

Questions And Answers On Hebrews #2

259-303 I want to first thank each one of you who'd got the message to pray for the wife. She's been very, very sick. We didn't know what it was, and don't know what taken place; it just a severe vomiting, and she was practically unconscious, and fever of a hundred and five, and had to keep her wrapped in ice blankets. So . . . But she's all right now. The fever's all gone, and she's okay. So she's awfully weak, lost about ten pounds, I suppose. She hasn't. . . Tonight she swallowed her first bite since Sunday. And so she's been very sick, and we trusted the Lord for her, and He has brought her through. Now, we want to tell you to continue to pray she'll gain her strength back.

259-304 And now, this coming weekend, the Lord willing, I've got to go to Miami. My old friend, Brother Bosworth, is going home, and he's nearly a hundred years old now. And he called me and said, "Brother Branham, come see me right at once; I want to tell you something before I go." And he . . . Why, I think he wants to pray for me, and just lay his hands on me before he leaves, you know.

And I—I hope that I can end my days with a reputation like F. F. Bosworth. Of all the men I know in the world, every man I've ever met in the world, I've never met a man that I was so desirous to be like, like F. F. Bosworth, as—as a minister, what I mean. I have never heard one person worldwide, anywhere, ever make one statement about F. F. Bosworth but what was just exactly everything Christian, and everything a real brother.

Partings leave behind us footprints on the sands of time. He's a wonderful brother, and he's real old now, near a hundred. So he's—he's just going home; that's all. And he told me. He knew he was going, and was just waiting. He said the sweetest time of his life is right now when he's just waiting, but said he'd know that he was going.

259-307 I said, "I'm supposed to go Michigan this week, Brother Bosworth."

And he said, "Well, don't make it too long, Brother Branham; I can't last much longer. I'm getting weaker all the time."

So he's been too much of a friend to me, not to go down. Now, if I have to fly down, I'll—I'll fly back and maybe be back for at least for Sunday night; if not, well, then I'll have to drive, and may take me a little longer.

And pray for Brother Bosworth. Just pray that God, and when He takes the old patriarch, that He'll just send a chariot of fire and pick him up. See? I love him; he's been like a daddy to me.

260-311 Another old man, him and brother Seward. . . I—I kinda partial to old people; I—I love them. Old Brother Seward, he went to sleep like that too. 'Course, Brother Seward wasn't quite as old, I don't think, as Brother Bosworth.

And pray for Brother Bosworth. Everything's not roses around the place, but it's—it's. . . He needs your prayers, but not so much for nothing but just his—that God will let him go in peace.

260-313 Now. . . And then we want to remember also, that tomorrow, the Lord willing, we bury one of our friends from this church, Brother Sol Coates. He's been here several times, worked in the post office for years. And he died over at the Veterans hospital the other night. Brother Cox and I went over to see him, and he'd—pretty low. And he's gone on now, a Christian. And we're to bury him from Coot—Coots' funeral home tomorrow afternoon at one o'clock, Brother Neville and I. Neville trio will be singing; and we'll be dividing up the services, Brother Neville and I. That is, I didn't know when we made the arrangements just what, and on account of Meda. And so then his funeral will be tomorrow afternoon at one o'clock at Coots' funeral home.

260-314 And then, at two o'clock, Friday, a Mr. Wheeler. We called him Pod Wheeler; he's a. . . I forget really what his right—know who. . . I—I just seen it in the paper and didn't know who it was, until I found out. He was a neighbor of ours for years, and—and he's just passed away. He was right here in front of the church the other night, and I was trying to get him to come in church. The other night, about three weeks ago, stood right there, and I just trying to persuade him to

come into church. Because I don't think he went to church or had any profession of any kind, yet he's got a boy that's a Baptist preacher. But he didn't have any profession as far as I know of, and he's gone on now to meet God. So that'll be Friday afternoon at two o'clock at the Coots' funeral home. And also, Brother Neville and them will be singing in that—that funeral there.

And so, if any of you that wants to attend the services, that's tomorrow at two, or tomorrow at one. I think that's right, isn't it, brother? And two, the other one. Is that right? Two at the Coots' funeral home.

261-316 And now, Sunday morning. . . Saturday will be the broadcast. And Brother Neville will probably let you know by then, just what—if we can have a healing service for Sunday night, or what time we'll be back if I fly down to—to Florida to see Brother Bosworth. I don't know just how I'd get away from him; he such a dear old friend. And probably our last times to meet, if the Lord permits it, on this earth. And he's. . . I don't know whether I can get away from him right away or not; and I don't want to get away from him, but, you know how it is, you got other things you got to do.

261-317 Now, there's one statement I'd like to say here while there not too many, and people who's my friends. . .

I'm glad to see Sister Smith there. The first time I seen her in a long time. How are you, Sister Smith? A year, my, I believe the last time I seen you. . . [Sister Smith speaks—Ed.] At Benton Harbor, I hope to get up there sometime. That's fine. I believe the last time I seen you was in a funeral service in Louisville. And I remember Sister Smith very well, how we. . . I used to come get her in a truck when we'd go down to church, old coal tar hanging out the back of it, and the fenders flopping up and down, and it cold, and me, one foot setting on the outside. . . Oh, my. Lot of water's passed down the river since then, Sister Smith. Yes, sir. Well, we thank the Lord for those precious memories, and still love Him. . . ? . . .

261-319 One thing, someone might wonder, the other night. . . I was talking to Brother Fleeman out here on the street. And sometimes someone said, "As soon as service is over, what makes Brother Branham just take right off and go?"

Here's what it is: my wife's alone. See? And if I get to talking, I'll talk half the night, and there she is, setting up there by herself most the time. And that's the reason that I hurry out to get back to her (You see?) of a nighttime, 'cause I get to talking; I talk too long. I'll talk to this one a half hour. I just can't go by and say, "How are you tonight? How are you. How are you?" I don't do that. I just stop and go to talking; and somebody go to talking about something, and then I'm there for a hour. See? And that's why; she sets up and waits and so forth. And that's why it is. I just didn't want you to think it was because I didn't want to meet my friends and shake their hands, and express our fellowship, and so forth, but it was just a case of that kind.

So now, everyone be in prayer for the sick and the afflicted.

262-322 And Mrs. Harvey is... In all that trouble she's getting all right. Yes, sir. And I don't see... I... Now, there may be, as far as I know, someone, a doctor here. And if I'm wrong over this platform, God forgive me. But I believe God will hold them doctors responsible for what they done to the woman. I—I believe in surgery; I believe in our medicines. Certainly, I believe it. I think God sent them here to help us, just the same as He sent mechanics for cars and so forth. But that little woman, the doctor laid her back and said, "She was full of cancer; there's nothing could be done," the little mother of a bunch of children.

262-323 I went down to her and tried to explain to her how that through prayer... And—and she's just a young woman, about twenty-five. And how that God healed her little baby, it's called "the miracle baby" over at children's hospital now, of meningitis. And of such a horrible condition of the—the little fellow was, and the Lord healed it just right away. And they, the doctors couldn't understand it. I went down to Mrs. Harvey, and I said, "Now, Mrs. Harvey, the doctors give you up?"

"Yes, sir. It's..."

And her husband said, "Yes, there's nothing can be done; she's just completely filled with cancer."

I said, "Well, now what we want to do, is to believe God, that God will—heal the—heal you." I said, "How it happens, the cancer might not leave immediately; but if we

pray, then the life of the cancer will leave. You may be sick quite awhile yet,” and—and I said, “you may get relief right away.” And I said, “Then after a few days you may get sicker than ever.” But I said, “You got to put your faith against the cancer.” I said, “If the cancer lives, you die. If the cancer dies, you live.” And I said, “Now, we’ll pray.”

263-327 And we prayed, and with every evidence that I seen, God touched the woman’s body. And immediately she got better; she went over to see my mother; she visited around the neighborhood (when she was just in such misery) didn’t have no pains. And then after about three days she started getting sick again.

And then come to find out that the city said that they would pay the doctor bill if the doctors would operate it.

And now, if I’m wrong, God forgive me. But they took that young mother, made a guinea pig out of her. They took her out there, and took even her bowels from her stomach and everything took both from the urinal and from the bowel action, and poked them out the sides. And was on the operating table nine hours and something. The nurse said, “It looked like a slaughter pen, where they threwed her insides from place to place, and put plastic ovaries and plastic tubes.” That’s plain, but that’s true. And plastic bowels and things like that, and left the woman laying in that fix, a little mother. I say, in my way of thinking it, them doctors is guilty of murder.

263-330 She told them; she said, “Brother Branham prayed for me.” And said, “We’re going to believe that our cancer’s—that the cancer’s dead.”

Said, “I got some news for you, ‘Your cancer’s alive.’”

