

Questions And Answers

693-1 Good evening, friends; it's nice to be here tonight. And I...Way this kind of all fell upon me, was because that I'm—was thinking this morning of my brother, and how that I know what two services a day means.

And I—I had a little 'ssst' in my throat. I preach a lot. And then as soon as I get into the city, this valley, the little palate back here from some kind of a—this, they call it...This here climate here in the valley, it just keeps that swollen so bad I just have to keep swallowing all the time while I'm here in the valley. And I get away, couple days, it's gone; come back, she drops back down again.

693-3 And I kinda had a feeling for Brother Neville, knowing that—that we just maybe a little further up the road than what some of you young fellows are, and so we're looking the other way. So we kind of feel for each other, and that much more as the days begin to approach, the evil days coming nigh. And then knowing that we're going away now right away, the Lord willing...

And I thought, you know, Brother Boze is to be here next Sunday evening, I believe. I...Did you get that? Yes, and next Sunday evening. He's got a—a film he wants to show on his missions from overseas where...He had a—a dream that come to him many years ago about coming to Chicago. And the poor little fellow felt all tore up one time, said his message had never been fulfilled. And I explained it to him how that the Lord had already fulfilled. Then he got it.

693-5 So then the Lord gave him another dream. And then when the interpretation come, told him where to go and what to do. And he went over there, and, my, oh, my, to Kenya, and Tanganyika, and Uganda, and those nations in there; it's just marvelous what the Lord has done for them in their missions. And he wants to show the picture, just to show what the Lord is doing amongst those people, the African tribes in there. The Lord willing, in January I want to join him there for the—and them amongst those tribes, for a meeting just before I go down into Rhodesia and South Africa again.

694-6 And then, that's this coming Sunday night; so remember now and pray hard for Brother Joseph; he's been a

nice little brother. I've appreciated him very much, his fellowship and so forth.

Then this coming next week, we leave then to—for up in Southern Pines, and then down in Columbia, South Carolina; and then from there to the Cow Palace, the west coast, then on up into Grass Valley; and over to the World Fair, and back to the Oregon again; then up in British Columbia, and so forth, on and on until late this fall. Then we hope this fall, the Lord willing, to have some more meetings here, if the Lord provides.

694-8 Then I thought, 'fore I left, it'd be a good thing to kinda ask a few questions. You know, you find out what's on the hearts of the people when you ask questions. And so then I thought, you know, tonight to just kind of have a little heart-to-heart talk with the—the little flock of the people here, just—just talk to you out of—out of our hearts. Sometimes I think that does more good than preaching a sermon, just kinda understand one another better.

We're grateful to God for what we have seen Him do this week in answer to prayer; it's been very outstanding. And so we are grateful, just so grateful.

And we see the time and the end time approaching, knowing that something's fixing to happen. And there's no one but what knows that's true, if he's a—if he's a thinker. We know, we look to that through the ages; each one has watched it. But, you know, there's too much happening now. We—we know that it's right, can't be far away. And now, maybe I'd speak on some of that in a few moments.

694-11 But let's now to start off, just bow our heads for a word of prayer. And while our heads are bowed, I wonder if there is something in our hearts that we would like to be remembered in prayer before God. If it would be, just raise up your hand. He'll understand; He knows all about it; just some request that you'd like to say, "God, remember me." The Lord bless each one of you.

694-12 Our heavenly Father, as we come tonight approaching that throne of grace, which Thou has so graciously bid us to come boldly before the throne of God and His grace, to ask any petition that we would have need of. . . You told us if we would be as many as two or three would gather together and assemble in Your Name, that You'd

be in the midst of us. And then whatever we desired, if we asked it, we should receive it if we'd only believe that we would receive it.

Thou knowest the conditions of the day and the conditions of the church and of the people, and our requests before Thee. Now, You've seen the hands, Lord. You know the hearts of the people and their desires and their needs. And we see the time is approaching; it's closely gathering in now, the great clouds and—settling down. Things that the prophets spoke of many hundreds of years ago, we see has never happened till this time, and here we see it right in our days.

695-14 Now, we pray, Father, that You will grant to us these blessings that we ask. Heal the sick and the afflicted. Restore unto Thy church, Lord, living power of the Holy Spirit, living faith that what we ask for we believe. We believe that we receive it because we are sure that it's the will of God to give it to us before we ask. We're not asking amiss; we're asking for the Kingdom of God's sake, so we pray that You will grant it to us.

Bless our gathering together, our pastor, the workers of the church, every person, the members of the Body of Christ that's present. Those who are not members of the Body of Christ, looking today for shelter somewhere, buying a bomb shelter for the backyard, God, may they come under the sheltering protection of the Lord Jesus, knowing that when this life is finished there's Life beyond this. Thank You for the promise.

And give unto us the answer of these questions tonight, that we might satisfy every heart with Thy Word. For we ask it in Jesus' Name. Amen.

695-17 Approaching the coming of the Lord, what a great assurance it is. I was speaking awhile ago; someone said something about insurance. I was with the Business Men not long ago in one of their conventions, an international convention. I just attended one, regional. I speak for the Full Gospel Business Men worldwide. And then this—this convention being on the west coast, and all the celebrities setting there from all over the world, with—so dressed and dignified, one of them said to me, "I heard somebody call you 'Reverend.'"

I said, "Yes, sir."

Said, "You're a preacher?"

I said, "Yes, sir."

He said, "What you doing with these businessmen?"

I said, "I—I am a businessman."

"Oh?" Said, "What kind of business you in?"

I said, "Assurance."

He misunderstood me; he thought I meant insurance. So he said to me, he said, "What company are you with?"

I said, "The Heavenly Company."

He said, "I don't believe I know that one." I said. . . Said, "What—what kind of an insurance you sell?"

"I never. . ." I said, "I never said 'insurance,' I said 'assurance.'"

Said, "What do you mean?"

