, and what I'd say.

Said, "Do you all..." Here's a lay member, a blind man, standing on the street after meeting Jesus, now asking the disciples--asking the Pharisees if they want to be His disciples, the bishops, head men. "You want to be His disciples also?"

They said, "Nay, you're his disciple; we're Moses' disciple (looking way back down through history, you know). We're Moses' disciple. This man, we don't know nothing about him; we don't know where he come from. Well, we haven't got a rule of any of our schools he ever come up. He never come in and asked us about these things. (See?) We don't know nothing about it. You people out there, you realize that man's not ordained? That man's a soothsayer or something; he's Beelzebub. You're being bewitched. Why, he doesn't have any authority; we haven't give it to him yet. (See?) We don't even know whence this man comes from."

This old boy standing there could see said, "Now, this is a marvelous thing." See, he's about to get the people beat down, these Pharisees was, making them afraid. See? But he'd done took sides with Jesus. See? So he said, "This is a marvelous thing." (Let me break it down in some of the words he might've said.) "Now, you fellows around here has been running all the religious end of this for hundreds of years, and you speak of a coming Messiah and something that's going to take place just in the shadows of time, when the Deliverer is coming to see us. And you tell us that when He comes that--that--what all He's going to do. And here, you, the spiritual leaders, the high priests and priests of this community, standing here together before these people, and trying to blacken His Name, trying to say something evil against Him, and the Man come and opened my blinded eyes. I was born blind. Here's my father and mother giving witness that I was born blind, been setting right here among you for all these years, born blind. And that has never happened since the world began. And here a Man can come and perform a miracle that hasn't been done since the world begin, and you, the spiritual leaders, and don't know nothing about it?" (Whew. Hm.) Said, "I say this is a marvelous thing." He took sides with Jesus. See?

He was permitted to be blind so the works of God could be manifested (See?), 'cause he come on the side of the Lord Jesus. He took sides with Him.

Now, he put a stinger to them. You know what they did? They said, "Now, we know you were borned in sin, try to teach us." And shoved him out of the church, knocked him out, pushed him out, throwed him out. But as soon as he was throwed out, did you notice? Jesus found him again. Amen, amen. Jesus found him again. So don't worry if they throw you out. He'll find you again. See? All right.

And He said to him, "Does thou believe on the Son of God?"

He said, "Lord, Who is He?" He didn't even know, but the only thing that he knowed, that where he was blind, he could then see.

I know this one thing, brethren. They might call this fanaticism and whatever they want to, but wherein I was once a sinner, I--I've come into grace now. Something has happened to me. See? This one thing I--I now know by trusting His Word, by believing Him. I've been kicked out of every organization under the face of heavens. There's none of them that will receive me any more. You know that. Some of their men will out here, good men will accept, but every organization, it's thumbs down on me. That's right. But He's found me; He'll find me somewhere or another. That's right. Come along like that.

And so it'll be all right, because we want to take sides with Jesus, and the only way you can take sides with Jesus is taking sides on what He said, believing His Word. So let's take sides with Him. The blind man gave them a real testimony. All right.

We find again that they tried to blight His Name. (Just for a little bit, and I've got to skip over some things here so.) One time there was a Pharisee. I preached on it here some time ago and called it "Washing Jesus' Feet." I believe you all heard me preach on that here, when a Pharisee asked Jesus to come down to his house, a big, old, stiff-starched Pharisee, and asked Him to come. And you know I gave it a little drama, how the courier come and found Him, and He come on down, yet He knowed He was hated, yet He went anyhow. And when they got Him in there, they never washed His feet and let Him set down there, stinking and everything else from the toil of the road, and there He set there.

And a little woman come in. They thought, "Oh, my, the Lord is good to us, because look, this just brings our big party." They'd brought Him there just to make fun out of Him. They brought Him there just to have some fun from Him. And now, they thought the Lord was working right with them, because that this ill-famed prostitute woman come over and was crying and washing His feet with her tears and wiping them with his hair. An old Pharisee and all the rest of the priests standing over in the corner said, "Brother, everything, the Lord set it up just exactly for us. Here we can put a smear on his name right now. He calls himself a prophet, and the people thinks that he's a prophet. And they call him the Galilean Prophet. And he even claims to be the Messiah, and we know Messiah will be a Prophet. And here he is setting back there. You see where we've brought him. Look at there. Boy, we've got him fixed right now. There he is setting back there, stooped down like a whipped-out puppy or something back there, and some prostitute of his own class would come around and wash his feet like that. And now, he don't even know. If he was a prophet, he'd know what kind of a woman that was. Now, boys, we'll drink on this one," said, "because look there."

See, anything to blight His Name, anything to ruin the confidence of the people, not knowing that they were possessed of the devil to do that. They were working in harmony with the devil, trying to blacken the Name of the Son of God.

How did they do this, brethren? Because they never searched the Scriptures. Jesus said, "Search ye the Scriptures, in them you think you have Eternal Life and they are they that testify of Me." Oh, what a ministry He had. See? Yes, sir. "If I do not the works of My Father, then don't believe Me." See?

But here this Pharisee said, "We got him now. Oh, looky here, there's probably fifteen hundred people here at this feast. Now look at him setting over there. There he sets with a prostitute."

And oh my, what a horrible thing that was in that day. Whew. Hm. And there He was with an ill-famed woman, slipped in like, looked like He slipped in. He got by the foot wash flunky and everything else and set there.

And said, "Here she's over there washing his feet. Now, if he was a prophet... You see, brethren, that man's no prophet. If he was a prophet, then he'd know what manner of woman that was washing his feet."

And Jesus just set and watched her, never moved a foot till she got done. If you're going to do something for Jesus, Jesus set and watch you do it sometime. He lets you go ahead till you get finished, then the reward comes. Maybe you run the whole race of life working for Him, but don't worry, there's a reward at the end if you just take your way with His side.

You might not see one person healed that you pray for, just keep on praying for them. I've often said, "If I pray for five hundred tonight, all five hundred dead in the morning, tomorrow night I'll be preaching divine healing and praying for the sick." See? Don't have one thing to do with it. See?

He'll let you come right down to defeats and everything else, till you come right down to the end of the road and finish your work, like He let that woman. She wanted to do Him a service, so He just held His feet out there and let--let her wash them. Oh, if He'd said, "Don't do that," she'd have jumped and run, but He let her do the service.

And after she got through, finished the service that she was going to do, then He looked up to that hypocrite standing back there, was trying to cast a blackness on His Name, said, "Simon, I've got something to say to you, not to her, but to you. You, standing back there, in your heart that's the reason you brought Me down here. You have no fellowship with Me. Didn't I know it? But you brought Me down here, and you set Me back here to make fun of Me. Let... You never give Me no water to wash My feet; you never give Me nothing to soothe Me. Me setting here burning and hurting, you never give Me no oil for My face. You was ashamed to kiss Me welcome or shake My hand. (See?) You was ashamed before your company; you was ashamed to do it. This woman, since she's come in, she's did nothing but rub My feet and bathe them with the very tears of her eyes, wiped them with the towel of her own hair. Then I'll just show you whether I'm a prophet or not." Amen. I like that.

"Now, I want to speak to you just a minute. Your sins which are many are all forgiven you."

Hm, did they blight His Name? They thought they had it; they thought they had stopped it; they thought they'd fixed Him so His revival could never be in that community; they thought they'd ruined His influence; but it just taken one person that loved Him to turn the whole situation.

How do you know that you're not that person for your community or somebody that you'll meet? Take sides with Him; do Him a service; do something for Him. You know what I mean, brethren? Take your side with Jesus. Take Him--make Him your choice. Do service for Him regardless of whether anybody else, or you're ever repaid or anything. Don't make any difference. Wait till the work's over.

How would you like for Him to say... Even though you'd prayed for sick and they didn't get well, though you prayed to get to speak with tongues, and you didn't do it, you prayed to prophesy, you didn't do it; but yet, the only thing you can do is tell the story of Jesus in your church, or in your community, at your work. You couldn't even do one thing, didn't lead one person. That woman didn't lead one to Christ, but she done a service for Him. And what difference does it make at the end of the road, if He'll say, "And I say unto you, all your sins... Though maybe not one prayer was answered for you, but you come on the basis of My Word. You come because you believed Me, and you did Me a service. And I say that the many sins that you have done is all forgiven you." That would be good enough for me. Amen. Yes, sir.

All right. They want to say, "The days of miracles are passed" and--and so forth. Let them go ahead and say it, but let us do the service for the Lord. They hated Him because they were jealous of Him. That's the only reason; they were jealous. They were trying to destroy His influence before the people, the same as they're doing now. They... If they can just destroy the influence of the Message before the people, then they've got the thing whipped. That's right. Because why did they try to do it? Because He was against all their creeds, and all their church doctrines, and everything that they believed in, and called all their--all their faiths and so forth, He was against it all, and they hated Him, because He didn't barge in with them.

Now, if He'd come in and said, "Oh, Caiaphas, marvelous man of My Father, I am Messiah. Come here, Caiaphas. Do you see that water there? You remember down in--in Egypt, Moses, the great prophet turned it into a--into blood. You remember that, Caiaphas?"

"Oh, young fellow, I'm very well acquainted with that story."

"All right, Caiaphas, I'm going to turn the water now, from water to blood, to show you that I am that Prophet that Moses spoke of. There it is, Caiaphas. What do you think about it?"

"What do you think about Caiaphas being a Pharisee? What do you think about the Pharisees?"

"Oh, I think they're the marvelous race of people. Oh, you all keep the traditions of the fathers just exactly right."

"You know, you could be the Messiah."

No, He wouldn't have been. That would been a very mark that He wasn't. When you see somebody come, say, "Come here, and I'll show you what I'll do." And, "Come here, and I'll do this and that." You remember right now there's something shady about it to start with. Jesus said, "I do nothing till the Father shows Me first." See?

Yes, He was against them. He taught against them. He condemned their Sabbath keeping. He condemned the way they dressed. He condemned all the ways of their life, all their traditions, all their pot washing, and kettle washing, and hand washing, and everything else. He condemned it every bit. To their dressings, He said, "You wear broidered garments and desire the high seats, and make long prayers, and sted--devour widows' homes." Said, "You receive more damnation."

"Well, remember, I'm Doctor So..."

"I don't care who you are." Oh, man, He really put it on them. They didn't... Why? Because they didn't believe Him; He was the Word. See? He was trying to break up that legalistic bunch, and if He was here on earth today, He'd try to do the same thing.

Some people say, "Well, now wait a minute. We keep the Sabbath. Ever... We do this. And you know, we keep all this, and we keep that, and every, why, every Good Friday, why, when fast time comes on, forty days before Easter, we always observe Lent. I give up smoking for forty days. I give up drinking for forty days before--during the time of Lent." Oh, tradition of the fathers, legalists. If you love God, you--you don't smoke in the first place. If you love God, you... I--I wrote it in the back of my little Bible, first one I ever had; I said,

Don't ask me foolish questions,

Make this up in your mind.

If you love the Lord with all your heart,

You don't smoke, drink, or--don't smoke, chew, or drink any 'shine.

And now, that still stands good today. I don't do it because I think He condemns me for doing it; I would quit it because it's a dirty thing and isn't becoming to a minister. That's right. I wouldn't say...

Many times I'd go to houses and their women standing out there. And I'd go to the house and knock on the door and a sister'd come to the door and say, "Come in, Brother Branham." If her husband was not there, I--I--unless it was a case of sickness and somebody with me, I don't go. And then, they'd call me to a hospital or to a room, say, "Brother Branham, come over here. I'm Sister So-and-so from So-and-so. I'm--I'm here at the hotel. I--I brought my mother along; she's sick." I'd take my wife. If I don't, I take some other brother.

See, I--I don't--I don't think... I think it'd be all right for me to go in there, but what if somebody seen me go in there? See? What if somebody seen me do it? See? Then the first thing you know, they'd say, "He went in there where that woman was. He's chasing after women." That... See, that would be a thing I shouldn't do. See? You should never do anything like that, 'cause you put a stumbling in somebody else's way. See? I don't believe that I would do anything wrong in there. It wouldn't, I wouldn't trust God to go in there. No matter what the thing was, I'd trust God. But yet, you see, in--in--in... I love the Lord well enough till I wouldn't do it. See, it's a love you have. You're--you're not doing it because it's a duty to do it; you do it because you love the Lord. You don't have to do it, but you do it anyhow.

Paul said to me, "All things are lawful, but not all are expedient." See? Paul could do lots of things that maybe that he knowed the Lord understood him and trusted him, but it wasn't expedient for him to do it. So that's the way these legalists, trying to say, "Forty days before Easter we always start in a fast." And they eat just as much as they ever do. Maybe they say, "Well, I don't like

beans, so I'll give up beans for Lent." I've heard them say that. "I don't like pork, so I'll just give up pork, you know." "I'm going to quit drinking for Lent."

One woman told me, said, "You know what I give up for Lent this year, Brother Branham?"

I said, "No, what?"

Said, "Candy." Said, "I never did care too much for it anyhow." See? There you are. Now, they call that fasting. See, legalism. They say, "Well, I've gotta... You know, I--I--I stagger to church a long time, 'cause... I tell you; I kept Sunday school for a full year, because my teacher said that they'd give a Bible to the one that didn't miss a day."

Now, brother, that's some way of going. I'd rather just go buy me a Bible. See? If you don't go to church because you love the Lord, you might as well stay away. That's all. See? Because... You go there for you love God. I think of this song we sing,

Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred mind
Is like to that above.
When we asunder part,
It gives us inward pain,
But we shall still be joined in heart,
And hope to meet again.

See? That's it. "When we asunder part, it gives us inward pain." I've seen the time, brethren... Let me not condemn us, but let me just wake us up to something. I've seen the time in this church, that when people had to wait until Wednesday night to meet one another, they would cry over it. That's right. I've seen ministers come in here and would say, "How do you do it?" Well, them people just one heart. See?

They meet at the door and say, them sisters meet one another back there and hug each other and saying, "Sister, be sure to pray for me now, honey; I'll see you again Wednesday night. You'll pray, won't you? You pray for me; I'll be praying for you." And making like that, and tears in their eyes.

See the brothers shake one another's hands and just could hardly get away from each other like that. That's real Christian fellowship. See? See, just waiting, praying for each other. Yes, sir. That's the way we should be. All right.

Now, these men that made these statements, they wasn't bad men. They didn't mean to be evil; they thought they were doing a service for God. Them Pharisees and things, they wasn't bootleggers and drunkards; they were religious men. They wasn't bad, they just--they just did not accept the Word of the Truth. They did not accept the Spirit. Why? They held to their creeds and their--their leaders' tradition. See? It showed that they loved their leaders.

Here's big Caiaphas, the high priest, there's the rest of those big priests. And those men go along. Now, you take like Catholic, today. Not throwing off to them: same thing in Protestants. You take a Catholic; he loves his priest. And a--and I'll tell him about the Word of the Lord, and--and he sees the works of God. He'll say, "But my--my church don't believe that." And you go talking and pinching there, and say... A woman said to me the other day, said, "It's a sin for me to listen to you." See? She didn't want to be bad. She just thought so much of her church and her priest till if she listened to anything else... She was loyal to that priest.

Jehovah Witness is loyal to what they believe. The Baptists is loyal to what they believe. The Presbyterian is loyal to what they believe, and they're just as loyal to their pastors. Can't we be that loyal to the Word? See? Now, if those...

I want to ask you something. You say, "Well, Brother Branham, how do you know they're not?" Now, if those Pharisees and Sadducees and leaders of that day would've got away from their

creeds and their dogmas and listened to what the Word said and what Jesus was telling them (just exactly what Messiah was supposed to do), they would've held on to Him. See? But they thought so much of their leaders. They wasn't bad men. They wouldn't steal, lie, cuss, anything like that; they wouldn't do that. They wouldn't commit adultery. Why, certainly not. Why, they would witness the stoning of one that had did such a thing. And they wouldn't--they wouldn't do that. They were good men, but the only thing it was; they wasn't spiritual men. Morally they were fine, but that isn't what counts. And what did Jesus tell them? Even them loyal people, He said, "You are of your father, the devil." See? It's the Word that counts.

Now, I'll hurry just as quick as possible. Now, they wasn't Spirit-filled, but they were loyal and held to the modern creed of their leaders. See? All right. His ministry was showing up their doctrine. That's what the matter. Now, look. I'll just take it, now, just, (Brethren, I--I'm going to ask you to forgive me right now for being this long. I'm--I... Maybe you won't want me to come back for another one; but look, listen to this. See, I want you to be sure to get this.)

Now, they had their creeds, and they were great churches and great people and great men, holy men, good men, gentle men, fine men, honorable men, men of honor, educated, smart, religious. Is that right? Now, we all know that. Just as good as you could find anywhere... See? But when Jesus come on, His ministry showed up their doctrine, 'cause God was proving by the ministry of Jesus Christ that He was with Him.

Didn't Peter quote the same thing? He said, "You men of Israel, let this be known unto you and hearken to my words." He said, "Jesus of Nazareth, a man approved of God among you..." See? See, if they...

Like this blind man said, "Isn't this a marvelous thing? You're the spiritual leaders of the nation, and here comes a Man in and opens my eyes by the power of God, and yet you don't know nothing about Him." He said "This is a marvelous thing." He had something, didn't he? Sure did. All right. He did... A Man that could do this, and yet they didn't know whence He was, now, that was a marvelous thing.

Now, look at today, brethren. See, we have a--we know we have a move of God. We know it's performing miracles. It's healing the sick. It's even raising the dead. It's casting out devils. It speaks with tongues and interprets tongues. It sends forth prophecies; they happen. He showed us dreams, interpretations, perfect, strictly. Then isn't it a strange thing that great leaders would say we was a bunch of crazy people when they're the leaders of the nation, the leaders of churches? That's a marvelous thing.

What is it? It's still jealousy. The Spirit and power and Word of God in these last days is showing up their dogmas and creeds (that's all there is to it) that they got men blinded by. So, my young brethren, you all that's going out here in these churches, hold to God's Word. Don't you move. If you can't make it come to pass, don't stand in nobody else's way. Stand there beating at the door of the thing, just pointing right to it. That's right. Stay right there. Don't start fanaticism, 'cause it'll show you up. But if you'll stay true and holy and with that Word, God will vindicate you. That's right.

His ministry was showing up their doctrines and dogmas, so they took every chance to get rid of Him they could find. Everything that they could find to get rid of Him, they did it. Trying to say, "Well, now looky here. Looky here. So-and-so, this one."

There He's setting there one day in the house of Simon the leper. Not one word said He healed him. He was a leper. Nothing says He healed him. That's right.

He passed by the pool of Bethesda and there laid about two thousand people, lame, blind, halt, withered. And He walked over to one man and healed him and walked away. Say, "Well now, if He was Messiah, He'd have healed all of them. If He was as full of compassion as you all say He is,

He'd have had mercy on all of them." Everything that they could find to throw a black mark on Him, they did it. Everything they could find, they throwed it on Him.

All right. They took every chance they could to rid--get rid of Him. Questioned His birth, His birth was in question; they put that before the people. They couldn't understand how He was borned a virgin birth and Joseph, his father (supposed to be), a carpenter, and He was born before Joseph and Mary was married. They throwed that before the people. Yes, sir. See? What am I saying now? They're black-marking Him. See?

"Look at him. Where did he come from? Look at his mother, no more than a street prostitute, had this baby. And after the baby was born (she's already pregnant) the baby was to be born, then Joseph married to hide it and then come around with some kind... Why, it's the work of the devil, can't you see? It's that kind of a birth." They throwed that before the people, and not reading in the Bible, Isaiah 9:6, "A virgin shall conceive." See, what was it? They got away from the Word. That's it.

They throwed black figures at His authority. "Gentlemen, don't you know we are Moses' disciples? Don't you know we're servants of Christ? Don't you know we search the Scriptures daily, and we have not one thing? They said the Messiah would come to His temple. Not one word of him coming to a temple. Where's he at? What school did he come from? Ask any of the brethren (both Methodist and Baptist and Presbyterian) you know, Pharisees, Sadducees and so forth. What fellowship card does he pack? Where's his authority even to preach? He hasn't been ordained; he hasn't even got a right to preach."

He said, "My ordination comes from God. My works vindicate what I am. (That's right.) I don't have to have your papers."

See what I mean? They throwed that. His doctrine, why, they called Him Beelzebub. His doctrine, they couldn't understand. "Why, He disagrees with all of the traditions of the fathers. He even disagrees with the Pharisees; he disagrees with the Sadducees; he disagrees with the whole group of them. Now, where's he get his doctrine?" From the Bible, of course.

"Well," you say, "well, how do I know that that's right?" God backed it up.

That's what the blind man said, "It's a strange thing if you're so right and He's so wrong, yet He can take the power of God and open my eyes, and you never have seen it done yet even. Amen. (There's a strange thing. Oh, my. I like to take sides with Him, don't you? Sure.) You say you're Moses' disciples, and you're so right and He's so wrong, then let me see you do the things He's doing." Amen.

That's where His doctrine... They denounced Him and all of His claims. They say, "He has no... His claims is wrong of being a Messiah. How could he be a Messiah and not come to the church? How could it be a Messiah? And here we are the cream of Israel." But the cream had soured. See? Oh, yes, sir, had flies in it. So they--they had to skim that off.

So they said, "Here we are, the church, the elect. We're--we've kept the tradition; we've kept Moses' laws; we've done all these things and down like this. And here this man comes along and denounces our claims. And besides that, our holy priest, our holy father, who did this and who did that and all this other kind of stuff, and all of our great men, and he calls them of the devil. Then calls himself the Son of God."

Oh, my. See, they tried to throw them shadows on the Name of Jesus and on Jesus to get it before the people. Much more could be said there, but it takes too much time. But what? But the Word and the works vindicated Him. Amen.

Oh, to the true believers, the predestinated, that were predestinated to see Him and know His ministry, there He was. No matter if He never opened His mouth about anything, they knew He was. Hallelujah.

That little old prostitute walked out there at the well that day to get a bucket of water, and a middle-aged Man setting over there said, "Bring Me a drink."

She said, "Why, it's not customary for you Jews to ask a woman of Samaria such."

He said, "But if you knew Who you were talking to..."

"Now," she thinks, "here's a smart-aleck Jew." She turned around and said, "Uh, I see you're a Jew, and if you're a Jew, of course, you're religious. And you say to worship at Jerusalem, but our father Jacob, drank from this well and watered his cattle here, and the water's deep, and you ain't got nothing to draw with, and we worship in this mountain."

He said, "Just stop a minute. Go, get your husband and come here."

She said, "I don't even have a husband."

He said, "You've told the truth." Said, "You've got five--you've had five, and the one you're living with now is not yours."

That little prostitute, predestinated, I can just see her set that pot down, and she said, "Sir, I perceive that You are a prophet."

See, see? That Seed was laying there. The only thing It needed was Water, and the Water had fell on It.

When it fell upon those Pharisees, they said, "It's Beelzebub." It couldn't bring nothing, there was nothing there but weeds to come from.

But when that predestinated Seed struck that Water of Life, she said, "Sir, You must be a prophet. I know that when the Messiah cometh, He'll tell us these things."

He said, "I am He that speaks to you."

She left that water pot and into the city; she had something to tell. She said, "Come see a Man Who's told me the things I've done. Isn't this the very Messiah?" See? She took sides with Jesus. That's right.

Strange thing, wasn't it? All the Pharisees and Sadducees didn't know Him and this prostitute knowed Him. See? Why? Those who believed Him and loved Him and seen His signs, they knowed that was the sign of the Messiah. There's no getting around it; they knowed it.

When old Nathanael walked up there, maybe before Philip, said, "Now, I don't know about this, Philip. I've seen a lot of things rise up in these last days. I know there's a lot of things going on." But he walked up there before him and said, "I'll go listen to Him and see what He's got to say."

Walked up there and Jesus said, "Behold, an Israelite in whom there's no guile."

He said, "Rabbi, when did You know me?"

He said, "Before Philip called you, when you were under the tree I saw you."

What did... The Water struck that predestinated seed. When It did, he said, "Rabbi, thou art the Son of God. You're the King of Israel."

What was it? The Seed was laying there, ready. God sowed It back yonder before the foundation of the world, that It should bring forth the Light right at that time. Hallelujah.

That's my stand right there, brother. That's where I believe, right there. I preach It and It falls here and there, and they go this way and that way. It don't make any difference, somewhere It's going to strike a Seed. And when It did, It'll fly out to Life just like that, just as sure as the world. Yes, sir.

Like that blind boy, said, "This was done that the works of God might be made manifest." See, see? He knowed what was going to take place. Sure He did.

All right. Now, the predestinated, when they seen His Scriptural Signs, knowed that the Word vindicated the works, or the works vindicated the Word, that the Word was right, they were predestinated to see it, and they were right in line to see it, and they got it.

Then they said, after they'd seen they couldn't get nowhere, because the people that's predestinated to Eternal Life, they was going to find it, that's all. "All the Father's given me will come to Me. And all that comes to Me I'll give Eternal Life and will raise him up at the last day. There'll not be one of them lost." Amen. I'm holding right to that. See? "Not by works, not by

deeds, not by power, not by might, by My Spirit," saith God. Not what I done, what I am, or what I will be, but what He is, and I am in Him. And whatever He is, I'm part of Him. Amen. I'm saved because I'm part of Him, and He's--He is God, and I'm part of Him, being His son. That's right. So it ain't what I done, what I will do, it's what He has done. That's my trust, right there.

All right. So they seen they couldn't get nowhere. (I'll skip a few of these Scriptures here.) They seen they couldn't get anywhere with Him, so you know the next thing they had to do to try to get Him off the field? They went and said to His brethren and His mother, "You know, he's awfully tired. You should take him off to one side for a while." That bunch of hypocrites. They just didn't... The thing it was, they just didn't want to get... The thing they didn't want to do, they wanted to get rid of Him. It wasn't that they thought He was so tired; they'd liked for Him to work Himself to death. But every time He went out, the miracles started pouring, the Word of God went forth. My, wouldn't I have liked to have heard Him stand up there that day on the seacoast, when He called Simon Peter and said, "Follow Me." Would I liked to have got on a chunk and set down there, left my nets and left my fishing pole, Brother Crase, and set down there and lean back against the chunk and listening to Him preach, when He got in that boat. Oh, my, my. Would I have loved to have heard Him when He said that, "Come unto Me all ye that labor and are heavy laden, I'll give you rest." Amen. I'd like to have heard Him say it.

They tried to get His mother and them to take Him off the field. They said, "Well, you know, he's--he's overworked. I believe you'd better get him off that way." Any way that they could get rid of Him. That's all they wanted. Yes, sir.

Again the many that went with Him, just to find a place to trap Him. Did you know that? People followed right along with Him just to find a place. They give Him, one day, a penny and they said, "Rabbi..." (fore they give Him a penny), said, "Rabbi, we're Jews. We know you're a great man of God. (Oh, that hypocrite. See, see?) We know you're a great man of God. Yes, sir, Rabbi. (They's walking right along with Him.) Oh, good morning, Brother. Oh, we're so happy you're over here in our country. Oh, we're so glad to see you. We are really for you, teeth and toe nails, Brother. If you're going to have a revival, we even might cooperate with you." See what they're trying to do is set a trap for Him. See?

They said, "Now, we know that thou art a great man of God. You don't fear favor of no man; you fear nothing but God. And we know that you're bold. Oh, you're fearless with your message. We know you're a great prophet, 'cause no man could do like that and be fearless with his message in a days like this, unless he was a prophet of God, and knows where he's standing. So we know you don't respect person of no man. Rabbi, you're a great man. We're Jews, we're right with you, Brother, we sure are! Now, Rabbi, is it right to pay tribute to Caesar?"

Oh, that bunch of hypocrites. See? The Holy Spirit was with Him. He was the Holy Spirit. See? He said, "You got a penny?"

Say, "Oh, yes, yes." Said, "I got a penny here too."

Said, "Hand it to Me." Said, "Whose inscription's on that?"

Said, "Caesar's."

Said, "Then give Caesar what's Caesar's, God's what's God."

Setting a trap for Him, professing to be His friends... Seemed like no one could understand Him. They'd travel with Him a little while, and then get disgusted with Him and leave. They'd say, "Oh well, we thought, we thought surely..." Even the disciples said "We thought surely this was He that was going to--to..." Even John sent out and asked Him, "Are you He or do we look for another?" See? Oh, what a life He must've lived (See?), and knowing that. But He had one purpose, one purpose, do the work of God.

Many went with Him just to find a place to trap Him. Now, I hope it's not sacrilegious if I say it's the same today. Many come in and follow the meetings just to find a place, see you pray for somebody.

Here not long ago, a certain sister that goes to this church, was at another church, where God was making everything happen. And this sister said to the other sisters, said, "You know, that man that could pray for the sick," said, "must have a--a very victorious life." And said, "He must just be able, his family and everything, be healed at a spoken word, like that." [Brother Branham snaps his fingers--Ed.] And the other lady happened to be from Jeffersonville. (And I'm sure that nobody has to know, but what Jesus said, "Among your own people..." And you--you know, your country. That's right. That's the reason I, it may be that right now coming close, it may be a change of time. You see?) And she said a--she said, "You know what?" Said, "Not one of his kids can have a sniffle 'less he takes it to a doctor." A poor, degraded, deluded thing like that. See? See, a woman that just wanted to throw off... Said, "When his children gets sick, he takes them to a doctor."

Anybody that's sensible will do the same thing. See? People can't understand that medicine is sent of God. Why, brethren, if it's not, it's of the devil. Sure it is. God is where medicine won't reach. Certainly. Medicine is of God, "Well," you say, "I know a lot of doctors that's..." Oh, yes, and I know a lot of preachers that's the same way too. It's not the man that's handling it, it's what it is. I know a many man's handled the Word of God don't believe in Divine healing, don't even believe in God. Right. But they handle it just the same. There's many a man out there with medicine and surgery and stuff that denies God and everything else, but there's a many one that believes Him too. If it helps people, it's of God. I don't have to--I don't have to take that car and ride home tonight; I can walk if I wanted to, but God made me a car, so I thank God for it. All these things come from God, but use them sensibly; don't go insane with them. See?

The same thing. So that--that's it, you see. Just trying to find something to this young convert to blight their name--the name of--of the works of God. See, they wanted to blight it. "Every time a child gets sick, one of his children, he takes them to a doctor." Sure I would. And if the doctor can't... I'll ask God to help before I go there, then if the doctor can do nothing about it, then I take them up a little higher. That's right, yes, sir. Oh, just the same today, they're trying to find a trap somewhere.

He knew them, but notice, He never rebuked them. He went right with them. He does the same thing now. He goes right along with them, shows them His mercy (That's right.) though they do altogether against Him. Why? Because He loves them. And He went with them, but they're always ready to call on Him in a case of emergency. They want Him then. They won't; they'll make fun of somebody a-shouting. They'll make fun of somebody preaching Divine healing, say they don't believe in it. They just haven't got sick enough yet. I've heard a many one.

A woman dying, just as I run up the steps, when I was preaching right here, and a man standing right there at the door calling to me. She'd walked by. She lived up the street here and had a cow out there. And she said, "If my cow got that kind of religion that Billy's got, I'd kill the cow." In less than a hour from then she was stricken and taken to the hospital, a beautiful young woman. And I rushed out there. Her husband was Catholic, and they'd sent for me. She's dying, and she went; her eyes went to swelling out, she said, "Call him, call him, call him, call him, quickly, quickly." And her brother run up and stood there at the door and waited and waited, and he kept motioning for me. The place just packed full of people, and after while somebody come around and put a note on the desk here, and said--said, "Someone's dying in a hospital." And I believe Brother Graham Snelling... I said, "Take my place till I go." And he was just standing up to lead the singing; he wasn't even called and to--to preach at that time. He come up to lead singing, and I went out, and got in my car, and rushed out there, and just as I was going up the steps, she

drawed her last breath. And of course, the bowels and kidneys and everything act. And I run in there, and they'd done covered her face up, and steam coming up around like that; and that old nurse standing there, she said, "Brother Branham, she screamed her last breath for you." Trying to make it right, but it was too late then. You see? That's true. You can sin one time too many, you know. And she's kind of had, deep in her face...

She had auburn hair, a real pretty woman. And she, her bobbed hair was all bushed out, great big brown eyes had pushed out and just half closed. And the freckles on her face had gotten in such a way, such strain, till they just stood out like little bumps all over her face, and her mouth was open. And I walked over there and looked at her, and there her husband stood there and said, "Billy, here's what it was." Said, "I'm Catholic. I want you to say a prayer for her, 'cause she's gone to purgatory."

And I said, "What?"

Said, "Say a prayer for her." Said, "She's gone to purgatory. She passed by your church about two hours ago and said if our cow out there got your kind of religion, she'd kill the cow." See? Said, "Say a prayer for her."

I said, "That's too late; she should've purged her soul here, not till she gets somewhere else." See? That's right. Oh, yes. But we always want Him in a time of distress. People, I've heard them say, "I don't believe in God." Let him hurt himself right bad once, see the first one he'll call on.

Even His disciples, one time when they were in a storm, though when they saw Him, they were a little bit afraid of Him. They didn't know just exactly what it was. They said, "It's a spirit, and it cried out." But yet all hopes for being saved was gone, so they invited Him in. Yeah, they're always, whether you're a little suspicious or not. When all hopes is gone, you like to invite Him in. Yeah. They took Him in, because they had a need of Him. That's right.

You know, I've often wondered, sometime maybe that's why the storms come on. Did you ever think of that? He set up there and watched them till they had need of Him, and then He come on the scene. So we can see our need of Him now. We see that the storm is coming, brethren. Let's take sides with Him tonight, take sides with His Word. I--I'll have--I'll quit here.

Let's take sides with Him. Let's us, you and I, brethren, join up with Him tonight. The storm's a-coming. And don't wait till the little boat's sunk. Let's take Him into our little bark now. You might look off and say, "I can't understand all these things, Brother Branham."

See, if we say anything but what's in the Word. See if there's anything there but what He promised to do. It might look a little spooky to you sometime. You think, "Oh, my, I can't understand that." But there'll be a day when this life of yours is leaving. It--it won't look so bad to you then. When you know, yourself, you got to turn back to the God that created you, you'll want to take Him in then. Let's take Him in now, before the storm gets any worse than what it is.

I want Him to--into my heart. I want Him so much in my life till my whole being is saturated, that my mind, my thoughts, my everything that I am, is governed and controlled by Christ Jesus. I want to be so lost to--to myself that all I'll know and see is Jesus Christ. And if... I want to come before you all... If the God of heaven permits you to have these things that I've talked about, when I come among you, I want to know Christ and Him crucified. I--I want to know the glory and precious praises of God, set down among you and hear one minister get up and give the praise to God to what he'd seen done in his church, and another one what he saw done in his church, and another one what he saw done in his church. That's exactly what they did.

And when they come together and met in fellowship in Acts 4, they was giving account what God had did over here, and what God had did over here. And Peter and John had been whipped and--and--and made to promise that if they'd--what they'd do to them if they preached any more in Jesus' Name. And they'd gathered with their people, and they all prayed with one accord, and

prayed in the will of God, and quoted the Scripture, "Why did the heathens rage and the people imagine a vain thing." And when they prayed, the Holy Ghost shook the place where they were assembled together. That's the kind of a meeting we need. That's what we got to have, brethren.

Let's be fortified by the Word of God, by the Spirit of God, by the power of God, and let our Light so shine now, that we'll be like Stephen.

He stood there, one man alone before that Sanhedrin council of a half-a-million men maybe standing there, every one of them pointing their finger of accusation in his face. When that little fellow walked out there, said he shined like an angel. I don't mean maybe a Light on his face like that, an angel don't have to have a Light on him. But an angel is a man--or an angel is a messenger, and a messenger who knows what he's talking about. Walked out there and said, "Men and brethren and fathers, our fathers in Mesopotamia," how they was brought out, and Abraham and so forth, and on to so-and-so. And then he got down to the spoiling point and said, "Oh, you stiff-necked, uncircumcised in the heart and ears, why do you always resist the Holy Ghost? Like your fathers did, so do you." He knowed exactly what he was standing at. That's the reason he was shining. He wasn't a bit afraid; he knowed in Whom he had believed.

Even when death knocked at the door of St. Paul's heart and he said, "I know in Whom I have believed, and I'm persuaded He's able to keep that which I've committed to Him against the day." Amen.

The Lord bless you, brethren. I'm sorry I kept you here till twenty-five minutes until 11:00. I know this is uncusomary for you. I'm sorry to do it, but you've been real nice tonight; none of you has left. You've set and give your undivided attention, and I trust and hope that in my little, broke up, nervous talk, that God, the Holy Ghost, has somewhere has poured out a little Seed into your heart, that the power of God will strike and bring It to Life, just like the woman at the well, and others who are predestinated to Eternal Life. God bless you.

Brother Neville, you going to dismiss, or what do you want to do? How do... Just in...

Do you love Him?

[Congregation answers, "Amen"--Ed.]

Will you serve Him?

[Congregation answers, "Amen"--Ed.]

Will you believe Him?

[Congregation answers, "Amen"--Ed.] Amen!

Do you love Him? Amen.

Will you serve Him? Amen.

Will you believe Him? Amen, Amen, Amen.

We want to sing it. Amen.

Amen, Amen, Amen, Amen,

The Bible's true. Amen.

I believe It. Amen.

It's the Word of God. Amen, Amen, Amen.

Let us stand.

Amen, Amen, Amen, Amen, Amen.

Lord, we love You.

Amen, Amen, Amen, Amen, Amen.

We believe You're coming. Amen.
We're ready to meet You. Amen.
Come, Lord Jesus. Amen, Amen, Amen.

We pray God to let us be our best at all times to serve Him.
Amen, Amen, Amen, Amen, Amen.

I trust that He'll bless you, and preserve you, and keep you, and watch between us, and fire you into His Kingdom to do great works, and help me on the field until we meet again.

Amen, Amen, Amen, Amen, Amen.

I'll pray for you, will you pray for me?
Amen, Amen, Amen, Amen, Amen.

Our Father, we have assembled tonight in the Name of the noble Lord Jesus, that beloved and darling Name that we all love and adore. I'm thinking how groups of men down through the years (for thirty years or more we've assembled in this little old building), how we'd set around a stove with our feet's freezing nearly, and set there with our feet upon the stove and talk about the Lord Jesus. I'm thinking of some precious feet that once trod upon the earth, that set with them feet up against there; I'm thinking of old Brother Seward, Brother Sparks, Brother George DeArk, many other precious souls that once set with their feet against that stove, has gone on to meet their Lord tonight, resting yonder in the grave, waiting for that great summons for on high. They fought a fight; they kept the faith; they've finished the course, and now they're waiting for the crown of righteousness the Lord, the Righteous Judge, will give them that day.

Father God, we prayed when we dedicated this little church on the corner and said, "Lord Jesus, let it stand and people be in it when You break the skies to come in that secret, quick going of the church." God, I pray that souls that's come to this altar, souls that's served You, the Gospel Seed that's been sowed back and forth, and back and forth, and back and forth across here for thirty years, that we believe many of those precious people will be there on that day, because of these feeble efforts that we've put forth to bring the Word to that predestinated Life. We thank Thee for it and trust, God, tonight that not one present now but what will be present on that day, covered by the Blood, anchored in Jesus. Grant it, Father. We trust in Him.

Now, we're to meet here again Sunday morning, many of us. And we pray, God, that You'll meet and break the Bread of Life for us. God, we would remember Brother Ruddell and his place up there, where those who are sojourning with him. Be with that precious boy, Lord, I pray as I see him coming up, see these young fellows. I feel like they're my Timothys. I pray, Father, that You'll bless Brother Ruddell in his ministry. Bless Brother "Junie" Jackson. O God, we pray that Your blessings will be upon him, and upon our Brother Crase, upon Brother Snelling, upon this other brother there that's taking his place, and Brother Beeler, and Brother, all these brothers here, Lord, and Brother Neville, and every one of us, Lord. We just pray that Your blessings will be smiled upon us, that Your grace will be all that we need, Lord, to go on. And may we never forget the little comment tonight, though that little woman standing there, not knowing what the end would be, but Jesus needed attention, and she was giving it to Him. Yes, washing His feet, a neglected something that even those who claimed to be His servants had failed to do it, and they were trying to make fun of Him, but she did Him a service, not expecting a reward, and there could not been a greater given.

God, may we do the same, just press right on and do the service of God. And all we long to do, Lord, is to hear on that day, "It was well done, My good and faithful servant. Enter into the joys of

the Lord that's been prepared for you since the foundation of the world." God, grant us to do that and keep fellowship with one another, and may the Holy Spirit be with us, and guide us, and direct us in all we do, and give us long life, maybe if it's possible, to see the coming of the Lord Jesus. We ask it in His Name. Amen.

Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred mind
Is like to that above.
When we asunder part,
Now it gives us inward pain,
But we shall still be joined in heart,
And hope to meet again.

The Bible said they sang a hymn and went out. God bless you now till I see you again Sunday morning, the Lord willing. Bye, bye.

Jim, I didn't get to shake your hand tonight. God bless You then. The Lord bless you.

QUESTIONS AND ANSWERS ON THE SEALS

Branham Tabernacle
JEFFERSONVILLE.IN SUNDAY 63-0324M

Our heavenly Father, we are indeed grateful for this time that we can fellowship again around the Word of God in the Presence of God. We're so thankful that You're with us this morning to help us and to bless us. We ask forgiveness of our sins, that our lamps might be filled with Oil and trimmed and burning; that You would use us now to honor Your great Name, for we ask it in the Name of the beloved Son of God Jesus Christ. Amen. Be seated.

I was just coming in when I heard that message go forth. So I'm... It's true that we need to keep our lamps filled, keep our... You know, when they--as you burn... You can't go on what you have done now (See?), because fire burning out of oil makes a carbon; so that's the reason the trimming of the... Have your lamps trimmed, because the carbon on top of the--of the wick... Many of you people about my age, when we used to use the--the coal oil lamp. See? They... It--it--it'd get a carbon on top where it'd burn, and therefore, it would interfere with the light. So you must keep all the carbon trimmed off and that we might press on forward towards the mark of the high calling in Christ.

Now, it's a--it's a great beautiful morning outside and in, as this Easter season is approaching now. And--and we're now coming up to the last Seal tonight, the Lord willing. And it's a very mysterious Seal, very, very, because it's not even... It's not even mentioned in the Scriptures nowhere, no symbols, anything to hold onto. It's got to come right direct from heaven. See? And it--it's a kind of a straining hour for me. It has been all week. Now, this is my, be my eighth day in a room. And I noticed in here many... In these requests, I had to kind of pick out. There was many of them that was wanting interviews. And I--I love that. I'd like to--to give that now (See?), but I--I can't right now, 'cause you understand that--that the whole... What we're trying to do now is find the revelation of--of the will of the Lord. You see, and then when we have the interview, then it pulls you off over onto another side and--of something else. See? And then, and like in prayer for the sick, that's altogether different. You... Visions and things, you study different, and you--you're anointed different. Just like in--in the Bible said there: "A--a tree that's planted by the--the rivers of water." Rivers of water.. See? Same water but there's an outlet comes this a way, this a way, and this a way. It depends on what outlet. It's the same Spirit.

Paul, I Corinthians 12, did the same thing, talking about there were many gifts, but it's the same Spirit. So you see, if you're working, like with one thing, then be changed to come over to this other thing over here (you know what I mean); you--you study down that line, you get the people and a...

Now, their hearts are all set. What is these Seals? Their attention's, "What is it?" Night by night when I come in here there's such a tension, till I have to talk about something else to kinda get--get it quietened (You see?), and then the Holy Spirit breaks forth the Seal. And then--then I have to... Each night like that... Then when we change that to healing or something (See?), you--the people's all set on one thing; you can't hardly change it back to the other right away.

And--and then also knowing that right among you, things are happening (See?) that I--I'm just... I--I know... I know you, that you don't see it. See? I'm just positive that you don't see it. See? And you say, "Brother Branham, that's a hard thing for you to say that." I know it is. But look; let me just

say this now. I suppose this is just tapes for ourselves and so forth. But let me say this (See?), that you--you don't--you don't get it (See?), and you're not supposed to get it. So don't try to interpret anything. See? Don't try to put your interpretation to it. You only--you only get further away. Just take my advice, if you believe me now. If God has--has give me favor in your sight and you know that them revelations and things... I--I've been here with you a long time, and it's always been right. And now, to double prove it right, it hooks right in with the Word. See? So you know it's THUS SAITH THE LORD. That's exactly. See? It's proved to you.

Now, take my advice as your brother: Don't put your own interpretation to anything. You just go on and live a good Christian life, 'cause you'll only wind yourself away from the real thing when you do it. See? You--you'll only wind your way again away from the thing. And all of you are conscious and know that there's something mysterious happening, and it is happening, and I know what it is. Now, I'm not saying that. It's the grace of God that lets me know that what it is. It's something that's tremendous, and it's gone right now, and there's not a way in the world for you to see it, and it's a--I... But so help me, with this Bible in my hand, I know what it is.

It's been told to you before, so just--just don't try to put any interpretation but just believe me as your brother (See?); we're living in a great hour.

We're living in a time where the... Well, we're... Well, you just be real humble, be a Christian, and try to live for God, and live honest with your fellowman, and love those who don't love you. Don't try to--to make any... You see, you do, you only make it a mysterious something and mess the real program of God up. See?

Yesterday afternoon something happened in my room that I--I'll never be able to--to leave it. You see? And so, you... And about two weeks ago something happened that'll never be able to, as long as I live on this earth, I--I'll never be able to get away from it. See?

And so, but if the--the church, you're not supposed to know these things, so don't put no interpretation to anything. See? You just go ahead and just remember what you're told; live a Christian life. Go to your church, be a real light wherever you are, and just burn for Christ, and tell the people that how you love Him. And just let your testimony be with love all the time with the people (See?), 'cause if you don't you twist yourself out into something there, and then you're--you're off the beaten track.

See, every-time you try to do it, you've done that. See? So just don't--don't--don't try to make no interpretation. And especially tonight, when that Seal becomes up in front of you. See? Just don't try to interpret it. You just go ahead and just be humble and go right on with the same plain message. Now you say, "Brother Branham, is that... we, being the Church of the Living God, shouldn't we..."

Well, as I was trying... Look here, I want to say... Say, "Why can't I? I ought to have..."

No, no. I... Don't... You remember, I'm saying this for your good. See, I'm saying it so that you'll understand. If you believe me now, listen to what I tell you. See, see?

Now here, now here's a post, and that's--we'll call that a listening post (See?), and in it--got radio. See? And there's warnings and things can be done, like a sword in your hand. See? It can pick from the evil or pick from only as it's--it gets its message. See?

Now. But now, for instance, to the ordinary man, there's been so much cults and clans rise up over little outpourings of the Spirit until people gets all worked up in a bunch of stuff, go out and start another little move, and, you know, and things. See, you don't want to do that now. See?

Now, just remember, just stay the way you are. And you say, "Well, the Lord showed..." No, now just be careful. See?

Now, look here. Let me show you something. See? Did you know there's ten thousands of voices in this room right now, literally voices of people that's coming through the electronic waves of

radio? Why don't you hear them? They're voices. Is that right? They're waving right through here now. There's people, forms, and bodies moving right through this room now. Is that right? Well, why don't you see them? They're here, actual voices, like my voice. Well, why don't you hear it? See, it's got to strike something first to reveal it. See? Now, do you understand? So just don't interpret nothing. If God wants you to know anything, He will send it to you (See?); so just be real, real solid now. Hold still. Something has happened. And now just be real... You understand what I mean, don't you? And just be...

Don't try to make yourself odd to be a Christian, because (You see?), you take yourself away from God and you--you--you... If you can understand it, this is that third pull. You should've caught that the other day. See. So then just...

You remember, there'll be no impersonation like there was of the other two. See? So that's as far as you--you should know. Now just--just remember that you see now there's something taking place in this room, and there's something here, there's... There's actual in this room, Angels, voice of God (See?), but how do you... You can't... If you can't hear the natural voice without something to send it out, how are you going to hear the spiritual voice?

Now you might make believe that somebody is singing this certain song that might not even be there. See? But when it actually strikes the crystal that it's supposed to strike, then it gives a true interpretation and vindicates it by showing the picture. See what I mean?

Now, the Spirit of God, when it speaks through the true Word, It vindicates Itself to show Itself that It's right. You understand now? All right. Now, let's pray just again.

Heavenly Father, we are about to un--open the lids of this Book as the physical part of--of trying to give back to what You have opened to us in the spiritual realm. And now, I pray, God, that You will help me to give the--the right interpretation to these questions, that it might be said that--that they are--they're to help the people. They are to give them understanding.

And I pray that You'll give to me understanding that I might send it out to Your people that they might have understanding, that together we might live to the glory and honor of God through Jesus Christ's Name. Amen.

Now, I--I just wanted to say that, and I thought this thing here controlled those tapes, but it doesn't (See?), and this is a--a desk light. And I thought the tape controller used to be here. But I was told to just make motion to the brethren in the--in the room there, the recording room, and they'd know when to stop tapes and when not.

See, the tapes has a worldwide ministry everywhere (See?), everywhere. It goes into all kinds of languages and everything, so there's things that we'd say right here we wouldn't say somewhere else (You see?), and that's the reason that we stop it.

Now, answering questions is quite a thing. So I--I... Now, in--in--in answering this, the most of them, the most of the questions, outside of... Now, every one... Some of them don't even pertain to the message at all, but I'm going to--or the Seals at all, but I'm going to try to answer them. And they was given to me, and as they was told... I was told the most of them, or a great deal of them was about requests for prayer and the sick and afflicted and--and different things like that--that goes on, and so, it didn't pertain anything to any question to be answered. And then they--I was give a bunch that was--that was about different things (the Scripture and things). But maybe, if we have time, we'll try to answer them the best we can.

Now... And if I make a mistake, why, remember, it's not intended to be made a mistake. So does everybody feel good? Amen. It's just so, talk about heavenly places in Christ Jesus... What a wonderful place. What a wonderful time.

Of all the times that I've been behind the pulpit at the Tabernacle, I have never, never in any time of my ministry ever worked into the realms of God and the spiritual realms as it's been this time. Yeah, it's beyond anything I ever did in any time of my ministry, in any meeting at anywhere like this. Mostly, it's on healing; this is revealing of Truth by the same Spirit (See?) same Spirit.

And I--I been to myself altogether, and been boarding at a place, or going down eating at a place. And I've just been alone; so it's been really a great time.

And now, right away, either in the morning or the following morning, I, probably, if we can get through in time, I'll just pray for the sick this morning, if these questions don't last too long; so I--I must get to myself a little while. See?

The human mind can only stand so much. See? And when you get to a spot where you set a hour numbed with the Presence of God, and a Pillar of Light hanging there before you, you--you--you can't stay there too long. You see? The human being can't--can't stand it. And so...

Now, these questions are really nice. I appreciate... And the wisdom and things that people use... Now, for the first one... And I'll try to answer them, and then if I--if I don't get it right, well, you--you forgive me then.

And if you have a different interpretation and believe that your idea of it's right, just go right ahead; that won't hurt, because there's not only but about one or two of them that pertains to anything to salvation. It's only... Most of the questions is asked on this other side of the trib--on the rapture of the church. So see...

It's questions over here, which is to come and will come to pass over in the other parts, 'cause we're now beyond the church age in our teachings in--in the Book. We're beyond, over in the time of the calling of the hundred and forty-four thousand.

Now, the first one here.

1. Are the five wise virgins of Matthew 25 attendants to the--to the Bride, or are they the Bride? (See?) If these wise virgins are attendants to the Bride, where is the Bride? (See?)

Now, to the best of my understanding, these five virgins... There were ten of them, you know, that went out (See?), and this here is only a symbol or a parable (See?), that--that I'm going to tell you. See, there were ten of them. 'Course, there were more than ten; that was just made a number.

But then, the--the wise virgins had oil in their lamps; the unwise did not have oil in their lamps. So if that ten there of Matthew (if this is the--the person's question), if those ten there... Did that mean that that would be the... Or these five rather, that would be just five (See?), just five people?

No, it doesn't mean that. It's just a symbol of the virgins (You see?) of the virgin that went out with oil in her lamp; they are a portion of that Bride. And to my understanding, and then you notice now that they was the virgins of the last watch.

Coming down through the watches, there'd been seven watches. And in the seventh watch, the midnight hour, as we're on--striking now... See? Now, in this midnight watch, these virgins woke, and trimmed their lamps, and went in, while the sleeping virgin...

Now, this part here, this five (if that's the meaning of the question was--meaning, "Was there just five?")... And we've got many questions in here about the--the seven thousand, so forth; now, that--that was just a symbol, a part of them. And all that wakened in this last age here, the seventh watch, that--if there wasn't but--but five that wakened at that time that was translated, went in with the Bride and so forth, the Bridegroom...

Now, if they, themselves... That don't mean there's only going to be five, because they're sleeping all down through the ages as we've come this week. See?

In the days of--of Paul, the angel of the church at Ephesus, Paul, founding this church, being the messenger to it... Remember, Paul, founding the church at Ephesus, become the messenger to

that church, and the Spirit was in the land at that time was a lion spirit. And the lion is the Lion of the tribe of Juda which is Christ, and Christ is the Word. Paul, with the Word of that age...

Thousands fell asleep in that age. That right? Then come the next age, and the--the time the church got settled down in--in dark age, the ox spirit went forth: work, labor, and sacrifice and give their lives. Thousands times thousands fell asleep under martyrdom and everything. They're waiting. See?

Then, and the next age come, the Lutheran, the reform age. There went the wise with the cunningness of man. If you notice, man went forth with that, and when he did, he added his own shrewdness. That's what married him into the other part. See, see? If he'd just stayed with God's wisdom, just reforming and pulling out... But what did he do? After that man that had the message, Luther, after the death of Luther, they had a Lutheran organization. After the death of Wesley, they had a Methodist organization. See? There... You keep going that way. It--it just... It does that.

Now, I want you to--to--to notice this. See? Now, someone might ask about the Pentecostal, which was the--the third age.

You see, each one of those ages only taken a dip into the Holy Spirit. Justification is a work of the Holy Spirit; sanctification is a work of the Holy Spirit, but the baptism is the Holy Spirit.

That's the reason it took a prophetic prophet to come down, no messenger to the age, 'cause the Holy Ghost came Himself in His fullness of the baptism. But at the end of the age, as it always ends upon the others, we find there then, the messenger sent; and all these scruples and things are to be placed in their places (See?), like that. Then the rapture comes for the Church.

But as many is lotting all these different things: the sun turning to darkness, the moon... They put that way back there in the Christian age. They just failed to see them three questions was asked our Lord there (See?), when He answered them.

Now, last night I think there's no question at all. We took each one of those questions and put them right under the Seals. And the Seals is the whole Book together Itself. You believe that, doctor? See, the whole thing just wrapped together...

And we took what Jesus said here. They asked three questions (See?): "When will these things be? What will be the sign of Your coming? And what's the end of the world?" And He come right down, and we pulled them every one, under that but one. What was that? the Seventh Seal. Why? See, it's not known. That's it.

Every one of them come right out. I paralleled them right exactly back and forth, and me, when I wrote last night and got in--in there and got to... I went back to look at my old note I'd took it off--off back there, well, I seen where I put one in the other one's place; I got it, crossed them back and forth. That's what I done. I guess you caught it. You--you catch it? See?

I'd wrote down here what I was going to write over on this other side, and wrote it over here, But said... Put both of them 9, 11, or 9, 6, or what--or 6 and 11 and--and--and 9 and 11, which it wasn't so. It was vice versa, the next verse under it. See? And that was it, the answers between the pestilence and the war. You see? That's what it was.

So I was just so happy, I was just a carrying on like a... I was enjoying the stimulation from the revelation. So I--I put it just over here setting there with a pencil or a pen, and I put down 11 on both places when it shouldn't have been. I think it was 9 instead of 11 for the other side.

But now, did you see how perfectly they paralleled? Now, don't forget that. They parallel down to the Sixth and stopped. See? And watch the--watch the opening of the Seals that comes down to the Sixth and stops, just silence in heaven (that's all it says) for the space of a half hour.

Now, now, in these... See, I--I have to hurry up and answer these, because (See?), each one of them is a sermon four weeks long (You see?) on--on each one; you can just get off on something else. But I--I don't mean to do that, 'cause I want to get everybody's question as far as I can.

These virgins (See?), they're made up of... That's just part of them in that age. See? Each age has the virgins. See? The Seal... The angel comes to the church: "To the angel of the church of Ephesus, write." See?

Then get over here and then after the writing to the church of Ephesus (compare that back), a Seal's opened. That's just the way we're bringing it, try to get it all to you. See what I mean? if the Lord willing.

What'd I have first? Church ages. Is that right? Next thing, the message to the church ages. Everybody get that clear now? See?

First we got the church ages and got the history (laid down the Nicaea councils and Pre-Nicaea councils and everything that we could find in history), and found out that the correct interpretation of the Word was exactly with the history. And bring it on down to this day in this Laodicea, and you--you don't have to have history of that; this is making history now. See? There it is, and then showed what would be in this age.

Now, we come back with the Seals and open that Seal... God opens that Seal for us. What's that? First there's a messenger: church age; next is the Seven Seals.

Now, we find out the corruption that hits in the seventh church age... But the Seventh Seal doesn't reveal anything, what's going to happen to it (See?), because at the end of that church age is to come a prophetic gift to reveal these things. See? Are you following it? All right.

Now, notice how each one of those Seals... Then I come over here, and those three questions asked Jesus Christ: "What... When will these thing be, there won't be one stone on another? When will this be taken down, this religious center of the world, and another be set up? See? When will it be, antichrist ride?" See? And what went out to meet it? The Word, the Word against the word.

Then it settled down to politics and everything else; and there went the ox labor. See? That's exactly second it, then Jesus said so in Matthew 24. See? Then we come down from that to the cunningness of the reformers, the man beast went out to meet it. That's what taken place. Then we come down, the next or the Fourth Seal when antichrist become a conglomerations and had a name, Death.

Now, watch what Jesus said: "And he would throw her to the fires and even kill her children." That's death riding. That's both Protestants and Catholics: mark of death on each one of them (See?), her and her children be destroyed. So if you're depending on your denomination, you better get away from it right now.

And then when it come to the Seventh Seal, Jesus stopped right there.

He opened the Sixth Seal by saying the moon would be turned into blood and darkness and everything, these things would take place. We come right over here, open up the Sixth Seal. After the Sixth Seal's opened, and swing right back and show the same thing.

There you are with three different places in the Scripture, tied them together with the revelation. See? Watch. The place that Jesus said so, the place that when He opened the Book it was hid from the foundation of the world, and then the revelation of this day, here, placing it right in there, ties the three together. And three is a witness, so it's true. It's absolutely true.

Now, these virgins that come along here, they are the ones that fall asleep, and then the whole body's made up together of that group, that goes to make the (See?) to make the--the wise virgins. And the unwise virgins are the ones that started back there at the same time the wise virgins started, antichrist, and they are the ones that tries to buy oil.

Now, just look here. You see how perfect everywhere you go. If I could stand here and talk the things that's revealed in that room, I tell you, it'd swing your heads around; but how you going to do it when you got a whole thing here.

And then you, somehow or other, when you get away from people, there it begins to open up, mysteries; then you see things that you're daresn't to say to the people too, 'cause (You see?), if they would they'd start little isms.

And then just look what this little gift of healing has done, how it confused the church. Everybody had a sensation; everybody had this. And right down in my heart, God knows it's the truth, I knowed it wasn't right 'cause He told me so. See? But it's a false impersonation; it's only, throw the people off. Now, that's right.

Now, but, you see, you can't say those things; best to just leave it alone. And you remember the third pull; it said, "Don't tell nobody." What did I say was that... How many remembers that? Oh, sure. Remember standing there trying to lace that eyelet in that little shoe in the vision? He said, "You can't teach Pentecostal babies supernatural things."

And I said this will be the third pull and it will not be known, so help me, by the grace of God. Now, now, we're--we're right down at the end time now. Won't be too long until mercy seat will be judgment seat.

Why, if you see these things coming in and these people coming in, you better come in too if you're not already in. See? Now, gathered in heavenly places (See?) it also means more than just to be rejoicing. In heavenly places, if you're really assembled in Christ, it's a fearful thing.

Standing by the--that Angel of the Lord, you think you'd just be shouting and screaming. That--that's not it. It scares you to death nearly. See? So you see, there--there's a difference in just rejoicing and bubble dancing (which is all right), and then coming down to the real thing. See, see? There's where the fear... It's a fearful thing. Not that you fear that you're lost, but you're really before Angelic Being and the Holy Ghost Himself standing there.

Now, that will be part of the Bride; that's what it will go to make it up (See?), all those who sleep. And can't we absolutely see?

[Brother Branham is interrupted by a failure in the recording system--Ed.] ...pray now that You'll grant the healing of the people, through these handkerchiefs, lay upon. In Jesus' Name. Amen. (Now is it all right now? Thank you. Somebody step on something? Too many recorders put too much pressure on it. See? All right, just swap--just get a tape and swap the tape and make it off of that.) Now, notice now, the next question.

2. Should evangelists continue on the field?

In this hour, of course, what they mean. Certainly, by all means; don't change a thing. If Jesus is coming in the morning, preach today like it was going to be ten years from today, but live like it's going to be at this hour.

Don't--don't get scrupled up now. That's why I'm trying to warn you about. See? Just don't be odd, peculiar. Don't change nothing, but if you're doing something wrong, or doing evil, repent (See?), come back to God. Continue on your evangelistic service just as you always did.

If you're building a house, put it on up. If Jesus comes tomorrow, you'd be found faithful at the duty. If you're building your church, go on, put it up. I'd rather be putting my money in something like that than be found with it in my pocket. See? So just--just keep on; continue as you are.

Everybody understand now? Continue right on. Just go right on as you are. Now, just--just don't stop; don't do nothing. Just go right on just as you are; keep on serving the Lord.

Now, for instance, if you was--if you was working for a man and you knowed it was fifteen minutes before quitting time, "Well," you'd say, "it's just fifteen minutes more so I might as well just go over and set down." You'd get docked for that fifteen minutes.

If you're planting wheat, plant your wheat. If you're digging potatoes, go on and dig them out. Say, "Well, nobody will eat them." That don't make any difference; dig them out anyhow. Just continue on as you are.

I got a letter from somebody the other day. Somebody told them, said, "Well, the time's at hand. Sell the farm. Now, you won't need the food that you live off of on the farm," said, "'cause just the millennium's going to start, and you won't need it, so you just go ahead, and while the tribulation period's going on, your children's not saved so just let them... Let--let the children have the farm where they can eat off of it, but you all sell your farm and--and..." or something like that. Oh, they had...

I said, "Oh, my." If I knowed He's coming tomorrow and I was a farmer, I'd put my crop in today, sure. If He made me a farmer, I'm going to stay right at my duty. See? That's right. If He made me a mechanic... Say, "Who's..."

Somebody said the other day, he said... A fellow come in and said, "Say, brother, you know what?" He said, "I'm going to give you the second set of keys. I've bought a new car." He said, "I'm going to give you the second set of keys," told his pastor. Said, "I'm going to give you the second set of keys 'cause the rapture might come, you know, and said I won't be needing it any more."

Pastor was going to miss it. You see? So that's making ready, isn't it?

All right, but that's--that's the way it is. See, we mustn't be that way. We must be a--a sane, solid Christian (See?), that I'm put here to work right up to the last minute. I've got a job to do, and I want to be right found faithful at the post of duty. If He comes this morning, I want to be standing right here in the pulpit.

You say, "Brother Branham, if He was to come this morning, shouldn't you be out there?"

No, sir. This is my post of duty. I'll be standing right here preaching when He comes, saying the same things I am. Then, when He comes, I'll just move right on out with Him.

If I'm hoeing potatoes, I'll just be hoeing away just as hard as I can. When He comes, I'll just drop the hoe and take off.

You remember in the jubilee year, if they was hoe--hoeing with the hoe, they just kept on hoeing. They knowed the jubilee year was maybe ten minutes more and the trumpet would sound of the jubilee year. They just kept on pitching hay or whatever they was doing; but when the trumpet sounded, then they dropped their pitchfork and gone. That's it. Just keep on pitching hay until the trumpet sounds.

All right. Question: According to the opening... (Did that--anything happen? It--it made a noise up here.) A question...

3 According to the opening of the Fifth--Fifth Seal, Moses and Elijah have--have to die; what about Enoch?

I don't know. See? I--I... If don't know, I'm just going to tell you I don't know. See? I--I don't--I don't know all the answers, folks; I--I don't know. And if I don't know, I'm going to tell you I don't know. If I do know... I won't tell you till I do know (See?), but I--I don't know. I've often wondered about that myself.

There was Enoch... I seen Moses come and Elijah comes back and they're killed. See? But now, Enoch was translated before time. I--I've often thought and wondered myself: Well, what--what about that? But then, here's the only consolation that I can say is this: Now, notice, Moses only served God forty years. See? He was a--he was a hundred and twenty, but twenty years...

The first forty years, I mean, he was getting his education. That right? The second forty years God was taking it out of him, and the third forty years he served God. See? All right. But Enoch walked five hundred years before God and was blameless (See, see?); so Moses comes back to serve some more time: him and Elijah.

Now, that--I don't say that's right. See? I just give you that for a thought. See? But I--just to say what part, I don't know. I really can't tell you what--what--what happened there or what God will do.

4. What is the--the name of the--that'll be on the people of Revelations 3:12?

I--I don't know. Yeah. He said give them a new name. I--I--I don't know what that is. See? It'll be probably made known when we get there, but I--I don't know what it is now. See? See, He is going to do that. See? He give them a new name that--that they just knowed themselves. See?

5. Now, Brother Branham, is there any Scripture permitting marriage after divorce. This is very important.

It says important. Well, that's the reason it wasn't pertaining to this. As far as I can see, my brother or sister, whoever it may be, there isn't unless your companion's dead, because the Bible said we're bound to them as long as they live. See?

So as--as far as being any Scripture, that's what was asked here: "Is there Scripture. See? Is there any Scripture?" Not as I can find. See? Not as I can find, 'cause Paul said that the--the married couple, if the companion's dead, then they're free then to marry whomsoever they will in the Lord. But until then... But watch. You take it, "Until death we part..."

That's it. You've done took an oath over that (You see?), so I don't think there is. Now, if there's--if you found some, and it's correctly why, all--all right. But as far as myself, I--I don't find any.

6. What does "... see thou hurt not the oil and the wine" mean in Revelation 6:6?

It's the Holy Spirit. See, we just got through that. Probably somebody, you know, come in a little late for the message, they--for the other tapes. You see? "Hurt not the oil and the wine..." What does the oil and wine mean? The oil, as we took it in symbols, means the Holy Spirit. See?

Wine is the--and oil is connected together in the Bible in worship. See? And the wine as we put... That's where I got the idea of the stimulation. Wine stimulates. And wine in its--is the antitype of its natural from stimulation is revelation.

Now, just think; what stimulates the church? Revelations. See? So wine, the new wine would be... Now watch. The oil and wine went together in sacrifice, went together in--in the church worship (Now, notice.), assembled together, connected together.

You that's got a concordance, you look and see a whole string where wine and oil is met together in worship. If you've got a Cruden's, why, it says that there.

Now, notice on this. But now (You see?), the oil is always the Holy Spirit. We find that over in Ezekiel, and we find it in the Old Testament; we find it all through the New Testament.

Why do we anoint the sick with oil? We anoint the sick with oil because it symbolizes the pouring out of the Holy Spirit upon them. See? Also the wise virgins had oil; the unwise had no oil: Spirit. See? Now, that is the oil.

And then the wine... If--if--if the oil represents--represents God, God is Spirit. See? God is Word. "In the beginning was Word; Word was with God; Word was made flesh, and that was God." Now, then if the Word now in--sets here in a--a natural form... Now, the wine is the water, like the--the revelation that reveals that interpretation of the Word which stimulates the believer. You see?

My, they just got... "I've never seen it before. My. Glory." That's what? See? Stimulation (See?) of revelation. (I didn't know that till the other day setting there either. See?) Now, that's... What does the oil and wine... That was, "See that you hurt not..." That was the black horse rider, and that was during the time of the dark age, the third age of the--of the church.

Notice, and in there, there's just a little bit of it left, just a little bit, but don't hurt it. And I believe if you get that the--the Third Seal on tape, you'll--you'd find it there where we explained it in details--detail, rather.

7. Brother Branham, is the Lamb's Book of Life and the Book of Life the same Book?

Sure. See? 'Cause that's where... All redemption's wrote in this Book. See? Their names are in... You say, "Well, the... Our name's put on the Lamb's Book of Life, Brother Branham. I--I got it put on the other night." No, you didn't. No, you didn't. You just found out it was on there the other night (See?), because their names were written before the foundation of the world. See? That's... It's all the same Book. See?

8. Now. Brother Branham, is it true that--that every Jew born since Christ came will be saved, and who are the hundred and forty-four thousand? Are they the predestinated ones to be sealed with the Holy Ghost, and what is their mission?

There's about three questions in one there. But here is... First one is:

8a Is it true that every Jew born since Christ that came into the world is to be saved?

No. Nothing will be saved, only those whose names were put on the Lamb's Book of Life before the foundation of the world, Jew or Gentile. See? That's all; the Book holds that mystery, and the Book is only unfolding it now, not each one's name, but what the mystery of the Book is while it's calling those names. You find... You understand that now? See?

The Book doesn't say, "Now, Lee Vayle is to be saved in time of this church age," or--or, "Orman Neville..." or--or whoever. No, it don't say that. It just shows the mystery, unfolds the mystery of what the thing is. But we, ourselves, by faith believe it. That's what I said the other night.

Someone said, "Well, there's no need in me trying it. Brother Branham said there's only going to be one saved out of Jeffersonville." See? Now, see, it's showing a parable. That--that--that isn't... That--that isn't it. There might be thousands saved. I don't know. I hope every one of them is saved (See?), but I don't know. But here's the way I want to believe it: I'm that one. You believe the same for you. If you don't, then there's something wrong with your faith. You're not sure what you're doing.

How can you... How can you walk up there in the face of death when you're not too sure whether you're saved or not? See? How can you go down here and say to this crippled man laying here, blinded and twisted up, "THUS SAITH THE LORD, rise up. Jesus Christ makes you whole"?

How can you stand that little cold stiff body laying there; that's dead and been dead for hours and hours, and laying there cold and stiff, and say, "THUS SAITH THE LORD, rise up to your feet"? You'd better... You have to know what you're talking about. See?

Well, they say, "Death claims everything. It's all gone." Yeah, but when the Word of God is revealed and you know it's God, that changes things. That's right.

Now, yes. These Jews are not... Not all the Jews will be saved. No, sir. They will not be saved, only those who... When He's speaking of--of Jew... Jew just is a name that was give to them after they left, I believe, Nebuchadnezzar over, begin to call them Jews first because the tribe of Judah was taken then and given a name of Jew. Now... Because they came down from Judaea and they got the name of Jew. But now, Israel is different. Israel and Jew is altogether different.

Every Jew... Every Jew isn't an Israelite. See? No, he's just a Jew, but then, Israel... Paul never said all Jews will be saved; he said all Israel will be saved. Why? Israel's name, that's--that's the name of redemption all the way back. See? And all Israel will be saved, but not all Judaea--Judaism will be saved. See?

Just like Gentiles--there'll be a... There's thousands times thousands of--of people, yes literally millions of these organizations that are called Christian, Church of Christ, and all such names as that. That don't mean one thing. Not... That don't mean they'll be saved.

People say, "Now, you've got to belong to this or that," an organization, a certain organization. "If your name isn't on our book, you're lost."

Now, that's cult. See? That's cult. See? There's only one way you can be saved, and that is not him that willeth or him that runneth, him that... That is God Who shows mercy. And God by His foreknowledge predestinated a Church to His glory, and that's the ones that's saved. That's right.

Now, your faith is so anchored there... You say, "Well, my faith is anchored there"; and look back what kind of a life you're living, you see you're not even fit for there, your anchor is wrong; you got it on sand instead of a rock. The first little wave will throw it off.

Let the Word be revealed in something: "My church don't teach that." That shows right then you wasn't anchored on no rock; you was in sand. That's right. So now. You see?

Now, and...

8b The hundred and forty-four thousand, are they the predestinated ones?

Yes, sir. That's Israel, spiritual Israel. Just think, there will be millions of them in there. I don't know how many's in there now. I guess the whole group, but they will not all be saved, because they are in Judaea. See?

You have any idea how many is there now? I don't know, but they're probably after this next persecution begins to rise, they're accumulating by...

You know, I've got a tape on them, taking west with me now to--to one of the--the Covenant Church, which is... It's just the old... Oh, I forget now. It started the... They have them down there in Africa: Dutch Reform. It's the Dutch Reform Church, the covenant is.

Now, if there is any of you setting here, I'll tell you why. You're still holding on to that old Heidelberg Catechism, and that's exactly the reason you're still--you're still Dutch Reform. See? You might polish up by an American name, but that's the thing behind it 'cause your teacher's in that same catechism, the old Heidelberg. You ask your pastor if that isn't right. See?

So now, notice this. "The hundred and forty-four thousand, they are predestinated ones to be sealed by the Holy Ghost." Yes, sir, that's exactly right. All right. So now if there's any... Now, if I'm--if I didn't answer it to suit you, why, maybe I--I could be wrong. See, but it's just to the best of my knowledge. You see? This is the best of my knowledge.

9. Brother Branham, as you have travailed or trav--on the serpent's seed... (Oh, oh, I never noticed this one. This one slipped up on me.)... serpent's seed this week, will it be in order to ask this question? My friends have asked me to explain Genesis 4:1 and I can't. Will you help me? It's--it's off of the subject, but anyhow I--I'll--I'll try my best by the help of God. Let's see now. Let me polish up just a little bit. I think that's where she said, "I got a son from the Lord," I--I believe it is. I think Eve said that there. I going to check to be sure, 'cause I said the other night, seven--instead of seven hundred instead of seven thousand, so...

It makes me so nervous. See? And you just have to be watching, and the enemy on every side, and you--you're conscious of that. You see? (Yes, that's it.) And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have begotten a man from the Lord.

Now, I'm just going to answer you a question, my brother or sister, and now remember, not throwing to you, no. I'm trying to help you. See? I love you, and I love the person who might've been a critical on it, but I don't think this person's critical. They said, "Help me." (See?), because the people believes it, but they're just not sufficiently posted by the Spirit to know what to say to the person that's asked them that.

Now, she's saying here... What the question is, no doubt, that they're saying, "Eve said she gotten this man from the Lord." How do you think life could ever come if it didn't come from the Lord, be it right or wrong?

Who sent... Who sent Judas Iscariot into the world? Tell me that. The Bible said he was born the son of perdition. Just ask them that one; be like the worm in a lemon. See, see? Now, you see, they can't--can't... It is...

Notice. Then if you want to take them a little more technic. Look, Eve talked here, if you want to take it in the language that's here which is written so it's hid from the eyes, wise and prudent... Eve, here, the way it's taught, that God was the One that she begotten this son by, and He's a Spirit, and He can't do it. See?

Now, watch here. If you want to notice that. "I have gotten a--a man from the Lord." See? You can't make it sound any... But it's got to have its right interpretation. See? Yes, sir.

No, sir. If that... Then the spirit... And we always follow the nature of our parent. You know that. Look at a baby, its nature. Well then, Adam was a son of God. Eve was a daughter of God. Right, the first thing of the creation of God which could not have one speck of--of evil anywhere about... Evil wasn't even known. Then why was Cain a liar, a murderer, and everything else? Where'd that come from? Just ask yourself that question. That was the serpent's seed. You see? Don't the Bible say so?

Watch his seed all the way down. In that he become... Who does the world belong to? The devil. Who controls it now? The devil. Exactly right. The devil controls the world. He told Jesus, said, "See how pretty it is, and all the glory. I'll give it to you if you worship me." See? He is the controller of it. Now, he owns it.

Now watch. His children are wise: devil's children. Or take Cain's children, if you want to, and bring it right down through the genealogies, and you'll find out that they were smart men, every one of them. But now, when he killed Abel, and God give him back Seth was the type of the righteous to redeem being dead and raise again. And from there...

Now watch, Not from the first seed of the natural, they died. (Now, you got your minds open? See?) The first seed of the natural seed, just ordinary good, it typed the modern church: Abel. In order to preserve that line coming down, that one died so another one could raise up (You see?), so it has to be rebirth again. You catch it? All right, just so you get it. See, see?

There you are, the perfect type. So even the natural man born of--of Adam, his father, shows that natural trend won't work. The natural man don't perceive the things of God. So there was a man come natural and died in order to restore that again, and is represented in the death of--of--of Abel and to replace him by--by Seth.

And watch what kind of a people that was now, that spirit brought forth from him: humble, farmers, shepherders. Watch what come from this wisdom of the world here: smart men, builders and with metals and all kinds of smart intelligence and things. Look where they wound up. They were down there, and God destroyed every one of them--every one of them, and saved the humble.

Didn't Jesus say in Matthew 5, "the meek shall inherit the earth"? So then don't worry; they haven't got one foot to stand on. See, they don't believe that be Cain's son; but we have got a tape on that if you'd like to hear it explained in detail. See? No, sir.

And I seen they've got a piece of paper up there where that science has now going to prove that Eve never eat a apple; she had an apricot. (See?) I got the paper up there at home now (See?); it was an apricot. How--how far can people... That's a carnal mind? (See?); that actually Moses never crossed the water; he crossed through a sea of reeds, brought Israel across at the upper end of the Dead Sea. There's a bunch of reeds there, a whole sea of reeds that just where the water's been at one time--went down. And Moses took a short cut and went around that way. And the orthodox churches accepted it. You seen that. The orthodox churches accepted it that that was so.

Oh, man, can't you see that seed of the serpent, that antichrist, the whole thing laying right there? Sure. Yes, sir.

10. Brother Branham, please pray for my little... (Well, that's a prayer request, I see.)... pray for my little grandson, very ill with the flu. He is in the Riverview Hotel.

Lord Jesus, this poor person here never wrote that just in vain. She seen You just deliberately remove even rheumatic fever from a little boy the other night. She knows that You're the great God, and we offer our prayers for that little boy, in the Name of Jesus Christ may he be healed. Amen.

When somebody writes anything, it's not in vain. They--they--they got a... No matter how simple it sounds to us, and how much, how it is, but--but there's something behind it. You see? That lady... that little boy... something.

11. Is the Elijah who comes to preach to the Jews the real man who lived on the earth, or will he be the spirit of Elijah in some other man? (Now, that's, I--I'm afraid to say. I don't know. See? Let me read that again.) Is the Elijah who comes to preach to the Jews (oh, yes) the real man who lived on earth, or will he be a spirit of Elijah in some other man?

Now, if I could answer that correctly, I could tell you about Enoch (See?), but I--I can't do it. You see? Only thing I know is just the Scripture said it, what it will be. And now, it might be that the... Now, I'm kindly inclined... (Now let me say it this way, and I hope the tapes, the brethren on the tapes, will understand this). I'm inclined to believe that it will be anointed men of their spirit; because (See?), he says, "Does not (on Elisha)... does not the spirit of Elijah rest on Elisha? See? The spirit of Elijah... And he done just like Elijah did (See?), so I... But I can't say that's true. I--I don't know. See? I'm honest with you; I don't know.

12. Brother Branham, would you please answer this one for me about baptism: Matthew 28:19 teaches the Father, Son, and Holy Ghost; and Peter in Acts 2:38, in the Name of the Lord Jesus. When was this change come about in Acts of the Apostles? Now, I believe in the Lord Jesus.

Well, brother or sister, ever who wrote it, there--there was no change come about. See? But Peter done exactly what Jesus said do. Now, if somebody come and say, "Use the titles of Father, Son, and Holy Ghost"; they did what Peter said not do, but what God said not do. See? Now, Jesus said that it... We'll just--just take a little bit here. I want to just to show you something here. Notice.

Now notice, if you're here (the person)... I'm going to put three pieces of material here. Now look, this is the Father, this is the Son, this is the Holy Ghost as trinitarian people believe them--believe that they are three separate individuals. They believe that. See?

Well then, now let me... And then in Matthew 28:19, Jesus said, "Go ye into all the world and preach the Gospel to every creature. He..." (No, I beg your pardon; I'm quoting Acts now, or and Acts 2, I believe--no, Luke 24:49 I'm quoting.) He said... Let me read it, then I've got it (See?) and then... 'Cause the other day I said that when it didn't, I want to be sure I get this right. I--I know the title of what you're saying there, but I want to get just what He said. Let's begin at the 16th verse of the 29th.

Then as the eleven set at meat... or the... Then the eleven... went away into the Galilee, into the mount where Jesus had appointed them.

And when they saw him, they worshipped him: but some doubted.

And Jesus came and spake unto them, saying, All power in heavens and in earth is given unto... All powers is given unto me in heavens and in earth.

Now, where's the power of God? Where's God at? If all the power out of heaven and all the powers in earth has been given, now where's God at? There He is. See, that's what's talking to you. See? All right.

Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Now, the trinitarian sphere of that. "I baptize you in the Name of the Father, in the Name of the Son, and in the Name of the Holy Ghost." That's not even in holy Writ. See? He said, "Baptize them in the Name of the Father and of the Son, and of... Not in the... They put a Name before each one--one Name. (Watch here.) Didn't say, "Baptize them in the names; N-a-m-e, one name: in the Name of the Father, Son, and Holy Ghost. See?

Now, I want to ask you. Is Father a name? [Congregation answers "No."--Ed.] Is Son a name? [Congregation answers "No."--Ed.] How many fathers is here? Which one of you's named "Father"? How many sons are here? How many humans are here? See? Well, which one of you is named "Father, Son, or human?" See?

Like a woman said one time, she said, "Brother Branham, the Holy Ghost is a name; It's a person."

I said, "Yes, sir. I am a person, but my name's not Person." I am a person. See? My name's William Branham, but I am a person. The Holy Ghost is a Person; that's what it is. It's not a name; it's a title of the Person of God. See? It's a title to the personality of God, what He is.

