
QUESTIONS AND ANSWERS ON THE SEALS



[A brother speaks in tongues, another brother interprets—Ed.]

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.

May be seated.

² I was just coming in when I heard that message go forth. So I'm . . . It is true that we need to keep our lamps filled, keep our . . . You know, when the . . . 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'd—it'd get a carbon on top, where it would 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.”

³ Now, it's a—it's a great, beautiful morning outside and in, as this Easter season is approaching now.

⁴ And—and we are 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.

⁵ And it—it's a—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 the—the whole of what we're trying to do now is find the revelation of—of the will of the Lord, you see. Then when you have the interview, then it pulls you off, over onto another side of something else, see.

6 And, then, and like in prayer for the sick, that's altogether different. You . . . It's visions and things; you study different, and you—you're anointed different. It's just like as 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 a outlet comes *this way, this way, and this way*. Depends on what outlet. It's the same Spirit.

7 Paul, First Corinthians 12, did the same thing, talked about, "There is many gifts, but it's the same Spirit."

8 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 now their hearts are all set, "What is these Seals?" Their attention, "What is It?" Night by night, when I come in here, there is such a tension, till I have to talk about something else; just kind of get—get it quietened, you see, and, then, till the Holy Spirit breaks forth the Seal. And then—then I have to, each night like that. Then when you change that to healing or something, see, you . . . The people is all set on one thing. You can't hardly change it back to the other, right away.

9 And—and then, also, knowing that right among you things are happening, see, that I—I'm just . . . I—I know. I know you—you don't see it, see. I'm just positive 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.

10 But, look, just let me just say this now. I suppose this is just tapes for ourselves, and so forth. But let me say it, 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.

11 And you know, that, them revelations and things. I—I been here with you a long time, see, 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 exact. See, It's proved to you.

12 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.

13 And all of you are conscious and knows that there is something mysterious happening. And it is happening. And I know what it is. Now, I'm just not saying that; it's the grace of God that lets me know 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 . . . I . . .

But, so help me, with this Bible in my hand, I know what it is. It's been told 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 . . .

¹⁴ Now, you just be real humble, be a Christian, and try to live for God. And live honest with your fellow man, and love those who don't love you. Don't try to make any . . . You see, you do, you only make it a mysterious something, and mess the real program of God up. See?

¹⁵ Yesterday afternoon, something happened in my room, that I'll—I'll never be able to—to leave it, you see. And so you . . . And about two weeks ago, something happened, it'll never be able . . . As long as I live on this earth, I—I'll never be able to get away from it, see. And, so, but . . .

¹⁶ And 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've tried to do it, you've done that. See? So just don't, don't, don't try to make no interpretation.

¹⁷ 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.

¹⁸ 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, "Well, why can't I? I ought to have . . ."

No. Now, don't.

¹⁹ Remember, I'm saying this for your good. See, I'm saying this so that you will understand. If you believe me, now, listen to what I tell you. See? See?

²⁰ Now, here, now here is a post, and, that's, we'll call that a listening post, see. And in it's, got radio, see, and there is warnings and things can be done. Like a sword in your hand, see, it can pick from the evil or pick from only as its . . . it gets its message, see.

²¹ Now, but now, for instance, to the ordinary man, there has 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—and thing. See? You don't want to do that now. See? Now, just remember, just stay the way you are.

22 And you say, "Well, the Lord show . . ." No. Now just be careful, see.

23 Look here. Let me show you something, see. Did you know there is 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. That right? They're waving right through here now. Well, there is people's forms and bodies moving right through this room now. Is that right? Well, why don't you see them? See? 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 you understand?

24 Now just don't interpret nothing. If God wants you know anything, He'll 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—you take yourself away from God. And you—you—you . . .

25 If you can understand it, this is that Third Pull. See? You—you should have caught that, the other day. See? So then, just 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 . . .

26 You see, now, there is something taking place in this room, and there is Something here. There is—there is, 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 you going to hear the spiritual Voice?

27 Now you might make-believe that somebody is singing *this* certain song. They 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 show, vindicates it by showing the picture. See what I mean?

28 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? [Congregation says, "Amen."—Ed.] All right.

Now let's pray, just again.

29 Heavenly Father, we're about to un- . . . open the lids of this Book, and 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'll help me to give 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 will 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.

30 Now, I just wanted to say that.

31 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 would know when to stop tapes, and when not.

32 See, the tapes has a worldwide ministry everywhere, see, everywhere. It goes into all kind of languages and everything. So there is things that we’d say right here, we wouldn’t say somewhere else, you see, and that’s the reason that we stop it.

33 Now, answering questions is the . . . quite a thing. So, I—I now . . . In—in the . . . in answer of 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, it 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.

34 So does everybody feel good? [Congregation says, “Amen.”—Ed.] Amen. Isn’t this so . . . Talk about Heavenly places in Christ Jesus, what a wonderful place, what a wonderful time!

35 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 been this time; 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 Truths, by the same Spirit, same Spirit.

36 And I—I been to myself, altogether, and been boarding at a place, or going down eating at a place. And I just been alone, so it’s been really a great time.

37 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.

38 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 sit an hour, numbed with the Presence of God, and a Pillar of Light hanging there before you, you—you can't stay that too long, you see. The human being can't—can't stand it.

39 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—I don't get it right, well, you—you forgive me then.

40 And if you have a different interpretation, and believe that your idea of it is right, well, just go right ahead. That won't hurt, because there's not over about one or two of them that pertains anything to salvation. It's only. . .

41 Most of the questions is, asked, on this other side of the tri- . . . or 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:

173. 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?

42 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.

43 “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.

44 It's just a symbol, of the virgins, you see, of the virgin that went out with Oil in their lamp. They are a portion of that Bride. And to my understanding. . .

45 And then you notice, now, that they were the virgins of the last watch. Coming down through the watches, there had 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 . . .

46 “Now this part here, this five,” if that’s the meaning of the question, what meaning, “was there just five?” And we got many questions in here, about the—the seven thousand, and so forth. Now, that, that was just a symbol, part of them. And all that wakened in this last age here, the seventh watch, that . . . “If there wasn’t but—but five that awakened at that time, that was translated, went in with the Bride, so forth, the Bridegroom? Now if they themselves . . .”

47 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.

48 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 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?

49 Then come the next age, and 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.

50 Then, and the next age come, the Lutheran, the reform age. There went the wisest, in 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 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.

51 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.

52 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.

53 But at the end of the age, as it always ends up on the others, we find there, then, the messenger sent. And all these scruples and things are to be placed in their places like that, then the Rapture comes for the Church.

54 But as many is lotting all these different things, “The sun turning to darkness, the moon . . .” They put that way back here in the Christian age. They just fail to see them three questions was asked our Lord there, see, when He answered them.

55 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? [A brother says, “Yes.”—Ed.]

56 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? 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.

57 And, me, when I wrote last night, and got in there and got to . . . I went back to look at my old note I took off—off back there. Well, I seen where I put one in the other’s place, like that. I crossed them, back and forth. That’s what I done. I guess you caught it. You—you catch it? See?

58 I had wrote down here what I was going to write over on *this* other side, and wrote it over *here*. Put—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—the answer, between the pestilence and the war, you see. That’s where it was.

59 So I was just so happy! I was just a carrying on like a—a . . . I was enjoying the stimulation from the revelation. So, I—I put it, this over here. Sitting 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.

60 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; its comes down to the Sixth, and stops. Just, “Silence in Heaven,” that’s all it said, “for the space of a half hour.”

61 Now—now, in these, see, I . . . I’ll 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, and you 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.

62 These virgins, see, they was made up of . . . That's just part of them, in that age, see. Each age has the virgins. See? A—a Seal . . .

The angel comes to the church. "To the angel of the church of Ephesus write." See?

63 Then get over here, then after the writing to the church of Ephesus, compare that back, a Seal is 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.

64 What'd they have first? Church ages. That right? Next thing, the message to the church ages. Everybody get that clear now? See?

65 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.

66 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.

67 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? [Congregation says, "Amen."—Ed.] All right. Now notice how each one of those Seals . . .

68 Then I come over here, and those three questions asked Jesus Christ, "What, when will these things 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.

69 Then it settled down to politics and everything else, and there went the ox labor. See? That's exactly the second here. And 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, to the Fourth Seal, when antichrist become a conglomerations, and had a name, "Death."