I said:

Blessed assurance, Jesus is mine!

Oh, what a foretaste of glory divine!

Heir of salvation, purchase of God,

Born of His Spirit, washed in His Blood.

So, that night when I was being introduced for the telecast, I told it. And I said, "Now, I—I have policies here if any you people here or out over the country, that's interested in a policy, I'd like to talk it over with you right after the service: Assurance, blessed assurance."

696-22 Now, I thought, in asking these questions, that it might give me a little approach to your—your thoughts. I got two. As I come in the door Billy said there was more, but 'course, I didn't get a chance to look them over. And I want to be sure that I'm Scripturally right before I answer it, because you was want it to be that way, or before I answered it. So maybe I can hold those back for some other time. Now, one of the. . . And in answering these questions, now, remember, I'm just doing the best that I can.

I don't answer questions out in the services. I tried it one time and got in trouble. They misunderstood me. It was about Mr. Allen, or about the evidence of blood and oil and so forth in hands and face, being the evidence of the Holy Ghost. I said, "Well, I don't know about that," I said, "I never seen

anything of it in the Scripture.” I said, “But I—I believe that I’d—could preach like this, brother, I wouldn’t lay upon sensations, I’d just preach the Gospel,” and went on.

697-24 And so they got a letter, internationally, “Dear Brother Branham . . .” so it went everywhere. And they just misunderstood it. And we sent them the tapes and let them play it over and see I . . . Said that I condemned the man. I—I did not. I never condemned any brother. Sometimes I can disagree with them, but that’s on friendly basis.

And then here not long ago a man wrote a book about this man, about, “Biting of Devils.” Then I thought it’d be a time maybe to pay up or to let him know. And the man that wrote the book had criticized every evangelist on the field but me, and he was setting right in my meeting, so I said, “I appreciate not the criticism,” but I said, “The brother, frankly, he complimented it on “Christian Digest”; he said that I was one who never taken up offerings and begged people for moneys, and so forth like that, and he appreciated it. And the man setting there, but a chance that I knowed that the man had said something about Brother Allen that wasn’t right.

He said, “A. A. Allen wrote this book of ‘Biting of Devils.’”

Now, A. A. Allen never wrote that book. I knowed the writer of that book. And I said, “Now, if the man who wrote it, wasn’t sincere enough to go out and check up to see who wrote it before he criticized Brother Allen, I kinda believe some of his other criticism is not due these brethren.” See? And the man setting right there taking up for me. But it was just let him know that his statement was wrong (You see?), that Brother Allen never wrote that book, the writing of—’Biting of Devils.’

697-27 Now, in answering these questions, they are the best of my knowledge. And if . . . I’ll try to answer them by the Scriptures.

Now, the first one is found, I believe, in I Corinthians the 7th chapter and the 15th verse. So now, we will try to go over to that Scripture and see what it looks like, and see if we can help this precious person who’s asking the question. Now, I Corinthians, 7th chapter, 15th verse. And I suppose the person’s present now. Now, here’s the way it reads:

But if the unmarried depart, let him depart. A brother or a sister is not under bondage in such a case: but God has called us unto peace.

698-Q-169 **169. Now, I Corinthians, 7th chapter, 15th verse. Now, the question they asked: Brother Branham, does this mean a sister or a brother is free to remarry?**

No. See, you don't get his question there and what he's saying. They're not free. See, that would make a contradiction in the Scripture, and the Scriptures doesn't contradict themselves at all. See? Now, let's . . . You see, like you can make the Scripture, just by reading one verse, say anything you want it to say to fit your thought. But you've got to take the thought that they're talking on.

Like if—if I was talking to Brother Neville and you—and you heard me say the word “board.”

And then you'd go away, you'd say, “You know what he's talking about? We bored him tonight.” See?

“No,” the other fellow would say, “that's wrong; it meant that he—he owed a board bill, he was going to pay it.”

The other one say, “Oh, no, he didn't mean that, he meant the board on the side of the house.”

And the other fellow say, “No, I'll you what, I believe he was trying—talking about boring a hole.” See, see?

You got to find out the conversation, then you know what you're talking about, 'cause Paul here sometime is answering back their question.

698-33 Sometimes they say the Bible contradicts Itself. I want to find it. It doesn't. I am—I'm thirty-two years behind the pulpit; I've never seen a contradiction yet. See? It doesn't contradict Itself. It's so . . . It's you that's contradicting It (See?), and not understanding It. The Holy Spirit is a Revealer, the Revelator of the Word. Therefore, the contradiction . . .

See, Paul is writing them people, saying, “You asked such-and-such a thing.” Only he isn't just saying you asked it; he's just saying that. Then here he turns around and answers them back, which is contrary to what they asked.

They asked, “We do so, and so, and so.” And Paul turns around and says something else (See?), looks like it's a contradiction. It's not. If you'll just read the whole verse, the

whole chapter, you find out that he's—he's trying to explain what they've wrote him.

699-36 Now, right here that would look like it would give. . . And that's the way you get contradictions in the Bible, but it isn't so. Now, it seems like here, that the person is wanting to know, or the question what they do want to know. . .

Is a brother or sister in the Lord, can marry or remarry and be free, if they leave their companion to remarry again?

No. Now, let's take. . . begin at the 10th verse:

. . . unto the married I command, yet not I, but the Lord, . . . (See?) . . . Let not the wife depart from her husband: (See?)

But . . . if she departs, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. (That's the Commandments of the Lord. See?)

But to the rest speak I, not the Lord: . . . (See?) . . . if any brother hath a wife that believeth not, . . .

Now, watch his subject. See? And you read on down in before this, on through the chapter you find that they thought, "If we married a wife and she was. . . we. . . I got married and I become a believer, and my wife wasn't a believer, let me put her away." Oh, no. That isn't it. You can't do that. See, see?