Now, now, if He said: "Go ye therefore, teach all nations, baptizing them in the Name of the Father, and of the Son, of the Holy Ghost," not in the name of the Father, name of the Son, name of the Holy Ghost, or, not in the names of the Father, and of the Son, the Holy Ghost; but in the Name of the Father, Son, and Holy Ghost.

And if Father, Son, and Holy Ghost is no name, then what about it? Say, if "Its name." Which one of... You want to call one of them a name, which name is it? If you want to call the title a name, then which name, which title is it you want to baptize--the Father or the Son? It's singular. See it?

Now, we turn over here in... And that's the last book of Matthew. Like if I always explained it... If you read a love story, and said, "John and Mary lived happy ever after." See, it's because you never--you don't know who John and Mary is? Go back to the first of your story. Find out who John and Mary is. See?

Now, that's what you're doing here in Matthew. You're only reading the last part of it. Go back to the first of Matthew and read what the story is--that's the last chapter of Matthew and the last verses.

Like you picked up a book and say, "John and Mary lived happy ever after. That was John Jones and--and Mary So-and-so. That was... No, that was John... That was John Henry and that was So-and-so. This is John Somebody and--and So-and-so." Now, you don't know yet. You see? The only thing to do to be sure is go back in the book and read it. See? You can't pick up a piece here. You got to put the whole thing together to make the picture.

Now, go back to Matthew the 1st chapter, and it goes and gives the genealogies, coming down, 1st chapter; then it gets down to the 18th verse that says:

Now the birth of Jesus Christ was on this wise:... (Is that right?)

Now, I want to ask you something. Now, listen again; you--you call it. Who's this? God the [Congregation replies, "Father"--Ed.], God the [Congregation replies, "Son"--Ed.], God the [Congregation replies, "Holy Ghost"--Ed.] Now which one is this? [Congregation replies, "Father"--Ed.] Which one is this? [Congregation replies, "Holy Ghost"--Ed.] Which one is this? [Congregation replies "Son"--Ed.] Son. All right. Now, we got it. Now what did you say this was? God the Who? [Congregation replies, "Holy Ghost"--Ed.] Holy Ghost, all right. Now, all right.

Now the birth of Jesus Christ was on this wise: When... his mother Mary was espoused to Joseph, before they came together, she was found with a child of the... [Congregation replies, "Holy Ghost."--Ed.]

Now, I thought you said God was His Father. Now, there's something wrong here. He can't have two fathers. You know that, you know. See? Now, there's something wrong. Now, which one of

these men, if they're three persons, which one of them is His Father? The Bible says here plainly, "She was found with a child of the Holy Ghost." God, the Father, had nothing to do with it. And Jesus said God was His Father, and we know God was His Father, then He had two fathers. And then He's illegitimate sure enough. Now, see where you got yourself? Now...

Then Joseph her husband, being a just man,... not willing to make her a publick example, was minded to put her away privately.

But while he thought on these things,...

Remember he was a good man now, and the hand of the Lord is at hand right now. Them who are predestinated will catch it. See?

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream,... (Are you following me in your Bible? All right.)... saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of... (God the Father. Did I misread that? Sure did.)

That which is conceived in her has nothing to do with God the Father; it's the Holy Ghost. And now, we know that God was His Father. Is that right? So what is it? The Holy Ghost is God's Spirit, of course. Now, you've got it. See?

God the Father and the Holy Ghost is the same Person or He had two daddy's; and then what--what kind of person you worship? What kind of God you got now? See, see? God the Holy Ghost and God the Father is the self-same Spirit.

And she shall bring forth a son,... (this Fellow here)... and thou shalt call his name... (What? His Name. Now remember, His Name.) JESUS: for he shall save his people for--from their sins.

Now this was all done, that it might be fulfilled which was spoken of the Lord by the prophet,... (to who the Word comes to)... saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they... called his name Emmanuel, which is being interpreted, God with us.

What is the Name of God? What is the Name of the Father, Son, and Holy Ghost? The Bible said Jesus was His Name. Then the fellow here trying to debate it once here in the Tabernacle, said, "Brother Branham has wiggled out of all of them; he won't this one." Said, "here it shows three different persons exactly, perfectly." Said, "Matthew, 3rd chapter, here was John standing, preaching. Here come the Son walking up to be baptized. He went into the water, and was baptized by John, went back up out of the water, and 'Lo,' he said, 'the heavens was opened unto Him,' and he said, 'down from heaven came the Holy Ghost like a dove descending, and a voice from heaven, saying, "This is My beloved Son, in Whom..." Three distinct persons right at one time." Oh, my.

You know, It just goes to show that people without the baptism, and not called to the office of--of a--a minister has no business to be in the pulpit. That's right. I--I--I could take that person, now, by the help of God and tie them in such a knot it'd make their head swim. Look, I don't care what... (Now, I don't mean... Now, that don't sound right. Forgive me. I didn't mean that, Lord; I didn't now... I--I felt Him check me on that. See? So I didn't mean to say it that way. I'm--I'm sorry.) I believe that the Holy Spirit could reveal to that person some secret; that sounds better. See?

Just like tuning an instrument, when you do something wrong, you can tell it as a Christian. You said something wrong; He didn't like that. See, that was putting me in there. See? I ain't in the picture at all. I'm just--don't even want to be myself or nothing; it's Him. Let Him do the work. He does the sounding; the trumpet's a mute. The voice behind it, one that gives it the sound.

Now, looky here. The man misinterpreted the Word. See? Remember, it's hid from the eyes of wise and prudent, revealed to babes. Now, here is that one Person, Jesus Christ, standing on earth. Now heaven, 'course, is atmospheres above.

Now watch. And John bear record... Now that man's got, say here's God the Father, and here's God the Holy Ghost, like a dove, and here's God the Son, making three persons. It's wrong. John, standing back here, knowed this was the Lamb.

John said, "I bear record seeing the Spirit of God like a Lamb." There's God the Spirit... Like a dove, I mean. (Now, there's the same thing I said the other night. You see?, instead of seven hundred, seven... See?) The Spirit of God--this was the Lamb here. And the Spirit of God--the Dove was God. The Spirit of God descending from heaven, and a voice from heaven, saying, "This is My beloved Son in Whom I am pleased to dwell in." "All powers in heaven and earth is given unto My hand." See? That's Him. Now what was His Name? [Congregation answers, "Jesus"--Ed.] Certainly. See?

So, as far as the trinitarian's theory of being three different gods, that's heathenism. That never was taught in the Bible. It never was taught in the Lion message, but it was adopted in the next, which was antichrist. Ask anybody you want to, any theologian. That never did come only through the doctrine of the Nicolaitane.

There is why it come out with Martin Luther. That's why it continued on with John Wesley and poured on down into the Pentecostals. In the day that the Pentecostal come out, they got the Jesus Only group. Now, that's wrong again. How can Jesus be His own Father? See? So it knocks that out.

But there's supposed to be an Eagle time come. See? That's the time it's to straighten all those mysteries out. See? Father, Son, and Holy Ghost is titles of the Lord Jesus Christ (Watch), all three of them.

Matthew said, "Father, Son, Holy Ghost..."

Peter said, "Lord Jesus Christ..." Who is the Father? "The Lord said unto my Lord, 'Set thou on My right hand.'" Is that right? Father, Son--Jesus, Holy Ghost--the Logos that went out of God. Father, Son, Holy Ghost is absolutely three titles of the Person of God manifested in--in--in three different ways or three attributes of Himself.

And to make it plain to someone who wouldn't understand, it's like three offices of the same God. Actually, it's three attributes of the same God, God acting in three different... Under the Fatherhood, under the Sonship, under the Holy Ghost dispensation... God is perfect in three.

You remember the antichrist number, four? See? God, Father, Son, and Holy Ghost is absolutely Lord Jesus Christ. When you baptize in the Name of Jesus only, that's wrong, just baptize you in the Name of Jesus, that's absolutely wrong.

I'm acquainted with many Jesuses. Why, the Latin countries are full of them: Jesuses. But this is the Lord Jesus Christ. It tells exactly Who He is.

There's many Branhams, if you want to talk about me personally. But I'm--I'm the one William Marrion Branham. That's--that's me. But there's many other William Branhams and so forth around. But this is distinctly calling one person, the Lord Jesus Christ (See?), the anointed One. There's only one of them.

Now that's right. So if there's any farther on that, write a letter or something, or--or sometime when I'm on other questions... I want to try to get this so I can see if we can get to some of these sick people that's suffering, prayed for.

13. Brother Branham, if this question is not--is not fit--does not fit in the... do not answer. (That's nice. I appreciate it.) What children--what children go in the rapture, if any small ones? Thank you. They never signed no name. Now, if you don't, it's not necessary. But look, when God puts a name on the Lamb's Book of Life before the foundation of the world, there's not nothing in the world can rub it out, because it's wrote with the ink of the Blood of Christ. Be it this big, that big, or that big, or whatever it might be, it goes just the same. See?

All children, all the church, everything there is and... God, by His foreknowledge... Now, we don't know. You say, "Brother Branham, can you prove that you're there?" No, sir. I cannot prove it. God could use me for a tool of something else, and use you the same way. But I believe, and by faith I am saved, not by knowledge I'm saved: by faith. That's the way you're saved. That's the way we're all saved.

But remember, God is infinite. Do you believe that? Infinite... By being infinite, that makes Him... And then He's omniscient. Do you believe that? "Omniscient" means "He knows all things." He can't be--He can't be omniscient without being infinite. See, there never was nothing but what He knowed. He knowed every gnat would ever be on earth, and how many times it would bat its eyes, and how much tallow it would make--how much all of them make together.

He knowed every breath that you'd breathe and how deep it would go in your lungs; that's infinite. Now, if He's infinite, that makes Him omniscient. Is that right? And if He's omniscient, that makes Him omnipresent, because He knows just exactly the minute, hour, time to the split instance of fifty-five thousandth of a second to when it's going to happen. See? Get the idea now? Then He knows all things; and that's the reason He has all power, knows all things, and can do all things. Now, let's see. Now, and all the children that God... every one that God, when they... Now remember, when was Jesus, the Bible said...

Now we know that Jesus was slain about AD 30. Is that right? About... It was about the middle of--of the--the year, I guess, AD 30. Now, but the Bible said that He was slain before the world was ever created. And your name... When the Lamb's Book... When the Lamb was slain to redeem this Book... (Here's a great thing now. It might cause stimulation.) Look. When the--when the--when the Lamb...

Now, remember, the Bible said, the Lamb's Book of Life was written before the foundation of the world, and your name was put in--was in that Book when the Lamb was slain before the foundation of the world to redeem every name that was written in that Book. See? You got it now? See, there ain't nothing out of order. It's working just exactly like God's big timepiece (See?), like a clock moving right around. Your name was put in there before the foundation of the world, when the Lamb was slain to redeem what was in that Book. And now, He comes forward and takes that Book to claim His redemption. (Now, I don't want to get started there; we never would answer another question today.) All right.

14a. Question: Is hell and the lake that burneth with fire and brimstone the same?

No. Hell, translation in the Bible, I believe... Now, there's scholars setting here. And I want to honor that, our Brother Iverson setting here, and Brother Vayle, and many of these brethren who are really theologians. The word translated, "hades" means "the grave." Is that right? The Greek word for the grave... But the lake of fire is something else, because over in Revelations, both hades and all was cast into the lake of fire. See? All right. Now, let's see.

14b... if not, is the lake of fire and hell eternal?

No, sir. No, sir. Anything that was created is not eternal. No, anything that's created... That's the reason there cannot be an eternal hell. If anybody ever tells you that you're going to burn in an eternal hell, I want the Scripture for it. See? There's no such a thing as that.

Hell was created for the devil and his angels, for the antichrist and his people; that was the devil, the incarnate devil. It was created for that to destroy. And anything that had... Anything... There's only one thing at all out of everything there is, the whole world and everything else; there's only one thing eternal, and that's God.

Before there was an atom, or electrons, or before there was even cosmic light, electrons, or anything, He was God. He's the Creator. And that's the only way you can be eternal, is to receive Eternal Life; that Greek word there, I think, is Zoe. Isn't that right? Zoe, Zoe. And then that--that

Life God imparts to you, as the father, your father imparts his life to you through the--the marriage vow with mother--and he, by that, imparts the--the joy of imparting (Catch me?), of the imparting life for a son.

And that's the way God does: a joy in imparting His Life to a son. See? And then you become part of Him which is Zoe, God's Own Life. "I give unto them Eternal Life--raise them up at the last day." That's the only thing that--that... He got Eternal Life; and that Eternal Life knows its body, and it must have to come forth. That... It can't... It's impossible for it to lay there.

As the Spirit of Christ hovered over the body (God's Spirit over Christ at that great day), It knowed it would raise up again, so is the saints in their body.

Now remember, Jesus, when He died, He went to hell, 'cause He had to go there; there was a sin barrier, and He preached to the souls that were in hell that repented not in the long-suffering in the days of Noah. Is that right? He went to hell and preached to the souls, the separated souls from God. "Death" means "separation." And they had separated from God, never could be back no more. And Jesus went to bear record that He was the One that was spoke of, the--the woman's seed.

The serpent's seed... See what the serpent's seed done? Antichrist winds up in death, separation, the red horse. The woman's seed, Life, ends up on the white horse: Jesus Christ. See? What is it? One against the other: serpent's seed against the woman's seed. You get it now?

Oh, we could stay a little while on that. Wouldn't that be good? But let's stay with this.

15. Brother Branham, does the first horse rider, First Seal, fulfill II Thessalonians, the revelation of the man of sin?

Yes. That's right. That's does. That easy. That does. That's the man of sin, this same man, just keeps in--in stages riding on until he gets on a pale horse that's called death. Christ comes on down through justification, sanctification to the white horse, and that's to get Life. You see?

16. What happened to the born again believers who are in the various denominations but not in the Bride of Christ? What happens to them?

Well, I think we explained that awhile ago. See? They go into the tribulation. They are martyred in the tribulation, come up in the last after the millennium for their judgment (See?), because the Bible said that the rest of the living... the rest of the dead lived not until the thousand years was expired. Then there was a resurrection, and then come forth the both just and unjust and was judged by Christ and the Bride. He came to the earth with ten thousands times ten thousands of His saints (Is that right?), His Bride.

Judgment was set, the books was open... Books was open, and another Book was opened, which is the Book of Life. He separated from there the goats from the sheep. Is that right? That had nothing to do with the Bride. She was standing right there in judgment with her Queen--the Queen and King together.

He came with His saints; ten thousands times thousands ministered to Him: His wife; then judgment was set. And then the sheep was separated from the goats. (You remember the other night me bringing that little meditation, so you'd understand it, "The Cowboy Meditation"? See? There you are.) No, they are... That's the...

They the--the--the church, the people that's in denominations that are--are genuine Christians who's receives the message... And they will never see it. It'll never be preached to them. And those in a mixed crowd (who it is preached to), it'll go right over the top of their head unless their name was on the Lamb's Book of Life. That's right.

But they will be good people, and they'd be raised up again and given trial, and be judged by the very group that preached to them. Don't you know the saints will judge the earth? They'll be preached to. See? They'll be preached to by the very same people witnessed to them of the message to come out of it. See? (I hope that explains it. I've got so many here that...)

17. Brother Branham, is the Seventh Angel with the spirit of Elijah, the same man as the Elijah sent to the hundred and forty-four thousand Jews during the three and one-half years after the rapture? Some of us are mixed up in this.

No, he isn't the same (See?); it's two different men. The Elisha that come in the form of Elijah was not Elijah. And the spirit of Elijah who came upon a man called John the Baptist, was not Elijah. And the man of the seventh angel messenger at the end of the Laodicean Age, will not be the literal Elijah. He will be a Gentile to his people.

Elijah will... The spirit of Elijah then, coming in the--into the people there, he will be a Jew (See?), for they are sent to their own people. That's my revelation.

The reason I... Of Tommy Osborn, when we talked that over that time (Tommy and I); I never knowed. I was just praying for the sick, and I come up there, and there was a lady coming down from the Fort Wayne Gospel Tabernacle, a missionary in the foreign fields. Her breast was that big--was just eat up with cancer; and she was right there in the little house where we used to live, up there in the lane. And I prayed for the dear sister, and she was healed and returned to the field. And when she come from Africa, and she had left a little book there on missions. I'd--I thought, "Well, missionaries are fine"; and I've--I've never thought much about missionaries and so. I thought, "Well, it's just an office of God out there, so that's--this is my place right here on Eighth and Penn Street," so I was just carrying on the best I could.

But one day, setting in the study, I picked up that book and it had a picture of a--of the Negro race, an elderly old father, and he had this little white rim of hair, and underneath was written like this: "White man, white man, where was your father? (See?) I'm now old and dull at mind, and I don't understand too well. If I would've known Jesus when I was a young man, I would've took Him to my people."

Well, I read it, and something just kept saying, "Read it again. Read it again." I kept reading... You've had them times; read it over and over. There's something in there.

Like up there that day at Green's Mill, when I come out of the cave, I couldn't understand that, how people could speak with tongues and shout and with the genuine Holy Ghost, and still be antichrist, speak with tongues, with genuine Holy Ghost, and tongues speaking and still be a devil. That's right. I can prove that to you. Yes, indeedy.

And then notice, when they did that. So tongues is no evidence of the Holy Ghost; it's one of the gifts of the Holy Ghost. See? And the devil can impersonate everything He's got, Divine healing and everything else. He said, "Many will come to Me that day, say, 'Lord, haven't I cast out devils; haven't I (That's preaching the Gospel.)--haven't I done mighty works in Your Name, and all these things there.' I will say, 'Depart from Me you workers of iniquity. I didn't even know you.'" See?

The Bible said that the rain falls on the just and the unjust the same. And the same cocklebur standing in the wheat field there, can be as happy and shout with the same water that fell upon him as the--both sent to the rain; but by their fruits you know them.

That little old cocklebur can stand up there just as happy and shouting as he can be, just as full of the same rain that the wheat is. There you are. So they can shout, speak with tongues, and impersonate everything they want to, in that day be called workers of iniquity.

As I told you awhile ago, listen to what I say; listen close. Look back down; examine yourself with the Word and see where you're at. You women that's got short hair, let her grow. If you're wearing shorts, take them off. Act like a lady.

If you men are still smoking cigarettes and run to pool halls, stop it. I don't care how much you profess. If you're still holding that organization and saying, "This is it," and "this is it," you'd better stop. Look back down and examine it with the Word. We're getting plumb out of... We ought to

lived above the short hair and all this age now; we're back into something now that God's revealing the hidden mysteries that's been put on the Book before the foundation of the world. And those who have obeyed in these small things will catch it in these other things. If they haven't, it'll go over the top of your head as far as the east is from the west. It'll just...

Like Gideon separating his men, there's thousands and thousands. God said, "That's too many. Separate them again." He gave them another test, and separated them again, separated them again, and on down till he had a little handful. He said, "That's the group I want to do the job." That's exactly what happened.

Pentecostal women, going back and forth, setting there, hearing and knowing by the Word that's wrong. You think they'll cope with it? No, sir. Every year when I pass by, there's more with bobbed hair than there was when I started. Said, "What's that got to do... You ought to..."

Someone said, "Why, Brother Branham, people regard you as a prophet." Now, I don't say I was a prophet. Nobody hears me say that; but I say this, that if--if you did do that, if you regard it... Said, "Why don't you teach people how to receive the Holy Ghost and how to get this and how to get great spiritual gifts and help the church?" How can I teach them algebra when they won't even listen to their abc's? That's right. You do these little things. Get down here at the bottom and brush it off and start right. Amen. Glory.

What was I talking about anyhow? Let's see. I didn't mean to get off that subject. Excuse me. See? All right. "Some of the--some of us are mixed up. Is the Elijah the same as the..."

Yeah, uh-huh; that's right. No, this Elijah that will come to the Gentiles will be a Gentile anointed with that spirit, because God used that same spirit to bring His people out of chaos every time, and has served His purpose well, so He comes it right back down again, because (See?)--'cause now if He uses high-polished, educated, that's the kind it would catch.

He brings a man that hardly knows his abc's and can't pronounce his words right and everything like that, some old wilderness something out yonder somewhere, and brings it in and shoves it right down to that simple-minded people and they get it [Brother Branham snaps his fingers--Ed.], like that. If it comes polished...

Like Paul said, "I didn't come to you with the polish of an education, but I come to you in the power of the resurrection." It taken God three and one-half years down in Arabia there to knock it out of him--his education. Took--took Him forty years to get it out of Moses. See? So there you are. That's... I don't say God don't... I'm not supporting illiteracy now, but I'm--I'm trying to tell you it don't take the education; it don't... The wisdom of this world is contrary...

Education has been the biggest hindrance that the Gospel's ever had. If we didn't have education, we wouldn't have all these big seminaries and things that we got now, it'd be people simple-minded who'd listen to the Word; but they're so polished and messed up, and tightened up out there with all them organizations, till that they're going to stay with it, that's all. They take on that spirit.

Did you ever take a good woman, marry into a lowdown man, that lowdown man either becomes a--a good man like the woman is, or the woman becomes lowdown as he is. See? That's right. That's the reason He said, "Come out from among them." when getting ready to take that rapture. You've got to have some kind of faith that'll take you out of here.

18. When was the covenant of Daniel 9:27 confirmed for a week?

One half of it was confirmed, the covenant, when Jesus Christ was on earth preaching to the Jews. He never went to the Gentiles at all. And He told His disciples, "Don't go to the Gentiles"; that was to the Jews alone. See? And He preached for three and a half years--that's half of the seventy week, now, as Daniel said He would do.

Now remember, He was firmly a-vindicated to the Jews, but their eyes were blinded to bring in this space of the Gentiles. Can't you see the whole program? See? And He proved Himself a prophet,

done just exactly what the prophet would do, showed them a sign of prophet; which your own Word said, "If a man says he's spiritual or a prophet, watch what he says; and if it comes to pass (just keep on coming to pass, what He said, continually)..."

Like you look in the Bible, it says, "Knock, and it'll be opened, seek, find, ask, be given." Now, if you'll notice, it's knocketh, just constantly knock [To illustrate, Brother Branham repeatedly knocks upon the pulpit--Ed.], stay right there like the unjust judge wouldn't answer the woman, he just kept knocking on her door. Saying, "I'm on your hand." Not seek, say, "Lord, I'd like to have this. Amen." That's not it; stay right there till you get it. You know it's going to come. So He promised it, so just stay right there till you hold onto it. See?

Now, now, in the last part, the seventieth week, the last part of it will be during the time of the tribulation period, after the rapture of the Church. Then there is the three and a half years here that it will be confirmed to them again by prophets (See?), Moses and Elijah: Revelations 11.

Now, let's see what this is.

19. If you are one of His chosen ones, will you go up in the Bride?

Yes. Yes, sir, that's easy.

20. Brother Branham, did you mean to say seven thousand who had not bowed their knee to Baalim, or seven hundred?

Seven thousand, I meant to say. Forgive me for that. See? It's just a... It's just a manner of speech. I was just... Like I said awhile ago... Did you notice me stand here, and I said, "And they bear record seeing the Lamb..." See, see? The Lamb was on earth: (see?) bear record seeing the Spirit of God coming upon the Lamb.

Now, in there it says, "This is my beloved Son, in Whom I am well pleased." You see? Now, that's wrote in the actual form of the Greek, putting verb before adverb; but you notice here, it'd actually be this... Now, just take the Word. See? The Bible says, in the translation of St. James here: "This is My beloved Son in Whom I'm pleased to dwell." But actually, if we'd say it like we'd say it today: "This is My beloved Son in Whom I'm pleased to dwell in." You'd turn it around. See, see? "This is My beloved Son in Whom I'm pleased to dwell." See? Now, we'd say it today: "This is My beloved Son in Whom I'm pleased to dwell in," (See?) same word just turns it around. See?

Now, yes I meant... Forgive me, please. I... And--and brethren, you on the tape out there, and friends, listen: I didn't mean to say that like that. I--I--I'm a minister of the Gospel; I... Many times as I've preached that, I knowed that was seven thousand. I just happened to say seven hundred. I didn't mean just seven hundred, I meant, you... I just didn't read it out of the Scripture. It just come to my mind while I was talking, and I just said seven hundred instead of seven thousand. I make them mistakes all the time. I'm--I'm a--sure a dummy, so you forgive me. See? I didn't mean to do that.

21. Is the Bride of Christ and the Body of Christ the same?

Yes, sir. See? Now, here... Now, see, I don't want to get started on it, 'cause I get a--preach a sermon on it. See? But I won't do that, but I want to show you. When God gave Adam his bride from his side, he said, "She is flesh of my flesh and bone of my bone." Is that right?

When God give Christ His Bride (the Spirit gave the flesh, the Bride) He was plush--pierced in the side under His heart, and water, Blood, and Spirit came forth; that become flesh of His flesh and bone of His bone. We are the flesh and bones; the Bride will be the flesh and bones of Christ, exactly. They are the... That is His Bride.

22. Would the Bride of Christ have... Would the Bride of Christ have a ministry before the rapture?

Sure. That's what's going on right now. See? The Bride of Christ... Certainly. It is the Message of the hour (See?), the Bride of Christ. Sure, She's consist of apostles, prophets, teachers, evangelists, and pastors. Is that right? That's the Bride of Christ. Sure, She's got a ministry, great ministry; it's the ministry of the hour; it'll be so humble...

Now, remember. How many was here at the first when I--was at last Sunday? See? Remember what I preached on? Humility. Oh, don't forget that. (I'm going to stop a minute to warn that again.) Remember, when God predicts anything great to happen, the people are looking so far away by their wisdom till they miss what happens. When God says anything is great, the world laughs at it: "That bunch of ignoramuses." That's right. But when the great world and the great high church said, "Boy, that's glorious." God says, "A bunch of ignoramuses." So, see, you have to watch... I don't mean it maybe of that way, exactly that way, but that's the way it is.

Look. Here was a great, holy orthodox church. "We know the Word; we've got schools; we got seminaries. We got our men so polished, why, for hundreds of years we've been loyal to Jehovah. We are the church; we're the Sanhedrin. We got the Council of Churches here, both Pharisees and Sadducees, and all the denominations gathers up together," (like we're getting... See?). "We're all in one--the Council of Church. We are the big shots here. We know that's Scriptural. Watch some little ignorant guy down there on the river with a beard hanging over his face and a piece of sheepskin telling us?"

Certainly they wouldn't listen to it. But the Bible said in Malachi the 4th chap--or the 3rd chapter: "I'll send My messenger before My face to prepare the way for Me." Seven hundred and twelve years before there, John... Oh, the great prophet of Isaiah stood there and said, "There'll be a voice of one crying in the wilderness. Prepare the way for the Lord and make His paths straight." That's right.

And said, and... Oh, many of them, said, "Every high place will be brought down."

"Oh," they said, "there'll be a... When this man comes, He will point His finger and He will move mountains. Oh, and all the low places, the ditches, will be brought up. Then all--that's all the rough places will be smoothed out. Brother, we'll plant corn in every field around here, and, oh, we're going to do great things when this man comes." See?

They was expecting God to take the crank and turn it on, bring the corridor down, say, "Come on down, you great forerunner of--of My Messiah." And then as soon as he's gone, they pull it back up. And his ministry's over, they crank it down again and put it right down here beside the seminary, and say, "All right, My beloved Son, walk down and tell them." See? Oh, my.

Look, when He come by. Whatever happened? Here come a man that knowed none of their schools, didn't even have a fellowship card, oh, didn't have no credentials. No. Nobody ever knowed He ever went to school a day in His life. You couldn't even tell it by His talking. He didn't even talk in terms of--of ecclesiastics. He talked about serpents, axes, and wilderness, and--and things like that (See?), trees. He talked not in the terms of the ecclesiastical set of the day or this day or any other day.

He come sassafras, as we call it here in Indiana. He come out of the bushes somewhere, didn't even have a shave, had hair standing out on his head. I don't imagine he taken a bath once every two or three months. Right. He never wore pajamas at night. He never rode in an automobile. He never brushed his teeth. Oh, my. What a guy this was. Certainly not.

Here he come stomping down through the wilderness like that, said, "I'm the voice of one crying in the wilderness. Prepare the way for the Lord, make straight His path...?..."

Some of the teachers stood and said, "Huh. Say, fellow, have you got your... We can't cooperate with you in this campaign. Here, we can't do this. Well, where's your--where's your card; where's your identification?"

He just ignored them. He had a message, so he just went on with it (See?), preaching just the same. They said, "Aw, wait. Well, if we go down there, we'll take the bishop down today and see what he says about it. We'll go down there. If we know... That's the heads the church, and we know that he will have to recognize that. If he's of God, he will recognize our bishop." Put them all down in a row and set them out there, the dignitaries...

He said, "You generation of vipers. You snakes in the grass (collars turned around, and holy fathers, and so forth, huh), who warned you to flee from the wrath to come? You know your hour's at hand. Don't you think that... You say, 'Well, we belongs to this, that, other.' I tell you, the God that I serve is able to rise children to Abraham out of these stones."

Oh, my. Now, he's going to take up his vice versa from ecclesiastical speech. "I say the axe is laid to the root of the tree. Therefore every tree that don't bring forth good fruits is hewed down and cast into the fire. Lo, I indeed will baptize you with water unto repentance, but He's coming after me. The moon will be turned into blood and..." Oh, my.

"He will thoroughly purge His floors. He will take the--the chaff and will burn it with unquenchable fire, and He will take the wheat to the garner. He will separate the weeds and the wheat." Oh, my, what a message.

They said, "This guy? Huh. What'd he say? What--what--what time it was? Oh, ignorance. We've got the man right up there, Brother Jones; he's the guy will do that if there's anybody in this day, he will do it. See? Bishop So-and-so will do it, Holy Father So-and-so." Oh, my. See? God in simplicity (See?), working in simplicity...

Then, first thing you know, he's standing there one day, and he said, "Yes, He's standing in your midst." He was so sure he was that runner. He knowed who he was. That's the reason he could shake the hide off them. He said, "Now, don't tremble, but just go ahead and continue on. You soldiers, you obey your masters, and if you've done any evil, you take that..."

"What shall we do? Shall we quit doing this? Shall we stop doing this?"

He said, "Just go on like you are. Continue on. Continue on; go ahead. If you're raising potatoes, raise them. See? You soldiers don't do no violence, and--and you do this, and whatever it be, so just continue on as you are. Obey your masters and so forth."

"Rabbi, what should we do?"

"Just continue on as you are (See?), but there's One in your midst that you don't know." He knowed that the hour of his message, he knowed he was to introduce that Person. He knowed He was there. "One in your midst; you don't see Him. Things are going on you know nothing about." And so then... "There's--there's something going to happen," he says, you see, "and He will be here and I'll know Him."

And finally one day he said, "Behold, there He is. There's the Lamb of God that takes away the sin of the world." Said, "My time's up now. I've introduced you to Him. I must decrease now; I must go off the scene. He will take over from here. The millennium will be on right away. (See?) The--the time is at hand."

Then when He come, when He was... John said, "He's going to... Oh, He's going to shuck the hide off. He's going--He's going to separate the wheat from the--from the chaff, and He's going to burn it up. He's going to thoroughly purge His floors, and His fan is in His hand." But what was He? Little bitty...

Now, they had all drew up (oh man.) He will have a spear that'll reach a mile long. He will stand back over here in Palestine, just stand up there in His--on one of these white clouds, and pick up all these Romans, like this, and cast them into hell, just keep on doing like that (See?), till He gets them all over. Why, they had that all fixed up. And what it was--a little Lamb come moving out among them, meek and gentle, pushed around this way and that way.

Even John said... Now, look at John the prophet; he said, "Go ask Him, is actually He the One?" So humble till that prophet missed it... Said, "Is He the One, or do we seek for another?" Now, he never give Him a book for them disciples in--in Matthew 11, come and asked him when John's disciples... John was in prison, so he'd been all so scrupled up till he--till I believe as Pember said, "His--his eagle eye got filmed over down there." You see? He couldn't... He--he done come down to the earth; he'd been up in the air. But when his prophecy was over, he dropped back down to the ground again. See? 'Cause put him in prison. You see? He didn't have no use for them big wings any more, so he just laid down there; but he flew higher than any of the rest of them. Let me show you something. God used him.

And Jesus knew (You see?), 'cause that was the--that was the incarnate God there. See? He was... So He--He said there... He said... Now, He never give him a book on how to behave himself in jail. He said, "Now, wait a minute. I'll write a little essay here, and you take back and tell John how to behave himself when he's in jail for My sake." See? No, He never said that. He didn't say, "Go, tell John that he ought to have got his Ph.D. degree before he come out in his..." See? If he would, he'd been with the rest of them; he would've been a rejecter. John was honest and asked a question.

And He said, "Just wait till the meeting is over, and then go show John what happened, then he will know. If you tell him what's going on, then he will know. (See, see?) Just go let him... Tell him--tell him it's... He's in prison and couldn't be here, but--but you set in the meeting and you seen what happened. You go tell him."

So then, the disciple said, "Very well, Master," and over the hill they went. Jesus, setting on this rock, just watching them till they crossed over, and went up over the hill. He turned around to the congregation and said, "Who--who'd you go out to see in the time of John?" Said, "What went ye out to see? Did you go out to see a man that's got his collar turned around in soft clothes and highly polished and educated? Is that the kind of man you went out to see?"

Said, "No."

"You know what them kind are? They kiss the babies, and you know, and work in kings palaces. They... That's--that's not the type John was." Well, said, "then what did you go, to see a man that's been given a ministry and will hook it right into an organization or something like that, shaken with every... Then if the--if the Oneness don't want him, he will go over to the Trinity, and if the Trinity don't want him, he will go to the Church of God, anywhere. Is that the kind of man you went to see, shaken with any reed?" Oh, no, not John. He said, "Then what did you go to see? a prophet?" He said, "And I say that's right, but I'm going to tell you something that you don't know; he was more than a prophet. He was more... If you can receive it, this is who that was written of in the Bible (See?), back there in the Scripture: 'I'll send My messenger before My face (Malachi 3 See?), and he will prepare the way before Me.'" See, and they didn't understand it. Even the disciples didn't get it. See? That's right. Oh, my. Simplicity, be humble. See? Go right down, when God promises something big (See?), it is big in His sight.

Now, if you want to always keep this in mind... I want you to... You keep this in mind and when this happens, then you can change it. You reach down and pick up one of these little spring flowers that's coming this year, or get a common blade of grass and hold it in your hand, and say, "I'm going to hold this now and see that something so simple has made this, and I want to see the brain that can send a rocket to the moon, make this blade of grass."

You'll always have it. You can rest assure on that; you'll always have it. (See?) The blade of grass has life in it. See? It's so simple and humble... You see, if a man is a big man, all right; but if he's big enough that he can become simple (See?), he will find God. But if he don't become simple, he will never see Him. So you got to become simple. Now, verse...

23a. In Revelations verse 5 to 9, who are these found sing--singing when the Lamb takes the Book out of the--out of the... takes the book... Are--Oh, are these the raptured saints? No, Revelations 6... 5 and 9, rather, no. If you notice, these are not the saints. He has never claimed His property yet. See? This is not the saints. If you notice, they're the elders and the beast, and they sing.

Let's read it so that person... And then I'm going to try... I've got about half a dozen more here, and I think I can get them in few minutes. Let's see. Revelations 5:9. Now, let's read just a little bit before, so... The person now is honest about this and they want to know. Watch.

And when he had taken the--taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps,... golden vials full of odours, which are the prayers of saints.

And they sang a new song... (See, see?)..., saying, Thou art worthy to take the book, and to open it.

See? Thou has redeemed us and made us priests and kings; that's the heavenly group, not yet the redeemed. All right. Now.

24. Brother Branham, if all the... (Now, just a moment. I guess what... Pardon me.) Brother Branham, if--if all the godly (Yeah.)--godly be taken up in the rapture, where will Elijah and the--and Moses come from?

There's something wrong. There's something wrong. Now, that's just all there is to it. There's--there's something's happened. See? There's something that went wrong somewhere. Everybody feeling all right? There's no--there's no sickness or nothing? [A man in the congregation requests that Brother Branham read Revelation 5:9 again--Ed.] Let's see, Revelations, where was it, brother? 5... The... Oh, the question. Oh, the question I was answering. Now, let's see. "Thou..." [Continuation of Question 23--Ed.]

And when he had... the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints.

And they sang a new song, saying, Thou art worthy to take the book, and to open the seal thereof: for thou has--wast slain,... (And here it is. Here it is. I was wrong on that. See?)... thou has redeemed us to God by the blood of every kindred,...

That's right. Now, what do you think about that? Oh, if the Presence of the Holy Ghost isn't here, what is? He wouldn't let... See, I only read the first part of that verse. See, it's just--it's just a--or something wrote here, and I was trying to get through, looking at that clock. But you see Him stop me on that? Glory. I never read the other part of that. See, I got here: "and..." Look here. "And they--and they sang a new song," and I stopped. See? But look here, "the song they sang, saying, You have redeemed us out of every kindred, tongue, and nation." Sure, that's them. My, oh, my, oh, my. See it? And by the way, there's another question down here too.

23b. Could you (c-o-n-t-r-o-) control those given--Oh, control was given white robes of Revelations 6:11 with those who washed their robes in the Blood of the Lamb?

Now, let's see. Revelations 6... I just can't hurry on this, folks, like...?... this (See?), because it's going... I'm going to answer something wrong. Now, He didn't like--He didn't want me to do that. That's the truth. So help me, the Holy Spirit of God knows that's the truth. See? I just... There's something just... I--I just--I was looking at--I was looking at that clock, 11:30, and I thought, "If I don't hurry up now, I won't get to pray for the sick," and I'm--I'm trying to get that because I, in my mind is so... you... I can't...

You remember, you'll just have to understand now; I--I'm a human (See?), and I--I've been in there for seven days, and my--and I got something yet this afternoon I've got to find from God. But He

was so determined that I wouldn't make that error that He called me back to read the rest of that verse.

I just... It just felt like something just rolled over me there and said, "Go back; go back." And I thought, "Go back, what? Stop right now and start praying for the sick? What--what is it? What have I done?" And just as I started to reach for that, somebody said, "Read the verse over again." I read it over, and there at the bottom of this question, there it was (See?) Revelations 6. See, I read the first; it does sound like it at the first (See?), "And they sang a new song..." But down here, see what it was? the next, coming on down, "has redeemed us." Sure it was the Bride, the raptured saints. Could you... And here... Certainly, the--the Lamb had the Book in His hand. He'd done left the Throne of mediatorial grace. See?

You see how the Holy Spirit watches that? 'Cause exactly, that's the same thing I said the other night, when He had talked to me in the room, and I come down here and preached to you all: that when the Lamb left the place (Oh, my. Now, I believe we'll just take a text. See?)--the Lamb had left His seat and come forth (See?), as I got up there when He was present, that Light, which is Christ... When He was present, told... When the Lamb leaves that seat of the throne, to--being a Mediator, He becomes down here, and the day of redemption for the church is finished.

The next redemption is opened is for the Jews, the hundred and forty-four thousand. Is that right? 'Cause He promised He'd cut the tree off, you know. Now, here... Now, here He comes out, the Lamb, and then the day of redemption is finished, and all that's going to be redeemed is already been redeemed and put on the Book, and He's out here opening the Book. That's right. Oh, thank You, Lord. Forgive Thy nervous servant for trying to run over something.

Now.

23b Could you tolerate those given white robes of Revelations 6:11?

Now, let's see (6 and 11). All right. Where we at on this now? White robes... Yeah, that's the--the crucified under the altar--the--the Jews between that time. They were given white robes.

23c. ... with those who washed their robes in the Blood of the Lamb of Revelations 7:14?

No. Now, that is different, sure enough. Because see here, we find out here that these were given white robes over here in this time. They were given white robes themselves by grace, and these here had washed their robes in the Blood of the Lamb. And over in Revelations over here, this is that great multitude that come up before God of all kindred, tongues, and nations, and these are directed exactly to the martyrs of the Jews, you see. Now, now, that is correct. Now.

24. Brother Branham, if all of the godly was taken up in the rapture, where will the Elijah and Moses come from? Will they be Jews, or will our Elijah, given to us, be--be with them?

No. The a--the a Gentile that'll be anointed with this spirit to call out the Gentiles will be taken away, 'cause, you see, the whole church, all has been taken up; and these two prophets of--of the 11th chapter is brought down; and the day of grace is ended with the Gentile and been sent to the Jews. No, it won't be the same men. I don't... I'm--I'm pretty sure of that. Now remember, these are just the best of my knowledge.

Let's see what this--this says here.

25. Question. Does the wheat and wine... (W-h-e-a-t... No, I guess it--it meant, "What does." It doesn't have a what there.) It just says: Does the what and wine... or wheat and wine... what does the of Revelations 6:6... Let's see what it is when I get down here now, this here.

And I heard a voice in the midst of the four beasts saying, A measure of wheat for a penny, and a... measures of barley for a penny;... see that thou hurt not the wine and... oil. I guess that's meaning the wheat and the wine, that was one to the other.

... was a symbol, the wine taken at the communion table of Rev--of I Corinthians 11:24, does the wine--the wine... No, one of them is a spiritual symbol (See?), and the other one is actually the--the revelation of the Word.

26. Could it be that the reason many are sick, because we did not discern the Lord's Body? (Correct.) but now revealed by the opening of the Sixth Seal... (Let's see now. Let me see if I can get that now. It's--it's not you, it's me. You didn't... You wrote it all right; it's just me.) Could it be that the reason many are sick, because we do not discern the Lord's Body? (That's--It's got a question mark at the end of that.)

Well, the Scripture says that many are sick and weakly among you because of the discerning of the Lord's Body. That's exactly right, because (See?), the Lord's Body is the Bride, and many of them go off and they don't go with it. That's true. See, and they don't know how to behave themselves, lives any kind of a life and take communion and things, that's not right. See?

When people take communion that lie and steal and drink, and... That's--that's--that's terrible. You shouldn't do that. See?

... but now reveal by the opening of the Sixth Seal? The opening of the Sixth Seal.

Let's see now. No. Now, you find out the Sixth Seal opening here was to the Jews. See? The--the Church is done gone. This is the tribulation period. So it wouldn't be the same, no. No, it isn't.

One of them is a spiritual wine; that's the revelation of the Word, then the--the believer becomes stimulated by the revelation of the Word, and the other one is a symbol of the Blood of Jesus that's taken at the Lord's table. Now, that's the best of my understanding of it.

27. Will any that are not predestinated accept the Lord. If they do, will they fall away?

Not if they're predestinated, no. See, they couldn't.

28. Where is the Scripture that shows that the--that Catholicism will deceive the Jews and get their wealth?

Now, just where does it say that--that--that the beast will deceive for the wealth; it doesn't say that. But we're presuming that that was... (Now, the other night, you remember... you look to the tape real close.) I never said that's what they would do, I said... See, the Catholics is the richest group in the world, nobody like them. And what they don't have, the Jews has the rest.

That's where the economics of this country now... We're right now living on tax money, according to "Lifeline," that will--off of taxes, that comes right from Washington, DC, that'll be paid in forty years from today. That's what we're spending now. That's how far back we are--giving notes. See? On taxes that will be paid in forty years from now... The nation is broke. She's done.

Now, Castro, the only sensible thing that he ever done, was when he counterfeited the currency and paid off the notes, the bonds and burnt them and--and changed the currency. That's the only thing he could do. And there's only one thing left for this United States to do. Now, remember, this is William Branham (See?), speaking. This is my idea. It's only presuming. Just looking at it in the natural standpoint, which may be a million miles off, I do believe that right there in that money... The love of money is the root of all evil. And I believe that right along in there will start the ball a-rolling.

Now, the Catholic church back there from charging for mass and so forth, holds the wealth of the world. You remember, the Bible said she was rich, and how she was. And remember, not only just on one nation, she's rich on every nation there is under heaven. She reaches out. She has the money. Now, what they don't have, Wall Street has which is controlled by the Jews.

Now, and you remember he got the money. When Jacob returned, last night we find out, and become Israel, he really had the money, but his money wouldn't buy him nothing (See?) to Esau. Esau had it too, see both anti and--and the one... See, just as perfectly.

Now, watch here. I said they might want to consolidate together on the money, and the--and the Roman power take the Jewish power in--of money, breaking the covenant. That might not be so. See, I know they'll break it, but I--I don't know what reason, 'cause it's not revealed to me about what they'll do.

But look. Now, if today... Now, what if today, the only thing that we can do would be to do... If we're drawing taxes, if that statement is right, off of the currency off of the tax money of forty years from now... You see, our gold is... We've done spent it. We're broke. We don't have any money; and we're only living off of a past reputation.

That's what the church is doing today: the church, not the Bride. The church is living off of a past reputation it got back yonder under the ministry of the Lion time. "We are the church, we are the mother church; we started..." That's right. See? It's living off a reputation.

Methodist is living off of their reputation. Baptist is living off of their reputation, and Pentecost is living off of theirs, "Glory to God. A long time ago when the saints used to dance in the Spirit, and how they'd, the Lord done this and that." That--that's something past. We've all got big now, brother. Oh, my (See?), all past reputations...

This nation is living--living off of a past reputation of what the forefathers was (See?), and that's the reason we think we'll be saved. God never respected Israel on what they was, what they had been; what they was then.

Notice, but now, here's what I think, what I, I think will take place: (Now, it may not be so.) I believe the time will come when we're forced to make the issue. And when it will be, that instead of us changing the currency... What would that do to the Philip Morris? What would that do to the--the whiskey companies? What would that do to the steel industry? What would that do to all the commerce? What would that... It would break them. They'd be broke. But if we can borrow that money... See how smart he is? Then the nation sells out to the church and then church and state is united again, and there she comes. See? That's it. Notice. All right. Now, in--in this...

29. If one is in an association organization by our government and can speak the dictates of his own heart, or in the last days truth, will he be termed as one of the harlots? Hm. If one in the association organization is...

Well, see the association organization... The--the organization is given rights by the government to speak. See? That don't have anything to do with his heart. See? Now, if he is a real believer and born of the Spirit of God, sometime or other he's going to be checked. See? It can't be so plain and then him not see it.

Now, I want you to... See, you want to remember this, friends, that God... God never does, or has at any time, as I can remember (See?), but what... Look, Jesus was the--was the keynote of all of it, because He was God, Emmanuel made flesh.

Now, look at this--this Fellow, Jesus. When... Did you know when He came on earth, there wasn't, I guess, one tenth of the world knowed He was here? Do you know when that forerunner come, when all the mountains and things would take place, there wasn't one hundredth of the population of Israel, I guess, ever knowed it? Isn't that strange? Why, there were Jews and things and people all over the world.

Now, remember Jesus came to be a witness as a Saviour of the world. Is that right? Why, there was just people after people after people after races after people that never even knowed nothing about it, went right on just like the world knowed nothing about it, but all the time, that was going on in the world. See?

Why didn't He let them know? He came and the ones that was predestinated to Eternal Life was the ones that received Him. It'd been no good to say anything to the rest of them, because He could not have redeemed them, because they wasn't even redeemable. Why was it when those

priests stood there... when He had to come to that spot because the predestinated was plotted out in there, all around; so He had to preach to them as a group.

And the great scholars that should've known Him, said, "This man is Beelzebub. We'll not have this man rule over us," and so forth. See? "We'll not do it." But a little old prostitute, with a Life in her, predestinated to Eternal Life and her name is immortally in the Word of God here, walked up there, and the first time the Light struck that little seed, quickly she knowed it.

Look at that old fisherman, come by there; here He stood there doing signs and wonders and--and telling different people the secrets of their heart and revealing Himself. And my, there was Pharisees standing there, and said, "This man is Beelzebub."

They had to answer to their congregation. All of them standing around, "Dr. Jones, will you go down and listen to this man? He--He seems like He knows what He's talking about. He don't talk like ordinary man."

"I will hear Him." Walked down there to see who... God--God could never get to him. And there he stood down there, he said... they said, "Now, looky there. Looky there. There comes a man... Now, there's one of His disciples. There comes a man up... Now, now, that guy's name... That's Andrew. You remember? Oh, you remember the old--the old fishermen's down here, that's them. Yeah, there's--there's Simon, his brother (See?), and that's--that's old Jonas's kids. Now, there they... Look, he's--he's bringing somebody up to Him. Who is it? Yeah. See what He will do now. He's--he's the next up there."

And he walks up and He says to him, "Your name is Simon, and you are the son of Jonas."

"This man is Beelzebub. See, he's got some kind of a spirit on him. He's a odd fellow (See?), spirit on... Don't you all listen to nothing like that. See? Keep away from there. I wouldn't attend any more of these meetings at all. See? Just as soon as this thing is over we'll get out of here. We'll never get--wait around here again." See?

Why? Now, that's what he thought, and yet was supposed to be the one. Look, the very ones that He come to was the ones who crucified Him. See? But there was a little prostitute that everybody'd kicked out. I'm not endorsing prostitution (no, indeedy.), but I'm just showing you the predestinated seed.

Look at this guy, here, this old fisherman--could not even... The Bible said he was unlearned. Is that right? Not only that, but he was ignorant. Now, is that right or wrong? Oh, if we could just get ignorant to a lot of these things that we think we know. See? All right. See, he was both ignorant and unlearned. And then he walked up there in the Presence of the Lord Jesus, and He told him who he was, right then that settled it.

Now, what's this other fellow's argument against that: "Well look, he believed it. Look who it is. Know who that is. That man never... Why, he--why, he's a fisherman. Why he don't know his abc's. I bought fish from him, he couldn't even sign me a receipt. That... See, that's the kind of stuff... That's the kind of people that listens to something like that." (Thank the Lord. Amen. See?) "Why, why, he don't... Look at his daddy. He was ignorant, and he didn't even send him to school"; but that's the one He sent to school, taught the way He wanted it done.

Now, I'm not supporting not going to school now (I hope you understand) but there's just a type (See?), what you get in that. That's the kind... The reason it goes over the top of them...

And you know what? Not one... I'd say not one-third of all the Jews in the land ever knowed anything about Him coming, and--and then one--one-fifth of the one-third listened to Him, and then one-hundredth of the one-fifth received it. You know how many He had. He had twelve standing at the cross, out of the whole bunch. Where's the rest of them? See? The seventy went away.

Now, while He was healing the sick, and just going down not saying nothing about His doctrine... He just went ahead healing the sick and everything... Oh, my. That's God's Spirit on Him, do you

believe that? When He was healing the sick, wonderful, "That's a great Rabbi. Say, hey, brethren, you ought to have Him in your church. Boy, you talk about power, that guy can really heal the sick. You ought to... He's got a gift of healing."

Well, of course, they're going to have some impersonations then (here they come along) 'cause each group's got to have his own man. Here He come.

And then the first thing you know, one day He set down.

"Oh, sure, Rabbi, we'll go with you."

"All right, set down. Let's go." All right, He sent out the seventy and so forth. Then one day after a great miracle was done He set down and begin to tell them the Word. See? At the beginning of the sounding of the... All right. He begin to tell them the Word, the Truth... They said, "Ahhh, now wait a minute; I don't know about this. It's contrary to their doctrines." Said, "Well, I know we left the synagogue and everything like that, but maybe we--we was wrong, brethren. We'd better go back, 'cause that man talks in riddles. He's kind of an odd fellow. I can't understand that."

See? What was it? The seed wasn't predestinated from the start. Then the first thing you know, He had a little ministerial group and talked to the ministers. They said, "Aw, hm, we'd better go back too--and go back and get in the organization and take up our papers again (You see?), 'cause this guy... Why, who can understand a man like that. He says this here and says this over here." Ah, them others didn't understand it like that.

He was showing riddles to some of them but not to the others; so they walked away. Then He turned around and looked at the twelve standing there, and said, "You want to go too?"

Now, watch. Peter said, "You know what? I attended that old place yonder all that time. Where in the world would I go to? Where would I go? Where--where could I go? After I done here a work... I can't go back to that garbage can again where all kind of slop of the world's laying in it. See? I--I... Where would I go to? I--I just can't do it."

He said, "Then all right, come on, go along." Now, there you are. See, what was that then? Twelve out of about two and one half million. And the Saviour of the world out of billions... Get humble (See?), just stay humble.

Watch. Now, with all them Pharisees, and that little prostitute come up there; she said, "Say, you must be a prophet. Now, we know that Messiah's coming; and when He comes He will do that."

He said, "I'm He."

She said, "That's it," and away she went. You try to stop her once; you couldn't do it.

30. Brother Branham, greetings in the Name of the Lord Jesus. Please explain who the man in Matthew 22:11, the man that didn't have on a wedding garment--wedding garment on... I know this man could--couldn't get into heaven without the wedding garment on. This was a guest, I know, not the Bride.

Yes, that's right. He would be a guest. Yeah, he just slipped in. See? Now, look. Now, I... It'd just take a whole sermon on that, and I got ten minutes to pray for the sick and finish this up, and I've got one half of them done. Notice. But I'm--I'm going to hurry, right sure enough after this one. See?

Here's what happened. If you know the oriental custom (See?), when a bridegroom gives out invitations for his wedding, he just gives out so many invitations. And for every invitation he sent, he had a porter standing at the door to put a robe on him, whether he was poor or whatever he was, he had... If he was rich or poor, whatever it was, he, all had to wear this wedding garment.

When they stood at the door, they put this on him; it covered up what his outside had been. He's invited--whether he was a millionaire, or whether he was a pauper, whether he was a farmer, ditch digger, or whatever he is, or--or plutocrat, he's--he's here with the robe on, now, because the robe's put on him at the door when he enters in at the door.

Now, take St. John 10, I believe it is, He said, "I am the door. (See?) I am the door that enter--that you enter in by." Now there he stands at the door, and here's the man that put the robe on him, the Holy Spirit, to give him the robe of righteousness when he comes in.

Now, this man had come by some organization, back at the window over here (some slip-in hole), and he got in at the table and set down. And then when the Bridegroom comes up and looks around, he...?... These had been odd ducks before, now he's the odd duck. See? "What are you doing here like that without the baptism of the Holy Ghost and all these things? How did you ever get in here?"

Well, he come in somewhere besides the door, and he come without the proper invitation. See? He come by some educational system (See?), or something like that. He got in, and He said to them, "Bind him, hand and feet, cast him out of here into outer darkness where there'll be weeping and wailing and gnashing of teeth." See? He went into the tribulation period. See? He did not come in by the door. So, all right.

31. Question: Will the Elijah of Malachi 4 be the same as Elijah mentioned in Revelations 11:3, and is the other witnesses--is the other two witnesses separate, or individuals separate?

Yes. The Elijah of Malachi 4 will not be the Elijah of Malachi 3. We went through that last night. "And is the other witness separate?" Two of them, yes, sir, Moses and Elijah to our revelations. (Now, I don't want to hold you here too long.)

32. I Kings 19, Brother Branham, I believe that the number who did not bow the knee was seven... Yeah, that's right. Seven hundred instead of... Thank you. That's correctly. It was seven hundred instead of seven thousand... Brother... Seven thousand instead of seven hundred. Now, see that?

You know, really, when a person comes like this to--to preach... I want to ask you something now so that you'll understand. When the Elijah came from the wilderness he had one message. He stomped right out of that wilderness, and come right down, and told that king, "The dew will not even fall from heaven till I call for it." That's the words he had and stomped right back out and said nothing to nobody. See?

When he had another message, he come right down and said this message, and turned right back around, went back out into the wilderness. See?

Now, if you'll watch, when I laid the cornerstone under that Tabernacle, He said, "Do the work of an evangelist"; and now the hour's coming when that work is separated. There's something else taking place. Then I'm...?... you see? See, I get here and try to do evangelist and something else; and see where you're at? See, you're... Oh, I'm expecting the church to be spiritual enough to understand.

33. Brother Branham, I understand that Elias must be three times. You tell us that he has been twice already, and will come again. Now, will the person that the spirit of Elias will be upon, also be of the two witnesses of Moses and Elijah?

No, no. He will be a Gentile (See?), to the Gentile church. God sends always to His own people. See? He came to His Own, and His Own received Him not. He always sends His... The message of the hour...

When God was dealing with the Jews, there wasn't any Gentile prophets come. When God's dealing with the Gentiles, there's no Jewish prophets. When God turns back to the Jews, there'll be no Gentile prophets. See? See what I mean? All right.

34. After the rapture has taken place...

Now, there will be a carry over time, of course, one message carrying to the other one. It--it--it has to come right in like this (You see?), as I explained that (See?), like Paul to the Gentiles and so forth. All right.

34. After the rapture has been taken place, will any of the church be saved in the end who was not taken in the rapture?

No. Huh-uh, 'cause the Blood's done left. You see, there'll be no intercessions; the Gentile age is finished. There'll be no one saved after the rapture, none of the church. Huh-uh. The church... "Let him that's filthy be filthy still, him that's holy be holy still." See? That won't take place, not after the Church is gone.

35. Brother Branham, I noticed you--your referring to Daniel's seventy weeks on the First Seal message. I understand on Daniel--on the tape of Daniel when the Gospel returns to the Jews, the seventy weeks will begin. Is there a one seventy--one week, seven years, left for the Jews, or yet is there only one-half week, one three and one-half years left for them?

Only one-half week: Jesus prophesied the first half week, as was predicted, only one-half week left for them.

36. Brother Branham, since you didn't pray for the sick during the week, will you...
That's just a request for that...

37. Brother Branham, will you see me after the service...
That's a request (See?), there...

38. Would you please explain about Satan being bound a thousand years, and being loosed for the battle of--battle of Revelations 20 and 8. What relationship does this have with the battle of Armageddon as mentioned in the Fourth Seal? Will Gog and Magog be gathered from the people of the new earth?

Well, this is a long one, and I--I'll just have to hit the spot of it. See? Now, the first thing. Will... Now, maybe I can't explain it. I'll do my best.

38a. Would you please explain how Satan is bound a thousand years, being loosed again for the battle of Revelations 20 and 8.

That is not the battle of Armageddon. The battle of Armageddon takes place on this side (See? All right) at the--when the tribulation period is ended.

38b. Now, what relation does this have with the battle of Gog and Magog?

None. One is this thousand years, and the other one is the end of the--the end of the thousand years.

38c... as mentioned in the Fourth Seal, will Gog and--will Gog and Magog be gathered from peoples on the new earth?

Satan was loosed out of his prison and went to gather all the people, the wicked, to bring them to this place, and God rained fire and brimstone out of heaven, and they were consumed (See?), two battles altogether.

39. Question: Concerning the sixty-eight million slain by the Roman Catholic church, what time in history did this take place, and over how long a period of time did this take place?

Take Smucker's "Glorious Reformation," I guess some of these scholars have that; and it's the history of the church. And I forget now just what page it's on, but it taken place from the time of the--the--the thing was produced or given to the church by Saint Augustine of Hippo, Africa. That was AD 354, and it lasted until 1850, the massacre of Ireland. You see? So that time is--were from AD 33--or AD 30--354, let me get that right now. See? From AD 3-5-4 to--to AD 1-8-5-0, 1850, according to the history there were sixty-eight million Protestants put to death recorded on the Roman martyrology for disagreeing with the pope of Rome. That's history. If you want to say it's wrong, well then, maybe George Washington wasn't here or Lincoln (You know none of us lived back to see it.); but I believe they was here anyhow. I see signs that they were here.

40. Brother Branham, the 19th chapter of--and the 18th verse: "Yet have I kept me seven thousand of Israel--seven thousand in Israel all hadn't bowed their--bowed to Baalim, and every mouth--or--or beared the...?... every which has not kissed him--mouth who's not kissed him." Please explain this for me about the--about the seven hundred.

It was seven thousand. See? And that's kissing Baali. Don't you know... How many here was formerly Catholic? Sure, see? You kiss images. See? And remember, in the time of Babylon and Nebuchadnezzar when the Gentile kingdom was issued in (See?), when the Gentile kingdom issued in, it come in by the worship of a man.

Nebuchadnezzar made a statue of a man. And if you've got a spiritual mind... (Now, listen to this revelation). That spirit, that man that he made a revelation of--or he made an image of by his revelation was Daniel--a religious man being worshipped (See it?), because he named him Belzar, wasn't? Or Belteshazzar, which was the name of his god. And he made a image of that god, which was the image of Daniel, and Daniel refused to bow to his own image. See, see? And here it is again. See?

Now watch. The Gentile kingdom was issued in in the days of Babylon by King Nebuchadnezzar, a Gentile king, putting church and state together by taking a holy im--a image of a holy man and forcing worship to it. The Gentile kingdom ends in the feet with a handwriting on the wall by a political power that's united church and state together to force kissing images again (You see?), same thing: image of a holy man. Sure.

41. Brother Branham, when this rapture takes place... When the rapture takes place, will the young children that do not know right from wrong go in the rapture?
If their names are on the Book. Yes. That's right. See? All right.

42. Brother Branham, you said last night that the--there were seven hundred people to be saved--would be saved under Elijah's preaching. You meant seven thou...
Yeah, that's right. Please forgive me for that. That's all right (See?); I did it.

43. Brother Branham, will you interpret of... After you open... Brother Branham, will the (d-e-s-p-e-...) dispensation (it is, pardon me)--will the dispen--(Now, it's not you; it's me. See?)--will the dispensation of grace be over after you open the Seven Seals?

I hope not. No, no, friends, don't get that in your mind now. See? You just go right on. Dig the potatoes, and go to church, and right on. If it takes place in the morning, you be found doing just exactly what you're supposed to be doing.

Don't--don't start... See, when you do, you twist the very thing away from the--the purpose that it's intended for. You get little peculiar thoughts, and you get own ideas about things. Don't take your own idea. Just when you set and listen to things like that, say, "Thank You, Lord. I'm just going to walk a little closer to You." See, see? I'm going to walk... Don't quit work and say, "I'll sell out everything."

A man running up here the other day from North Carolina, just before we left, he said, "Glory to God. Can you tell me where some great somebody was?"

And I said, "No."

"Oh, yes, sir," said, "this guy's got the..." Said, "This guy is the president of the Auto Mission."

I said, "The what?"

He said, "Auto Mission."

I said, "I don't understand."

And he said, "Oh," said, "this guy's the president."

I said, "What'd you say his name was?"

He said, "Branham, I believe, something like that, Brown or Branham."

I said, "Well, my name is Branham."

He said, "Are you the president of the Auto Mission?"

I said, "No, sir."

He said, "Well, where's the millennium at?"

I said, "I don't know."

He said, "Why, you're a... You--you mean it--it--it--it's going on right here and you don't know it?"

And I said, "No, sir, I don't."

And he said, "Well, glory to God," said, "I got some--some friends that come, told me," and said, "I quit work;" still had his work clothes on. Said, "Brother, I want the millennium."

And I said, "Well, I--I believe you're just a little bit confused, aren't you, brother?"

About that time a car drove up, a taxi cab. She said, "Hold it, hold it, hold it." A little woman come up there, she said, "Now, you're going to pray for my husband."

I said, "Yes, ma'am, what--what about it?"

She said, "Well, I understand you have to wait a month on an interview (See?), to get prayed for."

And I said, "What?"

And she said, "Yes, sir," said, "but I'm desperate. You got to pray for my husband."

I said, "Sure, where is he at? Bring him on."

This guy standing, looking on, said, "Do you pray for the sick too?"

I said, "Yes, sir."

Said, "What did... You say your name was, Branham?"

I said, "... And you don't know nothing about the millennium?"

I said, "Well, I--I... No, I don't." I said, "I--I don't understand it just right in the Bible."

He said, "No, it's right now. People's come from everywhere."

I said, "Where's it at?"

He said, "Jeffersonville, Indiana, right under the bridge."

"Sir, you've got me bested." And I said, "I don't know nothing about it." I said, "Let's go in and set down. Maybe we can talk this thing over." We did. See?

Don't--don't... You see, friends, don't you never desire a ministry. (You know what I mean. See?)

You be happy you're just where you are. You--you just go right on.

44. After the rapture of the Bride, when does the church that had to go through the tribulation period stand judgment? (It don't stand judgment.) Is it before or after the millennium? (For the church... Oh, I beg your pardon; pardon me ever who wrote this.) When does the church that... After the rapture of the Bride, when does the church that had to go through the tribulation period stand at the judgment? Is it after or before?

After. The rest of the dead live not for a thousand years that didn't go with the Bride. Let's see.

45. You have said many times that communism was raised up by God to serve His purpose, as King Nebuchadnezzar. Now where did the--communism fit into the picture that will--it finally--will finally do? How does it wind up? Many scholars believe that in the kingdom of the north, Gog and Magog mentioned in the Scriptures, goes down against Israel in the--in the... (I can't make out just what that is. Yeah. Yeah.) I believe of the--some of the tapes taken, said you said it would finally drop--that--that communism would finally destroy Catholicism or the Vatican by an explosion. Is this right?

Yes. Revelations 16, you find it, and Revelations 18:8 and 12. If the person is here and wants to take this piece of paper on that, you can look it right up. Yeah. See? "Alas, alas, that great city... for in one hour she has come to her end." You see? The merchants and everything here that brought her merchandise... It will be. That's right. And don't...

Just quit... Just forget about communism. See? It's nothing in the world but a bunch of--of people that's nothing but barbarians that's--that's ungodly. It's a system... Let me show you something--just to show you how simple it is. Why, there's only one percent of all Russia that's communism. They need a messenger. See? One percent... Then ninety-nine percent of them are still on the

Christian side. One percent, now, how can one percent control ninety-nine percent? That ought to explain it to you right there. If God didn't permit it, why--why, they'd be thrown out long ago. See, sure.

46. Brother Branham, you said that Rome would take the government of the Jews at the last three and a half years. That is going... The--the first three and one-half years of the tribulation or will it be the last three and a half years? Is this correct?

It will be the last three and one-half years (That's right.), not the first, 'cause it's already passed. (Got one more after this one.)

47. My dear brother, will the Malachi 4:5 Elijah go to the wilderness as I Kings 17 tells us the other Elijah did?

Well, I wouldn't exactly say that he would--that he would go to the wilderness, but he'd be this (You see?): He was Elisha and Elijah... Did you notice, most of men like that are men who are away; they--they keep away from the people. They're very odd. They don't associate too much with people.

You notice how Elisha was, and Elijah, and John the Baptist, and that nature of that spirit. See? And they don't... He--he... I believe the man be a lover of the wilderness and maybe stay in the wilderness, but now just to say he's going to be a hermit and live in the wilderness, I don't know about that. Sometimes they did. Elisha didn't, but Elijah did. And then, John, he--he lived in the wilderness.

And hard tell, these other prophets, when they come out of Judaea there, I don't know where they'll stay. They may camp out on the hill somewhere, or... But what they'll do in the days of their prophecy, I--I don't know what they will do, but you... What I'm trying to say is this: Were--they--they will they a--will they be a--um--a...

They're trying to ask: "Will they just be wilderness dwellers?" Why, they'd have to go to northern British Columbia to get enough wilderness to dwell in now, somewhere. You see? So it'll be someone... The wilderness is all cut down (See?); there's not much wilderness left. See? So the only thing, they--they might be a lover of the wilderness (See?) and stay, maybe, a lot in the wilderness, and they'll be--have... You can notice the nature of them is that uncompromising (See?), and you--you'll know it when it comes. (See?) You'll see it, if you're--if you're wide awake.

Now, here's one, I don't know how to touch it. And I got another one just before this one, and then I'm going to ask them to snap the tape just a minute.

48. If God is one personality, why, or how could He talk to Himself on Mount Transfiguration?

Well, I've just explained that. You see, see?

I'd like to ask you this. I'm going to... When Jesus prayed to the Father. You see? I believe you have the baptism of the Holy Ghost, don't you, brother? Why don't you stand up just a minute? You claim to have the baptism of the Holy Ghost? [The brother says, "Yes, sir."--Ed.] I do too. Then what is that? Then I don't claim that I'm have the--I have the powers within myself to unfold these mysteries. I don't have the power to heal the sick. It's God.

I believe you're a minister. If I'm not mistaken, you're from Arkansas. All right. Now, and in you you have--is--is to preach the Gospel. Ordinarily you was raised on a farm and around like that. You just don't know nothing about it. But something come into you to preach the Gospel. You don't claim that to be yourself at all. That's another person, called the Holy Ghost. Is that right? Okay.

Now, I want to ask you. Do... That Holy Ghost dwells within you, is that right? Do you talk to Him? Speak to Him? Pray to Him? All right, that's all I want... Thank you very much. See? Now, do you get it?

I'll ask you one: How did it come that when Jesus in St. John 3, He said, "When the Son of man shall be, which now is in heaven (See?)--now is in heaven, shall come to earth." See? "The Son of

man which now is in heaven," and here He stood right here talking to the person. Now, you answer me that one.

Jesus and the Father was the selfsame Person, just the same as the Holy Spirit in me. You're looking to me preaching, but it's not me. It's not me can speak a word that could bring, as you know, an animal; set there and looked at it, and kill the animal and eat it. That's creative power. That doesn't lay in a human being.

It's not me could take a little boy here laying--the doctors laying him on his back, with heart trouble tonight, and say, "Thus saith William Branham..." No. "THUS SAITH THE LORD, it's finished." And bring him down to the doctor the next day and it's all gone.

A kid with leukemia, till its eyes were bulged out, and yellow all over, and its stomach... until they taken it to the hospital to give it blood and things to even get it here; and in five minutes time, cry for a hamburger, and take it back to the doctor the next day and can't even find a trace of it. That's Thus Saith William Branham? That's THUS SAITH THE LORD. Yet He is an individual different from me, but the only way He's expressed is through me. See?

That's how Jesus and the Father was. Jesus said, "It's not Me that doeth the works, it's My Father that dwelleth in Me." Now, the Son of man shall ascend from heaven, which now is in heaven. See? What was it? He was omnipresent because He was God.

Now, this other one, I want to say these words.

49. Explain what you was talking about... [Blank.spot.on.tape--Ed.]

[A prophecy was given from the audience--Ed.] Thank You, Father God. We thank You for the Spirit of Your Being here. And we are told, Father, that one time when the--the enemy was coming in and the Spirit fell upon a man, and prophesied to him, and told him. It set the thing in order where they knewed how to go and defeat the enemy, and where to find the enemy.

And I thank You, Father, that You remain the same God that You ever was; You're still just the same. We change, and ages change, and times change, and people, but You never change. Your systems are the same; Your grace is the same; Your works are the same; because they are marvelous, and are way past any knowledge of man to ever understand.

So we are thankful, Lord, that Your secrets are hid into the hearts of Your servants; and we're so happy for this, Lord, and may we go forth as shining Lights to--from place to place, and trying with love to--to bring others in that we might seine every little corner and cast the net in to be sure that we get every fish that belongs to You. And then, "The Lamb shall take His Bride, to be ever at His side." We're waiting for that time, through Jesus Christ's Name. Amen.

How many sick is in here, let's see your hands. Well, it looks to be about... Hold your hands up again. About one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, forty, forty-one, forty-two, forty-three, forty-four, forty-five, forty-six, forty-seven, about forty-seven.

All right, it's eleven-thirty. We can pray for the sick right now, put the night into the--to the... Would you--would you like to do that? I believe right now would be a good time to do it. I'll tell you why. The Holy Spirit, standing right in here, is anointing.

Now, as far as we have moved up into that Spirit now (See?), and you see that something, you know that something... Something is present. See? And if you could ever believe, you ought to believe it right now. See? If you're ever going to believe, it's now.

Now, we want you just to come real quietly, and let those that are in that aisle there, that raised up their hands, step out into this aisle, and then go down this way, and then we'll take them aisle by aisle in the--just forty-five--forty-five, forty-seven of them. It won't take very much.

I'm going to ask Brother Neville if he will come step right down here with me, and we're going to pray for them. First, them that's coming now into the aisle, just stand up just a minute now so we

can pray for you here, and lay hands on everybody. Now, that's right. Just everybody that's going to come in the prayer line (See?), them that's going to come in the prayer line. See? Now, now, see, conserving the time so we'd be sure to get it, we're going to pray for you now.

Look, friends, now let me explain it to you. Jesus Christ said this: "These signs shall follow them that believe." Now, watch. He never said, "If they prayed for them." "If they lay their hands on the sick, they shall recover." And if God can take a unfailing case of leukemia, and a little girl that can't have faith for herself, and make that thing perfectly whole... If He can take the next case of a little boy and so heal him till the doctors can't even find any rheumatic fever in his blood or anything else, what can He do for you? Now, them little bitty fellows, they don't understand what prayer would be. I just laid hands on them, and it did it. We can understand it.

Now, while you stand to pray now. Heavenly Father, with Your great Presence laying here, the great Holy Spirit, the One we have the picture of, the One that we read in the Bible, He's present right here now. He is revealing Himself through human flesh.

How we have seen Him without one time failing through the years, to be able to reveal the very thoughts of the human heart, to reveal the sin that they did, tell them exactly what happened and what will be without one time failing... Then we know that the God of Abraham, Isaac, and of Israel still remains God in the Person of Jesus Christ.

And now, by His Spirit descending from heaven under the Blood that was shed at Calvary, coming down among people to make Himself manifested in human flesh, just before the burning of the world, the great Holy Spirit represented in human flesh, those precious people who has accepted the Blood atonement and the Holy Spirit takes into their being, God, represented in human flesh.

Therefore, it would not be the human flesh, only just to perform the act, like in baptism or so forth, with a commission that "These signs shall follow them that believe." By laying hands on the sick, the Holy Spirit would see to it that they got well if they'd believed.

Now, Father, we know that these things are true. These people standing, they're going to pass under the hands of ministers who has received this Holy Spirit, and they're ready, Lord, to lay hands upon the sick. And we know, Father, that if these people will only believe, just as every Word that You promised, it's got to happen so does... And it cannot happen without faith, for it is impossible to please God without faith. We just can't do it.

And now, with faith believing, with this promise laying before us, with the Seals of the Bible being opened to us that God keeps His Word, may these precious people, who are sick, Lord, and my feeling for them as a human being in a mortal body like theirs, and now, their same Holy Spirit that dwells within us, Lord, dwells in them; and we feel sorry for each other, and knowing that the new covenant in the new Blood... If the old one offered healing, how much more will this new and better do? Father, may it be so that these people won't fail, but will receive their healing as they pass by the hands of Thy servants, through Jesus Christ's Name. Amen.

Now, now, we'll... This side will be seated while this side comes through, and then this side will go back and the other side... Now, some of you brethren here that'll stand up... I believe you're ministers along here, all of you along here. Where's Doctor... Brother Ned? Was you going to be in the prayer line, Brother Ned? All right, Brother Ned. All right. As soon as you're prayed for, drop right into the line.

Now, let these on this side over here, just be seated just a moment, and I'll take the ones from this side, then--then we'll come down and take the middle aisle and send them back this way, then take this aisle and send them through this way, and we'll pray for everybody.

I'm going to ask Brother Teddy... Where is he? All right, I want you to play on there, "The Great Physician Now Is Near." And the pianist, ever where they're at, accompany him if you will.

Listen, you remember the time where that was playing and a little boy was brought out on the platform? The little Amish girl playing "The great Physician now is near." She had long, dark hair--or--or blond hair, rather (a Mennonite or Amish girl, one), laying back on her head, and the Holy Spirit struck the little boy just by laying hands (crippled in his feet), and he jumped off of my arms, and run down through the platform.

His mother raised up and fell back: a Mennonite, I believe, to begin with; and the Spirit of God struck this little Mennonite girl or Amish, whatever she was (her dad and them setting there with the--their clothes on as Mennonites or whatever it was), and she jumped up from the piano with her hands up in the air, and her pretty hair fell across; she looked like an angel, started singing in the Spirit. And as she did that, the piano continually played, "The great Physician now is near, the sympathizing Jesus."

Everybody standing there, thousands, looking down upon them keys moving up and down, "The great Physician now is near, the sympathizing Jesus..." People raised up from wheelchairs, off of cots, stretchers, went walking on. That same Lord Jesus is right here this morning, just the same as it was in that room.

Just believe now. Play that song, if you will: "The Great Physician." Now, let everybody pray. Let them walk right through the room, go right down this way, and right to your seat or wherever you want to go, as you make your way... Have you got it clear back there? All right, so you can go right back to your seat, then we'll stand up.

Now listen. While these are being prayed for, you pray for them. Then when you're being prayed for, they'll pray for you. Now, you ministers along here, stand up. I want you to lay hands on these as they come by.

Now, everybody, heads bowed, and keep your heads bowed, keep praying; and when you pass by, then lay... the hands laid on you, remember, it is a promise of the God that reveals the secrets of His Book, the secrets of the human heart. He's the God that will confirm that, if you'll believe it. See? Now, everybody in prayer.

Now, you minister brothers stand if you will.

All right, let's bow our heads.

Now, Lord Jesus, as these people come, may the power of Almighty God quicken their faith immediately as they pass by, all in Jesus' Name.

Now, all right, let the line start this a way. Ask every one, lay hands on them, you ministers, as they pass by.

524-5a [Brother Branham and the ministers pray for the sick--Ed.]

In the Name of the Lord Jesus...

I lay my hands, in the Name of the Lord Jesus, on my brother.

In the Name of the Lord Jesus, I lay my hands...

God, grant it to my sister, Rosella, in Jesus' Name.

In the Name of Jesus Christ...?...

In the Name of Jesus Christ, I lay hands...

[Brother Branham speaks to someone, "You stay, watch that till the line ends."--Ed.]

In the Name of the Lord Jesus...

Remember, He's humble. Humbly come.

[Brother Branham's words are not all distinguishable while praying for the sick--Ed.]

In the Name of Jesus Christ...?...

In the Name of Jesus Christ, I lay my hands...?...

In the Name of Jesus Christ, heal...?...

In the Name of Jesus Christ...?...

In the Name of Jesus Christ...?...

In Jesus' Name, receive your healing.

In Jesus' Name, receive your healing.

In the Name of Jesus Christ receive your healing...?...

In the Name of Jesus Christ, be healed.

God, in the Name of Jesus Christ, may our sister be healed.

In the Name of Jesus, may the child be healed. Glory to God.

[Prayer line continues--Ed.]

524-5b [Blank.spot.on.tape. Brother Billy Paul Branham steps to the microphone and directs the people who are to be in the prayer line--Ed.]

[Brother Branham's words are not all distinguishable. Prayer line continues--Ed.]

May this request be granted, in Jesus' Name. God bless you.

Receive your healing, brother, from Jesus Christ.

Receive your healing, Brother Mitchell.

Receive your healing, brother, from Jesus Christ.

Receive your healing, sister, from Jesus Christ.

Receive healing, sister, from Jesus Christ.

Receive your healing from Jesus Christ.

Receive your healing, sister, from Jesus Christ.

Receive your healing, brother, from Jesus Christ.

Receive your healing, sister, from Jesus Christ.

Receive your healing, sister, from Jesus Christ.

Receive your healing, sister, from Jesus Christ.

Receive your healing, brother, from Jesus Christ.

Receive your healing, brother, from Jesus Christ.

Receive your healing, brother, from Jesus Christ.

Receive your healing, sister, from Jesus Christ.

Receive your healing, sister, from Jesus Christ.

Receive your healing, my brother, from Jesus Christ.

Receive your healing, sister, from Jesus Christ.

Receive your healing, sister, from Jesus Christ.

Receive your healing from Jesus Christ.

Receive your healing, brother, from Jesus Christ.

Receive your healing, brother, from Jesus Christ.

Receive your healing, brother, from Jesus Christ.

Receive the healing.

Receive healing, sister, from Jesus Christ.

Receive healing, sister.

Receive healing, sister, from Jesus Christ.

Receive your healing, sister, from Jesus Christ.

Receive your healing, brother, from Jesus Christ.

Receive your healing, my sister.

Receive healing, brother.

Receive your healing, sister...?...?

Receive your healing, sister...?...?

Receive your healing, brother.

Receive your healing.

Receive your healing, brother...?...?

Receive your healing, sister...?...?

Receive your healing from Jesus Christ.

Receive your healing.

Receive healing, sister...?...?, from Jesus Christ.

Receive healing.

Receive healing...?...?

Receive healing, my brother, from Jesus Christ.
Receive healing.
Receive healing, sister...?...
Receive the healing, in Jesus Christ's Name.
Receive the healing, in Jesus' Name. Amen.
Receive healing.
Receive healing.
Receive your healing.
Receive your healing.
Receive your healing from Jesus Christ.

524-5c [Brother Billy Paul Branham steps to the microphone and says, "Anybody else want in the prayer line? Would you get in, please. If there's anybody else want in the prayer line, would you get in, please."--Ed.]

Receive your healing, my brother, from Jesus Christ.
Receive your healing, sister, from Jesus Christ.
Receive your healing, brother, from Jesus Christ.
Receive your healing, Sister Wood, from the hand of Jesus Christ.
Receive your healing...?...
Receive healing...?... in the Name of Jesus Christ.
Receive healing, Sister Roberson, by the hand of Jesus Christ.
Receive healing, my brother, by the hand of Jesus Christ.
Receive healing, Sister Neville from the hand of Jesus Christ.
In the Name of Jesus Christ, receive your healing.
Heal him, in the Name of Jesus Christ.
Receive healing, Sister...?...
Receive your healing, son, from Jesus Christ.
Receive your healing, sister, from Jesus Christ.
Receive your healing, brother, from Jesus Christ.
Brother Weerts, receive your healing, brother, from Jesus Christ.
Sister, receive your healing from Jesus Christ.
Receive your healing, Brother...?...
Brother, by the Name of Jesus Christ, receive...?...
In the Name of Jesus Christ...?...
In the Name of Jesus Christ our Lord, receive your healing.
In the Name of Jesus Christ, receive your healing, my brother.
In the Name of Jesus Christ...?...
In the Name of Jesus Christ, receive your healing, sister.
In the Name of Jesus Christ...?...
In the Name of Jesus Christ...?...
In the Name of Jesus Christ...?...

524-5d [Brother Billy Paul Branham steps to the microphone and says, "Is that all that wanted to be prayed for now?"--Ed.]

[Brother Lee Vayle speaks to Brother Branham--Ed.]

May the hand of the Lord Jesus grant to you, Brother Vayle, this request for your loved one, in Jesus' Name.

[Brother Billy Paul Branham speaks to Brother Branham--Ed.] Billy Paul, as many cards as you've give out, now receive your healing, in the Name of Jesus Christ.