How could he tell it? It was on the inside; no x-ray can tell it. Cancer’s a . . . You can’t tell cancer by x-ray; it’s flesh itself; you can’t see it. There only one thing to do, they chopped into the woman and cut her to pieces. That’s all. I said, “Then a little mother, I’d just let her test her faith against God instead of making a guinea pig out of somebody like that.” Now, if I—if I’m wrong, if I—if I’ve got the wrong motive, I want God forgive me. You see? ‘Cause I don’t want you to think that I don’t believe in operations or don’t believe in doctors and things. That’s all right. But I think you ought to know what you’re doing before you dig into a person, not use them just for

experiment like that. That's right. And now, 'course she can't live. That's all. If she lives, it'll certainly be one of the greatest miracles that's ever happened. When the woman looked down and seen that her bowels on one side, and her kidneys had to act on the other side, she just passed away like this, passed. . . Why, it wasn't a thing. . . The poor little thing was gone. And just about a twenty-two or twenty-five year old mother with three or four little kiddies to raise. Most pitiful thing I ever heard in my life.

I said, "To my way of thinking it, the doctor's guilty for. . ." If he taken that woman just for an experiment because the city was going to pay for it, then that's wrong: shouldn't be.

264-333 [A man asks a question—Ed.] Well, I tell you, brother; it—it's not impossible. And it's—it's not. . . It's—it's possible and also probable. Because I know a man that had an arm off in California (You all are keeping up with it yourself in the paper.), was prayed for, and this arm was off up here, has done growed down to the fingers was coming out on it now; through the elbow, through the wrist, through the hand, and parts of the knuckles was back on the fingers. You see? It's in the, I believe, the "Herald Of Faith" each month. Even when he's got his hands out like this, showed it on where his arm was off, where it's growed out, each month how it's come, for about a year.

264-334 [The man speaks again—Ed.] Sure, that's right. I believe. . . It—it—it's a rare thing (See?); it's a very rare thing. Once in a while I've heard of it. Now, with Brother Bosworth, he prayed for a woman one night. And I had one in my meeting. But Brother Bosworth's was instantly; mine taken a quite a little bit for it to do it.

He prayed for a woman. . . Now, I read the woman's testimony. Had cancer, with no nose, had eat her nose off. And the next morning the woman had a nose. Now, I know this. . . Now, that's Brother Bosworth's, in his book called the "Christ, The Healer," I believe, or, "The Joy Bringer," one. Now, it's in the testimony of the woman, with her name and address. And she's got neighbors and doctors and everything else to prove it, that it happened.

264-336 Now, at Little Rock, Arkansas, one night in a room, I'd prayed there, not Little Rock, but Jonesboro. That

I'd pray. . . I said, "I'm going to stay till I pray for the last person." I was eight days and nights in the platform. See? And then. . . And along the room there was a woman come up, had her handkerchief up like this, and I thought she was weeping. And I said. . . Oh, I guess it was two or three o'clock in the morning; I said, "Don't weep, sister, God's the Healer."

She said, "I'm not weeping, Brother Branham." She moved it; she had no nose. See? The doctors had said. . . The cancer done eat down to the white bone in her—there was—was showing. And I had prayer for her, and asked the Lord to heal her.

And about four or five weeks from then, I was in Texarkana. And there was a nice dressed gentleman setting there; he said, "Could I have just a word, Brother Branham?"

Soon as he got up to the platform, one of the ushers tried to make him keep quiet. I said, "Well, let's see."

He said, "You recognize this young lady?"

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

She said, "If you looked at this picture you'd recognize it." And he was an exterminator at—at Texarkana, and that was his mother with a brand new nose growed on, just shaped just like the other.

Now, that goes to show that God. . . I have seen it done. Now, God could do that for the little Mrs. Harvey. And I pray that He does, for the poor little thing wants to live.

265-344 Brother Tony, did you have something? [Brother Tony reports a healing—Ed.] Uh-huh. Amen. Amen. Amen. Yep, that's good too. Yes, He'll sure do it; He's a Healer.

[Another man speaks—Ed.] Yes. Yes. Yes, brother. Amen. Sure. Yeah. I'd sure. . . Well I'd hope that God restores it to you, son; you can take it right back and show him. That's just exactly. It's for a testimony to the glory of God; pray that God will do it. Oh, He—He. . . If He's Almighty God, He can do all things. If He can't do all things, He's not Almighty God.

265-346 There's something that made us what we are, in the way that we are, or we would've had a—a head like a bird, or something like that; if there wasn't a Mastermind behind us to make each one of us with a feature, to make an oak tree, a poplar tree, a palm tree, and—and differentiate between them what—what they are. Make us not with. . . Some with fur, and

some with feathers, and some with skins, that you... See, it's—it's a Mastermind behind that, that's about—that's a governing that. 'Course He holds all things in His hands. And I know He can do all things. And we'll pray for it; we'll pray.

[Another man speaks—Ed.] Correct. We got . . .

[Sister Snyder says, "Brother Billy, excuse me"—Ed.] Yes, ma'am, that's all right, go ahead. [Sister Snyder reports being healed—Ed.] Amen. You know, I've tried to think, Sister Snyder, one time when I was standing here in that anointing, I thought . . . I told Brother Cox; I said, "I'm not even going to try any more of those discernment meetings down at the Tabernacle." Oh, you don't know how the devil bites me around some, sister. How—how he does it . . . You know, telling me about these discerning . . .

266-349 And here, happened to find out that Mrs. Wood's sister here . . . I'd never seen any of their people. A bunch of them was healed during that time, and everyone . . . Why, you know, it's a great percent of those people that was healed. And after the . . . The strange thing now, her sister, I had eaten supper with her one night about two weeks before that . . . Oh, it's way down in the mountains in Kentucky, and I—I just knowed she had a voice like Mrs. Wood, and it wasn't too light at the room. And I never paid any attention to her anyhow; I talked more to her husband; she got separated. We went out and set down and eat; and come back in, I talked to her husband, got up and went on out. And God Who's my solemn Judge knows (setting by this pulpit) I never recognized that woman.

And then after the healing service was over, I made the altar call for sinners to repent. And she had been very arrogant against it; and she repented and give her life to Christ, raised up her hand that she would surrender her life to Christ, and was weeping. After all the anointing had done gone, making my altar call, and so forth . . . And then I happened to turn, and here was a vision, and I seen her brother, which was a sister, this was his sister, and them together.

266-351 And I thought it was Charlie's wife, because I knew setting at the table the other day, down there at—at Charlie's house . . . His little wife, little bitty thing, the Lord showed me a trouble that she'd had. And from that very hour,

the Lord touched her body, setting there at her table now. Tony, where we were at, down there, went squirrel hunting. . . And the Lord touched her body and took this thing she had to wear all of. . . for the rest of her life, away from her, just sitting there. And the little woman always eat way up at the other end the table, but today, she comes right around, and moves her chair in, and eats right beside of me. She never knew what she was doing. Her husband setting like this, and Brother Banks setting there, and us talking. . . And she moved around, and got her chair, and set it over here by my side. And it was for a purpose; the Lord showed a vision right there. And I called her husband out, because it was a lady's trouble; I begin to tell him about what happened. He said, "Brother Branham, that's exactly the way it happened, exactly like that." And there he told her, and the Lord healed her. All right.

267-352 And then after the service was over the other night, and this other sister, I seen this young Charles and this woman together. I thought, "That must be his wife; but his wife's a blond, and this is a black-headed woman. And I happened to notice the vision moved over in a corner over here. And she was setting there wiping her eyes, and the Lord showed a vision after she was—the altar call. . . After the prayer meeting was over, the healing of the sick, and the altar call had been made, and God waited till she repented and give her life to Him and then turned around and healed her. And she's had a trouble that's had her swelled up for years. And she's went down so much, and everything, till even her feet's wrinkled where all of it's passed from her (the poisons) from her body: feels better than she's ever felt in years. See? And how the Lord by His amazing grace does that. I think that's about the story, isn't it, Sister Wood? And how He does it. . . After. . . What say?

[Sister Wood says, "She lost seven pounds last week"—Ed.]

Seven pounds in a week. Oh, He's God, isn't He?

267-353 Now, I'll tell you, the reason I said to Brother Neville. . . I thought maybe he had a message for tonight. He said no, he didn't. And I've got a few questions here that was left over. I felt morally obligated to get down here and answer these questions. Then I've got two or three more I probably won't get tonight.

I want to show you some was just handed in from a preacher. Brother Neville just—or Beeler just brought them to me.

[Brother Branham answers the following eight questions in Part III, beginning at paragraph 668, as question numbers 67 through 74—Ed.].

What do the stones represent in Revelation 21:19 and 20?

Explain the four beasts of Revelations 5. (He means 6; it isn't Revelation 5; it's 6, I think.) **And who are the twenty-four elders?**

What did the scarlet thread of Genesis 38 mean?

Where are the gifts to be sent regarding the death of the two witnesses, Revelations 11?

Where will be the saints after the thousand years' reign, and what kind of a body will they have?

How shall we judge angels?

What hair becomes of the angels of I Corinthians?

268-355 Talk about some good ones, that's some good ones. I probably won't get to them tonight; but if the Lord willing, I'll try to get them the next time we come in. So that. . .

I've got some pretty good ones in here tonight; so we'll just pray now and ask the Lord to help us, and we go right into them for the next, oh, thirty-five, forty minutes.