. . . if any brother has a wife that believeth not, and she be pleased to dwell with him, let him not put her away. (That's, not because of marriage; that's because of unbelief. Not "remarry" again. See, stay with her.)

And if the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. (That's right. See?)

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

But if the unbelieving depart, let him depart. . .

Now, if the unbeliever says, "I'm not going to live with you any longer; you've become a Christian." To. . . A man tells his wife, "Because you've got saved, and going to get out of the

world where we was once in, I'm going to leave you." Now, there ain't nothing you can do about it; let him depart. See?

700-40 Or the woman say to her husband, "I'm not going to mix up with that bunch of holy-rollers. I'm not going to do this. I'll separate and leave you." Don't you leave the church, you let her leave. See?

A brother or a sister is not under bondage in such case, that is, if your companion is putting you away and wants to depart for it. You don't have to just hold onto them. If they're wanting to leave you and they're going to leave you for the cause of Christ, let them leave. But you can't remarry. "But God has called us unto peace." See? Now, not that you can remarry again; he's already stated that, but you don't have to live with an unbelieving husband or an unbelieving wife if they are not willing.

700-42 If they're willing, say, "Now, you go on to church. Now, if you want to go down there, that's your business. You want to go to your church, you go ahead. For me, I don't believe It. And I—I'll do anything for you; I'll not stand in your way, you go ahead," then you just remain there, knowing not that your sanctified life will sanctify that believer, cause them to believe. See? Either side, man or woman... See? You...

But now just to say, "I... Brother Branham, I got married and my wife's an unbeliever, and here's a sister over here I can marry. I'm going to leave this one and marry that one." Oh, no. No, indeedy. Your vow is until death you separate, and there's nothing else in the world will permit you to marry in the Bible until your companion is dead. That's right. The only grounds... There's no remarrying nowhere at all, except a dead companion. That's all. See?

700-44 You can't make It contradict Itself. So just read the verses before and after, and you'll catch then what he's talking about. Now, this means here, not... See?

Does this mean a sister or a brother is free to remarry?

No, sir. See, he explained that first. See:

...unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she departs, let her remain unmarried, or be reconciled to her husband:... (See?)

There's no such things as any believer ever being reconciled to remarriage again, with a living companion.

701-Q-170 Now, here is another one. The second is like this.

170. What manner of body will the wicked have in the last resurrection at the great white throne judgment?

That sinner will rise in the resurrection to be judged in the body that he has committed the sin in. See? He'll have to stand the judgment in resurrection.

Resurrection is not replacement; it's bringing up that that went down. When Jesus raised from the dead, He was the same body that went down; He raised in that same kind of a body. We rise in the same body that we go down in; it's a resurrection, not replacement.

Now, the Bible says that the—that we will be judged according to the sins done in the body. And when the wicked rises, he will be judged in the same body that he sinned in, the same thing.

701-Q-171 **171. “Adam knew his wife Eve; and (conjunction) she conceived, and bare Cain.” I believe all you teach, but have . . . would I . . . How would I answer someone who—who says she didn't conceive after Adam knew her, because of the conjunction “and.” “Adam knew his wife; and she conceived, and bare Cain.”**

Now, we adults know what “knew” means. Now, the question is concerning the conjunction. Now, if you'll watch, friends (See?), you—you just can't make the Bible say one thing one place and something something else. It's got to say the same thing all the time. And if you've got It saying one thing here and something else over here, then your interpretation's wrong. See? You can't do it. You can't get Eve beguiled by the serpent and then find her somewhere else beguiled again. See? And the first time she was beguiled is when she conceived. You can't make her beguiled twice.

701-51 Just let me show you on your conjunctions. In a reading the Bible you must know where your conjunctions go. Conjunction is tying your sentence together. See? Now, watch this. Now, in Genesis 1:26, watch this conjunction, and then you explain this and then I'll tell you how he—when Adam knew his wife. Genesis the 1st chapter, and beginning with the 26th verse, now, listen close. God has made His creation now,

and God let the earth bring forth of the creeping things and all the things that the earth brought forth. Now, in 26th chapter—26th verse of the 1st chapter of Genesis:

And God said, Let us make man in our own image, after our own—own likeness: . . . let them . . . (man, not him; “them,” see, plural) . . . have dominion over the fishes of the sea, and over the fowls of the air, and over the cattle, and over . . . (See the “and, and, and” tying together?) . . . over the earth, and over every creeping thing that creepeth upon the earth.

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

And God blessed them . . . (after His creation then) . . . and . . . said unto them, Be fruitful, and . . . (and) . . . multiply, and replenish the earth, and subdue it: . . .

Conjunction after conjunction of what . . . Man’s to be multiplying. And after multiplying, then subdue the earth; that’s plumb into the millennium. See? All right, “Subdue the earth.” All right:

. . . and have dominion over the fishes of the sea, and . . . the fowls of the air, and over every living thing that moveth upon the earth.

702-53 Now, God created man in His Own image, created, let them (the man) have dominion over all the earth, subdue it and everything, and let them do this and have dominion over the fishes of the—and everything that He did. And then we find out in Genesis 2:7 . . . Listen to this. After God had done made the earth, done created man, done give him dominion over the earth, done give him everything that he’s got, and God created them, told them to be multi—to multiply and replenish the earth, and all these things, and after seven more verses of things that He had finished, and the heavens and earth and everything, “And the Lord God formed man out of the dust of the ground. “And . . .” Here He is (“and” conjunction) making a man that He’s already made. See? Making a man . . .

And . . . (tying His sentence together) . . . God formed man out of the dust of the ground, and

breathed . . . (the breath) . . . into his nostrils the breath of life; and man became a living soul.

703-54 Now, think of that. After He had done made man (women and men) in Genesis 1:26 to 28, He made man in His Own image, created him and give him—subdued the kingdoms and give him all these powers and everything, and yet He had never created the man yet.