70 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 Protestant and Catholic, 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.

71 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 and open up the Sixth Seal. After the Sixth Seal was opened, then swing right back and show the same thing.

72 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.

73 Now, these virgins that come along here, they are the ones that fall asleep, and then the whole body is made up together of that group. That goes to make the . . . see, to make the—the wise virgins. And the unwise virgins are the one that started back there at the same time the wise virgins started, antichrist, and they are the ones that tries to buy Oil.

74 Now just look here and 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 would swim your heads around. But how you going to do it, when you got a whole thing here?

75 And then you, somehow another, when you get away from people, then 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 it would, they would start little isms.

76 And then let’s 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, to only throw the people off. Now, that’s right. Now, but, you see, you can’t say those things. Best just to leave it alone.

77 And you remember the Third Pull? He said, “Don’t tell nobody.” What did I say was that? How many remembers that? 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.”

78 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. It won’t be too long until Mercy Seat will be Judgment Seat. While you see these things coming in, and these people coming in, you better come in, too, if you’re not already in. See?

79 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.

80 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 rejoice and bubble dancing, which is all right, and then coming down to the real thing. See? See? There is where the fear. It’s a fearful thing. Not that you fear you’re lost; but really before angelic Being, and the Holy Ghost Himself standing there.

81 Now, that will be part of the Bride. That’s what will go to make it up, see, all those who sleep. And can’t we absolutely see . . .

[Tape recording system fails. Blank spot on tape—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? [The brethren say, “Amen.”—Ed.] Thank you. Somebody step on something? [A brother says, “Got too many recorders on that line.”] 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.

174. Should evangelists continue on the field?

82 “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 if it was going to be ten years from today, but live like it’s going to be at this hour.

83 Don’t—don’t get scrupled up now. That’s what 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.

84 If you’re building a house, put it on up. Jesus comes tomorrow, you be found faithful at the duty. If you’re building a 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?

85 So just—just keep on, continue as you are. Everybody understand now? [Congregation says, “Amen.”—Ed.] Continue right on, and 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.

86 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, “uh, just fifteen minutes more, so I might as well just go over and sit down.” You’d get docked for that fifteen minutes.

87 If you're planting wheat, plant your wheat; if you're digging potatoes, go on, dig them out. Say, "Well, nobody will eat them." That don't make any difference. Dig them out, anyhow. See? Yeah. Just continue on as you are.

88 I got a letter from somebody the other day. Somebody told them, said, "Well, the time is at hand. Sell the farm. Now you won't need the food that you live off of, on the farm," said, "'cause this Millennium is going to start, and you won't need it. So you just go ahead. . . And while the Tribulation period is going on, your children is 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. And, oh, they had it. . .

89 I said, "Oh, my!" If I knowed He was 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. That's right. If He made me a mechanic, said who. . .

90 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 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 need it anymore.'" Pastor was going to miss it, you see. Oh! 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.

91 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'll be right found faithful at the post of duty. If He comes this morning, I want to be standing right here in the pulpit.

92 You say, "Brother Branham, if He was to come this morning, shouldn't you be out *there*?" No, sir!

93 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, see.

94 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.

Remember in the jubilee year? If they was hoe—hoeing with a hoe, they just kept on hoeing. They knowed the jubilee year was maybe ten minutes more, and the trumpet will sound at the jubilee year. They just kept on pitching hay, whatever they was doing. But when the trumpet sounded, then they dropped the pitchfork, and gone. See? That's it, just keep on pitching hay until the trumpet sounds. All right.

[A noise is heard from something nearby—Ed.] Question: **“According to the opening . . .”** Did that . . .? Anything happen? Huh? It—it made a noise up here. A question:

175. According to the opening of the Fifth—Fifth Seal, Moses and Elijah have—have to die. What about Enoch?

95 I don’t know. See? I—I. . . If I 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.

96 I’ve often wondered about that, myself. There was Enoch. . . I see Moses come, and Elijah comes back, and they’re killed, see, but now Enoch was translated before time. I’ve often thought, and wondered, myself, “Well, what, what about that?”

97 But, then, here is 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.

98 Now, that, I don’t say that’s right, see. I just give you that for a thought, see. But just to say what part, I don’t know. I really can’t tell you what—what happened there, or what God will do.

176. What is the—the name of the . . . that will be on the people of Revelation 3:12?

99 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?

177. Now, Brother Branham, is there any Scripture permitting marriage after divorce? This is very important.

100 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 is dead. Because, the Bible said, “We’re bound to them as long as they live.” See?

101 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 is 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 done took an oath over that, you see.

¹⁰² 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.

178. What does “see thou hurt not the oil and the wine” mean, in Revelation 6:6?

¹⁰³ It’s the Holy Spirit. See? We just got through that. Probably somebody, you know, come in a little late for the Message, they. . . well, for the other tapes, you see.

“Hurt not the oil and the wine.” What does the oil and wine mean?

¹⁰⁴ The Oil, as we took it in symbol, 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, “The stimulation.” Wine stimulates. And wine, in its—its antitype of its natural, from stimulation, is revelation.

¹⁰⁵ Now just think. What stimulates the Church? Revelation. 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, symbol together, connected together.

¹⁰⁶ If you’ve got a concordance, you look and see a whole string where wine and oil is met together in worship. If you got a—a Cruden’s, why, it says up there.

¹⁰⁷ 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.

¹⁰⁸ 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 virgin had Oil; the unwise had no Oil, Spirit, see. Now, that is the Oil. And then the wine, it—it’s. . . If the oil represents—represents God, God is Spirit. See?

¹⁰⁹ 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. . . sits here in a natural form now, the wine is the water like, that, or the revelation that reveals that interpretation of the Word, which stimulates the believer, you see. My, they just say, “I’ve never seen It before! My! Glory!” That’s what? See, stimulation, see, of revelation.

¹¹⁰ I didn't know that till the other day, sitting 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."

¹¹¹ And I believe if you get that, the—the Third Seal, on tape, you'll . . . you would find it there, where we explained it in details, or in detail, rather.

179. Brother Branham, is the Lamb's Book of Life, and the Book of Life, the same Book?

¹¹² Sure, see, 'cause that's where all redemption is wrote, in this Book. See? Their names were in . . . You say, "Well, our name is put 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, that was . . . see, because their names were written before the foundation of the world. See? That's, it's all the same Book, see.

180. 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?

¹¹³ There's about three questions in one, there. But, here, first one:

Is—is it true that every Jew born since Christ, that came into the world, is to be saved?

¹¹⁴ 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 finally understand that now? See?

¹¹⁵ 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.

¹¹⁶ Someone said, "Well, there is no need in me trying it. Brother Branham said there's only 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 is 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.

117 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"?

118 How can you stand, that old 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 better, you have to know what you're talking about. See?

119 Well, 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.

120 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 is speaking of—of Jew, "Jew," just as a name that was give to them after they left. . . I believe, Nebuchadnezzar, over, begin to call them "Jew," first, because the tribe of Judah was taken there. And they was given a name of "Jew," now, because they come down from Judaea, and they got the name of Jew.

121 But, now, Israel is different. Israel, and Jew, is altogether different. Every Jew—every Jew isn't an Israelite, see. No, he is 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?

122 Just like Gentiles, there'll be a. . . There is thousands times thousands of—of people, yes, literally millions, in these organizations, and they call "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?

123 There is only one way you can be saved, and, that is, "Not him that willeth, or him that runneth, him that. . . Then, it's God Who shows mercy." And God, by His foreknowledge, predestinated a Church to His glory, and that's the ones that's saved. Right. Now, your faith is so anchored There!

124 You say, “Well, my faith is anchored There.” And look 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. Uh-huh.

125 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. Uh-huh. That’s right. So, now you see, now.

And the hundred and forty-four thousand, are they the predestinated ones?

126 Yes, sir. That’s Israel, spiritual Israel.

127 Just think, there’ll be millions of them in there. I don’t know how many is in there now; I guess a whole group, but they will not all be saved because they are in Judaea. See?

Do 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 got a tape on them, taking west with me now to—to one of the—the—the Covenant church which is at . . .