The great Physician now is near,
The sympathizing Jesus,
He speaks the drooping heart to cheer,
Oh, hear the voice of Jesus.

All together.

Sweetest Name in seraph song,
Sweetest Name on mortal tongue,
Sweetest carol ever sung,

God, upon this lovely little couple that's brought forth, in the world, one of the...?... May they receive their request, Lord in the Name of Jesus Christ.

...?... of Jesus Christ, may our sister's person that she has on her mind right now, may the power of God go with that request. May she be delivered. Grant it, Lord. Amen.

Lord God, in Jesus' Name, grant this man's request. I pray for him, Lord with my prayer. Amen.

524-5e Oh, isn't this wonderful. I believe that if every person that come by here this morning, under this tremendous anointing, I--I believe if you'll just... Now, don't look up for some great big something. Just remember the simple thing of believing what He promised.

Now, let's all say it together. We [Congregation says, "We"--Ed.] do not look ["do not look"--Ed.] for something big. ["for something big."--Ed.] But in Jesus' Name ["But in Jesus' Name,"--Ed.], we receive His promise. ["we receive His promise."--Ed.] That settles it. That makes it over...?... [Congregation rejoices--Ed.] Amen.

CHURCH ORDER

Branham Tabernacle
JEFFERSONVILLE.IN THURSDAY 63-1226

You'll scratch it. Hit the... [Someone says, "Let me turn it."--Ed.] Okay. And don't turn them on yet, so it just... Turn it on. And we'll... And you be ready to turn them off. And I'll motion my head to you, like that. See? See? I'll motion my head to you. You... All right, turn it, quick. [Brother Billy Paul says, "Where you want me, daddy?" Someone says, "He said, 'Turn it on.'"]

Brethren, we called this meeting together here tonight for the purpose of knowing how that to operate the Church of the living God, which, we believe to be a part of this Church.

I want to, first thing, I want to say that in my travels around the world, so far as I know, this is one of the most spiritual places where you feel the Spirit of God more than any other place I know. I had two other places in mind that used to be, but so far we--we don't seem to see those places; one of them has went into the organization, and the other has--has kind of fallen.

So I was called yesterday and was--was told me that you all wanted a meeting to ask me these questions concerning your duties in this church, and I... that's what I'm here for tonight, is... and to--to set the church, or to give to you the things that I think that--that is what's substantial to make this church to continue on.

Brethren, I'm sure that you do realize that, as I've made this remark about this being a spiritual place. It isn't the biggest place in the world, and it isn't what we have the most singing, the most screaming, and the most hollering, or the most speaking in tongues, and things, that isn't it, but it's the quality of the Spirit that operates here in this tabernacle. And, so far, I want to commend and thank Brother Neville, and--and you brethren here, trustees, and deacons, and Sunday school superintendent, and all, for--for what you have done in helping keeping this this way. It's been a long prayer of mine, and a desire since a boy, to see the church put in order and kept in order.

Now, when we dedicated the church, I told you, "A little later I had something to talk to you about," how to set this thing in order, the way it should be run. And you started off... after leaving here, we had ministers and so forth. But now, Brother Neville being just young among us, come among us, I thought it'd be better for Brother Neville to get better established in the Faith before I presented such things as I'm about to do now. But now, after I find out that he is getting well established in the Faith, and understands what the Doctrine is, and has played the part of a faithful witness to Christ and holding for what we believe to be the Truth, I think it's the hour now, would be a good time, to approach him in the... and among you elders and things here of the church, that you would take these orders and remember them, they're the best of my knowledge before God. And then I'm looking to you to carry these things out the way that I'm saying them, because somebody has to be a head around here. You have to have...

Now, I'm not trying to usurp authority or something like that, but, you see, a man or anything with two heads to it, it--it doesn't know how to go. God never did have two heads to His Church, He never did, it's one head. He always dealt in every generation as we've studied through the Scriptures, there's always one individual that He deals with. Because you get two man, you got two opinions. It's got to come to one final absolute, and my absolute is the Word, the Bible. And as a pastor here of the church, my absolute is the Word, and I want... I know you are brothers, you

kind of look to me to be your absolute to what... as long as I follow God as Paul said in the Scripture, "You follow me, as I follow Christ."

And then I'd expect you brethren, at any time that you see me to get away from this Scripture, to come to me privately and tell me where I'm wrong. I don't care if you're one of the trustees or the... or if you're the janitor, whoever you are, you're duty bound to me, as a brother in Christ, to tell me when I'm wrong scripturally. If there's a question, let's set down and solve it out, together.

And that's why you come, I suppose, to me tonight, brought me in here, is because that there's questions here that seems to be questioning you in your mind for the things I have--have here. Now remember, brethren, I don't know... there's no names signed to any of these tickets, but... and they're wrote, and I can't... don't know who wrote them, but they're questions that's on your mind, and I'm here to answer them the best of my knowledge.

And remember, God is looking to me to see that I stay in the Word. And I'm looking to you to see that you carry out the Word, see, see, in this church. And keep it spiritual, for, remember, all the forces of--of the dark kingdom of Satan will be turned against you as you begin to grow in the Lord. And you must be soldiers, not just fresh recruits. You're aged soldiers now, and been trained to fight. And Satan will come among you and cause you to dispute with one another if he can. Turn him down just immediately; you're brethren; and it's the enemy. And we're here to hold a standard in this evening Light time, that, when the world is darkened and the whole church kingdom is going into the Council of Churches. And pretty soon they'll try to tack a sign on this door here, "Closed!" And then we're going to have to meet other places, 'cause they'll certainly close these churches one of these days if we don't take the mark of the beast. And we're depending on staying true to God till death sets us free, and that's what we intend to do.

Now straight to the... And I would ask, that if ever a time that any of these things come into question, that this tape may be played before the members of this church, see, at your meetings, or prior the meeting, just before the meeting start. Turn this tape on and play it! And may the congregation here understand that these man are duty bound to God, as their oath in this church, to help hold these principles. You may disagree with them; and if I let you run it, then I'll disagree with you. We've got to have some source somewhere where there's got to be an ultimate. And the best that I know, I'm giving it under the Holy Spirit, letting Him be my ultimate. And let this tape be your ultimate on these questions.

10a Now, the first one is:

How shall the church act towards calls for financial help of... for food and clothing? What--what act, what--what should the church do?

Now we realize that the church is responsible for its own, for our members here of the church, we are totally responsible as far as we have needs to supply them with. We are responsible for our own, that's, steady, constant members of the tabernacle that come here and worship with us. We are duty bound to them, as our brothers and sisters who have proven to be our members of this gathering.

Now, we realize that there is millions tonight without food, without clothing, and we would love to be able to help the whole group of them, to do everything we could; but financially we cannot do that, we can't support all the world. But we are duty bound to our own. And I think, in that, and then if we have anything left over that you would want to contribute to people who are not members here of this church, something that you'd want to give to them, it should be met between the board of the deacons.

The deacons is the one that--that has to meet this opposition, or this problem, rather; because that in the Bible when the dispute come up about food and clothing, and so forth, in the Book of Acts, they called the apostles in about it, and they said, "Go look out for yourself seven man of honest report and full of the Holy Ghost that they might attend to these things, because we will give ourself continually to the Word of God and in prayer."

And it isn't the pastor's duty to look out to the... for the food and so forth. That's supposed to be by the deacons. It isn't the trustees, it is the deacons office to do this. And then this should be... Remember in the Bible, they was contributing to their own, the Greeks and the--and the Jewish, where the argument come up that one was getting a little more than the other, but it was people who had sold all their goods and had give it into the church for its support, and then to--to be divided out among them equally. And there was a little dispute come up, and there's where we got our first deacons. And that's one of their duties, is to do that.

I think that, as our own, as our own people, we should take care of them. And it should be turned in, any complaint, to the chairman of the deacon board, and then it should be met by the deacon board and see what they're able to do about it. And all of those things which is clothing, and food, and financial help, or whatever it is, should come through the deacons. Then the deacons, when they decide that they are--that they are... what they're going to do about it, then it should be presented then unto the--the treasurer, to see if the treasurer is able at this time to pay this certain amount of finance, or--or buy these clothing, or whatever it is to that. But the--the deacon board should meet on that, and it doesn't go to the trustees or to the pastor. It's a deacons' thing, altogether.

15a Now, then, question number two.

Is it sufficient to say openly from the pulpit that tongues and interpretations should be done in a meeting before the service?

That's the second question on this slip of paper that I have here, which is a little card.

Now, this would be pertaining to the pastor here, see. Because he--he, after all, over the spiritual part, he's the head of that. Deacons are policemen in the church, to keep order and to take care of these things, and feeding the poor, and so forth. The trustees are over the finance and the building, and that's what they are to look after. But the pastor is over the--the supervising of the spiritual part, and this would go to you, Brother Neville.

Now, there... sometime ago when the order was set, the church. I do believe in speaking in tongues, and interpretation, and all the fine spiritual gifts that's ordained of God to be in the church. But we are living in a day just like it was in the Bible time, where the churches... Now, you notice Paul, he founded the church at Ephesus, the Ephesian church, which was a well-established church. Did you notice? We believe that Paul, and did say so himself, that he spoke with many tongues, and we know that he had gifts of tongues. Not ones that he had learned, but those who were spiritually given to him, because how he speaks it in Corinthians there. And to save time, I'm not just turning in the Bible and reading it for you, because it would make our--our stay here too long tonight, as I don't have too much time. And now... but just so that you could openly see.

Now, Paul never one time had to speak to the Ephesian church or to the Roman church, or any of those other churches, about their spiritual gifts, about how to put them in order. But he did have to speak to the Corinthians continually about it, because they made it an issue all the time. And Paul said, when he come among them, if they found out if one had a tongue and one had a psalm, and he thanked the Lord for all their fine gifts and things like that. And if you'll notice in the first chapter or two of Corinthians, Paul was telling them, positionally, what they were in Christ, how he... they were positionally in Christ.

Then after he told them, then like a father he begin to let the whip down on them, and say, "I hear there's contentions among you, and I hear that you get drunk at the Lord's table." He didn't unchristianize them; and don't you brethren do that, unchristianize them, but it's the way they're behaving themselves in the house of God. That's where it's at.

Now, I would say this, that as Paul of old said, that, "When you come together, if one speaks, let another one interpret. If there be no interpreter, then hold your peace. But if there be an interpreter..."

Now, I've watched the church here, and I've seen you grow up, and I've seen many spiritual gifts operating among you. Frankly, one I had to come to Brother Neville about with a Word from the Lord, to correct him on something that he was doing.

And if I... if the Lord has... The Holy Ghost has made me an overseer of the Flock, then it's my duty to tell you the Truth. And I'm very grateful to Brother Neville, he heeded to the Truth. I can only say It as He tells me.

Now, on this, as I have noticed your church growing, and noticed it. And in the church, here's the way we had it first, and this is the way we--we want it again.

Now, if you don't watch, when babies... The first thing a baby does is try to talk when he can't talk. See? He makes a lot of bubble, and noise, and--and so forth, but he thinks he's just... he can out-talk the preacher at that time. Well, we find that not only in the natural life, but we find that in the spiritual life also. It's a little one. And if you try to correct that baby and spank him a little bit because he's "gooing" and trying to talk, you'll ruin the child. See, and you'll hurt him. And it's best to let that baby grow a little while until he actually can speak his words right, and then tell him when. "Not when papa's talking or when mama's talking." But when it's appropriate time, let him have his say. Do you understand me? Now, let him talk when his time comes to talk.

Now, if I've ever had anything that's been a thorn in my flesh, out in the meeting, it's someone to rise up when I'm speaking and then give a message in tongues and break the Spirit. I just come out of a meeting in New York and different places to where ministers let that go on, time after time, and it's nothing but--but a confusion. See, when God is dealing in one line of thought, He... it would be--it would... He would be defeating His Own purpose, if He's trying to get a line of thought to you, to the congregation, to make an altar call and something butt in.

For instance, like this. We're setting at the table, talking, and we're talking about the Lord. And junior runs in to the table, real quick, takes all the attention away from what we're doing, and he hollers, scream out, "Dad! Mom! My! My! I just hit a home run down at the team! And we done all this, that, and the other!" And when we were right on a real right-down sacred subject. Now, him hitting a home run, that's all right at the baseball game, that's all right. But he's out of order when he breaks in on the message that we're talking about. Let him wait till his time comes and then tell us what he did at the baseball game.

Now, that's just the same thing we find with gifts today. That's the reason God cannot trust too many spiritual gifts with people, they don't know how to control them. That's what's the matter today, the reason we don't have no more than we do.

Then we do find there's a lot of impersonation of spiritual gifts. But I don't believe that's so here in our church. I'm thankful for that. I don't believe it's an impersonation at all. I believe we have genuine gifts, but we must know how to control those gifts.

And then when you go to doing something good... Just like you was working for a boss and you started out on the first of your job and you're willing to take orders, then the boss has confidence in you and he will keep raising you up to a higher office all the time.

Now, I believe that time has struck the Branham Tabernacle, to know what... to take the gifts that God gives us, that God can trust us with something even greater than what we have got. But we cannot go along... and you see a man that's always have to be telling him and everything. And remember, "The spirit of the prophets is subject to the prophet," says the Scripture. When you see a man that you have to correct, or a woman, and that person gets out of order, and then you're telling him the Scriptural Truth, then it shows that the spirit that's on them isn't of God. Because the Bible said, "The spirit of the prophets," or, "prophesying," that's, testifying, preaching, speaking in tongues, or whatever it is, 'cause tongues interpreted is prophecy. So it's subject to the prophet, and the Word is the prophet. So we--we see that it's out of order for a man or a woman to jump up and give a message, no matter how much they want to do it, while the preacher is in the pulpit.

Now I suggest this for the Branham Tabernacle, that being that our--our gifts that we find... And we have some very fine gifted people here. Now, each one of those gifts are a ministry of their own. They are gifts, just like preaching is a gift, like healing is a gift, like other things are gifts, these are gifts, they are ministries of their own. And each man is commanded to wait on his own ministry.

Therefore let the Branham Tabernacle be operated like this, and in the day, especially this day when we've had so much, (I don't want to say this, but) so much make-belief. We don't want make-belief. No man, no honest person wants to have a make-belief. We... If we can't have the real, let's not have any at all, let's wait till we do get the real. Now, I believe you--you men would agree with that. We don't want nothing make-belief. Brethren, we can't start on make-belief something and leaving this world. We got to have what's real, and what's genuine. If we haven't got it, let's wait till we do get it, and then say something about it. See?

Now, I would say, let all these men and women who speak in tongues, and prophesy, and give messages... And I'm--I'm believing with you men that they are genuine. Now, the Bible has said, "Prove all things, and hold fast to that what's good." "For with stammering lips and other tongues will I speak to this people, this is the rest that I said that they should enter into," and over in the Book of Isaiah.

Now, I would suggest this so that the sanctuary will only be ministered by one gift at a time, for it brings us straight back in order again of what I'm trying to say: if one's speaking, let the spirit of the prophets be subject to the prophet. Do you understand? Now, let those who have a ministry to the Body of Christ... And now It's being said, now let it be done. Let those who have a ministry to the Body of Christ wait on their ministry, because it is a ministry from Christ to the church. But you can't all minister the same time, there's got to be one at a time.

The Branham Tabernacle shall be like this. Let those who speak with tongues, and those who interpret tongues, and those have prophecy that's to be given to the church, let them come among themselves early in the... before the meeting starts, let them gather in an appointed room, and wait on the ministry of the Lord.

As the pastor has to do himself before he comes into the audience; he must take the Bible, study in the quietness of his room, in the Spirit, and be anointed to come out before the audience to speak. If he doesn't, he's going to be confused when he gets out there. (Let each man and each

woman, with a spiritual gift, come before the Lord.) And being that the pastor has a single ministry, he is a prophet; the English word, a preacher, means "a prophet," that's a forth-teller of the Word.

Let those who have ministries that has to be part of someone else, like one to speak with tongues and another to interpret, they wait together on their ministry. They cannot stay in a private study and speak in tongues and then come tell the other one what he said, because he'd have both tongues and interpretation. See? Now, if he has that, very well, we want to receive it like that. And we want the church to benefit by these gifts that's in our church. God sent them to us, and it's... we want our church to benefit by these spiritual gifts. So let the man who speaks with tongues, and the one who interprets, and the one who prophesies, let them come together before the--the church ever meets. Let them meet in a room to themselves, waiting on the ministry of the Lord to the church. Is it understood?

And then, like this, if Brother Neville say... Well, now let me... Pardon, let me say this. If Brother Collins speaks with tongues and Brother Hickerson gives the interpretation, then they have a ministry together for the church. Now, that isn't the ministry of Brother Neville; that's your ministry to the church. I'm giving this as example. Then you brethren should be just as interested in getting your ministry in the place in the house of God as the pastor is interested in getting his, because it's just essential that you do it. But you can't do it in the privacy of your own room, if you speak and you interpret, you've got to come together. Now, come together in the church, off in a room to yourself, because you have a private ministry. It's not an openly ministry, it's one that's to help the church. See? It's something to help the church, but it isn't to be done in the main congregation, only the way I'm going to tell you it is to be done. See? Then, whatever Brother Collins speaks, and Brother Hickerson gives the interpretation, as example, then let Brother somebody write this down, what it is. And then if it's coming...

Now, we all know that the Lord is coming, we're aware of that. And if Brother Neville got up each night and said, "Behold, the Lord is coming! Behold, the Lord is coming!" that would be all right, see. But he's saying that (the pastor) at the platform, for he's got the Word for that. And if he be a pastor, prophet to the church... or a pastor, rather, he's to study the Word of the Lord and tell you what's written in the Word of the Lord about the coming of the Lord, and you're warned by That. A ministry otherwise (to the church) which he wouldn't have any connection with, is tongues, interpretation of tongues (which is prophecy), or a prophet speaking, that's something that's not written in the Word. What's written in the Word, he's to bring it; but what's not written in the Word, is what you're to tell him. Like, for instance, "Tell Brother Wheeler, THUS SAITH THE LORD, 'Tomorrow, in his sand pit, not to go to it, because there'll be a truck turn over,'" or something like that, and it's got to be done. And you've spoke it and he's interpreted it, and then lay that on the platform after your ministry is finished. The...?... night, after the church... the hymn, and start singing and so forth; if your ministry is finished then, let them come forth with what prophecy has been given.

And I do not think that we have... Or if you do, put this in there. When these people meet together, let them who have wisdom first come. Because, you see, if one speaks in tongues and gives an interpretation according to Scripture, that cannot be received unless it be witnessed by two or three people, two or three more witnesses, see, has to witness to that, that they believe it to be the Word of the Lord. Because... And sometimes in these minor ministries, just like in any other ministry, you get spirits that's wrong; see, they'll fly in there. And we don't want that. No. We want these ministries ready to be exposed if they're to be exposed, because anything of God can... you don't worry about exposing it, it'll--it'll stand the test if it's of God.

Just like the pastor, if somebody challenges him on the Word, he don't have to back up about it, he knows just exactly what he's talking to, "Come on up here." See? And same as these other ministries, got to be the same way.

Now, if--if one speaks in tongues and gives a message... Now, some people speak in tongues when they're just "edifying themselves," the Bible said, they're just have a good time. They'll speak in tongues, they feel. And they do speak in tongues, they actually speak with tongues, and it's the Spirit doing it. But if it's setting out there in the audience, speaking in tongues, just edifying themselves, then it isn't any profitable thing for the church; the man's edifying himself, or the woman, or whoever's doing it. See?

To speak in tongues is a gift of God to edification, as Paul says in the Scripture, that it's to edify the church. So it had to be some direct message from God to the church, outside of what's wrote here in the Bible. See? It's something that...

If you could ask me, "Brother Branham, how must I be baptized?" I can tell you right quick. You don't have to speak in tongues and tell me that, it's wrote right here in the Bible what to do about that. See? I don't have to... you don't have to ask no questions on that and have somebody speak in tongues and tell you. See, that's already written.

But if you say, "Brother Branham, what must I do, I've got a decision here I've got to make whether I should take this church or go to another church," or something like that. "Or should I do this, that?" Now, that'd have to come from God. See, God has to tell us that. But that would have to come through another ministry, 'cause the Word don't say "Let Orman Neville leave Branham Tabernacle and go to the Fort Wayne Gospel Tabernacle." See, it don't say that in the Word here, see, so that's what these gifts are for.

Like a person coming up here and say, "Do you believe in Divine healing?" We preach that, we believe it, we believe in anointing, the oil.

But here's some man says he "Can't get through, what's the matter?" Then it takes God, through tongues, interpretation, through prophecy, or some way to go down in that man's life and pull out that thing that he's done, and tell him about it. That's a ministry that doesn't belong to the pastor, it belongs to these ministering gifts, but they're not to be done out there in the audience. See?

Now, Paul never one time had to tell those--tell those Ephesian church anything about that, they were in order, the Roman church, or none of those other churches; only the Corinthian church, and they never could get themselves... Now, Paul believed in speaking in tongues. He had speaking in tongues in the Ephesian church, the same as he did in the Corinthian church, see, but he could speak to the Ephesians greater things than what just speaking in tongues, interpreting of tongues.

Now, then if someone writes a message that's been given in tongues or given in prophecy, and lay it up on the platform, it must be read by the pastor before the service starts, of "THUS SAITH THE LORD" from these people who spoke and interpreted. And if that comes to pass exactly the way the interpretation said, we'd raise our hands and give thanks to God for His Spirit among us. If it doesn't come to pass, then don't do it any more till that evil spirit's out of you. God don't lie, He's always truth.

Then, you see, you're old enough now to act like men, not children ("goo, goo, goo"), you got to have some meaning to something.

Let the church now, as it's coming in order, come to this order. If one prophesies... If one come among you, unlearned, and you speak in tongues, you'll be a Barbarian to him, he don't know what you're talking about. See? And really in this day where there's been so much confusion about it, it causes a stumbling block. But let one speak in tongues, and another interpret and give the message, and let it be read off right here at the platform, of what's going to take place, and then let it happen, you see what happens. Tell them that "Tomorrow at a certain time, or next week at a certain time, it's going to be a certain thing," and then let the unbeliever setting there listen to that and see it's foretold before it happens. Then they'll know what kind of spirit's among you, it'll be God's Spirit. That's what Paul said, "Then if one can prophesy and reveal the secret things, won't the whole congregation fall down, or the unbeliever, and say, 'God is in the midst of you'?" See? Because it cannot be...

But now we don't want... "When we was a child," Paul said, "I acted like a child," he told the Corinthians there, "I spoke like a child." He had a child mind. "But when I become an adult, I put childish things away."

Now, I'm telling you all, see. Now, a few years ago, you were children with these gifts, playing back and forth. But you've been to a long school now, it's time to be men, not use these just to play with. These gifts are sacred, they're of God, and you don't play with them. Let's let God use them. That's what your ministry wants to be. That's the way to put the Branham Tabernacle into service. And--and if this is questioned, anytime, let this tape stand as a witness that that's the way it's to be done in the Branham Tabernacle.

If there would be a stranger come in, cause you have them all the time, because this being an interdenominational tabernacle, there's people come in that doesn't have this well training, they don't have it, they know no better. And their own pastor, they'll jump right up and break his message up, and tear a altar call up, and speak in tongues and everything like that. You're a better trained men than that. See? Then after the service, if he gets unruly, then it's the deacon's place to go to them. Don't let your pastor have to do it unless it comes to a spot where there's no deacon here, but a deacon is supposed to see to that. See?

Now, after the service... If the person just raises up and gives a message, the pastor if he wants to stop just a minute and go ahead, very well, see, that's up to the pastor. But then immediately let the deacon, before that person gets out of the building, take them to one side and talk to them about it. And if they question it, bring them to this tape and say, "This is what the bishop or the overseer of the church..." Which is bishop, the... any overseer. See, that's what it's called in the Bible, "bishopric," see, so that's general overseer of the church. Let... "This is the orders and the way our church does it. Now, we love for you to come give your message. But if you've got a message from the Lord and it's... let it be given, come up here and lay it on the platform, and our minister will read it to the congregation, a message to this congregation." But it must not be just repeating Scriptures, and things like that. It must be a direct message to the people, of something that's fixing to take place, or something they should do. Is it understood? All right.

55a Now, is there any better way to keep order in the church than to keep reminding the people with a--a repeat from the deacons accordingly?

No, that, I just explained that. That's question number three.

The deacons, your duty is to keep order in the church, with kindness and friendliness. And then you are supposed to, if someone gets out of order in the church, or comes in here like a drunk, or somebody come in.

Like they shot that minister out of the platform the other night up there. You heard about that, that drunk coming in with a double-barreled shotgun. He screamed for his wife, and--and wanted his

wife, and went up towards the pastor. And the pastor showed him his wife setting there, but he was going to shoot her right in the church, and the pastor started to dealing with him. And instead of--instead of... The--the man with the shotgun turned around and shot the pastor out of the pulpit, and then shot his wife, and then shot himself.

Now, if there'd been a bunch of deacons there when that man entered that door with that shotgun, they'd have had their arms around him and the shotgun out of his hand. See? See, that's--that's orderly deacons. And now, these things have gone the way they're doing now and you might just expect anything. But, remember, the deacons are God's policemen in the house of God, no matter what anybody else thinks. Sometimes a policeman want not to have to go up and make an arrest on somebody, maybe one of his friends, but he's sworn to an office, he's got to do it anyhow. That's his duty to his city. See?

That's the duty of a deacon to the church. And if someone jumps up and starts interrupting the pastor, or something other like that, and the pastor in his message, the deacons supposed to walk up to them people, two or three of them, say, "Could we speak to you, brother?" See? Bring him from the church, out into the office, in here or some other office, and speak to him about it, saying, "You're not to interrupt." You know, it's a--it's a great fine by the law to interrupt a service anyhow. See? But some people, such as a delinquent person or something, come among you, you know, and--and some religious fanatic, and--and start carrying on, then the deacons... And if the deacons don't seem to be able to control it, then the trustee board or anyone else in the church can step up and give help to such a person. You know that.

And--and now let me ask the question again here.

Is there any better way to keep order in the church than to remind the people with a repeat from the deacons, now, occasionally?

Now I think that the--the pastor, ever so often... Or play this tape, let that stand for a witness. Deacons are policemen, and their word is law and order. See? And they have the authority from the church and even from the laws of the nation to make that house of God be the right place. And anyone to contrary a deacon like that, is subject to--to two to ten years in federal prison. If you tell them to go and they don't do it, or something like that, somebody with disorderly conduct, he just don't know what he's doing to... He's subjecting himself, allotting himself to all kinds of fines, anything.

And then if it comes to the spot that somebody... Now, like... And if somebody jumps up and gets disorderly... Just maybe speak in tongues or something, I wouldn't go in on that. See, let them go, 'cause if they're a stranger. If they're our own people, then just let... The next night, you deacons just get this tape, and say, "Now, we're going to play the order of the church before we start the service, I want everybody to understand it." And you pastors and you all can work together like that.

62a Now, Brother Branham, what about the Sunday school? Brother Branham, about the Sunday school (all right), should it be before the preaching service?

Yes, we've always had it that way. Have the Sunday school before the preaching service. And that gives a chance for the little fellows who attend Sunday school, to dismiss their classes. And if--and if they want... and the little fellows don't understand it, and they have to set all the way through the preaching service and then have Sunday school, the little fellows are wore out. Let the Sunday school be first, have a set time, just at one set time that Sunday school goes to session. Sunday school superintendent is supposed to see to that, that that Sunday school goes to session at a certain time, set time. And it's dismissed at a certain time. All the Sunday school, allow so much time for that, and then dismiss.

63a Should the teacher for the adult class be someone other than the pastor?

If it's so agreed. If the pastor wants to teach the Sunday school and then bring the message later, that's fine and dandy if he wants to do the double service. But if he doesn't, then have your adult Sunday school teacher, see, for your adult class. And then if--if the pastor has somebody else there in mind, and the person wants to do it, give yourself thirty minutes, or whatever you're going to allow your Sunday school for, thirty or thirty-five, forty minutes, whatever it is.

And there should be a bell set here. And when that bell is tapped, that means... or either the church bell, when it taps on the outside, that's dismissing Sunday school. And when that bell rings, that means everything come to order right there.

There be so much time then for a hymn or two, whatever you're going to sing. Not too much time, you'll wear the people out by keeping them too long, see. And just tap the bell, have a hymn and whatever you're going to do, and then send your classes to the place. And immediately when that time comes, say it's going to be at--at ten o'clock, or ten-thirty, or ten-fifteen, whatever it is, tap that bell and every teacher dismisses their class, come to the audience out here. And then... And give the report, Sunday school report, and then dismiss the whole thing, and let all that wants to stay for preaching service be next. See, then it's in order.

66a Question? How many... [Someone asks Brother Branham, "Then we have a split class, in other words?"--Ed.]

Oh, yes, you should have. A--a three-year-old can't understand what a fourteen-year-old would understand. I think I got that a little farther.

67a How many classes should there be?

You should put your classes in... Like a little bitty class that wants to have flannelgraph, that's too much for a fourteen-year-old boy or girl. See? You should have someone to take a class for those little babies, some old mother or something who knows how to take care of them. Other classes, I think, should be somebody who's more able to present the Word. See? And there should be classes. To say now, there'd be like a class of from... At least three classes.

There should be a little bitty baby class, there should be from about five years old. And all the others under that should be kept with the mother, and taken to the nursery if it's necessary during the time of--of the preaching, if they go to carrying on. That's what the nursery's out there for.

And I think that the--the classes should be arranged from like the little babies about five or six years old, up to eight or nine, ten, something like that. And then from ten years old on to fifteen should be in the--the teenage class. And then the adult class over the fifteen, 'cause they... if they're old enough to--to... nowadays they can get a job and they're wanting to vote at that age, almost; so they--they should be able to hear the Word, but come out in the main auditorium and have that.

70a Who should be the teachers?

There you are, that's up to you to vote your own teachers in. And you ought to do that, put them in there, get somebody. And meet with the church, and say, "Who's... Who here feels led of the Lord?" And then get a qualified teacher. And then let it be done. It's got to be strictly business, brethren. If the teacher can't qualify to it, then change teachers.

When the time comes, as under God, if I feel like that Orman Neville can't no more qualify to be pastor here, I'm going to mention it to the church. When I'd see one thing here, think that you deacons couldn't qualify to be deacons, I'm going to mention it to the church, that, "I find out there's a certain deacon out here doing something he shouldn't do, and he doesn't keep his post of duty," and so forth like that, or a trustee or whatever it is. I can't vote it in or out, the church has to do that, but I'm certainly going to present it before the church. See, because that's what it should do. That's what I'm supposed to be as overseer, I'm supposed to look and see what's going on. We're going to Heaven, not out here somewhere to a rally or something to have a lot of fun and run over one another, and play baseball. We're here handling the most gracious thing there is on earth, the Word of God, and it's to be carried on in godly order.

72a Who should be the teachers?

That's up to you to select them. But I would take, for the babies, I'd take an old woman, some that can do that. But for the teen-agers, I'd take some teacher that's strict, and not just going out here and having wiener roasts. That'd be all right if they want to go on a wiener roast, but just put all the thing to that... Put it to the Word, let somebody who is able to hold the Word. And it's going to be, this church stands not for... Wiener roast is all right, and--and little picnics that you want to go together and fellowship, that's fine, that--that's what you should do to entertain the children. But in this place in here, this is the Word of God. Wiener roast is when you get together, or something like that, but not in this house of God. And these know, of course we know we don't believe in this here foolishness of--of--of parties and everything like that around here, we--we... you know better than that.

73a Who should be over the Sunday school to keep it in order?

The Sunday school superintendent. And that's what his business is. He's not supposed to have anything to do with the deacons, trustees, pastors, or nobody else, he's got a office of his own. Whoever your Sunday school teacher is, I know not. But that Sunday school teacher is supposed to see that every class is in its place, and every teacher is present, or substitute another teacher for that teacher if they're not there on that day.

Then just before the Sunday... While the--the lessons are going on, the Sunday school superintendent is to go by and take up the offerings that they've had in there (the Sunday school collections), and the report of how many present, how many Bibles they had in this class, and so forth, and make a report of it. And then stand before the audience just before the preaching service, when he's given a spot to do it, when they have the Sunday school report after the Sunday school is over, tell how many teachers, how many present, and how many of the whole Sunday school total, the whole--whole total of offerings, and so forth like that. Deacons, trustees, pastors, are not supposed to do that. They have nothing to do into it, that is the Sunday school superintendent's job.

And then if he sees that the Sunday school needs certain things, then he is to present that to the--to the trustee board, and the trustees has a meeting upon it, first. And then the trustees, if they find that there is sufficient funds and so forth, through the treasurer, then this can be purchased; if he wants something another for literature, or whatever it is, or some Bibles or something, they want to buy a Bible for the one, you know, that can find the most words and quote the most Scriptures, some prize or something they're going to give away like that, present, and they want to buy it through the church. Then let that be presented to the--to the--to the deacons... and then let them find out if it's--if it's--if it's in the treasury. See?

And then I think that takes care of them five questions on that.

77a Now on the next one, is:

Brother Branham, in respect to the order of the church, we have tried to go accordingly to the way we understand the orders given in the dedication of the new church. And by doing so, some have gotten mad and left the church. And others will not listen to anything we say, especially the children. We have talked to the parents about their children, and they won't take care of them. Now, have we misunderstood? Or, are we going about it in the wrong way? Thanks.

77b Now let me answer this as they come down.

In respect to the order of the church, we have tried to go accordingly to the way we understood it given in the dedication of the new church.

Now, that's correct, you're doing right. Now, this is supposed to be deacons, I suppose, 'cause it's right here at the deacon's job. All right.

78a And by doing so, we have often... people has often gotten mad at us.

They do at me, too! They'll do at any man. See? A person that does that, there's something wrong with that person. They're not right with God, for the Spirit of Christ is subject to Christ's teaching, Christ's house, Christ's order. See? And any man that... or any woman, or any persons, children, that would get angry with a godly deacon that would tell them to be... and, or any parent would get angry with a deacon... Really, we want everybody in this church that we can get; but if that would only cause trouble somewhere else, there's a thorn or "a rabbit in the woodpile," as we used to say. That person isn't right.

If they leave, there's only one thing to do: let them go, and pray for them. See? Then maybe some of the deacons go to their church... or go to their house sometime, and find out why they left, and ask them what was wrong. Then, and if they... See if he can reconcile them. If they can't, then take two or three witnesses with him, that they might be understood. Then if they can't be understood, then it's told before the church if they are a member here of the church. Then they are...

And then if they're not members of the church, course they're not members of this congregation, they should be made to be ruly. See, they--they've got to listen to our orders here, because this is the orders of the church. This is things we don't want to do, things that I don't like to do, but it's things that must be done. And I'm exposing myself in telling here by this tape, it's me, they can hear me talking and know that it's me, not you men. You've asked me these questions, and I'm giving it to you the best that I know how from the Word of God.

"Now, if those people get angry and go out from you, what does the Scripture say about it, Brother Branham?"

"They went out from us because they wasn't of us." And that settles it. "Left the church," that's what they did. All right.

83a Others will not listen to anything we say, especially the children.

The children are supposed to know discipline, they should get it at home. But even if it's mine, my kids get in here at anytime, they get disorderly, I don't want you to draw one string; Sarah, Rebekah, Joseph, Billy, or whoever it might be. You tell me, I'll see to it. If they can't behave, then they'll stay away from church till they do learn to behave. This is not an arena, this is the house of

God. This is not a place to play, and skate, and write notes, and laugh, and cut up, this is the house of God, and is to be carried out godly.

You come here to worship, not even to visit. This is not a--this is not a picnic ground, this is not a visitation place; this is the visitation place of the Holy Spirit, listen to what He has to say, not to one another. We don't come here to--to fellowship with one another, we come here to fellowship with Christ. This is the house of worship. And children must be disciplined, and if they are... of by the parents. Let it be known! That if these deacons... If these parents of the children will not listen to what these deacons said, then this parent should be corrected themselves.

85a We have talked to the parents about their children, and they won't take care of them.

If they are members of this church, then you should take two or three with you and call that parent into a private meeting, into one of the offices. I don't care who it is, if it's me, if it's Brother Neville, if it's Billy Paul and his little boy, if it's Brother Collins and one of his children, or any of the rest of you. We are... We love one another, but we're duty bound to God and this Word. If it's Doc, no matter who it is, we're to call one another in and be honest with one another. How can God ever deal with us, if we're not honest with one another? How we going to be honest with Him? See?

This is an order, we must keep the house of God! And deacons are supposed to know how to do that. See? And that's why I'm telling you now to keep them things caught up. And if this, you tell the parents and they won't listen to this, won't listen to it, then you get you another deacon or one of the trustees, or some good person of this church, and call... take your trus-... Take your deacon board, all your deacons together, say, "Brother Jones, Brother Henderson, Brother Jackson," or whoever it might be, "their children are disbehaving, and we've told them two or three times about their children and they won't listen."

Then call Brother Jones in, or Brother Whoever-it-is, and say, "Brother Jones, we've called you in here for a meeting. We love you, and we... you're a part of us, you're one of us. Let me just set this certain tape and listen what Brother Branham said about it, see. Now, we've asked you to make those children behave. See? If they won't behave, and you can't make them behave in church, leave them with someone while you come to church until they learn how to behave themselves in the house of God." See? But this is an order, it's got to be carried out! See?

88a Now, the other question goes on.
Now, have we misunderstood?

No, sir. You haven't misunderstood, that's correct. I'm saying it again, the orders. In the army, they don't ask you, "Will you go do a certain thing?" If you're in the army, you're compelled to do it. See? And that's the way it is in the... I'm compelled to preach the Gospel. I'm compelled to stand for This regardless of what my other men and brethren and so forth say about It, I'm compelled to do this. I have to hurt feelings and cut men to pieces, but if I...

You don't want to get like Oswald. See? If you can't disagree with a man and things, then shake his hand and still have the same feelings towards him, then there's something wrong with you. If I can't disagree with a man (bitterly, from one side to the other) and still think as much of him as--as Christ would, then there's something wrong with my spirit, I haven't the Spirit of Christ. See?

If he says, "Well, Brother Branham, I--I believe that your teaching is this, that."

"All right, brother, let's come together to reason, you and I. We'll take it ourselves. We'll go over here in the room to ourselves, we'll reason it out." And he just cuts me to pieces, and I have to say things back to him. If in my heart I can't feel the same about him, that "he's still my brother and I'm

trying to help him," then I'll never help him, there's no way for me to help him. If I don't love him, what's the use of going over there? Tell him, "The first place first, Brother, I don't love you, and let me get that out of my heart right here before we go in there, because I can't help you until I love you."

And that's right, and that's the way. See, carry it on, you've done it exactly right, that's the way it should be. You never misunderstood it.

93a Are we going about it the wrong way?

No, it is the right way to carry that. Let order be kept! Because it's constantly... Now, little children and mothers, little babies and things, they--they'll cry, and if they get crying too much and interrupting your pastor up there, remember, you are his bodyguards, you're his Gospel bodyguards. See? And if it's interrupting the message of the Lord, then you are deacons, what are you to do? Just like a man speaking in tongues, he's duty bound. And a man preaching, he's duty bound to the Word, he's duty bound to these things. Each one of you is duty bound to an office, and that's--and that's just what we're--we're here to do.

Now, we don't want to wait too long, and I know I got an appointment in a few minutes, so I'll--I'll just try to hurry as quick as I can.

95a Brother Branham...

There's three, two questions on this card here.

Brother Branham, what should be the policy of taking up offerings in the church for people? How should this be done?

I think taking up offerings in the church for people should not be done unless it's for your pastor. And I think if someone comes in for charity, or something like that that... Or someone in--in bad need, like one of our members here or congregation, say if one of our brothers, and they had some trouble; well, I think then that should be announced at the platform, and let the pastor do that, I think it's his duty to do that; some brother that's in need of something, let him present it to the church, if it wants to be taken that way.

If it's someone in need and--and then you don't want to take the offering up for the person that's in need, then let the boards meet together and agree upon certain sums that they want to give to this person out of the treasury. But if the treasury is low at that time and they can't afford to do it, then it has to be taken up, well, let--let the... let it be talked with the board, giving orders to the pastor, and let the pastor ask for this certain thing. Say, "Now, tonight, our Brother Jones, he had a--a horrible accident, his house burned down. And tonight, as Christians, we're going together, to each one of us make a pledge of what we can do to help Brother Jones back with his house again." See, or--or whatever it is. See, we--we'll do that. Let that be said from the platform, that's the way to do that. And then let the pledges be give in, and then give it over to the treasurer of the church. And these pledges be paid through the treasurer of the church, and give to them. And--and give the person a receipt for it, 'cause I don't know whether that's tax redemption or not; I guess it is for something like that.

Now, but when it comes to like a--a stranger come in, a stranger come in like he's... A man comes in and says, "Well, you know what? I--I--I'm on a journey and I--I blew out a tire, and I want a new tire. Take me up an offering tonight for a new tire." Now, that shouldn't be done. No, that should not be done. And if it seems to--if it seems to be a worthy thing, of somebody that you know, the board could meet and designate a certain amount of money from the treasurer to buy that man a tire or whatever it was. Or either if the church treasury is low, and it's decided by the

board that these... The pastor shouldn't have nothing to do in this, the--the deacons is supposed to do this, see, or the boards. And now if this... If it's agreed, then give to the pastor, the pastor can take the offering. But, notice, if it's a stranger, it's in an emergency, a fellow needs a little money and you feel that it's for a just cause, (now this is my opinion), if it's for a real just cause and you know it is for a just cause...

Now, first, if you go up there and look on my books at the house, of people coming by and say, "I'm Reverend So-and-so from this certain-certain church, and I--I had some trouble down the road here, and I--I need a set of tires," and knowed that I just come in from the meeting and had an offering, or something another like that, I'd give it to him, nearly, to go get a set of tires. And look in the minutes, there never was such a minister as that, never lived in such a place. And there is ten or twenty thousand dollars on the books from these years that I've give out like that, never know nothing about them where they was. Come to find out, other ministers say, "Why, he made me for so-and-so and so-and-such."

Now, the church is not responsible, only for their own. That's right. Their own, they're responsible.

But if there seems to be a worthy cause, and then if you--if you trustees might say, "Well, now wait a minute. This man, there is his car down there, that's his (did happen), and this. It's not of our congregation, see, but it is." Then if they want to do it like that, and would say something special about an outsider...

Not our own, now, see, not our own people, our own people be taken up right here amongst their--their own, their brothers here, see.

But if it's somebody on the outside, and a fellow says he's hungry or... and somebody wants to reach down in his pocket and give him some charity, that's up to you, but I'm talking about from the church. And then if the church people are asked to donate, then...

Now, if you got an evangelist, of course, in here preaching, then you take... you... that's understood before he comes, you know, that you'll give him an offering, or pay him salary, or whatever he wants to do.

But then if this person is here, and it's for a just cause, and the pastor... and the board would want to agree and tell the pastor upon it, then let the pastor say, "A certain-certain person is setting here, we don't know the man, he come in and he asked us for... he says his children are hungry. We haven't got the time... we haven't had the time to investigate the--the--the--the--the claim." See?

If there's anything like that, then our--our... If there's anything among our own, our--our own deacons go investigate those claims. See? And then if it's worthy, then do it. If it isn't worthy, don't do it, don't have to. But now if it's a man here, you--you--you let the pastor say, "Now, the trustee board told me they did not know this person. But the man is sitting here, he says his name is Jim Jones," or whatever it might be, "and he's sitting right here. 'Would you stand up, Mr. Jones? Now, Mr. Jones, at the end of the service, you stand just at the back door there, as you go out.' And if any people feel in your heart, or anything that you want to do for this man, give it to him as you go out." Is that understood, now?

Did you get that on your... To those who are on the tape... And one of the... Brother Collins missed it on his tape. I want to reinstate that quotation again if... 'cause he's one of the deacons.

If--if there be any of this, one man comes in that you... and is in emergency and he wants an offering from the church, let the trustees or deacons meet together, and let the... meet together, and make the decision, then tell the pastor that it might be done like this. Let them... Let the pastor say that "This certain man," call him by name, "and we know him not. And our policy here is to investigate before we take offerings for people, and, that is, of our own. But this man here, he says he's broke down, he's had an emergency, he's got sick children, he's trying to get medicine for his children," or whatever it might be, the emergency. "Now, he's standing right here, 'Would you stand up, sir?'" See, and let him stand up. And say, "Now you people see what... who he is. Now, at the close of this service this man shall stand there at the front door, and people going out, that feel that you want to contribute to this, you're at liberty; we only announced it in the church." You're not sanctioning it, you're only announcing it. See, that's hospitality to a stranger. See? Understand now? All right.

I think that settles that question.

109a What about the tapes? Now has: What about the tapes? It's got a question mark. As, many are writing the office and blaming you for the action on the tapes. Also, about others around the church selling tapes, if Mr. Maguire has to pay royalties on them.

All right. The tapes is by a contract. And if I... I don't know just exactly when the contract is expired, but the trustees, this belongs to the trustees; not the deacons, the trustees; not the pastor, trustees. The trustees, ever so often, they--they write a contract, as I understand it. And if this--this is wrong, then the trustees correct. These trustees has an agreement with the person who is making the tapes, and the tapes are by franchise.

No one else can make tapes unless it be permitted by the person that has the franchise, and they cannot be sold unless permitted by the person that has the franchise, because that's the law, see, that the franchise holds it. See? And if the fran-... the one who holds the franchise wants to let So-and-so make tapes, that's up to him. If he wants to let everybody make tapes, that's up to him; he wants everybody to sell tapes, that's up to the person who owns the franchise. He should have a--a little written note signed from the holder of the franchise, to make and sell tapes, because then he's clear of the law; 'cause if he don't, the man that has the franchise on it... You'd be liable-ing yourself to a... If there'd be a--a foul person that wanted to cause some trouble, he could really do it. You go over that franchise... 'cause that's just like a copyright, see, the same thing, you're not allowed to do it. It's a great fine to do that.

So if the people are making tapes, perhaps they have an agreement from Mr. Maguire who--who has... who--who draws royalties on the tapes. And now... and I don't know about that, 'cause I'm not here enough with you to know who these things are, and who it would be referring to. I suppose that Mr. Maguire still has it, because out there, I'm in California or Arizona, where I'm at, I understand they're still buying tapes from California. Brother Sothmann, the father-in-law of Mr. Maguire, which is our brother here in the church. I think that Mr. Maguire still has it, the--the franchise on it.

And now, there has been complaints all along on the making of the tapes. Now, when there is a complaint on anything pertaining to the finances of this church, it's duty bound to the trustees to see that thing is cleared. See? There should not, by any means, be anything.

113a Now you see here, it says on this card here, that. They're writing to the office and blaming you.

Frankly, I've had many letters on it, and want to know why they can't get their tapes. Now you know your contract with the one who has the franchise, as I understood... The tapes, I--I want nothing to do with them, myself, if anybody can use the tape for furthering the Gospel, "Amen!"

But, first, Brother Roberson and them started to make them, Brother Beeler and several of them started to make them; and then the two boys, Brother Mercier and Brother Goad, made them for years; and, of course, when each one of the man has made them, there has been complaints on every one. But, it seemingly here lately, there's been a great complaint about not getting their tapes. People has called me up from across the country. And then another, being, re-tracked tapes. They'll be playing one thing one minute, and play back on another another thing, and then you can't even understand what they are.

Now, these people paying for these tapes should get a genuine tape. I don't care what they have to do to get it, we want to see our customers and our brothers (which they are our customers and our brothers), so forth, they must have an "A-number-1" tape. Now, you trustees see to that, that these people are satisfied. If not satisfied, their money must be returned to them immediately.

And someone's called me, and say they been waiting for months for tapes. Now, I don't know how Brother Maguire tends to this. I--I don't know about that, as I know nothing about it. And I... It's none of my business to know nothing about that, it's his business with them and the trustees. And I'm not trying to step in, but I'm just telling you what the law of it is. See? The law of it is that these tapes, from the time that they send for them, them tapes are supposed to be on their road within a day or two, three or four, five days; after they send for them tapes, it's got to be in the mail or the franchise can be cancelled at any time when these orders are disobeyed. See?

Now, and every six months or a year, this is supposed to be renewed, this agreement is supposed to be renewed. You're supposed to meet on this certain date that this franchise says that you've got to meet. And then it's supposed to be, that's, other people are supposed to come in at that time, and you're supposed to notify others who have been asking about the tapes, and come in with their agreement and set down and talk it over.

Now, these orders must be carried out! See? And it must be carried right, because it is complaining. They complained with Leo and Gene, they complained with every one, it's complain with Brother Maguire, and it'll be complain with somebody else, but let's find out what their complaining is.

Now, but when the tapes are begin to pile up, boxes of them, letters by the dozens pouring in, and they... See, it doesn't fall back to the tape maker, it falls on me. They're always bawling me out about it. Now, it's my duty as a Christian to see that the people get what they pay for, and I want you trustees to see that they get it. If they have to charge more, get a better tape, get a better machine, we want somebody to make that tape who makes it right. That's our interest. The tape must be made right! And the customer must be satisfied, or stop the whole tape thing altogether, we won't have no tapes, just let anybody make them that wants to. But if they're going to charge for them, let them see that they get what they paid for, 'cause that's Christianity. That's no more than do...

And when they come here to listen to the Gospel, I want to give them the best that I know how to give them, see, and when they come here I want you to see that everybody and everything's carried on. That's the reason I'm telling you deacons, trustees, and pastors, here tonight, that you must carry this out to the letter, because the people are coming here to find God, and we got to have these things in order.

And also the tapes must be put into their place. If they have to charge more, if they got second-class tapes they're running, then get better tapes. If they have to charge more for them, charge more for them, let the person get what they charge for.

I'm not interested in one bit of royalty, not one penny, and neither is the tabernacle interested; I don't want you to be. Don't be interested in that, in--in royalties. If they'd pay some, I guess you'd have to take a little royalty on account of they're being made here. I think that's something that he said to Mr. Miller and them about the law, we have to take certain royalties or so forth. That's up to you all to see to that. I'm not have nothing to do with what... That's set together; you all take care of that. I can't take care of all of it, I'm just telling you the way it should be and must be run. That... And you understood, I said "must be run." So we want this run out right.

And if you have to have a better machine to take it, then get a better machine. If it has to be... Now, I said to them, I said, "Every meet-... mission that I go into the field, before I go, I'll notify you what sermons I'm going to preach on out there, something that I've already..." And I promised you all, which I'm going to retape back again Sunday night, that "Before I preach any new message, it would come from this tabernacle first, because they seem to get a better recording." You remember that? Then when I come here to preach my messages, then go back out and notify the tape man what services. They ask me, "What ones? What you going to preach?" I told him, "this night I will on so-and-so, and this night on so-and-so," so they can have it made up and ready for the customer to get it right there; got it right with them, a better tape than they'd have out in the meeting, because it's made right here at the tabernacle where the acoustics are good. See?

Now, now I'm going into this great evangelistic, what I'm going to do now in overseas and things, I can't promise that, you see, I can't promise that I'll preach my first message here. Because when you preach around, the messages, you've got to have something that... It--it gets stale in you, and it's bound to get stale to the ones that's listening at it. You've got to do something different, you see, and bring just as the Message is there. But let them put a machine in the field, or whatever it is, that'll take these tapes perfectly.

And make a perfect tape, and each tape played back and checked before it goes, or just stop the whole thing; don't even have nothing to do with it, let every man make his own tape. See? But get it done right, see, so that this complaint will stop. We don't want no complaints at all. If there is a complaint, let's take care of it, then we'd have it over with.

Now, I'll hurry just as quick as I can. Billy got about two more questions here, or three, then we'll be finished.

127a How far, Brother Branham, can or should a deacon go to keep order in the church? Should we keep the order or wait until Brother Neville tells us what we should do?

That isn't Brother Neville's job, that's your job. See? You don't tell Brother Neville what to preach on, how to preach it. See, that's your job, you deacons, you're supposed to do that. You take care of that. That's nothing to Brother Neville, that's your job. See?

Now, if a policeman's out here on the street and he sees a man stealing property out of a back of a car, should he call the mayor and say, "Now, Mayor, your Honor, sir, I am working for you here on this police force. Now, I find a man up the street here, he's--he was stealing some tires off of a car last night. Now, I just wonder, what's your opinion of that?" Huh! See? See, that wouldn't be sensible. Would it? No, sir. If he was doing something wrong, arrest him.

And if a man's doing something wrong here in the church, or anybody, stop them, talk to them. Don't be arrogant; but if they won't listen, speak in a way that they know what you're saying. See? See, like you tell a child, say, "Walk back there," and he's misbehaving. Deacons, stay at your place! Put... There's four of you, stay two in front and two in the back, on these corners or somewhere like that. And watch real close, for renegades and everything else come in like this, you see. And you be on the guard, and you get to your post of duty and stay there, that's your seat; or stand right beside a wall and watch everybody come in.

A deacon takes care of the house of God. Someone come in, speak to them; be there to greet them, shake their hand. That's, you're the policeman, "Could we show you the cloak room?" or "Would you be seated?" "Could we hand you a songbook or something?" or "Now we would like for you to enjoy yourself here, and--and pray, and--and we're happy you're here with us tonight." Lead them right down to a place, and say, "Would you like to be closer or would you like to be back here?" or wherever more. That's hospitality.

A policeman (or the deacon) is a military police to the army, courtesy, but yet with authority. See? You know what a military police is, is actually, if he carries out his rights, I think he's just like a chaplain. You see? It's courtesy and everything, but yet he has an authority. See, you must mind him. See, he puts... These rookies get out there and get drunk, why, he puts them in their place. And so is the deacon to put them in their place.

Now, remember, the deacon is a policeman, and a deacon's office is actually more strict than most any office in the church. I don't know of an office any more strict than the deacon's office. That's right, because he's got a--he's got a real job, and he's God's man. He's God's man just as much as the pastor is God's man. Certainly, he is. He is God's servant.

Now the trustees, only thing, they're under duty by God to watch that finances and take care of that, the things that goes on like that. I told you about them tapes, and--and about other things here that goes on, about the building and repairs, and taking up the finances and things, that's--that's what they're trustee of: the property, finances and things. The deacons has nothing to do in that. And neither does the--the trustee have anything to do with the deacons' office.

Now, if the deacons wants to ask the trustee's help on anything, or--or the trustees the deacon's, and you're all working together... But that's your duties, is singling out. See? All right.

Now, no, don't ask Brother Neville. If Brother Neville asks you to do something, then that's--that's your pastor, with courtesy and love and everything... If he'd say, "Brother Collins, Brother Hickerson, Brother Tony, or somebody, would you see what's wrong back there in the corner?" At the post of duty like that, you know, as a real man of God.

Remember, you are not working for Branham Tabernacle, neither are you working for Brother Neville or me, you're working for Jesus Christ. See? You... That's who you do it... And He--He's respecting your loyalty just the same as He is to that pastor or to anybody else, He's expecting your loyalty! And we want to show our loyalty.

Now, sometimes it gets hard. It's hard for me to see a minister setting there I love with all my heart, just have to really tell him; see, but in a way of love, I've got a hand out to help him. But, see, and they come to me and say, "Brother Branham, you're just a wonderful person, why can't you just compromise a little on that baptism, and on this, that, and the other, that security, and the serpent's seed?"

I say, "Brother, I love you, but now let's just take... let's take the Scripture and see who's right or wrong." See, I've got to be able to...

"Oh, now, Brother Branham, I tell you, you're all wrong." See, goes flying up.

"Oh," I say, "well, perhaps I am. Then, if I am, surely you'd tell me, you're... You know where I'm wrong at, then you show me where I'm wrong." And I'm willing to take, see.

Same thing, "Hey, you ain't got no business telling that child to set down." Now, the deacon is the--is the custodian at the house of God. See? Now if you... He takes care of the house of God and keeps it in order. Now, that's what the Scripture says, and if you got anything else that a deacon should do, you come tell me. See, there's the same thing, but that--that's your duty to do that, yeah, just back up.

And you should ask nobody, that's--that's just your duty. Brother Neville don't ask nobody, the church don't have to ask... I mean, the--the--the trustees don't have to go ask Brother Neville if--if he wants the roof put on the tabernacle. See? No, no, that's not nothing to Brother Neville, it's not nothing to me, that's to you. The deacons don't have to...

The same way to the pastor. "What are you going to preach on? I don't want you to do this." They ain't got no business saying that, he's under God, see, their pastor. And then if--if--if... Brother Neville, he preaches a message that the Lord has give us, and we're all together in this. And if I tell Brother Neville something wrong, God holds me responsible for it. That's right. See? So God is the Boss of all of it. See? And we're just working as His ambassadors, you see, down here in these offices.

144a Please...

The next question, and then I think we got one more, and then we--we'll stop.

Please explain just how the gifts of tongues are to operate in our church. I have did that. When can the church be put in order as... or just where the gifts are to operate? We've just explained that.

144b Just how many c-h-r-i-s-t-m-a... Could you see what that is? [Brother Billy Paul says, "Instruments."--Ed.] Oh. Instruments. How many instruments are we to have in church besides organ and piano?

Well, it depends on if you had a string band or whatever you had, you see. I don't know what you got, what this means, I don't understand it. But the organ and the piano are property of the church. Now, if the song leader would take a notion to have trumpets and cornets and so forth like that, and somebody's come in the church and they play these instruments... And they're in a band, and--and then, course, then that's for your trustees, to take it up with the trustees and see if they got money to buy their instruments and so forth, or whatever like that. I guess that's what their question is.

But if they have their own instruments, wonderful. If they don't have their own instruments, and they're a member here of a band, not just a person running through here and plays once in a while, and runs out like that, it's got to be a band in the church. The church wouldn't buy a--a--a trumpet for a man that plays it here and tomorrow night somewhere else, and somewhere else, and drop in once in a while and play a little bit. No, sir. It's got to be a band right here, organized band with the--the leader, and then the church, talk to them about buying the instruments.

146a Please explain just how we are to... how we deacons can keep the people just in the sanctuary before or after... Please explain. [Brother Billy Paul reads the question, "How do we keep the people quiet in the sanctuary before and after church?"--Ed.] Oh, all right.

I would suggest this, brethren. Now, there's a great thing. Wish we had more time to put on it, for it's--it's... it--it means something to us, see. Now, the church is not a...

If you was to... If you want to run this tape down some night and play it before the meetings, that the people will understand it, let this be played; just this part of the tape but no more, just this. Any part of this that you want played for a certain thing, just keep running it till you find it, and then play it. See, 'cause it's questions.

Now, deacons of the church, and as I--as I said, are the police of the church. But the church is not a general meetinghouse for--for fellowship and friendship and frolic. The church is a sanctuary of God! We come here... Now, if we want to meet one another, let me come to your house or you come to my house, or you go to one another's house and meet one another. But just to frolic around through the church, and talking and things like that, it's not right, brethren; we come here, we get the whole thing off of our mind. If we would come here...

Look the way we used to do it years ago. Sister Gertie was the pianist. When I pastored here, I--I had to be pastor, deacon, trustee, and everything else at once, see, but I--I had to do it. Now you don't have to do it that way, see, because you got men to carry this out. But when the... I had ushers, Brother Seward and all of them at the door. They had books piled around there at the door, setting in a chair, or something or another. And when someone come in, you showed them a place to hang your coat or helped them to their seat, give them a songbook and asked them to "be in prayer." And then everybody set in their seat and silently prayed until starting time. See? And then at starting time, Sister Gertie, the pianist, got up there and started the music before... when the people are--are coming together.

I would suggest to have your organist to get up there with some real nice music. And if she can't be here, put it on tape and then play it, or something another. And have music, real sweet sacred music going on. So... And ask people... And if people goes to talking and carrying on like that, let one of the deacons get up at the microphone up there at the desk and say, "sh, sh, sh," like that. Say, "At the tabernacle here, we--we want you to come to worship. Let's not make noise now, listen to the music. Get your seat, set down, be reverent see, pray or read the Bible. This in the sanctuary here is where the Lord dwells. And we want everybody to be real reverent and worship, not to be running around, talking before the services. Congregate yourself, and you've come here to talk to the Lord. See? Either be in silent prayer, see, or read your Bible."

When I went into the Marble church up there at--at the... Norman Vincent Peale, you've heard of him, you see. And I went into... A great psychology, he's a teacher, you know. And I went into his church, I just thought that, "I wished my tabernacle would do that again." Them deacons standing right there at the door just as soon as you come in. They, of course, they hand you a Sunday school slip, taken you right down. You had to empty three times, you know, it only hold about four or five hundred, you know; and New York's a big place, and he's a popular man. And I think they had to have one class at ten o'clock and one at eleven, same sermon right over again, same service exactly, same sheet of paper. But when they dismissed, and they had (I believe) five minutes for the church to be exactly... Nobody else could come in till they got out, then the deacons opened the way and the other church filled up. They had those old box seats, you know, they go in like that, and set down in the pews where you open the door. Old fashion, it's been standing there for--for nearly two hundred years, I guess, the old Marble church has.

And you could have heard a pin drop anywhere in that church, and everybody in prayer for at least thirty minutes before the first note was ever hit on the organ, the prelude. And just everybody in prayer. I thought, "How wonderful it is!" Then when that minister... That prelude, about... I think they played one prelude for about three to five minutes, How Great Thou Art, or something like that, and on like that. And then when they did, everybody stopped praying and was listening to the prelude. See, it give a change, from prayer to the prelude. And then when they played that, then the choir leader directed the choir. Then they had a congregational song and the choir. And then they were ready for their Sunday school class. See? And then--and then when it was over, there was nothing went on except Divine worship, all the time, and that's what we come there for.

And I think it would be a good thing if our church... And I'm just saying this, we're going to do it. See? Let's do it. If somebody does anything, the thing... And I think it'd be a good thing. If it's a good thing, then let's do it. See? We don't want to put off any good thing, we'll do it, anyhow. See? And just go ahead and--and stand up there and if they start on a morning, or something like that, people visiting, just let someone, or one of the--one of the deacons, or somebody walk up there and say, "It's been made a rule in the tabernacle here..."

I don't know if they do it, they may--may. I'm never here, you see, I don't know. I'm never here before services.

And when they come in and they start talking, let somebody get up there and say, "Sh-sh-sh, just a moment." See? Let the--let the... Get a little sister, get her up there and get her playing that music. If you don't, put it on tape and get it out there, see, of the organ music. And say, "Now we're... There's a new rule in the tabernacle. When people enter here, we're not to whisper, talk, but to worship. See? Now, just a few minutes the service will be starting. Until then, just either read your Bible or bow your head and silently pray." And a few times like that, they'll all learn. See? See?

You hear somebody talking, and then it gets down... for after a few times like that, after a while you hit a place where somebody say... See somebody talking, nobody else talking, you see, well, then one of the deacons walk up and say, "We--we want you to worship during the time of the service." You see? See? See, it's not a house of talk, it's a house of worship. Understand? I think that was it. Please explain... Yeah. Let's see. Yeah. Please explain how to... the deacons should... in the sanctuary. Yeah, that's all. That's right. That's it.

157a All right, now, here's the last one.

Brother Branham, when we have had opportunities on the beginning of the service... I'm--I'm... the comp... though we had complaints.

It's wrote real little. And a "had complaints," ain't it? [Brother Billy Paul says, "Uh-huh," and continues helping Brother Branham read the small writing--Ed.]

... had complaints in the beginning of the service. We have... Let's see. We--we--we have songs, testimonies, and prayers, and prayer requests, special singing, and m-a... maybe get it... get into the message at eleven, to... or after, but don't have too much time for the Word. Some of the people get restless and have to leave before it is--is... before--before it's over. Is... Please explain how many songs, and what time to start the message. And some--sometime we have prayer--prayer requests and it ends up in a testimony meeting, some things that--that don't be... don't seem kind of right at the time.

Now, I hope I've got that. Billy is trying to help me here. Upon the tape, you have to... somebody in our midst may... meeting, in the service, listening to what this was, is Billy trying to help me read it because it's wrote very, very fine, and I couldn't make it out. I got the general idea, it is, "How many songs should we sing before starting the service, and what time should service start?"

Now, the first thing I want to make here is a confession. And when I'm wrong, I want to admit "I'm wrong." See? And I--and I--I'll make a confession here that "I am kind of the leader of that." Because it's been me holding these long services and things, is what got the church into this routine, see, of doing so, but it shouldn't be. And now, remember, I have... I am... Was telling you all, "Sunday night, if the Lord willing, on Sunday night, that, I'm trying to allot my services from henceforth, if I have to stay a week extra, to about thirty or forty minutes at the longest for my services."

Because I have found this, that a service that's... It stands up, and the message is given in the power; if you go too far, you wear the people out and they don't get it. The reason I been giving... I knowed that all along. See? The most successful speakers are those who have exactly... Jesus was a man of few words, watch His sermons. Watch Paul's sermon on the Day of Pentecost, probably taken him fifteen minutes, and he punched the... there, something that--that--that sent three thousand souls into the Kingdom of God. See, just right straight to the spot. See?

And I--I am guilty. Because, the reason I have done this, not because I didn't know different, but I'm making tapes, see, and these tapes will be played in houses for hours after hours after hours. But as you will find out in the coming Sunday, the reason that I have done it, this coming Sunday, the reason I have done these things... I might say it right now on the tape. The reason that I have did this is because of this tremendous weight upon me for the Message of this hour, to get It out. Now the Message is out, now I'm taking a thirty minutes or something like that, after the first of the year, in my meetings out in the... everywhere I go, and try and even set my watch to a thirty minute, or not over forty at the most; punch to that Message, and make the altar call if I... or whatever I'm going to do, or call a prayer line; and not take that much time, because you do wear the people out. I know that.

But looky here. I guess, in the year, we haven't had a dozen people get up and walk out, and sometimes I keep them here for two and three hours. See? That's right. Because it's been making these tapes that goes all over the world, see. And the people out there, they'll set for hours and listen to That; and ministers, and so forth, Germany, Switzerland, Africa, Asia, and everywhere, see, listening to That.

But, see, for the sanctuary, for the church... And that's all right. If you're here making a tape, and you got a two-hour tape, put a two-hour message on it; but if you're not making a tape for something like that, then cut our message, see, cut our message down. I tell you why, there's some fill up easy, some fill up long, see, like that, and you got to be at a happy medium between that.

And now, many times that we ruin our services by a dragged out testimony meeting, which I know I'm guilty of doing it. And you get out when we used to have street meeting, and let some old brother stand out there, and he'll stand out... And ask him to offer a word of prayer, and he'll pray for the mayor of the city, and for the governor of the state, and for the President of the Union, and--and everybody like that, and all the pastors around, you know, each one by number, and Sister Jones that's in the hospital, and things like that; and the people standing, walking by on the street meeting, just keep--just keep on walking. See? He just wore them out. Well, just a...

See, the main thing now, your prayer is to be in secret, your main, long prayer. Pray all... Enter into the secret closet, close the door. There's where you want to pray all day, all night, or two hours, pray there. But in here, when you've got the attention of the people, make your prayer short, quick, at it. Make all your service... And put the most of your service time into that Word. That's the main thing! Punch that Word just as hard as you can, see, get the Word to the people.

Now, here's my suggestion. Now, now remember, I've confessed that I'm guilty of leading this on. But then I've told you why I've led it on, I'm making two-hour tapes to be sent overseas and everywhere, of a Message, you see. But the church shouldn't pattern that (the message here at the tabernacle) after them tapes (two hours) to be gone places, see, and go out like that.

Now, here's what your order... Let me just give you an example. Would that be all right, a suggestion? I would say that the church should have its doors open at a certain time, let the congregation come in, let the songs be playing. And let everybody come in to worship, not to visit. And don't let them visit afterwards, tell them to "Dismiss and get out, not to visit. If you wanted to visit, there's the whole outside. But this is the sanctuary, let this be kept clean." Now, if the Spirit of the Lord is dealing here, let's keep it the Spirit of the Lord. See? And--and It'll keep moving. If you don't, you just mark my words, it's going to fall; it sure will. And let's keep it, it's our duty, that's why I'm here tonight. Just keep this thing lined up with these--with these orders.

Now look, I would say this. Ordinarily, unless we are giving out especially... and tell them you're going to tape a message. See? Now, if Brother Neville has a message here that he's going... he's got a message he wants to get out to the people, out on tape, or something, say, "Now, next Sunday night we're going to tape a two-hour tape," three-hour tape, or what--or whatmore. "We're going to give a two- or three-hour tape," or whatever it might be, "next Sunday night." And then the people know. And then when they come in, say, "Now, we are going to tape a message tonight. And I got a message here that it's one... I want it taped and sent out. I been... I feel led to send this message out. And it's going to be taped, it may be two hours, three hours, or whatever it is." Say that.

But, ordinarily, just as I do when I'm going into a place like one of them Business Man's meetings, or I'm out in my meetings out there for a prayer line. If I stood up there and give a three-hour message of a night before having the healing service, you see where it puts me? See? Why, the people, next night your congregation's half of what it was. See? Cause they just can't do it, they got to go to work and everything.

I'd suggest this, that ordinarily... Now, I watched Brother Neville last night when he preached. Now, I know we all... That was a startling message. I took notes of him, got here in my pocket, to use it in other messages of my own. That's right. The Way of Escape, see, and that was a marvelous message. You see how quick he got that through? See, about thirty-five minutes, see, and he--he had it over. See? Now, that was fine. Now, and Brother Neville, usually his messages are like that. See, that's not long. See? But where you kill your meeting is all that drawn out stuff before you get to it. See?

Now, and--and where you do that... Now, I know, and now look, I'm not saying that dishonorly to you trustees, or deacons, or--or pastor, but I'm just telling you: see what's Truth, and this is what it must be. Now, you... What does it, now, everybody, you all, good-natured, every one of you men are good-natured. If it wasn't so, I'd say, "All but Brother So-and-so, he's not got a good nature, we're all praying for him." But you--you do have good natures, and you're long-suffering, gentle, quiet sort of men. That's fine, but don't be a sissy with that.

Jesus was good-natured, too, but when it come time to say things, "It's written, 'My Father's house is made a house of prayer,' and you are making it a den of thieves." See? He--He knowed when to speak and when not to. That--that--that's what we got to do. See? There never--never was a person like Jesus, He was God. And remember, He even... Talk about being a deacon in the church, He--He took over! He plaited some ropes together, and He didn't wait to gently walk them out, He beat them out, see, at the house of God. And He was playing the part of a deacon,

for an example to you deacons. See, He was your example. "And now, it--it's written, 'My Father's house is made a house of prayer.'" Now, remember, Jesus was a deacon then, you know that Jesus was taking the part of a deacon.

When He come to the part of a pastor, what did He say? "You blind Pharisees, leaders of the blind!" See, He was taking the part of a pastor then.

And when He told them what was going to happen, He taken the part of a prophet. See?

And when they required that there must be tribute paid, He taken the part of a trustee, "Peter, go down and cast the hook into the river, and the first fish you take up has got a coin in his mouth. Pay them, see, pay your just debts." Said, too, "Give Ceasar what's Ceasar's, God's what is God's."

He was both pastor, prophet, trustee, and deacon. Sure was! So then you see what He did, let that be your example in the house here at this Branham Tabernacle, that we want to be a house that He'll be honored in with everything, every office, every place, that there be no taking back. There be gentleness, and sweetness, and kindness, but just straight on the line, every man's at his post of duty. See? That's the way, that's the way He wants it. He never slagged. When it come time to say, call what was what, He called it. When it come time to show gentleness, then He showed gentleness. He was sweet, kind, understanding; but stern, and everything was right to the dot with Him, and He did that for your example. Now, the Holy Spirit just give me that. So I never thought about that, Him being a deacon, before, but He was. See? He--He acted as deacon.

Now I'd say this, say if your services began at seven-thirty, if that's the time, open your church half hour beforehand, seven o'clock. Let the pianist... Tell the organist... Do you pay her? You all pay the organist? Is she paid, or the pianist? She does it free-will. Ask her with gentleness. Even if she wants to have pay for it, to give her something for it, tell her we want her a half hour before service. And if she says, "Well, I can't do it," or something, complaint, then just have her come here and make a tape of some sweet organ music. You see? And let... put that on the... Don't have to be here every time, set your tape up. See? Let one of the deacons, trustees, or ever who opens, the janitor, put it on up there, the tape on, and let it be playing while the people come. See? Cause if the deacons are not here, or somebody, let a trustee or somebody be here to do it, then let them play for a half hour.

But exactly seven-thirty, let that bell toll on top the building. See? You still have your bell out there? Yeah. All right, let your bell toll at seven-thirty, and that means that we're not going to walk up and down the church and shake hands with Joneses and all that. Let the song leader be on the job! If there's no song leader there, let the deacons see that there... or the... see that there is somebody to start leading songs when that bell starts tolling. "Turn to your hymnbook, number so-and-so." See? Let it be right on the dot at--at seven-thirty.

All right, then have a congregation song, and then maybe a second congregational song, and then have somebody already spoke of, if you can, to lead in prayer. Let the--the pastor, ever... Well, the pastor shouldn't be there, the--the song leader should do that. It's Brother Capps, I think. See, he'd know what to do, let--let him have someone spoke... or either lead in prayer hisself. Have the congregation to stand in prayer, see, just stand up, and let somebody lead in prayer. Now, if you don't watch...

Now, we believe that everybody should come to the house of God and pray, that's the--that's the place of prayer. But when you're in that sanctuary, conserve your time. See? You call them all up around the altar, you'll find out there'll be somebody will be there for fifteen, twenty minutes, and your time's all run out.

Let your... see, your praying's at home. Jesus said, "When you pray, don't stand like the hypocrites do, and--and for a long... maybe a long prayer, and say this, that, or the other, and--and all like that for a showing." See? He said, "When you prayer... pray, enter into the closet, secret closet, close the door behind you; pray your Father that seeth in secret, He shall reward thee openly." Now, that's the way to have secret prayer, that's what He said do.

But when you, somebody, when they come in, like the song leader, say, "All right..." After the first song, then let somebody have prayer, ever who it is, just a short prayer. Don't stand up and pray for all the governors, and so forth like that. If there's any prayer requests, let it be known, let it be sent in, have them sent in. Write it, say, "Here." "For tonight, in having prayer, we're remembering Sister So-and-so, Brother So-and-so in the hospital, So-and-so, and So-and-so, and So-and-so. Remember them in your prayers as you pray. Brother Jones, will you lead us in prayer. Let's stand." See? Let it be laid on the platform. Tell them, let them get used to that, "If you got a request for prayer, lay it up here, up here." Don't be speaking, "Who has a request now, would you be let it known by..." And then, the first thing, somebody get up and say, "Glory to God!" And you know, start off like that, and the first thing you know, it's a half hour 'fore they set down sometimes. See?

We are responsible for this church, not others; this is our responsibility to God. These offices are your responsibility to God. See? The reason I'm standing here tonight, telling you all this, is because it's my responsibility to God; it's your responsibility to carry it out. See?

Now, and when something like that... let somebody lead in prayer, and when they do, that's fine, let them lead in prayer then set down.

And if you--you got a special... Now, I wouldn't say this, I wouldn't go along... And if anybody wants to sing a special, announce it in the church. Tell them that "Any specials, or anything that wants to be sang, let them see the song leader before the church ever starts." And have it... Say, "Well, I'm sorry brother, I'd like... sure like to do it, but I--I've got my special for tonight. Maybe if you tell me you're going to be here on a certain night, I'll put it on the program for you. See, I got my program wrote out here."

Let--let Brother Capps or ever who is leading songs... And have a song leader, no matter who it is. And don't let them stand up and say... or carry on a lot, they're a preacher, see. Let them stand up there and lead songs, that's their business.

It's the pastor's business to preach, see, not lead songs. He ain't to lead songs, the song leader leads songs. He's responsible, and should come out freshly under the anointing of the Holy Ghost, from the office in there, somewhere, when it's come time. He don't even have to be on the platform when this is going on. Let him stay in the office back there, see, or back in here, or wherever it is, and the intercoms here will bring it in, see, when it's time. When he hears that last... if there is a special, like a solo, duet, or something, for your third song. See?

That you've had two congregational songs, prayer, your offering if you're going to take it. And let every man be at his post of duty. Say, "All right, while we're singing this last song now, if the ushers will, let them come forward for the evening offering." See? And while they finish singing that song, here's the ushers standing here. Say, "All right, now we're going to have prayer," and they offered prayer, "We want to remember So-and-so here, and So-and-so," and read that off, you know, like that, like that. "All right, everyone stand. Brother, will you lead us in prayer?" Then it's all over.

Then while they're singing this second song, or whatever you're singing, you're... take your offering if you're going to take your offering. Leave it... I'd take your first song, and then have your evening offering, and then go on with your second song, and then on through. Then let your last song here... Let your last song, see, be the pastor's call. And as soon as that last hymn is sang, let the organ start with your--your prelude, your pastor walks out. See, everything is in order. Everybody is quiet. Nothing else to be said. Every deacon at his post of duty. The pastor standing there.

He come out, greet his audience, turn to his book and say, "Tonight, we're reading from the Bible." See, after he makes it up, "We're reading from the Bible." And it is a good thing sometimes if you say, "In respect to the Word of God, let's stand to our feet while we read the Word." See, then read, "Tonight, I'm reading from the Book of Psalms," or whatever it is. Or either let somebody else read it, the song leader, or associate, somebody there with you, let him read it, whatever; but it'd be best if you read it yourself, if you can. Then read it like that, and then take your text. See? And that much time, you've spent about thirty minutes, it's right then about eight o'clock.

And from eight to about a quarter till nine, somewhere between thirty and forty-five minutes, lay that Word in there just as the Holy Ghost gives it to you, see, just like that, just place it right in there the way He says do it, see, under the anointing.

Then take your altar call, say, "If anyone here in this church that would like to accept Christ as Saviour, we're asking you, inviting you to the altar right now, just stand to your feet." See?

And if--and if no one stands, say, "Is there anyone here that's a candidate for baptism, that's already has repented, and wants to be baptized in water for the remission of sins? If they wish to come, we're giving you the opportunity now. Will you come while the organ is still playing?" See?

Nobody comes, say then, "Is there anybody here that would... that has never received the Baptism of the Holy Ghost and would want to do so tonight, would want us to pray for you?" Well, maybe somebody comes up, then let two or three lay hands on them, pray for them. Send them right back in one of them rooms, somebody in there with them, instruct them somewhere how to come through with the baptism of the Holy Ghost. The congregation is all away from them.

If anybody comes to be... wants to accept Christ and standing there at the altar to be prayed for, make your... let them pray. And when they do, just say, "Bow your heads now, we're going to pray." And say, "Do you believe?"

If any little thing that would delay the congregation in anyway at all, send them right into the prayer room, and go in there with them, or send somebody in there with them. And let the congregation go right on, see, like that, you haven't held them nowhere then. See?

And then while... before... In a--in a few minutes, you say... If nobody comes, then say, "Would there be somebody that would like to be anointed with oil tonight, for sickness? We pray for the sick here."

"Well, I'd like to see you privately, Brother Neville." "Well, you see me in the office. See one of the deacons, they'll take it up, see." "And I've got something I'd like to say to you, Brother." "Well, one of the deacons here will see you to the office, and we'll... I'll see you immediately after the service."

"Now, we'll stand now for dismissing." See, and you haven't been over about a hour and forty-five minutes in the whole thing. See? See, a hour and thirty minutes, your service is over. You've had the little, quick punch; you--you give it what it's done; you've done it and everybody's satisfied, and

go home feeling good. See? If you don't, then, you see, if you let... See, you--you--you mean well, see, but see...

You know, this is about thirty-three years in this platform for me, thirty-three years, and the world around. You learn a little something in that much time, surely. See? If you don't, you better quit. So then, see, I find out this. Now, if you're dealing with just Saints altogether, man, you could just stay all night if you wanted to. But you're... See, you're not dealing with them exactly, you're trying to catch these out here. Here's the ones you're catching, you got to work on their field. See? And don't... Bring them in here and then let the Word come, and then, see, there's nothing can be complained. If there's anything they wants to see you about, well, fine, take them right on into the office like that, but don't hold the congregation.

Then, you know, people will get up and say, "Well, I tell you, let's have a good testimony meeting." See? I don't mean any critics on this, I just mean to tell you the Truth. I mean to tell you the Truth. See? I've found testimony meetings of more... they--they do more harm sometimes than good. See, they really do.

Now, if somebody would have a red-hot testimony in time of a revival, you know, you're having a revival on, you know, a meeting, and somebody got saved and just wanting to say a word, well, bless God, let him unload his soul. And see if he... If he wants to--if he wants to do that, see, just in time of revival, say, "I just want to say, 'Thank the Lord for what He's done for me.' He saved me last week, and my heart's a-burning up with the glory of God. Thanks be to God," set down. Amen! That's fine, go on. See, that's all right.

But when you say, "Now come on. Who's next? Who's next? Now let us hear a word, let us hear a word of testimony." Now, if you got a meeting set aside, a certain night for that, see, you're going to. "Tonight... next Wednesday night, instead of prayer meeting, it's going to be a testimony meeting. We want everybody to come in, and it's going to be testimonial meeting." And then when they come to--to the place to give testimonies, read the Word, have prayer, and then say, "Now, we have announced this is testimony night." So let people testify for that hour or forty-five minutes, or thirty minutes, or whatever it is, and then--then go ahead like that. See what I mean? And I think it will help your congregation, it'll help everything, altogether, if you do it that way.

Now, as I'm getting late, so... Brother, brethren, these are the best of my knowledge. I see what's on your heart, this is the best of my knowledge the questions that you have asked. Now, from now on you know. And if it's ever in your mind, come to the tape. Ask that... Listen to the tape. If it's for deacons, trustees, or whatever it is, let the tape be played. Let it be played to the congregation out there if they want to hear it. All right. And that's--that is the best of my knowledge to the will of God for this tabernacle here at Eighth and Penn Street, and that's the way I'm commissioning you brothers to carry this out under the leadership of the Holy Spirit, with all kindness and love, showing your grace before people that you are Christians. And Christian don't mean a baby that can be pushed around anywhere, that means "a man that's full of love, but just--just as full of love for God as he is for the congregation." See what I mean?