See, Satan had already beguiled Eve. ‘Course Adam knew her, but she was already beguiled. Because right back here he . . . when they . . . before they come . . . When they come into the judgment, He said . . . And God brought them together and said, “Who did this?” or asked them the question.

Adam said, “The woman You give me.”

And the woman said, “The serpent beguiled me.”

And God put a curse upon them, and everything like that. And then Adam knew his wife (See?), after she was already beguiled and become a mother. Just the same as God made man way back here in Genesis 1:26 and yet he hadn’t never been formed yet. See? All right.

703-57 Now, watch, let’s get down here and read also . . .

And Adam called his wife . . . Eve; because she was the mother of all living things, all . . . or—or mother of all living, Called his wife . . . called the woman wife because she was . . . or woman because she was . . . of all living things.

And unto Adam also and to his wife did the LORD . . . make coats of skin to cover them.

Now, now, notice in Genesis again, 1:21, God created the whales in the sea. He done everything, and made the creation, made man in His Own image, made man, not “a man,” whole man, all of them in His Own image. See? And after the image of God created He them; male and female, created him both like that.

703-59 And now we find out over here again, after He made man in His Own image, after He created him over here male and female, here He makes man out of the dust of the earth.

And then, after He did that, after He done made him male and female, then He comes back here and makes a woman for him, after He'd already made him. See?

See, your conjunction is tying that sentence together. Just the same as it said, now, here, "God created a man in His Own image, after His likeness He created him," it's God speaking in His thoughts in His mind, what He had. Here's where He actually done the deed.

Jesus was the Lamb slain from the foundation of the world; He wasn't slain for four thousand years afterwards. See?

704-63 So the serpent had beguiled Eve. That's the truly. Then after the judgment was set, then Adam knew his wife. And then she conceived and brought forth a son, Cain. You get it? See, the conjunction's just carrying on what Adam did, not what was done before Adam.

And look here, if you'd like to carry that out, in that great statement here, I believe we find it over here in the—and here in the 4th chapter, I believe it is.

And Adam knew . . . his wife; and she conceived, and bare Cain, and . . . (a conjunction) . . . said, I have gotten a man from the LORD.

Then it actually wasn't Adam; it was God's son by it. See, see? If you want to put your conjunction where at (See?), ("and" again), "I have gotten a man from God." Then saying that God give her that discriminating thing called Cain? Where did that resource of all that vile and filth and things that Cain had, coming from God? Couldn't be. See? She was beguiled by the serpent, and the serpent. . . She was already become mother. Then Adam knew her, certainly he did, he went and lived with her as a wife, but she was already to be mother of this child.

And then when Adam's son finally was born, he was a gentle, sweet, humble, meek person like Adam.

704-67 But this fellow, where did that pure lying. . . Where did that sin come from? Where did this fellow, Cain, that murderer? And the Bible said that, the devil is a murderer. Where did that lie come from? (The devil is the father of a lie; he's a liar and the father of a lie.) It had to come from some resource outside of God. So Cain was the evil

one, and his father was Satan; and he brought forth this evil one. And then, 'course, Adam knew his wife, certainly.

And yeah, maybe if you said like this. I would might say, taking myself, well, now, Rebekah was born, and after while come along . . .

705-69 I was reading one day the story of Joseph, and I was so thrilled at the story of Joseph. I got over in a little closet and knelt down up there in Minneapolis, and I said, "Lord God, how I thank You for a man like Joseph." And I thought, "If I . . . Wished I'd have named Billy Paul, 'Joseph,' after that great noble character." There's not one mark against him nowhere in the Bible, perfect type of Christ in every way. Thought, "How I would love . . ." I said, "Oh, if I had a boy, I'd name him Joseph."

And just then that Light came moving into the building and said, "You'll have a son and call his name Joseph."

I knew my wife, sure, she brought forth Sarah. Then I knew my wife and she brought forth Joseph. See what I mean? See, it had nothing to do with the first. God's promise was "Joseph"; Sarah come between that. Not placing Sarah in that kind of a predicament, but just to show you what I—what I mean. See? That . . . Sarah was God-sent, too. And so then we know that.

705-72 Now, but . . . See? God, when He passed the judgment upon Adam and Eve, she was already done the sin before He could pass the judgment. And listen, did you ever know that the first child was ever borned in the world was borned in sin, shaped in iniquity, come to the world speaking lies? The very first one that was ever born was born that way, because . . .

"And so what about Adam and Eve?" They wasn't born. They were created. See?

But the first child ever come was born in sin, so it has to be that line. "A man that's born of a woman is of few days and full of trouble." He's borned in sin. That's the reason he has to be reborned again (See?) by the Spirit, not by a spiritual thought; by spiritual birth (See?) that regenerates him, makes him a new creature. The first man was born was borned in sin.

705-75 Then there had to be One come without sex. Now, if sex wasn't the first thing, then why did they have to have One in sex to redeem the whole human race? Why didn't

He just bring one down the corridors and said, "Here's the just One that thinks right"? It had to come through the sex, come through woman, because that's where it come in the first place. Through sex brought unrighteousness, and through sex brought Righteousness. See? God, without an adultery, without sexual desire, brought forth Jesus Christ by immaculate conception, by overshadowing Mary and creating in her this baby, that come by sex. And through that, His holy Blood redeemed the whole fallen race. See? So it has to be, no other way for it.

Every man that's born of a woman is death bound; he's dead when he's born. That's right.

That's the reason I was talking the other day how that we have that blessed assurance now.

706-78 When Israel... Isn't... I speak so many things that's got nothing to it, but sometimes the Lord gives me something and it just thrills me. So when He gave me that, it thrilled me more than anything I've ever had in years. When He gave me that the other day, when I see that Israel (a slave) had no home, God's children. Throw in molded bread, anything they want to... Oh, if they could only have a home where they could live in peace, earn their living by the sweat of their brow.