128 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 sitting here, I’ll tell you why. You’re still holding onto that old Heidelberg Catechism, and that’s exactly the reason you’re still in the . . . still Dutch Reform. So, you might polish up by an American name. That’s—that’s the thing behind it, ’cause you’re teaching from that same catechism, the old Heidelberg. You ask your pastor if that isn’t right. See? So, now, notice this:

A hundred and forty-four thousand, they are predestinated ones to be sealed by the Holy Ghost?

129 Yes, sir. That’s exactly right. All right. Now if there’s any . . . Now if I’m . . .

If I didn’t answer, to suit you, why, maybe I’m . . . I could be wrong, see. But, this, it’s the best of my knowledge, you see. This is the best of my knowledge.

181. Brother Branham, as you have travailed or tra- . . . on the serpent’s seed . . . (Uh-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?

130 It’s—it’s off of the subject. But, anyhow, I’ll—I’ll—I’ll try my best, by the help of God. Let’s see now. Let me polish up, for 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'm going to check, be sure.

¹³¹ 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 { .smcaps }.

¹³² Now, I'm just going to answer you a question, my brother, or sister. And now, remember, not—not throwing to you, no. I'm trying to help you, see. I love you, and I love the person who might have been a critic on it. But I don't think this person is 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.

¹³³ Now, she is saying here what the question is, no doubt, that they're saying, "Eve said she gotten this man from the Lord."

¹³⁴ 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 a worm in a lemon, see. See? Now, you see, they can't—can't . . . It is.

¹³⁵ Notice, then, if you want to take them a little more technique. Look. Eve talked here, if you want to take it in the language it's here, which is written so it's hid from the eye, 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 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 . . .

¹³⁶ And we always follow the nature of our parent. You know that. Look at the baby, the 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 it. Evil wasn't even known.

¹³⁷ Then why was Cain a liar, a murderer, and everything else? Where did that come from? Just ask yourself that question. That was the serpent's seed. See? Don't the Bible say so? Watch his seed all the way down. In that, he become . . .

¹³⁸ 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, all the glory? I'll give it to You if You'll worship me." See, he is the controller of it. Now he owns it.

¹³⁹ 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 find out that they were smart men, every one of them.

¹⁴⁰ But then when he killed Abel, and God give him back Seth, was a 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 could raise up, you see. So, it has to be rebirth, again. You catch it? [Congregation says, "Amen."—Ed.] All right, just so you get it, see. See?

¹⁴¹ 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 the replacing by—by Seth.

¹⁴² 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—and with metals, and all kind of a smart intelligence and things. Look where they wound up, way, way, 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"?

¹⁴³ So, yeah, 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.

¹⁴⁴ And I seen they got a piece in the paper up there, where science is 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.

"Then, 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 was a bunch of reeds there, a whole sea of reeds, just where the waters had been one time, went down, and Moses took a shortcut and went around that way." And the Orthodox churches accepted it. You seen that. The Orthodox churches accepted it, that that was so.

¹⁴⁵ Oh, man, can't you see that seed of the serpent, that antichrist, and the whole thing laying right there? Sure. Yes, sir.

Brother Branham, please pray for my little . . . (Well, that's a prayer request; I see it.) **Pray for my little grandson, very ill with the flu. He is in the Riverview Hotel.**

¹⁴⁶ 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.

¹⁴⁷ 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 of it, but—but there is something behind it, you see; that lady, that little boy, something.

182. 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 spirit of Elijah in some other man?

¹⁴⁸ Now, if I could answer that correctly, I could tell you about Enoch, see. But I—I can't do it, see. Only thing I know is, just, the Scripture says what it will be. And now it might be that the . . . Now, I—I'm kind of inclined . . . Now let me say it this way. And I hope the tape, 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, if I . . . But I can't say that's true. I—I don't know, see. I'm honest with you. I don't know.

183. 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."

¹⁴⁹ Well, brother or sister, ever who wrote it, there—there was no change come about, see. It . . . And 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 . . .

150 We'll just—just take a little bit, where, I want to just 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 . . .

151 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 in Acts 2, I believe. No, Luke 24:49, I'm quoting. He said . . . Let me read it, then I got it, see, and then . . . 'cause the other day I said that when I 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 16th verse, of the 29th. "Then as the eleven sat at meat, 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.

152 Now where is the power of God? Where is God at? If all the power out of Heaven, and all the power that's in earth, has been given, now where is God at? There He is, see. That's what's talking to you. All right.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and, then, of the Holy Ghost.

153 Now the trinitarian sphere of that, "I baptize you in the name of the Father, in the name of the Son, 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 . . . and 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?

154 Now I want to ask you. Is *father* a name? [Congregation says, "No."—Ed.] Is *son* a name? ["No."] How many fathers is here? Which one of you is 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?

155 Like a woman said one time, she said, "Brother Branham, the *Holy Ghost* is a name. It's a Person."

156 I said, “Yes, Sir. I am a person, but my name is not ‘Person.’ I am a person, see. My name is 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. . .

157 He said, “Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, 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?

158 Say if it’s “name,” well, which one? 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.

Now we turn over here in—in. . . and that’s the last book of Matthew.

159 Like I’ve always explained it. If you read a love story, and said, “John and Mary lived happy ever after.” See, it’s because you don’t—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?

160 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.

161 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 *So-and-so*?” No, 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.

162 Now go back to Matthew, the 1st chapter. And it goes and gives the genealogies, coming down the 1st chapter. Then it gets down to the 18th verse, and said, “Now the birth of Jesus Christ was on this wise.” Is that right?

163 Now I want to ask you something. Now listen again. You, you call it. Who is *this*? God the. . . [Congregation says, “Father.”—Ed.] God the. . . [“Son.”] God the. . . [“Holy Ghost.”] Now which one is *this*? [“Father.”] Which one is *this*? [“Holy Ghost.”] Which one is *this*? [“Son.”] Son. All right. Now we got it now. Now what did you say *this*

was, God the *Who*? [“Holy Ghost.”] The 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 . . .

164 [Congregation says, “*Holy Ghost.*”—Ed.] Now, I thought you said God was His Father. Now there is something wrong here; He can’t have two Fathers. You know that. See? Now there is 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; now He’s a illegitimate, sure enough. Now see where you got yourself? Now:

Then Joseph her husband, being a just man . . . not willingly to make her a publick example, was minded to put her away privily.

But while he thought on these things, . . .

165 Remember, he was a good man, now. And the hand of the Lord is a hand like 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 in your Bible? [Congregation says, “Amen.”—Ed.] All right.

. . . saying, Joseph, thou son of David, fear not . . . take unto thee Mary thy wife: for that which . . . conceived in her is of . . .

166 “God the Father”? Did I misread that? [Congregation says, “Yes.”—Ed.] Sure did. “That’s 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? [“Amen.”] So what is it? The Holy Ghost is God’s Spirit, of course. Now you got it. See?

167 God the Father and the Holy Ghost is the same Person, or He had two daddy’s. And then what—what kind of a person do you worship? What kind of God you got now? See? See? God the Holy Ghost, and God the Father, is the selfsame Spirit.

And she shall bring forth a son, . . . (this Fellow here) . . . and thou shall call his name . . .

What? [Congregation says, “*JESUS.*”—Ed.] “His Name!” [“*JESUS.*”] 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 . . . call his name Emmanuel, which is being interpreted, God with us.

¹⁶⁸ What is the Name of God? What is the Name of the Father, Son, Holy Ghost? [Congregation says, “*JESUS*.”—Ed.] 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, but 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, was baptized by John; went back up out of the water. And, ‘Lo,’ said, ‘the heavens was opened unto Him.’ And 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!

¹⁶⁹ Yeah. 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 would make their head swim. Look, I don’t care what . . .

Not, I don’t mean “I.” That don’t sound right. Forgive me. I didn’t mean that, Lord. I didn’t, now. 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. Hmm.

¹⁷⁰ It’s just like tuning an instrument, when you do something wrong. And 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. Just Him, let Him do the work. He does the sounding. The trumpet is a mute; the voice behind it, one that gives the sound.

¹⁷¹ Now, looky here. The man misinterpreted the Word. See, It’s . . . 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, heavens; course, there's atmospheres above. Now watch, "And John bare record. . ."

¹⁷² Now that man has got to say, "*Here* is God the Father; and *here* is God the Holy Ghost, like a dove; and *here* is God the Son; making three persons." It's wrong.