Is there a question? The tape's about to run out here, and I got somebody waiting for me over there. What time was he supposed to be there? [Billy Paul answers, "Right now."--Ed.] Right now. He's coming over himself? [Billy Paul answers, "I'll go get him."] All right. All right, sir.

Now, I know we're going out now if there's no--no further any word. Huh? Now, if not, let's dismiss. Yeah. Yes, Brother Collins? [Brother Collins says, "Might be better if the tape was turned off."--Ed.] All right. [Blank.spot.on.tape.]

Well, brethren, I've appreciated being here with you tonight, and Brother Neville, and to the deacons, and trustees, and Sunday school superintendent, all of you. We trust that the Lord will help you now to carry out these orders for the Kingdom of God. The reason I have said this is because that I think you have grown from children to adults. When you was a child, you talked like a child, and you understood as a child. But now you're a man, so let's act as adults in the house of God, behaving ourself, and honoring our offices, and honoring every office. Every gift that the Lord has given us, let's put it in order, and honor God with our gifts and our offices.

Let us pray.

Heavenly Father, we thank Thee tonight for this gathering together of man that's put in the offices here to carry out the work of the Lord that's being carried on here in Jeffersonville in this church. God, may Your hand be upon them, may You help them and bless them. May the congregation and the people understand and know that this is to in-better the Kingdom of God, that we might become men of understanding and know the Spirit of God, and know what to do. Grant it, Father. Dismiss us now with Thy blessings, and may the Holy Spirit watch over us and guide us, and protect us, and may we be ever found faithful at the post of duty. In Jesus Christ's Name, I pray. Amen.

QUESTIONS AND ANSWERS - NO 1

Branham Tabernacle
JEFFERSONVILLE.IN SUNDAY 64-0823M

Let us remain standing just a moment as we bow our heads for prayer.

Gracious Father God, we thank Thee this morning from the depths of our heart, because Thou art able and willing to answer our prayers. And we pray that You will receive our thanksgiving for what You've already done for us. We are waiting with great anticipations for You to help us this morning, and when we leave the portals of these building, may we go out of here a different person than we was when we come in. May the Holy Spirit mold us this morning, our characters, and make us into the subjects of Your Kingdom, for we ask it in Jesus' Name. Amen. (Can be seated.)

Just sorry to be just a little bit late, but I had quite a few things to do, and a lot of sick people and interviews before I get into the--to the building almost.

And so, we are happy to be here this morning and to see all you fine people. And I want to thank that--those folks who sent us those fine things, the present for the wife and for--and the--the brother who sent me his deer rifle. The Lord bless him. He said he's getting old and wouldn't want to use it any more, and he wanted me to have it; so I--I certainly grateful to that--for that. As long as I live, brother, as far as I can help myself, I'll have it. I'll never put it in my hand 'less I think of you and pray for you.

Now, we're... So many things to be done today, I thought maybe while I was here I'd have some questions and find out what was on my church's heart--the different ones. I certainly did. I got enough questions to last me till the millennium starts. I didn't know there was so many could be gotten. I--I got some hundred in here, and there's a hundred or more come in this morning. So I would never be able to answer them, I guess, rightly, 'cause... And they're--they're good questions, really good.

Now, some of them could not be read right out in public, so you know, I've asked them... If what I can't put in a round about way... It's problems of family and... You understand. And I--I've asked to have the--both husband and wife on private interview, so I can talk to them privately about these matters. It's not bad things; it's things that should be settled in the family, just human nature and race that we--time we live and so forth that brings these things about, and they're problems that goes to a--the human family; and they must be answered. And so, I'll do everything I can to answer them in the best way.

Sometimes in answering questions, it kinda takes a long time; and I don't want to miss any of them. I'll get every one just as close as I can. Now, they're just--I just got them pushed in a bag here, answer them, and--and put down a Scripture if I have to have it, and--and set it back. Then I was all day yesterday, and big part of the night last night, and ever since a little after daylight this morning... And I got about twice this many more come in this morning. So, I think what we'll do, the Lord willing, I'll answer them up till--as far as I can till around noon, then dismiss, then come back again this evening and--and try to finish up as many as I can tonight, and see if I can get--finish them up. And maybe I won't have to punish you so long in one great long session. And I think it'd give you time to get out, and rest, and recuperate a little, take a nap or something, and come back

if you can. If you can't, why, Brother Fred Sothmann, I suppose, is taping this. Is it being taped? All right; that's fine. Yeah, they're in the room taping it, and--and this tape may be--if it's all right--you may have the tape; it'd be kept and called "Questions and Answers," because there's some real hard questions in here and something... Many of them are on the doctrines of the church.

Now, I would like for the people to know that sometimes in answering these questions, it's hard. It takes a lot of grace to stand here, if you know the love that I have for you people. I couldn't express it. I don't even express it to my children; I don't even express my--my deep love for my wife as I ought to, because I'm--I'm temperamental, and I just keep going in one straight line. There's only one thing I'd express my whole love to: that's God Almighty. And I--I just love Him first of all. Other people I love, but I--I don't want to get--I don't want to mar that love that I have for Him; let that be first. So therefore, when I answer your questions, I'm answering it with love in my heart to you, but one thing before me all the time: that's Jesus Christ (See?), in that way that He'd answer it.

Sometimes I might have to answer... It might hurt, might scratch, and I--I don't mean it to be that way. I'm answering it with one purpose, as I said, Christ before me. And I got to remember that It's Him that I'm... I've got to give an account for. So my first love is to Him; my second love is to you people, and so I--His Church that He's purchased with His own Blood. And He really loves you more than He loved Himself, because He gave Himself for you. You're the purchase of His Blood, and I--I handle it just as careful and sincere as I know how. But then, in doing it sometime you think, "That was a very rude remark (I'm about...); it's so blunt and flat." I'm doing it with Him in my mind (See?) to try to make--that the rest--everybody see just that it must be this way. It's not any--anything to hurt or no more than just to make sure that the people gets it, and I hope everybody receives it in that way. And now, in here we find out what is on our minds.

And as I see you all all assembled this morning and everything packed around, and I think we got a overflowing crowd in the--in another church. A sister church has picked up a--a radio or some kind of a--a telephone hookup. That's... The overflow is in that church this morning; I understand. Brother... Or another brother's got a--a church that's got the overflow that's being transmitted from here to that church. That's so that you won't have to stand on each other's feet and things around the walls.

Now tonight, the Lord willing, we'll have a--we'll begin early tonight. I'd like to ask the pastor and the--the board if they would... Let's start just a little bit early tonight, 'cause the people, some of them are here, and they'll have a long drive to drive. And I'd like to start at least a hour earlier tonight, if we could, and finish that out. So you... Just as soon as you have your lunch after 6 o'clock or any time, why, I'd start. See? Say, you usually start at 7:30 don't you? Let's be--let's let me be on the platform by 7:00. See? And there by 8:00 or 8:30, or something like that, it'd give you time to--to go to your homes and be ready for tomorrow's work, if there is a tomorrow.

Now, the Lord be with you and bless you abundantly, and I'll go in as soon as this service is over and pick up these other questions and try to answer them out. I just write on them, just a little--little pieces of notes and so forth, that I can--I can... Kinda forget the Scriptures. Then when I'm in the room studying, then I (I like to refer back to them somewhere, and I got it here.) and just jot it down on a piece of paper. And therefore, if it's in a--in a encyclopedia I have to pick it up, or some expression of a word, or a name, I've got it wrote before me. I don't have to bring a big bunch of books and so forth; I've got it there.

Now, if the question is not satisfactory to you, well, then I--maybe I've made a mistake. See? I--I--I might've made a mistake, 'cause these things are just the best of my understanding. And I want the--the ministers who may have their congregation, or the congregation of a certain church that would listen to these questions... I do not want this... If it's any reflection upon your teaching and

your--your--your congregation, I want the congregation to understand clearly that this is just our teaching here at the Tabernacle. I'm not trying to press it upon any other groups of people. And I--I--I want to be a Christian in--in my heart, that I teach what I believe. I stand on my conviction. If I compromise to that, I'm a traitor to Christ and a hypocrite to you; and I--I must stand loyal on what I believe to be the truth. But every other man has a right to do the same. God is the Judge of us all.

Now, just before we start, I thought I would make mention of the--a fine historian, Paul Boyd. Many of you know him; he comes here at the Tabernacle. He just returned from Jerusalem and attended the World Fair. He's a very much of a--a prophecy teacher, and he's a historian, one of the finest. He's a Mennonite brother; he was, and received the Baptism of the Holy Spirit. And so he become a very personal friend of mine. And he always watched and taken note of everything that I said pertaining to prophecy, to watch and see if it come to pass.

And now, he writes me here (as he's here in the States again now), and it's on the bulletin board, I think, this morning. And he writes down here a note that he's put in one of the papers or something or other, about outstanding prophecies. And he mentions the fifth thing, I think it is, that I seen thirty-three years ago concerning the achievement of--the progress of, rather, of science. And any of you that remembers, you got it down. I've got it in my books. And everything that the Lord told--tells me, I write it down, that's of a major under--or thing that I can tell the people.

And I thought this morning, before we started this... This is not sermons, but we're here to set together to learn from one another what's on our hearts. Let's get these things combed out now, as we've come down through the church ages and so forth. I think it's good to stop for a meeting or two, and check up, and find out what's on the people's heart, and then go from there on. You see? Then go back in again and--into a series of services. If the Lord willing, I want to have that here at the Tabernacle before long, just long series of services; you know what I mean, of--of like of different subjects; and just keep on going till He comes for me or I go to meet Him, one. See?...?...?

Paul Boyd wrote here concerning those seven things that I seen in 1933, that was to come to pass. And he watches them just as close, technically, as he can, because he's a historian. And he watches it, just exactly what you say. And he seen those things that was told of many years ago: about how that Mussolini, and what would become of him, and Hitler, and what would become of him; and how Communism would take both Fascism and all of these; and how the--the Siegfried Line would be built, and how that the Americans would take a beating there (and they never would admit it till just about two years ago, and they got the German pictures of the siege there; and they really took a beating. They liked... They lost their whole army almost right there.); and all those things that were done.

And now, it also said, "And it shall come to pass, that before the end time shall come, that automobiles will take on the shape of an egg, become more like an egg. And I saw an American family driving down a highway in a car that... They were setting facing one another, and had a table, and were, look like, playing checkers or cards. And they didn't have any steering wheel in the car. And it was controlled by some power without a steering wheel. How many remembers me prophesying that (See?), that's been here?

Now, at the World's Fair they've already got the car on the market. Here is the... It's sold now; some big company has taken many of them. And this car, here it is. Paul Boyd remembered the prophecy, looked into his book what I'd said, and took the picture in there. And there it is, exactly in the form of an egg, with two seats setting that way, and two setting this way, and a table setting in the middle to play the cards and things on, just exactly.

The Lord's Word is perfectly accurate. That was in 1933. That would be... Let's see, what would that be? Thirty-two years ago, wouldn't it? This is '64. Yeah, thirty... Yeah, thirty-one years ago. Thirty-one years ago the Lord told me that, and here it is. And the company's here that's already ordered them; and the--and trucking companies and things are getting trucks made like them. They can control it right from their headquarters like that, don't even have to have a driver in it. And here it is all already made, and there it is with the cars. Now, it's on the bulletin board in the back, and you can read the prophecy and just see how accurate our God is, how His Word... He said, "Heavens and earth will pass away, but My Word shall never fail."

Just look, thirty-three years ago. You know what a--what a 1931, or whatever it was, model car would look like; it'd look like a relic. And It said, "It'll look just like an egg, become like an egg. Of course, there's nobody here, I guess, that's a--living today or among us that heard me say that. It's... You've heard me say it down through the ages, but... Yeah, here's a woman setting here. Why, Mrs. Wilson, I didn't see you there. You remember when that taken place. That's when she was healed, dying with TB (The woman, her husband and daughter came for me to go pray for her.) till she'd hemorrhaged until the--the corner was laying full of--of pillow slips and things that she'd bled. And the doctor said, "There's not a way of getting her ever to live." And even... She was trying to say something to me before dying, and the blood would spurt out over the blankets and sheets when she was there, when she'd try to cough. And I took her out of that bed, and took her to a cold river here, in a icy water, and baptized her in the Name of Jesus Christ. And that's been thirty-three years ago, and here she sets today still living, when the big, healthy children, a lot of them are gone on. There you are. "Amazing grace, how sweet the sound, that saved a wretch like me." That just shows how perfect it comes to pass when it's THUS SAITH THE LORD.

[A woman speaks to Brother Branham from the congregation--Ed.] Yes, that's... That's right, sister. Yes, sir. The women... I said the women would become so immoral in the last... Now, you know thirty years ago how they dressed. Said they'd become so immoral, till they'd walk down the street with--till like--just like their underneath clothes on. And I said, "Then will come to pass, that they'll even be so disgraceful, till they'll wear something look like a fig leaf." I saw it, and they've got it; and they're wearing it. Just the--the immorality of women would get so low and degraded... We can't go no lower now; you can't go no worse. She's at the end. See, they'll never be completely nude. No, they...

I preached to people, women by the tens of thousands that don't have one speck of clothes on them (See?), young men, and young women, and all, but they don't know they're naked. See? They don't know it.

And the way women acts today... I was talking the other night to some friends of mine where we was way back up in the mountains, and a--a young woman... I'd just prayed for her baby; it had epilepsy; and the baby's well. And a little, poor family, way back up a hollow, a little old tobacco patch around the house, and about two rooms in it, and seven or eight children... That woman works (oh, my.)--just a broad axe out there, chopping wood and things, and--and hoeing gardens, and canning stuff. And I looked at the poor woman, same dress she's been wearing for a year or two, and it all split up and everything... And I was trying to find some of Meda's dresses to take down to her next week.

And--and we noticed standing there, a couple of brothers and I, the lady nursing her baby. She just removed her breast from her--from her--from her dress and begin to nurse the baby; and it was kind of amazing for a minute; that's the way my mother nursed me. It's exactly right.

I have more honor for a woman like that than I do some of these women that put a little old strap under them to throw theirself out: don't even look like a human being. They got a purpose in doing that; that's sexy, ungodly. A woman wear ever so many clothes and try to make herself look like

something she isn't... I... Why, women ain't--ain't actually that way; it's some kind of Hollywood stuff. And the devil spirit get on them women to make them try to attract attention of men through sex. A woman's breast was given her for the baby to nurse. That's exactly right. The woman's right in the primitive line, but she's lined right. I have more respect for that, for that woman like that, 'cause she... That's the way her mother raised her; that's the way... They--they never--don't pay any attention to it. The baby nursed right out like the Madonna picture that you'd see. And if people would only get their minds set like that, it would be different.

But when you come to go on the outside and maybe wear ever so much of a blouse or so forth, and then boost yourself out there with straps and things, that looks ungodly and cause men... Do you realize that's a spirit of the devil on you? Oh, yeah. So you don't want to do that, sister. Don't you do that; that's Hollywood's makeup and a trap of the devil. When you do that, you make men think the wrong thing about you; and when you do that, then you're guilty of committing adultery with that man, because you presented yourself that way to him. You can't help the way you're built, but just go and stay the way God made you. See? Don't try to make yourself something that you're not. Just stay human being. That awful? Well, maybe that answers some questions of somebody too.

Our Father, we thank Thee today for Jesus Christ and for the straightness of the Word. As I see You so perfectly make them words come to pass, it makes me more determined to stay with the Truth and every word of the Truth. So I pray, Father, that You'll bless us this morning, this lovely people. And knowing that this tape is going into many places that'll hear even that remark that was just now made... I didn't--it wasn't premeditated; Thou knowest my heart. It just come on my mind, and I believe You wanted me to say it. And I've said it, and it's over now. And--and that's exactly my convictions and what I believe that You'd have me to say.

Let every woman that hears that across the lands and around the nation and world; may she become ashamed of herself and see what's happened, and dress herself like a lady then, that she won't be guilty of an adultery. A beautiful, lovely creature as You have give, a part of a man, to be that way to--to--to attract his attention back to it: they two might become one, because she came out of the man. I pray, God, that the woman will realize that her beauty and what she is, is confined only to her own husband. Grant it, Father.

We ask that You'll help us now as we try to explain these questions. We're insufficient of these things, but let Thy great Spirit come, Lord, which is our Sufficiency; and may It answer the question in many hearts. We thank You for what You've give us: The Church Ages, and The Seals, and the... Oh, how You have dealt with us in great mighty things that's been great to us, Lord, because we see the end time near.

Now, to--thought it was prosperous or would be prosperous for Your Kingdom if I should check up upon the people. Many times under the discernment and seeing so many different things, and you can't concentrate on one of them; so thinking I'd just let them write out what they thought on their heart. And then I could express their thoughts from a piece of paper that they've wrote on, and then You give us the right answer. We're all waiting, Lord. Come into our presence, Lord, and walk up and down the aisles, and deal with each one according to Thy will. We ask in Jesus' Name. Amen.

(Peary, did I... Is that still coming in over there on the broad... I touched... Does this shut that off or any thing? It doesn't it? I touched it with my hand. I didn't know.) [Brother Branham talks to a brother about the tape recording--Ed.]

Now, as I say again now, as we start, to the--those ministers or peoples in the different parts of the country, or that will hear the tape, you're--you're (if the tape's all right)--this is questions on the

people's heart that belongs here at this Tabernacle, where we have no denomination, just fellowship with one another. And I trust that it'll be a--clear up our thoughts, that we'll know what to do and know how to live better after our question's answered. I know, just reading them, it was a blessing to me.

Now, I just got them laying here in a pile, and I'll watch and about five minutes till 12:00, I'll dismiss. And then, come back this afternoon at 6:30.

First question I have, I believe it's five questions in a row, written by type on a piece of yellow paper.

236. What does this mean? Matthew 24:19: "Woe unto them that are with child, and to them that give suck in those days!"

Strangely, not knowing that, I was going to say this about the woman, and here it is in this time, the first question.

Now, Matthew 24:19, Jesus had been asked three questions. In these questions was that: When will the time be there won't be one stone left on another? and, What will be the sign of the coming of the end of the world? and--and three different questions He was--He was asked. And He answers it in three different ways, answers each question. When will it be when there won't be one stone upon another? And what will be the sign of Your coming? And what is the sign of the end of the world? And He answers it in three different ways. He tells them when the time will come when there won't be one stone upon another; what will be the sign of His coming; and then, at the end of the world. And many times, if you don't watch closely now how that He answers (See?), you'll get it mixed up and throw it all in one time; and then you're all mixed up.

Now, no disregards to our--to our Adventist brethren who take this literally to be in the future, to get in that subject of the seventh day that: "Pray also that your flight be not in the wintertime or on the Sabbath day," said (See?), they'll still be keeping the Sabbath. Not throwing off to those brethren, that wouldn't be Christian like to do that, but just in order to straighten it up. See?

How would the whole Christian world be gathered inside of a wall, and the walls are not opened and closed like they are then. See? What difference would it make, that whether it was the wintertime or summertime to the people that lived in a tropic zone. See? It was just for Israel alone. That's under the time that there won't be one stone left upon another... woe unto them that are with child, and to them that give suck in those days, because a mother that is with child (See?), it would be hard for her to run, and to those that are giving suck to their babies to pack them, 'cause they had to come from Jerusalem out of the city into the--up into the mountains of Judaea.

And now, I could just stay all morning on that one thing there, just to make it clear; but I'm just going to try to hit the high spots that I can, till it gets to the people, and then go to the next question.

Now, Jesus had told them that they'd... "When you see Jerusalem compassed about with army, then let him that's in the field, don't return back into the city to get his coat, take anything out of his house; don't return back into the city at all, but flee into Judaea, for there'll be a time of trouble not since the world began." And that all come to pass in the days when the Roman general, Titus, besieged Jerusalem, burnt the city, and there was only--and killed the people till the blood flew out of the gates and rolled out in--out of the streets. He besieged it. I don't know just how many years it was, that he just took his armies and come up and just camped right around the city. And even

the people, the women, boiled their own children and eat them, eat the bark off the trees, the grass off the ground. That was for rejecting the Word. That's what caused it. And then...

Now, those who had received the Word, as Josephus, the great historian writes... He called them cannibals, said they was eating a body of a Man called Jesus of Nazareth, Who Pilate crucified; and they come at night and stole away His body, and these people took it out and cut it up to pieces and eat it. (They was taking Communion, you see. They didn't know. They did--they did...) That was just a tale going around, like they have today about us and the rest of the Christians. You see? They say those things, but...

Now, those people that were... The reason, "Pray that your flight not be in the wintertime," Judaea was snowbound. See, Christmas? Now, how was Jesus borned up there then in them snowbound hills? "Pray that your flight be not in the wintertime, neither on the Sabbath day (See?), because on the Sabbath day the gates was shut, and they'd be caught right in their trap. If Titus got there on--on--on Friday afternoon, they was besieged in there for the Sabbath, because the doors was closed. The gates was closed on the Sabbath and didn't open. There's no coming and going out of the city on the Sabbath day.

And now, you see what happened? Then He said, "Woe unto them that are with child, and to them that give suck in those days," (See?) because fleeing and running... And according to the history, there wasn't one of them that believed in Jesus and believed the Word but what was watching for that to happen. And they escaped, and went from Jerusalem into Judaea, and--and fled for their lives, and not one of them... Because they were warned by their Shepherd and was watching for that hour to come. When they heard Titus was coming, they took off, run for their lives, and got out of the city.

Now, the next question follows.

237. Matthew 24:24: "And there shall rise false prophets--and false christs, and false prophets, and will show great signs and wonders." How shall we recognize them?

"There shall rise..." In that now you're coming on down into another age. See? "... raise false christs and false prophets." A false christ is a false anointed, because Christ is the Anointed. How many knows that the "Christ" means "the anointed One"? There will be false anointed ones, and they'll call themselves prophets. But how will you recognize them? By the Word; that's how you'll know it: by the Word, whether they are right. How will we recognize them? Will be by the Word. If they're... If they say that they have the Word, and then deny the Word, then there's nothing to it, no matter what they do. They might heal the sick; they might open the eyes of the blind; and deny the Word, stay away from it. Don't care what it is, stay with that Word regardless (See?), because many times I've seen voodoo and all kinds of things take place under--under healing.

Here sets Brother Sidney Jackson, Sister Jackson this morning from South Africa. He could stand up here and take that subject and really tell you some things about it down there. Why sure, people come to idols and are healed. See, because why?

Just like Dr. Aegery gave me that bawling out that time, of me saying that the devil cannot heal. And said, "A man that stands before as many people as you do, and such poor theology," said, "saying that the devil can't heal." Said, "We got a woman right in our neighborhood carries a apron around her, and goes there; and the people come around her and is supposed to drop money in this apron; then she'll rub them and then take hair out of her head and blood out of their veins and--and put it on a hair and throw it behind her; and she's constrained to look back around, the disease comes back to people." And said, "Thirty percent of them get well. And then you say the devil can't heal?"

And I thought, "Oh, my." I wrote him back, and I said, "Dear sir": I said, "It's a strange thing to me that a dean of a Lutheran college would base his theology upon an experience instead of the Word of God." See? "The Word of God says that Satan cannot cast out Satan. That settles it; Jesus said so." If Satan... Say, "Then..." I said, "you might wonder how these people are healed through that, that witch, is because the people themselves think they are approaching God through that witch. And healing is based upon faith, not upon how righteous you are, how good you are, how much you keep the commandments, or whatever it is; it's based solemnly upon faith. 'All things are possible to them that believe.' See? It's not based upon how good you are. I've seen prostitutes come to the platform and be instantly healed and a sainted woman cross the platform and miss it. Sure, it's based upon faith; if thou canst believe, not upon righteousness."

Look down here in France where they go to that shrine of that woman, go in there in wheelchairs and come out walking, upon nothing but a purely a superstition, if anything, spiritualism, to worship a dead person. See? And yet they're healed, because they think they're approaching God. Now, not degrading Catholic people, I'm degrading Catholic system, just like I am Protestant system (See?), all these things. ,

Now, ministers, I know this is going to tear in, but I'm answering questions; and I want--I want you to understand that (See?) I just--was just telling you the truth from my heart; Christ before me the best of my knowledge. See? It's all systems, and those systems has wound people up like... People go join the Methodist, Baptist, Presbyterian, Pentecostals, Catholic; and they think they're approaching God when they're just going through a system. God honors it sometimes and takes their--their diseases away from them through idols. Well, right in the Hottentots of Africa they get healing with idols and so forth (See?), but they think they're approaching God.

You think a Catholic nun goes and joins the--the Catholic nunnery because she wants to be a bad woman? She joins that nunnery because she wants to be a good woman. A man don't go join the Catholic church just to be a bad man; he goes there to join it to be a good man. You don't... Say, "Well, what is it?" Neither does those--neither does the Indian in India, or the Hindu join Hinduism to be a bad person.

When I went into the temple of the--of the Jains, where I was interviewed there by that priest--like a pope setting upon a big pillow, his feet wound up under him, holding his toes--with such eye sight that he wrote a comparison of Scripture of the 23rd Psalm with his naked eye on a piece of steel that was less than a--not much more than a quarter of an inch. Now, and it's beyond any human reasoning to write it, and he engraved it on there with his natural eye; and he was a man forty years old or better. See?

Why sure, you--you just stay around here, just hear about Methodist, Baptist, Presbyterian; you ought to go out and get into the mission fields one time: get things to open your eyes. See?

Now, you think that all them sisters setting there; they won't even--they won't cook; they won't eat; they have to beg everything that they get. They won't--they make little mops with their hands to mop the ants and things off the street, because they believe in reincarnation; they might be stepping on their relation. Wouldn't step on ants, kill flies, nothing; wouldn't even sterilize the knife to operate on a finger. Let the man die, because they kill a germ; it might be their--some of their relation returning back. See? You keep getting better, and better, and better; finally, you become a human being, a better human being, and on and on like, till you become a god. Just on, and on, and on, rotating, getting better and better.

Now, they don't do that to be bad people. They do that with sincerity, but you see, "There is a way that seemeth right unto a man." There's only one thing, people, that I know to tell you as--as a class this morning on these questions, is the Word, the Word of God. Then you believe that Jesus

Christ is that Word, and that Word is made flesh now among us, fulfilling exactly what He said He would do in this age. All right.

Now, that's how you'll know them, not by their church, not by their creed, not by their sign, not by their denominations, not by any healing, not by anything, but by the Word. See? ,

238. Matthew 24:26 (next) speaks of a "certain chamber" and "in the desert places." What does this mean?

It means there will be antichrists, anti-anointings, so forth. And what is anti-? "Anti-" is "against." It'll be these same creatures against the Word. And they'll be in the desert, in the secret chambers, and they said, "Don't go after it; stay away from it." See?

Now, the fourth question:

239. Matthew 24:28: (The person's coming right down. They never signed it; yes they did. I beg your pardon. I won't call these names, because it's not necessary. See?) Matthew 24:28: "For wheresoever the carcass is, there will the eagles be gathered together." Who is the carcass and who are the eagles?

Now, that's a good question, nothing wrong with that. What is the carcass? The carcass is what the eagles feed on. Now, a eagle is considered in the Bible, a prophet. A prophet is the eagle. God--God calls Himself a eagle, and we're "eaglets" then, the--the believers. You see? And what is the carcass that they feed on? Is the Word. Wherever the Word is, the true nature of the bird will show itself. See? A eagle, which wants fresh meat, he must have his fresh meat. He's not a--not a buzzard; he--he's an eagle. You can't give no denominational stuff to him; he's got to have eagle's food; that's the freshest of the meat, not what Moses done, not what somebody else done, not what Sankey, Finney, Knox, Calvin, but right now, the Meat that's killed for this day. And that's the part of Christ that died to make this Word be confirmed. That's what they eat on. Get it? Seesee?

Not what Noah done, what Moses done, they're examples; we see and read what they did, but it's what He promised to do now. He was the Word back there; that was the Carcass for that day. The day of--of Wesley was a carcass for that day; the day of Luther was a carcass for that day; but they don't go back to that. That's already contaminated. What was left over must be burned, of the communion even; don't leave it for the next generation. The Bible said when you're taking the communion, what's left over of it, don't even let it lay till morning; burn it. So refer back to that? No, sir. We got fresh Food today; that's the Word that's promised to this hour be made manifest in this hour. That's where the eagles are, where the carcass is. We can stay a long time on that, but I'm sure you understand what I mean.

All right, fifth question:

240. Will the Bride be gathered together in one place at the rapture, and will it be in the west?

Nope, don't have to be there. Yeah, the Bride will be gathered together in one place. That is true, but not until the resurrection. See? "For we which are alive and remain unto the coming of the Lord..." Ephesians--II Thessalonians the 5th chapter, I believe it is. "We which are alive and remain unto the coming of the Lord shall not prevent (or hinder) those which are asleep (universally); for the trumpet of God shall sound, and the dead in Christ shall rise, and we shall be caught up together with them to meet the Lord in the air." Therefore, the Bride will all be together when it goes to meet the Lord. See? It will be together, but it don't necessarily mean that we--they all have to be setting in one place like this; because the Bride is sleeping in the dust of the earth

around the world, from the Arctic to the tropics, and from--from the east to the west, from north to the south.

Jesus said, "When the Son of man shall appear," why, said, "it'd be like the Light that shines from the east even into the west." The whole thing, there'll be a resurrection, a rapture, and away it'll go. And before it ever go up to meet Him...

Watch the wisdom of the Lord. Now, let's say, for instance, in talking this... I'm saying this through thoughts of grace and faith in the Word, that I say "we." I'm throwing myself in with you all and I--and with the whole Body of Christ, universally. I'm--I believe that. And when I say "we" then, I mean, by grace I--I believe it. By faith I believe it in His grace, that we will be among those people that'll be caught up.

Now, the first thing happens when we're resurrected... The ones which are a-living will just still remain... The resurrection will set in first, the resurrection of those that are asleep. There'll be a wakening time, and those which are asleep in the dust now, not those that are asleep in sin, 'cause they sleep right on. They don't awake for another thousand years. But those who are--are sleeping in the dust will be awakened first, and they'll--these corruptible bodies will put on incorruption in the rapturing grace of the Lord. And then we'll all get together. And when they begin to get together, then we which are alive and remain shall be changed. These mortal bodies will not see death, but just of a sudden, there'll be like a sweep go over us, and you're changed. You're turned back like Abraham was, from an old man to a young man, from an old woman to a young woman. What's this sudden change? And after while you--you're traveling like a thought, and you can see those then who are already resurrected. Oh, what a hour. Then we'll gather with them and then be caught up with them to meet the Lord in the air.

It's not necessary, if your uncle is buried down in southern Kentucky, that he has to be brought up in Indiana, or buried in Indiana has to be taken to southern Kentucky. No matter where he is... Them are dead in the sea shall rise from the sea. Those that were destroyed in that arena and eat up by lions, those who are throwed in the fiery furnaces and not even the bones will be left or the dust, they shall still rise. Whether they was in Rome, or the arena at Rome, or whether they were in the tropic jungles of the south, or in the frozen regions of the north, they'll rise from the dead and be changed and be brought up; and the living shall be changed in a moment, a twinkling of an eye and be caught up together.

Look at the missionaries that died down there in the fields of Africa. Look at them that's died up yonder in the--in the--the frozen regions of the north. Look at them that died in the arena, all over the world, in the Congo, and all around across the world. They've died everywhere in China, Japan, around the world; and the coming of the Lord will be universal, this rapture will.

Watch the changing. "There will be two in the bed; I'll take one and leave one," the same moment, "There'll be two in the field; I'll take one and leave one," one on the dark side of the earth and one on the light side of the earth. See? It'd be a universal rapture. Yes, the church will all be together, but after, after the resurrection and the rapture has set in.

Now, if that is not the way you see it, why, that's all right now. I'm not exactly talking when I say that; we're taping this. You see? And it might be other ministers who disagree with that. That's all right.

241. Dear Brother Branham, my question is on baptism. When is a person saved? I have heard it was when a person believed. Some say that when you receive the Holy Ghost you are saved, even though you haven't been baptized in water, as in the case of Cornelius at Acts 10:47. Some say Paul was saved on the road to Damascus, but in Acts 22:16, says that he still had his sins

three days later. Can a person be baptized in the Holy Spirit as Cornelius was, and still have his sins, since he has not had water baptism, on--or is a person's passage to heaven not until he has had water baptism, even though he has the Holy Spirit?

Now, my precious friend... Now, this brother signs his name; I don't know him, but he signs his name. But I--I won't call the names, because it's not necessary; 'cause other people will be getting to them and say, "Well, I--I disagree with you on this and that." See? And I just won't call no names. Most of these has their names signed, but I--just for me. See? I'm putting them back in here, so I can keep them. So it's just a blue handwrite; some of it's typed and different ways.

Now, the question here first was: "When are you saved?" And the next--the follow this, "Can sins be remitted outside of water baptism, for Cornelius had received the Holy Ghost--he and his house--and had not yet been baptized in water." And Paul had not--after he'd met his experience at--on the road to Damascus, he, also, still had his sins on him until he was baptized; because it said (I've read all these Scriptures through again to be sure)... And so it was... He said, "Rise and go straightway and be baptized, calling upon the Name of the Lord--be baptized, having your sins forgiven (remitted), and--and go calling upon the Name of the Lord." ,

And then, "Is the Baptism of the Holy Ghost... person can be baptized with It and still have their sins and not--and not baptized in water."

"Is a person's passage assured to heaven when baptized, though they have the Holy Ghost; yet they must be baptized in water, before their passage is assured to heaven?" Now, I believe... Now, I don't--I don't know this brother, and that's a very good and an intelligent question. And it should be dealt with at length, because it's important that we know these things. See?

Now, I kinda believe that the brother may be saying to me or getting me to say it (or maybe he believes in it; I don't know) and--of something that I do think is just a--a little bit contrary to real, true faith in the Word. I... This sounds like that the brother is saying... Now, which is all right. Brother, you may be setting here; and that's fine. I--I think that's a good... I'm so glad you put it on here. Now, see? But I do not believe in being baptized in water to regeneration (See?), because when you do, that omits the Blood. See? You are baptized in water to show that regeneration has taken place. See? That's just an outward--a symbol of regeneration. The whole thing rests solemnly upon predestination. See? But we don't know who is and who isn't; therefore, we preach the Gospel. By faith we just go preaching.

But on regeneration, now there's where I differ with the oneness brethren. And you oneness brethren who hear this tape of questions, if it would fall into your office, or your house, or among you people that's oneness people, don't misunderstand me, now, that I--I--just 'cause we disagree.

Me and my wife disagree; sure we do. I tell her I love her, and she says don't believe I do. So then--so then we certainly disagree, but I'm telling you that we sure get along all right.

Now, notice. Maybe I don't show enough signs to her that'd do it... I'm out preaching, then come in home and get my fishing rod and go fishing. See? But down in my heart I love her; I just have to stay away from her; that's all.

Now, notice in this... Now, if we disagree, it's all right; but you see, water does not remit sins; it's an answering towards a good conscience.

Now, I believe the reason that Paul had to be baptized there, because it's officially and it's essential in the Bible that we are baptized. Because I take right back to this then: when the thief was hanging on the cross... And he died without being baptized at all, and yet with a promise that

Jesus would meet him in paradise that day--in paradise, not in the regions of the lost, because it was the first time the opportunity was presented to him. ,

And I believe the same conditions was with those hearts at the house of Cornelius when they had received the Word of God with gladness. And the Holy Spirit is that Word quickened, and It had been quickened to them. That's the reason the Holy Ghost begin to speak out in other tongues and prophesy. It was the receptacle hearts of the people that the Word fell into, seeing all the supernatural.

That's what puzzles me today in this hour that we're living in. After that bunch of Romans had--and Greeks, as they were, had just seen the manifestation of a vision made sure, the Holy Ghost so alarmed them hearts till while Peter yet spake these words, the Holy Ghost fell on them. See?

Just like... See, Cornelius said, "Go call up..." He was a centurion, and that come, "century" is from a hundred. He was over a hundred men. He's a Roman centurion; and he'd--he had seen a vision while he was praying, and an Angel come to him. He was a good man. He say go down to Joppa, one Simon, a tanner, and there's one named Simon Peter. He's up... You'll find him there, and he'll come tell you the Word."

Well, he thought that vision was so real. "I couldn't have been asleep; I was looking right at the--the Angel." So he sent some of his faithfullest soldiers down.

And while there, God was making the apostle ready at the other end of the line. And He said, "Now, rise." He said... Seeing he was up on top of the house waiting for the--Mrs. Simon to fix the dinner. And while he was up there... He'd been hungry, probably walking, the apostle had, through the--the deserts. And--and he was laying up there on the house just before dinner, on the housetop, as it was customary. Still do the same thing, lay upon the roof, and they go down a ladder and sometimes steps and things, off the roof--set up there in the cool of the evening.

But the apostle fell asleep, and while he was in a sleep, he went beyond a sleep into a trance; and then he seen a sheet coming down with all unclean and things in it, and he heard a Voice saying, "Rise, slay and eat."

He said, "Not so, Lord, nothing's ever come into my mouth unclean."

Now, see, there's a vision. Now, watch. That has to be interpreted. Now, that look like Peter's going to take a hunting trip and was going to find some kind of a animal he'd never eat before and try to eat it. He said, "Not so, Lord, I--I never had anything unclean come into my lips."

He said, "Don't call that clean what I make--unclean what I make clean." Said, "Rise, there's men waiting at the gate for you. Go, don't doubt nothing." The same time they was knocking on the door. [Brother Branham knocks on pulpit--Ed.]

Now, see? And then when he found this man there, these faithful soldiers, just according to the vision... And here they come back with the very man that God had said in the vision--a unknown person, just a little unknown fisherman. But among that little group, it was so significant that he found this little fisherman. And here he is up here coming into a house now, the very place where he saw the vision. Cornelius drawed all the people together and said, "Why, it's just exactly the way I saw it." And then Peter stood up and begin to speak about how they'd received the Holy Ghost, and while he yet spake... They had seen everything so perfectly in order of one vision. A bunch of people who were Gentiles, that saw one vision manifested, and they heard the Word of the Truth that how they would receive Life; and the Holy Ghost fell on them before they was even baptized.

What ought it to do to this Tabernacle this morning? Sick, the afflicted, the blind, the deaf, the dumb, the--the sinner, everything... Just think, out of ten thousands of things, not one time has it ever failed one iota. Why, it ought to set our hearts aflame.

Now, now, he yet, while he yet spake these words, the Holy Ghost fell. Then Peter said, "Can we forbid water, seeing that these received the Holy Ghost like we did up there." I believe their sins were already gone, for the Holy Spirit would've not come in; and He would not have come in 'less it'd been a predestinated vessel. He knew that they would follow. He knew...

I believe Paul, the reason that he had to be baptized again is, he'd persecuted the Christians. That's right. And he--God knew, 'cause He said, "I have chosen him," He said to Ananias, the prophet. When He noticed Saul was down there in a room, blackened face and darkened eyes, and he'd--he'd prayed so hard and dust all over him, and he was blinded from the Pillar of Fire that appeared to him on the road down; and He said, "I have chosen him a vessel to the Gentiles." God knew that--that Ananias would be able to baptize him in the Name of Jesus Christ in the Damascus River three days later. But I believe his sins were already remitted, but he had to do this to show to the world. And I believe that that's the reason that we must be baptized in the Name of Jesus Christ. And I believe predestinated seed will see it, and only them will see it.

Now, brothers of the trinitarian faith, I'm not throwing this off to you, my dear brother, I'm only answering questions. I'm only giving my true thoughts of it. This tape might one time wind up in Africa. I believe that we're in the shadows of His coming. We all believe that.

I've got precious friends, the duPlessis and Schoemans, and all, Yeager, all them fine brothers in--in South Africa. But there's always somebody that just stands right out in a man's life. And of all the men that--and I love them just as dear as I love this brother, just as dear; but Brother Jackson and his wife always stood out in my life. I just couldn't understand it; he--he stood out. Now, there's Justus duPlessis, bosom friend, and oh, so many of those fine, fine Afrikaans brethren and sisters.

Well, why did Brother Jackson and his wife stand out to me? Because he was a hunter? Nope. Because I've got many fine hunter friends down there. But why did he stand out? And why? If you only knew the secret behind this all. But I don't tell people all the secrets that I know. Well, why was it at the same hour that the Lord said, "Contact Sidney Jackson in South Africa," the Lord spoke to Sidney Jackson to come here? Sunday a week he was baptized, him and his wife, in the Name of Jesus Christ, right here in the shadowing time. See, predestinated to the cause... See?

Now, I believe that you are--are--are saved by accepting Jesus Christ. And water baptism is an outward expression to show that something inwardly has happened, because water has no virtue; it's just a symbol. And I believe that you're saved when you...

Now, there's many people... Let me straighten this for brother. There's many people that are--say they're saved; many are baptized in Jesus' Name; many speak in tongues, and have all kinds of signs of the Holy Ghost, and still not even saved. That's right. "Many will come to Me in that day and say, 'Lord, have not I prophesied in Your Name?' (preacher), 'Have not I in Your Name cast out devils and done many mighty works.'" He'd say, "Depart from Me, you that work iniquity; I never even knew you." See? So all those things, yet it--it's--it's God; it's in His hands. But when I see that...

You say, "Well then, why do you recall the people to be rebaptized?" Is because I'm following the pattern of the beginning. We can't lose that blueprint.

Now, we take apostle Paul when he found certain disciples that were wonderful people. I believe they were saved, and yet they had not been baptized in the Name of Jesus Christ, though they

had been baptized (Acts 19). Paul passed through the upper coast of Ephesus; he finds certain disciples. And he said unto them, "Have you receive the Holy Ghost since ye believed?"

And they said unto him, "We don't know about the Holy Ghost, whether there be any Holy Ghost."

He said, "Then unto what were you baptized?"

They said, "We've been baptized. John baptized us, the same man that baptized Jesus." That's a pretty good baptism.

Watch this stern apostle though. He said, "But John only baptized unto repentance," not for remission of sins, because the Sacrifice had not been killed, baptized unto... And when they heard this, they were rebaptized in the Name of Jesus Christ, and the Holy Ghost came upon them.

Now, what did this do? Showed that these people who were predestinated unto Life, as soon as they saw the Scriptural Truth, they walked in the Truth and received the reward of a believer: the Holy Ghost came upon them, and they spoke in tongues, prophesied, magnified God. You get it now? See? They did that after they'd already had great joy, shouting, and praising God.

In the Bible they had a Baptist preacher up there; he was baptized too. But he was, and he was--proved by the--by the Bible that Jesus was the Christ. And the people had great joy, and--and they was just so happy over it; and still they didn't have the Holy Ghost. They had to be rebaptized again. And Paul said in Galatians 1:8, "If a Angel from heaven comes and preaches any other gospel than this I've preached unto you, let him be accursed." Don't care what it would be... ,

Therefore, knowing these things... Maybe you don't know them, my brethren; but knowing these things, then I'm constrained and duty bound to God to carry out the plan of the first foundation, 'cause no other man can lay any other foundation than that which already laid; that's the apostles and the prophets. The prophets foretold it, and the apostles carried it out; and we're supposed to keep on carrying it till the building's completed.

Now, I believe then, that a man is saved when he believes on the Lord Jesus Christ with all of his heart, and from his heart, not from his outside conscience now... , ,

See, you--you're a dual person, three people in one, soul, body, and spirit. Now, I believe your outward senses, your--your soul from the--not your soul, but your outside conscience, your senses... When you're awake, in other words, you're--you're operated by five senses: see, taste, feel, smell, and hear. Them were only given you to contact your earthly home; and they're-- they were not given to you to contact your heavenly home. There's actually six senses in a human body, because he is number six in the Bible. He was created on the sixth day, and he is number six--a man is. And he's got see, taste, feel, smell, hear, and faith. His faith sets his destination, where he's headed for.

Now, faith is the substance of things hoped for, the evidence of things you do not see, taste, feel, smell, or hear. But by faith, when he catches the Word, It sends him into a dimension (See?) that makes It so real to him, till he's just as good as got it in his hand. He knows it's going to happen.

Now, there is the same thing on this question here on water baptism. See? God knew that these people were going to be baptized in the Name of Jesus Christ. And Paul, he set the statement that no man, even a Angel from heaven, should not teach any other doctrine than that what he had been taught; so therefore, if I come as a preacher, as a minister, as a prophet, or whatever I might be, or even an Angel coming down, and would teach something contrary to what this apostle did,

and I did not command the people to be rebaptized in the Name of Jesus Christ, I'd be found by the Bible a false witness of the thing that I claim to believe.

So I believe that the pattern has been laid down. Every person in the Bible was baptized in the Name of Jesus Christ. Never one time was anybody ever baptized in the name of the Father, Son, Holy Ghost. See? Never was anybody ever sprinkled; they were all immersed.

So I believe that when you are actually... To your question, precious brother, I believe that when God knows your heart... There'll be thousands there that's been baptized in Jesus' Name. You just go down a dry sinner and come up a wet one. See, see? But as the genuine, true believer, that you must walk in all of the faith and good conscience towards God, when you see it, you are baptized. But I believe that it's only in an outward expression showing that a inward work of grace has been done.

Just same as God built the ark. Said, "Noah, get into it, you and your family and household." And they got into it. Now, I believe if there had not been an ark there, God would've let Noah set on a log or walk on the water. See? But he made an ark for him to get into, and that was the way of doing it; that was God's provided way. I believe that God saves a man by grace. In the Name of Jesus Christ through an outward expression is God's provided way to enter into it, for they was all baptized that way.

I'm not condemning the other fellow, but that's just... I think that that's what it is. Water does not save a man, it only shows that he has been saved; it's an outward expression. Now, that might not be right, brother. If it isn't, well, we'll get it some other time or... All right. ,

242. In Genesis 6:4, after the flood, where did the giants come from?

That's a good one, very good. That's a sensible question. Where did these giants come from? Adam wasn't a giant as far as we know, 'cause if it would, the Bible would said so. He was just an ordinary man. Where did they come from? Now--now, this is a great dispute, and this was just handed to me. It's on a big, dark paper, and it's a--or big, dark letters on white piece of paper.

Now, these giants... I believe it was one--somebody here not long... It might've been Josephus. I'm not--I'm not saying that now, minister brothers, that it was Josephus. But it seems to me like that it might've been him, or Dr. Scofield, or some of them, that said that these giants that was in the land were actually fallen spirits of God that listened to--to Satan's tale, as he told in the--around in heaven... And it was Michael... Trying to raise a war with Michael in heaven... was kicked out... That these sons of God saw the daughters of man, and that these giants was in the land at that time, that they pressed themselves into human flesh. If you do that, you make Satan a creator. You can't do it.

No more than Dr. Smith, on the Seventh Day Adventist on the sacrifice goat. He said one goat that was... They killed two goats at the--the day of the sacrifice--the day of Atonement, and one goat was killed and the other one turned loose. And then he said the goat that was killed represented Jesus, our sin Bearer that died; but the goat that was turned loose represented the devil, that bears our sins and goes away into eternity with it. Now, you see, any... To my opinion... If this ever gets back to an Adventist brother, I'm not saying nothing about that great man, Dr. Smith. Oh, he was a smart, intelligent, fine, cultured Christian, a believer; but to me, you see, it doesn't make sense. When you do that, you're sacrificing to the devil then. They both represented Christ's death, burial, and resurrection. He also died for our sins and carried our sins far away; both of them was Christ.

So the giants never come from pressing themselves in. These giants were the sons of Cain, whose father was the serpent, who looked in every respect exactly like a man, but was a great, huge fellow, bigger than a man. And that's where those sons came from, because they were the sons of Cain, because they were Canaanites in the land of Canaan, where they come from; and that's where Cain went to. And that was... See, that also proves the serpent's seed. It was a different race of people altogether. That was serpent's seeds. See?

Now, that--that serpent's seed question's in here, so we're--we're going to get to it, and I want you to bear this in mind. See? Now, this will give this background.

See, they were--they were Canaanites, these giants; and they were the sons of Cain, which was the son of the serpent. And the serpent was a giant man, great monstrous sort of a fellow, not a reptile at all, beautiful. He was the most subtil of all the beasts of the field. And he was the only...

See, the--the genes from an animal into a woman will not breed at all. They tried it over and over; it's infertile to the woman's sperm. And now, they can't find it. They take a chimpanzee, it's the closest thing they can find to the man, or the gorilla, or some of those close up to the man. As God in His great evolution begin to make fish; and then He made birds; and then He made other things, animals, and they kept coming on up, till one come out to a chimpanzee, and to a monkey, and on down to a gorilla, and then into the form of the serpent, and then from the serpent to a man.

And mankind has tried to search, science, trying to find bones, what this animal was that was next to the human. And human is an animal. The man, the flesh part is animal flesh; we know that. We are mammal, which is a warm-blooded animal; we know that. But what makes the difference? The animal does not have that inward soul, but the human does. He don't know right from wrong.

Little female dog don't know she has to wear a dress, and I don't believe she'd wear shorts if she was--understood. Neither would a sow, but it's a fallen human race. See?

Now, there's--there's where it comes from. That's where these giants came from. They were sons of the serpent.

And see, when he saw Eve in this condition, he--Satan got into him and caused him to... See, Adam had never discovered yet. I--I don't know how to use these words. It'd be all right here with you all, but somebody so criticizes it. You know, they're always trying to pick something. But see, Adam had never knew Eve his wife. He had never come to that place, and Satan beat him there. See? And then when she become pregnant, then he knew her. We'll get to that on this next question or one of these questions. I don't know where it's at; we--I just seen it in here. Now, but there's where the giants came from. ,

243. Dear, Brother Branham, will all the sons and daughters of true, borned again believers be saved?

No, brother; no, they sure won't. See, as I--as I copied David duPlessis on this remark, "God don't have grandchildren (See?), just sons and daughters." See, they'll have to be born just exactly like their father and mother was born of the Spirit. See? That's what makes a man a new person, is because he's born again, reborn. His first birth brings him a natural man on earth; his second birth brings him a spiritual man of heaven. See? It changes him, his soul, not his outward conscience, his outward being, his senses; he still feels, and smell, taste, and hear; but his inward parts, his desires, what motivates him, has been changed to God. See?

Now, remember, the only way that this could happen would be this: just like it was in the time of the Roman centurion. Paul told the Roman, him and Silas, when he wanted to pull his sword and

kill himself, because God had shook the jail down with an earthquake; he said, "Do thyself no harm, seeing we're all here. Rise." And wanted to know what he could do. He said, "Rise and be baptized, calling upon--on the Name of the Lord, and thou and thy house shall be saved." See? In other words, "Believe on the Lord Jesus Christ, thou and thy house shall be saved."

Now, how? If your house believes in the same way that you believe. See? You pray and commit your children to God and hold onto God, believing that they will be saved.

I've just went through the experience with my Rebekah. See? Just commit it to God. When she got to be a little "teeannie," and she was going with some girl when we first went out there, going--run over to some girl's house taking music lessons... And this girl... I come by one day, and here this girl was setting there at the piano playing rock-and-roll. Well, that was just enough for me. So I told her stay away from over there. See? And then she said, "Well, it's the only place I got to go to take music." (You know how "teeannies" get.)

And I said... Every kid has to go through that. Practically everyone goes through that age. You did; I did. And we got to think their thoughts.

So then, a few days after that her mother got after her for something, and she sassed her. Now, that's not Rebekah at all. Took off and slammed the door, almost, and knocked the things off the wall, went to school.

Now, I ought to have, seemingly, just taken my belt off, and followed her out there in the yard, and brought her back with warps around her. See? But I thought, "Wait a minute; I got to think eighteen year old thoughts." See? "Now," I said, "Mother, I know that..." She started crying, Meda. I said, "I know you done all you can do; I done all I can do. Now, if it's out of our hands, we have to take the next step."

As some lady sweetly wrote the other day (It's in one of these questions here.), said, "Brother Branham, you're not the Messiah, are you?"

I said, "No, ma'am."

She said, "We believe you to be our shepherd, but you're always pointing us to the Great Shepherd."

I said, "That's right (See?); that's right." See?

I said, "Well look, honey, now, you've got to listen to me. It's hard for you to do this; I'm your husband. But people drive across the nations and around for just a few words of advice. Now, if you... I talked to her the other day, and she just walked away from me."

Now, Becky never did do that to me. See? And when her mother said something about it, she slammed the door and say, "You expect me to set here and be a wallflower all my life?" And blammy, she slammed the door and went out. That was the devil.

I remember, the first two years of her life she cried. We'd go into a restaurant and eat; I'd walk her on the street while Meda eat, and then she'd walk her while I eat. Just cried and cried. And one day up here in Canada, cried all night, and I couldn't rest and everything, me standing there... Now. And Something said to me, "It's the devil getting at your ministry."

I said, "Hand me that baby." I said, "Satan, in the Name of Jesus Christ, you take your hands off of her." She stopped right then and never cried no more. She's the quietest kid I got. From that very hour it was gone. You have to get that... You have to have that in you though, before you can do it.

And then when she--and then that--she started that. And I took Meda about a hour. I said, "Meda, take your hands off."

"Me? That's my kid."

I said, "Isn't it mine too?" All right. I said, "If she was dying this morning, you'd have to commit her to God for her eternal destination. Why can't we commit her to God now for her earthly journey?"

And she said, "Well, that's my kid."

I said, "It's mine too."

I said, "Now, can you take your..."

"Me not say nothing to her?"

I said, "I never said that. We'll quit scolding her, just advise her. She needs a buddy, and you're the one to be her buddy, you and I. We're her parents."

These kids today needs a buddy. If they had a mother and father would stay home and take care of them, instead of out here in a barroom running around all night and things like that, wouldn't have--wouldn't have a juvenile delinquency. See?

They got away from the Bible; they all went to church and made bunco games and things like that and... See? You're trying to polish up like Satan's ground out Hollywood. You could never bring Hollywood into the church; you've got to--I mean bring the church into Hollywood, you've got to bring Hollywood to your grounds. See? Not go on their grounds, let them come over here. We got something they know nothing about.

So we there got down on our knees and committed it to God. I said, "I know she's eighteen years old, will be in a few days, and she and a girl that age will think about boyfriends, and we've kept her in." I said, "I--I never wanted to see her get married. I want to put her in the office here, do the work. I want to see her filled with the Spirit and--and--and live like that. "

And she... Well, we all wanted that. She said, "Well, we can't do that." Said, "She just won't listen to it."

I said, "Wait a minute. We've raised her all we can, now put her in the hands of God: commit her." And I said, "Then when she does anything say, 'Becky, darling, mother don't want you to do that, but I'm your pal; I'll stick by you.' See? Let her know that you love her. She's going to get somebody to love her, and it might be the wrong woman." See? I said, "You be the woman does the loving." I said, "Honey, that sounds kind of crude, but people come everywhere, and set on personal interviews, and things." I said, "I'm so common; we're common to one another, because we're husband and wife, but we never let that happen. You must remember, this is the Name of the Lord."

So she said, "All right."

We got down and committed it to God. Said we'd take our hands off it. That afternoon she come in; she said, "Well, I guess you're still saying I ain't going over there."

Meda said, "No, I never said nothing about it." Said, "You know, mother don't want you to do that; and you know it liked to killed your daddy when he heard you up there playing that boogie woogie music, ever what it was, with that girl." Said, "Now, he didn't want you to do that, and we don't

want you to do that, Becky, but we just committed it to the Lord. I want you to know we love you. Whatever you do, we still love you."

She hollered, said, "I'm going anyhow."

Said, "All right, dear." So went ahead. Said, "All right, I'll have supper ready when you get back." She never did go. No, she's never went since. See?

Not long after that she met George; George is a Christian. That--that settled it then.

She's trying to tell Mrs. Wood about it the other day. She said, "Oh, I got awful wild." Said, she just... Said, "Daddy and mother committed me to the Lord." Said, "Awful wild..." But that--that was wild to us; we don't want to get any wilder than that. See? Just let it go like that. All right. ,

244. Brother Branham, what do you think about our... (Oh, oh, I remember reading this one. I wasn't... I was going to keep it back late, but I guess I might as well read it. Some woman's handwrite. She must be from Kentucky, 'cause she's got a--a Kosmos Portland Cement ticket here.) Brother Branham, what do you think about our sisters in the church wearing such short dresses? Doesn't it mar our testimony and set the wrong example for our young people in this our church? It seems so i-n... to see a--a young--to see a grown woman wearing a dress so short that it shows her knees when she walks.

Ever who you are, sister or brother, whoever it is, I agree with you one hundred percent. It's a disgrace, but tell me what to do about it. See? I preach it just as hard as I know how to preach it; they do it the same. So it's their judgment, 'cause the Word's went forth. Yes, I'm certainly against them little old skintight dresses that look like... I constantly fuss at my kids, Becky and Sarah. I don't care how little they are, I... that... I just fuss at them all the time. I think they even wear their dresses... Meda takes Becky apart every day about it. See? Dresses plumb up... 'Cause kids, you can expect that in kids, and you have to correct them; but when it comes to a woman, there's something wrong there. See?

Don't hurt feelings now; I'm just answering questions. You ask me from your heart; I'm telling you from my heart. If you find the solution, I--please come tell me, I'll sure do it, if I can do anything about it.

Like somebody said the other day, he said, "Well, I tell you, Brother Branham," said, "I tell you what Adam and Eve..." Said, "It was just exactly; they had a apple." I noticed they changed that now; they said they had a what? I believe it was called a something? [Man in congregation replies, "Apricot"--Ed.] Apricot, yeah, it was a apricot they eat. Well, it's time to pass the apricots again if it makes them realize they were naked. See? Uh-huh.

245. Brother Branham, I have accepted God's Message of today, and also our son. And we both have been baptized in the Name of the Lord Jesus Christ. My husband--my husband hasn't accepted the Message and is fighting this Message. And he has influenced our son and is taking him to a Methodist church. He wants me to go with him to church when we are not in service here at the Tabernacle. Would it be right for me to go with him or would it be better to stay out of that denomination?

Well now, dear sister... She never signed no name, but perhaps you're listening to your question; if you don't, you'll hear it on tape. Go with your husband, but don't be partakers of--of what they're doing. See, you're supposed to love your husband, and love is what does it. You just be real salty; he'll get thirsty if there's anything in him.

Don't join their denomination. You said, "Stay away from that denomination." Don't join it; go to it. If you can't get a whole loaf, get a half; can't get a half, just get a slice. See, see? But that's the way you'll win your husband by doing that. Don't be arrogant, then he'll know he's got just as much as you have. See? But when you can show something that you have that he don't have, that'll make him thirst to be like you. The sanctified wife sanctifies the husband.

That was just an advice. So I--I could spend a long time on that, but we just want to get through as many as we can, 'cause I see I only got about twenty-two minutes then. All right.

246. Brother Branham, I believe the Message you teach with all my heart. It thrills my soul; however, my wife and son do not rejoice in the Word. They do not desire to separate themselves from some of their worldly habits. You said that we should claim our--claim our families. I find that difficult to do, seeming that they do not live for the Word or in the Word. What is my course, sir? Do I claim them and believe, or do I pray, "Father, Thy will be done," and be content in the state I find myself in? I would appreciate your guidance, Brother Branham.

God bless you, my brother or sister, whoever you may be. I--I would just commit them to the Lord. I... See, because, "What all the Father has given Me will come to Me." See? Now, the only thing for you people to do...

It made my heart swell with joy the other day going up and down seeing these motel men. The... I went down to Mr. Becker. He said, "Billy, you know what? I feed your whole congregation every Sunday"--when the Blue Boar feeds three hundred nearly every Sunday. See? And I went out here and this guy over here, this gentleman over here at the--the Ranch House, very fine man...

I met him; he said--I--I said, "Well, that was really fine." I said, "I appreciate you keeping all that stuff away from out there--all that carrying on out there."

He said, "Yes, sir, Brother Branham."

I said, "How'd he know me?" See? I said, "How'd you know me?"

He said, "I know you," Said, "I feed your whole congregation here every Sunday by the... Well," he said, "and I want to tell you something: they're fine people. They're fine people."

Now see, that made me feel good. You my children. See? When I hear my children acting nice and being nice, that makes papa feel real good. See? So you understand.

Now, now, mother, when... My sister, if your husband wants you go down to the Methodist church, you go ahead. You might not have a whole loaf of bread, but if they even say they believe that Jesus Christ is the Son of God, you believe that, 'cause we do too. Now, if they're going to go off on other tantrums and things, just--just let them go ahead, but you eat that much of the bread. See? And in that, you just show by the sweetness of your life and your consideration for others... And if you haven't got it, sister dear, pray till it comes to you, that you won't have to put on anything artificially, 'cause when you do that, it's not real. Your husband can tell that. But you--when you really have prayed to a place till your life is full of salt of the Saviour, it'll make a contact. "If I be lifted up, I'll draw all men to Me." I'd go; be real careful. Don't join their church though. Please don't do that; don't you join their church, but go on.

247. Brother Branham, here is a question that's been sort of puzzling to several of us here. One on--on (pardon me) on some tapes you speak only of the Jews being saved after the Bride is raptured. (And it's a line across.) Please explain fully about the Gentiles that don't go in the rapture. I thought you said that the Gentiles that were left went through the tribulation and gave

their lives for a testimony of Jesus. When He returns from the Gentiles to the Jews--when He turns from the Gentiles to the Jews, then there isn't any more chance for the Gentiles being saved, just the Gentiles who have been saved, but not received their last day truth will go in the tribulation period and then be saved in the end. Is this right? Please explain, because you said that there would be just a small number go in the rapture. What about the people that believed in the Lord--believes in the Lord now and the way--and don't believe the way you preach for this end-time-day Message? Will they be saved? And then the sister signed her name.

Now, very good question. Now, the first place, the confusion is, is what I have said about the Gentile's days be done when the tribulation--in the tribulation. Now, I do not see the Gentiles in the Bible... The Gentile Bride, Bride, not the Gentile church now, the Gentile church will go through the tribulation period (See?), but not for their... See, the Bride is the elected; they go through nothing but the rapture. They're just changed and taken out of the world. See? Now, I'll explain that in a further question here, bringing it from Luther up, and you'll see then what it means; it's the maturing of the body. See?

Now notice. Now, the Jews that's left is the one who will be preached to by the two prophets, Elijah and Moses. ,

Now, this is my own thoughts, minister brethren, in my own way that I feel the Holy Spirit has revealed to me.

Now, the next thing is to happen is the Jewish--or the Gentile elected Bride to be caught up with the rest of the Gentile elected Bride that's been down through the ages--be caught up in the Presence of Christ in the heavens. The dead raises; the ones that's alive and remain is changed; and they're caught up together in the air to meet the Lord. Then, because...

After the wedding ceremony in glory, Jesus--after that has caught up into the skies, Jesus returns onto the earth and makes Himself known to His people in the type of like Joseph made himself known to his brothers. And his wife, no Gentile was present, nobody but Joseph alone, when he made himself known to his brethren. All understand that now?

He sent... Even his wife was in the palace, the type that the Bride will be in the palace in glory at that time. Then Jesus makes Himself known to the Jews (See?) after the wedding ceremony, the 3 1/2 years, and--and--and Jacob's trouble, that 3 1/2 years, the end of the seventieth week of Daniel. The Messiah's to be cut off in the midst of the... And He prophesied 3 1/2 years and was cut off. Then there's 3 1/2 years left yet for the prophets Moses and Elijah, and then at the end of their seventy days as yet determined upon the people, as Daniel said; then at the end of that seventy days, Jesus is to make Himself known to them. He's that Prince that should come to the Jews. See?

Now, and then at that time... See, the Gentile Bride is in heaven, and the sleeping virgin, the Gentile virgin, is not to be saved during that time; she's already been saved, but has been rejected in the Bride. And she only goes through the tribulation period for the time of purification, because she has rejected Christ, the Word, for her purification. Then she has to suffer for her deeds, but the Bride who has become the Word, a complete atonement was made of Christ, 'cause He is the Word. That body was rended, and when that body was rended, the Bride was in that body, because It's all the Word. Amen. You see it?

When Jesus suffered in that body, He suffered... 'Cause a man and a woman are one person. Eve was taken out of Adam, and the Church... What happened? God opened up the side of--of Adam and took out of there a helpmate, the bride. And God opened up the side of Jesus at Calvary and took out the Bride. See? And when Jesus died at Calvary...

Remember, the Bride was not taken from the body until the body was dead. He'd already died, and they was going to break His legs. And the prophet said, "There'll not be one bone broken." So they done drawed back the hammer to break a leg, and a man run up with a spear and pushed it through His heart; and water and Blood came forth; He was already dead. She was already redeemed in the body by His death, so there's no more suffering tribulation period for the Bride. See? She goes in. But the Gentile church that just believe on Him and take the denominational creeds and so forth...

And still like this poor person said: "My husband and son, they still love the things of the world and things like that"... See, they haven't accepted that redeeming, for when you do, it cleanses you automatically. "He that's borned of God does not commit sin." There's no desire, nothing in him for the things of the world.

Jesus said, "He that loves the world (Kosmos now), or the things of the world, the love of God's not even in him." He's not in love with the Groom. See? Therefore, she has to pay that penalty, and not... She's not saved during that time; she's saved now from eternal death; but she will have to go through the tribulation period for the purification. See what I mean? Now, now, that--I believe that settles that question. Let's see, there's something else here. ,

"Please explain, because you said that there would be just a small number go in the rapture."

That is these on the earth that's going to be changed. Jesus said, "Strait is the gate and narrow is the way, but few there'll be that find it."

"What about the people that believe in the Lord now and don't--and not the way you preach?"

They don't have to believe this. They don't have to believe the way I preach it. See? Don't have to believe that. "... for the last day Message. Will they be saved?" Yes, if they believe the Lord. See? And if they--if they disagree and say, "I don't believe He's the Word. I don't believe that this is right. I don't believe in the baptism of the Holy Ghost," that shows where they're headed for, the tribulation period. But those who can accept the Word in Its fullness, not me preaching It, because It's the Bible says so. Those who accept that is free, because they--the Word's already been judged.

Now, could a righteous Judge judge a man twice for anything if the penalty's been paid? If I was in the pawn shop, and you come by and said, "I'm going to redeem him"; and you went in and paid the price for my redemption (and that's my penalty of being in the pawn shop), and you pay my redemption, then how can the pawnbroker claim me again? Unless I sold out again. There you are. When I rejected the Fullness of the Word, then I go right back in the pawn shop again. See, see? Then fight my way out then, if I can. But He redeemed me. All right. I hope that that... I'm--just got so many here I want to get these and... [End of first side of tape. Second side begins with part of question missing--Ed.]

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--my dear friend. See? Now, I think here that you--you--you got a--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... I don't think that it's... I can... I believe I... 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?

Now, I believe that the Holy Spirit would come to me and say in a vision, "Go tell certain-certain person that they are not--they're trying to overcome a certain thing, and they cannot do it. (And they're smoking; they're drinking; they're lying, stealing, or committing adultery, whatever it might be; or they got lustful spirit.) And you just go where they are and say, 'Thou spirit, come out of there; I set this captive free.'" Would it take place? Absolutely. Yes, indeed, it absolutely would; it'd take place. But now, upon my own presuming... Now, "presume" is--means "to adventure without authority." See? I'd go down there to help this person; I'm just presuming that it'll be all right. See? Then I don't know; I can call the Name of the Lord over them; I can pray for them, do whatever I wish to.

If I had my own way this morning... I--I just had a interview with this little lady setting here in this wheelchair. To come to this meeting today, they had to have the fire department to take her out of her house in Chicago; and people live across the street and don't come to the meetings. See?

What would I do? If it was in my power... It is in... I have the authority to do it, but I have to wait for orders to do it. See? I have the authority from God to do it; but now, when He gives the orders, she'd go back home well. See? I know that is the truth. See? I'd just be as willing to die this morning on that as I--I'd be in anything. See? That's the truth.

But first, you see, it's all that... No one, even Jesus Himself said, "The Son can do nothing in Himself, but what He seeth the Father do, that doeth the Son likewise." We know that? St. John 5:19. All right. "The Son does nothing in Himself, but what He sees the Father doing, that the Son will do likewise." All right.

249. Has the vision you had years ago of the great miracle to happen near Corydon, Indiana, ever come to pass?

I looked in my book when I got this and put a question mark. Now, there was to be a time that I was--had to watch where those cedar trees... Just as you start down the hill there, on the other side, going down towards Corydon, after you get out top the hill at New Albany, I was to watch at those cedar trees for a horrible accident that I would be in. And by the grace of God, I escaped it when a young girl, drinking a bottle of whiskey, was killed--her throat was cut right there with the bottle she had in her mouth, sixteen year old girl, and I'd been right along there at that time. See? Now, that might've been what you was talking about. I read that.

And then also, when I had this meeting in Brother Beanblossom's... It might've been that. It might've been Georgie Carter. See? That was another one that happened there. And then there's four or five of them in there... I didn't see nothing but what had come to pass. If--if the person who wrote this would just write it back again and tell me what I said during that time, then I'll look it up. See? If you just tell me what I said, the--the vision... 'Cause I noticed in the vision there the things that I set down in the book, and here it is where it happened like this. I didn't have nothing set down, that I knowed, any certain thing out side of that.

And then there was a--another thing; that was the conversion of Omar Price down there that time when he was so critical against me. And you know, he come here at the Tabernacle and was baptized in the Name of the Lord Jesus. Oh, he fought me so hard on that; and I stayed with him

at nighttime. I just kept loving him, staying right there just the same; but he finally come, 'cause the Lord told me he was going to come, and so I--I just stayed right with it. See?

Same thing with the little preacher setting behind me here. I went down to Clarksville to speak with him one time, speak for him in that Methodist church, and he was Methodist through and through--what I mean. I come back up here; I said, "Someday I'll baptize him in the Name of the Lord Jesus Christ." And I did; that's Brother Neville. Ha ha ha.

250. If it is wrong for me to--is it wrong for me to run a--a beauty shop? I'm a beautician and don't believe in Christians cutting her hair, but I cut others' and (I guess it's t-i-n-t, tint, that means to color, I guess, isn't it?) color also.

Sister dear, I would--I wouldn't know what to tell you. Listen, I can't say for women about that, putting color in their hair. I have no Scripture about--against that; I can only stay with the Scripture. See? The Scripture don't say for them not to do that. The Scripture says she must have long hair, and after that, I don't know where to go. See? I--I don't know nothing about that.

Now, a little minister that's present here somewhere I know, a dear friend of mine, we was talking together the other day at the Blue Boar when we was having dinner. He said, "My wife's kind of ashamed to come before you." A very saintly, godly, little woman, and she's a--a pretty little lady, grandmother, and... But she's a nice, clean, real... My wife's just crazy about this woman, and--and I think she's a real, real woman. She... I don't know if she's setting here; I guess she is. I think her husband's here. And he said to me; he said, "She let her hair grow out after she heard you preach and she sees it was right, but," said, "she's been using some coloring in her hair; and she's trying her best to get all that color to grow out before she comes around where you are."

Now, look, sister dear, I highly respect that. I have a honor for a woman that'll do that. For some woman just to come up and do her hair any way, or spit on your feet and walk around arrogant and no respects at all, remember, Jesus said, "What you do to these, you've done it to Me." See? And I respect that in you, and God will bless you for that.

But, sister, about the hair color or something like that, I--I don't know. I--I can't back that up with the Scripture, so I--that's just up to you. You see? You, if you want to do it, that's perfectly all right with me. As far as I know, the church has no such customs. If you want... Anything that's not in this Bible, well, you just... That's up to you. You see? But I'll just give you my advice, you see, and as far as I would know... You know, it's just the nature of a woman to want to look pretty; she's supposed to be that way.

You know, in every life there is, the male is the prettiest, but the human race. Take any bird, cow. Take a bunch of cattle. Which is the prettiest, the old crumpled-horn cow or the big bull? Take a deer; which is, the little doe or the buck? Take a bunch of elk; which is the prettiest, the male or female? Moose, whatever you want to do. Take it--take it in the bird; take it in the chicken, the rooster or the hen? Take it in the bird, the little--big pretty cardinal or the little speckled hen, set on her nest and raise her eggs? See? Everything in the whole race, always the--the male is the prettiest, but the female to the human. Why? She caused the fall. Satan chose her right there, and beauty is of the devil. See?

Satan was the most beautiful angel. He was a cherubim that overshadowed. Look how difference women is getting now to what they used to be. How many remembers Pearl--reading of Pearl O'Brien? Let's see your hands, some of you older people. Sure. See? Supposed to be the most beautiful woman in America. Any little teenage snicklefritz on the street would be twice as pretty as she now. Why? That's just exactly what the Bible said: "When the sons of God saw the daughters of men were fair..." That was a bunch of renegades that sent the flood upon the earth, that God

destroyed the whole human race. See? It's exactly. And today everything's based upon Hollywood and--and beauty and things like that, when beauty is the secret thing of the heart (See?) and not the outward appearance. Let them adorn themselves, not with outward appearance, but inward, of meek, gentle spirit. That's--that's a Christian.

So now, on your question, sister, I don't know just what to tell you.

Now, I can stop right now or take another thirty minutes then, and then... Would thirty minutes... How many will just stay another thirty minutes, and then that'll give us a little more time tonight. But I'll hurry right quick then.

251 Brother Branham, does this I Timothy 2:9 mean a woman cannot braid her hair? Does "broid" hair mean "braided" hair?

Now look, sister, now this... I'm--I'm glad that followed this. I never fixed it there, but it just--it followed that good.

Notice, a braided hair in that day was the sign of a street woman; that's what she done, braided her hair. And Paul said to the Christians, "Now, that adorning, not let it be of a braided..." (or 'broided' and 'braid' is the same thing)--to braid their hair, because it looked like the rest of the world.

Now, you're supposed not to look like the world or act like the world. See? The women are supposed to be different there. See? No, now, braiding hair... Now, today braided hair is pretty, and it's a long ways from the fashion of the world. Now, you see the women, the way they do their hair today... Just keep your hair in any way; just don't look like the world. See? Don't look or dress like it. If they wear shorts, you wear a dress. If they--if they do their hair all--cut it all off and bob it, and do them ever... You--you--you just let yours alone. See?

And the braid--but braid... The question was: Does "braided" mean--"broided" mean "braided"? Yes, that's right. And now, on the street...

Now, I looked that up to find out years ago what the "braided" hair meant. See? The women, actually, the women of old, they just pulled their hair back and tied it, more like in a ponytail today. And they went around... They had robes on like that, but the women of the street took their hair and braided it all across their heads, and wrapped it around like that, and put flowers in it and things like that, and that was kind of the--the flapper on the street; just like we would see the flapper today, the way she dresses. I'm saying flapper, 'cause you know I'm an old man; so that's what they's called them in my days. What is it they call them today? I... My, I don't know. Chicks or something or another. So... Ever what it is. Give them any kind of a name, they like it.

252. Brother Branham, you said on one of the tapes that Noah saved his household. Does this mean a mother can have the same faith for her household? And does it mean every one of the family will be saved if we believe it?

Now, that's... Yeah, that's kind of a... You'd have to watch the way I answer this now. See? First, "You said... (Now, let me see right...) You said on one of your tapes that Noah saved his household." Why? Because they believed. That's it, because they believed his message.

"Does this mean that a mother can have the same faith for her household?" Yes, sister. I can see a little mother's heart crying for her people. "And does this mean every one of the family will be saved if we believe it?" Yes, if they will accept it. That's right.

Remember the Philippian jailer. Believe for both you... If you've got enough faith for your own salvation, can't you have that same faith that'll work upon your people? What is faith? It's an unseen force. See? What is--what is--it's a Spirit. The Holy Spirit brings faith. See? It's a unseen force.

Why would I lay hands upon the sick? See? If I can get that personal contact with that spirit in that person there, something's going to happen. See? Here stands the Holy Spirit; He'll reveals the secrets of the heart. He'll do just exactly what He said He'd do in the last day. The people believe that; they look at it, "Yes, sir, I believe that."

Now, if I just don't become too common to you (See?), becomes just a common thing. You tromp through one day and tromp through the next day. See? That's--that's just chance-taking. You don't believe it in the first place (See?), because just as soon as you really believe it... That woman said, "If I can touch His garment, I'll be made every whit whole," and she did it. See? She didn't say, "Let me try it again." See? She believed it. See? That's--that's...

Now, if you will just believe with all that's in you for your family...

Now, like here, what motivates me? What--what is this strength in my arm? It certainly is not my muscle; it's my spirit. Certainly, take that spirit out, and what's the muscle going to do? It's as dead as it can be. See? It'll rot, but it's... See, it's a spirit that strengths.

Look at little Samson. A lot of them seen doors looked like it'd be between these two posts here. Why, a man that big could take up a lion and tear him to pieces, Brother Jackson. A lion jump at a man like that with door--with shoulders like a barn door, why sure, that wouldn't be no mystery; but the mystery was, he was just a little curly-headed shrimp, little bitty, old guy, about--little sissy, little mama's boy, seven little sissy curls hanging down his back. But you noticed, he was just as helpless as anything until the Spirit of the Lord come upon him. And when the Spirit of the Lord come upon him, that lion run out and growled, he just tore him to pieces. It wasn't Samson; It was the Spirit of the Lord.

Now, how is he going to take the jawbone of a mule, that'd been laying on that desert and bleached white... And them Philistine helmets was about a inch thick of solid brass. Why, you take that jawbone and hit it against one of them helmets, it'd go to a thousand pieces. You know that. They'd hit that old, dry jawbone... But look there; he stood there with this jawbone in his hand and beat down a thousand Philistines; the rest of them run to the rocks. He said, "Come on, you want some of it too?" still--still holding it. What was it? The Spirit of the Lord came upon him. See?

Therefore, It is the Spirit of the Lord. And when you've got Spirit of the Lord in you to believe for your own salvation, place that upon your family. Say, "I claim them in the Name of Jesus Christ; I claim it. God, I don't know how You're going to make her do it, and how You're going to make him do it, but I believe it. I believe it, Lord. Help my unbelief." Claim it and watch what happens. It'll do it.

253. Will the Bride--will the Bride before Jesus comes, will she have all power of Holy Ghost to perform miracles, raise dead, and so on, as in the latter rain--or is this the latter rain for the 144,000 Jews? Will all ministers have this, are we--or are we just waiting for the coming?

Yes. See, friend, I--I--I am not a theologian. I am not a theologian; therefore, I have to teach all that I know about the Bible from shadows and types. You kind of call me a typologist. But if I can look on that wall, and I've never seen myself; and I look, and I can see that I got a head, and ears, and hands, and--I know something about what I'm going to look like if I ever see myself. See? If I see my reflection in a mirror, I know what I would look like if I could stand off and look at myself.

Now, that's the way I think of the Bible. "All of these things," Romans 26 said, "happened for our examples." We can look back and see what it was. Like the moon reflecting the sun, we know what the sun will be when--if we never see the sun; we can see the moon, and see that it's going to be greater than that. Well, when you see what happened in the Old Testament, it's just a reflection of what happens in the New.

Now, in here, I believe with all my heart I--we are, or this days... If we're not, somebody is; it's got to be. Time has run out; we're at the end. Every... The world...

God made the world in six thousand years, and the seventh thousand He rested. He said a man will never live that time out--a--a year--or--or day--"day you eat thereof, the day you die." Adam--or Methuselah was the oldest man that ever lived in the Bible, and he was 969 years old; and he never lived that thousand years. But the man that's going to live through the millennium, one thousand years, to show that the--that the penalty has been paid... Man lives forever; the day is finished; the time is finished; they're in eternity.

By the way, I got so many letters on my message two or three Sundays ago on the--"The Future Home of the Bride and Groom." That sure hit home somewhere; there's a lot of them. That... It did to me too. I've never got over it.

Now, notice. On this (See?), Abraham saw... Now, as He dealt with Abraham, so has He with his seed. Now, one of these days when I come back sometime, I want to take that a little more closer and show you exactly the stations of Abraham's life. It's exactly with Luther, Wesley, and on down to here, just exactly how He's dealt with the churches like He did with Abraham; how He appeared; how that there when He confirmed the covenant to him under the shed blood, it was a Philadelphian age. Yes, sir, that was the blood age, Luther--the Wesleyan age.

But then watch the Pentecostal age. After He come to there, He made the promise of El Shaddai, "nurse from Me." The question is: Can you nurse? That was brought before the Pentecostals. See? Can you nurse? But they didn't do it; they grabbed them a--a breast from the denomination where they come out of. But then the seed, real seed, come on to nurse that breast.

And what was the last sign they had before that promised son that they'd waited on all these years re--come back? Was God standing in the form of a Man and could discern the thoughts that was in Sarah's heart (Sarah being the church, representing the church)--discern the thoughts that's in the church that was even behind Him. Is that right? And immediately after that, she changed back to a young woman and him a young man; and Isaac was brought on the scene, the promised son.

I believe you're seeing the last thing that'll happen to the church before the rapture. That's exactly. I believe it. The rain is over. Just read the first three chapters of Revelations and you'll see what's promised to the church. That's what's promised, church, right there--the church ages.

You noticed the other day when we started them trumpets, the Holy Spirit said, "That don't belong here." See, see?

Now, latter rain, 144,000 Jews, no, that isn't--that--they won't--that's--that's when Elijah and Moses... There's where the miracles take place. The things that the people's been looking for, the Pentecostals, for miracles, that's where that'll take place in that--under them. See, that's Elijah's and Moses'. They smite the earth with curses as oft they will; they close the heavens that it don't rain in the days of their prophecy. And God will stand and fight for them like He did, and He'll bring them out under a mighty hand just exactly like He did in Egypt (See?), out of these "isms" of the world. And He'll do that, but that is not... ,

We're just to wait on the coming of the Lord. Just wait; keep your lamps trimmed, all filled full of oil. Pray up every hour, not every day, every hour.

Just keep ready; be ready; be sweet, and watching...

Oh, we're watching for the coming of that glad Millennium day.

When our blessed Lord shall come and catch His waiting Bride away.

Oh, my--oh, my heart is filled with rapture as I labor, watch, and pray,

For our Lord is coming back to earth again.

That's it; that's the hope of the church this hour.