And one day, coming down out of the wilderness come a prophet, led by a Pillar of Fire, and told them of a promised land. Nobody had never been there, they know nothing of it. But it was a promise. Upon that they believed and followed this prophet till they got near the promised land.

706-80 Then there's a witness called Joshua, which means "Jehovah-saviour," crossed over Jordan into that land and returned back with the evidence that that land was just exactly what that prophet said it was with the Word of God. They had a bunch of grapes, taken two men to pack, and they could taste the original fruit from the land. Nobody knowed the land was there; they just believed it. They walked out by faith and believed it.

Now, when they inherited their land, how happy they was. Each one could live in peace, have his little garden, have his children and everything. But yet, old age finally got him, and death cornered him and took him.

Then down from the corridors of heaven, through a woman, came another great Warrior, the greatest of all of them, God Himself made manifest in the flesh, Jesus Christ. And He told Israel what a great people they had been, but death faced them; He said, "But I'm telling you of another land. In My Father's House is many mansions. If it wasn't so I would've told you. You're happy in your land; you have your homes; you have your children. But you're burying each one out yonder and it seems to be the end."

707-83 Job saw it, said, "If a tree dies, it lives again. But man layeth down and giveth up the ghost, where is he? His sons come to honor him and he perceives it not. Oh, that Thou would hide me in the grave, keep me in the secret place till Thy wrath be passed." He said, "If a man dies shall he live again?"

Four thousand years before that, they looked for something beyond that grave. All the great things God give them, a home, a family and children, and a church, and everything, and prophets, and great men up to this time, but yet each one died and went to his grave. But here comes One and says, "In My Father's House is many mansions, and I'll go and prepare a place for you."

707-85 Like Joshua, he met his Kadesh-barnea. When Israel come to Kadesh-barnea...And Kadesh was the judgment seat of the world at that time, seven springs from a big major spring, meaning judgment, like the house of God and the churches that goes out from it. And Joshua, from Kadesh-barnea, crossed over into the promised land to bring back the evidence.

Now, Jesus met His Kadesh. What was it? Judgment seat. Where was it? At Calvary, where God judged Him for the sins of the world. What did they do? He met death, the recompense of God. To reconcile sinners to God, He died the death and crossed over the river of Jordan of death. They buried Him.

He died until the moon and stars was ashamed of themselves. He died until the earth had a nervous breakdown. It shook till the rocks run out of the mountains. It shook till the stars wouldn't shine, and the moon wouldn't shine, and the sun went down in the middle of the day. He died so dead till a Roman took a ten-pound spear and rammed it completely through his heart; water and Blood. He was dead. He crossed

Jordan. And they put Him in the grave and rolled a—a rock up against it, taken a century of men to do it. He was dead. They put a Roman seal on it.

708-88 But on Easter morning He come back from across Jordan, and said, “I am He that was dead, and alive again forevermore.”

Some of them said, “We see a spirit.”

Said, “Feel me. Has a spirit got flesh and bones like I got?” Said, “You got anything to eat? Bring Me something.” And they give Him fish and bread. And He eat it. He was a man.

What was He? Bringing back the evidence that there is a land that we’re going to. What did He do? He, like Joshua, He brought the evidence of it. He said, “Now, if you want the evidence of it, ‘Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of sins, and you shall receive the Holy Ghost.’ That’s the evidence that raised Me up. I’ll give you the Earnest of your inheritance.” And then what happened? On the Day of Pentecost the Holy Spirit came upon the believer.

Now, what do we do? Confess our sins, reckoning ourselves dead, buried with Him in baptism, raised with Him in His resurrection. What to? Set in heavenly places with Him. That’s where we are tonight, setting (not physically) spiritually; our minds, our thoughts, our souls are far beyond the cares of the world right now. What are we? “In heavenly places in Christ Jesus.” How do we get into it? “By one Spirit,” I Corinthians 12th chapter, “by one Spirit we are all baptized by the Holy Ghost into one Body of believers,” the mystical Kingdom of God.

708-92 In there we look back and seen where we used to lie and steal and cheat and smoke and do the things that’s wrong. We’ve raised from that. We’re in heavenly places. What is it? The evidence that someday we’ll have a body like His own glorious body. It’s the exact evidence of the resurrection, because, potentially, we are already raised with Him; potentially we’ve already died.

William Branham that used to live doesn’t live no more; he’s been dead thirty—some odd years; now it’s a new creature. Orman Neville that used to live isn’t living no more; he died many years before that; this is a new creature. Orman Neville’s dead, the—the horse racer, gambler, or whatever he

was, the man that once lived is dead. I don't know, Brother Neville wasn't that; but whatever it was, he's guilty of all of it: "Guilty of the least is guilty of the whole." Ever what you were, you are a sinner, that's what you are.

And you're dead because you love the things of the world. And as long as you still love the world, no matter how much you confess to be up here, you're not up here, you're down there yet: He that loves the world or the things of the world, the love of God hasn't entered him yet.

709-95 But when you raise above that to heavenly things then set your affections on things above, because you are risen with Christ and now seated together in heavenly places. Just rest assured, not a thing can harm you, not a thing. Even death itself has no... can't do a thing to you. You're already anchored in Christ. The assurance, the Earnest, the down payment's already been brought, you've accepted it. What did you do? Raised up with Him in resurrection.

Look back where I once was. Now, I'm above that. Why? By His grace He lifted me up, and here I am now seated in heavenly places in Christ. Oh, my. There you are. Then the Bible becomes a new Book. Then you're reading It through spiritual eyes and spiritual understanding. Then you see the nouns and pronouns, and then you see the junctions, and conjunctions, I mean, and so forth, in the Bible.

Oh, where It says... They say, "It contradicts Itself"; you're down here reading. Get up here and read It; It's all different then. You see? That's right. Sure. Sure, It means a whole new thing when you read It in the Spirit. Yes.