268-357 Now, blessed heavenly Father, we are grateful to Thee for all that Thou has done for us. And, oh, it's so amazing how that Your grace reaches down to us. I'm thinking now, the other night, when that little companion of mine, oh, so sick, and You come on the scene. Her fever begin to break from that very hour, and's got completely over now. I thank You. And the—the—just pray that You'll be with each and every one that's asked a request tonight. And little do we know, till it comes to our own home, what it means, a little prayer. O God, what—how—how real You become in that hour when a doctor will walk away, and say, "I don't know; I never seen anything act like it," and then the Lord Jesus move in on the scene.

O God, You're so real to us, and we're so happy for it. We pray You forgive us of all of our slothful ways and our stupid ways. And, oh, just remember us, Lord, that we're human flesh

in a dark world, a world of darkness and sin and chaos. And we're l—looking through a veil, as it was, over our face, and we only see and know as we do humanly here. But someday when that veil's lifted, we'll see You face to face and know as we're known. That's the day that we long for.

We pray, Father, now, that You'll help us as we try to impart to the people the Word of God, according to their requests. Take all sickness from us. We need You, Lord. And we pray that You'll grant it. Let Thy mercies be given to us, for we asked it in Jesus' Name. Amen.

269-Q-60 Now, in answering questions, I'm not the best in the country, you know. But I'm just answer the best of my knowledge.

Here was the one that I started with the other night, and I had to stop.

60. By one Spirit we are all baptized into the body of Christ. (You all remember that that was the question I was on. Now, that's found, of course, in I Corinthians 12.) **At the time we are—receive the new birth, this takes place. It's this. . . Is this the baptism of the Holy Spirit, or is there a later baptism, or is it a filling?**

Now, there is quite a question, and we could spend the rest of our time right on that one, and tonight and tomorrow night and so forth. It would cover. . . It would—it'd take and tie the entire Bible together. Every Scripture must properly tie together with every other Scripture in the Bible.

269-363 But just trying to make it just a briefly, plain as I know how to make it. . . No, when you believe on the Lord Jesus Christ, you then have the new birth. When you believe on the Lord, you receive a new thought, a new life, but it isn't the baptism of the Holy Ghost. See? You've got the new birth when you believe; you've got Eternal Life. It's a gift of God that's give to you through sovereign grace by accepting the gift that God is giving to you. See? "He that heareth My Words and believeth on Him that sent Me, hath Eternal Life, has Everlasting Life"; that's the new birth. You're converted; it means you're turned around.

But the baptism of the Holy Spirit puts you into the body of Christ, subject to the gifts for service. It doesn't make you any more of a Christian; it just puts you into the body of gifts. See? "Now, by one Spirit (I Corinthians 12) we're all baptized

into one body. Now,” says Paul, “there are different gifts, and in this body is nine spiritual gifts.” And in this body. . . You have to be baptized into the body to possess one of these gifts. They come with the body.

270-365 But now, as far as having Eternal Life and being a Christian, you are a Christian the moment you believe. Now, that’s not make-believe; that’s truly believe on the Lord Jesus and accept Him as your personal Saviour, you’re borned again right there, and have Eternal Life. God comes into you.

Now, watch. Eternal Life. . . Jesus said, “He that heareth My Word and believeth on Him that sent Me, hath Eternal Life, and shall not come into the judgment, but’s passed from death unto Life.” You’re a new creature right then.

Then Paul had met some of those people up in Acts 19. They had them a preacher up there which was a converted lawyer by the name of Apollos. And Apollos was a mighty man in the Scriptures, and he was proving by the Scriptures that Jesus was the Christ. See?

270-367 Now, watch. Apollos, through the Word, was proving by the Word. “Faith cometh by hearing, hearing of the Word. He that heareth My Word, and believeth on Him that sent Me, has Everlasting Life.” Get it? Apollos, by the Word, was proving. . . And these were Christians; they were followers, disciples. And Apollos was proving by the Word, that Jesus was the Christ. And they had great joy and received the Word, yet knowing only the baptism of John.

And when Paul passed through the upper coasts of Ephesus, he finds these disciples, and he said, “Have you received the Holy Ghost since you have believed?” See?

Now, when you believe, Jesus said, “You have Eternal Life.” That’s the new birth. That’s your conversion, changing. But the baptism of the Holy Spirit is the power of God that you’re baptized into and are subject to these nine spiritual gifts to work through you; such as, preaching, evangelists, apostles, pastors, prophets. . . And all the gifts of the body come into this, when you’re baptized into this body. And that’s—doesn’t make you any more a Christian; it just sets you positionally in a place to be a ministering spirit in the church of the living God. Now, you get it? See?

270-370 Now, the question is. . . Let’s answer it just one by one; there’s three questions.

By one Spirit we are all baptized into the body of Christ.

That's correct, I Corinthians 12 would give the answer to that. All right.

At that time we receive the new birth, this takes place? Is that when?

That's what they want to know. Yes. "By one Spirit. . ." No. No. By one Spirit we're all baptized into one body. See, that isn't when the new birth begins; the new birth begins when you believe on the Lord Jesus.

Now, see, there's not a—there's not one thing. . . Now, listen. What can you do besides believe? What more can you do? What can you do about it any more than just believe it? Tell me one thing you could do. There's not one thing that you can do outside of believe it. Now, if anything comes outside of your believing, it isn't an act of your own; it's a act of God. Therefore. . .

271-373 Now, if we'd say that when you—the. . . A lot of times I've seen, many times, people accepting "initial evidence of speaking in tongues" as the Holy Ghost, and sometimes shake the people, or beat them and pat them, saying, "Say it. Say it. Say it. Say it." You know, repeat a word over and over, "Say it. Say it. Say it." See, it's something you're doing yourself. And—and—and it don't. . . It doesn't. . . It—it's nothing. You might get a confusion of tongues. You might get a—a lot of things and sensations. But if anything comes outside of your own personal faith, it has to be a Divine gift of God given to you. See?

"And by one Spirit we're all baptized into one body." That's correct. See? The baptism of the Holy Ghost is a different act from the new birth. One is a birth; one is a baptism. One brings you Eternal Life; the other one gives you power. It gives power into Eternal Life (See?) to operate. Now, you got it? Okay, all right.

271-Q-61 Now, here is another, come second, the best that I had them at that night.

61. Where was Jesus' spirit the three days His body was in the tomb? Where was His spirit?

Now, His Spirit, if you'll follow the Scriptures. . . Well, we could just bring many places. But I want. . . Who's got a Bible? Brother Stricker, you got a Bible? All right. Brother Neville,

you got one? Get me Psalms 16:10. And who else? Sister Wood, you got a Bible there? Well, Brother Stricker (all right, either one), you get me Acts 2:27, Acts 2:27.

And now, the first place, when Jesus died. . . When you die, your body dies. The word "death" means "to separate," just to be separated from your loved ones. But here (See?) He said this in St. John the 11th chapter, "He that heareth. . ." No, I beg your pardon; that's in St. John 5:24, "He that heareth My Words has Eternal Life."

272-378 Jesus said to Martha, who come to meet Him. . . She said, "If Thou would've been here, my brother would not have died. But even now, whatsoever You ask God, God will give it to You."

He said, "I am the Resurrection and Life." See? "He that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me, shall never die."

Now—now, there's a part of us that does not die. And as I've just come through the line of Scriptures, everything that has a beginning has an end. It's the things which has not a beginning, that has no end. Therefore, when we accept Christ, God, we become sons and daughters of God, and our Life is just as endless as God's Life is endless; we have eternal.

272-381 Now, the word "forever," we've been through it. The word "forever" is "a space of time," forever and (conjunction) forever. And we found out here that it has—it has an end, just like all the sufferings, and all the sickness, and all the sorrow, and all the punishment, and hell itself has an end.

But Eternal Life has no end, 'cause it had no beginning. It never can die, because it never was born. It had no beginning of days. It has no ending of time. Now, the only way that we can live eternally is through receiving something that is eternal. And God was; before there was anything, it was God. God never had a beginning or an end.

272-383 And God was this great Spirit. We pictured Him like a—the—the seven colors of the rainbow that covers. . . The bow would actually cover the earth if it didn't strike the earth. It's just a water in a circle of the curvature of the earth, what makes it. But now, as God is eternal, and He was the perfect: perfect love, perfect peace, perfect joy, perfect satisfaction. . . All those seven spirits (as we get in

Revelations), they come out, was—made up God, was perfection. Everything else outside of that has been something that's been perverted from that.

Now, the only way that we can come back to perfection, is to come back with that perfection, which is God. Then we come to perfection, then we have Eternal Life: without end, or without—without anything; it's just forever, Eternal Life.

273-385 Now, he's speaking of the soul, the spirit. For we pack our bodies over the grave of the saintest of us, for this body. And the body. . . In the first place, when God, the Logos that went out of God. . .

Or, as I have went through it, the Catholic call It, "the eternal sonship of God." . . Which as I have said before, the word doesn't even make sense. See, there cannot be an eternal son, because a son had to have a beginning. And so Jesus had a beginning; God had no beginning. See? But the Son was the. . . Not eternal sonship, but the Son that was with the Father in the beginning was the Logos that went out of God.

And it was the Theophany of God that went out, the human form that didn't have eyes like you see: a better eye. It didn't have ears like you hear, but a far more hearing. See? It was a Theophany, that all this rainbow condescended into a—a Theophany. Moses saw It when It passed through the rock like that. He saw the back parts, said, "It looked like a man."