¹⁷³ John, standing back *here*, knowed *this* was the Lamb. John said, "I bare record, seeing the Spirit of God like a Lamb. . ." *There* is God the Spirit, like a dove, I mean. Now there is the same thing I said the other night, you see; instead of seven hundred, sa- . . . 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? See? See? That's Him. Now what was His Name? [Congregation says, "Jesus."—Ed.] Certainly. See?

¹⁷⁴ So, as far as the trinitarian 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 Nicolaitanes. 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.

¹⁷⁵ 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.

¹⁷⁶ But there is supposed to be an eagle time come. See? That's the time It's to straighten all those mysteries out. See?

¹⁷⁷ "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, 'Sit 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.

¹⁷⁸ 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."

¹⁷⁹ When you baptize, the Name of “Jesus” only, that’s wrong, just that, “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.

¹⁸⁰ But this is the “Lord Jesus Christ,” tells exactly Who He is.

¹⁸¹ There is many Branhams, if you want to talk about me personally, but I’m—I’m the one William Marrion Branham. That—that’s me. But there’s many other William Branhams, and so forth, around.

¹⁸² But this is distinctly calling one Person, the Lord Jesus Christ, see, the anointed One. There is only One of them. Now, that’s right.

So if there’s any farther of that, you 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 some of these sick people that’s suffering, prayed for.

184. 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.

¹⁸³ 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, is. . . God, by His foreknowledge.

¹⁸⁴ 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.

¹⁸⁵ But, remember, God is infinite. Do you believe that? Infinite! Well, being infinite, that makes Him. . . And, then, He is 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 would breathe, and how deep it would go in your lung. That’s infinite.

¹⁸⁶ Now, if He is infinite, that makes Him omniscient. Is that right? And if He is omniscient, that makes Him omnipresent, because He

knows just exactly the minute, hour, time, to the split instants of fifty-five thousandths 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.

¹⁸⁷ 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 . . .

¹⁸⁸ Now we know that Jesus was slain about A.D. 30. Is that right? About, it was about the middle of the year, I guess, A.D. 30.

¹⁸⁹ 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 is 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?

¹⁹⁰ 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.

I don't want to get started there; we never would answer another question today. All right. Question:

185. Is hell, and the lake that burneth with fire and brimstone, the same?

¹⁹¹ No. Hell, translation in the Bible, I believe . . . Now, there is scholars sitting here, and I want to honor that. Our Brother Iverson sitting 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 Revelation, "Both, *hades* and all, was cast into the Lake of Fire." See? All right. Now let's see.

186. If not, is the Lake of Fire, and hell, Eternal?

¹⁹² 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.

¹⁹³ Hell was created for the devil and his angels, for the antichrist and his people; that was the devil, incarnate devil. It was created for that, to destroy. And anything that had . . . Anything . . .

¹⁹⁴ 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 a Creator.

¹⁹⁵ 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 the 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, 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 to . . . unto them Eternal Life."

¹⁹⁶ "Raise them up, the last day." That's the only thing that—that . . . Ye got Eternal Life. And that Eternal Life knows Its body, and it must have to come forth. That it can . . . 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.

¹⁹⁷ Now remember. Jesus, when He died, He went to hell. Cause, He had to go there; He was the sin-barrier. "And He preached to the souls that were in hell, that repented not in the longsuffering, the days of Noah." 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.

¹⁹⁸ 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.

187. Brother Branham, does the first horse rider, First Seal, fulfill Second Thessalonians, "the revelation of the man of sin"?

¹⁹⁹ Yes. That's right. That does. That's easy. That does. That's the man of sin. The same man just keeps, in stages, riding on till he gets on a pale horse that's called "Death." Christ comes on down through, justification, sanctification, to the white horse, and that's that Life, you see.

188. What happened to the born-again believers who are in the various denominations but not in the Bride of Christ? What happens to them?

²⁰⁰ Well, I think we explained that, a while 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.

²⁰¹ Judgment was set. The Books was opened. Books was opened. And another Book was opened, which was 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. Remember the other night, me bringing that little meditation, so you’d understand it, the cowboy meditation? See? There you are.

²⁰² No, they, that’s 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 crowds, who It is preached to, It’ll go right over the top of their heads, unless their name was on the Lamb’s Book of Life. Yeah. But they will be good people.

²⁰³ And they’ll 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 got so many here, that. . .

189. 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 a half years after the Rapture? Some of us are mixed up, in this.

²⁰⁴ 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’ll be a Gentile, to his people.

²⁰⁵ Elijah will, or the spirit of Elijah then, coming in the. . . and to the people there, he will be a Jew, see, for they’re 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.

²⁰⁶ And I come up there, and there was a lady come 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 here 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.

²⁰⁷ I—I thought, “Well, missionaries are fine.” And I’m . . . I’ve never thought much about missionaries. And so I thought, “Well, they’re 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.

²⁰⁸ But one day, sitting in the study, I picked up that book. And it had a picture of—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 have known Jesus when I was a young man, I would have took Him to my people.” Well, I read it.

²⁰⁹ And Something just kept saying, “Read it again. Read it again.” I kept reading. Oh, you’ve had them times. “Read it over and over. There is something in there.”

²¹⁰ 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, the genuine Holy Ghost tongues-speaking, and still be a devil. That’s right. I can prove that to you. Yes, indeedy. And then notice . . . when they stood there.

²¹¹ 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, and 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’ll say, ‘Depart from Me, you workers of iniquity. I didn’t even know you.’”

²¹² 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 is both sent to the rain. “But by their fruits you know them.” That little

old cocklebur can stand up there, and just as happy and shouting as he can be, just as full of the same rain that the wheat is.

213 There you are. So they can shout, speak with tongues, and impersonate everything they want to; in that day, be called, “Workers of iniquity.”

214 As I told you, a while ago, listen to what I say! Listen close. Look back down, examine yourself with the Word and see where you’re at.

215 You women that’s got short hair, let her grow; you’re wearing shorts, take them off, act like a lady. If you men still smoking cigarettes, and running 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 better stop. Look back down, examine it with the Word. We’re getting plumb out of . . .

216 We ought to have lived above the short hair and all. This age now, we’re back into Something now, that God is revealing the hidden mysteries, had 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 their head, as far as the east is from the west. It’ll just . . .

217 Like Gideon, separating his men. There was thousands and thousand. God said, “That’s too many. Separate them again.” He give them another test. And, “Separate them again. Separate 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.

218 Pentecostal women (going back and forth) sitting 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 is more with bobbed hair than there was when I started.

219 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 to say that. But I’ll 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. All right.

220 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 it served His purpose well, so He comes it right back down again. Because, see . . .

Cause, now, if He uses a high-polished, educated, that’s the kind it would catch.

²²¹ 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 right down to that simple-minded people. [Brother Branham snaps his fingers—Ed.] And they get It, like that. They get It, see. If It come, and collar . . .

²²² 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 a 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 . . . Education don’t . . .

²²³ The wisdom of this world is contrary. Education has been the biggest hindrance that the Gospel has 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 would listen to the Word. But they’re so polished and messed up, and tightened up out there, although, 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 low-down man? That low-down man either becomes a—a good man like the woman is, or the woman becomes low-down as he is. See? That’s right.

²²⁴ That’s the reason He said, “Come out from among them, when I’m getting ready to take that Rapture.” You got to have some kind of faith that’ll take you out of here.

190. When was the covenant, of Daniel 9:27, confirmed for a week?

²²⁵ 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 seventieth week, now, as Daniel said He would do.

226 Now, you remember, He was firmly a vindicated to the Jew. But their eyes were blinded, to bring in this space of the Gentile. 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 a prophet. "Which, your own Word said, 'If a man says he is spiritual, or a prophet, watch what he says; and if it comes to pass, just keep on coming to pass, what he said, continually.'"

227 Like, you look in the Bible, it said, "Knock, it'll be opened; seek, find; ask, be given." Now, if you'll notice, it's "knocketh." Just constantly knock. [Brother Branham knocks on the pulpit continuously—Ed.] Stay right there. Like the unjust judge, wouldn't answer the woman; he just kept knocking on her door. Say, "I'm on Your hand." Not seek, say, "Lord, I'd like to have *this*. Amen." That's not it. Stay right there until 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 here is the three and a half years here, that it will be confirmed to them again by prophets, see, Moses and Elijah, Revelation 11. Now let's see what this is:

191. If you are one of His chosen ones, will you go up in the Bride?
(Yes. Uh-huh. Yes, sir. That's easy.)

192. Brother Branham, did you mean to say seven thousand who had not bowed their knee to Baalim, or seven hundred?

228 Seven thousand, I meant to say. Forgive me for that, see. Just a . . . It's just a—a manner of speech. I was just . . .