254. Is the Name of "Jesus Christ" all right for baptism, or does it have to be in the Name of the "Lord Jesus Christ"?

Either one. I take it Lord Jesus Christ (See?), because I think He is our Lord. Now, just the Name of Jesus, like some of our brethren baptize, I--I differ there (See?), 'cause I know I've got a lot of friends named Jesus, a lot of--a lot of preacher friends in Mexico, and--and Italy, and so forth. They call them Jesus, and so Jesus is not enough. He was born Christ the Saviour, as He was born the Saviour, Christ, the anointed. And eight days later He was given the Name of Jesus. See? Then He was the Lord Jesus Christ. That's what He was. All right.

255. Brother Branham, would the Lord permit you to instruct us on the marriage and divorce question at this time? Question: Can a man marry a woman and be divorced by her and then marry another? If both of them marry another, are they both committing adultery? You mentioned it would tie into serpent's seed. How so?

Now, here--here is one of the most treacherous questions that we have in these bunches, and it's the most questioned in the--in the world today. Now, hear me, and I have a reason for this. If I really brought to this church and on this tape this morning, the correct thing about marriage and divorce, it'd break up every church in the country, if they listened to it. See? That's right.

Now, so help me, here lays the Bible before me; I have on that question, THUS SAITH THE LORD. And both sides that are arguing are wrong. Both those who remarry the married and so forth, they're both wrong on what they're doing, but in between it is the truth, the middle of the road. I don't want to... I'm going to make a tape whether if something happens to me, then the brethren can play it after I'm gone (See?) to the churches. But I--I want to make a tape on it and just show you where it's at; but until I feel led of the Lord, I will not say anything about it. But I feel that on these things that I must be led of the Lord; if I don't, I'll do more damage than I do good. See?

Now, I want you to notice this. Question: "Can a man marry a woman and be divorced by her and then marry another; and if both of them marry another, are they both committing adultery?" Now, my friend, I don't want to hurt your feelings, but that's the truth. Jesus said, "Whosoever marries her that is put away commits adultery." See? Now, I just don't want to say it, but it's the truth.

"You mentioned this would tie into the serpent's seed." See? I don't remember mentioning that, but I probably did somewhere, said something about it.

Like the other day, I got something mixed up; I happened to hear it, and it's... I caught it right there; and it's on the tape, and I--I'll probably hear from it. When I was talking about the Seven Trumpets,

I said it was seven trumpets. I was referring to the Pentecostal feast. From the Pentecostal feast until the seven--until the--the Trumpets, there was seven Sabbaths. Seven Sabbaths was between the feast of Passover to Pentecost (you see?), which made the fifty days. See? But what I was referring to, being that, I said, "That means the Seven Church Ages."

On that tape (if you happen to get it or anything)--on that tape it should be, that the seventh month after that brought in the--the feast of the Trumpets, which meant the Seven Church Ages: seven months, not seven Sabbaths. Seven Sabbaths went to... I did explain it on there. I said the seven Sabbaths, like that, but then I carried that same thought on over, when it's the seventh month after the Feast of the Passover--or at the feast of--of Pentecost, then come the feast after the sheaf was brought in, waved. You see then--then... Remember there, the sheaf turns into a loaf of bread after that time. See? When the--the sheaf of--one sheaf, then all goes into one loaf. Oh, it's a great teaching there; I didn't touch the edge of it. But if you happen to catch that on your tape, remember, look in the Bible. You see, it's seven months after that. Count off seven months: January, February, March, April, May, June, July--it'd be July, seven months, which represents the full Seven Church Ages. Some minister might pick that up, and then you'd have it. You see there? All right.

Now, on this here, let--let--let's just kind of... You... Here's what I say. Let me say this, not the Lord, let me say it. If you are married at this time, and you both are saved, and you're filled with the Holy Spirit, and you love one another, and you've got little children (Now, remember this is me, not the Lord. See?), go ahead and live together; be happy; 'cause you couldn't live with your first wife or you wouldn't have married her. Then if you leave this and go back to your first one, you're doing worse than you did in the first place. See? So you see, you're all messed up; there's no way of getting out of it. There'd only be one way truly that I can say from the Bible: both of you live single. See?

Now, but... That's the only way I could say right now, but there is another thing in there, that I--I can't tell you now, and the reason I say, "Not I, but the Lord, continue on." If you'll ever bring that to a tape, and someday, if I ever bring it, you remember the way I said that. If you were wise, you could've picked it up (See?), of how I said that then, and then you would know.

256. Brother Branham, should we go to the other churches even when they disagree with you?

Sure, yep. Jesus did when they disagreed with Him. Go ahead. We notice here, says, "Should we go to another church that disagrees with you?" Sure, I don't... I'm not the only pebble on the beach, you know. There's--there's just other godly men everywhere; I hope I'm one of them. See? But don't never get down here...

I was called in on something like this the other day. A--a group in Arizona called my attention to that. See? A ministerial group said, "The only thing that we have against you, Brother Branham, is (one of the things) the people that comes out here with you, we can't get them to go to church anywhere." Said, "They got children and everything; they won't go to church." And said, "Well, we told them they was welcome to come--come to our church."

Now, I know they put a pressure on you and want you to join, but you don't have to join; but put them kids in Sunday school somewhere. And you go to church; don't set at home, go fishing, and hunting, and things like that on Sunday.

You say, "Well, I'm not a legalist."

Well, you'd better be in that manner for a while, dishonoring the resurrection of Christ. You go to church somewhere.

If I--if I went... If I couldn't get... If I went to a certain church that I know there's only one thing them people ever said that I believed--they said they believe Jesus was the Son of God. They said it (I doubt it), but I'd go hear them say that. Maybe you say... That's this church, maybe the next church would be something like the Baptists. They say, "Yeah, I believe you have to have an experience." I--I'll go with them that. Then I believe Jesus Christ is the Son of God; I believe you have to have an experience. All right.

Then maybe there's the Assemblies of God. Now, they believe... See, I--now I can eat about three or four slices of bread with them (See?), 'cause they can believe...

Like the other day, this same person called up and wanted to know about that, and said, "You said..." (This minister out there, this fellow down there that wanted discuss that. Poor brother, he's in such a delusion.) He said, "Well, Brother Branham (See?)," he said, "he's against you Assemblies of God." And if a Assembly minister happens to pick up this tape, I want you to tell me when was I ever against the Assembly of God men or any other man. Why is it, when your own headquarters admit that I have sent to you three-quarters of a million of my children that I've begotten to Christ? How am I against the Assemblies of God? Why am I against the oneness? I'm not against no oneness, Assemblies of God, Church of God, or no man. I'm against every system that separates men.

Look, I have sent to the Assemblies, by their own count, three-quarters of a million of my own children. If they're so bad, why'd I do that? Why? I think it's the best there is in the land to send them to, either the oneness or the--some of the Pentecostal belief, 'cause they believe in Divine healing; they believe in the supernatural; they believe in the baptism of the Holy Ghost. That's the best... I--I can't bring them all right here; they're all over the world. I got friends all over the world, children that I've begotten to Christ. I'll send them to the best... Did you ever hear me when I'm making an altar call? I say... When I get them up there and get them saved, I say, "Now, you go to some good Full Gospel church and get you a church home." How many ever heard me say that? Sure, sure. Well, why would I send them there then? Would I be a hypocrite to send my own children to death? Far be it from me. No, sir.

If you can't go... If you can't come here at the Tabernacle, get some church somewhere; go to it. You don't have to take all they do. What part of the bread they're serving, you serve the bread. When they got the garlic, why, you just leave it alone. See? That's right. I can't make them...?... that's exact... Sure, you go to church. Wherever the church door opens, you take off as hard as you can go. If they don't believe, well... Now, you don't have to partake. Don't join them; don't join any of them churches; but go to them; fellowship with them. How do you know it's not the Lord? He said He'd make everything work together for the good. And maybe there's a soul in there that ought to be saved, and you can shine the Light to them. See? Go on down there. Don't go arrogant, go sweet; and the people begin to say, "That's such a Christian woman, and a Christian couple; that's such a Christian boy or girl. My, I'd like to... Boy, they really act like they've got something." See? And say, "What is it?"

"Here it is." Then tell them. But you just be salty, and they'll get thirsty.

257. Dear, Brother Branham: Do you believe that signs should follow all who have the Holy Spirit? (Jesus said so, Mark 16.) If so, what about the people who believe the Message with all that is in them, yet they have not these signs? Are they unbelievers or do they need the Holy Spirit? If so, please instruct us today, how to receive the Holy Ghost. We believe you are God's mouthpiece for our day. Your brother.

Thank you, my brother, for regarding me as your--your brother, and I think that that's a very good question. Friends, yes, it is a little slack. I'd like to deal a little bit longer on that if I could. See? It is

slack. Look. Some of you... See? When--you cannot receive the baptism of the Holy Ghost without having an experience when it happens... Now, if you believe "every speck of the Word," you say... You say you believe every speck of It, then the Word is laying in there waiting for the Holy Spirit to put It to work; but it takes the lighting of the candle.

Here's the candle with the wick in it, and with all the--the tallow, and everything it has to have in that candle; but until the fire comes on it, it will not shine any light. No matter how perfect the candle is, and how perfect it'll burn and everything, it's got to be litten, and then it burns. And when you believe and are made up of the instructions of what the Holy Spirit is, love, joy, peace, long-suffering, goodness,--the fruits that It bears out, until the Holy Spirit with a fiery experience comes down and lights that candle, then you are--you are--you haven't received the Holy Ghost. See? You've got to have the experience to have the Holy Ghost.

258. I belong to a labor union. Is this wrong for a Christian?/The Word says, "Swear not--swear not." We must swear to uphold a constitution of the labor union. I have taken no active part since becoming a Christian, but I still pay my dues.

259. Was Judas Iscariot's name blotted out of the Lamb's Book of Life, or was it on the Lamb's Book of Life?

All right. Pertaining to labor union: I know you work... You men have labor unions and things that you... If you want to work, you have to belong to it. That's exactly right. You have to do that. But watch it (See?), because it's going to come from labor to religion one of these days. See? Now, you just remember; it's a forerunner of everything becoming unionized. You can't work; they won't let you on the job; you're--you're a "scab," unless you--unless you belong to this union.

Now remember, you young people, remember what Brother Branham's saying. And may my words be graven with a iron pen in a--a--a mountain of steel. **THUS SAITH THE LORD**, that same thing will happen in religion. You'll belong to a denomination of some sort, or you cannot buy or sell. So be real careful, brother. Let it go just to labor alone. Watch it; it's a warning.

Was Judas Iscariot's name blotted out of the Lamb's Book of Life, or was it ever on it?

Yes, it was on it and was blotted out. See? 'Cause in Matthew the 10th chapter, Jesus called Judas and all the rest of them, and gave them power against unclean spirits. They went out casting out devils, and Jesus said, "I even saw Satan falling from heaven." Is that right? And they come back, all those disciples together, and they was rejoicing; and He said, "Rejoice not that your--the devils is subject unto you, but rejoice that your name is written on the Book of Life." See? That's right. And Judas was right with them. See?

So remember, at the judgment, watch, at the judgment seat, "The judgment was set; the books were open; and another Book was opened, which was the Book of Life, and every man was judged thus."

Now, there you are, to the question awhile ago. See? At the judgment seat... Jesus, the church, the Bride, was raptured, went up into glory, and was up there and was married, returned back to the earth, and lived a thousand years. At the end of the thousand years Satan was loosed out of his prison, that is bound by an Angel with a chain, not a log chain, but a chain of circumstance; all of his subjects was in hell. All that was resurrected on the earth was redeemed and Jesus with them. He couldn't work on nothing; but at the end of the thousand years, the second resurrection... "Blessed and holy is he that has part in the first resurrection over which the second death has no power."

Now notice, in this second resurrection, when they come up, then Satan's loosed out of his prison for a little season; then the judgment is set. Now, watch. Jesus with the Bride, as King and Queen, set at the throne, white throne judgment; and the books were opened, the books of the sinners. And another Book was opened, which was the Book of Life; and every man was judged thus by the Bride. "Know ye not (taking these little matters before the law)--know ye not that the saints shall judge the earth?" See, see? All right.

260. Could you please explain who the group of Revelations 20:4 is? Are they the part of the Bride of the past or in the future?

They are the Bride completely, both past and now. They are the Bride completely, because they're living in the millennium. All right.

261. Call.. could you please (Well, it's exactly the same question.)... Revelations 20:4, are they souls of the beheaded for the witness of Christ who would not worship the beast nor receive his mark in the Bride? (Oh, I see what they're getting to now. This was just give to me, just handed to me.)... since it says they lived and reigned with Christ a thousand years? So it's puzzling, because the persecution of the Bride, but who else could they be and reign with Christ a thousand years? Would they--they--would they be the 144,000?

No, no. They are the Bride. Now, remember, remember, they...

You said, "While they're beheaded for the witness..." Now, you say, "For the--worship not the beast." Sure. You say, "The beast is yet to come." The beast has been all the time; the beast was the one that fed them back there in them lions' dens, fed them back there in that arena there in Rome. That was the antichrist; that was the beast right there, set up a form of religion. Just exactly like--almost a pattern. The Roman church was taken right out of the Bible, and then... What they did that, they organized the thing and made a institution and made a--a universal church out of it, and all wouldn't bow down to it had to be destroyed. See? It was.

And them in the part of the Body that was then... Now, the body has grown just like a tree till it's coming to the Head. See? And all, both martyr, and persecuted, and so forth...

But Jesus has given us peace this side the river, just like He did the tribes that--there (See?) didn't cross over. Now.

262. What can I do for him? Should I continue to (Oh!) care for dad on the farm? What can I do... make a--a living for...? And he signs his name.

Yes, my brother... It--it's wrote here. I don't know who... It says, "Brother Branham..." It just starts out, "What can I do for him?"

Now, probably some boy for his dad. Look, my dear brother, blessed are you when you will take care of your dad, for your dad took care of you when you could not take care for yourself. And the first commandment with promise, first commandment with promise: "Honor thy father and thy mother which may lengthen the days upon the earth that the Lord thy God giveth thee." See? Yeah, take care of dad any way that you can. See that he gets the very best.

263. You said that Cain was of the serpent's seed. Why did Eve say, "I have gotten a man from the Lord"?

Here we go. I'd better wait till after dinner on this one. Yeah, I'll wait till after dinner on that. Oh, that's going to take about a little time to explain that. All right.

264. Dear, Brother Branham: Would you explain this verse to me, Isaiah 2:2: "And it shall come to pass that in the last days, that the mountain of the Lord--in the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it."

Yes, I did, Sunday before last. See? The--the house of the Lord shall be established in the top of the mountains, and all nations shall flow into it. The big... If you haven't got the... If you've got the tape on the Bride and Groom's future home, it explains it just exactly that way.

Oh, my. I might as well quit right now, because my, oh, my, brother, we never get through all of these here. Whew.

265. Brother Branham, is... (Let's see what this is.) Brother Branham, it is commonly believed by many that follow your message that you are the Messiah of this day. Is that so?

No, sir.

Plainly tell us, Brother Branham. You seem to hesitate in making yourself known, and we know that with such a ministry as God has given you, you should be identified in the Scriptures somewhere.

266. Number--n--number 2: You told us your purpose of going to Arizona the first time. You told us why, and it came to pass, but you did not tell us why you went back again.

First place, I am not a Messiah. See? Messiah is Jesus Christ, but we are "Messiahettes," every one of us. Messiah, "Messiah" means "anointed One." And in Him dwelt the Fullness of the Godhead bodily; in me just dwells part of His Spirit, the same as dwells in you. I've been given a gift to--to--to know little things and foresee things. That makes me just still your brother. See? I am not the--no Messiah; I am your brother (See?), just a shepherd to the flock. And if I told you I was the Messiah, I'd be a liar. See? And I don't want to be a liar.

"Now, why did I go to Arizona the first time?" You understood that. I went in the Name of the Lord, because I was sent there by a vision. I returned the second time for a purpose. Just let it alone. I know what I went for; I can't tell everything. When you... Devil don't know--can't get it out of my heart. If I speak it out, then he can get that, but he ain't--he can't get it when it's in my heart. If I say, "Wait till it comes to pass."... Just remember, hold this tape; I have went to Arizona for a purpose. Please bear with me. See? Just do what I tell you to do (See?); just--just do as I say do. See?

267. Brother Branham, I have some questions I wish to ask--ask you. I have heard people say that you have advised people to sell all their... (Maybe I'd better leave that one alone too. Let's see. Well, it's already time to quit. We maybe get this after dinner, but I'll--I'll answer this one or try my best. I don't know; it's just handed to me. See? Billy brought me a handful just there--there at the door. See?)

I have heard people say that you have advised people to sell all their homes and follow you to Arizona or--or they would not be in the rapture. Is this true?

That's a lie. See? Uh-huh.

... or should we sell our homes, or did you even say this?

No, sir. I did not say it. If anything, I've advised people not to do it. Uh-huh. Remember, remember "Junie" Jackson's dream that time when I went out there? "Junie" dreamed that he saw this... How

many remembers the dream, and how the Lord gave the interpretation: that great mountain, we was standing upon it, and old washed-out letters there; and I was trying to interpret it, and I couldn't do it. And I--I was interpreting it to them. After I got it all interpreted, all of it interpreted, then I reached over and got (in his dream now) a some kind of a--like a bar and just cut the top of the mountain off and looked in there, and it was all snow white, like marble. But it wasn't written on, and I said, "You all stay here and look in on this now, while I go yonder."

And "Junie"... All of them went up and all the brothers and all looking in on it, another... They couldn't understand; said, "Well, what do you know? It's not even written here, but yet he was reading the outside of it. Why isn't it written in here? We can't understand."

And Junior turned around and looked, and he seen me going towards the west, towards the setting of the sun, going over one mountain, another mountain, real fast, just getting... And then he turned around and looked and seen me gone; a whole big group of them took off that way, and they wanted to go this and do that, after I told them to stay there. Stay there, stay right here; this is the place.

And then, when I did that, then--and I went just exactly; and a little bit after that, the Angel of the Lord appeared to me, say, "Go out to Arizona yonder." I heard that blast go off and went there, and what was it? That boy dreamed that dream just exactly right, and the Lord gave the right... Remember, I said, "There's something I'm going there for." And when I went there, it was the mystery of the Seven Seals, that was sealed up on the inside of that mountain of the Lord. Come right back with the opening of the Seven Seals. See?

No, you shouldn't do that. If you want to go, that's up to you. 'Course, I don't... My, I don't care where you go, but just to do that, think the Bride's going to go from there, you're mistaken.

Also I have heard this... I have (Let me... I got it wrong somewhere here. Let's see.)... the rapture. Is this true or should we sell our homes, or did you ever say this?

No, I never said it. I never... I've always advised people to stay where you are and keep on keeping on till Jesus comes. If I've told you many times, let this tape be a memorial; let this day be a memorial; let my word be a memorial; I have never, at one time, ever told anybody, ever proselyted, ever tried to get somebody to come to this church. I have never... As far as telling them to leave their own church and sell out their goods and things, God knows that I've always advised people to remain a Christian and stay where you are until God calls you. Everybody knows that. Stay right there. But now, to tell people... Somebody say, "Well, I want to go over here. I want to live over..." You go wherever you want to go; that's all right. I don't care where you go; that's not my business for that.

But now, to think that... See, what does it? It starts a cult (See?), and then I get in trouble. They got a group out there now that's going to be on charity pretty soon. And then what's it going to be? "We come out here for the rapture of the Bride." That's just what the newspapers are waiting for. They're waiting to get it when they fall on charity and can't go back to their homes. Then what they going to do?

"Why, we followed Brother Branham out here. Supposed to be..." And I am just as innocent of it as I can be. The dear, sweet people, they--they know that I love them, and even in their error. And they... Why, that... They... I love them anyhow. See? I love them; they're my children; but they just won't listen to me, what I'm trying to tell them. I'm trying to work out something in the Name of the Lord, and they won't let me do it. See? They're actually going against me instead of for me. They're doing...

Didn't I tell you if ever a message was preached, it'd be right here at this Tabernacle; anything I had to do, I'd come here and tell you first, right straight from this Tabernacle? That's my promise.

268. Also, I have heard there is a teaching out, that a book you wrote several years ago about the bread of life... They interpret it that we must all be with you or miss the rapture.

Well, the book is wrong. The book of "The Bread of Life," I remember that now. That was feed the church universally, everywhere. See, the trouble of it is... Now, now, you people, you're solid yourself, but you've got to have that. That follows every meeting. The--the...

I was reading about Martin Luther here not long ago, not comparing ourselves with that; but this is a reformation just the same as that was. And the--the question was... The--the--the historians, they said, "It's a marvelous thing to think that Martin Luther could protest the Catholic church and get by with it. That was a wonderful thing." But said, "The most wonderful thing about Martin Luther wasn't that. How he could hold his head above all the fanaticism that followed his meeting and still stay true to the Word, his calling..." See?

No, sir! Don't put your own... Any man or woman that puts anything to what I say, don't believe what I say. They don't... They say... They...

269. Also about these families that have sold out and moved to Sierra Vista, Arizona, where they have interpreted from one of your tapes titled (just a minute) "Little Bethlehem," "Little Bethlehem," the rapture will take place in Arizona. Did you advise them to go there?

I certainly did not. When they wrote a letter about that, somebody up here in Connecticut or something, I answered the letter back and said, "You're making the worst move you ever made in your life. Don't you do a thing like that." See, you can't... Well, you just remember, you people... Now, you all know that I'm not telling them people to do that; I'm telling them not to do it. But you see, that's got to follow the meeting. Why does people call me Messiah? Why does people... They got carry... Well, one fellow out there showed me the other day, he had a little thing and he was go--carrying on, wanted all the people to be baptized in my name. That'd make me a antichrist. But I'm not for those things, and all you people know that. But you see, this has got... That only identifies the Message true.

Did not they come and try to tell John, the--that forerun the first coming of Christ, "Aren't you the Messiah?"

He said, "I am not. I'm not even worthy to loose His shoes. I'm not even worthy to look at Him." See? But he said, "He that cometh after me..."

270. Now, Brother Branham, are we missing out on something? These people claim to believe every word that you say to be true. (But they don't. They don't believe it. Their own actions prove that they don't.) Please let me know your straight answer: yes or no (You've got it. All right.) about these things, and if it is true, we want to make ready to go join with the rest of them there--the rest of them. I--I thank you very much for your answers to these questions, as I will be waiting to hear them this Sunday, if the Lord should tarry.

Oh, my. Well, brother, sister, I--I hope it's understood (See?) that I did not, do not... Now, if people... Oh, sure, if you want to come out to Arizona to live... And now, I'll be out in Arizona maybe this first semester. I'll have to come back here. I'll have... I--I want to stay there; kids are healthier and everything. I--I want to stay there a little while, and I've got a purpose. Remember now, on the tape, THUS SAITH THE LORD, I have a purpose in doing what I'm doing; you know I have; but I can't tell you that.

Why am I telling you not to sell your homes, you're going to come up missing, and you're going to be on the short end of the rope. Don't do that. I won't stay in Arizona but a little bit. Why? I can't do it now.

If I let those people stay out there and go on charity, what's going to happen? Then that's just exactly what the denominations and all of them is looking for. "Aha, I told you what was behind him, another school of prophets or something." See? There you are; that's just what they're looking for. After all, them people, I'm responsible for them; though they have not done what I told them to do, and they've done exactly... You say, "Let them go; they--they did what you told them not to do." That isn't in my heart. I still want to go for them. They're my kids. I might give them a little spanking when I get them back, but I--but I--I'm sure going after them. And how am I going to do out there?

They said, "We come to follow the Word." I haven't even got a church to send them to there. The kind of churches they'll go to there is the same kind you leave at other places, maybe worse. See? And they won't go to church anyhow, and I have no church to preach to them. Then I'm morally obligated to take my children out of Arizona, where...

I ask you something. I've preached better than thirty messages in this church last year. And for five years, outside, since I been in Arizona, I've preached more in this church in one year than I did in five years any other time (Certainly.), here in the church. This is my home base; this is my headquarters; here's where we're set up at. Now, hold that in mind no matter what takes place. Now, if you're wise, you'll catch something. No matter what takes place, this is our headquarters, right here. And keep that in mind and refer back to this tape someday, that you heard me prophesying. All right, remember that.

If you want--if you must leave and come to the church, don't go out there to find it, 'cause I'm not even there. I have no place to go; I have no place to preach from. They won't let me preach in their churches. I have not even a place, and I promised the men when I come there... They all got scared I was going to come there and build a big building, drain out the churches. But that's not my purpose of life. See? I--I get the people saved. It's up to them. Like the Samaritan come down and took the man to the inn, then let them take care of them from there on. I'm not here to break up churches; I'm here to get converts to Christ. See? And it makes me misunderstood among the people (See?) when--when they're interpreting their own way and not--and--saying what I'm saying. See?

Don't you remember the vision? How many remembers Junior Jackson's dream? And all them follow it just exactly. What was it? Stay here till I go yonder. See? And got the interpretation and come back. Now, I've got something else in my heart that I've been warned of the Lord to do, some move to make pertaining to this Tabernacle, and this church; that I must go there or somewhere for a short time. It's for a purpose, a great purpose, a purpose that you know nothing about. But remember, I'm just not "ratting" around, 'cause I act like I am. I'm working in the will of the Lord, as far as I know how to work in it. See? That's the reason if you believe what I say, then do what I say do (See?); then listen to me and believe me as your brother. If you believe me to be a prophet, don't misinterpret my words.

If there's anything, so help me, if there's anything that you should know that God would tell me, God knows I would tell you just exactly. And don't add to it or take away from it; just do it just the way I say it (See?), 'cause I'm telling you from my heart the best that I know. See? You just believe that. Just--just take just--just what I say about it, and just leave it go like that. All right.

So now, I've got to bring them kids back here for something to eat. They're down there in the desert starving.

A minister came to me the other day, said, "Brother Branham, they're getting the awfulest cult down there you ever seen." Said, "Each one of them, every morning, they go out; and they said they ain't going to work; it's too close to the rapture." They're not going to work. Well, that just shows you don't even understand. See? Right. (This tape's going down there.) So, yes, sir. You ought to take a lesson from the ant, the Bible says, you know. If they don't work, they don't eat. So that's just exactly right.

Here's--here, just picked up another one of these. ,

271. Is... (I don't know. See, it's just some--it's different--it's a different handwrite from this other one. Just to show you; I think there's about eight or ten of these in there. See?) Is the more--is the more perfect church going to be in Tucson, Arizona? I want to be in God's perfect will. Shall we move to Tucson?

It's not at all the other--other handwrite. It's... I... Just look around here; I'll just show you how many there is on that one question. I don't... I--I couldn't find them, I guess. Here's--here's... I got some marked on here, "I'll let you know."

272. Brother Branham: Please... (Let's see.) Knowing that you are the prophet, and the hour that we are living, will--and prophet for the hour we are living (That's what it is, not...), will there come a time when God's people will have to flee to Arizona with you? If so, will you let us know when the time comes?

Sure will. I'll tell you. I'll tell you. Now, see, there's two different handwrites, two different people. See? There's one handwrite, and there's the other. See? That's what must be what's on the church's mind. See? Well, let's just get this settled. Let's see if I could find... Let's see.

273. Brother Branham... (There's another one, different altogether.) Brother Branham, some understood you to say in your message of the "Future Home of the Bride and Groom" was to be (No, this is different.)--be fifteen hundred miles from the Tabernacle--square--seven hundred each way (In other words, the Tabernacle setting right in the middle would be seven hundred each way--be fifteen hundred miles. Oh.)--each way. Is this true? I live outside of this area; should I move into it?

No, honey, don't you do that. Look. Now, you see how easy it is for people? How many was here when I preached that message? I said that when I was measuring the New Jerusalem, that it would be fifteen hundred miles square. I said it would reach approximately from Maine to Florida, and six hundred miles west of the Mississippi; that would be fifteen hundred square miles. I said the city, to my opinion, will be setting right on the ground where prophet Abraham searched for that city, when there'll be no more sea. The Bible said there'd be no more sea, which about three-fourths of the earth is in water. And there'll be no more sea; so therefore, it won't be too big a city setting in a place like that. I believe it'll set in that little place where they fuss so much about, and God was born, there in Bethlehem. I believe it'd be right along in Palestine there, where it'll raise up out of the earth right there and be that mountain.

But, dear friend, it has nothing to do with this Tabernacle. See? Abraham, Isaac, Jacob, Paul, all the saints, they died all over the world, was burnt up, drowned, eat by lions, and everything else; and they'll come forth out of every crack, crevice, and corner of the world. I hope I'm there. I don't know where I'll be, but wherever it is, if I am in that group, there's nothing can keep me from being there. See? And I don't have to be any certain place. Only place I have to be is in Christ, for those that are in Christ will God bring with Him. I don't care where it's at, He'll bring... Bury me in Jesus.

Look at those prophets back there. They knowed in the literal sense, now, that the first resurrection, the firstfruits, would be in Palestine. Abraham bought a place, and he--not--and he buried Sarah. And he begot Isaac. Isaac was buried by the side of his father and mother. Isaac begot Jacob; Jacob died down in Israel--in Egypt, brought back into Palestine. And then, Joseph also died down there. And they brought Joseph's bones back, 'cause he said, "Make..." had Joseph to swear to it--Jacob, that he'd not bury him down there, but bring him back to the promised land. Joseph said, "Someday the Lord your God will visit you. Let me--my bones go and be buried with my father." And they did, because, being prophets, they understood that the firstfruits of the resurrection would be in Palestine.

Now, the Bible said... And if you call me a prophet, I don't say I am; but if you call me that, remember, I'm saying to you in the name of a prophet (See?)--in the name of a prophet, the resurrection and rapture will be general all over the entire world. No matter where you're at, when that hour comes, you'll be caught up to meet Him. That's all. There's nothing going to stop you, no matter where you are. And I only hope that I'm there, one of them. I just only trust and hope in God that I'll be one of them and each one of you will be in the--in the same.

Now, do we have time for another? Then it's going to be just (See?)--just almost 1:00 o'clock.

274. Dear Brother Branham: My wife and I were separated. She is suing me for a divorce. She is not a Christian, and I believe the Message and want her to be saved (Isn't that nice? That's real Christian spirit. See?) and believe. What must I do? We also have two boys. (Signed their name.)

Brother, look, let me tell you, she's going to sue you for a divorce; that's Satan. See? You shouldn't do that, but if you're a Christian and done nothing in the world to hinder that woman, then it's Satan doing that. He's only trying to tear you up.

Now, if she is one of God's elected, she will come to Him. If she's not, she's not worth worrying about. Then if it does... If you worry, it'll break your health down, and that's what Satan wants to do. He's working, I know, at you. So you just commit the whole thing to God and go right on serving God just as happy as you can be. God will take care of the rest of it. "All that the Father has given Me will come to me." Get down on your knees; I'll pray with you or anything. I'll pray over the matter. Just say, "Lord God, I love her; she's the mother of my children," (if she is) and say, "I--I--I just commit the whole thing to You, Lord. I want them saved; You know I do; but I can't go no further. She's going to divorce me anyhow. I haven't done nothing; if I have, reveal it to me; I'll go make it right. I will do anything." Then commit it to the Lord and just let it alone then, just let it alone. Go right on living just the same as--as nothing had ever happened. And God will take care of the rest of it.

275. Now: Brother Branham, what is all this about the people (Oh, again.) moving to Arizona? Explain it. There's another kind of a handwrite. See, see?

Well, we've already explained that (See?), what that is.

276. Brother Branham, will the Bride go through the persecution as the early apostolic church did?

No, I just explained that a few minutes ago. No, next thing is a rapture now. Remember, we're at the promised land; we're at the border. You understand the march of Israel?

277. Is it lawful for--to use any type of birth control?

I'd better leave that till this afternoon (See?), 'cause it's... I want to--I want to talk something on that.

278. Brother Branham, I just... (I'm waiting just 3 more minutes if I can. Let me get something short here maybe.) I can't give over completely to Jesus. Have I an evil spirit?

Let me just spend the rest of the time on that there. You can't surrender to Jesus? They don't... See, I don't know man or woman; I couldn't tell which it is. God knows that.

You can't surrender to Jesus. Why? What's the matter? If you are a woman, don't you have to surrender to your husband to be a wife, surrender all you are? A little lady when you were married, virtuous, fought all your life to stay virtuous, but one day you found a man that you loved. You were his completely. The things that you'd fought against all your life and tried to live clean, and clear, and virtuous, now you surrender every bit of it to one man. Is that right? You put yourself completely in his hands; you are his. All that you have stood for in decency, and moral, and everything like that, now you turn over to a man, because you surrender yourself to the man. Can't you do the same thing to Jesus Christ? Just surrender yourself that way, "all that I am, all my mind, all my thoughts." Certainly.

I don't think that you're possessed of an evil spirit; I think that evil spirit anoints you with them kind of thoughts, trying to make you think that you cannot surrender yourself to God. When... Let me show you something. Why would you want to surrender to Him? Because there's something out there calling to you to surrender. It's a very good sign that you ought to surrender yourself.

Now, all you do, brother or sister (might be a young person or old, whatever it is), you said... Just can't find themselves so they can completely surrender. Just give yourself over. "Lord, my thinking, my all that I am, I--I want to give to You. My life, I give as a life of service. Take me, Lord, and use me just as I am." And it's such a simple thing; I wish the church could really... I believe if--if--if the Tabernacle now, benefiting on these questions... Do you like them? All right. It'll help a little.

Now look, on this, if the church would just ask these things (You see?), ask these things: if they should do this, or do that, and everything, I'll try to do the best I can. If I've advised you wrong, it's not been in my heart to do it. If I said anything wrong just to uphold some of my own thoughts and things, not--knowing--knowing that it's wrong to do that or tell you that, I'd be a filthy hypocrite. That's right. But from my heart, if I'm wrong, God knows (See?) I have done it with all that's in me to answer your questions.

And to you ministers out in the land where this tape will go, I didn't say these things to hurt you. I said it because I love you. See? And I truly, with all my heart... It's... Now, I'm not trying to work to show that--that I--I know something that you don't know. That isn't it, my brother. I'm only doing this because I love you, and I--I--you love me, I believe.

What if you saw me going down the river in an old boat, out here on this river, close to where we're at now, here at the Tabernacle, the Ohio River; and the river'd be up and flooded; and the falls is just below me. And you know that boat won't go over those falls; it just won't do it... And here I am setting out there with my head back, and singing, and resting, and going right down, floating down that, leisurely down that river; and you know right down there I'm going to wreck up. If you loved me, you'd scream, or you'd jump in a boat, and run out there, and konk me on the head with something, bring me in. "Brother Branham, you're out of your mind. You're out of your mind; the falls is right here."

And I said, "Oh, shut up. Leave me alone." And yet you love me anyhow. You'd do anything in the world; you'd grab me. If you had to--if you had to bust up the boat, you'd get me out of there, 'cause you love me; you know what's going to happen.

And brother, I know that's what's going to happen to that denomination. She won't stem the tide. See? You're going right straight to the World Council of Churches; and now, you either got to take it or it's come out the way we are now. So it's just exactly, you got to make your choice. And I--I don't mean to be... I'd like to bust up the boat, all right; I'd like to do anything I could, not to hurt you, brother, but to wake you up that you're wrong. Don't do that.

And this water baptism in the Name of Jesus Christ, there's not a man on the face of the earth could condemn that by the Scripture. There's no man can condemn that. There's not one Scripture... You people, you brethren--you brethren, remember, just remember, search the Bible; find one place where anybody was ever baptized in the New Testament (They wasn't baptized in the Old,) but in the New Testament, where anybody was ever baptized otherwise than in the Name of the Lord Jesus Christ; then come show it to me. Or go find the history book where they ever did baptize for hundreds of years after the death of the last apostles... The Catholic church started the baptism. Their catechism says the same thing, using the name of Father, Son, Holy Ghost.

On a interview with a priest, right here at Sacred Heart church, told me the same thing. Said the Catholic church used to baptize like that, when I told him I baptized this Frazier girl, when the bishop wanted to know. He said, "Will you swear to these statements?"

I said, "I don't swear at all."

He said, "The bishop wants you to."

I said, "The bishop will have to take my word or don't believe it, either one he wants to." See? I said, "Bible said not to swear at all."

And he said, "Well, uh..." He said, "The..."

I said, "I baptized her by Christian baptism in water, immersed her at the foot of Spring Street in the Name of the Lord Jesus Christ. "

And when the priest put it down, he said, "That's the way the Catholic church used to baptize."

I said, "When?"

He said, "In the days of the apostles."

I said, "You call them Catholics?"

He said, "Sure, they was."

I said, "Then I'm a better Catholic than you are. I follow their teaching." That's right. See, see? They claim that, but it isn't so.

The Catholic church was established at Nicaea, Rome, under Constantine, when church and state and--united together, and--and the state give the church property, and stuff like that; they actually thought they was in the millennium. They thought they hit a millennium. That was Satan's millennium. That's exactly right. Don't you believe that stuff. Yes, sir.

Now, but... Then when they made up--or had instead of having a--a idol, they took down--they took down Venus, put up Mary; take down Jupiter, put up Paul or Peter. Right there at--at the Vatican, right there at--at Rome now, right in the Vatican City, a nineteen foot statue of Peter, they claim they've kissed three of them toes or feet off of that statue. See? And everything is a...

All down... Went in a church, Billy and I, one morning there, went down in the basement there where they bury all the monks and things like that, let their bones rot up in this dust--one bone rot from another up there--and then take the bones and make fixtures of light fixtures of bony hands hanging out like this, and skulls; and them people come in there has rubbed them skulls white, trying to get blessings off of those dead men's skulls. It's a form of spiritualism. See?

And that's where it begin right there in Rome, and that's where the seat of the beast is, and from there come the old mother whore. And her daughters are harlots just exactly like she is, because she give the whole world a cup of her indignation--a cup of her testimony, which was mixed in there with the gall of the earth. And she had her testimony. She said, "I set as a virgin, and I--I set as a widow (I mean), and have need of nothing"; and she don't know that she's miserable, wretched, blind, poor, and don't know it. That's it. And that goes for the Catholic church plus every Protestant denomination. But in all of that whole mess out there, there's precious people who love the Lord God with all their heart, soul, and mind. And they think they are right. They think they're doing right. God will be the Supreme Judge.

To me, if God is going to judge the church by the world--the Catholic church says so--then I asked this man that I was interviewed by... He said, "God will judge the world by the church."

I said, "Which one?"

He said, "The Catholic church."

I said, "Which Catholic church? They different one from the other." Which church? The Greek Orthodox or the Roman? Or which one is He going to judge it by? If He's going to judge it by the Protestant church, which one? The Methodist, Baptist, Lutheran, Pentecostal; who's He going to judge it by? The Bible said He'll judge the world by Jesus Christ, and Jesus Christ is the Word. So to me, it's the Word of God that He'll judge the world by. That's right. And I believe His judgments are in the earth now, and I believe... Let us seek with all of our heart to escape the wrath of the damnation of the wrath of God that's going to be poured out upon this unbelieving world; and there's no way at all for to it--escape it.

There will never, never, never come salvation to the world any more. They have passed their line between grace and judgment. There's... You might put a Abraham Lincoln in every county in the United States, and it'll never turn this bunch of "Rickys" and "Elvises" back to God.

When you seen in the paper (I got it. Bring it to you this afternoon if you want to see it tonight.), where a Presbyterian church (many of you might've seen it)--a Presbyterian church going through the masses or through the--the--through the sacrament with rock-and-roll. The pastor standing there clapping his hands like that, and they were going through the motion of the crucifixion and all "a-shindigging it" as rock-and-roll in a Presbyterian church.

And when this lowdown, screaming, filthy bunch of Beatles, that's so called, that got below men and want to become beetles... They turned down a hundred thousand dollar contract in St. Louis a few weeks ago; wouldn't stop for that. Come over here, a bunch of little, renegade Englishmen there with the hair hanging down in their eyes... And now, they've got a religion of their own they're starting. You seen it in "Look" magazine. See?

Oh, how this world is contaminated. There's not a hope for it at all; they have crossed the dividing line between--between reason and common sense, let alone between salvation.

Man can't even judge. We don't have men no more like we used to have. Where is Patrick Henry? Where is Abraham Lincoln? men that can stand for solid convictions.

Where is that man can raise up and make these crazy women out here, stripping themselves off with--and out before these men; and then--and run them out there like a bunch of striptease, and then put the boy in penitentiary that'd insult one of them... Where is your reasons? What's common sense? If she puts herself out there, let her go like a dog. Yes, sir. If she's going to no more to... common decency for her than that... Where's the laws that could stop it?

Right here in Louisville, Kentucky, two weeks ago when that woman with a--trying to make a--get her name in the paper, put on a plastic bikini, walked out there from the Brown Hotel; and a policeman tried to stop her, and she wouldn't stop; laughed at him. And he'd throwed a gun on her to stop her; he pushed her in the car and made her meet him at the police station for immoral dressing and things like that, and she went and met... You know what they done about it? Fired the policeman.

God help a nation that's that rotten. You can't get by 'less you do wrong. We might not get by, but we can get up; and that's where we're looking for. Let us bow our heads.

Lord Jesus, let the great Shepherd come and take us out of this, Lord. We're waiting for Him. We're watching for that hour. When we see the world so corrupt, You said it would be this a-way. Your great prophets prophesied that these hours would be here. We believe the prophets, Lord; we believe it.

And now, we pray, God, that You'll give us prophets to interpret this Word to us, that we might know whether we're right or wrong. We see false prophets raises up; they're in the deserts, Salt Lake City, and all parts of the nation, all kinds of deserts, and all kinds of secret chambers, all kinds of Father Divines, and so forth, everywhere.

Seeing those poor colored brethren, sisters out there now; they wanted integration. As soon as they got it... That's right; they should have it; they're brothers and sisters. Now, when they got it, they're worse than ever. Shows that it's communist inspired. Oh, God, can those poor men see that? That it's only done... Well, it has to be done, Lord.

Come, that's what we want. You just come, Father. We're waiting. Come, Lord, take us under Your arms. Forgive us of our sins. There's no--no justice no more in this world. One thing pulls against another, and yet it's just so worm-eaten till you--there's no soundness in it. You said the whole body has become like putrefied sores. Truly, every table is full of vomit. You said, "Who can I teach doctrine? Who will I make understanding in that day?" The whole table of the Lord is full of vomit. We see it, Lord. We see the hour here. Help us, please.

Dear God, so many of these questions here about the people coming to Arizona. Oh, dear God, let those dear, precious people... They'll listen to this tape out there. Let them know that I'm no dictator to tell them where to live, what to do. And may they clearly understand it. If they love that country, so do I, let them be there, Father. But when they're teaching that the rapture must come from there, and there alone, or they must be with me, a poor, unworthy, filthy sinner saved by the grace of God--have to be around me... Lord, I want to be around--I want to be around Paul; I know he's going. And Peter, and James, and John, they're in Palestine buried somewhere there. I know I'll go with them if You've just had my name on that Book since the foundation of the world. I'll be there. And I pray, God, that each one of them will be there. Help me, Lord, to gather them all back

here somewhere, where they can... They want to hear the message with these great teachers as Brother Neville, and Brother Capps, and--and all these other brothers here: "Junie," and Brother Ruddell, and oh, J. T., and all them--all of them: Brother Collins, and Brother Beeler, and Brother Palmer, and... God, I pray that You'll just grant this to these... they...

Let--let--let them come here where they really hear it, if they want to hear it, not run off out there in that desert. They're trying to do exactly what the Scripture told them not to do. "Lo, it's in the desert; believe it not. Lo, it's in the secret chamber; believe it not." Lord, I'm trying my best to warn them, but it all indicates that the hour is close now. The evening shadows are falling. ,

I pray for mercy, Lord. Have mercy on me; help me. It makes me nervous, Father. I pray that You help me. I--I don't want to seal my life... All my work here would be out here some fanatic to lead some group, a cult out into a desert somewhere. Don't let my name have to go down like that, Lord. I fought hard for this. I'm sincere in it as I can be. God, don't let it happen. Help me some way. I don't know what to do; I'm just depending on You, but You help me. I'll do anything You tell me to do. I'm Your servant; these are Your children. Lord, these... Most of these people, ninety-nine out of every hundred, Lord, is really solid. They believe; they know; they understand. And they know it's not me; but I know these things has to follow every revival, and this is not immune from it. So I pray that You'll help us now.

Help us as we go to have a little lunch today, Lord. Bless our fellowships together. Gather us back here early this afternoon. Many of them will have to go home now, Lord. They'll have to go on to their--their home, and I pray that You'll help them. May they be able some way, Lord, to get ahold of the tape to hear the rest of their questions. Maybe theirs wasn't answered. I pray that You'll help them, Lord.

Help me real fast tonight just to answer these questions and get every one of them in that I can. Until we meet here again this afternoon, may You bless us. In Jesus' Name I pray. Amen.

I love Him, I love Him,

Because He first loved me,

And purchased my salvation

On Calvary's tree.

Wrote across there, I wrote it so it'd always be before me: "Christ before me, while I'm answering these questions." Do you believe I said it from my heart? Everything is from my heart to help you.

Some of them might come to get their parcels here.

Dear God, here's handkerchiefs, parcels laying here. It's going to the sick and the afflicted. Let the great Interpreter of the Word, the Holy Spirit Who wrote It, may He come near now for this portion of the service and bless these cloths. Lord, if I think of myself, who am I to lay my unclean filthy body across these handkerchiefs that stands between death and life to many? Oh, God, I tremble. But when I think that... You don't see me; You just hear my voice. It's coming through the Blood of the Lord Jesus there. And I'm believing that You'll answer for me just as You did for Him, because He went before me to set at the right hand up there of the Majesty on high. And His Blood lays there as an atonement, and I'm covered under that Blood.

I believe, Lord, that You'll heal them, for they're needy, or they wouldn't have had these laying here. I pray that You'll make them every one well. As I place myself across them, as... They said

they took from the body of Paul... He was just a sinner too, Lord, saved by Your grace. But people believed him, though he scolded them and everything, but they knowed he was a shepherd. They knowed he--sent from You, because You proved Yourself by his ministry. God, these people believe the same thing today. I pray You help them now and heal each one in Jesus Christ's Name. Amen.

Are you hungry? All right. I'm hungry for more of the questions. "Man shall not live by bread alone, but by every Word that proceeds from the mouth of God." Now, I may be... Some of these questions, I may not have them right; I just done the best that I can. Tonight I'll try to begin just at 7 o'clock. Well, church will open at 6:30. And you that can stay... You that can't, we understand; that's all right. But I'll try to get every one of these I possibly can tonight. God bless you till we meet.

Now, let's us stand on our feet and sing this good old song, our dismissing song, "Take the Name of Jesus With You." All right. [Brother Branham speaks with Billy Paul

while the song is being sung--Ed.]

Take the Name of Jesus with you,

Child of sorrow and of woe;

It will joy and comfort give you,

Take it then, where'er you go.

Precious name, Oh how sweet!

Hope of earth and joy of Heaven;

Precious name, Oh how sweet!

Hope of earth and joy of Heaven.

I want to make this announcement. Billy just said they took a love offering this morning (See?), and said they had a nice love offering. I have him to go at the back of the building and stand back there. To the people here that never come prepared, don't have the money for your dinner, Billy will give you the money for your dinner and for--to pay your hotel bill or motel bill, whatever it is. You take and pay that now. If you're... If you can stay... Billy will meet you back there and take your name and where you're at, and we'll pay for your dinner and your motel bill out of the love offering that's taken for me this morning.

Till we meet! till we meet!

Till we meet at Jesus' feet;

QUESTIONS AND ANSWERS - NO 2

Branham Tabernacle
JEFFERSONVILLE.IN SUNDAY 64-0816

Let us remain standing just a moment for prayer. Dear God, we thank Thee tonight for, first, for Jesus Christ our Saviour. We thank Thee because that He is the same yesterday, today, and forever. We thank Thee for people who believe that. We're so glad that we have a God, not just an imaginary god, an imaginary idol, an imaginary spirit; there's nothing imaginary about it: a true and living God Who lives with us and in us and works through us. Not making a statue to God, but we being living images of God... The Holy Spirit, not speaking through a statue, but speaking through a redeemed vessel: God manifested in flesh. How we thank Thee for this, the great Pillar of Fire following us, or we following It, rather, and for all the great manifestations of the same Spirit doing the same work that It's always done when It come to the earth. What a consolation it gives us.

We have assembled tonight, Lord, for no other purpose but to know how and to learn how, by Thy help, to be better Christians and better fit subjects for this hour that we're approaching. Won't you help us, Lord; we need You. In Jesus' Name. Amen. (You may be seated.)

With about another thirty or forty questions. I--I don't know how I'd ever get to them. I tried hard this afternoon to see if I could even get them down to normal, but I couldn't do it. But I want to say that I'm going to do the very best that I can to--to answer these questions, because they're fine questions, coming from the hearts of Christians. And I--I certainly want to do everything that I know how to answer them just as sensibly as I know how to answer them. And I--I want to thank the Lord for how He's helped this morning in helping us to--to get ahold of these questions and to--and to--the answers that He did give us.

Now, I just got them all in here mixed up, I guess a 150 more. And we got to about twenty, I guess, this morning. And--and so now, before we start, I would just like to say that if anybody wanted to see this article on "A Church Rocks as the Drums Roll," the Presbyterian minister here leading his congregation in rock-and-roll, a program for the--for the sacrament... Let me just see just a minute.

Youthful members swing out to jazz--jazz. Passion play tells of the crucifixion in modern i-d-i-o-m, rock-and-roll.

The pastor here leading all the teen-agers up there and going through the passions of Christ, the crucifixion played out in rock-and-roll and jazz. Well... It's in Maryland. Now, isn't that something?

And then, here is the picture of those... I was telling you this morning of those Beatles, "Return of Beatles," and there's the articles; you just should read it out of the magazine and all of the different things. "... as it were, had founded a new religion." Now, their manager... I've got a note out of the paper here. You haven't got time... If anybody wants to read these or I can put them on the bulletin board, then you can read them. And I just want to show you the hour that we're living in is shocking. You might not understand it; but, people, try to understand it, that--what these things are. I've asked Brother Capps; he's got a good education and can read better than I, I've asked him to read this article from the manager of the Beatles. Can you do it, Brother Capps, at this time?

[Brother Capps reads the article on the Beatles.

States that:

The Beatles wonder about themselves and draw no answers. "It's incredible, absolutely incredible!" says Derek Taylor, the Beatles' press officer, "Here are these four boys from Liverpool. They're rude; they're profane; they're vulgar; and they've taken over the world. It's as if they'd founded a new religion. They're completely antichrist. I mean; I'm antichrist as well; but they're so antichrist they shock me, which isn't an easy thing. But I'm obsessed with them. Isn't everybody? I'm obsessed with their honesty, and the people who like them most are the people who should be outraged most. In Australia, for example, each time we'd arrive at an airport, it was as if deGaulle had landed, or better yet, the Messiah. The routes were lined solid. Cripples threw away their sticks. Sick people rushed up to the car, as if a touch from one of the boys would make them well again. Old women stood watching with their grandchildren as we'd pass by. I could see the look on their faces. It was as if some saviour had arrived and all these people were happy and relieved, as if things somehow were going to be better now." Taylor paused and stuck a cigarette in his mouth, "The only thing left for the Beatles," he said, "is to go on a healing tour."--Ed.]

Isn't that what He said? "Many shall come to Me in that day and say, 'Lord have not I...'" See? Now, can't you see that you can't put your trust in healing campaigns? You can't put your trust in any kind of a sign like that. The only thing you can put your trust in is THUS SAITH THE LORD from the Bible. Now, Church, that is exactly where I have tried to keep you, my children. And if something happens to me and God takes me out of this earth, don't you never fail. Remember this with all your heart: stay with that Word. Don't you leave that Word. Anything contrary to It, leave it alone, no matter what it is. Then you know It's right. See?

A healing campaign now... Sinful men that even shocked their own managers with their vulgar, and dirt, and filth; and people throw away their crutches and get healed by looking at these boys. It's so filthy, and dirty, and antichrist. You see, it's Satan on a mock campaign. See? He does anything that the Christ can do, but he can't confirm the Word. See? He'll take part of It here and part of It here, but he can't take It altogether. See? He can't get It together. So you see, no wonder the Bible said that would almost fool the very Elected if it was possible: the antichrist spirit.

Now, even their own press manager here, press agent, he's for them, believes in them, and said he's possessed of the same thing, because they've won him over.

Them evil things, them... Now, don't you see, women, why I am trying to tell you about this short-wearing, hair cutting, bobbing, and things. It's a spirit. It is a spirit. Here it is right in our leading magazines and everything of what's shown out, rock-and-roll and stuff in the church. Why, it's a setup exactly for Satan, and they're still churches and denominations.

Back to the Word, children, as fast as you know; don't you dare to leave It. You stay right with that Word.

See, how that antichrist spirit, it can speak in tongues, can show signs and wonders; it can heal the sick; it can do all these things. See? Them people thinking they're approaching God, that them boys are God sent, because the church has let down on the Word.

Those boys belong to church. Elvis Presley is a Pentecostal. Pat Boone is a Church of Christ. Look at them guys, Pentecostals, Church of Christ, and all of those like that with them evil spirits on them. Red Foley, a golden voice, Church of Christ, sing the religious songs like nobody can sing them and rock-and-roll in the next voice. By their fruits you know them. Look what churches they belong to. Elvis Presley are members of the Assemblies of God. There you are, each one of them wanted that, and Satan give it to them.

Don't you see, friends, how... Don't let loose of that Word. See, it's a spirit that gets on you. , ,

And I tell these women, when they make themselves look sexy in these dresses, that God's going to make you answer for committing adultery. If you believe me to be what you say, God's servant, a prophet, listen to what I'm telling you. See? You might not be able to understand it, and if you can't, then you just do what I tell you to do. God will hold me responsible for what I say. See? You listen real close, and remember that those things are spirit.

Ordinarily, maybe the person don't... You remember, God covered with skin, I preached on not long ago (See, see?)--God with skin on it? Now, just remember, some of us are sent to this world to break into these realms to tell us these things. See? It's the foreknowledge; it's God speaking, showing. When you judge anything by the flesh, why, they're innocent (Looky here.), fine people, honest, wouldn't tell you a lie nor nothing. And the whole thing is the devil: religious, even starting a healing campaign. See? Of just exactly antichrist. See? And there's Presbyterian and all that. You see them denominations, how they do, right in the same thing?

Why, here in London, England, just recently they had a rock-and-roll team to impersonate Christ, and Judas, and all that, and they called Christ "Daddy-o" and talk to all those words them crazy kids talk. See? The teenage kids took over the world. Now, you know that the Bible predicts that? Unthankful, unholy, without natural affections, truce breakers, false accusers, disobedient to parents (See?), teenage taking over the world, and it's done it.

I went into a place the other day; they was playing this--one of these old, dirty jukeboxes, all that stuff. I didn't even want to take my family. I said to that lady, "How much does them records cost?"

"Ten cents apiece."

"How many will it play in a hour." She told me. I said, "Here's the money; unplug it."

"Well," she said, "I couldn't do that. Them kids come in here to play that."

Then I couldn't spend no money there; I went somewhere else. See? Well, that stuff would make you nervous; you'd have to go down and get a bunch of tranquilizers to take after hearing the crazy stuff. That just irks a Christian. If you like that kind of stuff, you know what's wrong with you? You need to get saved, 'cause what's in you is feeding on something besides the Word. It's feeding on...

You couldn't imagine Jesus doing a thing like that could you? Could you imagine one of the prophets doing such a thing? Don't you see, friends, the whole thing all over is the devil. And the Bible said how he would come in form of religion and just do just exactly like the Christ. See? But the only way you'll ever be able to tell it, is not join this church, or join that church, is stay with the Word; He is the Word.

Now, the Lord bless you each. We're going right straight to the questions then now, for about--till about a hour and fifteen minutes... I'll not be able to get through all these questions. There are just piles of them. I think they're good questions. They're very fine. I'll just reach down and pick out one here and there as I go along. And now... answer it...

I would--I thought tonight I'd just come down, let somebody read them, say, "yes" or "no," "yes" or "no," on... That isn't doing the people just. They asked those questions to have them answered. And I--I wouldn't do that, because I'll get what I can; and what I can't, I'll get the next time around.

And now, I--I... About next Sunday, I don't know. I tell you; if you'll get ahold of Billy sometime between now and Wednesday... We may have to leave.

Now, here's one thing. I'm way behind in the interviews. Billy showed me a pile of interviews that high, that's been waiting, some of them, for months. Well, while I'm in, I've got to catch some of those, catch some of the meeting, do everything I can to kind of balance it up. I'm going to pray this week while I'm gone and ask the Lord, "What will He have me do, finish up these or--or take the interviews?" If I take the interviews, then I'll just run--come home on Sunday and run the interviews right through somewhere, and go right on through the day with interviews. And if I don't, why, I'll have to put the interviews off till I'm back again. If I don't, then I'll answer... I'll... Billy will send you a card.

And I tell you; it's nice, these dear kids, to tell you how they like one another, the love they have for one another. One will tell the other one and the other one will tell... Billy just calls one in a section, about a hundred and fifty miles, and the rest of them gets ahold of the rest of them. They love one another. They don't want to miss anything. They're--want to be here at every minute to see what goes on; for if the Lord should give something, they want to be here to receive it. And I appreciate them.

Now remember, dear friends, this morning I made a statement on some of the questions. And I notice some of these (Yeah!) yet--got in this morning, is more about people moving out to Arizona. See? I thought I would--better make that clear, so that you'd understand.

Now, don't--don't think that I'm trying to tell people that where they can live, and what they can do, and... Now, I'm not saying that, my dear brother. There's honest people that wants to move out there... Well, anybody that wants to move, I'd sure be--be glad, as long as I'm there which--as much as I'm there... I'm here about ten times what I am there. I've got... Between now and Christmas, I got about four days to be there. Then immediately after that, I leave for overseas. I'll be here at the Tabernacle maybe two or three weeks before I go overseas in a--a revival, as I usually do this spring. And then from there, I've only got one meeting in all Arizona, and that comes off in January at Phoenix, two nights with the Christian Business Men. See? I don't... If the people out there... Could you flip that tape? [Brother Branham asks that the tape recorder be turned off and speaks to the congregation--Ed.]

Now, as we're starting in on these questions tonight, I'll pick up one here and... Are you enjoying them? Say, "Amen." [Congregation replies, "Amen!"--Ed.] I think it's profitable for us at this time. And oh, I believe shortly at... Looking this morning before coming down here at some--some texts and some places in the Bible, I thought, "Oh, what a wonderful thing it would be... While we're waiting for the coming of the Lord, what a wonderful thing it would be to take back through all those Old Testament characters, through Job and through there, and run series of meetings on them (Wouldn't that be wonderful?), just to show you how they type right into the day (the whole Word ties together), and all about the destructions of the--and the ancient times and how they type up with today; how everything in the Old Testament speaks of the coming of the Lord Jesus."

Now, first question I pulled out of here:

279. Brother Branham, is it wrong for a Christian to put--to put her hair in pin curls? Also, what length should her sleeves be? Thank you. A sister.

Now, that's--means a whole lot to that woman. Now, to some of us brothers we might think, "Oh, the silly woman." But--but it's not silly to her; she wants to know.

Now, about putting hair in what was it, pig tails or something another? I'm sorry. I--I didn't... It... I'm sorry. Pin curls. Excuse me. Pin sets--pigtails... That's what the girls used to wear years ago. You remember, kind... Wasn't that right? They called them pigtails, just kind of curls hanging down? No, pin curls, excuse me, friends.

"What length sleeves should she wear?"

Now, I don't think that it is anything about that. I don't know. See? What I can't back up with the Bible, I--I don't want to say much about it.

Now, I'm just telling you this for me, 'cause I have no Scripture to back this up. The only thing I have for the ladies about their hair is not to cut it. How they want to wear it, that's up to them. And about the pin curls, actually, I don't know what they are, unless it's these things look like clothespins that they stick in their hair. As I--the only thing that I know...

And the lengths of sleeves, I think, being a Christian, God would tell you what to do about those things. You see? I believe as a Christian person you'd--you'd know about how to do that. I don't think God cuts any certain lengths or whatever it is. As long as you're decent and look honorable and clean, I--I think that's all right. Don't you? See? Now, that's just my opinion. Now, this is me (See?), 'cause I can't back nothing else up with the Scripture.

I believe this morning the question come up about painting the hair, you know, with a--with a color. Now, I--I--it--I... I can't say nothing about that. I don't know, but I--I--I have no Scripture to say not to--to color your hair. Now, that's--that's...

You women, you like to look nice, and you should look nice. And Brother Branham's not against you children. You're my children; I--I--I love you, and I--I don't want to be bawling you out. I--I wouldn't do it for nothing; I'm only trying to help you.

But now, look, let me just ask... Let me say this in answer to that question. Now, are you ready? And to you on the tape, here it is, sisters: If there is a question in it, don't do it. But if you're--if you're filled with God's Spirit and led to go do it, as long as it don't interfere with the Scripture and don't interfere with a question, you're perfectly satisfied that that's the will of the Lord, then go ahead and do it (See?), 'cause there's no Scripture to say no (See?) about it. I don't... Don't say nothing like that in the Bible.

I know Isaiah 5, I believe it is, talked about women, how they will wear changeable apparel and everything like that; but that was pride and stuff, put-on. If you do that for pride, then it's wrong. See? Examine your heart before God. If there's no Scripture for it, and the way the Spirit leads you, you go ahead and do it. But now, when it comes to whether you should have long hair or short hair, you have long hair; that's the Bible.

There's a question here; I--I might answer it right now. It's in here; I seen it this morning or sometime. Said, "You're always harping about women, how they mustn't wear their hair, but you never say nothing about the men."

If I seen a man come in here with long hair hanging down his back like a woman, I'd say, "Mister, why don't you go to the barber shop? You look like a woman." See? But men usually don't do that. See? Not as man... Now, not as the infallibility of man, they're just as guilty as the woman.

And by the way, a man that'll let his wife do that, he's guilty double of it, 'cause he's supposed to be the one that has the say so in the house. And that man can't even rule his own house; how could he do it in the house of God? See?

I'm so thankful for our group of women that we have coming here. I say this with respects and love, and now, God knows this the truth. I--I used to have a preacher friend down south that had one of the cleanest looking churches I ever seen. Where come to women, the most beautiful women I ever seen set there saintly, godly, with long hair. And I always admired going to that church. And the Lord Jesus has give me a church today here that outshines that one a hundred miles: my women.

I'm not scolding you to be mean; I'm only so happy for you. I just don't want Satan to get a foot in anywhere. See? I want you to move upward, not backward. Don't never let no man deceive you by some enchantments, or something another like that, or something saying, "Oh well, it don't..." See? That's the way Satan interpreted the Word to Eve. See? You believe just what the Word says. All right.

280. Very urgent: Brother Branham, knowing that time is ending and eternity setting in, what would be your advice for a couple planning marriage?

Go right ahead and get married. See? Go right on just like if you was going to live for another hundred years here on earth. Just go right on; keep your heart set on Christ, not your hearts on these things of the world, but on Christ. See? Go right on; get married, children. God bless you in your wedding.

281. Dear Brother Branham, I have been baptized in Jesus' Name. The Word says you shall receive the gift of the Holy Ghost. Does this--does this mean the baptism, the Holy Spirit, or does it mean I should receive the gift--definite--I should receive a definite experience with the baptism? I am anxious to be--to be filled with the--the Spirit. Please excuse the long note as I have been wanting to ask you this question for a long time. Thank you. And the person has their names signed. They're out-of-town people.

Now, there's a good question. Now, the baptism with the Holy Spirit is a definite experience that a person must receive. Now let me kinda clear that up just for a minute. See? Now, many people have the--the idea... I believe it's twisted. And maybe right here to the church and to the church that's listening, there might be a question. Now, when I speak of not believing the initial evidence of the Holy Ghost is speaking with tongues (I--I do not accept that) I believe with God's help I can prove it in the Bible that that's wrong (See?), 'cause the speaking in tongues is a gift of the Holy Ghost. How many knows that? Divine healing is a gift of the Holy Ghost, and here Beatles are doing it. See?

Satan can impersonate any of those gifts. Witches, wizards can speak in tongues and interpret it. The jungle lands, many times a wizard will speak in tongues, drink blood out of a human skull, and interpret unknown tongues.

Out in Arizona when they have the old festival dance of the corn dance, the Indians wrap these bull snakes around them when they're trying to pray to God to send them rain for their corn. They call it the corn dance. They take the tassel of the corn, place it around them, and make a little clout, and they dance. And the witch doctor comes out with horns on his head, buffalo horns. And they dance with these bull snakes around them, and the wizards and many of the pipe smokers and things around the place... They won't let a white man around at that time, but I've watched them through binoculars, and have Indian friends who's went to their dances; that's the ones that not Christians, of course. And they dance this corn dance holding these snakes. And the wizard comes out, and cuts hisself with knives, and everything else, and finally they get into the spirit, and speak in tongues and interpret it.

I have--could take you right within three or four hours from now, where a medium will lay a pencil on the table, and go into a trance and all kinds of things, and wave their hands; and that pencil will raise up and write in unknown tongues, and the wizard will stand and tell you what it says.

Now, that's no evidence of the Holy Ghost. See? You can't rely upon that. You can't rely upon the fruit of the Spirit, because the first fruit of the Spirit is love. And the Christian Science exercise more love than anybody I know of, and they even deny Jesus Christ being Divine. See? There's only one evidence of the Holy Spirit that I know of, and that is a genuine faith in the promised Word of the hour.

Now, those Jews come; they had more religion than the disciples had. They were better trained men in the Scriptures than the disciples was, because they were fishermen, tax collectors, and so forth. And they had real faith and genuine faith in what they were doing. Now, listen closely now; don't miss this. See? When it come to being fruits of the Spirit, kind and gentle, I guess there wasn't a one of those priest but what could outshine Jesus Christ in it. He went to the temple, plaited ropes, looked upon them with anger, and turned over their tables, and run them out of the place. Is that right? The Bible said He looked upon them with anger. The Bible said that. That's exactly right.

So see, those priest were gentle, meek, understanding men. When it come to the fruits of the Spirit, they could show more fruits of the Spirit than Jesus ever could. When it comes to theology, they didn't know--have a school that He come out of. "Whence cometh this man? Where did he come from? What fellowship card does he have? What organization does he belong to? We don't know where he come from. He was just absolutely an outcast Guy that was borned a illegitimate birth. Why, we could down him here in a few minutes and show you by the laws..." They had a right to do what they did when it come to that. Why? Because they failed to see that He was that promised Word of the hour. The only way they recognized it, when Jesus performed the Word by being able to tell them what they had in their hearts, what they'd been doing... He was a Prophet according to the Word of God. What He said come to pass, every word, word by word.

He was God's Prophet, Servant, God the Prophet. Not... It was--was--was before there, the prophet of God, and this is God the Prophet, not the prophet of God. That was Malachi, Jeremiah, and Isaiah, and Elijah, and so forth, but this was God the Prophet, not the prophet of God. You get it now?

All the prophets that portrayed His life in portions, played their part, but in Him was the Fullness of all the prophets. The prophets, the Word of the Lord came to them, the prophets, but This was the Word and the Prophet, the same Person. See?

Now, now, when a man receives Christ in the manner that He is in, you can't accept it as being... See? Now, some of them say, "Well, I'm a Lutheran." Well, there's nothing against that, but the Eagles don't feed on that. See? That was as far as it was; that was fresh food of that day.

"I'm a Wesleyan." That's all right, but you're living in the past. See?

Now, those people said, "Why, we have Abraham unto our father."

That prophet said, "God's able of these stones to rise children to Abraham." See?

"We belong to this. We belong to that."

That had nothing... He said, "You generation of snakes, who's warned you to flee from the wrath? Don't begin to say, 'We have Abraham to our father,' 'cause God's able of these stones to rise children to Abraham." See?

So being a well trained theologian had nothing to do with it. Being meek and gentle had nothing to do with it. What made Him different? He was the Word made flesh, not the Word for the day of Moses; Moses was that day--Word; not the Word for the days of Noah, Noah was the Word for that day; not the day--the Word for the day of Elijah, Elijah was that Word for that day; but He was the present tense Word, and they were living in the back. , ,

The same thing repeats. That's the evidence of the Holy Ghost, when God reveals to you and you see it, THUS SAITH THE LORD and accept it. Not what you are, what you was, or nothing about it, it's what God has done for you now. There's the evidence.

Jesus said... He give us the evidence of the Holy Ghost, John 14. He said, "I have many things to tell you. I haven't got time to do it, but when the Holy Ghost comes, He will tell you, bring to your memory the things that I told you about, and will also show you things that is to come." Don't you see? There's the evidence. That's forthtelling and being--having the Divine interpretation of the written Word. Now, isn't that the evidence of a prophet?

A seer in the Bible was a man that could forthtell and it'd be perfectly, exactly, not somebody laid hands on him, that's a gift. A prophet is predestinated and born to be a prophet. See? All the whole life it was a prophet; that's a office. That's where the people...?...

Many of the questions here on: "Well, will the Bride... Will this? The church and..." See? You--you can't divide what they are. The Bride is the elected of God. The church goes through... That's the ones It says, "Whosoever will, let him come." But the Bride is the elected of God.

There is five offices elected of God. "For God has set in the church apostles, prophets, teachers, pastors, evangelists." God did that. Man has deacons and so forth, and everything else, but you see, but God set in the church for the perfecting of the church--can't divide it.

Now, the Holy Spirit, when It comes, It is a witness unto you (See?) that this Word is right, the Word for today, not the Word for Luther, the Word, not for Moses. We witness It's the Truth, but it's another day. ,

Now, what if Jesus would come and said, "Now, as Moses come taking you all out of Egypt, I've come taking you somewhere else"? What if He said, "Let's go to work and build an ark. I--I'm the Lord God, I--I'm going to float the world away now. I'm going to drown the world, all of them"? Why, He'd been out of the... See, the Scripture never said He'd come like that. See? He wouldn't have been the Messiah. No matter how much ark He'd built, or whatever He had done. He's still not--He'd have not qualified the Messiah. Hallelujah. There you are. It's qualification. Yes, sir.

I Corinthians 13 says this: "When that which is perfect is come, that which is in part shall be done away with." So all these little things of jumping up-and-down like a kid, trying to talk in tongues, and all these other things, when that which is perfect... And we do have today, by God's help, the perfect interpretation of the Word with Divine vindication. Then that which is in part is done away with. "When I was a child, I spake as a child, I understood as a child; but when I become a man, I put away childish things." Amen. I go to preaching and then don't get to these things.

282. Brother Branham... (Did I finish that? Did I get about the baptism of the Holy... Yes, that was about it, wasn't it? All right. Excuse me, if I don't get it, just forgive me. I... These are such wonderful questions. You could just stay one whole night just on one question, brother, and then

not even touch it.) I appreciate you as a servant of God, the believe--and I believe the Message of Truth. My wife won't hear me--says anything--say anything about this Message, and will not listen to any tape. I am in nervous trouble on my job also. I want my wife to believe too and pray for my children. Brother Branham, I want to be friend of God's--I want to be found in God's will for my life. I want to be His servant.(And the person signs "over." Wait a minute.) When I was small, I told everyone that I wanted to be a preacher. I don't know what God wants me to do. I'm willing to do anything for the Lord. Yours in the Lord.

Now, a good question. And the man is sincere. His wife, his companion that's a part of him... May I add something here to that? My brethren, I say this in the Name of the Lord. One of these days, the Lord willing, I think I'll just go ahead and make that tape on marriage and divorce (See?), bring it right here at the Tabernacle. If it separates, it'll just have to separate. But we're going to prove it's the Word of the Lord.

Look, my brethren. Listen to this. Do you know many times you get the wrong mate here in the earth? Some pretty pair of brown, or blue, or gray eyes vamps you into a place that you--that you shouldn't have listened. Many men realizes that.

A man getting married should first approach it prayerfully. You should not pick a woman by being beautiful on the outside, but beautiful on the inside, one that'll be a mother to your children.

I know this is going to sound awful for a minister to say this at the pulpit. But I used to go with--with buyers of cattle when in the west. We'd buy breeder cattle, and they'd want to start a herd. And I learned a whole lot there that--while I noticed those auctioneers and the things they were doing, those buyers. I used to go with an old fellow, come here to church with me, and I led to Christ, a perfect infidel to begin with, Mr. Jefferie. Many of you remember him, a rancher out of Colorado. We'd go, and they'd come into--a cow.

I seen a little breeder calf one day sell for \$11,000, just a small calf; she had never been bred yet. And I said--and Jeff said, "If I had the money, I'd place it in that calf."

I thought, "Now, he's a rancher; he understands his business." I said, "Jeff, why would you... What is the qualification? She's a Hereford. That one sold awhile ago for \$300, to me, looked like a bigger calf and everything."

He said, "Look, Billy, there's one thing you do not understand in cattle buying." Said, "I think you ought to hold to your road preaching." But said, "You don't understand cattle." He said, "Now, look at that calf down there." We walked down there. Said, "See that wild stare in her eyes?"

I said, "Yeah."

Said, "Her children, and her grandchildren, and her great, great, grandchildren will still have that wild stare." And said, "They'll run theirself poor. They'll never be a mother to their calves." And said, "You never could fatten them; they'll never make beef." He said, "Look at this little calf here that's sold. Look how gentle she looks. Look at that peaceful look in her face, that kind look, no stare in her eyes." Said, "She'll be a real mammy to her calf; and her calf's calf, and calf's calf will continue to be that way." And said, "They'll all of them be mammys, if they can get the right kind of a breeder bull to that calf (See?), that'll make their children. But that starey look in the face will always make a poor herd of cattle, if a man's trying to buy cattle."

I said, "Yes, sir. Thank you."

And the same thing applies by women. You take one of them painted-faced and starey-eyes, look like some kind of an animal, trying to disfigure herself from a human being, she'll never make anything. She'll run all the time. And Christianity is not beauty on the outside; it's on the inside: of peace, quiet, adorn themselves in a peaceful, quiet spirit, which is a great price before the Lord. That's what we want to look for on women, and on men, and whoever it is. Now...

283. Brother Branham: Questions: Should a Christian woman wear simple jewelry, as necklaces or pearls?

Well, sister, I know this means a lot to you, and it means a lot for me for you to place your confidence I'd tell you the truth. Now remember, the Bible said, "When you adorn, do not adorn with--with costly jewels, and pearls, and all kinds of wearing of jewelry, but let that be the adorning of a peace, and quiet, and meek spirit (which I just quoted), which is a great price before the Lord."

Now, I don't mean by that, sister, that if you had a pin... Now, this is me, not the Lord. If you had a pin that you wanted to wear, or a little necklace your husband give you, or maybe your--something like that that you wore, now, to me, I don't think that's bad. Now, that's just me. Now remember, I make myself clear; that's my opinion. But I think it's the approach to it; it's the way you do it. See? It's the motive behind it. And when you see it's getting ahold of you, then leave the thing alone. But I think if you wore your wedding ring... ,

Now, I know you Nazarene people, it used to be that you wouldn't even baptize a woman with a wedding ring on. See? I--I don't believe that as necessary. In the Bible they wore wedding rings, only it was a tablet they called it, around their head, nine pieces of coin in it, but I--to show they were married. Now, I think that's all right.

If women want to dress and--and make themselves look decent, and clean, ladylike, why, I think there's not a thing to that, to me. But when you get to going to put that thing into making it a little pride, then you're wrong. It's your attitude.

Do you women remember here not long ago they had what they called "scandal skirts"? I think they're coming out again, or they got--supposed to be... They're scandalous now instead of scandal. But they used to have a play back not long ago... They had the girls, young women... And 'course, the old ones would do it too, 'cause they're all want to be young. I don't mean you sisters, I mean the women of the world. And they'd cut their--their skirt up high, about a foot high every time, then wear some kind of a underneath garment look pretty. And when they would make a step, it would show this underneath garment with the lace, and frills, or whatever it was on it. Which, you know...

There was a--a girl come to me, which was a Dunkard girl, had just received the Holy Ghost. She belonged to the Assemblies of God, and that was in Fort Wayne, Indiana, where I was married at. And she come to me, a fine little lady, and she said, "Brother Branham, I want to ask you a question."

I said, "All right, Sister, what is it?"

She said, "Do you think it's wrong for a girl to--Christian girl to wear a 'scandal skirt'?"

I said, "Sister, this is one thing I--I just can't understand. What is a 'scandal skirt'?" And she told me what it was. I...

She said, "It shows the underskirt."

I said, "What--what is in a woman that would make her want to show her underneath clothes to some man? What would... What--what business has a Christian girl got doing a thing like that? Could you imagine a Christian?"

Now, look, a man, there's not much to him when it comes to a body. And he, if he went half naked, it would--there wouldn't be no scandal to it. Not holding for men, but they... You know that--what kind of a woman would be tempted by a man with his shirt off and shorts on or whatever he had? The big old burly-looking thing, it looks sloppy and sickly, I--horrible. See these men out here... Well, I think it'd make a woman vomit to look at such a thing. If she had... But now, you take a woman and put her like that, that's a different temple. You understand? All right.

But I think as far as a necklace, or... Now, if you go to loading yourself up like you went through the ten cent store down here with a magnet on you, I--I think that... Excuse that, I didn't mean to say that like that, but that--that's wrong.

If anything turned me the first time against my--made me ashamed of America, was... I was in Switzerland one day, and Brother Arganbright and I had found a good place way down by Lausanne where we'd get a big, fine steak, about so big around, weigh about three-quarters of a pound, I think, for around thirty cents in American money. Oh, we were living like kings. Every day we'd go down there. And all of them there drink wine, you know; their water's no good. And I wouldn't drink that wine, so I got me a little jug from the--a drug store that had distilled water. And I packed that jug wherever I went. I guess everybody thought, "That boy carries his own brand." So I--I had it in my hand. We went down there to this place where all the--selling these steaks, and one day Miss America drove up: About a '28 model Chevy, had a poodle dog setting on the lap and brought that in there, and she had enough... Them two women had enough ten cent store jewelry, great big, long things, and earrings, and hanging way down, and paint; and both of them fifty years old, as old as me. And you'd thought they wanted to be fifteen. But what are they trying to do? They're trying to drive life's road looking through a rear view mirror, looking back to what they used to be.

Now, Christian don't do that. A Christian don't try to be what he used to be; he's not looking where he's been; he's looking where he's going. See, see? Don't pay no attention to what you was then; you've done lived that out. You'll never return to it; that's in the past. And any man that drives life's road looking through a rear view mirror will go to wreck; and so will you on this Christian road. Don't look back what you was; look what you're going to be. Paul said, "Forgetting those things which are in the past, I press towards the mark of the high calling."

Now, but it made you ashamed. They brought this little, old stinking dog in there and set it upon the table. Now, that would make anybody vomit. And fooling with that dog right there, setting it up there with their hands, and then going to eat with them same hands. And the waiter come over there, blabbed off something. Dr. Guggenbuhl was with me; he started laughing, and turned his head.

I said, "What's--what'd say?"

Said, "The waiter said, 'Take that off!'"

They said, "No, she's an American; let her alone." In other words, "She don't know any better." See?

When I come to Saint Angelo at Rome (Now, think of this.), at the Vatican in Rome, Italy, they had a sign up at Saint Angelo: "To the American women: Before entering this catacomb, please put on clothes to honor the dead!"--the Catholic church. See?

284. Question: Brother Branham, where will the Bride be when the earth explodes and burns up? Will it be in a place like the children of Israel were in Goshen when the plagues fell? Will the Bride be on earth while this takes place? If so, where? And will the Bride all be in one place at the time of the rapture?

The Bride, when the earth explodes... The time of the rapture will be the awakening of the dead and the get-togethering of the living, for--with the living, for the rapture to take place. Now, but the Bride... Now, see, one of them is a rapture way back here before the millennium. And when the earth burns up is back here after the millennium and after the white throne judgment. See? The Saints will be camped upon the breadth of the earth when Satan comes up around the beloved City and God rains fire and brimstone from heaven and destroyed them. All right. Now, that's Scripture.

285. Also, Brother Branham, I believe a woman should be subject to her husband. But if a Christian woman has a sinner husband who does not even to one of your services--come to one of your services and won't--and wants his wife to be doing things, cutting her hair, wearing shorts, and going to ungodly places, is this woman supposed to be subject to this man in this way? Please explain this more clearly, as this is a question that is asked often.

No, sister, you are not subject to such a person. No indeedy. For this cause you'll leave everything and cleave to God. Now, the thing... If you want--that man wants to live with you, and you be--stay a Christian... But if he's going to make you wear shorts, cut your hair, and do all these other things, and ungodly places, you seek first the Kingdom of God and His righteousness. You're not bound to such a person as that. "But as long," the Bible says, "as she is pleased and he is pleased to dwell together (You remember that?), let them..."

And now, these, I didn't put the Scriptures down, 'cause I just picked them up (You see?) a few minutes ago. I pick up one now and then that I haven't got time... ,

But Paul said that as long as they--unbelieving husband has a unbelieving--or believing wife or so forth, let the believing wife remain with the believing husband, as long as it's not contrary now to God. If he's pleased to dwell with her... "Go ahead, honey, if you want to go to church, that's all right; but I ain't going. I don't believe in it; don't have nothing to do with it. But you go ahead; that's all right." But when he says, "You can't do it," now there's a different thing. You're not bound to that then; you separate everything for God.

286. Brother Branham, is it (Let's see.)... for a person who has a--who has a living, divorced mate who remarry before coming unto the Message to minister?

Well, in I Timothy 3:2, if you want to put that down, and Titus 1 to 6 (I wrote that one down.), I want you to read that for this question. See? If a man--if a man desires the office of a bishop or a preacher (something another in church), he's got to have just one wife. That's right. A minister... Now, that's I Timothy 3:2, and Titus 1 to 6. Now, Titus 1 to 6, yeah. All right. Now, notice that the Bible said that that man that's a minister in the house of God will have one wife. Now. ,

287. Dear Brother Branham, approximately ten years ago God met me now and healed what the gift of love--or revealed what the gift of love was, and same then my prayer is for--that I will return. Will I receive it before I die? Will my husband hear the Word, and what am I to do?