273-388 Abraham saw Him when He stepped down into human flesh and eat a calf, drank some milk, eat the butter. Abraham saw Him as He just stepped in, and then vanished right away from it. We found out that our bodies are made of sixteen elements of the earth; they just come together. And God pulled them together, and put two Angels in these bodies, Angels that stood and talked. And Angels were men at one, and there at that time.

Now, notice, we find out that, Who was Melchisedec but God Himself. It couldn't have been no one else, for He was the King of Salem which is Jerusalem. He had no father nor mother; couldn't been Jesus, 'cause He had father and mother. He had no beginning of days, no ending of Life; there's only One that has that; that's God. It was God dwelling here in a Theophany. See? Notice, King of Salem. . .

273-390 Now, God has lived through the age through His people. It was God that was in David, that made him set

upon the mountain and—as a rejected king and weep. That same Spirit was manifested in Jesus the Son of David, Who was rejected in Jerusalem and wept.

Joseph, sold for thirty pieces of silver, hated of his brother, loved of his father, was seated at the right hand of Pharaoh, and no man could come except in ever—come by Joseph; and the trumpet sounded and every knee bowed to Joseph: perfect type of Christ. That was the Spirit of Christ living through those men. See?

Now, now, here when Jesus died, it was God manifested in flesh. God became Man. In the laws of redemption the only way that a man could redeem the lost estate of Israel, he had to be a kinsman. He had to be a close kinsman. The Book of Ruth beautifully explains it; and he had to be a kinsman. So God had to become kinfolks to man in order that man could become kinfolks to God. See?

274-393 He has a spirit in him, a man does when he's born, because it's a spirit of nature. It's a spirit of the world; it's a spirit of the—the god of this world. He is merely an offspring of Adam.

A tree reproduces itself. Vegetation reproduces itself. Animals reproduce themselves. Humans reproduce themselves. They are the byproduct of original creation. Get it?

Now, now, when a man is born, he's born with a spirit in him of this world. That's the reason he has to be borned again. For this spirit come from the conception by father and mother, which was the sexual conception, and absolutely could not live forever. So he's got to be borned again. And before he could do that, God had to come down and make a way for him to be born again; because he had no way to redeem himself; he was without hope. He didn't. . . He was without hope, without God, without Christ in the world lost and gone. He—he. . . There's nothing he could do to save himself. He. . . every. . . No matter if he was a high priest, if he was a bishop, if he was a pope, whatever he was, he's just as guilty as the next man.

274-396 So it had to take One that was not guilty to do it. And the only One that wasn't guilty was God Himself. And God had to come down and become man. And He came in the form of Christ to anchor the stinger of death, to take the sting of death out, to redeem us, that we, not by our works or by our

goodness (we have none), but by His grace to be saved. Then we receive of His Life into this mortal body, and now we are sons and daughters of God, and have Eternal Life within us. We are sons and daughters of God. Therefore, Jesus, being alive. . .

And no man, no matter how wicked or how good, when he has to. . .When he leaves this earth, he's not dead. He's somewhere else. But he has a life that will perish after he's punished in hell for his deeds. But yet that life has to cease. There's only one type of Eternal life.

275-398 Now, we've been through that. If a man can be a sinner and be punished forever. . .He can't be punished forever 'less he's got Eternal Life. If he's got Eternal Life, he's saved. See? So there's only one type of Eternal Life, and that's the Zoe, the Life of God. And he can't perish.

But the wicked are in a place of—of waiting in torment for their judgment, to be judged according to the deeds done in the body at the last day. Now, but we. . .Some men's sins go before them, some follow after them.

Now, if we confess our sins, He's just to forgive us; therefore, we'll never have to stand the judgment of God. You get it? Look, Romans 8:1: "There is therefore now no condemnation to them that are in Christ Jesus (that are in Christ, that's passed from death unto Life. See? We have no condemnation. And was in Christ Jesus), that walk not after the flesh, but after the Spirit." See? "He that heareth My Words, believeth on Him that sent Me, has Eternal Life."

275-401 And if I've been accepted in Christ, and Christ took my judgment, and I accepted His propitiation for my sins, how can God judge me? He's done judged me when He judged Christ. Then I'm free from judgment. "Then when I see the Blood, I'll pass over you." See?

But now, the wicked is not so. He goes into a place of torment. And we know that that's true. The wicked is alive. He's in a place of torment. He's in a place where he don't know. . .That's how these spiritualists and mediums call up these spirits of the people that's gone on, some kind of frolic and dirty jokes and things they crack, if you've ever seen any of it. All right. Why? They don't. . .

275-403 Look at this Miss Pepper, before my article went of "The Miracle of Donny Morton." How many read that

article? Yes, many of you did, sure. And it's in "Reader's Digest." Did you notice, just before that went forth Miss Pepper, the greatest spiritualist the world has ever known: twelve pages given to her story. And for fifty years. . . They've had her all over the world, and scientific proof and everything, that she absolutely talks with the dead, and the people come up. What? God's Name wasn't mentioned one time, no repentance, no Divine healing, nothing about it. See?

Only thing it was, was those people mentioned, "John, don't you know me? I'm George that was at a certain place, and I did so-and-so and so-and-so. You remember that place we went and done this?" See, that's all they know. They're gone, passed from. . . They're—they're nothing left but judgment.

276-405 The way the tree leans, that's the way it falls. And the state you die. . . That's the reason I different with praying for the dead (See?), the intercession of prayers or—or communion of saints and so forth. It cannot be according to God's Word. It does no good to pray for anybody after they're gone. They're finished. They're—they've. . . They've passed the line between mercy and judgment. They either went to mercy, or went away from mercy. Jesus said so. In 16th chapter of St. Matthew He—He—He taught it; 16th chapter of Mark, I believe it is: the rich man and Lazarus. No man can cross over this gulf, and never will cross over it. There you are. See? So it settles it.

276-406 Now, but when Christ died, everything had to witness that He was the Christ. Now, let's go to your question. The first thing, the stars refused to shine; the sun went down; the moon wouldn't give its light; the earth belched its rocks at His death. And He went and preached to the souls that were in prison, that repented not in the long-suffering of the days of Noah. He. . . They had to recognize. . . Look at that. And if there by chance be a sinner here tonight, think that over a minute. Someday this Gospel that you're hearing preached right now, you'll have to witness by. Somewhere you'll bow your knee, regardless of who you are. It may be ten thousand years from today; it may not be until the—in the morning. Whenever it is, you're going to bow somewhere, and you're going to hear this same Gospel preached right back to you.

276-407 For after those souls were in prison, that repented not when Enoch and when all of them preached, and

Noah. . . And for the long-suffering of God, like it is now, waiting for that time to come. . . And Noah and Enoch and all of them preached, and those people laughed and made fun of them. And they were in the prison house, and Jesus went and preached to the souls that were in prison. He witnessed. The heavens witnessed He was. The earth witnessed He was. Hell witnessed He was.”

The Bible said that it. . . David, many years ago, in the Psalms. . . All right, Brother, you read the Psalms, if you will there, Psalms 16:10. [Brother Neville reads, “For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy One to see corruption.”—Ed.]

277-409 Read the same thing, brother, in—at where Peter preached; on Acts the 2nd chapter and 27th verse: [Brother Stricker reads, “Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption.”—Ed.]

Read two verses above it, brother, so you can get the context—context of it. [Brother Stricker reads, “For David speaketh concerning Him, I foresaw the Lord—Lord always before my face, for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption.”—Ed.]

Read the next verse now. [Brother Stricker reads, “Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.”—Ed.]

277-412 Yes, notice, Now, my Jehovah Witness friend, I’d like to ask you about that. See? If hell is a place. . . Hades, Sheol, whatever you wish to call it, if that ceases at the grave, then why did He say, “I’ll not leave My soul in hell, neither will I suffer Thy holy One to see corruption”? How about that? See?

Here His body was in the grave, and his soul was in hell, preaching, alive. What about that? He was in His Theophany again. His soul was down there with those people that were in. . . ? . . . theophany also, and was witnessing to them that they repented not in the long-suffering.

He. . . In other words, He’d knocked at the door. And when the door swung open, and all those souls that repented, He

said, "I'm the Seed of the woman. I'm the One that Enoch here . . ." Over in paradise, another place . . . Don't never lose them three places, now: the place of the wicked, the place of the righteous, and hell itself (See?), just like a trinity of heaven: like Father, Son, Holy Spirit. Like the trinity of the beast: the false prophet, the beast, and the—and the mark of the beast . . . And all that, remember, it's all in trinity. Trinity makes one, perfected. One is perfected. You're perfected, one in three: soul, body, and spirit: water, blood, and nerves. See, whatever you was, you have to take three to make a perfected one.

Take a three cornered piece of glass and put the sun on it, you got a perfected rainbow. See, everything, you have to have three to make a perfect one.

278-416 And now, remember that when He died, He went first and preached to the souls that was in prison—that was in prison, and witnessed that He was the Seed of the woman. He was the One that Enoch saw coming with ten thousands of His saints. He had to witness the Scriptures that had been preached by Noah, and by Enoch, and by the righteous, that He was that One. Everything had to recognize it.