Like, said a while ago. Did you notice me standing here, I said, "And—and they bare record, seeing the Lamb . . ."? See? See? The Lamb was on earth. See? "Bare record, seeing the Spirit of God coming upon the Lamb."

229 Now, in there, it said, "This is My beloved Son, in Whom I'm well pleased." You see? Now, that's wrote in an actual form of the Greek, putting verb before adverb. But you notice here, it actually be this. Now just take the Word, see. The Bible says, in the translation of Saint James here, "This is My beloved Son, in Whom I'm pleased to dwell." But, actually, if we would say it like we say 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 would say it today, "This is My beloved Son, in Whom I am pleased to dwell in." See, same word, just turns it around. See?

230 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 have 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 sure a dummy, so you forgive me. See? I didn't mean to do that.

193. Is the Bride of Christ, and the Body of Christ, the same?

²³¹ Yes, sir! See? Now, here, now see, I don't want to get started on it, 'cause I get a se- . . . 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?

²³² When God gave Christ His Bride, the Spirit gave the flesh the Bride, He was punched, 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.

194. Would the Bride of Christ have . . . ? Would the Bride of Christ have a ministry before the Rapture?

²³³ 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 is 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, the ministry of the hour. It'll be so humble.

²³⁴ Now remember. How many was here, at the first, when I . . . ? 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.

²³⁵ Look! Here was a great, holy Orthodox church, "We know the Word. We've got schools. We got seminaries. We got our man 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—the Council of church. We are the big shots here. We know that Scripture. What is

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.

²³⁶ But the Bible said, in Malachi the 4th cha- . . . 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 will be a voice of one crying in the wilderness, 'Prepare the way for the Lord, and make His path straight.'" That's right. And said . . . and Dav- . . . Oh, many of them! Said, "Every high place will be brought down."

²³⁷ Oh, they said, "There'll be a . . . When this man comes, he'll point his finger, and he'll 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?

²³⁸ They was expecting God to take the crank and turn it on, bring the corridor down, say, "Come on down, you great forerunner of My Messiah." And then as soon as he is gone, they pull it back up, and his ministry is 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!

²³⁹ 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 a . . . of ecclesiastics. He talked about serpents, axes, and wilderness, and—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.

²⁴⁰ He come "sassafras," as we call it here in Indiana. He come out of the bushes somewhere. Didn't even have a shave, and the 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.

²⁴¹ 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, and make straight His path!"

²⁴² 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 is your—where is your card? Where is your

identification?" He just ignored them. He had a message, so he just went on with it, you see, preaching just the same.

243 They said, "Well now, 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 of the church. And we know that he'll have to recognize that. If he's of God, he'll recognize our bishops."

244 Put them all down there in a row, and stood out there, the dignitaries.

245 He said, "You generation of vipers! You snakes in the grass!" Collars turned around, and "holy fathers," and so forth. "Who warned you to flee from the wrath to come? You know your hour is at hand. Don't you think that . . . You say, 'Well, we belong to *this, that.*' I tell you, the God that I serve is able to rise children to Abraham out of these stones." Oh, my!

246 Now you go 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 fruit is hewed down and cast into the fire! Oh, I indeed will baptize you with water, unto repentance, but He is coming after me. The moon will be turned into blood! And you'll . . . oh, my, He will thoroughly purge His floors! And He'll take the—the chaff and will burn it with unquenchable fire, and He'll take the wheat to the garner. He'll separate the weeds and the wheat." Oh, my! What a message!

247 They said, "This guy? Huh! What'd he say, what—what—what time it was? Oh, ignorance! We got the man right up there, Brother Jones. He is the guy will do that, if there's anybody in this age. Bishop *So-and-so* will do it; Holy Father *So-and-so.*" Oh, my! See?

God in simplicity, see, working in simplicity.

248 Then, first thing you know, he is standing there one day, and he said, "Yes, He is 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 of them. Said, "Now, don't tremble, but just go ahead and continue on. You soldiers, you obey your masters. And if you done any evil, you take that . . ."

249 "What shall we do? Shall we quit doing *this*? Should we stop doing *this*?"

250 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 be, you just continue on as you are. Obey your masters, and so forth."

"Rabbi, what should we do?"

251 “Just continue on as you are, see. But there is 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—there is something going to happen,” he says, “you see, and He’ll be here. And I’ll know Him.”

252 And finally, one day, he said, “Behold, there He is! There is the Lamb of God that takes away the sin of the world!” Said, “And my time is up now. I’ve introduced you to Him. I must decrease now. I must go off the scene. He’ll take over from here.”

“The Millennium will be on, right away, see, and the—the time at hand.” Then when He come, when . . .

253 Even John said, “He is going to, oh, He’s going to shuck the hide off. He’s going to—He’s going to separate the wheat from the—from the chaff, and He’s going to burn it up. And He’s going to thoroughly purge His floors, and His fan is in His hand!” But what was He? Little, bitty. . .

254 Now, they had it all drawed up, “Oh, man! He’ll have a spear that’ll reach a mile long. He’ll stand back over here in Palestine, just stand up there and just . . . 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 when it was, a little Lamb come moving out among them, meek and gentle, pushed around *this* way and *that* way.

255 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?”

256 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 had been all so scrupled up till he . . . I believe it was Pember said, “His eagle eye got filmed over, down there,” you see. He could . . . He—he done come down to the earth; he had 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 anymore, so he just laid down there. But he flew higher than any of the rest of them.

257 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 say, “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.

²⁵⁸ He didn't say, "Go tell John that he ought to have got his Ph.D. degree before he come out." See? If he would, he'd have been with the rest of them; he'd have been a rejecter.

John was honest and asked the question.

²⁵⁹ And He said, "Just wait till the meeting is over, and then go show John what happened, then he'll know. If you tell him what's going on, then he'll know." See? See? "Just go let him. . . . Tell him. Tell him it's. . . . He is in prison and couldn't be here. But—but you sat in the meeting, and you seen what happened. You go tell him."

So, then, disciples said, "Very well, Master."

²⁶⁰ And over the hill they went. Jesus sitting on this rock, just watch them till they crossed over and went up over the hill.

²⁶¹ He turned around to the congregation, said, "Who—who did you go out to see, in the time of John?" See? Said, "What went ye out to see? Did you go out to see a man that's got his collar turned around, and 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, work in kings' palaces. They, that—that's not the type John was."

²⁶² "Well," said, "then, why 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'll go over to Trinity? And if the Trinity don't want him, he'll 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."

²⁶³ 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, the Scripture, 'I'll send My messenger before My face,' Malachi 3, see, 'and he'll prepare the way before Me.'" See?

²⁶⁴ And they didn't understand. 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.

²⁶⁵ 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 assured on that. You'll always have it. See? The blade of grass has life in it, see. It's so simple and humble.

²⁶⁶ You see, if a man is a big man, all right, but if he's big enough that he can become simple, see, he'll find God. But if he don't become simple, he'll never see Him. So you got to become simple. Now verse . . .

195. In Revelation, verse 5:9, who are these found sing—singing when the Lamb takes the Book out of the—out of the . . . takes the Book? Are—are these the raptured saints?

²⁶⁷ No. Revelation 6 . . . 5:9, rather. No. If you notice, these are not the saints. They had . . . He has never claimed His property yet. See? This is not the saints. If you notice, they're the elders and the Beasts, and they sing.

²⁶⁸ 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 a few minutes. Let's see. Revelation 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 hast redeemed us . . .

And . . . made us priests and kings . . .

²⁶⁹ That's the Heavenly group, not yet the redeemed. All right, now.

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?

²⁷⁰ There is something wrong. There is something wrong. That's just all there is to it. There—there is something has happened. See? There is something that went wrong somewhere. Everybody feeling all right? [Congregation says, "Amen."—Ed.] There no . . . Ain't no sickness, or nothing?