That's more of a question. Now, she said... Now, what it is here, or--she said, "My husband," so I suppose it would have to be the woman that said this. Now, she lost her first love. See? She--she got cold in the Spirit. Now, sister, maybe 'cause you still come to church and do what's right, you haven't lost your salvation, but you've lost the joy of your salvation. David cried to the Lord one

time, "Lord, restore to me the joy of my salvation." You still are a Christian, but I--what you want to do, sister, is turn loose of everything that you know how, and seek God, and pray.

"Will my husband hear the Word, and what am I to do?" As I said this morning, just be salty: "Ye are the salt of the earth." Your husband will watch your chaste life, and the husband that's a unbeliever will be sanctified to the Lord by the believing wife. Just seek the Lord, stay humble, and pray all the time, giving God praise, and be kind to your husband as long as he's willing to live with you that way. ,

288. For Sunday services: If a woman commits a wrong with a... (Now, wait a minute; I'd better read this first to myself. You see? [Brother Branham reads the question to himself "... with a married man, repents and makes it right according to...?... needs of wife and man involved in...?...-Ed.] All right. This is all right.) If a woman commits a wrong with a--a married man, repents and makes it right with her husband according to the Scriptures, does she need to go to the wife of the man involved, even if this wife doesn't know anything of it; or is it the man's duty to tell her first; or does she need to be hurt at all? How far can we go with this restitution when it is over and done, and when friendship is involved?

Well, my dear sister, there's only one thing that you have done which is right. You was involved, I guess, or somebody that you know of was involved, in a wrong act, that you taken another woman's companion and had a social act. And when you did, there you fell from your grace. Then you repented, and you could not repent until you go back to this man and make it right. You've got to take your husband and go to that man, which you did. And that was the thing you should've done; that's Scripture--you should've done.

A lady come to me not long ago from right here in Louisville, that... She's a young woman. She run with a man and--and then she... She knowed she was doing wrong. And she left the city, and went to another city way away, and changed her name, lived with some people. And this man followed her and told her when he got over there, he had the goods on her. She'd still have to remain to being a common-law wife to him or he would tell. (And when she was over there, she got married to a fine Christian man.) And said if she didn't, he would explode the whole thing--threatened her; therefore, she had to live with both men, which she done wrong, instead of showing her colors at the beginning. And she had a baby, and now, the girl's about eighteen years old and don't know which one of them really is her father. Now, she comes into menopause, and it's caught up with her. Now, what can she do? I said, "There's only one..."

She said, "If I tell my husband, he will leave me; and if I--my daughter knows it, she'll commit suicide."

And I said, "If you hold it in your heart, you'll go to hell. Now, suit yourself." There's only one thing to do, is clean your slate. That's exactly right. Be honest.

You know, many times in the visions, how the people come, women and men; the Holy Spirit digs up them things that they've done down in life and (you've heard of it and you seen it, you know. See?)--and tell them things that they've got to do it. They say, "Well, I--I've already made it right with the Lord." But you owe it to your husband or to your wife to go tell them. That's right. You're supposed to confess that.

Now, this person, if she's the one that's guilty, she has did it; she went to her husband. Now, you've cleared yourself, sister, because between... You--you committed adultery against your husband. You went to your husband and cleared yourself to your husband; then you went to the man and the husband and cleared yourself there. You are clear. If your husband continues to--to want to live with you, that's up to him. He don't have to do it now, but he--but if he wants to live

with you and forgives you, then you be lady enough to never be guilty of such a thing again. But if he doesn't forgive you, then that's his--that's his own business. He can put you away. Exactly right.

But now, the man that you had the act with, now, he's the one's got to go to his wife and take his wife and come back to you. You've done your part, now it's his time to do his part. See? The second party...

This woman had the act with the man, and she took her husband, confessed it, and went to the man and confessed it, and made it right. Now, the next man was a married man also; now, he's got to go to his wife and take the wife and come back to this wife. Then it's all right. See what I mean? It's made up then. But outside of that, you'll still be guilty, and down in your heart you'll be condemned.

I had a woman not long ago up there that had that since the First World War. And she said, "Oh, Brother Branham." She'd spent hundreds of dollars with psychiatrists and everything. And I was setting there watching her in that room. Meda brought her up there. She was setting there ringing a handkerchief through her hands like that, said, "I feel the world's going to burst, and I..." all like this.

I just kept setting there. I said, "Now, there's something about... You've got something in your life somewhere?"

"No, I'm a Sunday school teacher."

I said, "All right." Set there a little bit and watched. I said, "I see a little green car, and you're with a blond-headed man, and a train almost hits the car."...?... She said, "Don't you tell nobody that."

I said, "Your husband was in the army at the time."

She started crying, jumped up, "Don't you say that to nobody." See? That was way down in her subconscious. She said, "I've confessed that to God a long ago."

I said, "But wait a minute. You never done a wrong against God. You done a wrong against your marriage vow. You've got to go back to your husband and make that right first."

She said, "He'll leave me."

I said, "God has left you anyhow. So now, which one do you want to leave you?" I said, "Go to him."

And she said, "Oh, I--I... He'd do this, and I got two children."

I said, "Well, that's all I can tell you. Psychiatrist never pulled that out of you, but the Holy Spirit has revealed; and I never seen you in my life."

She said, "That's exactly right." Said, "Well, I--I just can't tell him."

I said, "Well, I... Glad I met you." Went on in the other room, and she come back in there.

Meda said, "She wants you in there again."

I went there; and I said, "What do you want?"

And she said, "Brother Branham, I can't tell that to my husband."

And I said, "Your husband's a black headed man."

"Yeah."

I said, "He's got the same thing to confess to you."

She said, "Oh, not my husband."

I said, "You'd better go get him and come here." I said, "Do you know a certain woman that wears a pink dress, that works in the office of a certain kind of a automobile company?"

She said, "Sure."

I said, "Don't they call her a certain name?"

"Yeah."

I said, "Two weeks ago they set under a beech tree with a--setting in a little brown Chevrolet car with license number so-and-so, and was in the same act."

She said, "Not my husband."

I said, "All right, you go get him and come here."

She left. A few minutes, here they come back. He said, "It's the truth."

I said--I said, "You see? Now go tell God."

But first, when you come to the altar and remember there's ought, go first and make that right. And as long as this other party here is guilty of not telling his wife... This wife has made herself clear. Now, it's up to her and her husband. But this other man and his wife has to come clear in it. And you cannot... No matter what you do, it'll haunt you as long as you live until you wash it clean. There's only one way to do it: Confess it. If it takes the skin off of you, do it anyhow. Tell the truth, then you've got it right. Amen.

I can hear plenty on the tape saying, "That's wrong." But you just try it one time and see if it isn't. All right.

289. Question for Sunday morning: (Sorry it's this time, but...) At the instant of receiving the Holy Ghost, or the baptism of the Holy Ghost, is there a difference? Does a person speak with tongues? If not always, what manifestation is known?

Well, could you imagine a mother giving birth to a baby and not knowing it? She'd have to be unconscious not to know it. Neither can you receive the Holy Ghost without knowing it. There's something takes place in you. See? There's something that changes you. Your whole system, your whole spiritual system is made new again, and you become a new creature in Christ, as the Bible puts it, a new creation in Christ. You know it.

Now, you say, "Brother Branham, then you don't believe that a man should speak with tongues to receive the Holy Ghost." Not to prove he's got the Holy Ghost..

I would that every member of my church spoke with tongues. I would like for them to do that, and if--I believe if you ask God, God will grant it to you. But let me tell you; I know plenty people that speak in tongues and hasn't got the Holy Ghost. And there's not a minister that's true with himself

and with his congregation but what will tell his congregation the same. The devil can impersonate that.

Paul said, "Though I speak with tongue of men and angels, though I give my body to be burned as a sacrifice, though I understand all the mysteries of the Word, though I give all my goods to the poor, and all these things, and have not charity, I still am nothing. I have faith that I can move mountains and so forth; I'm still nothing." Then he said, "That which is in part will be done away with when that which is perfect is come," or when that which is perfect is made known.

Now, I've got a question on that. I hope I get to it tonight, about what happened when the Seals opened. And I think maybe that will get it right to you on this question.

290. Question: Brother Branham, what shall we do? Something has settled over me that I cannot break through. Last fall, I dreamed I was lost in white sand. It was getting dark; I couldn't find my way. This dream has stayed with me since last fall. Now, I am as one groping in darkness. My son (E-r-v--), Ervin and wife were included in my dream. Now, they are also in darkness. We are in a desperate--we are in desperation. I believe God will show you what is--what is in our hearts now. (Miss... Oh, all right.) If we are wrong or sinning places, tell us. We want to be right.

I don't know the lady, but I just feel if you're here, lady, that here is your trouble. You have let something happen to you that's made you nervous, because being in "white sands" represents purity and righteous. And you're just letting Satan put one over on you. Your dream proved that there's nothing wrong. You're only nervous, and by doing this and thinking this, you're making the rest of your family nervous. Stop doing it; claim your God given rights. Your dream proves by the interpretation that you are in white sand. Everything's all right. It's you, yourself, nervous.

And you let one member of the family get nervous, it goes to the next member, and the next member, and the first thing you're all fussing and going on. And one member of the family gets kinda upset about something, it upsets the other, and the other, and the other, and the first thing you know the whole family's upset. It's Satan. Then if one member of the family rejoices, let the rest of them rejoice with it. So every one of the family try to do that.

Try, each one of you children, to help your papa, mama. Mama, you... Papa, you try to help the children. Don't let that gloomy, unbelieving spirit get around you. You are Christians. You are borned of the Spirit of God. You're the salt of the earth. You have God given rights. And the Bible said, "If there be any praise, if there be any virtue, think on these things." Don't think about the wrong thing.

And sister, I think that's your trouble, sister dear.

I could dwell on that a long time, but according to what I promised, just twenty minutes... And I'd like to get just as many of these... If it ain't, put it back on the desk and I'll get it again.

291. Some say Brother Branham is the Son of man. I thought the Pillar of Fire was the Son of man. Am I mistaken?

Well, that's a good question, very good. But I am not the Son of man, but a son of man. There's quite a difference. Jesus Christ was the Son of man, the Son of God, the Son of man, the Son of David.

Now, the reason that question probably was asked this person or been said, because people regard me as a seer, which I have never... I've got a question in here just blasting me on that. See? But I--I--I--you--you... When I read these questions you'll see why I answer things the way I

do. Until I am definitely led to do something (See?), then I--I say what I must say. But that hour hasn't arrived.

So I am not the--the--the anointed Son of man. I don't claim to be His prophet. Many times I've said it when I didn't think I said it, catch myself on the tape. But I say that sometimes, because if you want to give it in terms, a "prophet" in the English term is merely "a preacher." Anybody knows that; get the dictionary. See? A "prophet" is "a preacher" under the English dictionary. But under the Hebrew or the Greek, a prophet is "a seer, one who foresees things and foretells things." But under the English interpretation, a prophet is "a seer."

So I don't want to call myself anything but your brother. I am your brother, and you just regard me as Brother Bill, or Brother Branham, or whatever you want to do about that. That--that's fine. That's--that's any... What you believe, keep that to yourself. You see?

And now, what was that other question? I get so wound up in these, I forget what the things were. One of them was, "Was I the Son of man?" and... Here it is I believe. "... the Son of man or was the Pillar of Fire the Son of man?"

No. The Pillar of Fire is the Anointing. The Pillar of Fire... Now, this may go a little deep unless it's some of you theologians, Dr. Vayle, probably Brother here, and some of these ministers here from Arkansas, and the--my good friends around, they'd probably know.

Now, that Pillar of Fire is the Logos that went out of God, the Logos, which is actually the attribute of the Fullness of God. When God become into a form to where It could be seen, It was the anointing of the great Spirit that went forth, It's condescending, coming down, God, the Father, the Logos that was up over Israel, that... He was holy, could not bear sin. There had to be a blood offering right in Eden. Then that Logos become flesh and dwelt among us; and where this Logos dwelt in a human body, which was the Sacrifice...

When man was made in the image of God... And then God came down in the image of man to redeem man; that brought man and God together. Heavens and earth hugged and kissed each other; God and man embraced each other as Fatherhood and Sonship when the Logos became flesh and dwelled among us.

Jesus said, "I came from God, and I go to God." Is that right? After His death, burial, resurrection, and ascension, when the body was taken up to set at the right hand of God... Now, I don't mean God's got a right hand; God's a spirit. But at the "right hand" means "in power and authority of God." That in that Name everything in heaven is named after It and subject to It. Everything in earth is named after It and subject to It, a Name above all names, Jesus Christ.

Now, this Logos that was in Him, which was the Spirit of God, the Anointing, through the sanctifying grace of the Blood, brought many sons to God, which is anointed with this same Logos.

Now, on the day of Pentecost It come down, that Pillar of Fire, and broke apart like that, and tongues of fire set upon each of them, not their tongues, but tongues of fire set upon each of them, a elected, selected group, identified by this Pillar of Fire, showing that God had separated Himself into man. Do you get it? God, the Logos, separating Himself into men; God, not in one person, He's in His Church universal. That's the reason Jesus said, "The works that I do shall you also, more..." Now, I know the King James says, "greater," but the right translation there is "more than this shall you do." God was bottled and confined in one Man, Jesus Christ. But now He's bottled and confined in the whole universal Church of the living God.

Right now, while God is here speaking with us in our hearts, He's in Africa; He's in Asia; He's in Europe; He's in England. Wherever believers are gathered together, there He is in the midst of them.

Now, after His death, burial, and ascension, and the coming of the Holy Ghost, Paul on his road down--which was Saul--to Damascus, he was struck down by a Pillar of Fire, the Logos. And that Jew would've never called that Pillar of Fire, "Lord," unless he knew It was the same Logos that his people followed through the wilderness. See? Now, that was not the Son of man; that was the Logos.

Now, we say this with reverence, and love, and respect. See? As Jesus Christ the same yesterday, today, and forever, and also that in the last days, as it was before Lot's time, or in Lot's time in Sodom, so shall it be in the day that the Son of man reveals Himself again, revealing Himself. Now, in this last day the Logos that was upon Jesus--which He has become from that back to the Pillar of Fire again and has descended down on the earth to (I was going to say something, but I watch the tape. They wouldn't believe that if you told them. It wouldn't make any difference. They... People wouldn't believe it, but I'll omit that)--but has come down for, like an investigating judgment goes on. ,

And now, this great Pillar of Fire that's absolutely identified even by scientific cameras, that's here on the earth today. There's the picture of It hanging there. I believe it's still there, isn't that right? Is it there? Scientifically proven by the best we got. George J. Lacy, the head of the FBI for fingerprint and documents, said, "I called it psychology myself, Reverend Branham, but," said, "the light struck the lens. I put it under ultra ray lights and had an examination here for four or five days. And the light struck the lens. And this lens won't take psychology." Now, that's identified.

Then watch the works of It. It, among us, proves the same Jesus that once lived in Palestine, the same Spirit was upon Him has come up through a Body until It's come back to Headship again, which He's coming soon to claim the Body. Amen. The Head's coming to the Body. You get it? That will be the Son of God, the Son of man, the Son of David, the I AM, the Rose of Sharon, the Lily of the Valley, the Morning Star.

I am not He; I am His servant. And the Pillar of Fire is not He; It's in Spirit form (See?) which was upon the Son of man and has come now to anoint sons of men, to bring back a ministry just exactly like He said it would be, in order for the Head and the rest of the Body to connect together.

Just like the--like the pyramid as Enoch built. And we find in that pyramid, they never did get the headstone on it. Why? The Headstone's yet to come. The seven steps in the--in the pyramid... We'll go through that someday, and I'd just like to show you how it really is perfectly with the Scripture.

And now, if you notice on your American dollar bill, that great headstone, an eye, says, "The Great Seal." It will come.

And notice those stones... Was anybody here ever at the pyramids in Egypt? Well, if you notice... There, there's hands there that's up back there. All right. Those stones are laying in there so perfect, and that top, where the cupola like in the top of it, when that stone comes, it'll be like a great diamond fitting right down in there just perfect with it.

Now, that stone would not fit down there on that bottom foundation, neither will it fit on the second foundation or the third foundation. It'll only fit on the top foundation, when the entire building has become fitted to the stone. And Jesus cannot come until a church, a body of believers and the ministry that He once...?... will have to be the same as it was then to... And then, that brings...

"Them without us is not made perfect," Paul said, Hebrews 11. "Without us they cannot be perfected." They must have this ministry to raise up the Lutheran, Wesleys, and all them down through their ages. When that come, when that part of the where the eagles gathered... "Just as the carcass is the eagles will be gathered," the question was. Oh, it's just perfect. I hope that answered the question. ,

292. Brother Branham, can Satan use a gift of tongues or prophecy in a person who has the Holy Ghost?

That's a good one isn't it? Yes, sir. If... It must be watched very, very close. If you'll notice in I Corinthians 14:29, you who wants to put it down... See? The--the person who wrote this never signed their name; they just said, "God bless you." See? In I Corinthians 14:29 we find out that any gift in the church has got to be judged first. See? You have to watch, 'cause evil spirits slip in. Because remember, the rain falls on the just and the unjust. The same rain that was sent to ripen the wheat also ripens the weed: the same water. How many knows that? Now, that ought to clear the serpent's seed to you then, how that this son come. I'm trying to pick it out here to get it before my time runs out, but I can't find it: so, how that son was about the serpent's seed. See? ,

God has a law. Now, on this, in this law of the spirit of Life you have to watch, because Satan slips in.

And Paul, when something was revealed to somebody, it had to have at least two or three judges before it could be told before the church.

Now, also here I might bring this out. I see my... I don't think my Brother's here tonight, but somebody made fun of somebody leaving the Tabernacle and went down to Brother Junior Jackson's for a church. Said, "They went down amongst the 'dead birds.'" Aren't you ashamed to make a remark like that? Ever who you are, if you're my kid here in Christ, I'm ashamed of you. Don't do a thing like that. Junior Jackson is my brother. Don Ruddell is my brother.

Well, the reason of it, because when I set the church here in a certain order, when I come back, to see if I could get the manifestation of the gifts, half of them pulled away from it. Because when you would start to speak, or preach, or something, it got... It was getting in such a place that you could hardly preach 'less there was somebody spoke in tongues, somebody interpreting, somebody give the interpretation; and half of it never even come to pass.

Now, I believe in speaking in tongues. I believe in interpretation, but it must be something directly to the church, not, "The Lord is coming soon," or something--which is all right. But, "Don't use vain repetitions," Jesus said, "as heathens do."

It must be something. "Go, tell Brother So-and-so a certain thing he done and--and to get..." "Why, go tell Brother, Sister So-and-so, when she did a certain thing down there the other day, she transgressed the laws of her husband's--the vow to her husband. Unless she makes this right--right, the Holy Spirit will cut her off." There you've got THUS SAITH THE LORD.

Then bring that sin in. That's when we got a church like it was when Ananias and Sapphira come in. Then we got a church that stands solid.

"Oh," you say, "Brother Branham..." One guy, I told him that; he said, "Well, you put us too much on the spot."

I said, "Ain't I on the spot up there to strangers I never seen in my life? But I got faith and confidence in my God Who sent me to do this, and never one time has it been wrong or never will be as long as it's God." That's right.

Not speaking in tongues and things like that... I believe that those tongues and people that got them gifts, if they're real genuine Christians and interested in it, they'll meet themselves together, because--and give the tongues and interpretations and see what they can do to further the Kingdom of God. They got a ministry of their own, but it don't belong here in the middle of the audience where the--the sinners are being dealt with and so forth. The Bible said, "They'll say you're unlearned."

Sometimes they get so irreverent with it and--and so forth... Not our gang hadn't, but I let them go ahead awhile. I said, "Watch it."

Now, I told the brethren (There's witnesses here know this), I said, "Let it alone. After while I'll--we'll find out whether it's of God or not. If it cannot stand chastisement, then it's a bastard child." Exactly what the Bible said. And when the chastisement come, what happened? Did I tell you that long ago? See? Ask the pastor here.

He said, "What about this and that?"

I said, "Just let it alone. They're babies. We can't judge it, but watch when it really comes to pin down to the Word."

Now, Brother Junior Jackson had a right to disagree with that. He wants his church... The people all want to speak with tongues and things in the audience. That's Brother Junior's troubles; that's--that's up to him. But Junior Jackson believes this Message the same as the--any of the rest of us does. He's one of us. And it's not a "dead bird" to go there. Junior Jackson is a man of God that I love with all my heart. And is not here tonight, so I can really pour it on the way I want to.

And--and Don Ruddell... I don't think Don's here tonight, 'cause they got church of their own. But if I seen every person come to this tabernacle, walk out and go to Don Ruddell, or--or Brother J. T. Parnell, or Brother--any of these brothers here that's our brothers here and fellow citizens of the Kingdom, I'd be so happy I wouldn't know what to do. I'd say, "Lord, fill this one back up again. Let's pour it out and fill up another one." I'd love it. I'd love to see those boys... They're my--they're my children.

Now, J. T. or--or any of the rest of them don't have to believe just like I do; they don't have to do that. As I told you this morning, I don't even agree with my wife, or she don't agree with me. What if I went to table and Junior got apple pie and I got cherry pie. Brother, we're both eating pie; we can agree that, but... And we both preach the same Gospel. His church discipline...

You know, Peter and Paul had differences, not in their doctrine, but the way Peter was behaving hisself. They had a--a little difference in it, but it never separated them. They were brothers. Why, sure we're going to have differences, not differences... I disagree with the Assemblies of God. I disagree with their systems, but there's a many Assembly of God man that's a precious brother. I disagree with the oneness doctrine, but there's a many of those men are precious men.

I agree--disagree with the Baptists, with the Presbyterians and their systems, but in there, there's genuine Christians.

Somehow or another this afternoon I picked up a telegram. I missed it. A brother, a Baptist preacher, said he would--been seeking for a long time to come to a place--or get to a place where men respected God in the--instead of respecting one another.

And a precious brother comes to this church said, "I'll take you to such a place." He was longing to get here: a Baptist. You see, they're scattered everywhere. I wouldn't agree with their system, but I certainly love the party. So don't say that about the brethren.

Now in here, these gifts are--got to be watched. No gift... Have to watch it. Satan can impersonate any gift. Look at these Beatles now going to impersonate Divine healing: filthy, dirty, rotten, borned out of hell. See? All right.

293. Was Daniel the fourth man in the fiery furnace because he was the prophet in that age?

No, it was Jesus. The fourth Man was the--like the Son of God. I don't think it was the prophet, 'cause he was in the lions' den; but I--I wouldn't believe that Daniel was in the fiery furnace. I--I can't hardly... Now, there you could be right, but then that's just my opinion.

294. Brother Branham, in Genesis 6 and verse 12 God said that all flesh had corrupted his way. Does this have reference to divorce and marriage? If so, didn't Jesus have reference to the same thing when He said that, "As it was in the days of Noah, so shall it be when the Son of man will be revealed" in Matthew 24, verse 38 and 39?/b

295. Brother Branham, will there be any children born during the millennium--thousand years--millennium, one thousand years reign of Christ here on earth? Or will there be any sign on earth--any sin (pardon me) on earth during that time; and will there be people on earth in corporal bodies during that time?

I'll try to just run through them right quick. "Now, in Genesis the 6th chapter, 12th verse, God said all flesh had corrupted..." Yeah, that was marriage, divorce, and everything else. The Bible said, "As it was in the days of Noah, how they married, and give in marriage," and so forth like that. That is one of the signs of the end time, just one of the signs.

Now, if that's all the world was doing, I couldn't call it the evidence of the end time, no more than I can call speaking in tongues the evidence of the Holy Ghost. It is true that there's supposed to come a time when marriage and divorce is just like it was in the days of Noah, but there's so many other things goes with it; it's just one of the signs. ,

And speaking in tongues is one of the signs of the Holy Spirit, but not an infallible sign of the Holy Spirit, no more than just women and men marrying and divorcing and marrying again. That wouldn't be the only sign. If that's the only one there was, I couldn't call it that. See? Other things has to go with speaking in tongues or any other gift to make it God.

Now, "Will children be born during the thousand years millennium reign?" That's the question in my mind, that I told you the other day. I don't know. It looks a whole lot like it could be; it looks a whole lot like it couldn't be. I'm going to be as honest with you as I know how to be. I don't know to this time. If God ever reveals it, I will tell you. But wait; it has to come from God. You're my children. I wouldn't tell you. I don't know whether there will be or whether there will not be. I can't say.

"... or will there be sin on earth during that time?" No. There will not be no sin on earth. Satan is bound.

"And will there be people on earth in corporal bodies during that time?" Yes, sir. We will have our glorified body right here on earth, eating, drinking, building houses, and--and--and living just like we do now for a thousand years. It's a--it's the honeymoon of the Bride and Groom.

296. Brother Branham, what did Jesus mean in Matthew 12, verse 32, where Jesus said, "Whosoever speaketh a word against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come"? Please explain these verses of Scripture for me. Thank you. And it's got the man's name; he's a minister. All right.

Brother, I'm... You're a theologian, I'm not. But I'd like to say this, that Jesus said, "Whosoever speaketh against the Holy Ghost it shall not be forgiven him." In other words to put it with the rest of the Scripture, "All manner of sin shall be forgiven men, but blaspheming the Holy Ghost shall not be forgiven unto men." Blaspheme of the Holy Ghost is to make fun of, talk about, ridicule, do something like that is when you crossed the line between right and wrong.

QUESTIONS AND ANSWERS - NO 3

Branham Tabernacle
JEFFERSONVILLE.IN SUNDAY 64-0830M

Let's bow our heads. Lord Jesus, we're grateful to Thee this morning for the opportunity to come in Thy Presence in this time of fellowship, and to set here in heavenly places in Christ Jesus. Now, Lord, we pray that You'll continue to be with us as we speak of Thee. May our hearts be full of joy as we look upon Thy Word and Thy promises to us.

Bless our pastor, our associate, all the brethren and sisters that come here to meet with us and congregate here in this little spot that we have designated for a meeting place for You. And we pray that You'll bless us in everything that we do through the day. In Jesus' Name we ask it. Amen. (Can be seated.)

[Brother Branham has conversation with someone on platform--Ed.] I got your book.

This is kinda just a small relief for me just a little bit. I had the services back here, interviews; I was to have interviews or either--or--or to take and answer the questions. Pretty near everything come in this morning was visions, and I just kinda had to... I told Billy, if Brother Neville wasn't too busy, I'd grab up this bunch of questions and run out here, kinda relieve my mind a little. It's--kind of gets me down, kinda... Them--them visions are... But the people was helped; that's the main thing. The main thing, they were helped; that's--that's the good part. And so, then I'm going to pick them up a little earlier this afternoon, so I can get started this afternoon on my specials, the interviews.

Now, we're glad this morning to see our friends and... Now, this... Don't hold this against Billy. So then... He's supposed to notify the people if I was going to continue to answer these questions. I thought it might give me maybe a--a hour here or something to answer questions. Some of my... I like--I don't like to leave; I like to wipe my slate clear. See? Then these questions and so forth, I--I just like to say, I--I--I got this done. I get too much in--on my mind; it makes me nervous. And I don't want to be nervous about anything; I--I'm going home to glory one of these days. Ha.

An old friend of mine said to me couple of days ago, said, "I'm getting so tired of living in a suitcase."

I said, "Brother dear, I want to ask you something; I want to tell you something. I'm homesick. I been homesick for twenty years, and I ain't got no home to go to." See? That's true. That's an awful thing to say. I could set down and cry to go somewhere home. I ain't got no home to go. Everywhere I go, I can't stay there a few days; I'm ready to go somewhere else. I just--I been that way; I--I was born that way. My wife calls me "Restless Winds." I just--I just here and there. And that's an awful fix to be in, but I guess I had to be that way for my ministry. But many of you admire the... Well, we admire doing anything for God, but don't you never...

Now, we're just a bunch of home folks this morning. See? But I'm--I'm homesick. I want to go home, and I don't know where to go. You say, "What about going out in Arizona, your family's there?" I'm all right for two or three days, and I got to go somewhere else. And I go there, and then I'm all right there two or three days, and I got to go somewhere else. So there just ain't no home to go to, and I'm homesick.

Well, there is a home. I'll--I'll go to that one sometime, but I've got to help you first. See? That's what I'm here for, is to help you. And till that time comes, till I can't help you no more, then I--I want to go home. I want to go really home then. But there is a place somewhere, I'm going to like so well, I won't want to come back.

I'll leave Jeffersonville; I'll be gone a few weeks; I want to come back again. I go to Arizona; I think that's wonderful; I want to come back again. And I go somewhere else; I want to come back again. I go here, go there, and I--then I think I want to come here. I get here; I'm just here a few days, and I see you all; I want to go somewhere else. See, I got my children scattered out over the world, and I--I--them that I have begotten to Christ. And I... Then I don't have no home. I want to get them all together one of these days (See?)--Father will, and then we'll--we'll have a home where we won't have to roam around no more. See? Get tired rambling and no place to stay.

And I'd advise anybody, never be a rolling stone (See?), 'less it's some kind of a ministry that calls you that way, 'cause... I--I'd just give anything this morning, if I had a place here on earth that I could go and say, "This is home." I'd--I'd... If I had it, I'd give a million dollars. If I had a place that I could say, "Boy, I just love this so well; I don't want to leave it no more," I'd--I'd give anything. But I--I can't find it.

I'm something like Abraham was; I'm looking for a city. See? I can't find it, but I know it's there. But I certainly can't get adjusted to any certain place on this earth. It just don't look like... Fine people, fine places, and you go here it's too wet; go out there it's too dry; go up here it's too cold; go down there it's too hot. See? And you... There's no place; it just ain't home. Don't take up my time crying on your shoulder, but I'm...

Well, we're thankful to the Lord. Amen. Be thankful for all things. I am thus, because I am thus. God made me what I am. And I can't be nothing but what He made me, melancholy, and those kind of things. They tell me I just have to be that way in order to be the help that He sent me here to be. And I want to be that kind of a person. If that's the way I was supposed to be, that's what I want to be. Whatever's the Kingdom of God's will, or God's will, that's what I want to be.

Now, let's pray again. Lord Jesus, these questions lay before us here, Father. I can't answer them, Lord. I--I'm insufficient for these questions, but I know that You are All Sufficient, because it's on the people's heart. Use me, Lord, to relieve their pressures, won't You, Father? In the Name of Jesus Christ I ask it. Amen.

Now, we're going to start on... I guess they're not taping this, so it's just a... It's all right, I suppose.

Now, the one thing that... Reason I worry about questions, always there's one cute thing--acute thing, rather, that always bothers me: that's answering the question on marriage and divorce. Oh, my, the phone calls, the letters, and one brother wrapped hisself in a blanket and set on my porch from 12 o'clock until daylight the next morning. Ministers calling from everywhere, married two or three times and all, ministries... I want to ask you one thing. I got several of them still in here I know. I haven't looked them through, but there's several of them still in here.

Just remember this. To you people who are married, and divorced, and remarried, promise me one thing. See? You've put your confidence in me. (I--I guess this is not taped. I don't...) You--you--you've--you believe me as your prophet sent from God, your servant; then you take my word for this, will you? Go on living just like you are. Don't you try anything else like it, but live, just go ahead, just live happy. You got... You're saved. If you're Christians, you go ahead living for Christ; He had a reason to save you.

Now, when I come back, the Lord willing, I'll explain that to you in the Bible. See? And don't get upset. Many men told me, said, "Well, I love my wife, but I'm--I'll just have to leave her; I--I don't want to miss the rapture." Don't you do that. Stay just as you are till you hear from me again (See?) on this subject. Then when I... I can't explain it in ten or fifteen minutes; it's going to take some time to explain it, because it's got to be the Scripture. It's got to be THUS SAITH THE LORD. If it isn't, it isn't right.

I know these questions that Jesus said here, "If a man puts away his wife and marries another save the cause of fornication commits adultery, whosoever marries her put away, liveth in adultery"... These things, He had a reason to say that. He was God; that's His Word. , ,

Now, let's go back to the beginning and find out what it all means (You see?), then we bring it up. But till we do that, just go right on as you are now, just like you always have been doing, if you're Christians. If you are a Christian couple, and you're married, and got children, and things like that, some little ties that bind you, don't leave your wife or your husband now. Don't do that. See? Wait till you hear me again on the subject. Will you promise me that? Raise up your hand. Now, you've confided in me to believe me. Now, you--you believe me this far; now, believe me just a little bit farther on the subject.

Now--now, let's see, I got some real good ones here this morning, some...

325. Do all who go in the Bride have to live within the fifteen hundred miles of the Tabernacle (I believe I had that again last Sunday. I'll just have to pick them up and use them as I can.)--fifteen hundred miles of the Tabernacle, as it sounds like on tape number two of the "Future Home of the Bride"? I always thought that the Bride would come out of all parts of the world at the time of the rapture. Am I wrong?

No, my dear friend, you are not wrong, you're right. Now, if I said anything under the tape that would lead you to believe...

Now, I haven't... These are all new to me now, I've never looked in--in these here. You see? These are new bunch that I got the other Sunday, and put them back in this envelope, and laid them back in there.

Now, in this... No, the Bride doesn't have to be in any certain place. Many of them will be in the dust of the earth. They'd be around the earth; they'd be frozen in the--the snow in the north, and--and dust of the tropical jungles, and--and all around the world. But when the Trumpet of God shall sound, the dead in Christ shall arise, waken, and come out of the dust of the earth, no matter where they are. And now, in this, the resurrection will be a universal. See? Everywhere every creature on the ball of the earth that's in Christ will come forth with Him when He comes (See?), no matter where you are.

Just think of the arena in the days of the early martyrs, that when those Christians were thrown into lions' den, and those lions killed the Christians and eat up their bodies. See? Yet they were scattered, their bodies was in the wastage of the lion across the face of the earth. No matter where it is, you can't... See, you're made up of a substance that's unseen made material, and God will--will give that--that substance back. See?

Now, like you take a--a cell. You break it down from a cell, and it comes in then to a--a cell in a cell, and into a atom, and a molecule, and on down like that; and finally it ends up into the unseen. It goes from a natural, something you put your hands on, to gases; from gases into acids--acids into gases, and gases, on back like that, till it finally all winds up to one little thing, and that is spirit.

And this spirit who has occupied these gases... It might not be the same gases, but the features of what you are will be exactly what they are again. See? The spirit has controlled that.

And now, in other words, when you become a young man or a young woman, and like, God takes a picture of you... Now, no matter how old and wrinkled, how disfigured, whatever it will be, that will wind right on down through. And that body may be destroyed, disfigured, burnt, eat up by lions, whatever it is, but it was made up of gases, sixteen elements of the earth. That was calcium, and potash, and petroleum, and cosmic light, and so forth, all goes together to make up the body. Now, no matter, that's--the whole earth is filled with that.

But now, this picture is the main thing. Then in the resurrection, those gases, and acids, and things comes right back into the place and develops this picture again. Now, this picture was not taken when you was sixteen, or eighteen, or twenty years old at your best. When was it taken? Before there was a foundation of the world it was put in God's great file. And then, only thing it did was featured itself here for you to make your choice. See? Then you become a servant of God. Him foreknowing it, makes Him a Redeemer, as we've been through it.

Then that picture is absolutely... This is the negative. The negative part of life is where you're living now. And anything, if there is a negative, there's got to be a positive before there can be a negative. Therefore, if this is a negative, there's got to be a positive somewhere. And this ain't the real thing; this is only a foreshadow of the real thing that is to come. Now you got it?

So, I don't care what they would do with you; they cannot destroy that profile, that picture in God's great gallery up there. It cannot destroy it; it's in heaven. You could burn it up, feed it to the lions, do it anyway you want to; it'll come forth again just as sure as the two twos is four. Just as sure as God spoke it, it'll come forth. So no matter where you are...

Now, if I... I think if you'll play the tape... (I don't know who wrote it; no name signed, just a little piece of paper with blue ink, wrote out of a little notebook. Look like it's been tore off from a little--a--a little notebook.) But remember, on this, in--in this question now, in the tape, if you'll notice, I said this, something on this (might not be word by word now, if you check this tape with the other one): I said, "For instance, we are here this morning. This city that we long to see will be some fifteen hundred miles square." I said, "That would reach from Maine to Florida, and from the eastern seaboard to eight hundred miles west of the Mississippi River, fifteen hundred miles square." I said, "Think of it, right here this morning, there's people setting right here that--that's actually come from that much distance, from fifteen hundred miles square, setting in here." Now, I don't know where the temple will set on the earth, but I have an idea that the temple will set right about where Palestine is now. That will probably be the top of the mountain right there. It'll reach out. 'Course, there'll be no more sea then. See, this world's 25,000 miles around it, but fifteen hundred miles is not very much out of that. But this great city will set on this fifteen hundred square mile mountain.

Now, the reason I believe that is because of the prophecies and things concerning Mount Zion in Jerusalem and those cities. And there's where Abraham the prophet was seeking for that city, and it was whose Builder and Maker was God. He looked for that city in that land. I believe it'll be where that land is.

That land, you can hardly find it on the map. It's a little bitty dot. And look at the land that Russia, and United States, South America, and all those places there... Why was God so zealous of that place (See?), of that one place? That's the question. I can't prove it, but it just looks that way to me. But wherever it is, we're headed that way, so praise the Lord for that.

Now, if you got the impression that I--that I said it would be in--around fifteen hundred miles of the Tabernacle, that was a wrong impression (You see?), 'cause it won't. This Tabernacle has... This is just a little place that's going to be destroyed. And--and the world will be burnt up, and this will all be done away with. And this Indiana, and United States, and everything will just melt and just wax out yonder into nothing but lava. See? All sin, all disease, all germs, all everything else will be destroyed. "And I saw a new heavens and a new earth, for the first earth..."

Think. God was six thousand years in building this world, putting it together, forming it. How did He do it? The Bible said, "He made it out of things which does not appear"; that is, He created the earth. Now notice; this is beautiful. The very Creator that created the earth for a purpose--Satan defiled it--He come down to redeem what was left on here. And He has gone somewhere else and is in His business yet creating.

Now, it taken Him six thousand years to make the--the earth, and He's going to take two days to create the city that goes on the earth. He's... "In My Father's house are many mansions: if it was not so, I would've told you. I'll go to prepare a place for you (build a city out of transparent gold, the streets out of gold)." What a beautiful place.

Where will He get it? Is there any materials on the other earths, or the moons, and stars, and things? He don't have to have it. He's a Creator. He's gone to build the city. Amen. That's good enough for me, ain't it for you? That's good. For if He built this one, and I enjoy this one, what's it going to be when He builds this new one? Oh, my, what a wonderful thing. And so I'm glad that we're bound for that city. All right.

326. Brother Branham, I love the Lord, but for the past year I have been--I have been faced with a problem. Seems sometimes I've almost been out of my mind. What is it? Please pray for me and my husband.

Well, if there is no... If this person was on private interview, like you people been in there this morning, it would pull that out what it is, whatever it is. See? The Lord would reveal what it is. But now, that I don't know who you are, and you're not setting here; it just said, "a sister in Christ"...

Now, now, if it is--if there's something that you have done that's wrong, that's bothered you, then check it with the Bible and see what you must do. But if you haven't done anything and you're not condemned of anything, it's perhaps your nerves. See? It could be many things that happened: maybe some trouble back in your life. Maybe it's a--a woman here might be in the menopause time. That's when everything is wrong with her, and there's nothing wrong with her, yet everything's wrong with her. And she's not just putting on; she really feels that; it's just as real. Any person that's nervous is that way. And don't never disagree.

And you husbands to your wives, when they're in that time of life, if you ever--if she ever was your sweetheart, you let her be right then, 'cause she needs you. She really needs your help; she needs somebody to help her and understand her. Talk to her, take her up in your arms like--like--like she was your sweetheart, and she should be. And--and understand her, because she's going through a time that her entire make-up is changing, and you must be good to her at that time.

I think that's why Mr. Rockefeller made a fatal mistake. He was loved by the nation, would've probably been our next president. But when his wife took menopause, and went in menopause, and he left her and married his secretary, you see what happened? That shows there's some real good thinking Americans yet.

Now, I like Mr. Goldwater, or--or Mr. [Brother Branham snaps his fingers--Ed.] Rockefeller. He's a... I like Mr. Goldwater too; I like everybody. But I--I didn't want to... Some of you--some of my brother Republicans setting out there hear me say that, I...

Notice, but I'm not a politician; I--I want to be a Christian. See? And this is not a place for politics. See? The whole thing's gone anyhow, that way, but this that we're talking about is eternal. Democrat or Republican... Oh, it's such a mess; it can never be redeemed. It's over, so don't argue about that. The thing to do is live for this Kingdom. "For here we have no continuing city, but we seek one to come." Amen. That's right. Yes, sir.

So politics is one side of the fence, and I'm on the other. I said, "I--I voted once; that was for Christ; I'm sure to win." That's right. See? You got a vote coming. See? God voted for you, the devil voted against you. Now, which way you cast your vote's where you're coming out.

So--so now, I believe this person is just... I'm going to think that it's just nervous. If there's nothing condemning you, go right on and just say, "Get away from me, Satan!" Just move right on. Take the initiative and live for God.

327. Now. Is there ever any condition wherein it's permissible to remarry after divorce, according to (Now, I will see if this is a... I think there's two or three questions on this.) according to the Scriptures? If I do not--if I do not remain married in--from previous times, it--is there any grounds for divorce that permits you even to remarry? I will be--I will be (b-u-i-) the--buying the tape (Yeah!) to get this answer. Thank you very much. I will look for it Sunday.

Well now, I have said this, you see. Don't--don't... I--I... Let me just leave that alone (You see?) until we get to a place where--now where we will--this will all be straightened out. And now, you just remember, that's God willing, as soon as I come back again. The next time I come, the Lord willing, I will preach on that subject. See? And now... And then, we will tape it anyhow. And if--if it hurts, it hurts; if it clears up, it clears up. But you just be of a good courage. See?

328. Dear Brother Branham, is it possible for one to have the baptism of the Holy Ghost and not to have the signs following, at--at least not until the--some future time and conditions appointed by the Spirit?

Now, that might sound like a mixed-up question, but that's a good one, very good. See? Now, here gives me a little chance, that I find that's working with my--my family here now (See?), I mean you, my family, and the family out in the world where we--where our tapes go.

Now, a great part of my congregation is made up of Pentecostal people, and because Pentecost is the latest message that we have in the denominational ranks. And to me, I certainly agree with them more than any other denominational church. I hang towards the Pentecostal, because it is a--the later message. And all my converts that I bring to Christ, I try to direct them to some Pentecostal church. But I have condemned them in every way that I knewed how, that they were wrong in the Scripture by being a denomination and not willing to walk in Light when Light's presented to them. But yet, if I had to take my choice today to take any church in the world, I'd take Pentecostal when it come to denomination. But when it comes to individuals, as men and women, there's genuine Christians in all them denominations: Methodist, Baptist, Presbyterian, Lutherans, and so forth. But I'm talking about the systems that these people are in, not never the individual, but the system that these people has been caught into in their denomination. The... Clearly understand that now (See?), that I--I think the people... If they're Roman Catholic, Jehovah Witness, Orthodox Jew, whatever they are, that doesn't matter to me; but they are individuals to which Christ died to save.

And now, I... And agreeing with their systems that they're in... I believe there's just as many Christians out there in the Baptist, as there is in the Methodists, or the Presbyterians, or whatevermore. They're Christians, real believers. And right out in the Roman Catholic church there's genuine people in there that's real men and women that love the Lord. And they don't join that church to be wrong; they join that to be right. But it's a system in there that directs their mind the wrong way. And if ever comes to a time that I'd make a denomination, I have deceived you and have brought you into a system; far be it from me. And may God keep me in my right mind to direct you to Jesus Christ, the Word. Stay with That. See?

But now, this person here is asking the question about the possibility of having the baptism of the Holy Ghost without signs following them. Now, it would... If you are born again you are--if you are born first as a human being and a normal human being... Now, I'm answering this in a--in a--a real juvenile way of doing it. But if you're born a normal human being, you will actually do the things that a normal human being would do. Is that right?

When you're born as a human, the natural traits of a human being will follow you. You won't live in a tree, and try to fly with your wings like a bird, or--or--or something like that. That isn't--that wouldn't be a normal human being, the normal actions of a human being. The normal action of a human being would be to work, have--marry, have family, and do these things. That's natural, normal--normal human beings, because you're born that. Then when you're borned a Christian, borned of the Spirit of God, you naturally take up the attributes of Christ. You see?

Now, if we took here this morning in this congregation where you people set here and listen day after day and so forth to the teaching, you'll find out you'd be different one from another, because you--you're different. You're--you're make up different; your--your appetites are different; you--you eat different; but you all eat food. But now, just from... With one individual being just like the other one, you're different one from another. Christians do the same thing. You can't say, "Now, all..." Do all speak with tongues, do all prophesy, do all... See?

You have to watch these things, because a Christian takes up the--the habits of a Christian; and they live like a Christian. Jesus said, "These signs shall follow them that believe." Notice: "In My Name they shall cast out devils; they shall take up serpents or drink deadly things; and they'll speak with new tongues." And--and them things just actually follow Christians.

Now, the person has a very good thing here: "... or do we wait until the future time or the conditions appointed by the Holy Spirit?" I like that. See? Now, you get the idea? When it's appointed by the Holy Spirit... God appoints things.

And there, I think if the Pentecostal people would try (that listens to this tape), you'll understand me if you will get here why I different with you pressing that idea that they must all speak with tongues. I--I cannot see that right, because it'd be... I like cherry pie, but there's no need... And I'm a human being. But there's no need of me trying to tell you, "If you don't eat cherry pie, you're not a human being." See? But eating cherry pie is just one of the habits of a human being. See? You might disagree with me upon that, but--but it--it's true. Now, one will eat this, and one will do something else.

Now, the Holy Spirit appoints these offices, but when you try to force yourself into it... If I said you had to eat cherry pie, what if cherry pie made you vomit? And yet, you'd vomit and try to eat cherry pie and vomit, and...?... See? You're--you're--you're hurting yourself, and that's the way you try to do when you try to force yourself to do something that's contrary to the Spirit. He's got your life 'lotted for a certain thing. Do you understand that? See?

And you, when you're filled with the Spirit, here's one of the best signs I know: you're so in love with Christ and believe every Word that He says to be the truth. See? That's the evidence that you have the Holy Spirit. And your life's full of joy, and--and oh, my, everything's different (See?) than what it used to be. That's the Holy Spirit.

Now, these gifts are in the Holy Spirit. Now, if this congregation this morning, this--just a nice snug church full with... (The overflow rooms, 'course, is filled up.) But in the... Just a... (Not announcing we was going to answer these questions, but these people have just come in.) Notice, if every person in here was in perfectly harmony with the Holy Spirit, every one of you was filled with the Holy Ghost and in harmony with the Holy Ghost, these signs would be just a--multiplying among you all the time (See?); it'd just be constantly going. But where there's confusion, where there's difference, and where we set up, the Holy Spirit can't move itself. You see? It can't operate through the people. See?

And there, if I said, "Now you, each one of you, did you speak in tongues?"

"Yeah."

"Well, you got it. "Did you speak in tongues?"

"No."

"You haven't got it." Now, I'm making myself a judge. God is the Judge of these things.

But watch, Jesus said, "These signs shall follow them." See? The groups that believe, the whole nature of the Holy Spirit flows through them, and they all are full of love, and joy, and joy, and--and just a great bundle of--of--of--of real godly-filled people. See, that's the Holy Spirit. And in--in there, they speak with tongues on the occasion that tongues arise (why), or necessary for that, they speak with tongues. And if there's a prophecy, it speaks. And oh, it's just exactly perfect every time.

Ask those fifteen or twenty people that went in there on interview this morning if there was one word in any way, missed in any way, and perfect strangers... What--the Holy Spirit dig right down in there, and get them things, and bring them right out, and tell it to them. See, see? There's not no mistakes in it. Tell them just exactly what this, and what this was, and what that is, and what this is to be done, and things like that, and what they've done, and what they should do. See? That's just... Set it right in order. Now, they've got to act on that.

The other night I was talking to a couple, and I was at a--a home where we was having a meeting, or just--was just setting around a table talking. And all at once, the Holy Spirit dropped among us, and I said to someone there, "I seen a certain man, and they--he was confused in his mind about some things," and I said, "like in the confusion in the--in the--the discernment." I said, "Now, it's right here now." I said, "I know what you're thinking." And I went right back and just took a round about way and answered every question that man had in his mind to him, that he... Nobody knowed even what I was talking about but him. See? But he got it. He knowed what it was all about. You see? And that was what to him? Showing him, confirming to him that the Holy Spirit was revealing to me what was on his mind. You see? And I didn't have to tell it to the rest of them. The man's listening at me right now. Now, that's right. Now, you see how that is? That's a confirmation.

Now, if the whole church would work in harmony like that, then among us we'd be casting out devils, taking up serpents, drinking deadly things, all kinds of things going on. But when you try to force that to individuals, then you get yourself... That's Pentecostal again. Then you get Babylon, confusion. You can't judge that. See? Our hearts are full of joy and happiness, and, oh, my, the

birds are singing, the... Everything's wonderful, my, just full of the Spirit of God, and we're so in love with Jesus, we want to pray all night.

Now, I wouldn't embarrass this crowd, or even myself to you. But I wonder, if I could ask this morning which one in this crowd, or this people that had the Holy Ghost, it'd probably be ninety-five percent of you raise your hands that you had the Holy Ghost. Then I'll turn around and give you a Bible evidence--just one--a Bible evidence; and I doubt whether there'd be one or two hands go up. See, see? Just could--just tie it in such a place, but when you do that (See?), you're also hurting your congregation. But you've got to get them out of that babyhood and get them into manhood. See?

Like someone wrote the question the other day, was up here, said about--said something about Brother Junior Jackson. Somebody went down there, and they said, "You're going down to the 'dead beans,'" or something or other like that. Brother Jackson... Because Brother Jackson's congregation, they let them speak with tongues just in the church. Wherever they feel the Spirit and want to speak in tongues, they go ahead and do it. Well, that's Brother Jackson's church. That's perfectly all right. I've got nothing against that, not a thing. Junior Jackson's one of my best friends, and a real godly man, filled with the Spirit of God, and we're brothers. Now, he don't have to eat my cherry pie, I can... Or I don't have to eat his apple pie (See?), but we're both eating pie. We both believe this Message exactly. That's the order of the church. I said, "I want my church to try to come together..." I said... When we begin to break out here, the Holy Spirit speaking in tongues and so forth, I said... Somebody asked me, and said, "Now, Brother Branham, is all that genuine?"

I said, "I'm no judge." I said, "Tell you what, let's bring it to a spot. Let it go awhile and bring it to the spot until the Word is presented on it. Then watch it. If It's the Holy Spirit, It copes right with the Word; if it doesn't, it won't." See? That's just the only way that you can tell it; then it--it judges itself. You see? Well, it--it'll fly up if it isn't the Holy Spirit, it'll fly loose. See? But if It is the Holy Spirit, It'll just meekly follow right in line, 'cause that's what It is; It's the Holy Spirit going right to It's own order. , ,

Now, in this speaking in tongues and so forth, I wish every one of you spoke in tongues. I sure do. And many times, good Christians...

You see, if I tell you that was on the program... I found someone--not program, excuse me--on the interviews this morning. A person (I guess they're still here in the building.) that they... About speaking with tongues... The person is a genuine person, a real person, and they've lived right. And they've heard me say the evidence of the Holy Ghost wasn't speaking in tongues--and it isn't--but I advised that person to ask God to let them either speak in tongues or prophecy, because it's the nature.

The first thing, I went to that person and found their birthplace, and what sign that they were born under, and could tell what their birth was. Which way it set in their natural nature sets them in a certain line. Then, when they're reborned again, they're over here in another nature. And then, when you find into this nature, that's the inside, in-conscience, inside conscience... The outside conscience moves you in one way; that's your natural birth. Then they'll make up something and it puts them what? Under a four, and puts them in a split condition. They don't know what to do. They'll say, "The Lord wants me to do this."

The inside, "Oh, I--I just know it's--it's--it--it lines up with the Scripture." And they'll start to do it, and the first thing you know, Satan on this outside will show them all kinds of defects in it. And then they say, "Well, I guess I..." See, see? They listen to Satan. See? You've got to take that

inside something, that what's on the inside of you that's Scriptural. And don't let Satan stand anywhere. It's--that's his duty to stand there and pound at you like that. But don't you listen to him.

But that person I told them. They said, "Well now, if I could just be sure of having the Holy Ghost." See? A dandy person, real loyal person with the Holy Ghost, but it would be good for her to say, "Father, just give me this for something to stand on."

Now, if I taught it like that, people would reach out and get ahold of that without having what that person's got? See? The Holy Ghost does speak with tongues, but you got to have the Holy Ghost first before It can speak with tongues. Now you get it? So, if you reach out and get ahold of a gift of speaking in tongues without...

Now remember, that can be a genuine gift; that could be the Holy Ghost speaking in you with unknown tongues, and you'd be lost and go to hell. The Bible said so. You believe that? Would you like to have Scripture on it? You want Scripture; raise your hand. "Though I speak with tongues as men and angels (is that right? Both the one that can be interpreted and that cannot be interpreted, genuine Holy Ghost tongues), I am nothing." See, unless that other goes with it. You can have this (See?), so don't reach after that without this. Get this first, and then that'll actually follow it.

Now, the rain falls on the just and the unjust. The sun shines on the wicked and the good. The rain falls to ripen the crop; it ripens the weed also: the same rain. The Holy Spirit can fall in a group of people, and speak in tongues, and make it exactly true, sprawl in amongst the people, and make it prophesy, and be exactly true. That's exactly right.

Sometimes you can go to a--a witch or a medium, and they can tell you something that's exactly right. Look at the witch of Endor. Saul... It could be exactly true; that still isn't it. They're witches. Speaking in tongues, I've seen devils speak in tongues, and write in unknown tongues. That don't mean anything. But the real thing is that Word again. Back to that Word.

So you can do these things without the Word. But when you get the Word, and It does it, then watch it just exactly come to pass, exactly the right thing. See? Then you're exactly in line.

Yes, the Holy Spirit uses these people as it's appointed by His own Divine wisdom. But the first thing...

Now, what? Let me just give you a little twister here just a minute. I'd say, "How many has the Holy Ghost?" All of you raise up your hand. I'd say, "All right, I'll see if you have." The Bible said that they that had the Holy Ghost sighed and cried day and night for the abominations done in the city. Now, how many hands would go up? How many of you can't rest at night, so full of joy and the power of God, and so sad for the people that's lost, that day and night you weep and cry for the abominations? You won't... See? Who would be that in the city? How many of that's in the church? That's what the Bible said the Holy Spirit evidence was.

He told the sealing Angels (Ezekiel 9, that's right), He said, "Take... Go through the city and set a mark upon those who sigh and cry for the abominations did in the city. The rest of them, let the destroying Angel destroy them." No matter how much members they was and how many of the things they done, said, "Put a..." And a man with--a ink horn writer, dressed in white (which represented the Holy Spirit) came forth and put a mark upon all them that sighed and cried for the abominations done in the city. Now, you say... And watch what he said in there also. "slay utterly, little children, old women, babies, kill them all." Little children? Yes.

When Joshua entered the land of Canaan, he said, "Don't you let one of them live. If it's a cute little baby, a little Amalekite, or a Amorite, kill it. You remember, he'll grow up to be an Amalekite; he'll pollute the camp." And when those little things come back like that disagreeing with the Word of God, get rid of that thing. I don't care what denomination it belongs to.

You say, "Well, they're good..." I don't care how good a people they are. If they're contrary to that Word, get the thing out of you. It's a growing little Amalekite. Looks cute, looks innocent; it looks like it's all right, but don't you have anything to do with it. You stay away from it.

"Well, Brother Branham, I--I go down here, because... Well, I don't..." You just remember, any Amalekite, anything that denies the Word, stay away from it; have nothing to do with it at all. How many believes that's the truth? Sure it is. See? Stay away from it. ,

The sigh and cry for the abominations that's did in the city... Where do you see that? I can show you ten thousand speaking in tongues to one that's really burdened for sin... That can't even pray a hour. But did you know the Bible said to mark only those who sighed and cried for the abominations in the city? How many ever read it? Sure. That was the Holy Spirit come forth to mark the people, and said to the destroying Angel, "Go forth and destroy everything that doesn't have that mark upon them." And the mark of God is the Holy Ghost; is a Seal of God.

Now, where is them people that's that interested? I can show you people that jump up-and-down and cry in a church; I can show you people that shout and run all over the building; I can show you people that prophesy, and it comes to pass; I can show you those who speak in tongues, and--and run up and down the buildings, and say things that actually interpret and it comes to pass; but where is that person that sighs and cries for the abominations that's did in the city? Where's that burdened soul? You could turn some new leaves on that. See what I mean?

Now, I've tried my best to--to--to tell you people and lead you like a daddy would lead his children. You're my children; I have begotten you to Christ through this Gospel that I preach. See? And I--I--I want you to raise up fully matured kids, or--or children. And I want to present you to Christ that day, as Paul said, "A chaste virgin." There isn't a thing in that Word but what your heart will punctuate "amen" to it.

Sin don't have... 'Course you'll do things wrong, but when the other, the very first thing condemns you, "Father, forgive me."

I'm going to say this. Just looked at a person a few minutes ago. He was asking me about a fine boy the other day. We was hunting squirrels. That morning I got five; I left one of them for that afternoon. You only get six in the state of Kentucky; that's the limit. So this certain person said, "I got nine." Christian boy, fine kid.

I said, "You done wrong. You did wrong."

He said, "Well..."

I said, "I had five that morning, saved one for that afternoon. And when I got that one squirrel, looked in a tree, and counted five or six setting right there where I could look at them, walked out and left them." I said, "I walked up in through here not long ago, and there was about fifteen or twenty setting there. I just took the limit, and walked away, and left the rest of them there." I said, "If I come to this country, preaching to you boys and you people here the thing that's right, I've got to live that example." Christianity ain't what you say; it's what you live, what you do; it's an example. You're the salt of the earth. I said, "Then, the law says... Jesus said, 'You give Caesar

them things that belong to Caesar.' You break that speed law out there, what are you doing? You're doing wrong; you sin. Give Caesar what's Caesar's, and God's what's God's."

Say, "Well, the law's wrong." I can't help what wrong it is; it's wrong to break Jesus' commandment. And if you don't give Caesar the things that's Caesar's, then you did what Jesus told you not to do, and a transgression of the law is sin. That right?

We're all guilty; we do it. But when you see yourself wrong, stop it. People are watching you; people won't go to church, but they'll read you, see what you do. , ,

So get Christ in your heart; that's a real... Christ and the Holy Spirit's the same thing. Holy Spirit, "Christ" means "the anointed One." And the Holy Spirit is that Anointing, and you are the one that's anointed. See? And it's Christ in you anointing you. See what I mean?

Then you got the right thing. Then He can use you to anything He wants to use you in, 'cause you're in the body and subject to any of those gifts. But see, to have one of the gifts outside of the body, it would do you no good. "Though I speak with tongues of men and Angels, have not charity, it profit me nothing. Though I have faith and can understand all the mysteries of God, profit me nothing. Though I give my body to be burnt as a sacrifice, give all my goods to the poor, though I have faith to move a mountain, I am nothing." See? Don't depend on those things. The Holy Spirit is a Being; It's God, God in you, the Person, God, that's lit your whole entire being. You're changed; you're a new creature. Any little thing that's wrong, He'll tell you that's wrong, then quit; don't do it. "Father, I didn't mean to do that, You forgive me." See? And that's--that's the Holy Spirit.

I don't care how much you spoke in tongues, how much you run, how much you jumped, how much you did this, that, or the other (See?), whatever you done, it wouldn't mean a thing if the Holy Spirit wasn't in there to condemn you on the things that's right and wrong.

Now, that's the reason this person here is right. Let the Holy Spirit do it. But now (You see?), now, what's causing this... Let me say it with love, sprinkled with love and--and anointed with the Word. See? If the genuine Holy Spirit was in you, you wouldn't question that. You know it yourself; it's an individual thing between you and God. See? You know that something's happened. You know that there's a change, whether there's any--anything else, you yourself, you're the change. See? You're the one who's done the changing, inside of you, and you know you have it. Whether you spoke with tongues, whether you jumped, shouted, or anything else, you know that God lives in you, that you don't walk with your own mind, it's the mind of Christ that leads you with that Word, just exactly the way It goes.

Now. But I would... If people say, "Well then, Brother Branham, you don't believe we ought to speak with tongues?" See? Then you get exactly backwards what I've just said. Sure, I believe you should speak with tongues. And some of you people... See? But you get these, and I get these, like back here this fifteen hundred miles (You see?), being here at the Tabernacle. Just, if you don't understand it, then ask me. See? Write it back to me if you don't understand. Just say what I say here. See? And I... And you... As Paul said, "You follow me as I follow Christ." You see? Then you see I'm wrong, then get away from me (See? That's all), 'cause I'd--I'd be the wrong person. See?

329. Please explain. People are saying Brother Branham is more than a man; he can create, and Jesus can look just like Brother Branham.

Now, let me... The person said this. Whoever it might be, I don't know. But I am your brother. See? Jesus is your Saviour. I cannot be your Saviour, for He has already saved you. Now, you're so

close to being the truth there, and yet so far from the truth, the person that told this person this. Now, it's just a--looks to me like a woman's handwrite, very beautiful handwriting. And I'd say that was a woman's handwrite wouldn't you? Brother Capps, wouldn't you think that was a woman's handwrite? A pretty handwrite. And I don't know who it is. See?

Now, "Brother Branham, could Jesus look like you, or you be Jesus, or something like that?" One sense of the word, that's exactly the truth; another sense of the word is an antichrist. That's the difference between right and wrong. To make me the Person of the Lord Jesus Christ, would be an antichrist (See?), for that Person of the Lord Jesus is setting at the right hand of the Majesty on high, and will come again in great power and glory. But for His Life that was in Him being upon me, and upon you who have Him, it's exactly the truth; and you become Christ.

You remember my message on Messiahettes? See? You are... The word "Messiah" means an--"the anointed One." Now, you are, if you have the Holy Spirit, you become the anointed one. See? Then there's all kinds of anointed ones.

Now watch, if it's a Bible anointed one... Many of them are anointed... See? The whole thing is in such a great conglomeration of every kind of a mix-up; and--and of--Satan with all of his cunningness come in and impersonated just to the dot, almost to the dot. There's only one way you can absolutely be sure; check the word by word, word by word. That's the only way you can.

But to me as a--a person, William Branham, or--or any other man or woman to be the Lord Jesus Christ our Saviour, that is an error. But to be anointed with His Spirit, which brings His own Person of His Life into you...

It was so beautifully typed in Elijah and Elisha, when Elisha was taken up, the Elijah, the old prophet, going home... And he was tired and weary; and there was a chariot hooked across the river there, and he--to take him up home with horses of fire. And did you notice then, when Elijah and Elisha crossed the river (the school of the prophets was up there watching them) and Elijah took his mantle and--or--struck the river, and when it did, it divided, and he went across. And he said to the young prophet, "What--what are you following me for? What--what--what do you wish?"

He said, "That a double portion of your spirit come upon me."

"A double portion of that mighty prophet come upon me?" He said, "You've asked a hard thing; but if you see me when I go away, then it'll come upon you." So you can imagine how he watched the prophet.

Now, in that day that prophet was the Word, for he was the manifestation of the Word to the world. See? And he knewed there had to be a greater ministry come, because it required a greater thing. And when Jesus was here on earth, He was the Elijah. "These things that I do shall you do also; greater than these things shall ye do, because I go unto My Father." Now, how you going to do it? Watch Him. Who is He? The Word. See? Watch Him.

Now, when it comes to creation of things, it's true. Jesus never right straight out created anything and brought it into existence. He took a substance first. He took water, made wine. He took bread and made more bread. He took fish and made more fish. But He promised that greater things than this would be done. See? You see? Now, why? It's in a more evil day than it was when He was here. See? It's still Him, but using your tabernacle. See?

And this person that's in you, which is your birth... You are John Doe; you were born in a certain month, and you were borned under a certain star; you were borned under a certain thing, and that has something to do with you. Certainly does.

I know I used to... Papa used to say, "I can't plant them potatoes at this time, because the moon isn't right. You can't plant them potatoes, Billy."

And I said, "I'm not planting them in the moon; I'm planting them here in the ground."

Said, "All right, smart aleck, go on. You get a few bumps on your head and you'll learn something." I did. I did.

I tell you: take a board and lay it down out there on the grass in the dark of the moon and watch what happens. That grass will die right now. Lay it on the light of the moon; you can let it lay there a week; it won't hurt it a bit.

Watch that sea when that moon changes yonder. When the tide--when the moon goes out, the tide follows it out, and it's millions of miles from the earth. Not only that, go down here in the state of Kentucky and sink a rod down in the ground till you get into the salt water; and watch that pipe, how deep it is when the moon--when the tide's in and watch how it goes out, plumb across under the earth. Certainly.

You plant something that spreads out on top of the earth. In the dark of the moon watch it go right down and make it like a radish or turnip will. You plant it back the other way and watch it spread out on top the earth. Sure, it's got something to do.

Why did Aaron have on his breastplate the birthstone of each one of those patriarchs? Look at those mothers when they give the utterance. When them mothers and them Hebrew women in labor giving utterance to those children being born, it placed their name; it told their birth; it put them in the homeland; and set them over to eternity.

One of these days when I come in and stay a little time, I want to take that subject. Exactly. And then watch Jacob, when he was dying there, when he laid his hands upon the patriarchs and blessed them, he was telling them exactly where they would be. And that's exactly according to their name, and exactly according to their birth. And sure, it has something to do with you.

Now, that's your birth path; that's what you are, a natural man or natural woman. But when you're reborned again, that's not the outside conscience. The outside is what you see, taste, feel, smell, and hear, but the inside of that is what you really are. Now, this out here, Satan just tempts you and knocks you around every way here; but down here he can't do it unless you let him do it. For in here you've got faith, and faith don't come from the outer conscience, it reasons. But in faith there's no reason. You've got it from God, and you know it's there. I don't care how much it looks wrong, you still know it's right; it's **THUS SAITH THE LORD**. See? And there's nothing going to bother that. Nothing can bother that; it's moving right straight on. Difficult means nothing to it; wades right on through it, for It's the Word. And the Word's the Sword, and the Word cuts. The Sword cuts Itself free from everything else. You see? Takes the hand of faith to hold that Word. That faith's got to be...

Now see, when that inside conscience... Here's the inside; here's the outside. It's revealed in here, Truth is; out here, it's reason. Now, don't it look reasonable if we'd just say, "We just all go over and join the Assemblies"? Now, I like the Assemblies of God; I like the oneness; I like all of those churches. "Why don't we all just go and affiliate with them, maybe do some good." That's a reason, the outside. But down on the inside, watch it. When you see out here, this will--this will disagree, then look at the Assemblies. Many things that they do that I don't believe it's--it's Scriptural, and can prove it to them it's not Scriptural. But there's so many minds packed up in it. There's a thousands of those Assembly brothers and sisters who believe this, the Word, and don't believe what the Assemblies teach to be right. But they're in the web.

The Baptists, the Presbyterian, the oneness, and all the rest of them, they're in that web where a group of men gets together and they reason it. And there's so much prestige about a man. Here's a bishop setting here, general overseer; he says anything, what's the little fellow going to say? He's afraid to say anything. "I agree with you. Yeah, that's right. Uh-huh. Yes, Bishop, or--or Presbyter, you're--that's exactly right." He agrees with him.

Here, let's take an alcoholic out here on the street, that--an ordinary citizen pass down the street and say, "The old bum, nothing to him." Take him down here, put him on the police force, and put a badge on him, and a gun on him. "Good morning, John, it's so nice to see you again." See? Respect to one another.

Jesus said, "How can you have faith when you have respects of that type," you know, solicit us, respects one (I don't just remember just how the word goes there.)--but when your desire--respects one from another. See? Can't do that.

And when men gets together in a organization, they set down; and the little man's afraid to say anything, 'cause the bishop said so, the presbyter said so. But don't disregard the man, believe him to be a good man; but always remember, God's Word is right and all others contrary is wrong. "Let My Word be true, and every man's word be a lie." See it? That's what we want to do, is believe that.

Now remember, we are not the Word, but we are the Word. Uh-huh. Now, you got it? Jesus was not God, but He was God. He was a Man, yet He was God. He could cry, and yet He could raise the dead. He could cry for a man being dead and raise him back up again. He was Jehovah-jireh, Jehovah-rapha, Jehovah Manasses; He was Jehovah, all completely. He was Jehovah, and yet He was a Man. He owned the earth, and made the earth, and had not a place to lay His head. He said, "The birds that I made has got nests, and I haven't got a place to lay my head. The foxes that I created, has holes in the ground, and I haven't even got one Myself even to be buried in." That's right. He had to borrow somebody's grave, to be buried in. ,

He created a womb that was in a woman. He had no womb to be born in; he had to borrow a womb. He created the earth and had not a place to be buried in; he had to borrow a to--hole in the ground to be buried in, Joseph of Arimathaea. See? They had--they had to--had to borrow a place, yet He was God, proved that He was God.

Now, you understand? We are not... We are Messiahettes, but not that Jesus. He is our Father; we're just anointed with His Spirit, and that's the reason His Life... And that gets people. See, if you don't set and think it through, it gets people to believe, "Well, this guy would be the Messiah." Sure he is.

"This one over here could be." They both are. See? "Well, how can there be two of them?" There's thousands of them. See?

But you see, His Life is separated on the day of Pentecost. When that Pillar of Fire came down, It separated like tongues and set upon each of them, God dividing Himself among His people, because the church and Christ is One, just as the husband and wife is one.

330. Brother Branham, how am I supposed to show my wife that I really care for her and yet play--or stay with the Word (That's)--stay--stay with the word, but still having a question like this said: "Why don't you practice what you preach or believe?"

Well then, if the wife, if the wife is saying this to you when she's--has a right to say it, you better get right. See, see? Then if she, if--if she is saying it just to be evil, remember, the Bible said, "It

was better that a millstone was hanged at your neck and drowned in the depths of the sea than even to offend the least of these, My little ones." Now, that just your question.

And may be that this wife is not that type of person. Maybe she's a different--maybe, she's a good person. Maybe she's just testing you to see what you'll do. , ,

Now, stay in love with her and let her see Jesus in you. You do that. See? You just go on. Some... I give a little illustration this morning about a person that... One time this little woman had--had received the Holy Ghost. And she was a very sweet little person. They... She said... Well, she'd had a hard life, and her husband was an alcoholic. And so, she just kept on; she bore with him. He says, "You want to go to church, honey, take off. But I just go down to the saloon, down at the old Brown Derby, down here. Go and--on." So they hung out down there all the time, used to be Bonifers. Many of you old-timers here remember when Bonifer had there on the corner of... It's called Brown Derby now, I believe it is.

So, hanging around down there, and the first thing you know, one night come up a question about church and about Christians. One of the old drunks setting there said, "There ain't no such a thing as Christians any more." Said, "There is no such a thing. All this bunch of hypocrites," said, "you see them out here smoking, drinking, doing the same thing that we do," and said, "call themselves Christians. There is no such."

This one drunk raised up and said, "Just a minute. There's one that I know about. "

Said, "Who is it?"

Said, "It's my wife." See? She'd become salty. He was catching it all the time.

He said, "I bet if she was put to a squeeze..."

He said, "No, she's still a Christian; I'll prove it to you." Said, "I tell you what let's do; let's go up home, and I'll show you whether she's a Christian or not." Said, "Let's go up home, and now, let's really be drunk. We're going to act like we're really drunk." Knocked at the door, come in staggering over everything and--and... "Why don't you set around this a-way," and everything. And she set them all a chair and (his guests, you know)--and tried to make them just as welcome as could be. Said, "I want you to fix us some supper." And so they--she went out and fixed some. Said, "we want ham and eggs." He knowed they had it, so they fixed the ham and eggs. When he got there at the table, he looked at them like that, picked up his plate, and slammed the stuff on the floor, said, "You know, I don't like my eggs like that. Come on boys let's get out of here anyhow," like that--like that.

They went out and set down like that, you know. And she come out; she said, "Dear, I'm--I'm sorry I didn't get them fixed; I'll fix some more for you."

"Oh, nonsense, you knowed I didn't want them that way in the first place," just carrying on like that. They went out there, and set down, and act like they was drunk. They heard her in there kind of snubbing to herself, singing real low voice:

Must Jesus bear the cross alone,

All the world go free?

There's a cross for every one,

And there's a cross for me.

This consecrated cross I'll bear,

Till death shall set me free,

One drunk looked at the other one, said, "She's a Christian; she's got it." And that little woman led her husband, plus these others to Christ that night. See? Why? See? Just be real sweet. Just remember, He knows all about it.

So, sister, or brother, whoever it might be, or brother, it is here, 'cause he asked about his wife, you just be salty; she'll get thirsty if there's anything in her to thirst for. If it isn't, remember, if you got the wrong person, you'll get the right one in the millennium. You just keep on going; all wrongs will be made right there.

bold331. Brother Branham, do you teach that the Bride must not attend any church unless you are there preaching, or else the Tabernacle--other words, the Tabernacle? (Got "else," means other words.)/**bold**

332. Also, do you teach that we need not keep the--the Sunday or holidays, as working, fishing, or so forth? Or... (I'd say that was Sunday. It looked like Sunday to me. Or right at the bottom it look like--or Sunday, I guess it is, holidays or Sundays. Yeah, Sundays, that what it look like? [Brother Branham speaks to someone--Ed.] Holy days--holy days, Sunday and holy days.)

No. You're mistaken. See? Let me go over and just answer it as I come by.

"Do you teach that the Bride must not attend any other church unless you are preaching--preaching or else, otherwise, the Tabernacle?" No. I don't teach that. I don't believe that; I do not believe it. We've got ministers setting here that's scattered all around through the country, and I believe they are part of that Bride. I believe that a man or woman can go to church anywhere they want to go that teaches the Word. And I believe, if they don't teach the whole Word, and you can't go to church any other place where they teach the whole Word, go where they teach half the Word until you can get to where they teach the whole Word. Go to church whatever you do. Do that.

"Also do you teach that we must--we must--need not keep Sunday, or any holy day, or--or working--or--like working, or fishing on Sunday?"

I believe it's a sin to fish, and hunt, and work on Sunday when you can go to church. Now, I believe you're transgressing the laws of God. "Is there a commandment to such?" Yes, sir. Now, in the Old Testament we had a type of the Sabbath day. It was all... And Jesus did not come for you to keep Sabbath days. The old Sabbath day was Saturday, which was the end of the week. Sunday is the eighth day, or the first day of the week, which Jesus rose on.

I do not believe it's right to... Now, if you're way away into a wilderness somewhere, and you're out there on a hunting trip, there's no church around, or anything like that, and there's nothing you can do; and if you was fishing, I believe that would be all right. But if you're around in the city, or around where church is going on, you should attend church by all means, somewhere.

And I believe, as far as working, I believe if the ox is in the ditch, or something has to be done on Sunday, you go ahead and do it, if it's something that you couldn't help, it had to work that way. But if you just do it, and wait till Sunday to do it, or just do it like that, you're wrong. See? We must not do that, we must respect that holy day.

And now, remember, go to church somewhere, some place. If... I--I could call a certain denominational church, but I wouldn't do it, because this church, only thing I know that they teach

that I believe is, they say they believe that Jesus Christ is the Son of God. Well, I do that. All their other teaching is... They believe in--in remissions of sins is by water. Now, it isn't the oneness; they do the same thing, but I'm not talking about them. They believe that--that regeneration by water, and so forth. And I don't believe that. And they, oh, they believe if anything's got Divine healing in it is of the devil. And they believe in all... They're the only--they're the only thing that there is, and the only thing you have to do is just put your name on that book. And if you ain't got it there, you're lost. Now, I don't believe that. But if there was no other church to go to (I wouldn't go there critical.), I'd go there with the intention of my presence, and me setting by somebody, that the Christ that was in my heart might influence somebody there. Go among them, but don't be partakers of their unbelief.

333. Brother Branham, I want to receive the Holy Ghost. I want to know what to do. I am burdened for my family to be saved. And the sister signed her name.

If you want to receive the Holy Ghost, let me tell you something, my dear sister, if you're here. And--and--I... Brother Neville, is that a member of the church here? [Brother Branham has conversation with Brother Neville--Ed.] At the bottom there. I don't--I don't remember them either. But if--if you're here, Sister B-o-u-g-h, if you're here, let me tell you. The Bible said, "Blessed are they that do hunger and thirst after righteousness sake..." You're so blessed to even want it. See? Now, remember, not that you--you--you've got it, but blessed are they that hunger and thirst for it, "for they shall be filled." Just stay right with it.

"What must I do for my family?" Use the same faith that you're using for yourself, for your family. Commit them to the Lord and believe with all your heart that you're going to be saved. Let it... Don't let it just come on your natural thinking here, let it drop way down on the inside, that subconscious, then they're yours. God's give them to you when you've got it down here.

Whatever you have in your heart here and ask for it, when you pray, believe that you receive what you ask for. Now, you can't doubt it no more. You can't believe it and doubt it the same time. How many knows that? You can't believe and doubt at the same time. You've got to believe that what you ask for, you receive it, then He said it would be given to you. So you just believe for your family, and they'll get it.

334. Brother Branham, what about our son since--since are not on the--not preaching on the Trumpets? Remember the promise you gave me over the phone concerning him and the Seven Trumpets?

I don't remember it. I don't remember what it was. But whatever it is, you let Billy Paul know what it is. Whatever I promised, that I'll do. I don't remember. You know I--sometimes I get--maybe of a nighttime answer thirty, forty calls in one time (You see?), so I don't remember night after night--sometimes when I'm around--so I don't get whatever it is.

What about my Catholic sister and brother? Thank you.

Oh, this person's from way out of town, way away in Texas. I... Well, sister, if you--if you're from Texas and you get this tape, or if there is a tape (I guess there won't be no tape on this), but if there is... [Brother Branham inquires about taping the service--Ed.] Are they making a tape? You're making it? All right, if they're... The tape... Then I tell you what. If you... On this tape, when you find this, remember, "What about our son when--about the Seven Trumpets?" I don't remember about that, 'less I promised to see him or something during the Seven Trumpets. If I did, I'll see him; 'cause I didn't preach the Seven Trumpets, I preached the Feast of the Trumpets. You understood about that?

"And what about my Catholic sister and brother? Thank you." I will tell you, Mrs. C-o-r-n-i-l-s-e-n... If the lady's here, see Billy Paul this morning. And--and if not, well, I'll--I'll--I--I don't understand what it is (You see?); it's just a question. I--I can't make it out (See?), what it is, 'cause I promised something about her boy and the Trumpets and about a Catholic sister; and I--I don't--it's not in my mind now to remember. Just see Billy.

This must... That's just a prayer request. Gives the person's name and said, "headaches and sinus." So that was just... Just pray for them, I guess. All right.

335. Please explain marriage and divorce. (I've already got that. This is seven questions--eight questions on one piece of paper.) Please explain marriage and divorce.

I did.

336. Moses and--and Elijah on earth now? Are Moses and Elijah on earth now? Are they in America?

No. See? No, they're not here; they won't be until the church is taken away, then Moses and Elijah... How many understands that? All right. And let's see. They don't have any name signed to this, so... All right. If ever who asked these questions... I believe there's seven of them; I've gave--marked seven. All right.

337. Explain the difference between the "Name of Jesus," and the "Name of Jesus." (Wait a minute.) Explain the difference between the name "Jesus" and the "Name of Jesus."

Well, they'd both be the same if they're applied the same way (You see?), applied to the same Person, the name Jesus, and the Name of Jesus. The Name of Jesus and the name--name Jesus is Who He is. The Name of Jesus is speaking of the Person, so it'd be the same... I think that would... Doesn't that sound sensible? See? The name Jesus is the Person Itself, and the Name of Jesus is you referring to that Person. See?

Say, my name is William. That's me. All right. Now, you say... I'm speaking... The name of William, then you're referring to me. That's my name. See? Now.

338. Has the Name of the Lord changed in the different dispensations?

Yes, yes. It was once called--He was called the I AM. He's called Jehovah, and He's changed many times. The last time it was changed was when God became flesh and took a human name. Jehovah, I AM, and all of those, are titles to a Name. See? If you was baptized in the name of Jehovah, it'd have to be the Name of Jesus Christ. If you was baptized in the name of Jehovah-rapha, Jehovah Manasses, and Jehovah-jireh, all of those, it'd have to be Jesus Christ. The I AM is Jesus Christ.

Remember, standing there that day, and He said, "You say you eat manna in the wilderness..."

"Our fathers eat manna"

"And are dead." He said.

And they said, "Well, we know now you're crazy, because you're just a man and not over fifty years old, and say you seen Abraham."

He said, "Before Abraham was, I AM." See? He was the I AM. And all the titles and names that ever belonged to God was made one human Name, the Lord Jesus Christ. All right. ,

339. Now, if time ceases when the Seals were opened, then--is... If time ceased (pardon me) when the Seals were opened, then the millennium is also--then the millennium is also finished, is it not?

No, no. Time didn't cease when the Seals were opened. Misunderstood it. What happened, the mysteries was revealed, not time ceased. See? Just look. Watch real close now, and will--play your tape if you got it from a tape. See?

Time never ceased until the... This must be a post-millennialist or something that asked the question. Because see? We got a thousand years after the church has gone home and comes back upon the earth. Then time ceases in the new heavens and new earth.

Now, the millennium is not the new heavens and new earth. There will still be sin after the millennium. The millennium is a type of Noah going in the ark, and carried over, and brought Ham and them on the other side. And sin even come out of the ark. See?

But Enoch, the translated one, was a type of the Bride that went up, not the one that was carried over. So sin will still be on the other side of the millennium, but not during the millennium. See? During the millennium is peace. See? But sin will be dealt with the other side of the millennium, and then time fades out.

And now, the opening of the Seven Seals that was given by the Holy Spirit, the Seven Seals only was to make known what had been left off in the dispensations behind us.