Then He ascended into hell, and received the keys of death and hell from the devil, come back up into paradise; and brought Abraham, Isaac, and Jacob, and the righteous, and raised (Matthew 27), and they come out of the grave and entered into the city, and appeared to the people along the street. Hallelujah. There you are.

278-419 Now, but His body . . . While His soul was over here witnessing to the lost, down here taking the keys from the devil, and coming back and bringing Abraham and Isaac; His soul was laying in the . . . His soul was down there doing it, and His body was laying in the grave. That's the reason Jesus said . . . People say, "Well, why does Jesus say, 'Three days, I'll raise it up. Three days I'll raise.'? See, He died on Friday afternoon, raised up on Sunday morning."

But watch, it was "within three days," if you'd get the Lexicon. For He knew that David, under the anointing (of the anointing of the Holy Spirit), said, "I will not suffer my holy One to see corruption." He knowed that pertained to Him. He knowed that meant Him. He was God's holy One, and He

knew that corruption sets in in seventy-two hours. Somewhere within them three days, He was coming out of there again, because the Scriptures cannot be broken.

And every promise in There pertains to me and pertains to you; it's ours.

279-422 Said, "You destroy this body, and I'll raise it up in three days." . . . ? . . . For He said, "I'll not leave My soul in hell, neither will I suffer My holy One to see corruption." He knowed, in three days that body was coming out of there. He didn't stay the full three days. No, sir, He certainly did not. He stayed just from Friday afternoon until Sunday morning, not one cell of that body could be corrupted.

And He was dead, and embalmed, and was laying—or wrapped in cloth, and laid into a tomb. In that hot, boggy country, just take a few hours and He go to corrupting. You go to morti—mortifying, you know, his body, his nose dropping in and things, corruption sets in; that hot, damp country. And it would've went to corruption, because it was a body. But He knowed before that cell corrupted, that God said through David the prophet, "I'll not suffer My holy One to see corruption."

279-425 How He took the Word of God and lived by It. . . Now, every one of them promises in there that pertained to Him, God fulfilled every one of them. And every promise that pertains to the believer, God will fulfill every promise of It. Amen. Just rest assure that It's the Truth. Amen. So His soul. . .

Do you think it is. . . No, I'm sorry.

Where was Jesus' spirit through the three days His body was in the tomb?

His Spirit was in hell, down in the lower regions; and He arose. And I might add a little—little statement here that would—might help you a whole lot. When He arose, His. . . When He arose from the dead, He absolutely wasn't finished with the work of redemption yet. That's right. He had to clean the whole thing out. The price had been paid, but that horror of hell, that horror of the grave. . . And here, when He—when He died, He went right on. He never ceased working when He died; He kept on preaching. Blessed. . . Excuse my immodest acting, I guess. But He never ceased.

You're never to cease. Your body might rest for a while, but God will raise it up; He promised He would. But you can no more perish than God can perish. That's right. Look, His . . . after He was dead, to what? Dead to the disciples. He was asleep, what He was. They put Him to sleep; like He said about Lazarus, "I'll go wake him." God had to wake Him.

280-428 Look, He went right on down and continued preaching. And He preached to the souls here in prison. Went right on into hell, got the keys from the devil. Come right back up and preached again in paradise, and rose back up again on the third day. Visit with His apostles for forty days, and on the end of the fortieth day, He went right on up; because everything over us, the superstitions and everything else . . . He cut every superstition, every doubt, and made a prayer line from earth to glory in His ascension. Went up and set down at the right hand of His Majesty, Overcomer, the great Conqueror, absolutely. Death couldn't hold Him. Hell couldn't hold Him. Earth couldn't hold Him.

280-429 When He was here on earth, He was given the . . . He went to the lowest city and to the lowest people, and was give the lowest name. That's what man done to Him. He went to Jericho, the lowest city. The smallest man had to climb up in a tree to look down at Him. That's where man put Him. He was a foot-wash flunky, the worst job that could be given. He become the lowest. And He was called the lowest name that could be given, Beelzebub, "the prince of the devils." Man give Him the lowest name, the lowest place, and sent Him to the lowest regions of the lowest hell.

God raised Him up and sent Him to the highest heavens, and a Name above every name. Hallelujah. Why, He would have to look over to see heaven. Thy throne is exalted above the heavens of heaven. And the greatest Name that ever named in heaven and earth has to be—is bound around Him. That's what God did to Him. Man put Him the lowest, and God made Him the highest. There He was, from the lowest to the highest.

280-431 He become the lowest, that He might bring us up to the highest. He become us, that we through His grace might become Him, sons of God. That's where He went. Amen. Bless His Name. He made a way that we can come too someday, "Because I live, you live also."

Oh, no wonder... When men catch that vision, there's never been a man could explain it. They've even tried to explain it, losing their mind. This great song of "Oh love of God, how rich and pure; How fathomless and strong." That last verse—I believe the first verse, it is: "If we with ink the ocean fill, And were the skies of parchment made..." You know where that was found? Written on the insane—wall in an insane institution. No man can never ever explain that love of God. Oh, it can never be told, what He did for us. My, how could you place one merit out there? It's His grace from beginning to end. I was lost, undone, and helpless, no good, nothing about it, and He by His grace come and saved us. Oh, my. That's His... That's my Lord. That's His love; that's His goodness.

281-Q-62 Now, we got about seven minutes and about fifteen questions and...

62. Do you think it is right for women to do personal work outside the church?

Yes, That's just a question, just a...not a Scriptural question, but...Certainly, I do. Yes, sir. We're all workers together. Women have their places, and certainly they do. Yes, sir. Just do all the personal work you can do, and God will bless you for it. All right, now let's see.

281-Q-63 **63. Please explain the Trinity. How can the Son set at the right hand of the Father, interceding for the—to the Father, if they are not two persons?**

Well, beloved friend, that's a... That's—that's a revelation. If Jesus said, "I and My Father are One," then how can they be two? See? Now, they're not two.

A woman once said to me, and I was explaining that, said, "You and your wife are—are two, yet you're one."

I said, "But God and the Son is different from that. See?" I said, You see me?"

"Yes."

"Do you see my wife?"

"No."

I said, "Then Father and Son's different; Jesus said, 'When you see Me, you've seen the Father.'" See?

The Father and the Son...The Father was Almighty Jehovah God dwelling in a Tabernacle called Jesus Christ,

which was the anointed Son of God. Jesus was a Man; God is a Spirit. And no man has seen God at any time, but the only begotten of the Father has declared Him. He was . . . He . . . His Personality, His Being, His Deity, whatever He was, He was God. He was nothing less or nothing more than God. Yet, He was a man. He was a man, a house that God dwelt in. That's right. He was God's dwelling place.

282-440 Now, if you want some Scriptures on that. . . Brother Neville, if you'd get me St. Mark 14:62. And Sister Wood, you get me Ephesians 1:20. Somebody else have a Bible? Well, raise up your hand. Sister Arnold, you got one back there? All right, you get me Acts 7:55. All right. Mark 14:62, Brother Neville; and Sister Wood is Ephesians 1:20; Acts 7:55, Sister Arnold.

All right, do you have it, Brother Neville? All right, read now: [Brother Neville reads, "And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."—Ed.]

All right, now, watch the first phrase there. Jesus said, "I AM." "I AM." Who was the I AM? There has never been a man in all the world could interpret It. Even the—you who read the Lexicons and so forth, there has never been a man who could make out . . . It's J-v-h-u. And even the Hebrew scholars could never pronounce it. That burning bush there, that day when He met with Moses, It was J-v-h-u. So they pronounced It "J-o-h, Jehovah," but It isn't "Jehovah." J-v-h-u (See?) no one knows.

And you say, "Well, Moses couldn't make It out."

He said, "Who can I say?"

He said, "Say, 'I AM' sent you: I AM."

Now, watch. I AM is a present tense, not "I was" or "I will be," I AM. Now, He said, "This will be a memorial through all generations: I AM."

282-448 Now, look at Jesus standing here at the feast that day. They said, "We know now you're crazy." Right words, "You're mad ('mad' is 'crazy'). We know you're crazy. You're a Samaritan, you got a devil." (St. John, the 6th chapter). And he said, "Now, you say that you're seen Abraham, and you're a man not over fifty years old?" He might've looked a little old for His age, but He was only thirty, but His work. . . Said, "You mean that you're a man not over

fifty years old, and say you seen Abraham? We know you're crazy now." See?

He said, "Before Abraham was, I AM."

"I AM," He was the great I AM. Here He is telling these Jews again (See?), "I AM. And when you see Me coming at the right hand of the power..." Is that right? Read that again, brother.

[Brother Neville reads, "When you see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."—Ed.]

283-451 Read yours now, Sister Wood. [Sister Wood says, Ephesians 1: 20?—Ed.]

Yes, ma'am.

[Sister Wood reads, "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places."—Ed.]

All right, read yours, sister. See, It's just the same.

[Sister Arnold reads, "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."—Ed.]

Now, see, God couldn't have a big right hand (See?) and Jesus standing on His right hand. The "right hand" means "the authority." See? Just for instance, if what if—if I was the full sway of the church here, I was a bishop of some sort, and Brother Neville took my place, he'd be my right hand. See, that means that he's—he would be at my right hand.