[A brother in the congregation says, “Read that 9th verse again, in Revelation 5.”] Let’s see, Revelation . . . Where was it, brother? [“5.”] 5. [“5.”]

Oh, the question! Oh, the question I just answered. Now let’s see. “Thou . . .” The right place:

And when he had opened . . . 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 hast . . . wast slain, and . . .

Here it is! Here it is! I was wrong on that. See?

. . . thou hast redeemed us to God by the blood . . . of every kindred . . .

²⁷¹ 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—it’s just a ver- . . . or something wrote here, and I was trying to get through, looking at that clock. But you see Him stop me on that? Glory! See, 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.

196. Could you (c-o-n-t-r-o- . . .) control those given . . .? Well, control “those given white robes,” of Revelation 6:11, with “those who washed their robes in the Blood of the Lamb?”

²⁷² Now let’s see, Revelation 6. I just can’t hurry on this, folks, like this here, see, because it’s going . . . I’m going to answer something wrong. Now, He didn’t want—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 is something just . . . I—I just looked at it . . . I was looking at the clock, eleven-thirty, and I thought, “If I don’t hurry up now, I won’t get to pray for the sick.” And I’m trying to get that. Because I . . . And my mind is so . . . I can’t . . .

²⁷³ You remember, you just have to understand now, I’m—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.

274 But, He was so determined that I wouldn't make that error, they 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!"

I thought, "'Go back'? What? Stop right now and start praying for the sick? But what—what is it? What have I done?"

And just I started to reach for that, somebody said, "Read the verse over again." And I read it over. And there, at the bottom of this question, there it was, see, "Revelation 6."

275 See, I read the first. That does sound like it, 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 had 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.

276 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 had got up there when He was present, that Light, which is Christ; when He was present, told it. When the Lamb leaves that seat of the Throne, to being a Mediator, He becomes out here, and the Day of Redemption for the Church is finished.

277 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.

278 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, has already been redeemed and put on the Book, and He is out here opening the Book. Right!

279 Oh, thank You, Lord. See? Forgive Thy nervous servant for trying to run over something.

Now, could you tolerate "those given white robes," of Revelation 6:11 . . .

280 Now let's see, 6:11. All right. Where are 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."

. . . with "those who washed their robes in the Blood of the Lamb," of Revelation 7:14?

281 No. Now, that is different, sure enough. Cause, 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 Revelation over here, this is that “great multitude that come up before God, of all kindred, tongues, and nations.” And *these* are directly exactly to the martyrs, the Jews, you see. Now, now that is correct, now.

197. 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?

²⁸² No. The—the 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 man. Now, I’m—I’m pretty sure of that. Now remember, these are just the best of my knowledge.

Let’s see what this is, says here. Question, “Does the wheat and wine . . .?” Oh, “Does . . .?” W-h-e-a-t. No, I guessing it—it meant, “What does . . .?” It doesn’t have a “what” there. Just says:

198. Does the what and wine, or wheat and wine, what does the . . . of Revelation 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 measure of barley for a penny; . . . see that thou hurt not the wine and . . . oil.

²⁸³ I guess that’s meaning “the wheat and the wine.” That was one, to the other.

Rather, is a symbol, the wine taken at the communion table, of Rev- . . . of First Corinthians 11:24?

²⁸⁴ “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.

199. 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?

²⁸⁵ Now, let’s see. Let me just see if I can get that now. 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 got a question mark, the end of that.)

286 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, 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—that’s—that’s terrible. You shouldn’t do that. See?

. . . but now revealed by the opening of the Sixth Seal?

287 “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.

288 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.

200. 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.

201. Where is the Scripture that shows that the . . . that Catholicism will deceive the Jews and get their wealth?

289 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 can look at 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. There’s nobody like them. And what they don’t have, the Jews has the rest.

290 That’s where the economics of this country now. . . We’re right now living on tax money, according to *Lifeline*, that off of taxes (that’s come 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 is done.

291 Now, Castro, the only sensible thing that he ever done, was when he counterfeited the currency and paid off the notes, the bonds, and burned 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 rolling.

²⁹² 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 is 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.

²⁹³ 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, it’s just as perfectly.

²⁹⁴ Now watch here. I said they might want to consolidate together on the money, and the—and the Roman power take the Jewish power, and 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.

²⁹⁵ But look. Now, if today, now what if today, the only thing that we can do, would be to do? If we are 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.

²⁹⁶ 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 of reputation!

²⁹⁷ 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 . . . The Lord done *this* and *that*.” That, that’s something past. “We all got big now, brother.” Oh, my! See? All past reputation!

²⁹⁸ 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.

²⁹⁹ But, now, here is 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 would be broke. But, if, “We can borrow that money.” You see how smart he is?

³⁰⁰ 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 this:

202. If one is in an association organization by our government, and can speak the dictates of his own heart, or in the last-day’s Truth, will he be termed as one of the “harlots”?

³⁰¹ Let’s see. “If one in the association organization is . . .?” Well, see, the association organization; the—the organization, it’s 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 is going to be checked. See? It can’t be so plain and then him not see it.

³⁰² Now, I want you . . . See, you want to remember this, friend, that God—God never does it, or has at anytime, as I can remember, see, but what . . .

³⁰³ Look, Jesus was the—was the keynote of all of it, ’cause He was God, Emmanuel, made flesh. Now, look at this—this Fellow, Jesus. When . . . Did you know, when He come 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?

³⁰⁴ 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 were 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?

³⁰⁵ Why didn’t He let them know? He came, and the ones that were predestinated to Eternal Life was the ones that received Him. There’d have 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.

³⁰⁶ And the great scholars that should have knowed 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 the 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 that Light struck that little seed, quickly she knowed it.

³⁰⁷ Look, an old fisherman come by there. Here He stood there, doing signs and wonders, and—and telling different people the secrets of their hearts, and revealing Himself.

And, my, there was Pharisees standing there, and said, “This man is Beelzebub.” They had to answer to their congregation.

³⁰⁸ 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 men.”

³⁰⁹ “I will hear him.” Walked down there, see. Yeah, God—God could never get to him.

And there He stood down there, and He said . . .

They said, “Now looky there. Look there. There comes a man there. There is 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 down here? That’s them. Yeah, there—there is Simon, his brother. See? And that’s—that’s old Jonas’ kids. Now there they . . . Look, he—he’s bringing somebody up to Him. Who is it? Yeah, see what He’ll do now. He’s—he’s the next up there.” And he walks up.

And He said, “Your name is Simon, and you are the son of Jonas.”

³¹⁰ “This man is Beelzebub! See, he’s got some kind of a spirit on him. He’s an odd fellow. See? Straight on, don’t you all listen to nothing like that, see. Keep away from there. I wouldn’t attend anymore of these meetings, at all, see. Just as soon as this thing is over, we’ll get out of here. We’ll never get away, 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?

³¹¹ But there was a little prostitute that everybody had kicked out! I’m not endorsing prostitution. No, indeed! But I’m just showing you the predestinated Seed.

³¹² Look at this guy here, this old fisherman, could not he . . . 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.

313 Now, what's this other fellow's argument against that? "Well, look, he believed it. Look who it is. You know who that is. Well, that man never . . . Why—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 a 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 dad; he was ignorant. He didn't even send them to school." But that's the one He sent to school; taught the way He wanted him.

314 I'm not supporting not going to school, now. I hope you understand. But there is just a type, see, what you get in that. That's the kind, and reason it goes over the top of them.

315 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.

316 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, that was God's Spirit on Him. Do you believe that? When He was healing the sick, wonderful! "That's a great Rabbi. Say, all you brethren, you all ought to have Him in your church. Boy, you talk about power, that Guy can really heal the sick! You ought to see. He's got a gift of healing."

317 Well, of course, they're going to have some impersonations to that. Here they come along, 'cause each group has got to have his own man.

Here He comes. And then, the first thing you know, one day He sat down.

"Oh, sure, Rabbi, we'll go with You."

318 "All right, sit down. Let's go." All right, sent out the seventy, and so forth.

Then one day, after a great miracle was done, He sit 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, "Ah, now, wait a minute! Hum! I don't know about *this*." It's contrary to their doctrine. Say, "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.