709-Q-172 This other question is really not a question, it just says:

172. I lived many years in sin until I found the Lord. Please, Brother Branham, I have sinned again, and I am not worthy to come before you in this holy place. Please tell me if I can be restored wholly again. Please help me, Brother Branham, I have a devil in me. Help me. Will you lay your hands upon me and restore me again?

Now, there is a question; I never noticed it when I read it awhile ago. There is a question. Now, if that person is present... Let me just read it to you:

I have lived—I have lived many years in sin until I found the Lord. Please, Brother Branham,... (See?)... I have sinned

again, and I'm not worthy to come before you in this holy place. Please tell me if I can be restored whole again.

Yes. You have not sinned, my friend, so far in God but what you could be restored. If you had sinned so far that you could not be restored, you'd never want to be restored. See, see? But as long as there is Something dealing with your heart, you're still in line of restoration.

"Guilty of the least is guilty of the whole." I have sinned many times; every day every one of us do things that we don't want to do.

710-101 It's in our heart... You don't want to be that way or you wouldn't ask this question. See? That's itself a proof that God's still dealing with you. You've probably gotten nervous, probably Satan telling you that you can't be restored. He's a-lying, certainly, he is. Because look, if there is a deep calling, there's got to be a Deep to respond to the call. If there's a hunger for Something, that Something's got to be somewhere or you would have no hunger for It. See?

As I've said lots of time. Before a fish had a fin on his back, there had to be a water first for him to swim in or he wouldn't had any fin. Before there's a tree to grow in the earth, there had to be an earth first before there was a tree, because the earth had to be first for the tree to grow.

710-103 Now, before there can be a creation, there has to be a Creator to create the creation. See what I mean? Now, as long as you are wanting and hungering to get back to God, there's a God somewhere calling to you (See?), or you wouldn't be hungering. There's a Creator.

Now, if you... There is a place that you can cross where you can't get back, but when that is, you're down there again in the same shape you was. It goes to show that you only fell from grace. Backsliding's not lost; I want somebody to tell me where backsliding's lost, and prove it to the Bible. Backslider's not lost; he's just out of fellowship.

Israel backslid but they never lost their covenant; they lost their—their praises and joy.

David lost the joy of his salvation when he took Bathsheba, Uriah's wife, but he never lost his salvation. He never said "restore to me my salvation"; he said, "Restore to me the joy of my salvation."

710-107 Oh, there's so much of this legalism today, the "touch not, taste not." You don't do things legally. I didn't come to this church tonight legally. I feel tired; I—I—I've been nervous; I'm upset; I'm wondering about something that's out before me; my heart's burning, even as such as much till my heart's a-fluttering. I got a cramp, pain, right at this minute, just shooting back and forth, up and down through here; weak, nervous, trembly; catch a hold here and squeeze; got my toes squeezed up in my shoes. I felt anything but come down here. Why did I come, then? Because I love God. Live or die, I must stand here for Him. It's not because I have to. He wouldn't care about whether I did or not. I'd—If I'd die I'd go to heaven anyhow. But I'm coming because I love Him. You serve God because you love Him, not because you just got to do it. Because you love Him enough. . .

711-109 I'm not true to my wife because I'm afraid she'd divorce me. I'm true to her because I love her. There's no other woman in the world but her. That's the reason I'm true to her. Not because. . . If I done a mistake and they thought I did something wrong, come to her, say, "Meda, honey, I didn't mean to do that." She'd forgive me for it; I know she would. I'd forgive her; I love her. But I—I'd forgive her; she'd forgive me. But I wouldn't do it for nothing; I love her too much to do it. It isn't because I didn't think she'd forgive me; it's the idea that I love her too much to do it in the first place. And as long as I love her like that, I'll never do it; and if she loves me the way she's supposed to, she won't either.

And you love the Lord with all your heart; you don't have to worry about these things. If you make a mistake, you don't sin willfully, you just done something wrong. See, you've slipped back. True, you was up here in fellowship; you've dropped back down in this muss down here again.

711-111 But what is it? It's just like a—an eagle. One time I saw up here at Cincinnati Zoo; I took Sarah and was going down there. If anything I seen that hurt me, is to see something penned up.

I just can't stand to see anything in a cage, even little birds. And I know you women have them little birds, you turn them out.

When I was a little boy I used to say, "If ever I get a chance, when I get to be a man, I'll slip in every house and

turn them poor little guys loose.” Yes, sir. I said. . . Setting up there in the hot sun, and them say, “Hah, hah, hah,” and the woman out somewhere on the back porch smoking a cigarette, and that poor little bird setting there burning up. He can’t do nothing about it, he just has to set there. And he wasn’t born for that. I thought, “Boy, if I could slip up there and let him out, he wouldn’t be there very long.” See?

712-114 I hate to see anything penned up. I hate to see a man calls hisself Christian then penned down by some kind of a church creed, “I can’t say, ‘Amen.’ I—I can’t believe in that. The pastor says don’t believe it.” Oh, my, goodness. You’re born free.

Then how about a big eagle? He’s a heavenly bird. He lives way in above the clouds. That’s where he goes of a morning, way so high, nothing else can follow him, not another bird. He’d disintegrate in the air if he tried to follow him. He’s a special-made bird.

And then somebody had caught him in a man-made trap, he had caught this big eagle and put him in this cage. And the poor old fellow. . . I looked at him and my heart just burned. He looked at that side like that; he didn’t know how to get out of that cage. He would just get across there, and he—he knowed how he’d take off, and he’d start flopping his wings. And here he’d go, he was banging his head up against the bars and beat the feathers out of his arm, wing feathers here, and all across his head, till it was bleeding. He hit that bar so hard it’d knock him plumb back on his back. He’d lay there and roll them weary-looking eyes, look up towards that sky, “There’s where I belong. There’s my home. There’s where I was born for. But, looky, between me and there is a cage. Well, the only thing I know, I’m put my mind to it; here I come,” and “bang,” he’d go right back again.