283-454 Now, Jesus is at the right hand of the power. Now, He says so, here in Ephesians, when he's explaining it, "He's at the right hand of the power." All the powers of heavens and earth (He said after His resurrection.) is given unto My hands. I have all the power in heavens and in earth. Go ye therefore and teach all nations, baptizing them into the Name of the Father, and Son, Holy Ghost, teaching them to observe all things which I have commanded you; lo, I'm with you always, to the end of the world."

"All the power in heavens and earth..." Where is that... If there's a god up there besides Him, he's powerless. See, there could be no other God. All the powers of heavens and earth lays in His hand. So, you see, standing on the right hand (as the person asked the question), doesn't mean...

284-456 Now, look. The body. . . God is a Spirit. Yeah, how many understands that, say "Amen." God is a Spirit; Jesus is a Man; and Jesus was God made flesh. Jesus was. . . We could never see God (See?); He's a Spirit. You can't see Spirit. "No man has seen God at any time." No man couldn't see God.

And let me say this, "You've never seen me." You've never seen me in all your life, and you never will see me. That's right. You see this body that declares this person that's in here. Now, this body doesn't have Eternal Life, but the spirit has Eternal Life. This body will go back, but it'll come forth again in its likeness, just like a grain of wheat goes into the ground.

Christianity is based upon resurrection, not replacement, resurrection. The same Jesus went down; the same Jesus come back. If you go down red-headed, you come back red-headed; if you go down black-headed, you come up black-headed. See, it's a resurrection.

284-458 When you go to eating. . . I asked the doctor that, not long ago. I said, "Why is it when I was sixteen years old. . . Every time I eat, I renew my life?"

Said, "That's right."

You take in new—new cells every time you make. . . The—the flesh make. . . Or the food makes blood cells, and that blood cell makes you get stronger. That's how you live. Then something has to die every time, for you to live. Every day something dies: if you eat meat, the cow died; or whatever you eat; and the fish died; or the—or the wheat died and made the bread; the potato died, that made the potato; and the. . . Every form of life, you can only live through dead substance.

And you can only live eternally because something died: Jesus, Not because you joined church, not because you were baptized, not because you professed Christianity; because you accepted the Life of Jesus Christ that was bled—the Blood that was shed for you, and you accept Him as your personal Saviour.

284-462 Now, notice; I ask this. I want to ask you this. Look at this; it's beautiful. Maybe I've taught on it before (I don't know.) here; preaching everywhere, you forget what you said at one—certain places. But why is it then. . .

Now, I guess, Sister Smith . . . I don't know whether I knew Brother Fleeman that far back or not. And Tryphena, I remember her when she was a little girl. You remember me when I used to be—was a little, short, heavysset, black, wavy hair. I used to box. Oh, I thought I was a stylish man in the world. “Oh,” I thought, “there's nobody could whip me. No, sir.” But I—I got fooled on that. You see? But I . . . I—I just thought, “Oh, my.” I thought, “If you could put this thing on my back, I'd walk down the street with it.” Sure, nothing bothered me. And every time I eat, I got bigger and stronger all the time. Every time I'd put new life in . . . I eat cabbage, potatoes, and beans, and meat, just like I do today. And I got stronger and bigger all the time. And when I got to be about twenty-five . . .

285-464 I—I eat better now than I did then; you all know me, know that. I can eat better now, all of us are. But why is it, Brother Egan, then, if I am still eating better food, more of it, better vitamins and everything . . . And the more I eat, I gradually dwindle away. And now, I'm coming an old stoop-shouldered man, baldheaded, and turning gray, and hands wrinkling, and face pitch in, shoulders going down, of a morning it's hard to get up, and . . . Oh, my. Why is it? If I renew my life every time I eat, why is it then?

If I'm pouring water out of a jug into a glass, and it gets half full, and then starts going down all the time instead of coming up; and more I pour in, faster it goes down. There you are. And you couldn't prove it scientifically if you had to. This Book's the only thing to prove it; God has appointed; it's an appointment. God seen us coming.

285-466 You older men, and you older women, maybe some of your—your husbands and your wives maybe gone on. That doesn't—that doesn't bother anything. Hallelujah. They're just across the curtain yonder, waiting: absolutely. And they're longing to be with you again. That's right. Certainly, they are. They're longing to be together again. The Bible said they are, the souls under the altar crying, “Lord, how long?” See? They're not in their right state.

God never made us Angels; He made us men and women. We'll always be men and women, because we are a product of God's own intelligence. We can always be men and women.

285-468 But what does it? See, maybe you think that when you walked down to the altar, you and hubby, said that we take each other to be a lawful wedded wife and live together in a holy state of this matrimony, and the graces of God and so forth, and all your testimony you give, and your pledge you made. . . First thing you know, begin to notice, both of you. He was straight, and the hair shiny; and mama and her pretty, little brown eyes, or blue eyes, or whatever it was. . . Oh, how you looked at her. You walked out; you looked at dad, how, straight them shoulders back; and after while they begin to droop. Mama will get gray-headed, arthritis set in and so forth, and after while, gone she went, or away he went.

What was it? When God seen you standing there, He said, "That's it; that's the way I want you. All right, death, you come on, but you can't take them till I let you."

286-470 Oh, I think of Job. Yes, God was looking down; Job knew that God loved him. (And notice. He cannot take you.) He said, "You got him at your hands, but you don't take his life."

And then the first thing you know, shoulders begin to stoop, and after while you were gone. What was it happened?

Now, in the resurrection there won't be one thing that symbols death. There can't be one thing that symbols this earth, of what. . . See, you were coming up by the will of God; you had life. Then death set in, take you down. Eating the same food and everything, drinking the same kind of water, everything, but death set in. But the picture's already set. Hallelujah. In the resurrection you'll be life again. And there'll be no death, or no resemblance of death, or old age, or cripples, or anything. Immortal, we'll stand in His likeness, perfected forever. Hallelujah. Oh, I. . . That'd make anybody shout, especially when you get my age.

286-473 My age is, I guess, when you think of it more than ever. You're just at that changing over type. You see the. . . You—you begin to wonder, "What's it's all about? What have I done?" I look back down here; I think, "My, goodness; well, where's it gone to, Lord? Here I am forty-eight years old. Two more years I'll be a half a hundred. Whew. I've only. . ."

Just look at the few souls I've won. I want to win millions and millions of more. God, help me. I get ashamed of myself

even to come home on a vacation, to think, “Oh, the harvest is ripe, and laborers are few. Millions in sin and shame are dying every day; listen to their call.” I go to bed there at night and hear them poor little heathens a-screaming yonder in the land. How they come by the thousands, pulling after me, and—and standing out there at the airport where they had to have the militia out there to keep them back, just to hear the story of Jesus Christ.

287-475 And here we can beg them, and advertise in the paper and everything else, and get the very finest places for them to set down, the best entertainment with fine singing, they’ll come and “Oh, well, I guess that was all right; don’t belong to my faith though.”

Then . . . ? . . . My, though, how—how long can it last today? It isn’t right. And here we are raking off hundreds of billions of tons of food into the garbage can, and them people would gladly receive it. And they’re creatures of the earth the same as we are. My, we . . . Well, that can’t last like that too long.

287-477 All right, now, Who’s the Father? The Father and the Son are One. Watch, in I John 5:7, It said, “There are three that bear record in heaven, the Father, the Word (which is the Son) . . . Father, Son, and Holy Ghost: these three are one.”

“There’s three that bear record in earth, which is water, blood, and Spirit.” That’s the three elements that came from the body of Christ. They pierced His side; water came out; Blood came out; “Into Thy hands I commend My Spirit.” There you are; that’s the three elements. These three are not one, but they agree in one.

Father, Son, and Holy Ghost, I John 5:7, says, “These three are One.” Water, blood, and Spirit agree in one, not One, but agree in one. So the Father . . . And the only thing that the body could do, when God can see Hisself, that through the punishment this body went through, there’s the intercess—intercession right there. See? There’s when He sees that Blood standing between Him and the judgment. Here’s His Word, said, “The day you eat thereof, the day you die.” And here Jesus said, “I . . . But I took their place. See, I took their place.”

You remember my story the other night where I seen the vision of the woman real bad that was in the room there? And

I was condemning her, said, "God, why don't You blow the place up?" Then He showed me. See? And I walked up to her and told her what had happened.

288-Q-64 Now, this...?...last question.

64. Do you think, according to the Scriptures, that the Jews will be—will accept Christ just before the rapture of the church?

I—I—I really believe that the rapture of the church... This is my own opinion. See? And if we had time, we'd take it through, but it's—it's after nine now. Look, I do believe that the Jews will receive Christ at His second coming. Now, remember, so that the person would know this: our eyes were blinded... Or their eyes were blinded that we might receive our sight. Anyone knows, the Scriptures speaks of that. Is that right? Paul tells us that our—that we were blinded, that the Jews were blinded in order that we might receive Christ. See? And we're the wild olive tree which is grafted in by adoption into the tree.