319 Then, the first thing you know, He had a little ministerial group, and talked to the ministers. They said, “Ah! Hum! We better go back, too, and go back and get in the organization, take up our papers again, see. Cause, this guy, why, who can understand a man like that? He says *this* here, and he says *this* over here. Ah!”

320 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, looked at the twelve standing there. Said, “You want to go, too?” See?

321 Now watch. Peter said, “You know what? I attended that old place down there all that time. Where in the world would I go to? Where would I go? Where—where could I go? After I—I done here a work. . . . And I can’t go back to that garbage can again, where all kind of slop of the world is laying in it. See? I—I. . . . Where would I go to? I—I just can’t do it.”

322 He said, “Then, all right, come on, go along.” Now, there you are. See? How it was that, then? Twelve out of about two and a half million. And the Saviour of the world, out of billions, yet 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 is coming, and when He comes He’ll do that.”

He said, “I am He.”

323 She said, “That’s it,” and away she went. You try to stop her once? You couldn’t do it.

203. 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.

324 Yes, that’s right. He would be a. . . . Yeah, he just slipped in. See? Now look. Now, I. . . . It could take a whole sermon on that.

Now I got ten minutes, to pray for the sick and finish this up. And I’ve got one half of them done, I guess. Notice. But I’m—I’m going to hurry, right, sure enough, after this one. See?

325 Here is what happened, if you know the oriental customs. 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.

326 When they stood at the door, they put this on him, it covered up what his outside had been. He is invited, whether he's a millionaire or whether he's a pauper, whether he's a farmer, ditch digger, or whatever he is, or a plutocrat, he's—he's here with the robe on now. Because, the robe is put on him at the door, when he enters in at the door.

327 Now, take Saint 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 in the door, and here is the Man to put the robe on him, the Holy Spirit, to give him the robe of righteousness when he comes in.

328 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 sat down. And then when the Bridegroom comes up and He looks around, he was a . . . he . . . *These* had been odd ducks, before, now *he* is the odd duck. See? "What's 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.

329 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. Question:

204. Will the Elijah of Malachi 4 be the same as Elijah mentioned in Revelation 11:3? And is the other witnesses se- . . . Is the other two witnesses separate individuals, separate?

330 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 revelation. Now, I don't want to hold you here too long.

205. First Kings 19, Brother Branham, I believe that the number who did not bow the knee was se- . . .

331 Yeah, that's right. Seven hundred instead of . . . Thank you. That's correctly. It was seven hundred instead of seven thousand . . . "Brother Branham . . ." Seven thousand instead of seven hundred. Now, see that?

332 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?

³³³ 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?

³³⁴ 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 is coming when that work is separating. There is something else taking place. Then I'm so . . . See, I get here and try to do evangelist and something else, and see where you're at? See? You're . . . Oh, I—I'm expecting the church to be spiritual enough to understand.

206. 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 Elias over there?

³³⁵ 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; His Own received Him not." He always sends His, the Message of the hour.

³³⁶ When God was dealing with the Jews, there wasn't any Gentile prophets come. When God is dealing with the Gentiles, there is no Jewish prophets. When God turns back to the Jews, there'll be no Gentile prophets. See? See what I mean? All right.

After the Rapture has taken place . . .

³³⁷ Now, there will be a carry-over time, of course, one Message carrying to the other one. 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.

207. After the Rapture has been taken place, will any of the church be saved in the end, who was not taken in the Rapture?

³³⁸ No. Huh-uh. Cause, the Blood has done left. You see, there be no intercession. The Gentile age is finished. There'll be no one saved after the Rapture, or 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, see, not after the Church is gone.

208. 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-a-half years left for them?

³³⁹ Only one half week. Jesus prophesied, the first half week, as was predicted. Only one half week left for them.

Brother Branham, since you didn't pray for the sick during the week, will you . . . ? (That's just a request for that.)

Brother Branham, will you see me after the ser- . . . ? (That's a request, see, there.)

209. Would you please explain about Satan being bound a thousand years, and being loosed for the battle of—battle of Revelation 20:8? 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?

³⁴⁰ 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.

Will you please explain how Satan is bound a thousand years, being loosed again for the battle of Revelation 20:8?

³⁴¹ That is not the Battle of Armageddon. The Battle of Armageddon takes place on this side, see, all right, at when the Tribulation period has ended.

Now, what relation does this have with the Battle of Gog and Magog?

³⁴² None. One is this thousand years, and the other one is the end of the—end of the thousand years.

. . . as mentioned in the Fourth Seal? Will Gog and—will Gog and Magog be gathered from peoples on the new earth?

³⁴³ 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. Question:

210. 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?

³⁴⁴ Take Schmucker'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 A.D. 354. And it lasted till 1850, the massacre of Ireland, see. So that time is from A.D. 33 or A.D. 30 . . . 354. Let me get that right, now, see. From A.D. 3-5-4 to—to A.D. 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.

211. Brother Branham, the 19th chapter of . . . and the 18 verse, “Yet have I kept me seven thousand of Israel, seven thousand in Israel, all haven’t bowed their . . . bowed to Baalim, and every mouth . . . or—or bowed to Baal, and every . . . which has not kissed him, mouth who has not kissed him.” Please explain this for me, about the—about the seven hundred.

³⁴⁵ It was seven thousand. See? And that, “kissing Baal,” don’t you know. . . How many here was formerly Catholic? Sure. See? You kiss images. See?

³⁴⁶ And, remember, in the time of Babylon and Nebuchadnezzar, when the Gentile kingdom was issued in, see; when 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 a image of, by his revelation, was Daniel, a religious man being worshipped. See it? Because, he named him Belteshazzar, wasn’t it? Or, Belteshazzar, which was the name of his god. And he made an image of that god, which was the image of Daniel. And Daniel refused to bow to his own image. See? See?

³⁴⁷ 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- . . . or an image of a holy man, and forcing worship to it. The Gentile kingdom ends in the feet, with the 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.

212. 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. Yeah. That’s right. See? All right.

213. 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- . . . ?

³⁴⁸ Yeah. That’s right. Please forgive me for that, see. That’s all right, see, I did.

**Brother Branham, will you interpret of . . . ? After you open . . .
Brother Branham, will the—the (d-e-s-p-e- . . .) dispensation . . .**

Pardon me. “Will the dispen- . . . ?” Now, it’s not you. It’s me, see.

214. Will the dispensation of grace be over, after you open the Seventh Seal?

³⁴⁹ 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. . .

³⁵⁰ 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 your own ideas about thing. Don't take your own idea. Just when you sit and listen to things like that, say, "Thank You, Lord. I'm just going to walk a little closer to You." See? "I'm going to walk. . . ." Don't quit work and say, "I'll sell out everything."

³⁵¹ A man run in, up here, the other day, from North Carolina, just before we left. And he said, "Glory to God! Can you tell me where some great *somebody* was?"

And I said, "No."

³⁵² "Oh, yes, sir," said, "this guy has got the. . ." Said, "This guy is the president of the Audio Mission."

I said, "The what?"

Said, "Audio Mission."

I said, "I don't understand."

And he said, "Oh," said, "this guy is the president."

I said, "What did you say his name was?"

³⁵³ 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 Audio Mission?"

I said, "No, sir."

He said, "Well, where is the Millennium at?"

I said, "I don't know."

³⁵⁴ He said, "Why, you're a. . . You—you mean that it—it—it—it's going on right here, and you don't know it?"

I said, "No, sir, I don't."

³⁵⁵ 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."

³⁵⁶ And I said, "Well, I—I believe you're just a little bit confused, aren't you, brother?"

357 About that time a car drove up, a taxi cab. She said, "Hold it! Hold it! Hold it!" A little woman come up there, said, "Now you're going to pray for my husband."

I said, "Yes, ma'am. What—what about it?"

358 She said, "Well, I understand you have to wait a month on an interview, see, to get prayed for."

And I said, "What?"

359 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."

360 This guy standing there, looking off, said, "Do you pray for the sick, too?"

I said, "Yes, sir."

361 Said, "What did you say your name was, Branham?" I said . . . "And you don't know nothing about the Millennium?"

362 I said, "Well, I . . . No, I don't." I said, "I—I don't understand it. Just right in the Bible."

363 He said, "No, it's right now. People has come from everywhere."

I said, "Where is it at?"

He said, "Jeffersonville, Indiana, right under the bridge."