712-117 I thought, “Oh, my, isn’t that terrible. I wish they’d sell him to me. I’d pawn my Ford to buy him (See?), just to turn him loose.” See? Oh, it made me feel so bad, that poor big bird there, beat the feathers. . . I thought, “That’s the most horrible sight I ever seen.”

No, I take it back, the most horrible sight I ever seen is a man born to be a son of God and then penned up in some creed. And he looks up there and sees a God that he really

wants to serve, but he just can't do it. They won't let him do it (See?): penned up. That's a horrible thing.

712-119 Yes, yes, sister, brother, ever who wrote this, if you have fallen down here, that don't mean you're lost. You're just an eagle got into a pen; that's all. You're caged-up down here in sin again. You don't want to be there; that's the reason you're looking upward. There you are, "O Brother Branham, I once lived up there, is there a way here?" Yes.

Reminds me of one day (oh, a little boy) I was walking around behind the farm, and there was—somebody had tied an old crow to keep him out of the corn. And that poor old fellow was just about starved to death. I couldn't be that mean to do that. He tied the old crow by the foot, and the old fellow had eat everything was around; he couldn't get nothing else. The farmer just left him. And he was so poor that he—he couldn't even get up. Just he. . . And the crows would fly over and say, "Caw, caw, caw." In other words, say, "Come on, Johnny Crow. Wintertime's coming; let's go south." But he couldn't do it; he was tied.

713-121 So one day a certain fellow come by and seen that poor old crow, so he just went over and caught him and untied him, said, "Go on, boy; you're free." See? And so then, the first thing you know, he kept walking around.

Here come the crows over, hollering, "Come on, Johnny Crow. Caw, caw, caw. Let's go south; the winter's coming. You're going to freeze to death."

If he could look back, say, "Can't do it." See, he had been so used to being tied (See?), he just thought he was still tied.

You may think you're tied too, brother, sister, that wrote this question. You may think the devil's got you tied down there, but he's lying. There was one time a Man come to earth, Jesus Christ, the Son of God; He untied you. Don't you believe it; you don't have to stay down there; no, sir, you're free. That's right. He died in your place to take away your sins. You just believe on Him, flop your wings, and fly away with the rest of them. Don't stay in that pit of the devil. No, sir.

713-125 **Now, will you lay hands upon me and free from that?**

Sister dear or brother dear, sure, I'd lay hands on you, but that wouldn't free you. What would free you, you're—is to understand that you're already free. You're already untied.

You don't have to worry about being free; you're already free. Jesus made you free. Be not again entangled in the yoke of bondage. You're free as you can be. You don't have to be tangled up. Laying my hands on you is just a tradition. We might do that. That. . . Why, I could do that, but that still wouldn't set you free until you accept what He done for you; that's just me saying "Lord, I believe it."

713-126 Well, you just lay your hands by faith upon Him, say, "Lord, I believe it," up you come. That's right. Confess your sins. See, "He that hides his sins will not prosper, covers his sins. But he that will confess his sins," there's where you get freedom and justification, when you're willing to say "I'm sinned, I'm wrong." That's what you said here: "I have fallen; I am sinned. I'm dead wrong. Is there a chance for me to be whole again?"

Absolutely. The minute that you desire it, that shows that God dropped the Lifeline down to pick you up. Just rise up on His Lifeline of faith and prayer; move right on up into the rest of the eagles like that; go flopping away. That's right.

714-128 Yes, laying on of hands, that's—that's a great thing, I believe in that. I believe in laying on of hands; I sure do. But that isn't what does it. I could lay hands upon the people week in and week out, and still it would do no good until you accept what Christ did for you. That's only my sanction, laying hands. They laid hands on the elders. They did those things; it was their sanction before God that they give their faith to it; they give their belief to it.

See? Sometimes, just like things. . . I am so misunderstood so many times. I—I have. . . Last night. . . I'm halting between opinions, and I—I don't know just which way to turn. I—I'm. . . Myself, I'm between opinion; I—I don't know what to do. I hope this is just the church natural, or the church spiritual setting here, rather, I don't guess they're recording this so I'll just say what I want to. They. . .

714-130 I wanted a little heart-to-heart talk with you, and I believe I'll just take it anyhow. I had a note wrote here with a Scripture, whether. . . If I didn't, I was going to speak on "The End-time Evangelism," what the end-time evangelism is. Maybe I'll save that for another day. I'd like to talk to you from my heart, just from the bottom of my heart.

I'm between opinions; I don't know just which a-way to turn. I want your prayer. This little coaxing in here on these—on these things is just getting the opportunity to talk to you a few minutes. Something else I want to tell you. See? I realize that we're real close to something. Now, don't misunderstand; don't do it. See?

714-132 A man come to me the other day and made me feel real bad. I thought, "Surely I haven't been that loose in teaching." See? He said, "Brother Branham, in about so-many days I'm supposed to be operated on, next fifteen, twenty days." Said, "Do you think Jesus would be here; I won't even have to have that operation." See? You see, you misunderstand it. Don't do that. See, don't do that. Jesus may not come for another five thousand years. I don't know. He may be here yet tonight. He may come tomorrow. I don't know when He's coming; nobody else knows. Frankly, He don't even know Hissself. That's what He said. Nobody knows.

But did you know Paul looked for Him to come every day? John, on the Isle of Patmos, thought he'd live to see it. Irenaeus thought sure it was in his days. All the rest of them, Polycarp, Saint Martin, all down through the age... Luther thought, "Surely that's it."

Wesley said, "This is the time."

Charles Finney, John Knox, Calvin, Spurgeon, every one of them said, "This is the time."

Billy Sunday, on down to this day here, everyone, "This is the time."