Now, here's my opinion; I'm just going to give you... They ask me, "Do you think?" Now, here's the way I think it'll take place. I don't know. Ever what it is, I'm sure that by God's grace and His mercy, we'll be there (See?), by His grace, whatever it is. I may not be able to figure it out, but here's what I think.

288-484 I believe we're at the end time. I believe the Gentile's age is finishing right now. I believe we're at the close.

And now, the Jews... Here's been two things that's always wronged the Jews: They been blind; they couldn't see it; and because that the Gentiles, for one thing, many time...

I talked to a Jew at Benton Harbor, Sister Smith, and you know what He said to me? (Over there at one of those Israel, places of Israel there...) It was questioned about a healing of a blind man. And he said, "You can't cut Jews in... You can't cut God in three pieces and give him to a Jew: make him Father, Son, Holy Ghost." Said, "You can't do that to a Jew; we're not idolaters." Said, "We believe in one God." See?

And you go to making God three: God the Father, God the Son, and God the Holy Ghost, you certainly blind a Jew right there, 'cause he knows better. He knows better than that. That'd make you an idolater just as certain as idolatry is; you

got three gods. You got to make them the self same God. That's not three gods; it's three offices of the same God. See, God served in the fatherhood; He served in the sonship; and He serves now in the Holy Ghost dispensation. It's the same-self God.

289-487 That's the reason that we was commissioned to baptize in the Name of the Father, Son, Holy Ghost; because not in the name of a . . . In the Name, not names, not in the names, or in the name of the Father, and in the name of the Son, in the name of the Holy Ghost," but in the Name of the Father, Son, and Holy Ghost (See?), recognizing the self same God being Christ. See, that's Who it is. It can't be no other way. See? And the Scripture . . .

And—and then if our revelation is wrong, then Peter and the rest of the apostles taught the wrong thing; 'cause every person in the Bible was baptized in the Name of the Lord Jesus Christ. Not one person was ever baptized in "Father, Son, Holy Ghost." It's a Catholic doctrine. I can prove it to you by their own words, and their own Lexicons and everything. It's a Catholic creed and not a—and not a Bible doctrine. And no man . . .

289-489 Even the King of England was baptized in the Name of Jesus Christ. About six hundred years after the death of the last apostle, when it was not even called England, it's called "Angel Land." That's where it come from, the name. He was baptized in the Name of Jesus Christ.

What converted him, was a little sparrow. When . . . If I can think . . . not Saint Angelo. What was his name now? Agadabus [Uncertain spelling—Ed.], Saint Agadabus, I believe it was. I won't be sure of that name now. But anyhow, he went up there, and they got some of these . . .

They called them angels, because the people and the Assyrians and so forth were dark complected, and these English had long, white, curly hair, blond-headed, Anglo-Saxons, you know, blue-eyed. And they said, "They looked like Angels," and so they called it "Angel Land."

289-492 And the—the servant of the Lord went up there and was preaching to their king, and they was setting at a great, open fireplace. I was reading the history of it not long ago. And a little bird flew into the light and went back out, and the king asked the question, "Where did he come from

and where did he go?" See? "He came into the light, and we saw him, and he went back out in the darkness. Isn't that the way a man goes?" he said.

"But what was he before he could come in here?" said the preacher. See? That got the king; and the next morning, him and his household was baptized in the Name of Jesus Christ. That's right.

Then what? The first man that was ever sprinkled or ever baptized any way in the name of the "Father, Son, Holy Ghost," was in the Catholic church. The first sprinkling ever took place was in the Catholic church. The first pouring ever took place was in the Catholic church. The Protestant church always baptized in the Bible, the apostles, by immersing in the Name of Jesus Christ, everywhere. Just find one place where they was anything else. See?

290-495 Now, in this, this great time, the Jews cannot. . . I asked that rabbi; I said, "Rabbi, would it be hard for you to believe the prophets?"

He said, "I believe the prophets."

I said, "In Isaiah 9:6, what did he mean, 'Unto us a Son is born'? Who was he speaking of?"

He said, "He was speaking of the Messiah."

I said, "Then will the Messiah be borned?"

"Yes, He'd be born."

I said, "Then if He's to be born, He has a—He'd have a mother."

"Yes, He has to have a mother. And He has to have a father too," he said.

I said, "Absolutely. And would it be hard for you to believe that that wouldn't be—that God the Great Jehovah Who opened the Red Sea, could not give birth to this baby by immaculate birth?" See? There he was.

He said, "But you can't make Him three gods."

I said, "He isn't three gods." I said, "What relationship will Messiah be to God?"

He said, "He will be God."

I said, "Now, you got it. Now, you got it; He is God." That's exactly.

Then he tried to tell me, said, “Well, this man was a thief, this Jesus of Nazareth. He was a thief.”

I said, “Rabbi, how was He a thief?”

“Well,” he said, “your own Scriptures said that He went into the corn field on the Sabbath day and took the corn.”

I said, “Now, rabbi, you know better—more about the Scripture than that. Your own Scripture says that’s legal. It’s lawful for a man to go and eat as much corn as he wants to, but don’t put it in his sack and take it out. Your own law, the rabbi. . . .”

291-512 And he stood there a little bit; he—he—he believed it, ’cause he—he witnessed. He said, after while, he said, “Well, what—what caused John’s eyes. . . .” Said, “How did you do it?”

I said, “In the Name of Jesus Christ. . . .”

He—he didn’t know; said, “Well, you can’t cut God in three pieces.”

I said, “He was the Jehovah made manifest in flesh, rabbi. He. . . .That’s what He was; He was Jehovah in flesh. His own human Name, that was the redemption Name, ’cause no other name is given under heaven that a man could be saved, only through that human redemption Name, the Lord Jesus Christ. That’s right. He was God; He is God; He’ll forever be God (That’s exactly right.), the Lord Jesus Christ.”

291-516 Now, I believe that the Gentile church will soon. . . .The completing of the body of the Gentile church. . . .The doors between. . . .Jesus said in Matthew 24 (I’ll take that one Scripture for a minute.); He said, “They will trod down the walls of Jerusalem until the Gentile dispensation be finished.”

Now, watch. It was given by our Lord Jesus in Matthew 24, that the Jews would be taken out of the picture. Daniel said, back over in the old prophets; he said that there would be seventy of weeks yet ’lotted to the Jews. And the Messiah would come (the Prince) and would prophesy in the midst of the seventieth weeks, which was the seven years, He’d be cut off in the midst. Look how perfect it was. Jesus was exactly preached three and one-half years and was crucified. But there is three. . . .That come right in on this other question

here. There's three and a half years yet allotted to them, to the Jew. It's got to be.

291-518 Now, if you'll take Revelations the 7th chapter, John saw a hundred and forty and four thousand of the Jews all sealed of the twelve tribes of Israel. See what I mean? Yet previous to take place, of the coming forth . . .

Now, look how beautiful it is, before we close now. Watch how—how it moves around. Now, those Jews has been darkened.

Now, these Jews here, most of them here are just . . . You know how they are; they hold the wealth of the world. And they're just—just money-people, and that's all you can make out of it (See?), and very arrogant, and indifferent, and won't listen. But that's not the ones that He was talking about, if you'll notice.

292-521 Now, the Gentiles . . . Now, watch. There's yet left three and a half years for these Jews. Now, Jesus said that the city of Jerusalem will be trod by the Gentiles until the Gentile dispensation (Now, you people that don't believe in dispensations, what about that?)—till the Gentile dispensation would be finished. And when the Gentile dispensation is finished (the time of the Gentiles is finished), then the city would be given back to the Jews. And Jesus went ahead to say that the generation . . . Said, "When you go out and see the fig tree putting forth its buds, and all the other trees budding," said, "you know that summer is nigh." Said, "Likewise when you see these things come to pass, know the time is nigh, at the door; and verily I say unto you that this generation will not pass until these things be fulfilled."

292-522 Now, they watched for it in that generation, "That's what He was talking about." Not at all, listen. He said, "The generation that seen the fig tree putting forth its buds." Now, watch, He said, "The fig tree, and all the other trees . . ." Now, in other words, there'd be a universal revival at the time. Now, watch this prophecy, how it works in and just blends in perfect.

Now, watch. "All the other trees putting forth their buds, reviving . . ." A tree, when it's putting forth its buds, is reviving. Is that right? Now, anyone knows, a prophetic teacher, that the fig tree has always been the Jew. We know that. It's the Jew. Now, the . . .

292-524 And look at Joel, when he took it over; he said, "What the palmerworm left, the caterpillar eat; what the caterpillar left, the locust eat; and what the locust eat. . ." If you notice, that's the very same insect, different stages: the palmerworm, the caterpillar, the locust. It's all the same bug; it's just different stages of its life. Now, watch, that same bug begin to eat on that Jewish tree back there, cut it down, and it begin to eat and eat and eat and eat till it took it to a stump; but then he said, "I will restore, saith the Lord, all the years that the caterpillar eat up. And I'll make My people a joy." See? Now, the tree has been eaten down. The Gentiles was grafted into it; that's true. All right, we must bring fruit.

293-525 Now, when the end time comes, when we're getting down to the end (if I see it right), the Gospel is there's supposed to be a great revival taking place.