Now, as some great theologian tried to corner me on that, he said, "Brother Branham, you--God someday will give you the secret of those Seven Seals. Those Seven Seals will be something that we've never learned yet, that it'll be something that's not even in the Bible." No, no. It won't be that, because if you do, that would make it a... If I told you that, I'd be a false prophet, because (You see?) this Word... There... Everything that's--that's... The whole revelation of Jesus Christ is all completed in this Word. See? And if the Seven Seals pertained to the seven churches, it had to be already past, because we're in the Laodicea church age... And the Seven Seals was only revealing what they had left off back there, and it opened up what they had left: what Luther left, what Wesley left, and all the reformers, and Pentecostals, and down to the present time.

Now, the next thing left is the translation of the church, the return of Moses and Elijah, the millennium reign upon the earth with the Bride and Groom for a thousand years, and then the judgment bar, and then a total annihilation of sin. It'll never be no more at that time.

Now, not the... Cease... The Seals never ended time. Time or seasons until after the millennium. No. It'll still be time until after the millennium.

340. Does the millennium have to do with the one thousand years? Could it not be a generation?

No. A generation allotted in the Bible is forty years. But the Bible said, "And they lived and reign with Christ one thousand years." It will be one thousand years upon the earth, 'cause one thousand years upon the earth is only counted a time, for parable like to God, as one day. One thousand years upon the earth is only one day with God, as God counting time. How many understands that now?

So it's that Sabbath day when the church will no more labor against sin. And Satan is bound for a little season, a thousand years, 'cause his subjects is all in hell, and his... The church that's on earth is redeemed and right in the Presence of Christ, so he has nothing he can work on. So it's not a chain, as I said, a log chain; it's a chain of circumstance; he has nothing he can do. He's

helpless and hopeless, just waiting for the resurrection of the subjects; then they're separated as the sheep from the goats.

341. Did not the queen of Sheba come to Solomon to test him--test him to find out for herself if the--if the name of the Lord was truly Solomon or not? (I don't believe I get that. Just wait.) Did not the queen of Sheba come to Solomon to test him to find out for herself if the name of the Lord was truly Solomon or not? (I--I don't, maybe I don't understand this one. Just... Excuse me just a minute. Let me read it again.) Did not the queen of Sheba come to Solomon to test him to find out for herself if the name of the Lord was truly Solomon or not?

No. She never tested to find out if--if God's name was Solomon. Solomon was a king. She come, and she said, she--she said, "Truly God is with His king and with His people." See? She come and was tested--she tested Solomon about his gift, because she had things in her heart that Solomon revealed to her, that showed that he was God's king upon earth.

You remember down in, I believe, down in--in--in--where she come from, down in the land of--of--of--of Sheba where she came from, the people would come through, you know, and--and tell about great things that's going on, that they had a God up there that has anointed their king, and the--how the king was anointed of God. I don't believe she thought that Solomon's name--or God's name was Solomon, 'cause if she did, that would make her a pagan again. See? So she--she could've did that. In her heart she could've thought that God was Solomon, and Solomon was God, 'cause she was a heathen to begin with. But when Solomon revealed to her the secret in her heart by a--a gift of discernment, which was called then, wisdom; he discerned that; she knew that God was with Solomon, 'cause then... They had... She found out... If she come with that in her mind... ,

If the--if the person here, the questioner, is asking, "Did she know then that truly Solomon--the name of the Lord was truly Solomon?"... See? Solomon was not the Lord; she'd found that out by the people, 'cause they worshipped Jehovah, and there was the great ark, and the great testament, the--the ark that the Lord's commandments was in. And they'd told her about on Mount Sinai and the different places where they'd been. And then she could see that God--that God of that testament was in this man, because he had--he had discernment which only belonged to God. See? So she knew that that God was in Solomon. But now, it might read that way if the questioner ask that. But, "Did she know that the name of the Lord was truly Solomon?" Maybe they didn't write it just the way they was thinking. You see? So I think maybe they'd say--say this: "That the Lord was in Solomon." Yes, sure did. 'Cause if that's the question, sure. She knowed God, because she made that remark. And she wouldn't worship no other god. And I believe she--she said she'd always... She seen why... She had no breath left in her; she had no questions left in her. Solomon just revealed the whole thing, and she knowed God was with him. ,

342. We--we were married twenty-one years ago by the justice of the peace. Was--was it wrong?

Yes, it was wrong for you to do that. Marriage belongs in the house of God. But being that you are married, here's when you're really married: you're married when you vow one to the other, when you promise one another that you're, that you'll take one another. The justice of peace could give you license; that's legal terms of living together as husband and wife without being common law husband and wife. But when you promise this girl and this--you promise that man that you'll live true to him, and you take him to be your husband, you're married then. You remember, I explained that last week, I believe it was. See? When you promise her... See?

Even in the old--in the old Bible, if a man was betrothed to a maid, and... You know the laws on that. Why, it was just the same as an adultery. Certainly was, when he promised, that was it.

The question was asked the other day, "Was a annulment--annulment--an annulment the same as a divorce?" See? When you ask me those questions, friend, you don't know what that does to me. I've got many friends setting here that's married two or three times. Did you realize I'm talking to my own son, Billy Paul? Would I spare Billy Paul? No, indeedy. Billy Paul got married to some little girl, and come up, and said, "Daddy, I'm going to get married."

I was washing my car; I said, "Butt your head against the wall," just kept on washing my car like that.

He said, "I'm going to get married."

I said, "Oh, go on," just kept on like that. He goes around and tells his mother, and his mother laughed at him. You know what he done? Run off with some little kid still in common school and got married. We annulled the wedding, the father of this girl and myself. We annulled the wedding, but he was married just the same. He's my boy setting here listening at me now. That's exactly. ,

He come to me with the girl that he lives with now, my daughter-in-law. My little grandson... He said, "Daddy will you marry me?"

I said, "By no means." That's my own son. You think that don't cut me to the core when I packed him in my arms and done everything I could do, and I've been both father and mother to him? You think that don't kill me to say that? But it's the truth. Certainly. My boy setting here listening at... My daughter-in-law and my little grandson setting right here now... But I tell him it's wrong (See?), because I've got to. I'm duty bound to that Word. , , ,

And I say, you got married by a magistrate? You should've been married by the church, by the minister. That's the decent thing to do for a Christian. But being that you have already made that promise, and vow, and been married twenty-one years ago, I think it's all right.

You say, "Well I..."

The question might be, "Should I come and be married again?" If you wish to. Don't have nothing in your mind that bothers your faith, 'cause if anything's there, you can't go no further than right there; you stop right there. When that question mark come, that's where you end, right there. But I, for me it would be all right.

The man that baptized me in the Name of the Lord Jesus Christ finally run me out of the church, because I wouldn't agree with him on women preachers. That didn't make me be rebaptized again. See? Surely not. See? That's all right.

But just remember, these things are cutting to me. I got bosom friends setting here, men and women that would take their--lay their--pull their eye out and give it to me if I'd ask them for it (Yes, sir.), and they're married twice, sometimes three times, setting right here now. And my own boy, my own grandson, my grand--and my daughter-in-law that I love... Look at Billy, how I stood by him and how he stood by me, but to say truth or truth, it's truth's truth.

I've got... I could go out here today and call up some of these Assemblies of God or some of these people and tell them, "I've--I'm--was all wrong; I ain't going to stay with that Word, I'm going to stay with you." I'd probably be a very popular person pretty soon with a gift of God. To throw all my influence to one of those organizations, I'd probably have a big name among them. I ain't caring about my name among them. I love them; that's the truth. But I got to be truthful. I--I--I'd be a hypocrite if I did that.

And I'd be a hypocrite if I stood here because my own son setting here that was promised to a girl, and I said... If--if he never even had the ceremony said over him, no matter if he ever lived with the woman, or slept with her, the girl, or whatever it was, when he made that vow, he's married, Billy Paul or no Billy Paul. That's exactly the truth. He's married when he made that promise. If it's me, it's the same.

We've got to be honest. If I can't be honest with my boy, I can't be honest with you. If I ain't honest with you, I won't be honest with God. And I want you to believe what I tell you to be my honest-to-goodness opinion. Don't make anything else out of it; just say it the way I said it (See?), 'cause I'm going to tell you the truth.

Now, I don't talk to you all like that too often, because you're my children, I call you. I've begotten you to Christ through the Gospel. And while we're here together, just our own group setting here, I--I shave you down a little bit. But I want to tell you: when you come to me and ask anything, I'm going to tell you the best that I know how. If it's in the Word, I don't care if it condemns me; I've got many knots should be shaved off of me. Exactly.

But when you ask me anything, I'm going to tell you. If I tell you anything, I'm going to tell you the truth. I've always tried to live that way. That's the way I want to live and die that way, to be honest with anybody.

A little girl come to me not long ago; the woman's not here now. Tom Simpson, many of you know him. Tom is a nice fellow; none of his people are here. (I think all the people went back, unless Fred's still here. I... Fred Sothmann, I don't know whether he's here yet or not, but I--I think they are.) But Tom Simpson, he come down from Canada with--with Fred. And they... (You know Brother Fred, our trustee.)

And Brother Tom, many of you know him here. And Tom's a fine man; he's a dandy guy; and so is Mrs. Simpson. If she'd only listen to what I tell her, she's going to walk again too. And she's setting in that wheelchair crippled up. She's going to walk if she'll just do what was said do. And you just watch and see if that isn't true. See? Now. But she's got to do what she was told to do if she expects to do it.

And one of her little girls, sweet little girls... I... When they was little bitty things, I'd take them up on my lap and play with them. They're too big now; they're almost women, ten, twelve years old. And so, one of them come to me, said, "Brother Branham, I had a dream." And she told me the dream. And she said, "What does that mean?"

I said, "Don't know, honey. I'll pray, and if the Lord gives it to me, I'll tell you."

She said, "All right." A few days she come back, said, "Got that dream?"

I said, "No, honey, I haven't; He hasn't revealed it to me."

About a week or two later she come back, said, "Brother Branham, what about that dream?"

I said, "I don't know." Well, looked like she was kind of disappointed. I...

You remember, when you ask me anything to tell you, and I don't get it from the Lord, I'm disappointed too. But I ain't going to be hypocrite or a liar; I'm going to tell you the truth. If He tells me, I'll tell you; if He don't, I won't. That's all I can do. And I want you to believe me that way.

And now, I thought I knowed what the dream meant in my mind, but how did I know. I have to see the thing over again. And not one of you can lay your finger at any time or anyplace, where I ever

told you the interpretation of a dream in the Name of the Lord but was exactly that way. Yes, sir. Never have I told you anything in the Name of the Lord but what come to pass too, just that way, because I'm--I... It's Him. And then it ain't my responsibility then; it's Him; it's His responsibility.

I said, "Look, Trudy, what if we're going to Arizona. And what if--if I come told you that when you got out there, 'THUS SAITH THE LORD,' your little brother is going (little Johnny, the one I tease about having his belly open all the time)..." I said, "What if he gets run over on the street and I say, 'You know what's going to happen, he's going to get run over on the street'; and you're coming up to me and--and you're going to say, 'Brother Branham... Go take him to Brother Branham,' rather. And then you're going to hunt around, and you find me standing on a steps talking to a man with a white suit on. And then, I'm just going to lay my hands upon little Johnny; he's going to come to life again and run along." Now, said, "Then you go out west, and the first thing you know, one day you hear your mother screaming, your daddy screaming, and look, and little Johnny's been run over. What would you do?" See? You believe me. See? And I want you to have confidence in me. I ain't going to tell you nothing just presumingly; I'm going to tell you the truth, or don't tell you nothing. And I said, "Then you come to me and say, 'Oh, little Johnny,'--or come to your mother, 'Oh, little Johnny's run over. He's dead. He's dead.'"

The doctor come, pull his eyes back, check his heart, his respiration; "He's dead; take him to the morgue." What would you do?

You're going to say, "Wait just a minute. Wait just a minute. Take him in my arms; let's start walking." Amen.

"Where you going, Trudy?"

"I don't know."

"What you got?" You got your little dead brother in your arms. Just keep walking down the street. People say, "Is that girl crazy?" No, sir. She's got THUS SAITH THE LORD. What's going to happen?

First thing you know you say to your father and mother, "Wait, we'll find Brother Branham. He'll be standing on the steps talking to a man with a white suit on. There he is standing right there. Watch what happens." Not a doubt in your mind. Walk up there and say, "Brother Branham, you know what you told me."

"Yes, Trudy. Johnny, wake up." Jump off and go on down the street.

But what if I just presumingly tell you some things that I think is right, and tell you in that manner, THUS SAITH THE LORD, and it isn't right, and it don't happen, it never comes to pass; then you'd be scared to death of the little boy. You wouldn't know whether to bring him or not.

God sent me here to help you, and I want to be a help to you. And no matter if it cuts, hurts, or whatever it is, I got to say it anyhow.

But now on the case of marriage and divorce, I've asked you like a brother, hold your peace until you hear from me. Hear? Just go right on as you have lived. (I'm taking up too much of the time there.)

"We were married twenty-one years ago (yeah)... justice of the peace." Sister dear, brother dear, one time a salesman was telling me he walked into a church (He was a Christian.) up in Connecticut or somewhere up there, great big church, just went in to pray. It wasn't--he was a

Pentecostal, but he went in there to pray. And said when he got in there and knelt down in the church to pray... said he was riding along, was tired, kinda homesick, he's a salesman, and he's selling stuff, and said he--for--to factories. And he went in there to--to make some buys or something, then he come by the church, thought, "I'll go... I believe I'll go in and pray." The door's open; said, he went in. Didn't hear nobody, so he knelt down and started praying. After he was praying there, stayed about a hour, said, directly he heard some doors slam or something; he thought it was a custodian or something of the church. Said, after while he noticed here come--he heard somebody talking. He slipped up there to look, and looked around to see whether it was the custodian. It was a man and woman standing before the altar holding one another's hands, said, "I take you, dear, to be my lawful wedded wife." See?

She said, "I take you, dear to be my lawful wedded husband."

"Why," he said, "this is a strange thing," said, this Pentecostal, he said, "this man and woman getting married without a preacher." See? And so he just set down and waited; and after they made their vows to live true to one another, only death would separate them, they put their arms around one another, kissed each other, turned around and walked out smiling. He said, "Just a moment." He said, "I'm kinda curious; I'm a stranger." Said, "You all getting married?"

Said, "Yes."

"Without a preacher?"

He said, "No." Said, "We been married forty years." He said, "We got married right here at this altar forty years ago, and every year we come back and renew our vows." That's a good idea. See?

But as far as married, when you promise her, she takes your word; you take her word; and God takes both your word. See? So just don't promise 'less... [Blank.spot.on.tape--Ed.]

343. When they cut it in... Is long--is long hair when they cut it in front? (Huh. Now, wait a minute; let me get this here. I...) Is long hair when they...

Well, I--I--maybe they mean this: "Is it long hair any longer when they cut it in front?" Not any longer; they've cut it off. See? But like the man that had the trousers cut them off three times and still too short. What say? What say? [Brother Branham has conversation with someone in audience--Ed.] Oh, that's what they're talking about. As I tease my little girl, she said... The "booms" I call them, you know, bangs, or whatever it is, you know, across the front here.

Well, I imagine those kids that's cutting their hair in front... You--maybe your mother could tell you about that (See?), if she wants you to do that way. I think it'd look kinda--kinda a little bit like a woman was looking through the rear view if she passed about twenty-five years old and wanted to cut them off in front like that, look like some little kid. Look on out here where you're going, sis, not where you've been. See?

And now, but cutting the hair, I--I--I'll tell you this. I can't--I--I ain't got no--no Scripture to say that you can cut so much of it and can't do the other. I--I haven't got no Scripture for that; I--I couldn't tell you that, sister, or brother, ever who it is.

I say one thing. I wished... Now, I know my kids has done that too, Rebekah and Sarah, I seen when they cut their hair off here in front, and plait it back here in the back, and make these things across the front, like this. I--I don't, I--I... Now, not holding them. See? No, sir. To me, I wished they didn't even put a scissors on their hair at all. But when they got all long, hanging down like

this, and just cut the front of it out of their eyes, little kids maybe. I--I wouldn't know whether that'd be wrong; I wouldn't think so. See? But when you get... If you can, I--for you sisters, I'd just let it the way the Lord made it. See?

And of course, I know women wants to look pretty; that's nature; and that--that's what they should be. See? They should be that way. And so, that's fine, but just don't--don't; otherwise like this, don't look like the world (See?); don't pattern after the world. Things wrong... You want it cut off, like that, but don't cut your hair now. If you got the braids hanging down, or--or whatever it is in your hair, you leave it long. Don't cut it like it's going to look like the world. If you're just them little girls...

My uncle used to have a little girl up there in--in New York. She had the prettiest hair. It's kind of dark brown and she'd wear her plaits... My mother used to be able to... Her plaits hit down here in the back of her knees. And this little girl had plaits like that too; her name was Jacqueline. And she had combed part of it down like this and cut it off like this. And now, it's been about fifteen, eighteen, twenty years ago. And I used to wonder, why didn't she just comb the whole thing back, it'd look prettier than having it just like, off here like these modern Beatles they have now days, you know. And a... Oh, that's right, I don't believe I'd do it. Anything look like them Beatles, that looks like out of the world, so let--now, just leave that alone. Yeah.

344. My husband and I don't see alike on the Bible, the truths--like this truth that you preach. He doesn't understand. Should I go with him to churches when I don't believe their teaching? I'm very troubled about this.

Yes. If you are a wife to this husband, and he don't condemn you, you don't--you mustn't condemn him (See?), because the husband is sanctified by the wife. See? And I believe, if he goes to some denominational church or something like that, he wants you to go down there with him... You see? If you don't be... See, there's nothing there can harm you, 'cause you're not going to listen to what they're saying anyhow, 'cause you done said here you don't believe their preaching. See? So it ain't going to harm you, but you're just showing respects to your husband. You're yielding yourself to him, and maybe in doing so, you--you'll... If they teach and do the things down there... You're taught much higher things than that; you'll be salty; he'll see and come to the Lord. I believe I would go ahead. My goodness, look here what time it is?

345. Does Zechariah 4 and Revelations 11:3-12, speak of the same being? See Zechariah 4:12-14 and Revelations 11:4. They signed their name to it--Brother and sister of the church here.

Let's see, Zechariah 4. Oh, yeah, that's the two olive trees. Yeah, the two olive trees and Revelations 11 is... Oh, yeah, that's it. Same thing. That's them both. That--that is Moses and Elijah, the two olive trees.

Pray for our... That's a prayer request.

I'm sorry, this I can't read it before... It's about family relationships. Yeah, put that with this one over there. Can't read that to the public. They're on private interview anyhow, so--so...

346. Brother Branham, is it wrong to--to... [Brother Branham speaks with someone on platform--Ed.] (What does that say? What on Sunday? Work?) Is it wrong to work on Sunday?

I've just explained that. If the ox is in the ditch, take him out, but don't push him in the ditch just to get him out on Sunday.

Brother Branham, will you preach here next Sunday?

That's just a question. No, sister, brother, ever-who it is. Now, these are some just was laying out here. Must've laid--laid them, or somebody put them in the package.

Brother... This is to you, Brother Capps. "Will you sing, We'll Never Grow Old?" I must have got in the... I got some of the rest of them mixed up.

347. Brother Branham, someone wants to know why you were not (m-e-n...) mentioned in the Bible. I believe you are Habakkuk 2:1-4. (Get that, Brother Neville, Habakkuk 2:1-4) Let them read this and study it, 3rd chapter... think name and types of four chapters, believe--I believe is you.

Now, while he's hunting that, it's Habakkuk 2:1-4. Brother or sister, ever who ask the question (There's no name; that's fine.), I--I like for you to ask those things. I know what's on your heart (See?), and then I'll tell you. No. See? You wouldn't have to necessarily have your name in the Bible (See?), but (You see?), as long as you're in the Bible, there--as long as you're in Christ, you are in the Bible; you're in Him (You see?) in the Bible. See? As long as you are in Christ, then you are in the fullness of the Bible. See? You are in your full position when you're in Christ. All understand that?

Do you have it, Brother Neville? What? Yeah. Habakkuk--Habakkuk... I haven't read it. This was just put in here, I guess, this morning. Habakkuk 2:1-4. Let's see it. Habakkuk 2--Habakkuk 2, and 1 to 4:

I will stand upon the watch, and set me upon the tower, and will watch and see what he will say unto me, and what I shall answer I--I am--when I am reproved.

And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because I will surely come, and I will not tarry.

Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

Well, I--I'd imagine this dear person that asked this... You see? It's somebody that loves me, or they wouldn't write that. See? Now, I could not say that my... The Bible does not call my name--my name, William Branham, or call your name whoever it is, but we are in Him anyhow. And these...

And now, you see familiar places that refer to in the Bible, that says certain things. You see? Now, if you'll watch, history repeats itself in the Bible. See? Now, let's just give you Scripture for one now. (I see many of you writing it down.) Now, in the 3rd chapter of Saint Matthew, It said, "And when God called His Son out of Egypt that it might be fulfilled which was spoken, 'Out of Egypt I call My Son...'" Now, if you've got a--a Scofield or any other reference Bible, if you'll follow that reference there, that margin reading, it'll bring you back to where He called Jacob, Israel, out of Egypt. See? But Jacob was His son that He called out of Egypt; also Jesus was His Son that He called out of Egypt. So, see, the Word of God is never ending. See, we are identify ourselves in the Bible with different... How many remembers my message on identifying yourself with Christian characters, Phoenix, Arizona, where I preached it? Yeah, many of you has got it on the tape. See? Identified with Christian Character. See? You can identify yourself anywhere you want to in that Scripture if you are a Christian, and if you're not a Christian, you can identify yourself in the Bible. See? So I think maybe that would help. I want to get as many of these as I can.

348. Brother Branham, some say mercy is over and no one can be saved. Now, is this true? (I'm glad I got this one.) We watch and pray--we watch the prayer lines, and it seems some are still finding mercy. Now, that's the first question, you got two.

"Is mercy over?" Don't never think that. See? Just keep right on doing everything you can until you're taken away. See?

"We notice in the prayer line some's finds mercy." Sure. Mercy's--the doors are open. See? I think where you got this--this thought might lay between... See, I don't have time to give each one of these Scriptures their right place (You see?), each one of these things their right place. They... In the prayer line you find mercy, certainly.

If I knowed Jesus was coming this afternoon, I'd be doing just the thing I'm doing right now (See?), just continuing right on. Mercy is always open. See?

And now, where I think you get it, is about the finishing of the Seven Church Ages and the Seven Seals being loosed. See? The Seven Seals, it's manifested what takes place has--what has took place. The seventh church age, we're at the end of the seventh church age. When I say the end, that doesn't mean it's this very hour, this very minute. You remember, the Bible said, back in the times of--of the Lord Jesus, Paul said, "For the time is at hand." Do you realize how long that was in God's time? That was yesterday. My time, it's been two thousand years. See? The time is at hand. See? What God calls at hand is not what we call at hand. See?

So just keep on believing, keep on praying, keep on... God's still got mercy open; just keep flowing into it as fast as you can. God will do the stopping when it's time to stop. See?

349. Now. Brother Branham, is it true that no one should preach but you? We have seen your--we have seen you ordain men. We do--don't believe you would do that if there were not--if they were not to preach.

Mercy. Brother, sister, ever who told you that nobody's to preach but me, I'd sure be a poor subject to God with all that. No. Every man or that feels a call of God upon his life, get into the ministry and start preaching; we need them.

Men of God are anointed all over the world to preach the Gospel. See? I'm just one little pebble on the beach among many big stones. See? So I... There's just many that's more eligible, more worthy, more of anything to preach than me; I'm just one little, humble person laying out here. I'm one grain of wheat in a whole garner. See? So that just a... You know what I mean. Any man that's called of God needs to preach the Gospel.

350. How can a Christian get deeper in the love of God?

Read the Word and pray. Read the Word of God and pray. I'm going to hurry, just get as many as I can.

I turned in one question, but asked it (i-n-c-) incorrectly. I want to know if you are going to have a healing service before you leave town. If not... have to do--I--get a personal interview with you?

Now, by the way, I think this person was on interview this morning. 'Course, we had a healing service--we have had a healing service too.

351 Brother Branham, please explain I Corinthians--I Corinthians 11--11 and verse 4 through 6. Does not this mean a s-e--separate--separate c-o--covering from the hair, or is the long hair the only covering we need? (Get me I Corinthians 11. Let's see, I Corinthians 11:4.) It says when

praying... (Oh, yeah, he--they got it here. They say,) In praying or prophesying can we take our hair--can we... (Let's see, they got a line drawn through something here.) When prophesying--when prophesying can we take our hair when we... (You--you say,) Can we take our hair on or off when we're prophesying?

If you--if you got a hairpiece, you might, but I'd--or wearing one of these Beatle wigs, or something, but... If I could look right in one, I'd probably wear one myself, but it--not a Beatle wig, but a--a hairpiece.

But that's all right. If you ain't got no hair and you want one. If you can do it, that's perfectly all right. Yes, sir. If a woman, her hair isn't long enough, she wants a switch of hair in it, I'd say, put it on, sister.

If a man takes bad colds and things, and wants a--some way--even to his appearance to his wife, if he wanted to wear a hairpiece, do it. Yes, indeedy. Nothing wrong with that (no, sir.) no more than you would be your teeth, or artificial arm, or anything else. If nature has some--taken something from you and it's so handy you go ahead, that's perfectly all right.

But it says here, "Can we take our hair on or off when praying or prophesying?" What does this actually mean?

All right, read, Brother Neville... here... like 4--4 to 6, all right, all right.

Every man praying or prophesy,... his head covered, dishonors his head. (That is, if he's got long hair. All right.)

But every woman that prayeth or prophesy with her head uncovered dishonors her head:... (That's her husband.)... for that is even all as one if she were shaven.

For if a woman be not covered, let her also be shorn:... (If she wants to bob her hair, make her shave it all off slick. See? If she can't have...)... but if it be not a shame for a woman to be--be a shame for a woman to be shorn or shaven, let her be covered.

I don't see nothing on taking on or taking off of hair there, unless the woman wants... He says, if she says she has to cut it, then let her shave it all off slick. See? Because if she doesn't, let her have her hair; because her hair is her covering. But for a man to have his head covered, long hair like a woman, standing in the pulpit, he'd look like a woman up there. See? So he mustn't have that like that. See?

That's--that mean that they're taking on hair or off... I think the person might've got mistaken in thinking there that it meant a--a man prophesying with his head covered, then he takes his covering off. See? No. That isn't that he had long hair; it means, if he's covered... Now, you read on down just a little further, you that asked the question, and you'll find out that the woman's head is her husband. How many knows that? And the man's head is Christ; therefore, a man should cut his hair because of Christ, 'cause in him is both man, woman, and all. He's both father, mother, sister, brother, all. But in a man it's masculine alone. Therefore, he must cut that off because of Christ; but in the woman is feminine alone, so she could have her covering; because her husband is over her. He is her lord, her ruler; so therefore, she must have long hair.

And then, if she says she must--she has to cut it off, then let her be shaved. And said, if it's a shame or disgrace for a woman, who's supposed to look pretty, and having her hair all shaved off, then let her have her covering on her head; let her have long hair. See? So it's... Anybody... All

explain it? I mean, does it sound all right? Say, "Amen." if it does, if you got it. See? [Congregation replies, "Amen."--Ed.] All right.

352. Brother Branham... (We got just ten minutes now.) Brother Branham, we have no preacher where we live, but we have tape service on Sunday night only. Should we take our children to another church for Sunday school? Are the tape services sufficient?

Well, let that be according to the way your children are going. See? Now, if you get your children, they're young; and you get them out into some kind of a group out there, that'll just pound the stuff into them that they--that they--they shouldn't know; I wouldn't do it. If they--if they seem to learn enough from the tapes and things... And you, say, you put them over in a Catholic church, take them over to Catholic church, take them over to something like that; I wouldn't advise that. See? If they...

But now, if you got a nice little church over there that maybe disagree two or three things with you, and your children wants to go to Sunday school, they're full Gospel people, or something, why, that's perfectly all right. But see, but when you come to a place where... Depends on how your children take it, See? Watch what your children does, what--how they react to it.

353. Let's see. If you don't have a church to go to, should you just listen to the tapes?

Yes. That's--I'd--I... That'd be fine.

354. Do your children have to have an experience to have the Holy Spirit? If the--if--if they see the end-time Message, do they have the Holy Spirit?

Every one must have an experience. Your children cannot go in on no other way but the same way you do. See? They've got to be borned again. There's no grandchildren in the Kingdom of God; they're all children. They must have it, must have an experience with God to go in, just the same as you. Now, I hope I can get this. It's...

355. Dearly beloved: (Let's see.) About the Scripture of Ephesians 4:11 through 13, do we all (Let's see.)--do we get all the perfecting of saints through the tapes, or should we be here, where the gifts of the Spirit are operating and the different offices of the church to help perfect us? Our hearts have believed all the Word of the Lord.

Now, this person is from Oregon. Now, my dear... I believe I know who it is. See? It's... Oh, yes, I do, I certainly do. Your--your boy... If the person's here, I know you're--if you're not, it might've been last Sunday. See? This might've come in from last Sunday's. But your--your son flies conservation (See?), and it's--he controls... He's--I think he's the one that invited me over to go elk hunting with you over in Oregon, where... And I think this is right. Now, I know this person by letter by... and so...

No. They want to come here to the church for the perfecting. See? That we--we get fellowship one with another here at the church, but the perfecting comes between us and God. The Blood of Christ is what perfects us in the Holy Spirit.

Now, in the church says, "... has the gifts operating." Now, we do not have too many of the gifts operating here, but we have some of them. We have the gift of tongues, and--and the gift of prophecy (two or three of them).

I think our Brother Higginbotham here, ever where he's at, he's got a gift of speaking in tongues. And we got our Brother Junior Jackson with us, and he speaks with tongues. And then we got two

or three of them interprets. Brother Neville here also, our pastor, speaks with tongues and sometimes prophecies, and the Lord brings upon him...

Just the other day he said something. He called upon a phone in a house where I was at, that he prophesied over a person, told them that a drunken man would--there'd be a great change in him right away or something like that. And the man has come out of the Alcoholics Anonymous, still an alcoholic, and for sixty-eight days hasn't even touched alcohol, or no medicine for it, or anything. That was Brother Neville prophesying over them.

So we are--we have some of the gifts operating among us, and we'll be very glad to fellowship with any of you, that has a way, that you're working, or wants to come and fellowship with us, anything we can do, we're very happy about it. See? But now the perfecting belongs to Christ.

Now, let's see, about one more or two more.

356. Brother Branham, will you be kind enough to explain the picture taken by Brother Arganbright? Question one: the second on the--the second picture on the wall, the light around you, the buckle, and so forth.

Well now, I tell you what. They signed their name, and they're not here now. We understand it. It's Brother and Sister Jackson from South Africa; they've gone back. So we understand that; we've explained that.

357. When will the church who--when will the church who did--who d-i--died during the tribulation and--be resurrected? Will they also wait until the resurrection of the ungodly? Will they live again during the millennium?

Now, that's a good question. Deserves more than the time I could give it, but just so I can get... See? I haven't... I've got at least two-thirds of what I started with this morning--been two hours. Just so many you just can't get to them. You see? And I just want to get as many as I can, just not seeing where they are. I know there's some real good ones in here too that should be known, like the serpent's seed to be explained, and things; but I'm going to hurry and get into this real quick.

Will the church who died during the tribulation period (See?) be in the resurrection?

The second resurrection, second resurrection.

Will they also wait until the resurrection of the ungodly?

The just and the unjust will be raised at the same time.

Will they live again during the millennium?

No. And the rest of the dead live not for the end of the thousand years. Now, that's pretty short, but I'm sure...

358. What does Paul mean by freedom and liberty in Christ? What way is freedom from law?

Well, you're not bound by law. Say, for instance, here's the same thing; I'll explain in the natural way, quickly. For instance, out here it says go down the street, thirty miles an hour is all the faster you can go. All right now. Now if I go down the street forty miles an hour, I'm condemned by the law. But if I go down the street just thirty miles an hour, I'm not under the law. See? That's freedom in Christ (See?), the same thing.

You're not bound by the law as long... If I don't steal, lie, smoke, commit adultery, any of those things there, I'm not bound by no law. See? I'm free from the law; I'm in Christ. , ,

359. How do you feel about birth control?

I had some of that on the interviews this morning. I'd rather talk personally with--with you on those things (See?), on those things there, 'cause there's words and things that I have to say, that I--I'd rather say it if the husband and wife...

And there is a possibility of it being done in the right way. I'd say it to--for general. There is so many days in a woman's life that she's not fertile. You understand? All right. Why...

Now, there's sometimes a--a child would kill a woman; if she had a baby it'd kill her. You want to watch that too. See? So just be real careful about that. See? See, that's bringing life, so what you're put here on the earth to do.

If your wife is sickly, and another--a child would kill her, I--I--I wouldn't do it. I don't think the Lord wants you to do it. And you--you come to me personally on them things; have it on private interview. Let me talk to you personally (You see?) and I can feel...

See, each individual, I can tell whether they're lying to me or not. See? They tell me different things. I'd rather see you just... See? 'Cause you put it out like this, you don't know. It's 'cause there's an individual and things like that; I can tell it, whether they're telling the truth or not. See?

360. Why will--why will Satan be loosed a little season after the thousand years of Revelations 20 and 3, and Revelations 20:27?

Why will he be loosed? Is to go to gather up his people on the second resurrection, 'cause Satan has to stand the--the judgment also. See? He has to be condemned.

Oh my, this is a--a book full of them. I don't believe... And here's another letter full of them. Let me get some real, real, quick here now. ,

361. Brother Branham, please explain Acts 9 verse 7 and Acts 20--Acts 22nd verse. (Would you get it for me, Brother Neville.) Please explain Acts 9 verse 7.

Now, while he's getting that, I'll see if I can get another one right quick. Are you getting tired? I know you are.

Please explain the mystery of the translation of the Bride. How it will take place and where, the place, the Bride goes. Isn't them lovely questions. That's really nice, I'd just stand here all day...

[Brother Branham answers question 361--Ed.] Just a minute now, verse--verse... Acts 9 verse 7 (Thank you, Brother Neville)--9 verse 7:

And the men which journeyed with him stood speechless, hearing the voice, and seeing no man.

Now, I know where you're going. See? Now, the next place said that they--vice versa. Now, I--I don't know what taken place there. I just can't tell you, 'cause the next place they heard. One of them, they didn't see it, and the next place, they seen it and didn't hear it. How many has ever seen that before in the Bible? I have, and I can't explain it. See? I... The Lord will have to reveal it to me. I--I told you awhile ago; I have to be honest with you. See? I don't know. I'm sorry. If I--if I can't explain it, I'll be honest enough to tell you I can't. But I--I won't tackle it when--when I don't know.

I can't explain that, for one place it said they saw the Light and never heard the voice, or something like that; and the next place they saw the--heard the voice and never saw the Light. I can't explain it. See? I--I don't know what happened, and I won't know until the Lord reveals it to me; no more than I could tell you about marriage and divorce. I didn't know until He revealed it to me.

And even this morning, the Lord God, Creator of heavens and earth knows this to be the truth, this morning He finished up the whole thing, telling me about marriage and divorce. That's right. That's the reason I say, let me get it all together. Search...

When one of those things like the serpent's seed, when it was presented to me, I--I couldn't see it, nothing; but I just kept following that, and the first thing you know... Then have to get way away to yourself, and then the Holy Spirit begins to open it up. Now, I want somebody try to condemn it now. See? Can't do it.

362. Please explain the mystery of the translation of the Bride.

Just a change (See?), our bodies now... Let's say our. You know what I mean when I say that? I don't mean to be sacrilegious. I don't mean to say ours; I don't mean to say this church; I mean to say every believer.

Abraham, He was looking for a promised son that was promised him. Is that right? And the church is looking for a promised Son. The Bride (Is that right?), the Bride is looking for the promised Son.

Before the promised son could come to Sarah and Abraham, their bodies had to be changed. Is that right?

She was too old to have a baby. She had no milk veins in her breast; her breast was dried up. Her womb wasn't fertile; she was sterile. She could not have the baby; her heart was too old to stand labor. So what happened? God changed her back to a young woman. And He did Abraham the same thing, 'cause He said his body was as good as dead. See? And He had to change their body in order to receive the promised son.

And we cannot receive the promised Son that's promised us today in these bodies that we live in; these bodies are sin. ,

This first conscience controls this body with see, taste, feel, smell, and hear, and it's just got us all scrupled up; we reason and everything else. But that new body, that comes from this borned again (not this first conscience, it'll pass away)... It's that inside something that lives. Everybody understand it say, "Amen." [Congregation replies, "Amen."--Ed.]

It's not this outside see, taste, feel, smell, and hear. It isn't. It's subject to death and will die, but the inside part of you, down in here, inside, that is the person that cannot die. See? And that's the person that the new life starts from, from this new birth; and it builds another person in the image of this person you are, around that life. You get it?

So potentially it's in here, and what is it? The Word promised before the foundation of the world. And around there, this only reflects the negative; that will reflect the positive, the Word. See? And the same thing is--or the translation of the Bride will be the same thing. The Word that's in you, the body will materialize around that Word, and the same thing did by Sarah.

Before... When that old body that she had, that first body, it had to be changed in order to produce a son. You get it? That body could not do it. This body cannot do it, so it'll have to be changed the same way to receive the Son. , ,

363. How will it take place and when is--where is the--where is it the Bride goes?

It goes to glory, heaven for the Wedding Supper, just in type like Isaac and Rebekah, when Rebekah went to meet Isaac. Remember Eliezer, representing now the message that went forth from Abraham, Eliezer went forth to find a bride for--for Isaac. He found the beautiful Rebekah in the cool of the evening, a little dark-skinned girl coming out with a water pot on. And Eliezer prayed, said, "Lord God, give me good journey now and success for my master, Abraham."

And he said, "Go, don't take him amongst the Philistines--don't take her." Get over here amongst his people, showing that the Bride of Christ and Christ is blood relation, 'cause Rebekah and--and Isaac were cousins.

And so they went down, and this beautiful Rebekah come out and got the water and he prayed--and water the camel and whatevermore. And then, you'll notice Rebekah had... The final choice had to come to Rebekah. He asked the father for the girl; he asked the mother for the girl; and they neither one could agree. Wanted her to stay awhile. He said, "Don't hinder me on my work."

And Rebekah had to make the choice, 'cause he said, "She is the maid; let her make the choice."

And as soon as it was made to her, quickly her mind was made up; she said, "I'll go." And she mounted upon the camel and went to meet the... Look, the very camel she watered was the camel that packed her to her bridegroom and all of her success. And the very camel, the very power of (that beast in the Bible represents power)... And the very power that we give water and praise to (Amen. See?), water, life, praise to the Word, is the very thing that packs us into the gloryland to meet the Bridegroom. Yes, sir. Amen.

Watching for the coming of that glad Millennium day;

When our blessed Lord shall come,

Catch His waiting Bride away.

And remember, Isaac had left the tent and was standing out in the field meditating in the late afternoon (Amen.) when he saw Rebekah coming... And she'd never saw him and he'd never saw her; but it was love at the first sight. She fell in love with him and he with her, and she was even veiled. Amen. Oh, my.

And look, when she seen him, her heart was so full of joy. She didn't know who she was going to marry, but by faith. Amen. And--and--and remember, Jesus will leave the Kingdom, and we'll not meet Him in glory; we're to meet Him in the air, between heavens and earth, where it's expanded to redeem us. And he met Rebekah in the middle, between her home and his home. Amen. Took her into his home, and married her, and fell heir to everything his father had. Amen. Oh, perfect, just perfect. All right.

Question: Does God separate man and wife in...

I--I better not read this one. See, see? It's a--it's a--might have to say a word. You see? I know you all, but these--these--this is taped (You see?), so I--I better not. It's something about... The person that wrote it, you know what it is; and I--I better see you on a private interview. See? I better not... I don't think it would really be nice to read that. See? It's--it's all right, the person, there's nothing

wrong with it; they asked a legitimate question, but I--I think it'd be better for me to see that on a private interview. Wouldn't you think so? Just ever who... You know it is, whoever you are.

Oh, my. Oh, we're already past our time, folks. We--we better close up and go--go into our dinner. How much time do you want me to stand--spend here? Oh, my, my. Just a--just a--Yeah, just a--maybe just a little bit. If ever who has to go right quick, don't let your dinner burn. But if you--if your... And--and I'll probably be eating over at the Blue Boar, or Pryor's, or some of them places, and they probably won't bother you. If you have to go, God bless you; I understand. See? And I'm just going to take about... I'm going to lay out these right here, and that's all that I'm going to answer. Then I'm--I'm going to... These right... It'll be about--take about fifteen more minutes, then I'm going to go leave.

364. I have two daughters married to man in the d-e-a-v and they believe this Message. They--denominations (That's right.), and they believe this Message and have taken a stand for It, and have received... What should they do? They have received opposition. What shall we do?

Hold your stand. Absolutely. Show your colors. That's it; don't give in to them. No, sir. I don't say, don't go among them, fellowship, or something like that, as long as you can fellowship; but when they come to changing the diet, you know, a dove can't eat with a buzzard.

365. Brother Branham, would you please explain Mark 13:27? Also, Brother Branham, what about the people in Revelations 20:7 and 9, what--that make war against the saints? Where do they come from? Will there be a carrying over as with the--Noah's family?

Revelations 13--or no, Mark 13:27, Brother Neville. Revelations 20. You got your Bible there, Brother Capps? Revelations 20, and it looks like 7 and 9. I think I, while they're getting it... Here, he's got it right here. Revelations, what was it now? Mark 13: 27, 13 and 27.

And then shall he send his angels, and... gather together his elect from the four winds, and shall--and the--utmost parts of the earth to be and--to the utmost parts, of heaven--utmost parts of the earth to the uttermost parts of heaven.

That's talking of the resurrection, the translation, going up. He'll send forth His angels to gather. Did you ever think what the angels are? Huh? Messengers. Uh-huh. He'll gather them together, congregate them together (See?), bringing them, bind them together from the utmost parts of the earth to the utmost parts of heaven, the Word that was been made manifest on earth. See? Get it? The Word's been spoken; here It's manifested. See? All right, Brother Capps. Let's see.

And when the thousand years was expired, Satan was... loosed out of his prison,

All right. I just got through explaining that, didn't I, how he'd be loosed out of his prison at the end of the thousand years?

All right, now I got another one right here. Just a minute. ,

366. Brother Branham, was it of God, or was it of my own doings when the things that took place, when (t-e-) tempted... Was that... (See if you can make that out. It's good writing, but my education is poor. What does it say there? [Brother Branham speaks with Brother Neville--Ed.] I--I don't believe I can answer that. Brother Capps or I can't make out... Said,) Was it... (Unless it...?... Let's say, if it was a nurse. Something about nursing.) Was it of God when I stopped nursing, or was it my fault?

I wouldn't know. I'd rather see that on private interview. See?

Now, nursing is a legitimate thing, just as a nurse. I'd say... Now, the person never... I didn't throw that back just to say not to answer it, 'cause that means just as much to that woman as your question means to you or mine to me. See? But now, if it's a--if it's a--a nurse, that you just quit nursing because you thought you shouldn't work... Well, I think nursing should be more like of mercy. See? You should think of doing something, like a doctor.

A doctor that's a good doctor, we'd help a man regardless whether he had a penny of money or not, a real doctor. See? And I think a minister, anybody, our service should be to one another, because make life just a little better for each other.

I... When they told me I had to take a hundred dollars a week from this church for a salary, why, it liked--liked to kill me. Now... Mrs. Wilson, I know, and probably her son, and them setting here, remember years ago, I preached here seventeen years and never took a penny in my life. Ever--ever little money, everything I could make, I put right into it. See? And when they told me I had to take it in order to be in these meetings, it liked to ruined me. See? 'Course, I believe it's all right, but just to me (You see?), I don't want nothing, no money, only thing I want is--is your--your friendship and God's favor with us.

I--I love you (See?); I love you, and I want you to be right; and I want to be right myself. And now, I want you to believe me; I believe you. And if you come with me to a question, I want to be honest with you. And if I--I tell you in the Name of the Lord, I want you do just exactly what I told you do. Don't you vary from it a--a bit, then I think we'll get along all right like that. See? And then, others...

And so now, if it's nursing... And I think if you, in your heart to be a nurse... There can't everybody be a nurse. A nurse is somebody that's gentle and kind to people, and oh, I think a real nurse... If you ever been sick in a hospital, or something, see a real nice nurse who'd come and make you comfortable, or something or other...

I had an operation for--when I was shot that time; I had to go to the hospital. Had a little old nurse out there, I called her "Sweet Pickles," because they--she'd always have a pickle in her mouth eating it. That was all the time like that. And I was just only about fourteen years old, and I'd been shot. And she was just merely a little fellow anyhow, and she'd--them shot legs, pretty near both of them blowed off like that, and she'd put a pillow here and a pillow there; and all the time she was always helping me. And I always thought (I was just a little kid.)--I thought I could marry her, because she was--she was so kind and nice to me. Well, I... That... You see, that means something (See?) to do something.

367. I'd like to ask a question. Number one: Is lady's pajamas... (Now, wait just a minute; let me read it. [Brother Branham reads the question to himself--Ed.] ... pertaining to men's garments? Is it wrong to turn the ends of... No, this will be all right). Is a lady's pajamas pertaining to a man's garments?

Ha ha. Boy, don't tell me they can't ask you some burners. Ha ha ha. I don't know. Ha ha. I'm just going to let you do the deciding of that. You shouldn't be parading around before people with them on; I--I know that. So that way it would be, but in the--in going to bed I--I--I don't know. I'm going to have to back up on that one too. I told you I'd be honest if I didn't know. I'm not going to put my own thought about it (All right.), unless you want my own thought. If you want that, I will tell you. See?

Now remember, it isn't it--it--this--this could be a million miles wrong. I think it'd look nice to have a nightgown on. But--but if you--but if you... But that's just up to you. Now, I can't--I can't tell you that, 'cause I couldn't back it up. Now, that's--that's--that's me, not Him, remember. See?

368. Is it wrong to trim the ends of woman's hair?

I believe we just went through that a few minutes ago (See?), for the little... I guess they call them--them little things that hang down like that...

369. Brother Branham, one of the tapes of the Seven Church Ages you mentioned that Judas had been justified, sanctified. Were these genuine (There's a good one.)--explain-- experience-- genuine experiences of grace that he received? You also mentioned that Judas had his name on the Book of Life, and yet, we know he went to hades and was lost. How can a person have their name on the Book of Life and still be lost? Or why does God put persons' names on the Book of Life when He knows that they will be lost at the end?

Now, that's a good one, isn't it? Hmm. Now, this would be good. Now, I'll just have to depend on the Lord to answer this, 'cause I'm just prowling out--probing out, rather. Look.

First in the--our churches, I mentioned that Judas had his name on the Book of Life. Now, that's true. Now, we know that, 'cause Jesus told them when all of them was sent out (Matthew 10), to cast out devils, to preach the Gospel, freely received, freely give; and they returned back rejoicing, because the devils was subject to them. Is that right? And Jesus told them, and He called their names (which ones they was, how many was sent out); and they come back and Judas Iscariot which also betrayed Him... See? They come back rejoicing because the devils was subject unto them. Now, see, the attitude was wrong there. See? You mustn't rejoice 'cause I got power to make a devil move. See? You mustn't do that; you must rejoice because you've even received enough grace to be saved. See, see? You mustn't rejoice... That's how people... , ,

Usually people that has gifts are people who don't want gifts. See? Paul tried to run from the thing, so did Moses. Great leaders like that try to run from the job; they know what lays before them. God...

See, if you take a guy that always, "Oh, Lord, fill me with power, and I'll go out here, and I'll cast devils." He'd never do it. God knows better than trust anybody like that. See? He'd never do it.

It's that guy that don't want nothing to do with it. You see? That's the guy that God can take him and teach him something sometime. You see?

So then, Judas come back rejoicing, all of them, that the names... He said, "Don't rejoice that the devils is subject to you, but rejoice because your names are written in the--on--on the Book of Life." Now, if you notice and take Daniel also. The... See?

Because your name is on the Book of Life (because it is in heaven, your name has been recognized), that still doesn't mean that you are saved. See? You're not converted, until you receive the Holy Ghost. Remember that. You're only potentially converted. See? You're not...

If--if you ask me for a--for a oak tree and I give you an acorn, potentially you have an oak tree, potentially, but it isn't developed yet. That's the reason I believe in the security as the way I do.

If I--if I ask for a corn field, and I see corn up about that high, potentially, I have a field of corn. Not--it isn't developed yet, something could happen. See?

Now, you're on your road through justification and sanctification to the baptism of the Holy Ghost. But when you're genuinely baptized with the Holy Ghost, you're in the Kingdom. Now, you say, "Brother Branham, is that true?"

I haven't got time now to--to give you Scripture; you just look it up when you get home, 'cause I don't know... My mind... Have to look back here in my concordance to pick it up. Jesus told Peter, who had been both saved and sanctified... He believed on Jesus, was sanctified. St. John 17:17, Jesus said, "Sanctify them, Father, through the Truth; Thy Word is the Truth." And He and the Word is the same. They were sanctified, potentially, through the Truth, the Word, the Truth. And then, Jesus told Judas--or--or Peter the night of the betrayal, He said, "After you are converted, then strengthen your brother"--after you're converted. ,

The man had followed Him for three years and had name on the Lamb's Book of Life, and had cast out devils, and done great works, and healed, and done all kind of--preached the Word, and everything, and still wasn't converted. See the... You're leading to conversion. See?

The baby that... When the act has taken place between the--the egg and the sperm, or the gene... But when they... Potentially, the baby's there when the act is done. Then the body is developed, second stage; but the baby has to be born here, and then it receives the breath of life. It is not yet the breath of life. You say, "Oh, it's alive." No, it isn't. That's little nerves jerking, muscles. See? The baby hasn't received life till it's born. And you may jump and jerk, but you're not... See, see? You got to be born. You know what I mean? All right.

Now, now, he said then that take... "You mentioned that Judas had his name on the Book of Life, and yet, we know that he went to hades and was lost. How can a person, then, have his name on the Book of Life and still be lost?" Now, let me get one more little thing in here for this dear person.

Now notice, the Bible said when Daniel saw... He--he wrote the first Book of Revelations, Daniel. And we notice in the vision he saw Him come to the Ancient of time Whose hair was as white as wool. How many remember reading that? And did you notice, John in Revelations came to the same thing, Revelations 1? And He stood there; His hair was as white as wool, His feet and the way it looked: Ancient of time. Ancient of time, that is, It had no time, the Eternal One. And He came... Now, watch. And the saints come to the earth and the books were opened, and another Book was opened, which was the Book of Life: one book. They came to the judgment, and the... He came, and with Him came ten thousands times ten thousands. Is that right? Ministered to Him, the Bride, Queen and King... ,

Who is your little queen in the home? She ministers food to you. Is that right? (What you're late on now.) But when she--when she ministers to you, that's what... The Bride ministers to Christ, the Word. "Man shall not live by bread alone, but every Word." See? She ministers the Word to the King, manifesting His promise Word in the age that She's a-living in. Amen. Ah, I said something then, you didn't get it, but...

Notice. Oh, my. That was a good one. See? Ministering in the age, the Word. Now, notice. And She came--He came, and ten thousands times ten thousands came to Him; and judgment was set, and the books were opened; and another Book was opened which is the Book of Life; and they were judged thus. Who was this that come? The Bride which did not have to come to judgment; she's free from judgment.

Another book was opened which was the Book of Life, and those who had their name on the Book of Life had to be judged out of that Book. And Judas Iscariot professed to be a believer, and he had his name written among them on the Book of Life. Is that right? He claimed to have Eternal Life. And his name was put on the Book of Life. So he has to... Why, he has to be judged then to see why did he condemn the Word of Life then, sell out for thirty pieces of silver. Some sells out to be a Methodist, Baptist or whatmore. Sold out his position from the Book of Life. And he'll judge--he'll have to be--stand there and judged by that, by the Word. See? That's why Judas had to do it.

See? Judas has to come to the judgment. His name was on the Book of Life, but that don't mean he's saved. He has to stand the judgment.

The sleeping virgin will stand right there under the same--same things. Notice, Jesus said in St. John 5:24, "He that heareth My Word (That's he that can receive It, not he that just hears It preached and go on saying, 'Nonsense.' See?), He that receiveth My Word--He that heareth My Word and believeth (not make-believeth, but truly believe) on Him that sent Me (which was the Word) hath Everlasting Life and shall not come to the judgment; but hath (past tense) passed from death unto Life." That's it.

So Judas had his name there on the Book of Life (That's exactly right.), but he was condemned, because what did he do? He sold out his birthrights.

Esau was born in a family with the promise of God. The oldest son had the birthright. How many knows that? By a promise of God, Esau's name was on the book for the birthright (Is that right?), but he swapped it for a mess of wild gourds--or peas. Hungry to fill his belly, his meal ticket, he swapped his birthrights for a meal ticket and could find no place to repent.

Those spies that went with--over to spy out the land, came and even eat the grapes that Joshua and Caleb brought back. And yet, what did they do? Sold out their birthrights.

Jesus said--or Paul speaking with the inspiration of Christ in Hebrews the 6th chapter: "For it is impossible for those who were once enlightened, and were made partakers of the Holy Ghost, and have tasted of the power of the world to come; if they shall fall away, to renew themselves again unto repentance, seeing that they crucify to themselves the Son of God, and count the Blood of the covenant, wherewith they were sanctified, an unholy thing, and done despite to the works of grace..." It's impossible for that person to ever come back.

Them, every one besides Joshua and Caleb, died and perished in that wilderness, yet they were believers, yet their names were on the books.

And here, Paul speaking, if a man ever comes to a spot that he's been saved, and sanctified (The Blood sanctifies; Hebrews 13:12 and 13 says the Blood sanctifies.), and then comes right up to the gate of the baptism of the Holy Ghost, and because of prestige or denomination refuses to walk in it, said, "That person is lost and can never be saved" (See?); for he's done despite even to the very works of grace that's called him up to that place and showed it to him, and then turn around, walk away from it. He counts the Blood of the covenant wherewith he was crucified--Christ was crucified as an unholy thing. Because the Blood that saved him, and justified him, and sanctified him brings him up to the baptism of the Holy Ghost. And then walks away and leave it...

Now, watch that pattern. I'm taking a lot of time, but look. Judas Iscariot followed those same tracks. He was justified by believing on the Lord Jesus and then accept Him as his personal Saviour. He was sanctified and give power to cast out spirits; put his name on the Lamb's Book of Life. But when it come to Pentecost and the baptism of the Holy Ghost, the fullness of the Word, he showed his colors. That's exactly what the Canaan spies did; that's exactly what Esau done.

That's exactly what Satan done to Eve in the garden of Eden: "Surely God will not..."

But she said, "God said..."

He said, "Yeah, I know that says that; I know it says this, but surely..." See, the same thing all the way down through, and so is it today.

The church has fallen through justification, Martin Luther; through sanctification, Wesley. But it, when it comes to the time of the baptism of the Holy Ghost, they show their colors; they want nothing to do with it. Nazarene, Pilgrim Holiness, Church of God, all those there who believe in sanctification, you can't lay a finger to it; it's truth. But when it comes a borderline, come right up to that spot to receive the Holy Ghost for the new birth, then what'd the devil do? Come around and try to twist it around. Oh, he's--he'll do everything that's in his known power to keep people out of there.

They brought around on, and say you have to speak with tongues. or You have to have a sensation. You have to do this. You have to be borned into it. Don't let no one tell you that sanctification and the Holy Ghost is the same thing, 'cause it is not. Certainly is not.

Listen at this Nazarene back here hollering, "It is not." See? He knows there's a difference in it, 'cause it certainly is--Brother Capps, our gallant brother. See?

Sure, Nazarene... There's nobody can say a word against them fine religious people; they're just as nice as they can be. Church of God, Nazarene, Free Methodist, those people are real, but when it comes down to the works of the Spirit, they say, "Oh, oh, that's the devil." And what'd they do there? Blaspheme the Holy Ghost. When they do that...

Now, what is blasphemy? There's no forgiveness. Is that right? He that once enlightened, made partakers, and tasted of the heavenly gifts (partasted--tasted of God's sanctification: cleaned up from cigarettes, and filthy women, and all kinds of life like that)--and tasted of the heavenly things (to see that they'll walk up to that borderline like those spies did that eat part of the grapes... See? But what do they have to do? They had to break up their denomination to come over into this. See? Say--See?)--tasted of the heavenly gifts; seeing that they crucify to themselves the Son of God afresh, and count the Blood of the covenant wherewith they were sanctified an unholy thing.

Sanctification is when your name goes on the book as a believer. Your word--your name is wrote in His Blood. See? Sanctification does that; and you come up, when He's trusted you up to this far, and then come up and you say, "Well, would He know it?"

Yes, He knowed it. He knowed you wouldn't do it in the beginning. He knowed Judas wouldn't do it. He knowed him from the beginning; he was the son of perdition. But them thing has to be fulfilled. See? The Word has to be fulfilled, although types and shadows. Oh, my. We could stay on that for hours.

370. Brother Branham, when you gave the message on the seventy church weeks--seventy weeks (Pardon me.) of Daniel, I believe that you mentioned that the full--the full last week or last seven years will begin when the Bride was taken in the rapture.

No, no, no, no, no, nah, nah, nah. You got that wrong (See?), not the full seven weeks. The--the week started when Jesus came on earth. He said, "The Messiah, Prince, shall come and prophesy, and in the midst of the seven weeks, He'll be cut off." And Jesus preached exactly three and one half years, which is half of the seventy weeks, the seven days, week--weekdays. See? And there's three and one half years left.

Now, when Moses and Elijah comes on earth, which is Revelations and Zechariah... (Brother Coomer your--your and Sister Coomer's question there was--was in the same.) Now, when they... When Zechariah 4 and Revelations 11, them two olive trees and so forth--which is Moses and Elijah--when they come on earth they prophesy 1,264 days. What is it? Exactly three and one half years. There's exactly the same thing. Not... See? Ever who this dear person is. Very, very, beautiful, wrote--wrote on paper with religious head write--lines here and things, and it's very fine.

And it's a very nice question, but (See?) you didn't get it, just what I said. Never did I believe that the whole seventy weeks would be over here. Messiah's cut off. How many remembers that in preaching up here? Certainly. See? Seven weeks. ,

371. Since then, it seems like the first three and one half years was fulfilled during the ministry (Well, here you've got it right here.) of--of Jesus, but the expression, "midst of the weeks" seems to be applied only to the antichrist breaking his covenant with the... (No, that antichrist breaks his covenant at the end of the last three and one half years. See?) As I understood Daniel tape, the first sixty-nine weeks ended when Jesus rode into Jerusalem A. D. 30, so that three and one half years of His ministry would be included in the sixty-nine week's; and the full last weeks--and the full last week or seven years would still be fulfilled and would begin at the rapture. Please clarify this for me.

You know, brother, sister, ever who it is that's asked this question. Very fine (See?), but I believe you got a little mixed up on what I said. See? Now, the--when Jesus came into Jerusalem (That is exactly right.), that was the end of... See? He went right straight in from there and was crucified. See? And He--He did prophesy half of the seventy weeks which is three and one half. Now, He was cut off, and His soul was made a sacrifice. And now, there would come then... In this last days, there's three and one half years still promised to the--the Jews. And the--in--during this time was a gathering up of the saints for the rapture, the church.

Now, I ain't going to get all these through, brother--brother, sister.

372. Would you please explain I Corinthians chapter 7, verse 1 and 9?/**bold** (Get it, Brother Neville, I Corinthians chapter 7, verse 1, now)

373. And will every true believer do the works that Jesus said, as stated in St. John 14:12 (Not exactly. No.): heal the sick, cast out devils, raise the dead (I don't think that's in St. John 14, but it's all right. It's Mark 16.), or--or are--is this only to be Elijah? Must the believer do all that--of this--do really--that really believe? And if he really is a real believer, will he raise the dead and do great miracles?

Now, that is among the believers. See? Every man doesn't have those gifts, and don't mean that just one person will do it; there'll be groups of people. Like for instance, what if--if we had a little girl here in the church, or a little boy, or somebody that we love real well, and life would go out of them. The whole church would get together, and they'd go to pray and fasting: "Lord, have mercy on that child." See? God could raise it up.

How many ever read the Nicene Fathers and them? You know, that's the way they did it in the early church. They'd all get together, you know, and even raise up their pastor sometime and different ones like that, if God seen fit to do it; but they did it.

374. If the church is saved even though she does not go in the rapture, as I believe you taught, she must go through the tribulation for purifying. But what about these that are dead, how will they be purified?

All right. Those that have that... The Bride don't need no purification; She's already purified. And those that are--are--are dead back there, these that go through... See? They never received the Light that these church up here has received; they lived under their justification, sanctification, so forth like that. They lived to the Light that they had. Maybe in a--in a way that--they suffered, and whatever they went through with, and their persecutions... But now, in this rapturing time like this (See?), there will have to come a time now that this bride will--that rejects the Head's part of the Bride--will have to suffer for her rejection, because the Gospel wasn't made plain to them back

there, like it's made plain to you today. See? You see it so plain. You done had all of those years and examples, the Seals opened, the church's age laid out, and everything like that. It's just so plain you can't miss it. See? And then, if you fully reject it, there's only one thing do, suffer for it.

Did you get that Brother Neville? What does it pertain to? I just--I better--better go now, 'cause it's getting too late. You see? Seven--seven, nine... Let's see.

But if they cannot contain, let them marry: for it is better to marry than to burn.

All right. That's for just dirty living. Instead of a man, a boy, girl, or something or another when they're going together and--and they know that they should be married, go ahead and get married. I think you--you'd understand what I mean, don't you? See? Don't just live a dirty little life there, 'cause it's not right. You see? That's your sister in one sense, where if you're a Christian. Now, if it's the world, it's the world: dog eat dog. But this girl that you're going with, that's your sister too. That will be the mother of your--your children that will come. Don't live a dirty little life around her, show that you're a real Christian gentleman. Live like a Christian gentleman ought to. See? And treat her like your sister, and when you get married, still treat her that way.

I might answer this right now. I don't believe in filthy living amongst Pentecostal people, holiness people, even if they're married. I don't believe in that. No, sir. Some of this dirty stuff that's--that's so horrible... I get in here sometime on these... Not this morning now, no, I ain't saying that. But I mean on times I am out in California and different places like that. I meet ministers out there, where on the discernment, I feel like I could turn them over my knee and give them a little "Gospel protaplasma stimulation." Yes, sir. My, to see a man that would try to take his little wife, and dirty, filthy, that's a... You understand what I mean? I think you ought to be ashamed of yourself as a man of God to... You just be a husband; be a sweetheart. Respect her like you always respect her. Don't pay any attention to these, some of these non-sexy books--or these nonsense in this sexy books, and things that you read about, and all this stuff, and everything like that. Get that filthy stuff out of your mind.

The Bible said not let one dirty conversation come among you when you profess holiness. Treat that little lady like she's your little sweetheart. If she's sixty years old, you be just the same. You be that gallant boyfriend; remember, you are.

You don't try none of these new things, and I know what I'm talking... And you just be a husband, a genuine brother, a genuine Christian.

I know that sounds... But the... You're my kids. I got a right to say what I want to to you. You see? You're my kids; you live right.

And you women, live the right way to your husband. And you husbands, live the right to you--to--to--to your wives. Be real, real nice and respect one another just with... And your--your family relations and so forth like that, let it be just as reverently, and godly, and agreed with among you and everything as it can be. Don't never push, and shove, and--and be dirty and vulgar.

Understand, talk to your wife. If--if one nature is to you and another nature to her, talk it with her. You--you try to do the same thing to him, sister. And the same way... Understand one another and be--be real Christian gentlemen and real Christian ladies, and--and brother and sister with one another. Always remember, you're God's children, and you're from a royal family. You're a royal blood; there's no better blood in the world than yours. And that's right. And a royal blood shows itself. That's what it is; it's royal. All believe that say, "Amen." [Congregation replies "Amen."--Ed.] Yes, sir. Show what you are. I'm a--I'm the--I'm a son of a King; I'm the son of the King. My wife's a

daughter of a King. How would I treat that King's daughter? How would she treat that King's son? See what I mean? Be real genuine.

375. Will there be a move of the Holy Spirit, signs, and wonders, and miracles done by the Bride before she goes away, or are we just waiting for His appearing?

I'm going to have to close on that one, I guess, 'cause I just got too much here to get to. And it's getting real late. It's twenty minutes until one now, and I got about thirty or forty of them maybe here, maybe. I'll answer this the best of my time--I--just take the next three minutes. I'll get these when I can. See? I don't know when I can get them; I'll do the best I can. Do you enjoy them? I... It helps me too. See?

To come here and grab them like this, 'fore you even look into them (You see?), you get some things you can't answer, and--and I--I was in hopes I'd pick up... I know there's one in here about serpent's seed. I wanted to get it so bad; I wanted to explain it, See? But I guess I just missed it, so I'll just have... Maybe the Lord don't want it done that way, but it was on the serpent's seed. Less somebody on that tape would--going to say, "Well, he did--he bypassed that." How many will suffer two more minutes for it? Huh? All right.

Now wait, let me get this one first. Let's see. "Will the--the..." No. This question here is this: "Will there be miracles done by the Bride?" Yes, sir. It's being done right now. That's right. See? But don't look for something that great--or bring the heavens and close the heavens, it rain not. That goes into the--the Jews now. See? That doesn't pertain to this at all; that's Moses and Elijah to the Jews, not to this church at all. Read the first three chapters of Revelations; you get what the church is right there. That's all to the church. And when she comes back with the Bride, when she comes back and... Read... If you want to know about the church, what pertains to it, read Revelations the first three chapters, and then go over to the 19th chapter and start reading from there (See?), you get the Bride. The rest of it is in the Jews there. , , ,

Now, to the serpent's seed. I can't find it in here, 'cause you can see it's just a great pile of them. But the person said, "If the serpent--if the serpent's seed (See?)... The woman, she--she got a son from the Lord, she said so."

Well, I believe last Sunday, I explained how she got it from the Lord. If she got it at all, she got it from the Lord (See?), because it had to come from the Lord. Because God's law has... It'll--it'll obey God. Exactly.

He ordained that the sun should shine; the sun shines. He ordains that the rain shall fall upon the just and the unjust; it does it. And seeds planted in any field, whether they're good or bad, will come up; it's a seed. And if the seed's planted, regardless...

And the only way this serpent could plant the seed, he was the only animal next to the human being. For in the evolution of mankind, when man--God brood upon the earth... And He begin to bring up birds, and the--from birds He come to different things, then chimpanzee, and from the chimpanzee to the serpent.

Now, He changed that serpent in such a way (That had to be done.) that would confuse this generation, who's trying to find a bone that looks like some kind of an animal that was part man and part animal, to say there's where man... They've lost it from the chimpanzee; only the chimpanzee doesn't have an intelligence. The chimpanzee has not a soul; he cannot think. He just has... He--he can... Just a--a noise, and he can... A horse, "gee," "haw," or something like that... A dog, "Come here, Fido, do a trick. Jump over."... And setting blocks and things like that, they do that by emotion, by hearing, and things like that, and action; but to think and to understand, they

can't. They don't know they're naked; they don't know the male and female, the difference, like that. They have no laws of such...?... See? They can't do it. The human being is the only one.

And the next one to the human being was the serpent. The Bible said he was the most subtil of all the beast of the field. Smarter, he--he--he'd almost had a soul. He had a place for a soul, but what did he do? He sold out to Satan to deceive God, try to. How many gets it now that far?

Satan, the serpent, almost had a soul. God knowed they'd look for those bones, and there's not a bone in a snake that looks like a man. He was... That's the curse of him. He stood upon his feet just like a man.

Notice, then that seed, which was next to the human seed... Satan himself, the spirit, knew that that was the only seed that would pregnate the woman, 'cause the chimpanzee won't do it. They've mixed it and everything else; it won't do it. But he knowed that the germ of life that was in the chimpanzee, would not come to the field of the woman--egg; but he knowed the serpent's seed would do it, so he dealt with the serpent.

And Adam had never knew that this act could be done. See? She was made a female. Certainly, she would've come to it later; but you see, the sovereignty of God to display Himself as Saviour and--and so forth, as I've explained many times... But Satan knew this, for he come to her in the form of this serpent, which was the beast and--a--a beast, and came to her. And she was pregnated by Satan first.

And if you'll notice, there was only two acts done, and there was three children born. Search the Scripture. She gave birth to twins. One of them was serpent's seed; the other one was Abel. She enticed her husband and told... See? Then she showed her husband what it was, and then he lived with her also, and she bore this child. And I want you--to show, she was pregnated with twins by two different... She was a... That's virgin woman.

Their seed is strong. Like look here. Abraham married his own sister. Why, if a man'd marry his sister today, his children would be idiots. See? But the human... And here Jacob--or--or Isaac married Rebekah which was his own cousin, own blood cousin at that, blood relation (See?), Abraham's brother's child.

Notice, notice now, on this (See?), there's--the human race was so strong. Now, if you notice it's always been twins all along. There was... Cain and Abel were twins, and Esau and Jacob were twins. Jesus and Judas come out of the same tribe and in the same church. And the--even the Holy Spirit and the antichrist is to be twins, so close that would deceive the very elected if possible. Have you got it? All right. ,

Now, to prove this I want you to take Jude the--I believe the 17th verse--or the 14th verse of Jude and said... Now, now, notice this. Now, I'll close. Notice. To cut the whole thing off to make it right, first place He said, "I'll put enmity between your seed and the serpent's seed." See? Now, she doesn't have a seed. Therefore, how she got this seed was Satan's seed. Cain was Satan's son. She had no seed, so she received it through sexual intercourse. And when she did it, it was given to her by God's enemy. And then, when God gave her a Seed, It had no sex at all into It. You get it? The bond woman and her child cast out, 'cause won't be heir with the free woman and her child.

And notice, then she was given a Seed which was Christ. Neither her egg... Now, the Protestant wants to believe that it was a virgin born hemoglobin, that was the created Blood of God where the germ lays, but said it was her egg. No, sir. That egg cannot come down through that tube into the

womb unless there be a sensation. Then you put God with a--a Spirit having sexual intercourse with a woman. How can it be done? It was a created matter of God altogether, both egg and germ.

And He was the Son of God, not the son of Mary, for He never did call her mother. "Woman," He called her, never mother. She wasn't His mother. It was the Son of God, and God is One. Get it? ,

Now, another thing to prove this and nail it down, where if anybody ever fusses with you, go back here in the Book of Jude, I think it's the 17th verse (the 14th or 17th verse), he said, "Now, Enoch..." You want me to read it? Have you got that much time? Let--let's--and then I'll get... Now I'll know, 'cause the tape here is going on, and we--we might get it mixed up in--in this now. Let me see if this is a--14th verse:

... Enoch also, the seventh from Adam, prophesied of these things, saying, Behold, the Lord cometh with him ten thousands of his saints./scripture

Now, go back unto the 5th chapter (I think it is) of Genesis, and then go also over into the Book of Luke (wished I could find it; I wrote it all down here--if I could find it in here) and you'll find out that in the genealogies, nowhere in the Bible... If... Look. If Noah--if Enoch is the seventh from Adam, the Bible said, "Adam and then his son Seth," because Cain was not Adam's seed. It said Adam begot Seth, and Seth begot... Jared; Jared begot, all the way down to Enoch; and Enoch was the seventh from Adam. Nowhere did it ever speak that Cain was ever considered to be anything in the genealogies of God. ,

Now, just look and find out if it's so or not; search it out. And Luke comes over and names it right back again, and puts down from Adam. Not one time is Cain ever mentioned in the whole thing. And if Enoch (See?) was the seventh from Adam, where did Cain come in? Because the Bible said that in the genealogies, that Adam begot his son Seth. And Seth begot Jared, and Jared begot So--and--so, on down; and not one time was Cain ever mentioned. Then he could not be the son of Adam. So he had to be the son of the serpent, and he couldn't be a son without intercourse. Amen. If he wasn't, he was virgin born, then he'd be a son of God. I don't want them to get out of that one time.

Now, the same God that revealed that, is the same God that told me about your marriage and divorce. When He says those things, my brother, sister... I'm your brother, a man. But when He says that, and that strikes down in here, I can't explain it to you. There no need of me trying to do it, 'cause I couldn't. But it's never one time been wrong. Although, I couldn't see it myself at all; I couldn't see it, but I just hold on to it; and then He begins to reveal it, then I just--it just floors me. There it was right there, and I didn't see it. You--your education is bypassed, and your reasons are bypassed, and everything else; so was Cain bypassed.

Now, if we had time to go back here into Genesis and begin to read... Let's see if I could just pick it up and find it back here. I don't know for sure whether--whether I could or not. Mrs. Wood, do you remember when I was showing you that the other day? Just what... Was that the 5th chapter? The 5th, uh-huh. All right.

This is the book of the generations of Adam. In the days that God created man, in the likeness of God created... him;

Male and female created he them; and blessed them, and called their name Adam, in the day that they were created.

And Adam lived a hundred year--and thirty years, and begot... sons--and begot--begot a son in his own likeness, and--and after his own image; and he called his name... (Cain? What'd he call his

name? Where--where is that firstborn who had the birthrights then? Never even mentioned him. Seth was his son.)

Now, we come over here again and we find where that said... And now, Eve was given a son, because Cain killed Abel. Now, notice as we go on:

Adam and days creat--And Adam lived a hundred and thirty years--lived a hundred and thirty years, and begot a son--begot a son in his own likeness, after his image; and called his name Seth:

And--and the days of Adam after he... begot Seth were eight hundred and--years: and he begot sons and daughters:

And all the days of Adam lived were nine hundred and--and thirty and--years: and he died.

And Seth lived an--a hundred and five years, and begot Enos:... (And on down till it goes on down, and he is the seventh, Enoch is the seventh from Adam.)

Now, I don't remember just where in Luke. Have you got that marked too, Mrs. Wood? She and I... I was showing it to her the other day over in... What say? [Brother Branham converses with Sister Wood--Ed.] I believe you're right, Sister Wood. We marked it down there in her book where we was--in her Bible where I was showing... Here it is, yeah, the genealogies. All right.

Now, if we will notice here... In the 3rd chapter of Luke we get the same thing. "... which sons and so forth... and Noah, which were a Lamech, which also sons of Mathusala, which also the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." Where did Cain come in? Where's Cain at, the firstborn? The birthright's to him; where'd he come from? He was the Satan's seed, and not God's. Wasn't Adam's either, 'cause Adam's son's name was--was Seth. Cain, the serpent's seed, slew his first son which was a type and shadow of the serpent also slaying his other Son, Jesus. And Seth took his place in the genealogies, which meant the resurrection, that the genealogies of God would completely be carried on.

I want to see somebody put him in there now and say it wasn't the serpent's seed. It wasn't recognized in the genealogies of God's, or neither the genealogies of the human race, the genealogies of Adam, any of the rest of them. Is that right? How many believes it, say, "Amen." [Congregation replies, "Amen."--Ed.] Sure. He was not; he was the serpent's seed and not Adam's seed.

She said that was Adam's son. It was not Adam's son. She said, "I got it from God." And she had to; it was a seed. It was a seed, but it was serpent's seed. See?

And He'd had to come back a virgin then in order to clear up that sexual act that'd been done. Adam was put here on earth, but he'd--he'd never found out that he was to be a father. You understand what I mean? Satan knowing this, he got to Eve before Adam got there. And there's where the whole thing lays today. And brother, that's what makes marriage and divorce and everything else such a scramble as it is today. It's most pathetic. See? But I... God has made a way, to which we are thankful.

Do you love Him? Isn't He wonderful? Now, is the serpent's seed right? I thought maybe somebody on the tape would--might think I was afraid to attack it. You see? So they'd say, "Why

he bypassed it twice. He's just afraid take ahold of it." We're not of that. As long as the Lord's in it, that's all right.

You know what, as I said that eagle that time I watched feeling his wings, you know. And I thought, "Aren't you afraid of me." I was--had my gun setting there; I said, "I could shoot you." He knowed I couldn't shoot him; I was too far from that gun. I said, "Are you afraid?" He just walled his big eyes and looked at me. A little chipmunk setting over there going, "Cha, cha, cha, cha, cha; I'll tear you to pieces, tear you to pieces." He wasn't paying attention to that chipmunk, but he got tired listening at him. So after while, he just made one big flop, went out like that, and just set his wings. And he knowed how to maneuver those wings, just flew plumb on out of sight. See? I just seen him just become a little bitty thing like that, just a little speck.

Brother Fred, I believe I showed you. I spotted Brother Fred back there now, when he hollered "Amen." awhile ago. I--I believe I've showed you that spot up there, and Brother Wood, wherever you are, way up in the mountains up there, where that taken place. I seen that eagle. I... He was forced down in that storm, and I was standing behind this tree.

Was hunting elk (and along a little later), and it was in October, and snows and things. This brother here was up there last fall with us, Brother John and them, right upon top of Corral Peaks where it was at.

I stood there, and I stood behind this tree. Snow a little bit and rain a little bit, and I was just standing there. That eagle standing there, and he got forced down. He flew up on there, great, big monster-looking fellow, a big, brown eagle. Set up there and looked around, I thought, "Well..." I--I was having a--a real good time; I was screaming, "Praise the Lord. Hallelujah." Around and around and around the bush I was going, shouting like that. I looked down there; I could hear that old coyote hollering. You know how they get to hollering.

Last year down there, when--just before it'd start raining, they'd start hollering; it was a little wolf, you know. I just love to hear them.

Then I could hear the elk way over here saying, "Whee hoo" [Brother Branham imitates an elk--Ed.]...?... Then way over here the mate answer him. (Next week, week after next, I'll be hunting them, the Lord willing.) So then, hearing that over there, oh, it's just so godly to be up there. Oh, I--I just... That's--that's my cathedral up there where I talk to Him, and then come down here and talk to you. See?

And up in there, oh, it's so wonderful, just relaxing. Just standing there, I thought, "Oh, God..." I looked, then the rain come out, and the evergreens was froze over, and a rainbow swept across that from Corral Peaks plumb over to Sheep Mountain, over that way, across that way. And I thought, "Oh, God, looky there. Umm," I thought, "there You are, Alpha and Omega, the Beginning and the End. Here it comes down and here, there. You're the same yesterday, today, and forever, the seven church ages, the seven golden candlesticks. There You are, God, how wonderful You are." , , ,

And I was just a--shouting; I set my gun down; I went around the tree hollering, "Glory to God. Praise the Lord," around and around the tree like that. I was just having a big time up there by myself, just the Lord and I, you know.

And after while that eagle come up out of that bunch of brush and just looked at me. I thought, "Well, you don't like that?" I said, "Old boy, I'm worshipping the same God that made you." See? He just batted his great big gray-looking eyes and looked around at me, and me hollering like that.

A little, old pine squirrel (anybody ever hunt in the mountains, he's--he's the policeman of the woods), and he jumped upon there (a little old fellow, not big enough to do nothing, but oh, what a noise)--and jumped up on there, jumping up-and-down, you know, "Yah, yah, yah, yah, yah, yah, yah, yah, yah, yah, yah, yah," just carrying on like that.

And that eagle was watching him; he'd look over at me. I thought, "My, Lord, well, what'd You stop me on something like that?" See? I said, "Because, You know, I was worshipping You. You want me to see something on that eagle?" I said, "I'll stir him, or is it on the pine squirrel?" I stood there and watched them; I thought, "I'll study him just a little bit." I said, "One thing I noticed him, he wasn't afraid." I like that, not afraid. He stood there, that great big bird; I said, "You know what?" (My gun was setting up against a tree.) I said, "You know, I could shoot you?" He knowed better than that; he knowed one thing: I wouldn't do it; I admired him too much. See? There he was standing there, not a bit afraid.

And I thought, "I could shoot you." Now, I'd seen him; he'd look around at me like that. And he kept making his wings, you know, go back. You know how they do like that, their wings, you know. Great big wings about this long, you know, and he was a big fellow. He was setting there, and I looked at him. (And that was way before I knew these things; this is years and years ago, maybe twenty years ago.)

And I watched him; after while I see him. I thought, "What's he--what's he... He's not afraid, so I admire that. But what's so godly about that old eagle?" Seeing that great, big, hook bill come out like that, and them big eyes; I thought, "Boy, he's a real bird."

Now, nobody... A hawk, if he'd try to follow him, he'd disintegrate. There's nothing can follow him. No, no. It'd take an airplane to do it. Yes, sir. No bird can follow him, so--he goes so high. And then, he's got eyes; he can see right down to the ground too, after he's up there, see way off.

Now, Jehovah likened His prophets to eagles (You see?); He'd lift them up like that. They had to be special made. Let's see. Predestinated, born for that purpose (See?), be lifted up like that. And then you... What's good of you going up there if you can't see where you're at? See? What's the use of getting up there if you don't know what you're doing? See, see?

What the use of jumping up-and-down, shouting, speaking in tongues if you don't know what it's all about? See, see? You got to understand while you're there. See?

So then, I watched him, you know, as he moved around there. I kept... I just admired him; he was such a beautiful bird. And yet, he'd probably eat some of my deer meat and stuff that I'm... I watched him, and after while I thought, "You know, what--what's he..."

After while he got tired. I don't think he got tired looking at me, but I think he got tired listening at that little old chipmunk setting over there. You know, we got so many of them in the camp today. You know? See? "Cha, cha, cha. Days of miracles is past. No such thing as divine healing. Don't have these things no more." See? Little old earthbound chipmunk that's setting up on that stump. "You have to belong to this. We're--we're--we're the..." See, see? Setting there just a--chattering up-and-down. Oh, he was vibrating, he was shaking so hard.

He got tired of listening at it, and he just made one great, big jump, and just shook that limb where he's setting on, like that. The limb shook, like that, and he went right out. See, he flopped his wings and just parted through that timber there. And when he did, I noticed him. See? He wasn't afraid, because he could feel the presence of his God given wings. He knowed them wings could pack him away from any kind of danger. See?

And so, that's the way we want to feel. This is the Word, and the One Who wrote the Word is my Wings. I'm not afraid of the Word; It'll pack you right through any kind of trouble there is. It's a Sword that'll cut its way right straight through. Don't you never worry about it. See?