364 I said, "Sir, you got me, bested." And I said, "I don't know nothing about it." I said, "Let's go in and sit down. Maybe we can talk this thing over." We did, see.

365 Don't—don't, you see, friends, don't you never desire a ministry. You know what I mean. See? You'll be happier just where you are. See? You just go right on.

215. 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. . . ?

366 After! "The rest of the dead lived not for a thousand years," that didn't go with the Bride. Let's see:

216. 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 a . . . that communism would finally destroy Catholicism, or the Vatican, by an explosion. Is this right?

³⁶⁷ Yes. Revelation 16, you'll find it, and Revelation 18:8 and 12. If the person is here, 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 else, that brought her merchandise. It will be. That's right. And don't . . .

³⁶⁸ 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—that's ungodly. It's a system. Let me show you something, just 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, and how can one percent control ninety-nine percent? That ought to explain it to you, right there. If God didn't permit it, why, well, they'd be thrown out long ago. See? Sure.

217. 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 a half years of the Tribulation, or will it be the last three and a half years? Is this correct?

³⁶⁹ It will be the last three and a half years. That's right. Not the first, 'cause it's already passed.

Got one more after this one:

218. My dear brother, will the Malachi 4:5 Elijah go to the wilderness, as First Kings 17 tells us the other Elijah did?

³⁷⁰ Well, I wouldn't exactly say that he would, that he would go to the wilderness. But he'll be this, you see, he was . . . Elisha and Elijah, did you notice? Most 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.

³⁷¹ You notice how Elisha was, and Elijah, and John the Baptist, and that nature of that spirit, you see. And they don't . . . He—he, I believe the man will be a lover of the wilderness, and maybe stay in the wilderness. But, now, just to say he is 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.

372 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—or, 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. "They, will they, will they be a—a—a . . .?" They're trying to ask, "Will they just be wilderness dwellers?"

373 Well, 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 is 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 . . . You can notice the nature of them, is that uncompromising, see, and you'll—you'll know it when it comes. See? You'll see it; you're—you're wide awake.

374 Now, here is one, I don't know how to touch it. And I got another one just before this, and then I'm going to ask them to snap the tape just a minute.

219. If God is one personality, why or how could He talk to Himself on Mount Transfiguration?

375 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? Won'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 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.

376 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? [The brother says, "Yes, sir."—Ed.] Okay.

377 Now I want to ask you. Do . . . That Holy Ghost dwells within you. Is that right? [The brother says, "That's right."—Ed.] Do you talk to Him? ["Yes, sir."] Speak to Him? Pray to Him? All right. That's all I want. Thank you, very much.

See? Now you get it? [Congregation says, "Amen."—Ed.]

378 I'll ask you one. How did it come that when . . . Jesus, in Saint John 3, He said, "When the Son of man shall be, which now is in Heaven." See? "Now is in Heaven; shall re- . . . 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 self-same Person.

379 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; sit there and look at it, and kill the animal and eat it. That's creative power. That doesn't lay in a human being.

380 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.

381 A kid with leukemia, till its eyes are bulged out, and yellow all over, the stomach; until they're taking 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 is expressed is through me. See?

382 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.

383 Now, this other one, I—I want to say these words.

Explain what you was talking about . . .

[Blank spot on tape. A prophecy was given—Ed.]

Thank You, Father God. We thank You for the Spirit, of Your being here. And we are told, Father, that one time, when, there, 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 knowed how to go and defeat the enemy, and where to find the enemy.

384 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 a way past any knowledge of man to ever understand.

385 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.

³⁸⁶ 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-one, forty-two, forty-three, forty-four, forty-five, forty-six, forty-seven. About forty-seven. All right.

³⁸⁷ It's eleven-thirty. We can pray for the sick right now; put tonight in to the—to the . . . Will you, would you like to do that? [Congregation says, "Amen."—Ed.]

³⁸⁸ I believe right now would be a good time to do it. 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.

³⁸⁹ 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 take them, aisle by aisle. And just forty-five—forty-five, forty-seven of them; it won't take very much.

³⁹⁰ I'm going to ask Brother Neville if he'll come, step right down here with me, and we're going to pray for them.

³⁹¹ 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 be sure to get it, we're going to pray for you now.

³⁹² 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 pray for them." "If they lay their hands on the sick, they shall recover!" And if God can take an 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, a little old 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. But just laid hands on them, and it did it. We can understand it.

Now, while you stand, to pray now.

³⁹³ 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 is present right here now. He is revealing Himself through human flesh.

³⁹⁴ 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.

³⁹⁵ 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.

³⁹⁶ 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 would believe. Now, Father, we know that these things are true.

³⁹⁷ These people standing, are going to pass under the hands of ministers who has received this Holy Spirit, and they are 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.

³⁹⁸ 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.

³⁹⁹ 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 will stand up. I believe you are ministers along here, all of you along there.

Where is Doctor, Brother Ned? Was you going to be in the prayer line, Brother Ned? [Brother Ned Iverson says, “Yes. I’m standing in for someone else.”—Ed.] All right, Brother Ned. All right. As soon as you are prayed for, drop right into the line.

⁴⁰⁰ 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.

⁴⁰¹ I’m going to ask Brother Teddy . . . Where is he? [Brother Teddy Arnold says, “Right here.”—Ed.] 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.

⁴⁰² 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 blonde hair, rather, a Mennonite or an Amish girl, one, laying back on her head.

⁴⁰³ 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.

⁴⁰⁴ And the Spirit of God struck this little Mennonite girl, or Amish, whatever she was. Her dad and them sitting 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.”

⁴⁰⁵ 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.

⁴⁰⁶ That same Lord Jesus is right here, this morning, just the same as It was that time. 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, go right back to a seat, then we’ll stand up.

407 Now listen. While these are being prayed for, you pray for them. Then when you are being prayed for, they'll pray for you.

Now, you ministers along here, stand up. And I want you to lay hands on these as they come by.

408 Now, everybody, heads bowed, and keep your heads bowed. Keep praying. And when you pass by, then lay . . . 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 is the God that will confirm that, if you'll believe it. See? Now everybody in prayer.

Now you minister brothers stand up here, if you will.

All right, let's bow our heads.

409 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.

410 Now, all right, let the line start *this* a way. Ask every one, lay hands on them, you ministers, as they pass by.

In the Name of the Lord Jesus!

I lay my hands, in the Name of the Lord Jesus, my brother.

In the Name of the Lord Jesus!

God, grant it to my sister, Rosella, in Jesus' Name.

In the Name of Jesus Christ!

In the Name of Jesus Christ!

411 You stay; watch that till the line ends.

In the Name of the Lord Jesus! . . . ? . . .

412 Remember, He is humble. Humbly come.

[The prayer line continues for six minutes and twenty-five seconds, many of Brother Branham's words are indiscernible—Ed.] . . . ? . . .

413 [Blank spot on tape. Brother Billy Paul says, "Would you folks move on to the back, please? Would you folks standing in *that* aisle, move out of the aisle and go to the back? Keep going to the back, please. Thank you. You folks in the middle aisle, will you go around, too?"—Ed.]

[The prayer line continues for two minutes and twenty seconds, many of Brother Branham's words are indiscernible—Ed.] . . . ? . . .

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, 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 healing, my brother.
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 your 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.

414 [Brother Billy Paul says, "Anybody else want in the prayer line? Would you get in, please. If there's anybody else wants 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.

415 Receive your healing, Sister Wood, from the hand of Jesus Christ.

Receive your healing . . . ? . . .

Receive healing . . . ? . . .

416 Receive healing, Sister Roberson, by the hand of Jesus Christ.

Receive healing, my brother, by the hand of Jesus Christ.

Receive healing, sister . . . ? . . . 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.

417 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 . . . ? . . .

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 . . . ? . . .

418 [Brother Billy Paul says, “Is that all that wanted to be prayed for now?”—Ed.]

419 [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.

420 [Brother Billy Paul 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,

421 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.

422 . . . ? . . . 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.

423 Lord God, in Jesus’ Name, grant this man’s request. I pray for him, Lord, with my prayer. Amen.

424 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 ups for some great big something. Just remember the simple thing of believing what He promised.

425 Now let’s all say it together: “We do not look for something big, but in Jesus’ Name, we receive His promise.”

426 That settles it. That makes it over. Amen! God bless you! 

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