Now, did you know that the Jewish flag is the oldest flag in the world? And it's been laying dormant for two thousand years, more than, yeah, about twenty-five hundred years. The Jewish flag, that six-point star of David, never flowed for twenty-five hundred years, since the carrying away of—of Babylon. And now, because the Roman Empire took them over, and the Messiah come and they rejected It, and they was scattered to the four winds of the earth. But did you know, on May the 6th, 1946, that flag come back over Jerusalem again? Did you know on May the 7th, 1946, the Angel of the Lord appeared to me (the next day) up here, and sent me into all the world to bring forth a revival, the very next morning? When that flag raised in Jerusalem, as the going down of the sun that afternoon, the Angel of the Lord appeared here in the United States at the same time. "When you see the fig tree and the rest of the trees putting forth. . ."

293-527 How many remembers the Star hanging down here at the Ohio River, many years ago, when He said. . . Here's a picture of It here yet, when He come down. Said, "Your Message will go forth as a forerunner for the second coming, just like John went forth as a forerunner for the first coming." And look, around the world has swept a revival. Tens of thousands times thousands and thousands, and a great revival. . .

All the legalists, and all the different ones around over the country, and the big churches said the Billy Sunday days are over. But when they seen the church begin to revive (the

common people), they had to save their face. Charles Fuller would've took the place, but he was too old; so they went with Billy Graham. And God took Billy Graham, or the Baptist church did, and they all got around him. And Billy Graham's not half the preacher that Brother Neville is, so as far as being a preacher, not at—no, by no means. But what is it? They had to do it; it's organism, and everybody right around it, gathering around. Billy says the same thing. See, they had to do it. And it had to be done to fulfill the Word of God. They didn't have the Spirit to rally around, so they had to take the Word to rally around; so they did. And Billy's a Word preacher, and a dandy, and they rallied around; so that put all of the cold formals in their rally. And the supernatural Being, with Divine healing, and powers and workings and so forth, by the miracles of God, put this. . . the church, the raptured Bride that's got the oil in her lamp, put her in a revival. See? And the cold formal church had its revival. And here's Israel turning with their revival.

294-529 I've got a film up there in my house right now, "Three Minutes Till Midnight." And we got a picture of those Jews coming in. Coming in. . . You seen it in "Look" magazine. And the ships, loaded, coming from way down in Iran and down there, them Jews never did even know that Jesus was ever on the earth. They went down there in the carrying away of Babylon. That's all they ever knowed. They plowed. . . You seen it in "Look" magazine or "Life" and them, where they'd plow with old wooden instruments. And when they seen those airplanes coming in, they thought, "This is it," 'cause God told them they'd be down there, and would be carried back to Jerusalem on the wings of eagles. That's right. There they are. And the Jew said, "This is it." They stepped right on, and we got their pictures with their own voice, and interviewed them; coming from all over the world, some of them packing their old ones on their back, and them blind and crippled. And they getting off the ships from all different parts of the world, coming in. . .

294-530 And they begin to pick up rocks in sacks, off the ground; and today they've found fountains of water; she's the most greatest agricultural country in the world. The Dead Sea holds more riches than all the rest of the world put together. The Jews are returning back; it's been hid from the Gentiles; but they're blossoming like a rose.

They said to them—them Jews, they said, “Are you coming back to die in the homeland.”

Said, “We are coming back to see the Messiah. Where’s He at? He’s supposed to be here.”

Brother, when you see the fig tree putting forth its buds, He said, “This generation shall not pass until all be fulfilled.” Look at the revival with the formalists. Look at the revival with the church. Look at the revival coming in with the Jews; they’re watching for the coming of Messiah. The church, the Spirit-filled church, the Bride with the . . . The virgins with the oil in their lamps will go into the wedding supper.

295-534 The Jews will say, “This is that. There’s our God Who we’ve waited on.” There’s where your hundred and forty-four thousand, that Russellites got mixed up in. There’s those Jews standing there that will receive Him. They said, “There’s our God Who we’ve waited on.” They’ll see Him, say, “Where did You get them? Where’d You get them scars in Your hand?”

He said, “I got them in the house of My friends.” That’s right, “The house of My friends. . .”

What will He do? The Gentile church will be taken into glory and the Bride will be married to Christ.

How did Joseph make himself known to his people? He dismissed every Gentile from his presence. He certainly did. What will happen to the remnant of the woman’s seed? The dragon spurted water out of his mouth to make war; Jesus said, “They’ll be cast into outer darkness, and there’ll be weeping and wailing and gnashing of teeth.” The great hours of persecutions and trials will come to the Gentile church.

295-538 What will take place then? When the martyrdom comes, when God has separated everything from them Jews yonder, Jesus will return as Joseph did. When they heard Joseph, when he dismissed all of his guards and everything else, and he seen little Benjamin and them standing there, and them repenting for killing Joseph. . . They thought they’d killed Joseph, and here he was standing before them; He said, “I’m Joseph. I’m your brother.”

Then they really trembled, “He’s Joseph. Now, we know him.”

When He will say, “I’m Jesus. I’m the Messiah.”

They will say, "Oh, my, now what we will receive."

It was all done for the glory of God. It won't be. . . Well, they could hear him weeping plumb over in Pharaoh's palace, Joseph weeping for them.

Wait till Jesus sees those Jews that He had to smite blind to let us Gentiles have a chance to come in; that will be an hour; I'm telling you. He will take those Jews. Don't you never worry; them Jews will be saved. Yes, sir, there's got to be there. And that's my idea of it; I can't see it nowhere else in the Scripture. You got to keep them three together again.

295-544 You got to keep the—the sleeping virgin, the—the church just normal, confessional. See? You got to get the church. . . That's, the Jew first, the Jew first, which is just a blinded person waiting on the sideline. You got to get the next step up, which is the sleeping virgin, who was dilatory, and just went out and went to church, and joined the church, and pretty good fellow. Then you got to get the church spiritual, the rapture, the Bride. There she stands. Those three people, you can't. . . They're not mixed up, not a bit. They're not all the same. Not Jehovah Witness saying that the hundred and forty-four thousand is the bride; that's wrong. That's the Jews. See? There's a Bride, and the Jews, then the sleeping virgin. And you get them all, and say, "Well, they're all three in different places." They're all, three different classes of people. Sure, they can.

296-545 Then when Jesus returns to the earth. . . The Jews, what are they? The eunuchs of the temple. And when Jesus returns, He comes with the Bride. Jesus comes three times: He come the first time to redeem His church; He comes the second time to receive His church; He comes the third time with His church. See? It's exactly. So it's all one great perfect coming; it's all one great perfect God; it's all one great perfect Christ, one great perfect Church, one great perfect redemption, everything. It comes a trinity, but it's all in one. See? It's not three people, not three this; it's just one Person, one Church, one Body, one Christ, one Lord in you all, through you all, and so forth like that: all one.

296-546 The Lord bless you. I've held you pretty long. The Lord being willing now, if I get to come again on a few nights, or a Sunday night or something like that, if the pastor here doesn't have something on his heart, I'll try to answer

these here. Oh, there's some dandy's here. How many'd like to hear them? Oh, I just love them. Let me go through them again, right real quick, before we turn the service to the pastor. Just listen to this.

[Brother Branham answers the following eight questions in Part III, beginning at paragraph 668, as question numbers 67 through 74—Ed.]

Where do the stones rep...What does those stones represent in Revelation 21?

That's a good one.

Explain the four beasts of Revelation 5.

There's another good one.

Who are the twenty-four elders?

There's another good one. See?

What did the scarlet thread of Genesis 38 mean?

You remember; he went and took his own daughter-in-law and lived with her as a harlot; and made the price and come forth; and then when the child come forth, they put the scarlet thread around his hand (He pushed out and then he come back in.), the—the next one come before him. Oh, that's a good one; it sure is.

What are the gifts to be sent regarding the death of the witnesses in Revelations 11?

That's when Moses and Elijah returns back for the revival to these hundred and forty-four thousand.

What is the gifts?

Watch what them are; that's dandy.

Where will the saints be after the one-thousand-years (There's a good one, boy. Will...) reign? What kind of a body will they have?

How shall we judge angels?

Why hair becomes of the angels in I Corinthians? In the Book of I Corinthians.

That's good ones, really good.

297-549 The Lord bless you. I hope the Lord permits us to get together and discuss these things; it's all for His glory. We might disagree upon the ideas of them. But I'll say one

thing; if you all get as much joy hearing them as I do talking about them, we're having a wonderful time. Amen. Amen.

All right, the Lord be real good to you now. Don't forget the services. Brother Neville's broadcast now, that's on WLRP, Saturday morning at nine o'clock: the Neville quartet, and I'm sure they'd do you good, turn and listen to them. And if I can, if I get back in time, or see I'm going to get back, I'll call wife; if the Lord permits me to go see dear old Brother Bosworth. I. . . You all. . . And I'll be back Sunday night.

The Lord be good to you now. And brother, pastor, come here just a minute; and let him take the service. And. . .

Don't forget the family prayer,
Jesus wants to meet you there;
He will take your every care,
Oh, don't forget the family prayer.

You like that? How many prays in your own home? Let's see, all right. Oh, that's wonderful; stay close to God. Be good, little children, God will bless you. All right, Brother Neville.