I noticed him then. He didn't flop, he just set his wings. See? And that--every time the wind would come in, he'd just raise up, get higher and higher.

I stood there, and fold my arms, and looked at him till he was just a little spot I could hardly see no more. And I thought, "God, that's it. It's not run join this, and run join that, and do this, that, or the other; it's just setting your wings (See?); knowing how to set your wings of faith into the Word of God, and sail away from all of this nonsense of chatter-chatter here and chatter-chatter there. Yeah. "Heavens and earth will pass away, but My Word shall never fail."

Now, I've got about twenty of you again this afternoon. Now, you that's on--that's--interviews for this afternoon, why, you see Billy, 'cause I think they're going to try to start just a little early for me to get them all in. If I can, I want to get every one of them that's possible that I can get. And I did this, not because... Billy didn't know this (See?), but my mind was so wound up after about twenty visions in there this morning (You see?) till it--or ever what it was... It just kinda gets you in a... And Billy said, "Why don't you go out and take a little... Relax, go out, and answer some of them questions there."

And I said, "Brother Neville's got his message."

Said, "I'll go tell him." He went around.

Brother Neville said, "Come on." So then, I raised up and come out here. And some of them is waiting for this afternoon. Sorry to kept you here till 1:00 o'clock, but I'll be--guess I'll have to leave day after tomorrow, so, to go on back to Arizona again.

Remember, the Lord willing, the next time I come back, I want to preach on--to you about--show you in the Scripture the correctness of marriage and divorce. This... And then, I... And then, just let it... Lay it out just the way it really is, then you'll see it from then on. So till that time, be of a good courage; the Lord bless you real richly. Can we stand? [A prophecy is given from a lady in the congregation--Ed.] Praise the Lord.

I love Him, I love Him, (Do you?)

Because He first loved me,

And purchased my salvation

On Calvary's tree.

You love Him? Now, let's shake hands with one another while we sing again.

I love Him, I love Him,

Because He first loved me,

And purchased my salvation

On Calvary's tree.

Oh, isn't that wonderful? Oh, my. Billy wanted me to announce, that after the benediction, he's got a word to say to you people here that wants them private interviews. You see? He wants to meet you just in a few minutes. But I feel right now, just a moment of worship. These... Don't you love to worship Him in the Spirit?

And purchased my salvation

On Calvary's tree.

Oh isn't it wonderful? Oh, I--I love Him. In my heart I love Him, if I know my heart. I believe you do too. So together we are His children. We love one another. Now, I cannot love Him without loving you. And if I say that I love Him and don't love you, the Bible said I'm a liar. See? And if I... If you want to--if you wanted to love me or love my family... The choice was, which do I want you to do, love me or love my family; you love my family. I'd rather you'd love Billy Paul than love me. If it come to that kind of a showdown, I'd rather you'd do it. I want you to listen to me, 'cause Billy's not a minister. But I want you to listen to me, what I tell you; but when--if you want to love somebody, really love them, you say, "I want to either love you or Billy," you love Billy. See? God feels the same way about us. And we cannot... Then I know you can't love Billy without loving me, 'cause he's part of me. See? So I can't love God without loving you, because you're part of God. And we love one another. Oh, I think it's so wonderful. Don't you think the songs are something's pretty after we have these--answering these things, where it puts us in a twist? Uhm, uhm, oh so real.

I love Him, I love Him,

Because He first loved me,

And purchased my salvation

On Calvary's tree.

Oh, they'll come from the east and.../song

QUESTIONS AND ANSWERS - NO 4

Branham Tabernacle
JEFFERSONVILLE.IN SUNDAY 64-0830E

Good evening friends. I was just talking with our dear pastor, brother. I am... I guess there was some standbys I didn't get to; I just couldn't go any further. My, I am so tore up with visions. See? And they've been many, about fifteen or twenty this afternoon, and that just tears me to pieces. Just spotting a little bit here and there. I come out; I said, "Brother Neville, if--if you can go ahead, go ahead; I want to slip out and go home." I said, "I'm just about to fall, even my heart fluttering, jumping." And I said, "I--I'm--just can't hardly stand any more."

He said, "Brother Branham, the people has been asking me if you could finish answering those questions." And I--I--I don't want to never shirk a line of duty. I appreciate Brother Neville. And maybe for a few minutes I'll do the best I can. And I--I know there's... Billy come in there; I said, "Did you get them all?"

He said, "Daddy, there's twenty or more still standing--standing by." So I couldn't get... That's thirty some odd people today, and about twenty-five of them visions; so you can imagine where I'm standing. So I--I'm really tired, just really mentally tired. But we'll pray, start right off with these questions where we left off. And then, when I--if I go to Arizona and these on my mind, I'm going to be bothered all the time. And I'll be back pretty soon, the Lord willing, and speak on the subject one day as soon as possible, on the correctness of marriage and divorce. Let us pray.

Dear God, Thou knowest my heart, and You know my feeling; You know all about me. And I pray, God; there's many a people... I just let them go too long, Lord; there's too many of them. But I'm so grateful that I don't believe there was a one that come in today but what was helped. I believe every one of them went out happy and satisfied. The things that I could not answer myself, You come down in visions and revealed back in their lives (They're setting here, many of them, right now listening to it and know it's the truth.), and revealed to them the things that was back in life that had caused the things to happen. They know, Lord. No way in the world for me to know that outside of Your help.

And I pray, heavenly Father, that though I be tired, but I'm happy to be Your servant. And I pray that You'll bless those who are--were standing by, many of them who wanted to come in. And I--I--I trust, God, that they'll be--they'll be taken care of, Your great Holy Spirit will give to them whatever they have need of.

Help me to finish these questions, dear God, or do as best I can with them, so that Your people will have their questions answered. I asked them to write them. They did write them, and I feel obligated to try to answer them for them. So I pray that You'll give me strength that I might be able to do my duty to You and to the people. In Jesus' Name I pray. Amen.

Now, we'll start right in where we left off this morning. Some of these I might not be able to read, because that--I'm a little hoarse, because I been talking very much. How many was on the discernment today that really appreciate God giving you what... See? That's the best of all of them, is them kind of services. The things that you want to know and things that's been hid in life is revealed and told.

And--and remember, many of these things... Now, many of you know there's certainly embarrassing things that was said and brought out, but nobody never knows that but me and God. And what was told you, that must be between you and God; just let it alone. And... How many of you know that the Lord revealed things that was that--done to give you your help? Raise your hands it did it. See? Not even knowing the people, nothing about them, but He--He did it.

Now, let's get to the questions just quick as possible now and see if we can get the... There's another one too that's here somewhere. It says, "Number three." I believe it's a letter; that's right, just a letter. I'm sorry. I'll lay them over here as I come to them, and I think... Yes, sir, this is a letter also. And it says, "Question," but I believe it's a letter, a question in a letter. No, it isn't, it's a question about a dream. All right, I'll read the dream, and then I'll see if the Lord gives me the interpretation of it, and pass it on to you just as I can. I guess you got your address. Let's see if it is; if it isn't, I'll have you to state your address, the person with this question and--and dream. No, you don't have it.

Ever who wrote the letter (It's got a--it's just wrote to me.), give Billy your address, so as I go on my road out to Arizona, I'll get into the desert and pray. And if He gives me the interpretation, I'll know where to write it to (You see? Without that on there to give the interp...) if He gives it. But I won't say it 'less it does, 'cause I can only do it; then I'll know it'll be right. Now.

bold 376. Will the Bride, those that believe this Message, go out west, eventually gather there, I mean?/bold

377. And is (Now, just a minute, this is... bring... Just a second. Oh, no, it ain't, it's got "R-e-v." I thought... It's Revelation chapter, and looked like "Rev. Capps," and I--I--I was just a little--a little confused about it. It's... If you can see, it sure does look like it. See? It was "Rev. Capps" and then it went ahead here... No, it's all right.) Revelations chapter 12, speaking of the Bride?

No. "Now, will the Bride eventually go out west, eventually?" Not as I know of; the Bride is universal, all over the world. Now, everybody understands that say, "Amen." [Congregation replies, "Amen."--Ed.]

No matter where you are, where you die, whatever it is, if you die in Christ, God will bring you with Him. No matter if you're burned up, eat up, destroyed, however it is, God will bring you with Christ when He comes. You don't have to gather west or anywhere. Wherever the Lord leads you...

However, if you feel like you want to go west, let me make that just real plain now, before I go. Now, so... (Are they taping this message? They are? All right.) Don't let me tell you where to go. If you feel like you want to come out west, come out west. If you feel like you want to go east, north, west, south, you go where the Lord leads you. Everybody understand that say, "Amen." [Congregation replies, "Amen!"--Ed.]

I'm not trying to tell anyone where not to go. If you come out to Tucson, Arizona, where I'm living temporarily at this time... As I told you this morning, I'm homesick without a home to go to. I wished I had someone, some place that I could call home and go. Of... Tonight, if I had ten thousand dollars and could give the place for--and give it freely for somewhere that I could say, "This is the place I want to call home," I'd give it freely. I have no place.

Brother Freeman, I just--you've known me since I was a boy; I--I--I'm a rambler. Don't never become a rambler; find some place you love and settle down; wait for the Lord Jesus.

But if you want to come out west to Tucson, Arizona, where I'm living, welcome; I'd be glad to have you. You're my brother, sister. I'd do anything in the world to help. And--and all of you that

has come out there, I've tried the best I could to make you welcome, and show you everything that I knowed, and take you around, do everything I can. And you're always welcome.

But if you're coming out under these conditions, thinking that the Bride or something is going to go up from Tucson, Arizona, and there only, you're mistaken. Don't come out for that; don't come for that, because that's an error. That isn't right.

Now, Revelations 12th chapter... But just one thing the Lord reveals to me or speaks to me like... I'm just from them visions (You see?), and it's kind of hard to keep it away. See? But He seems to speak to me again to say again more about this going out west.

Now, as I have said before, I'm not out there just to be out there; I'm out there because I am led to be out there. But to stay out there, make it my home, I think that's wrong. No, I think it won't be but just a little short time until the purpose that God has sent me there for will be achieved. I cannot tell you here why I'm going, but I wouldn't be going just to be going.

It was asked in a question the other day: "We know why you first went to Arizona, was them Angels appeared. Why did you return the second time?" You remember that question read?

How many remembers when I come back after that and was setting there before Dr. Lee Vayle (I believe he's in the building somewhere.) and my wife? And I was talking about Arizona and about us staying here, and there come a hand on the wall and light and wrote with letters, "Return back to Arizona." How many remembers that? That's why I'm back there. Not knowing why I went back, and when I got there, then He revealed what I should go back for. And if I tell it, then Satan will block it. But he don't know my heart. He's not the Word, so he doesn't know my heart. But if I speak it, then he hears it. See? So now, remember that.

Now, when I said the other day, I kinda made it... Kinda maybe you might get the wrong impression; I said, "Don't come to Arizona." See? I didn't mean it, "Don't come." What I meant was: If you're led to come, you go ahead and do it, if you're led to California, Arizona, wherever you are. But if you're going there, say, "Brother Branham, I'm going there, because I believe you're going to stay there and preach the Word," I believe you're wrong there. See? Where my preaching is, is right here at this Tabernacle; here's the place.

I don't have one service in Arizona. And I'm not in Arizona but just a few hours at a time. I haven't got... I've got a Business Men's meeting after Christmas, the first of the year, at Phoenix. That's all I got; I promised that, nothing else.

My next meeting, as far as I know, is right here at 8th and Penn Street at the Branham Tabernacle. I've got thirty or forty subjects that I know would take a week or two at a time to run them through, that I have on my heart to preach here at the Branham Tabernacle, right here at Jeffersonville, Indiana.

And now, if you're really wanting to go somewhere to stay with the Word, where our Message... And our Message is no different; it's the same Message you've heard all your life, only something more been revealed to it. This Message is the same Message that Luther preached, same Message that Wesley preached, the same Message that Pentecostals preached, only something added to it. What it is, is the revealing of the Seals, what them reformers left off (See?), that's been made known in this day could not be known then. The Pentecostal message could not be known in the days of Luther or Wesley; it had to wait till the Pentecostal age. But the Pentecostal age is, nothing but just a farther advanced Lutheran age. Just like corn maturing or anything else, so has the church.

I... If I would've preached tonight, I was going to preach on the subject--marked out here in the Bible: The Vine that had been transferred from Egypt into Palestine. How many of you ever knowed that God had said Israel was His vine? Then I refer back from that to Jesus being the Vine. And the church now has been transferred to the world, is not set down into dirt, but set down into Christ, which has got to bear forth fruit. You see? And that was supposed to be my message for tonight if I was to preach. But I thought I'd better get these questions, so I just omitted that. I'll get that maybe when I come back.

Revelations chapter 12 does not pertain to the Bride. Revelations chapter 12 (I haven't looked it up but I know it), it's the woman standing in the sun with the moon under her feet. The moon represented the law; the woman represented Israel, the church; and the twelve stars in her forehead was those twelve apostles, twelve church ages, and so forth, which just passed. See? And the sun was at her head. Which you see, the moon is a shadow of the sun, which the law was a shadow of good things to come. And that woman is Israel, not the Bride.

Now I won't spend too much time, 'cause I've got to get them done.

378. Romans 7:14-18, "We know that the law is spiritual: but I am carnal, sold under sin. For that which I would do--not: for what I would, that I would not; but what I hate, that I do. If then I do that which I would not, I (c-a-n-) un--unto the law, consent to the law, that it is good. Now then, it is no more I that doeth it, but sin that dwelleth in me." This I cannot understand.

Well, they wrote out the Scripture; that's Paul speaking to the Romans. Now, he said... Let me just kinda polish it up so you can see. He said, "In me is two persons: right, one wants me to do; wrong, the other wants me to do. And every time I start to do right, then wrong hinders me."

How many of you people on the interviews this afternoon has run that same thing in this morning (See?), same thing? I spoke on it this morning, temporarily.

You are an outward man which is controlled by six senses; you are an inward man controlled by one sense which is faith. And this faith disagrees with all six senses if the six senses doesn't agree with faith. But one is contrary to the other. Now, as long as the six senses agree with the faith, wonderful; but when the six senses disagrees with faith, then leave the six senses alone.

Now, for instance here, Jesus made a statement, a promise. The inside man says that's true; the outside man reasons that it can't be true to you; then ignore the outside man and accept the inside man. Now, that's the same thing that Paul's speaking of. He was sold under the law to carnal sin. Every one of us is the same. That's the reason we are--have the troubles we do, of married four or five times, and this, and that, and the--all kinds of sin, and adulteries, and everything else along in our lives, is because of those things. We are carnal, and that part must perish; but then, inside, we are a spirit man, soul inside, and that's faith in God's Word; then we bring our outside body under subjection to the Word by faith, by accepting what God said.

How can I take a cocklebur and make a grain of wheat out of it? It's impossible for me to do it. The only way it can be is because inside that cocklebur has been transmitted from a cocklebur wheat--a cocklebur to a germ called "wheat life." Then you bury that cocklebur, and it'll produce a grain of wheat (That's right. See?), because there has been a life of wheat put in the cocklebur. And the life of the cocklebur has been taken out; but the nature of the cocklebur is still sticky (See?), and it will be until this new life has fully been developed out of the ground and raised up again. When it comes forth, then it's no more cocklebur, but wheat--but wheat. But while it's here on earth and the--in the--out of the earth... And a cocklebur, it's still sticky, but it's got the nature on the inside of it of wheat.

And as long as you're in this life, you're going to be sticky and have a carnal nature that's going to bother you as long as you live; but the inside of you, you're borned again. And when you're raised up, you're in the likeness of Christ and all the sin is gone from you. See? That's--that's the thing.

May I say this? It sounds like a joke. A Indian... They're very funny people. And I... They're not funny; they're odd to us; but they seem all right to themselves. And if you get to knowing them, they're all right. A Indian was asked one time when he was saved...

I remember one in Phoenix, Arizona. Billy was going down to give out prayer cards. He just stand there and give out prayer cards. And them people that's able to run up there and grab the prayer cards... While the--the well people really had a headache, toothache, something wrong with the toe, they got--they got the prayer cards, Brother Ruddell. And when--when they did, then in a prayer line, the only thing I got, somebody with a headache, somebody had something wrong with toe, and something like that. And there was people setting there dying with cancer and things that didn't get the prayer line. I said, "Billy, go down there and ask those people what's wrong with them. And if they haven't got cancer, or some horrible disease, or something that's going to kill them, don't give them them prayer cards. Get them people up there in that prayer line that's going--that's ready to die if not helped from the Lord. Let them others just wait. Let them come in a fast line or something. But let them people that's ready to die..." I said, "Ask them."

He said, "Well, you said, 'Just shuffle up the cards and give it to them,' that's what I was doing."

I said, "But you're getting them people--run up there ahead of them, and they get... Them poor cripples and things can't get them."

"All right, I'll do it."

He goes down; there was an old Indian--and they're very odd--he wouldn't set down in a chair. They give him a chair, but he set down on the floor in the tent. He had a hat on; he wouldn't take it off; had a feather sticking in the back of it, just setting there.

Billy walked up to him, and he passed by, and he said, "You want a prayer card?"

"Hmm."

He said, "What's wrong with you, Chief."

He said, "Me sick."

He said, "But what's wrong with you?"

He said, "Me sick."

He said, "But I want to know what's wrong with you."

He said, "Me sick."

That's all he could get out of him, said, "All right, I'll be back after while." So Billy went along asking people. The old Indian kept watching them prayer cards getting thinner and thinner. Every time he'd draw them out of his pocket they were a little bit thinner. So after while, the old Indian got up, and walked over, and tapped Billy on the back to remind him he was in this too. He said--he said, "Chief, what's wrong with you?"

He said, "Me sick."

He said, "Well, Chief, you have to tell me. Daddy said not to give these cards to people that would--just had, like tummyache, and headaches, and things. 'Give them to people that was real sick.'" Said, "How sick are you, Chief?"

He said, "Me sick." He set him down again and before he--his cards was really about gone. A couple minutes (he kept watching them cards) he come back and tapped him again. He...?... then. Billy put the card on his hand, said, "Chief, go write on there, 'Me sick.'" Ha ha ha.

He got in the prayer line, and I was praying for him, and I said, "Do you believe, Chief?"

He said, "That right."

And I said, "Well, you believe that God will heal you?"

He said, "That right."

I said "You'd be a good boy?"

He said, "That right."

I met him about a week later. Brother Fred Sothmann I believe was there. It was when they--and when the tent meeting was going on. It was Phoenix. And I met him a little later on in the week; I said, "Are you doing all right, Chief?"

He said, "That right." Come to find out, I talked to... What was that missionary's name up there, that old man with a white mustache, up there to the Apaches? I can't think of his name. Well, he's a fine old fellow. His wife was healed of cancer, you know. He said, "Brother Branham, that's all he can say." Said, "I told him to say, 'Me sick.' That's the only thing he could say, "That right." So that's--that's about it. You see? "That right. Me sick."

Somebody told me he had one, one time was converted, received the Holy Ghost, and he said to him, "How you getting along?"

He said, "Pretty good and pretty bad."

He said, "Well, how do you mean pretty bad and pretty good?"

He said, "Well, since me receive the Holy Ghost," he said, "there's been two dogs in me, and one of them a black dog and one of them a white dog." And said, "They argue all the time." Said, "They growl and fight at one another." And said, "The white dog wants me do good; the black dog wants me do bad."

Said, "Well, Chief, which one of them wins the fight?"

Said, "That depends on which one Chief feeds the most." So I think that's a good answer here. See? There just depends on the warring of the body that's in you; it depends on which one you cater to, which nature you cater to, the carnal nature after the things of the world, or the spiritual nature after the things of God. That does it.

379. Can every son of God be so anointed till he can do miracles, signs, wonders, or is this just--is this at the directions of the Holy Ghost?

Yes, it is at the directions of the Holy Ghost. If you are a son of God, or a daughter of God, whatever you are, when you have received the Holy Spirit, then the Holy Spirit directs you to do things.

I don't have time. I just wish I could tell you little stories. Every time I think of it, just have to pass it by. But I think this one will hold just for a minute.

It was down in Meridian, Mississippi. Many of you oneness people, Brother Bigby was holding--was sponsoring my meetings; he's a oneness brother. And one night in a meeting, Billy Paul had went over in the arena and had give out prayer cards. Oh, it was pouring down rain. And the people was standing outside with umbrellas and things. And Billy give out prayer cards, and there was a... And then he come to get me. And while there was--while he's come to get me, there was a little lady that set down in front, and there was another lady walking with a little baby, trying to keep it quiet. And this little lady setting there with a little calico dress on, ever what it was, was a mother too. And she seen the lady, and the Holy Spirit spoke to the woman, something on her heart, "Go, pray for that baby."

"Well," she said, "next time she passes, I'll go pray for her." And when she passed again, the lady was holding a prayer card. "Oh," she said, "I--I couldn't pray for that baby." Said, "Brother Branham will pray for that baby tonight. And who am I to pray for the baby if Brother Branham's going to pray for it?" Now, that was reverent, and that was nice, but that can't always be the will of God. Sometimes it's different.

The Holy Spirit kept telling her, "Go, pray for that baby."

Finally she thought, "That woman will turn me down cold. Knowing she's got that prayer card, she wouldn't want me to pray for that baby. She brought that baby here, not for me to pray for it, but for Brother Branham to pray for it."

So the Holy Spirit kept saying, "Go, pray for that baby."

Finally she said, "Well, to relieve myself I'll just say... I'll give her my seat." So she said, "Honey (one little mother talking to the other one), would you--you want... you got that baby..." Said, "Would you come, set down here, take my seat?"

She said, "Oh, honey, I don't want to take your seat." Said, "I'm trying to keep the baby quiet."

Said, "But you look so tired and worn out."

She said, "I am."

She said, "Well, set down here and take my seat." And she said, "I see you got a prayer card. Perhaps you're--Brother Branham's going to pray for your baby?"

She said, "We hope this number will be called."

And she said, "Well, I do too." She said, "Sister, you are a Christian?"

Said, "Oh, yes."

She said, "I'm a Christian too." And said, "Ever since I've been setting here, the Spirit of the Lord has been telling me, 'Pray for that baby.' Would you give me permission? I know Brother Branham will pray for that baby if it's called. And you just keep holding your card, he'll get it." Said, "But if I

lay my hands upon the baby, and just offer a little prayer to make myself feel better, and get out from under that what's calling me, would it--would it offend you?"

She said, "Why, certainly not, darling. Pray for the baby." And it was a little blue baby, and so the--the little lady prayed for it. She give the lady her seat, and she climbed up into the third balcony and was standing up. Some Christian brother up there, gentleman enough to get up and give this lady a seat, so she set down.

About a half hour later, I come into the meeting, spoke for a few minutes, called the prayer cards; and this woman was third or fourth in the line with that baby. And she set there, and she said, "Oh, thank you, Lord. Now, I felt so sorry for that little mother; I believe the baby will get well now, 'cause Brother Branham... Just the third or fourth, he'll get to that one." Said, "Thank you, Lord," the little mother setting up there, feeling for that baby. All right.

Then when I come up, started praying for the baby, when the lady come up, say, I looked at her and said, "Now, your baby is a blue baby; and you brought it here to be prayed for. And now, your name is Miss So-and-so, and you've come from Such-and-such a place; but the baby's already healed. There was a woman who had a burden on her heart by the name of Miss So-and-so, that's setting up here in the balcony (first one on the end of the fourth row in the third balcony), prayed the prayer of faith for the baby; and the baby's already healed." She just almost dropped out of her seat. See?

Now, what if she had not have done that? See what I mean? Now, that woman would've had more sympathy for that baby, a mother to a baby than I would for the baby. See? And the mother being... See?

"Can we all do miracles?" Yes. When you're directed by the Holy Ghost to do miracles, go do it, because it's Holy Spirit directed.

Now, if that woman wouldn't have carried out what God told her, perhaps there'd have been a rebuke in the Spirit to her (You see?), and she'd have disobeyed God. Always, if you are Christian and something is persuading you to do something, go do it. Go do it; don't doubt it; go do it.

"I'd like to ask question. Is..." Here's another one of them, or either I got in the wrong... Yeah, I--that's one for this morning. "Woman wearing a--pajamas, is it man's garments?" It must've got mixed up over here in these others.

"Brother Branham, was God doing the thing--was God--was I doing the thing that took place when the tape..." Oh, yes, we had that this morning. I must've got some of those mixed up. I ought to tear them up, but I just hate to do it.

380. Brother Branham, who will populate the earth outside the heavenly city?

381. Explain about each person's angel who abides with them from birth unto death. Very good question.

I hate to pass these by; they're good questions. And I want my--my children to know these things. See? "Now, who will populate the earth outside of the city?"--outside. It will be the redeemed that will populate the earth outside the city, but they will not be the elected and called Bride. The Bride will live inside the Kingdom with the King. On the outside will be the kings of the earth that labor and bring their toils--bring their--not toil, but bring their fruits into the city. And the doors will not be closed by night.

Now, on... Now, this Light on top of the mountain will not lighten the whole world; It'll only lighten the city. But It can be seen in the distance of thousands of miles maybe; but It won't lighten the earth, because the Bible said, in the new world, that from one Sabbath to another and from one--from one new moon to the other (You see?) will the people come up before the Lord unto Zion--up to the city to worship.

And now, they will be outside the city, not the Bride, but the people that come up in the second resurrection that will be tillers of the soil, just like Adam was, and so forth, and carers of the garden. But the King and Queen will remain in the city.

"Explain about each person's angel who abides with them from birth." Now, if you notice... Now, this is pretty deep. Now, I never--I just picked it up. Now, the... Part of it's wrote in type and the other one is with a pencil--or pen.

Now, there is an Angel, but this Angel of the Lord that are encamped about those that fear them--that fears Him. See? Now, it isn't promised that sinners has Angels; it's only the redeemed has Angels. Did you know that? The Angels of the Lord encamp about those that fear Him.

Now, Angels are messengers. I want you to notice It's so perfect, and it'll prove predestination to you. See?

Now, when a little baby is being formed under the mother's heart... And you little children that understand these things (See?), the Lord gave you to mother. And she carried you under her heart, because you're close to her heart. And then, one day the Lord came down and delivered you from mother's heart, from away from her heart, but you'll always be in her heart.

Now, while this little body is being formed, little natural body being formed in the mother, there is a spiritual body of the earth ready to receive this natural body as soon as it is born. Now, the baby is borned with live muscles, a beating heart, but no breath of life in it. It's muscles twitching. See? Then, see, if there was something different from that, if there wasn't a spirit that had to come into it later, then our breath could leave us, and we would breathe no more and still be alive. But when this body doesn't receive oxygen from the--or breath (intake and out-take of our lungs), then we're dead.

Now, but when the mother... The little baby is dropped to the earth from the mother's heart ("dropped," you understand what I'm saying, what way I'm--the reason I'm saying it this way), when the little baby is dropped, what happens? As soon as it comes forth, if it doesn't start crying, the doctor, midwife, or whatever, will spank it [Brother Branham claps his hands--Ed.], stretch it. It's got to have a shock, and what happens?

Notice, a mother, she can be ever so mean and cruel, but just before that baby's born, there's a certain kindness that sets in. Did you ever notice a mother when she's to be mother? There's something sweet about her; she always takes on that sweetness. It's because that--that little angel, little spirit, a little messenger to this little tabernacle is ready to come forth into the world. And then, when this little angel comes into the body (That's a little angel of the earth, a spirit that's ordained of God to take this body.), then that baby has to have a choice. It makes its decision. Then when this takes place, then you see the Angel of the Lord now comes in here which is a spiritual body, that eternal.

This is a dying spirit in a dying body; but now, you can't be in two bodies at one time, but there can be two natures in you at one time. Now, the nature of the Spirit of the Lord... When you're borned again, you're not borned of physical, like the baby was; but what's happened, the spiritual birth has come to you. And while this spiritual birth is growing into your heart, of God, there is a physical or

a celestial body growing to receive that spirit. And when the life leaves this body, it goes to that body. Just as when the body is presented to the earth, the spirit comes in, and when the spirit goes out of the body, there is a body waiting. "For we know that after this earthly tabernacle be dissolved, we have one already waiting." See? That's it, the spiritual body of the people.

Brother Branham...

Now, these must be a... There's a group of them here, looks to be at least ten or fifteen. And it's all wrote out on paper, same kind of paper, typewriting, and so forth. I'll try to get to them as quick as possible. We can get out in--as quick as can.

382. Dear Brother, would Jesus not accept worship in Revelations by John when he fell to... Why would not Jesus receive worship in Revelations by John when He--when He allowed worship before him? Why wouldn't Jesus receive worship when John wanted to worship Him?

My dear brother or sister, whoever it is, it was not Jesus that would not receive worship. In Revelations 22:8, you'll read it was the prophet, angel, who would not receive worship. When John fell down to worship the angel that had showed him these things, he said, "See that you do it not, for I am of thy fellow brethren. I am one of the prophets." See, see? "I am thy fellow brother, thy fellow servant, one of the prophets; give worship to God." It wasn't Jesus didn't accept it; it was the prophet wouldn't accept it.

383. Dear Brother Branham, what is the difference when Jesus breathed on the disciples and said, "Receive ye the Holy Ghost," and when they--when they had to go to the upper room to tarry?

It was a promise He gave them, breathed upon them His promise, said, "Receive ye the Holy Ghost." It was a promise. They went to the upper room to wait for the promise to be fulfilled.

The same thing is when we lay hands upon you to be healed, then you go on about your business waiting for the promise to be fulfilled.

384. Brother Branham, did Jesus change the physical mask several times when appearing to the disciples after His resurrection?

"Did He change His physical mask?" I--I wouldn't know, because I think what it was; He didn't change His mask there. The thing He did, He withheld their seeing or knowing Him.

Like those who came from Emmaus, they walked with Him all day and it was withholden from them. And they saw a Man on the bank one time fishing where they had fished; He said, "Children, have you got anything?"

And they said, "We've taken nothing, toiled all night."

He said, "Cast on the other side." And he took up a whole bunch of fish, and they knew then it was the Lord. I think it wasn't His mask that was changed; I think it was just the peoples eyes was withheld.

385. Brother Branham, what is the difference, if--if any, between the Angel of the Lord and the Lord, Himself.

The angel of the Lord is a messenger from the Lord, and the Lord Himself is that Person, not the person of the angel, the angel from the Lord. Let me show you. Earthly speaking here's the angel from the Lord. How do we know then that they are angels from the Lord? When they bring the

Word of the Lord. But when they try to pervert It, it's not from the Lord then (See, see?)--try to make It say something It doesn't say. Just say whatever...

Then there is a supernatural Angel comes down from the Lord, a Messenger like Gabriel, and--and Michael, Woodworm, and so forth, their names.

386. Brother Branham, what seems to be wrong in the day when we are living, of being a believer and following the Message and messenger of today, when you cannot seem to pray like you would like to?

That's a good question. I believe brother, sister, ever who asked it, it's a cause of the conditions of time. The revival is over. The revival has lasted some fifteen years, never did last before over about three years. I believe it's received its last revival. And I believe that's why you can't pray and feel in the Spirit like you used to. It's because the revival fires has gone out.

387. Brother Branham, please explain how a person knows if he is thinking his own thoughts, or if the devil is placing thoughts in his mind to make him think wrong, especially, if you know you do not want to think them.

Then, if it's contrary to the Word, it's the devil's thinking. If it's with the Word, it's God thinking. If it's the wrong thoughts, it's the devil. If it's good thoughts of the Word and of God, it's God's thinking.

388. If the case may be that the devil is placing thoughts in your mind about a certain thing, how may it be overcome or got rid of? When you answer this, please pray for me to overcome this, as I am not by myself.

Take the very vice versa from it.

God grant your overcoming, ever who you are. May your thoughts just go right back the other side and say, "I am a Christian; I am a believer. Satan, you have no hold on me."

Frankly, I'm standing right here now saying the same thing, keep from fainting right here at the pulpit. That's right. Four or five times I've almost pitched over on the pulpit. That's the truth. God knows that's right.

389. When a person realizes he has an inferior complex, or some sort of complex, how may he overcome this? So--should it be if he was the only child caused this in his early youth?

Take exactly the opposite. If you're always wanting your way, and that one little brat that wants to always have everything your way, turn right back around and give everything you got the other way. If you're selfish and you want to hold everything, then start giving away what you got. See? Do whatever--just go the vice versa. That's the way to overcome anything is an antidote.

You've... My old, southern mother used to say, "Hair off the dog back is good for the bite." And that applies this a-way too.

390. Brother Branham, what achievement should we let our preteenage children participate in? (I beg your pardon, it's)--what activities should our preteen children anticipate-- participate in. Also, how should we go about helping them select their associates?

Keep them in Christian company as long as you possibly can. Keep them with... If it's a girl, keep her with Christian girls; Christian boys, vice versa. If she's old enough to go with a boy, see that she keeps with the right kind of boy. Discourage her to any boy otherwise, or boy to a girl. If she's going with an unbeliever, try to encourage her to go with a believer, and vice versa. Make your

home nice. Make your home a place where your daughter or son will not be ashamed to bring their company before their father and mother, and into their house; and make home so happy that they'll be pleased in their home to stay there.

Oooh, my, here's seven in a row. I won't go but just a few minutes longer.

391. Brother Branham, have you made statements recently concerning that church age has ended, Laodicea?

No, I never said it's ended. If I did, you misunderstood, or I said it wrong. It is--this is the last church age; it's the end of church ages, the Laodicea. It hasn't ended; when it ends, the church is gone. So as long as the church is here, it hasn't ended. See?

392. Ah... The church age ending and has blacked out, the Bride is called, we have already entered into the tribulation period?

No, no, no, you're... I wished that I could just have more time on that. See, see? The Bride, when she's taken from the church, then the church age will cease. Laodicea goes into chaos; the Bride goes to glory; and the tribulation period sets in upon the sleeping virgin for three and a half years while Israel is getting its prophecy; then tribulation sets in upon Israel; and then comes the battle of Armageddon which destroys all things. And then, the Bride returns back with the Groom for a thousand years, the millennium reign; after that comes the white throne judgment; after that comes the new heavens and new earth and the new city coming down from God out of heaven. Eternity and time blends together.

393. The Holy Spirit has told you that the Trumpets have nothing to do with the Bride. Do the seven vials have anything at all to do with us?

I'll wait and see if the Holy Spirit reveals it in that manner. I don't know yet.

394. Will the prophet of Malachi 4 be the one to call out the Gentile remnant of Revelation 7:9, even though they go through the tribulation period?

No, no. After the--the Revelations 7, is where he seen the 144,000 sealed, and after that he saw coming up, coming back was that great number which no man could number which was the Bride. It will have... The... Malachi 4 will be finished and the Bride taken up, and the--then the--this group of--of Elijah and Elisha return back to the earth for... The church to go through the tribulation period, but Elijah and Elisha will not have anything to do with the sleeping virgin (They're Gentiles.); they'll be sent only to the Jews.

395. Have the seven thunders which equals seven mysteries already been revealed? Were they revealed in the seven Seals, but are yet--but are yet not known to us as the thunders yet?

No, they were revealed in the seven Seals; that's what the thunders was about. They was to reveal... The seven thunders that had uttered their voices and no one could make out what it was... John knew what it was, but he was forbidden to write it. He said, "But the seventh angel, in the days of his sounding, the seven mysteries of the seven thunders would be revealed." And the seventh angel is a messenger of the seventh church age. See? ,

396. Do you believe that sometimes the little living Bride will gather somewhere together and have all things in common, as did the first Bride, perhaps just before the coming of the Lord Jesus in the clouds?

Now, they asked me did I believe it. I can't prove it by the Scriptures, but perhaps there will come a time, maybe, I don't know. There may be just... You see? If it would, it would give identification of His closeness at hand, being so... He said, "But He comes like a thief in the night." See? He comes to... Like that book I read on Juliet--Romeo and Juliet, He comes and--and takes away His Bride at night. She's caught away in a moment in a twinkling of an eye. See? ,

And it's very doubtful whether it'll be that way, because the Bible said, "There'll be two in a bed; I'll take one and leave one; and two in the field, and I'll take one and leave one." See? So they probably... Across the world, they won't be gathered in one place to have things in common. But little groups of them will be scattered all over the earth. ,

I believe, maybe if the Lord permits, this is a little group of it. Maybe another little group in Asia, one down in Germany, one down somewhere else. When I seen a vision of the Bride the other night, they was made up from the international. See? So the Bride won't be gathered from one place; It'll be gathered from all over the world. And that exactly vindicates with the Word, and never has the Word been wrong. And to this time, neither has the vision ever been wrong, because it's been according to the Word.

397. Will anyone who has a true and genuine baptism of the Holy Ghost in this hour not be in the rapture of the Bride? Would you explain? Tell us what we can do for you in any way to help lighten the load. Now, isn't that sweet. See?

No, there's nothing you can do right now. Yes, genuine believers that's baptized in the Holy Ghost will be in the Bride. Of course, they're selected and called out. The sleeping virgin didn't have any oil. Those that had oil went in, but the a...

"What can we do to lighten the load?" Yes, brother, sister, ever who it is writing this, pray for me; that's the best thing to do. Thank you. I don't need money. I... Enough of that comes in to take care of me. Thank the Lord for that. I don't need clothes. Most the time people give me my clothes that I wear. And my friends and things give me clothes. And they... I get enough money to feed my family; that's all we need. It seems... And you can pray for me though, 'cause I certainly need spiritual help. ,

398. It seems among the ministers of the Word, that we have little or no burden to pray, to preach, to fast, or for lost souls that might still be out there somewhere in the world. Would you please tell us what to do about this condition? Thank you very much, Brother Branham, for this.

That must be a minister. He didn't sign any name for these word. Brother... I've had to answer them when I was tired, wore out, and kinda, you know, don't feel too good, so I--I trust that it answer the question. I--I thank you very much and I--I forgot what that I was going to answer him.

Preachers, a minister, why we have these burdens--don't have burdens for lost souls. I believe that it's--it's a lacking of the revival. I believe we should still try to pray to God to give us passions for lost souls until Jesus comes. ,

399. Brother Branham, do you believe that every one who has the Holy Ghost speak in tongues? (No.) I know you say that speaking in tongues--speaking in tongues is not for--the evidence of the Holy Ghost. I would... I Corinthians 12:30, please explain. Would you get I Corinthians 12:30? I think, "Do all speak with tongues," or so forth; I'm not sure.

I'll try to get another one while they's answering it.

400. Brother Branham, would you explain Job 14:21?

Yes. Job 14 is, "If a man dies shall he live again." Oh, if a man dies... Job speaking of the resurrection (I think I had that the other morning, wasn't it? Or was that down at Charlie's house? Mrs. Cox was there somewhere.)--Job, he seen the flowers how they die and live again, but he went in the earth and couldn't come back. And then it was explained to him that something had sinned. He wanted a Mediator between him and God, and then he saw the coming of the Lord.

What is it, Brother? [Brother Branham has conversation with a brother--Ed.] I think that was I Corinthians 12:30. Yeah.

"Do all speak with tongues?" That's what I thought it was, but I wasn't sure, being tired like this, but... No. All do not speak with tongues; all do not interpret; all do not say that. And then the very next chapter, "Though I speak with tongue and men and angels and have not charity, I am nothing." See? Paul, in other words, tell them, "Do all speak with tongues? Certainly, they don't. Do all prophesy? No. But covet earnestly the best gifts; and yet show I you a more excellent way." See? All don't speak with tongues. ,

Are you going to have another discernment service before you go away? If not, is it possible to get a personal interview?

I trust that you did. Now, I don't have too many more. Let me just try to get them if I possibly can.

401. Remember hearing you tell of seeing a pitiful sight of an angel--of a eagle beating its wings in a cage, struggle to get free. I have a precious mother in that position. She has not been allowed to have her three married children come home for three years, because they won't be subject to their dad's doctrine. He's a denominational preacher. Mother wants to hear this end time Message, and I can't even get a letter through to her. To what degree is she to be subject to? Is there anything I can do besides pray?

That would be the only thing I would know. Her husband, being a minister, won't let her hear the Word. She wants to hear It, but he won't permit her to hear It, and just pray for her. I believe the woman is--is saved, of course.

402. Brother Branham, if possible for a person to be lost and end up in hell if he rejects the Light of the Word, even though he has a genuine experience of justification and sanctification?

Yes, sir. That is exactly right.

403. When you use the expression that if we do not believe the Word, we will be eternally separated from Christ, do you mean the foolish virgin will live eternally, but they will be separated from the new Jerusalem where Christ will dwell with the Bride? Here are those who do not have the Holy Spirit, born again as the Scripture speaks of being born again. If the natural birth requires water, blood, and spirit, does not the spiritual birth require all three stages of grace before the person is truly born again?

Absolutely, I just explained that this morning--the same, on the same thing. You've got to have all stages. You're begotten of the Spirit, just like a baby's begotten into the womb of a mother, but not born until they receive the Holy Ghost. That's right. You're born then; you're not converted. You're in the procession of being converted until that time.

That's the reason that all these great mysteries could not be given to Luther, could not be given to Wesley, could not be given to the age that has just passed by us, the Pentecostal age. Why? It wasn't time. They were begotten. Now, the Person of Christ, Himself, the Son of man (You understand?) revealing Himself in human flesh, it could not have come till now.

404. When the millennium starts, how will the unbelievers be taken off of the earth?

The unbelievers will go down in the tribulation period with the sleeping virgin, and all those others (unbelievers, and sleeping virgin), and the remnant of Israel that's to be taken out.

405. Brother Branham, when some of--someone gets on me or "steps on my toes (This might be a good one.)--steps on my toes," as the old saying is, my temper rises; how can I overcome this thing? I know the Lord will have to do it, but what can I do in my heart? I don't want this thing.

Sweeten your temper with prayer; then make up your mind. There... I don't guess there is too many people in this building ever had any more temper than I did to begin with. Oh, I--I had a mouth mashed all the time. And I--I--I'd taken a lot of my meals out of a straw.

My mother, as you know, was a half Indian, and my father was an Irishman, a Kentucky Irish at that. And every one of--both of them had enough temper to fight a buzz saw. And all the time my mouth was mashed; I was little to begin with. And they'd just pick me up and knock me down. And I'd get up again; and they'd knock me down again till I just got too able--unable to get up any more. That's always. And then when I got able to get up, I got up again; they knocked me down again. So that's just the way I had it.

I thought, "I can never be a Christian." But when the Holy Spirit came into my life, that done it. No more...

I had a woman one time; I went to have to cut the lights off. And that day I had hair on top of my head. She said, "You little, kinky-headed idiotic."

I told her, I said, "Woman, you oughtn't to curse like that. Oh, don't you fear God?"

She said, "You little, kinky-headed idiotic, if I wanted somebody to talk to me about things like that, I wouldn't get a half-wit like you."

"Whoo." Then she called me a blankety, blankety name. Oh, my, if that'd been a year farther. I always said, "A man that'd strike a woman wasn't man enough to strike a man," but I--I might've broke that at that time calling my mother a bad name like that. But you know what? It never even fazed me. I said, "I will pray for you." Never bothered... I knowed right then something had happened to me. Yes, sir. Oh, my.

You know the evils that I done when I was a kid fighting? Almost killed five men at one time. Took a rifle loaded with sixteen shots, and when them boys beat me because I was a Kentuckian, no other reason... I couldn't even hold my head up. One would hold me by hands like this, and the other one'd stand there with a rock in his hand and pound me in the face, till I just lifeless. Nothing in the world...

They called me a "Kentucky squab," because my mother, when she was young, she sure looked like an Indian (looking at her picture awhile ago), and they knowed she was a half Indian. And because I was Kentucky and her being a squaw, they called me a "squab, a Kentucky squab." And I had nothing in the world to do into it; I couldn't help because I was born in Kentucky.

I went down there to school, and I didn't have no clothes to wear, and my hair hanging down my neck. And pop--mom took pop's old coat that he was married in, and cut it up and made me a pair of pants to wear to school my first time. And I... And she dressed me with a pair of white stockings on and a pair of tennis shoes. And they said, "If you don't look like a windy Kentuckian." And--and all--and that--and then, that went on all my--all my school days.

And a couple of boys, because I walked down the road with some little girl and packed her books... They didn't want me to do that, and they met me down there and beat me till I was simply unconscious. I told them, if they'd just let me go, I promise that I would go right straight home. And so they took--let me loose, kicked me four or five times, knocked me down, and scraped my face all over. And I went home, like this, up through the broom sedge field.

I had a little .22 Winchester rifle laying up over the door. Reached up and got that rifle full of bullets, went right down through the locust thicket, and hid by the side of the road till these five or six boys come along there. Just waited till they come, and when they was coming there, talking, said, "That Kentuckian will realize where he's at from this on," going on like that.

I stepped up with the hammer pulled back on the rifle. I said, "Now, which one of you wants to die first, so you won't watch the others?" They started squealing; I said, "Don't squeal, 'cause you're all going to die one by one." And I meant it. And just then they started squealing. And I pulled up and snap. The gun snapped. I threw another shell in. Snap, it snapped; another shell, snap, it snapped. And I pumped sixteen shells on the ground. Every one of them snapped. And them boys running, and screaming, and diving over the hill, and everything.

And after they left, I stood there. When I'd get so angry, till I--I--I wouldn't cry; I would laugh like a idiot and tears run out of my eyes. Now, that's a temper. If it hadn't been for God, I'd been a murderer.

And I picked up them shells and put them back in the rifle, and, "Pow, pow"; they'd shoot just as good as ever. Talk about grace.

406. Where are the foolish virgins during the millennium?

In the millennium they're in the grave. "The rest of the dead lived not for a thousand years."

407. Will there be, or is there now a place for the Bride to gather together to live, like when Moses led the children of Israel?

I'm going to answer that question for you; it was just revealed to me. I'm going to tell you the truth. Yes, sir. There's a place for all the Bride to gather. You want to know where it's at? In Christ. Correct. Just gather in there; we're all together.

408. Why is it that we make so much of a big issue of women's dress (Oh, oh, I'm getting it on this one, ain't I?)--big issue of women's dressing and cutting of hair, and do--nothing said about the hair of the men or the way he dresses?

Well, sister, I'm going to agree with you one thing. First place, the Bible said that a man should not have long hair. And if he had long hair, I'd tell him, just the same as I tell you. He's wrong. But most men, lot of them's like me, don't have any at all. But most men cut their hair, look like men. And now, if they didn't do it, they'd be told not to do so, to leave their hair grow out like a woman's hair. You'll get all of this in the marriage and divorce vows and things when we preach on it. The big issue such of man's--or woman's dressing...

Now, a man, the first place, a man's body is not a temptation like a woman. Now, man, he's big, old, hairy legs, knock-kneed, pot-tummied, and everything; he's a horrible looking mess; and there's nothing about him for temptation. And I think he looks the "gaumiest" looking sight to see these men come down the road, young or old, with a pair of these bikinis on, ever what it is, you know, walking down the road. I think that's the dirtiest looking sight I ever looked at. That's right. I

think he--he don't know what side of the race he belongs on (See? That's right.), a man that'd do a thing like that.

And you know what? I just heard a few months ago, the American Army's going to dress that way. Yep. The Army's coming out next year, or year after next, all in shorts. How big a bunch of sissies can we get?

God made a man to look like a man, and act like a man, and dress like a man. He made a woman to do the same, dress like a woman, act like a woman, and be like a woman. About this morning--about... The question come up about men... [Blank.spot.on.tape--Ed.]... If he wants to w...

If a woman has got real thin hair, and she wants to wear one of those rats or ever what you call it, I think that's... My wife wears it. It's a... She says her hair's thin, and she's got some kind of a thing about that big around, looks like a great big, oversized biscuit. And she wraps her hair around that and pins the pins in it. And now, the--as far as I'm concerned, that--that don't bother anything as long as your hair's long.

A minister said his wife was--was condemned, because she had a--a tint in her hair. And I found out from a question, that means a paint or a coloring in her hair. I can't say that's wrong; I have nothing about it. If she got long hair, that's all I can say about it.

And now, a man... This person said this morning taking off their hair, putting it back on. Now, this kinda got here too, about a haircut. See?

Now, if--if a man doesn't have hair, and his wife... I've heard women say, "Well, if I could just get John... I think he'd look better if he--if he wore a hairpiece. What do you think about it, Brother Branham? Is it wrong for him to do it?" No, sir. No, indeedy, it is not wrong, not at all. If he wants to wear it, that's fine, no more than wear false teeth or whatever that come along.

By the way, I've got three false teeth myself. I wished I didn't have them. They're on a wire; it's always shortening my voice, and cutting my tongue, and everything else, but I have to have them to eat. And if I... When I'm overseas on them outside meetings, I wear a hairpiece; not because the looks of it, 'cause you know I stand right here if I didn't have a hair on top of my head or whatever it was. Wouldn't make me no different; I'm here to represent Jesus Christ. But when I stand out there, about the first night in one of them tropical storms, the next night my throat's so sore I can't get out there.

So then, if--if it was something I wanted to do it, and felt to do it, I'd do it. Yes, sir. There's not a thing says not to do it. Not a thing says, sister, that you can't wear a rat, or switch of hair, or something or another in your... That's perfectly all right, but let your hair stay long. And men, you cut yours off. What you got, keep it cut. See? Then that settles that.

And woman, you dress like a woman. And men, you dress like a man; don't try to be a sissy and wear women's clothes. And women, don't you try to be masculine and wear a man's clothes, because God don't want you to do it; the Bible condemns that.

But now, about wearing a piece of hair or wearing a hair... What is one of those rats? Did I make a mistake awhile ago or is that a mouse? It--it's something to--it's something that a--a woman puts in her hair to make it look more... Ever what it is (See?), there's nothing wrong with that. Go ahead; it's all right.

409. Brother Branham, a sister came to the Tabernacle some eight hundred miles, and she said she believed you are Jesus Christ incarnate. Please speak on this. She was very (i-m-p-a-) impatient in trying to tell others what she thinks. (I-m-p-a-h-a-) impatience...

All right. Now, 'course the sister was wrong. I am not Jesus Christ; I am His servant. We've went through that so many times. But...

Oh, I'm getting pretty close now; just pray for me, just a little bit longer.

410. Brother Branham... (Would you just like to hear the rest of them as--as quick as I can?) Brother Branham, one time I failed God gave me a--feel God gave me a promise such as Sarah. There was a question, but the promise came after. Was the promise of God? I knew Sarah's was, but I feel time is so short. We love your ministry and Him Who called you (That's sweet, isn't it?)--love your ministry and Him Who called you to it, and therefore, we love you. Oh, they signed their name. Thank you, sister and brother. A question, yeah, that... All right.

Now, God... Think He give you the promise, and it happened like Sarah. Sure, it's the same God; He answers the same way. Don't you believe nothing else but it was of God.

Brother Branham, I would like to ask you some questions concerning the Bible. Please explain St. Mark...

I got that one; I've got that, St. Mark 16. We got that the other day; I remember. Let's see.

411. Dear Brother Branham, please explain St. Matthew chapter 22, verse, when... (We got that one. See? Remember the other day? I'll--I'll show it to you. I was... See it right here?) 22... How did this guest get in at the wedding supper, who had on a garment, but didn't have on one of the wedding garment?

Remember, I said... I kinda pulled a little joke; I said, "A denominational brother who came by the--the--who came by the window and not by the Door." The Door is the Word.

You said that Cain was of the serpent's seed. Why did Eve say, "I have gotten a man from the Lord"?

That's what I was trying to find this morning. I got the Scriptures wrote down here for that. I may be backing up a little; I hope so. Finding some here...

Brother Branham, my husband, which was brought up a Catholic in our worship, he wants to pray his way...

I got that. Remember?

Oh, I'm getting these right in here now. I got that one.

Brother Branham, I finally... to interest my sister from a de--I got that. A lady had a Catholic sister.

Brother Branham, in II Timothy 4, what is the gift that was given through...

And I got that one. How many remembers them? I've got some of them mixed up here. See?

Is it lawful for us to use any type...

That's birth control. I--I... Let me talk to you on--on private on that (See?), as I said this morning.

First, are the five foolish virgins saved during the...

I got that. I'm backing here. Just a minute, just be patient with me.

After having known the way, at least the way of repentance and sanctification (I got that one, you remember?), then to fall away from that...

I got that one too. I've backed up somewhat. I'll just have to get them as...

Brother Branham, what is the meaning of St. Matthew 24:28: "For wheresoever the carcass is, there the eagles would gather"?

Remember me explaining that? See? I got that. Maybe I've done through with them. Praise the Lord.

It's time--is it time that the Bride will have to--to be with you for (Now, I got that one.) the rapture?

Maybe I... And I know I got that one, 'cause it was marked out at the bottom; I remember that. Well, praise the Lord. We're getting right down here now. Let's see.

412. Since Acts 2:38 is the only way to be baptized, what about the multitude... I got that.

They never knew it in their days; it's just now revealed. After you know what to do, "To he that knoweth to do right and doeth it not, to him it's sin."

413. Brother Branham, is it wrong to grow--to grow and work in tobacco? I don't believe I got that.

Now, I'm against tobacco. I'm against the use of tobacco; any borned again Christian will be; that's all, because it's wrong. We know that even the medical science say that's what starts most of throat and--and lung cancer is--is tobacco. They say, "Smoke filtered cigarettes."

Now, to you men and women who smoke, that's just deceiving you, 'cause you cannot... Well, the only thing that they do... When you buy filtered cigarettes, you have to buy more of them, because it just lets a certain percent of the smoke through. Because anybody will tell you...

I heard that lecture at the World's Fair up in Washington last year (when I was out there at the World's Fair), and them doctors from all over the world there explained it; said that you cannot have smoke without tar, and you can't... And if you got smoke you got tar. And said, "Don't let no man deceive you on filtered cigarettes, for where you'd smoke one or the other that would satisfy the longing that you have for cigarettes, you'll smoke two or three of the other." It's only a--a public gag, a publicity gag on radio and television.

But to work in tobacco or grow tobacco. Now, you Kentucky brethren that grows this tobacco... Well, let me say one thing: If it condemns you to do it, don't you do it, 'cause I wouldn't want to make anything that would--that I know was supporting somebody else to their death. It's wrong to give a neighbor a strong drink, then it'd be wrong to make a strong drink. But let me say something else now. Now, as far as growing it...

Tobacco, you know, nicotine is also used in medical terms. And did you know you grow corn that makes whiskey, wheat and barley that makes whiskey? That right? All right. See? You don't know what they're going to use it for.

But now, we grow corn, that we can think when we're growing corn, that it might make corn flakes, and food for the people, corn bread, and so forth; but they also make intoxication drinks out of it (See?), so you wouldn't know what to do.

And you grow--you have a lily garden. You know what they do with the lily? They make opium out of it. You know what they do with the lettuce? They do the same thing. Opium also is in lettuce. Did you ever eat a bunch of lettuce and see how quiet you feel for a little bit? It's the opium in it. Do you know it's also in onions? Sure. So, you--you see, it depends on what you're doing it for.

But let me say this, as a Christian brother to a Christian brother: If you have a tobacco base, sell it to somebody else and take the chance on the corn. I believe it would be better (See?), because no doubt what they're growing that...

My husband was married to an alcoholic and an adulterer...

I got that. Come from... I told you where it was from. It's from away from here. And I got that question. And now, let's see.

The woman of Revelations 12...

I got that one. Yeah, I got this bunch of questions. Let's see. That's got; I gotten them. It's on Revelations 12, what she was. Let's see.

414. Brother Branham, we have two children that go to church that is controlled by a woman preacher. We know she's off the Word. Our children are under this strong influence. How should we go about telling them this is error?

I told you before. I answered that. And handle it gently. What would you say if I... I know that person's setting here. What do you say if I believe I know who the woman is and can tell you?

415. Will the millennium reign be one thousand years or just a count of time?

I got that one even this morning. See? It's one thousand years. All right.

Brother Branham, the problem of what...

Yeah, I got that. The wheat and the tares, you remember we got that.

I believe we're coming right down now. I may have throwed a bunch of these back. Let's see. Same thing.

Brother Branham, I am a mother of six wonderful children and my husband wants me to go to work for a while to help finance. Should I? Also want to pray to God to grant me faith that--to give me... Abraham and--and--like faith--like Abraham and Daniel and the Hebrew children. Should a Christian raise tobacco? I've just went through that and a...

416. Brother Branham, is it wrong for a woman to shave her legs?

Am I seeing things? Does that say that? I can't... Uh, I don't know. I'm going to leave that with you.

Is--is this day wrong to limit your family? Did it mean practice complete birth control?

I answered that of course to the--each individual. Let's see.

If a woman while in sin gets a divorce and remarries and have...

I answered that. You remember I said, "Leave the divorce cases till..."

417. I have a friend who I love very much. She has had some tapes and letters that I believe that have... never talked to her. Really, I guess I am afraid of destroying her and losing her as a friendship. What should I do?

Speak to her in love. I don't... I believe I answered that, but I--I don't--don't try to push anything on anybody. Just be salty; they'll long to be like you.

Brother, sister, I believe I've answered these.

Brother Branham, please explain about the five foolish virgins.

I--I know I got that one... wrote, and red paper. I believe we're... I got that one. I believe I have answered all of these. Praise the Lord. Let's see. Excuse me just a minute.

418. Dear prophet of God, St. Mark 16:18, I... part of laying hands on the sick... I'm around snake handlers. What about it?

Well, that's a good question. If you're around snake handlers, and they say Mark 16... Certainly. I believe that the Bible means just what It says. I believe if we try to tempt the Lord into something, we're in for it. But I don't think that God means for you to bring me a bottle of arsenic and see if I could drink it and prove to you that I have faith; no more than I believe it would be right for you to bring me a snake, and let me pick it up, and show you I have faith that I can overcome its poison. I don't believe that that's so.

I do believe that if I was in the water baptizing people, or doing on the work of the Lord, or out in the jungle, and the snake bit me, I'd walk right on in the Name of the Lord. See? I believe that that's what it meant.

Now, if you have to take... See, what you do with that, dear person ever who you're--who you are... Remember this. See? Watch what the Bible did about it. No more than I believe if you try to say, "Glory, glory, glory"... Don't tempt God to speak in tongues, just let the Spirit speak through you. See?

Now, I don't believe in tempting God or pushing anything. Just like I said awhile ago, when the Spirit... We wait upon the Spirit; It does it.

Now watch, Paul was picking up sticks on the Isle of Crete, I believe it was. And he was in chains, and a snake, perhaps a mamba... That's a death bite; he should've fallen down right quick, dead. I don't know of no other snake would kill you that quick, unless it'd be a mamba.

And so he picked up this mamba, we'll say. It's a deadly bite; you just got about, just a few breaths left. When the mamba hits you... Or cobra, you got a fifty-fifty chance with the serum to live--with a black cobra. With the yellow cobra you got about eighty percent to die and about twenty percent to live; a mamba, you have no percent. You're just dead; that's all, 'cause you don't breathe but just a few breaths. It paralyzes the nerve system, the blood system, and everything else, and you're gone. See?

But when--when this mamba that bit Paul in the hand, they said, "Well, that man is a--he's a wicked man, perhaps a murderer. Even though he escaped the sea, yet the--he could not escape death. The gods is going to revenge him like his--being a murderer."

Paul looked, and this snake hanging on his hand; he just shook it off, not all excited, "Oh, Lord, help me to do it." No. He looked at it, shook it off in the fire, went on picking up sticks as if nothing had happened.

They said, "He'll die just in a minute, because when that snake bites you, you're gone." After while the time passed, Paul didn't swell up, die, or no affect. They said--they changed, said, "He's a god that's come down in a form of a man." See?

He never said, "Bring me that snake," but the snake bit him. He never tempted God, but had faith in God to overcome the snakebite. You see what I mean? . ,

So ever who you are among snake handlers, I... Now, if they want to handle snakes, that--that's up to them. See? I just don't see it in that manner.

Now, you say, "Well, them people's got faith." I don't say they haven't got faith, burn themselves with a acetylene torch and things like that, but (You see?) still that don't prove God.

I've seen Indians take a--a line of fire, three foot across and about forty yards long, when it's fanned with leaves until it's white hot (not special men, farmers), strip off their shoes, take little (the priests bless them with goat blood)--and take little hooks of fishhooks, and stick in their skin over their mouth, till they're one big mess of--of water, filled up in little like Christmas tree balls like that, ornaments, filled up, and big fish hooks that long sticking in their flesh (You'd imagine what that is to take in and out), and stand like that, and walk right out across that hot fire (and it just--just white hot, beyond red, white hot)--walk right down through that fire and turn right around and walk back, not even a scorch on their feet. And they don't even believe in our God. They worship--demon worship. See? So that don't mean anything. Just keep away... You just be a real, sweet, humble Christian, live the life, and then God will take care of the rest of it.

419. Brother Branham, what are the preachers going to preach on--going to preach on that don't go in the Bride? Their message now, the Holy Ghost, water baptism, and salvation, what will they preach on if they don't go in the Bride?

Well, you know--you know what will probably happen? I say this, now. I can't prove this, but I--they'll simply go right on preaching just like they have now, and people going on thinking they're getting saved; and the Bride will done be gone.

420. Is it right, according to the Word to practice birth control?

I told you I'd answer that privately. You that's got these questions, come to me privately.

Dear Brother Branham, we have a teacher that you know that the Scripture say...

Yeah, I got that. Just a minute now.

Brother Branham, at one time we had our name put on the book of a certain...

Yeah, I got that. It about how they had taken it off now, did they do wrong?

421. What... Would you endorse birth control?

No, I can't endorse it. No, sir. See?

422. It--is the seventh angel, as spoken of, of Revelations 10, the same person as Elijah of Malachi 4?

Did I answer that? That don't sound like I answered that. Yes, it's the same person. Revelations 10 is the seventh angel's Message, which--seventh angel messenger of the seventh church age, which is Malachi 4.

Is birth control...

I have a lot on that. I just throwed these back, and I--I didn't want to answer it; I'd rather see you privately. ,

423. Where do we find where Noah preached for a 120 years and built the ark in a 120 years?

Did I answer that? A generation, or a 'lotted time, a man's 'lotted time on earth was 120 years, which took Noah, the period, to build the ark, which was considered a generation in that day. One hundred and twenty years was a man's 'lotted time. And he preached, according... Genesis 6:3, he preached to that generation, which was 120 years; Noah did. All right. Let's see now.

424. In Malachi 4, this Elijah is to take the hearts of the fathers to the children, and then the hearts of the children to the fathers. Is this the same person?

Yes, the same person. All right. Oh, wait a minute. No. Pardon me; I'm sorry. Just... See the Holy Spirit catch that for me then? No. I thought it said the... See?

What it was in Malachi 3, there, "I send My messenger before My face," which was Elijah. In Malachi 4 it turns back around and said, "Behold I send Elijah." Malachi 3, He was to take a messenger sent before the face of the Lord Jesus, which was John. How many understands that? Malachi 4, when this Elijah comes, immediately after that--his Message and things, and after the--is the coming of the Lord and the renewing of the earth... , , ,

And you notice, to make it sure now that it's not... But how the Holy Spirit wrote it by this prophet, He said, "He will turn the hearts of the fathers, first, to the children." See? That was John's first coming. He turned the hearts of the fathers, the old patriarch fathers to the Message of the children, which was the new generation then, Jesus, in that generation. Then and, conjunction, it tying together the hearts of the children back to the fathers, which mean the Message of today will turn the hearts of the children in the church age back to the original Pentecostal faith of the beginning. ,

So it will be two different--the one messenger, but it differentiates there the--the first coming and the second of John--or the messenger, Elijah. ,

My husband and my youngest son does not believe...

Yeah, I got that. I know I did, because I know the person's got their name signed there. I remember talking to them afterwards about it.

425. How can we find the will of the Lord? Our--our home to... Should we move our home to Jeffersonville, Indiana? Can a person be a Christian and dislike a--colored people? Does God not want them to be treated like us, 'cause they are dark in color? Would you--what do you suggest in this? Do you believe in integration or segregation?

I believe in integration. I believe that a man... No matter what his color is or who he is, he's a man just like I am. That's exactly. And I believe, if they'd just leave those colored people alone, and them communists didn't get out there and inspire them...

Now, they wanted... Now, the real genuine colored people, there's a genuine bunch of borned again, godly saints in them people. Yes, indeedy. Just because my skin is white and theirs dark, that don't mean one thing to me. He's my brother if he's in Christ.

That's why I different with the Afrikaans message; they didn't even believe those people had a soul. That's what got me disliked there. I said, "That man's a man as same as I am. He's got the rights to the same privilege that I have. His skin don't mean no difference to me, or no other man that's borned again of the Spirit of God."

But I said, "If they'd let those colored people alone, they never would've been this inspired." And I've said from this pulpit... We have lots of colored people that come here. (I don't think there's any here tonight.) But we have lots of colored people that come here to this church, brother, they're as welcome as anybody else is. They're my brother and sister.

And some of the finest people I ever met in my life is some of them colored people. Then there's some of them that's renegades, just exactly like the white people, or the yellow people, or the brown people. Yes, indeedy.

Now, I don't believe in mixing marriages. I believe that a white man should not marry a colored girl, or a colored girl marry a white man, or a yellow marry a colored, or a white, or a... I believe the brown, black, white, and races of people are like a flower garden of God, and I do not believe they should be crossed up. I believe that's the way God made them, and I believe that's the way they should remain.

What... It fools me that I seen some real pretty colored girl, intelligent, nice looking kid, just as pretty as any woman you'd want to see... What does she want to marry a white man and have mulatto children? What would an intelligent colored girl want with such a thing as that? Is because that something... that communist... And how would a--a fine a-a-a colored man want to marry a white woman and have mulatto children?

I don't believe I... I believe you should stay just what we are. We--we're servants of Christ. And God made me... If He made me, my color black, I'd be happy to be a black man for God. If He made me yellow, I'd be a happy yellow man for Christ. If He made me white, I've a--happy white man for Christ. If He made me brown, or red, an Indian, whatever it is, I'd stay my same color. That would be me. I want to be like my Maker made me.

Down there that day in Shreveport when that uprise come, and them--and there was all them young colored inspired out there, communistic...

I've told you here in this pulpit, Martin Luther King is the greatest indebtiment the colored people's ever had. Right. That man's going to lead a--thousands of them to a slaughter (That's right.), inspired by communism.

Let me prove my point. I said that about two years ago. Look what's happening right now. They said they were fighting for integration, and when the law give them integration... And to you people that don't believe in integration, be ashamed of you. Our nation permits integration, and we should do what the big boss says do. That's exactly right.

And now, you say... Not to come in places, and so forth like that, or shopping, or set in the back of the bus, and so forth, no, sir. The law says they're just the same as we are, so we're the same as they are; so let's act that way. Let's be that way. And that's exactly what all really true borned again people believe. And now, I believe that's in their heart.

I never had such a feeling for people as I have them poor people in Africa, the way they were treated. And I do not believe in that stuff. I'm a southerner; I was borned across the river yonder, but I'm like Abraham Lincoln; I come here, because I believe that men were born equal. That's right. And I do not believe in separating people and things like that, when them people... baptized with the Holy Ghost and so forth.

But look, it isn't them real genuine borned again Christian colored people that's causing all this trouble. You want to condemn them for that, what about some of our renegade white kids? See? Now, what sauce for the goose is for the gander. Why, our white kids cause twice as much trouble as they have. That's exactly right. Where's it at? In our colleges and things like that. Some of our higher educated people is causing those things. See?

Well, what is it? Now, to show you that it's communism and not them colored people, that's how communism has always come in to take over. They do that in every nation. That's how they do it, getting you fighting amongst one another, revolution, then they take in without a shot. They don't want to blow this country up; they want it. They can wormweed it in. And now, they seen a case of doing that, and know what the old revolution was, and thought they'd start another revolution.

To prove my point is clear, after they have integration (They have it now, legally, lawfully.), they're causing more trouble now than they did the first place. See? It shows that it is communism and not them precious souls that's borned of the Spirit of God.

426. Would we still be on fire and preach the Gospel, or is the time over?

No, keep preaching just as hard as you can preach. Brother, stay with it; I'm right behind you.

427. Brother Branham, when you prophesy about: won't eat eggs, don't live in the valley, was that prophecy just for you or for the congregation? All right.

Years ago, about thirty years ago, I gave a prophecy that it would come to pass that in the last days that there would be diseases amongst animals, amongst cattle, and eggs, even to eggs. And it come to pass, that there'd be eggs that wouldn't be fit to eat. Also, it would come to pass that people living in valleys... Now remember, I prophesied that way back thirty years ago, that it would come to pass, that people living in valleys, that I'd ask the Christians to move from valleys, and that they're not to eat... Different meats and things like that, would be poison. It'd be dangerous (I believe the way I had it) for people to live in valleys.

Now, that was before they had fallout or knowed anything about fallout. But that was the Holy Spirit warning me. And right now, even to our cattle (You see them off the markets,) being sprayed by DDT has set up something in the cow.

Notice again, all this hybreeding stuff and things that they're doing is absolutely decaying the human race. "Thirty percent--twenty or thirty percent," Reader's Digest said, "of the patients in the hospital is put in there because of the doctors." They'll give you a medicine to knock this out of you, and it sets up something else over here.

And did you notice eggs? Last year hundreds of cases in Louisville and Jeffersonville fell sick and was hospitalized from vomiting from eating eggs that the chicken in the valley here... The eggs out of the valley picked up fallout and poison in weeds, and so forth; everything is contaminated.

But here's where you get it, my brother. I believe with all my heart that it's written in the Scripture that--that no food should be received without it be received with thanksgiving, for it's sanctified by the Word of God and prayer. See? If you eat it, say, "Lord Jesus, You prepared the food for me.

Now, with faith I sanctify this food to the strength of our bodies." Then eat it, for in all we do is by faith.

Dear Brother Branham, grounds for divorce from a drunken husband?

I--I don't like to talk about that divorce. That--that... It--I--I--I'll talk about that a little later.

428. Brother Branham, Brother (Just a minute. This is pertaining to one of the ministers here. Let me read it first. [Brother Branham reads question to himself--Ed.] Just a minute. Well, I tell you. I'm going to read it anyhow.)--Brother Branham, Brother Neville told me through prophecy that THUS SAITH THE LORD that I would receive the Holy Ghost. Telling me with this assurance that I would receive the Holy Ghost, I have not as yet received the Holy Ghost. Should I continue...

Yes, indeedy. Do that. Continue on believing. Notice, I call--was standing at Brother Wood's yesterday when a phone call came in from a man that's in a wheelchair, that come here burdened for a brother or somebody that was--that was a alcoholic and been through the 's-Anonymous and taken shots, in the hospital, and so forth; and Brother Neville, speaking in tongues or some way gave a--a prophecy over this person, and gave a prophecy that something would happen to that man for the good within the next few days, or something like that. And the man called up and said that this man, sixty-eight days now, has been from the hospital, hasn't drinking one drink, or taken one drug to keep from drinking, or anything. And the thing that Brother Neville said in prophecy came to pass. Praise the Lord. We believe our brother be a man of God.

Dear Brother Branham, are those...

Now wait, let me stop there just a minute. Now, that's what I'm trying to tell the people. Brother Neville believes the same Message that I believe. Brother Capps, Brother Beeler, Brother Ruddell, all these brothers around here believe the same Message that I believe; they preach it, same as I do.

And if you want to, really want to, you're going to move out, you're going to retire or something or another, want to come for the Word, come here. Come to the Tabernacle;, that's where you hear it.

These are godly men. They're men that has the same Holy Spirit that I have and--and you have, teach from the same Bible and the same Message.

Dear Brother Branham, are those who will speak in tongues the remnant...

Yeah, I got that. Uh-huh, I got that. A woman speaking in tongues.

Brother Branham, your sermon on the baptism of the Holy Ghost, is baptism in Jesus Name...

Yeah, I got that. Let's see.

429. Brother Branham, the Bible tells us that a--a wife should obey her husband. I am a Christian and my husband is a sinner. He persecutes me in every way that he can, and for me not to go to church, and read my Bible, and--and denies the Word. What should I do?

What should you do? Now, listen, you're supposed to obey your husband; that's the Word. Now, if he tells you and refuses you to read the Bible, go to church, or something like that, you don't have to obey that, because, "He that will--won't forsake his father, mother, husband, wife, or whatever it is and follow Me, is not worthy of Mine." That right?

No, don't... The man are suppose--you're not... A man's not supposed to use that authority over a woman just because he's her ruler. God is her ruler above you, brother. See? And if your wife is doing something wrong, then don't--then you got a right to tell her, and she's supposed to listen to you. But you haven't got no right to beat her, or drag her around, or--or do those things. No, sir.

You see, God made man a helpmate, not a doormat. Remember, she's--she was your sweetheart; she should always be that.

430. When and where will the people of God gather for the last Word?

In Christ. Yep. For the last day, they'll gather in Christ, Don't forget that now. We got a gathering place; we got it just exactly.

431. We are called... (Now, here's that question the other day.) We are called unclean birds, because we go to Junior Jackson's church. Sometimes because we're with the--the... He don't comply with the new church rules here at the church. Are we out of the perfect will of God to attend there at times?

No, sir. I believe Junior Jackson to be a man of God. I've already explained it. I believe...

Now, we don't agree upon the order of the church. Now, I believe that Junior's--Junior... Why he... How many knows Junior Jackson? Why, we know that man's a godly man. He believes this Message just the same as I do, and he believes these things. Frankly, Junior and I are just buddies, just like the rest of these men here, J. T., and--and Brother Ruddell, and Brother Jackson, and Brother Beeler, and all of these brothers here; all of us, we're together. Now, we don't--might not see just eye-to-eye alike (See?), but we believe this same Message (See?), and we stick together. There's Brother Hume over there too, a missionary, and oh, so many different ones, I... Sometimes I don't even get to call their names, but you--you know I mean you anyhow, brother. Sure.

You'd like to get away from doing nursing...

I asked that. Remember? It's a dear sweet sister that wanted to know about doing nursing.

When I was small I was--told everybody that I wanted to be a preacher. (I got that. I got that too.) Then what should he do about it today?

Well, this is a letter from a--a minister worker for Christ, that's not... It's just a personal letter to me. It's from Brother Pat Tyler, one of our brothers here at the church.

That's all of them. Thank the Lord. I'm grateful to you people. I just get the... [Blank.spot.on.tape--Ed.]

... are one,

Our comforts and our care.

Wonder if Sister Wilson's still in the building? I seen her here. You know what I was doing awhile ago, Sister Wilson? I was looking at the pictures when we laid the cornerstone. I looked upon the picture and seen Hope and I before we were married. I didn't even know that... I remember seeing a picture when I come out of one of my fights, when I won a championship. Looked at my picture the other night when I was state game warden here in Indiana. And I think of the church. You know, I guess there's not but about one person setting here tonight out of that group that's left.

How many's here from the time we laid the cornerstone back there at the beginning, raise your hand.

My Brother, Sister Wilson, I want you--to ask you two something. Remember how we all started? Remember the old floor when it was all full of mud? Had old windows that shook. We had eighty cents to start it on. A big pile of weeds, all this was woods like behind us here when we built it, the Tabernacle.

Look all of us that took our vows and marched around the altar. We've seen them come and go, one from the other. Have you noticed those who stayed with the Message, how they went? Now, think of the ones who got away from the Message, how they went. Think of it.

Here we are tonight, after all that group of three times what we have here now at our fullest meetings. Think of it, when school buses would be parked all right over the country here from all around everywhere, up and down through this lot. Even the overflow in tents setting out in there to take care of it, and still you couldn't even set the people nowhere, gathering together. I was just a boy preacher. See? And out of those thousands that we had, there's three of us left in here tonight.

I remember Sister Wilson there when I was called to her bedside dying with TB, hemorrhaging, till the sheets and pillow slips was laying bloody in the corner. I remember the Holy Spirit stopping the blood. A few days afterwards I baptized her in the Ohio River in icy water in the Name of Jesus Christ, and set her in the back of my open car, a little old roadster, and road her from Utica... Wasn't that right? From... [Sister Wilson speaks to Brother Branham--Ed.] Yeah. Sister Hope, my wife, Sister there, was in the front seat of a little roadster, and my mother and Sister Snelling in the back. I got their picture, Sister Snelling, mom, and all, Mrs. Weber, Mrs.--my mother-in-law, all of them standing there, and Meda, just a little bitty girl standing out there, and now, gray-headed woman. [A sister speaks to Brother Branham--Ed.]

I remember when they had a little tag day to get our first money. And I remember Hope standing on the corner. She was just a girl, about sixteen; she was selling like this, holding this tag out... Give them a tag... He'd put in...

A drunk come down the street; he said, "Pardon me, Miss." Said, "What are you selling?"

Said, "Nothing. So I give you this tag." Said, "It's a donation for the church. If you want to put anything in here for a donation, we're trying to get enough money to build a tabernacle for--in the city." Said, "If you want to put in anything, you can, but if...

Said, "I ain't got nothing."

Said, "Take the tag anyhow." He took and looked at it. On one side said--said--said, "Where will you spend eternity?" And on the next side had a question mark. "Where will you spend eternity? A question."

He staggered back, looked at it; he said, "Miss, you're asking a serious question."

She said, "But it must be settled." And that's right. She's gone beyond the curtain tonight. I remember the last words she said. I remember what I told her; I remember it. Yes, sir.

Lot of water's went down the river. We used to stand down--and 'fore we even had a church, we used to stand and hold hands and sing this song here. I can just hear it. Myrtle was just a little bitty kid then. I got little Leroy's picture standing out there, just a little bitty tot like.

Bless be the tie that binds

Our hearts in Christian love;

The fellowship of kindred mind

Is like to that above.

When we sing that there's many of them waiting yonder for His coming.

... we asunder apart,

It gives us inward pain; (You love one another like that?)

But we shall still be joined in heart,

And hope to meet again.

Brother Freeman, you're close to there, aren't you? I was just thinking; I knew you when we went to Brother Roy's. You remember the Adcocks? I got Kenneth. What was his sister's name? [Brother Freeman speaks to Brother Branham--Ed.] I got their picture; we was all standing out there with our arms around each other, around front of the place, Dr. Roy E. Davis, pastor. I looking at them awhile ago. Doc brought the old pictures over. Kinda of made me feel real funny down here. Now that--many of them's gone on (See?)--gone on. Won't be long till it'll be us gone on. See? But...

But when we asunder part,

It gives us inward pain;

But we shall still be joined in heart,

And hope to meet again.

Do you remember Brother Bosworth? Just before his crossing, he raised up in the room, walked across the floor, and shook hands with his father, and mother, and converts of his to Christ. Forty years, they'd been dead forty or fifty years. He seen them standing there in the room, trying to get everybody to see them. What was it? The old man was passing into that country where I was in a vision that morning. That's right.

I seen them over there; they were young again. We're still joined in heart; we hope to meet again. That's right. God bless you.

I happened to look back in the building, talking about my colored friends, and I do see Brother and Sister Nash setting back there. I didn't know you were there. Just happened to look back; they're way back. And this other brother setting here... Is that the Brother that gives me that great big shout back there once in a while, setting over here? I can't think of his name. Brother Wood said he was talking to him. He said, "You know? When the Spirit hits me, I have to holler 'Hey.'" Said, "I hope I don't disturb nothing." When you don't holler, "Hey." it disturbs me. God bless you. I love you brother, sister. That's right.

And Brother Nash, Sister Nash, you know I love you. Yes, sir. You're my brother and sister in Christ Jesus.

Dear sweet friends, many other, if I've missed some of them, them doors are open here for you. Heaven's doors will be opened too.

But we shall still be joined in heart,

And hope to meet again.

My... "My Faith Looks Up to Thee," now, as we sing. Let's one more time sing now. It's time to go home now.

My faith looks up to Thee,

Thou Lamb of Calvary,

Oh, Saviour divine.

Now hear me while I pray,

Take all my sin away,

O let me from this day be wholly Thine.

Let's try that "Holy, Holy" again, will you? Give us a chord, sister. Oh... You know it? You remember when Sister Gertie and them used to sing it?

Day is dying in the west, Heavens bless earth--earth is blessed. How--like setting of the evening sun, going down, the birds making their last call. That's got to come to every one of us then. I think that evening time... Did you ever notice, the wind will quit blowing; the birds will hush. See? It's the world dying, the day is dying to be borned again tomorrow morning. All right. Let's try it now if we can.

Holy, Holy, Holy, Lord God most high.

Lee, come up here and lead it. I--I--I believe that I--I don't think I know it in that tune. Let me try it without the music. See? Let's see if we can get it. Now, I know--I might have it wrong. See? You help me now, every one of you, now.

Holy, Holy, Holy, Lord God most--host.

Heaven and earth are full of Thee;

Heaven and earth are praising Thee,

Oh, Lord most high.

You like that? Doesn't that do something to you? Let's try it again.

Holy, Holy, Holy, Lord God most high.

Heaven and earth are full of Thee;

Heaven and earth are praising Thee,

Oh, Lord most high.

I like that, don't you? Oh, I just love those good old songs. There's something about them songs that I like. You can have all of your little chopped up songs you want to. Give me that; I like that. "Pass the Riven Veil," all these other pretty songs like that; I like them songs. I think singing is part of worship (Yes, sir.), singing the praises to the Lord.

All right, for our dismissing now--song, is "Take the Name Of Jesus With You." May the Lord bless you now as we stand. All right.

Take the Name of Jesus with you,

Child of sorrow and of woe;

It will joy and comfort give you,

Oh, take it everywhere you go.

Precious Name, O how sweet!

Hope of earth and joy of Heaven;

Precious Name, O how sweet!

Hope of earth and joy of Heaven.

Now, here's the verse I like, it is a warning to all of you now. What do?

Take the Name of Jesus with you,

As a shield from every snare; (Listen.)

When temptations around you gather, (What must you do?)

Just breathe that holy Name in prayer.

Precious Name, O how sweet!

Hope of earth and joy of Heaven;

Precious Name, O how sweet!

Hope of earth and joy of Heaven.

Let us bow our heads now.

Till we meet, till we meet,

Till we meet at Jesus' feet; (Until we meet.)

Till we meet, till we meet...?...