715-134 We're looking for it. We don't know when the time is. I'm believing it's this time, and I want to hold the torch light up. And listen. Now, catch this right. I want to live each moment of my life that I'm looking for Him the next moment, but I want to carry on like it would be ten thousand years from now. I still want to sow seeds, reap the harvest. I want to preach the Gospel and carry on just as I always did. On like that, with my eyes up, watching, pulling the cradle of the—getting the sheaves, the grain. And then next year I'll sow my crop again, "Lord, I thought You'd be here last year, but if You're not, You may come this year. So I'll put my crop in to raise my children. If you tarry, they'll have something to eat; if You don't, I'll be looking for You." There you are (See?); just carry on just normally.

715-135 If I thought He was coming in the morning, tonight I'd preach the same message I'm preaching now. If I thought He was coming in the morning, I wouldn't go out and sell my car; I wouldn't go do this, that, or the other. I'd just go right on as I ordinary went, because every moment I'm watching for Him to come. 'Cause He might come just for you; it might be your hour might be tonight. Maybe it's my hour tonight. I don't know. But one of them's going to be our hour.

And what difference does it make if I'm living here or I'm buried out yonder? For if I am already paid the penalty of death, I'll be there before any man that's a-living. That's right. "I say this," II Thessalonians, 5th chapter, "I say this to you in the commandments of the Lord. We which are alive and remain to the coming of the Lord shall not hinder or prevent those that are asleep. For the trumpet of God shall sound, and the dead in Christ shall rise first," the privilege of those that are dead will come forth first. That's how we know that it's at the hand. See? "Then we which are alive and remain shall be changed in a moment, twinkling of an eye, and shall be caught up together with them to meet the Lord in the air."

So what difference does it make if I died in the time of Noah, if I died in the time of Abraham, if I died in the time of apostles, if I died two weeks ago, or right now? What difference would it make? I'll be there in a moment in a twinkling of an eye; I'm only resting until that time.

716-138 Now, the gathering will be unto the Lord. As Jacob in the 49th chapter, he said, "When Shiloh comes, and the gathering will be unto Him. There'll not be a lawgiver go until—from between the feet, until Shiloh come," speaking of Judah, "and to Him shall the gathering be."

Now, so many people are looking for a church, a great group of people to be caught up together, a church, a denomination, some creed something to be caught up. That's not it. That's not it at all.

The gathering of the people, when God calls His flock together, He may take two out of Jeffersonville, two out of Indiana, two out of Kentucky, two out of Mississippi. That's exactly what He said; not them words, but He said, "There'll be two in a field," that's where the daylight's at; "I'll take one and leave one. There'll be two in the bed," the other side of the earth is night-time, "I'll take one and leave one." See?

716-141 The gathering of the people will be not clannish, for a group here. It'll be a universal resurrection gathering together, and the rapture will come the same way. Because He said, "When one fell asleep in this watch, one in that watch, one in—on down to the seventh watch. And then when the Bridegroom come, all of them awaked, every one all the way from the time of Genesis until the end of Revelation. Every one of them awakened, that's right, to get ready to go in."

Now, you see, He shows that all the dead will rise forth from the grave at His coming, the righteous, the Bride, the sleeping ones that's in the grave will rise at the resurrection. Then He shows that the people that are living on earth, it'll be one here and one there, it will not be a bunch of people gathered together in a little group, "For there will be one in the field, or two in the field, I'll take one and leave one," there comes one of the church out of daylight. On the other side of the earth, "There'll be two in bed, I'll take one and leave one." Is that right?

717-143 So the gathering will be unto Christ whether I am in Jeffersonville, whether I am in Sweden, whether I... And wherever it is, is the gathering will be unto the Shepherd. See? And then together we'll be caught up with the resurrection to meet the Lord in the air. People will be coming from all parts of the earth that's living. People that's dead, and so forth, will rise. And together the church will be caught up together to meet the Lord in the air. See?

His coming will be universal. It will not be just coming to Louisville. It will not be just coming to the Baptist, to the Presbyterian. It'll be "the pure in heart shall see God," and the resurrection and the gathering shall be from everywhere.

And now, when is it coming? Maybe tonight, maybe tomorrow, maybe this year, maybe fifty years, maybe a hundred years, maybe another thousand years. I don't know. Nobody else knows. But let's us, you and I, live tonight like it was going to be yet tonight.

717-146 But now, in doing like you said it, "I—I have an operation." Well, if you have to have an operation, you haven't the faith for deliverance, go ahead and have your operation.

If I was going to buy a—a... Someone come and wrote me a note the other day, and said, a—a great letter, and said,

“Brother Branham, I don’t know what to do.” Said, “Me and my wife has been so faithful to God as we could be. We’ve raised our children.” And said, “Now, what I’m wondering,” said, “we have—we have saved up a farm, bought a farm.” But said, “How we love it. There’s a spring there; there’s a—a creek runs through the place.” It was out in Oregon. And said, “We hear that you’re coming to Oregon. I’ll tell you what we’ve decided to do. We know that . . . We thought we would save it up for the children, ’cause none of them are Christians.” Said, “We thought we’d save it up for them as they have to stay here to go through the tribulation, and save it for them, and let them have something, for we believe that we’ll be in the rapture. Therefore, we don’t know what to do about that, so perhaps when you come we’ll just turn the farm over to you (See?), and then you can do with it whatever you want to.”

I wrote back, I said, “How thoughtful it is of you to think of your children.”

Said, “Me and mother goes out there and of the evening.” Said, “I’m ready to retire,” and said, “the pleasureous hours we have, crossing over the farm, looking at the spring, and standing out there praising God.”

I said, “Continue to do that; live just like that way, physically, materially. Just keep on keeping on until He arrives. See, just keep on staying here, keeping on till He arrives.”

Plan, go ahead, make that, “If the Lord willing, if the Lord willing. I’ll do this, if the Lord willing.” He may come before that time. [Blank spot on tape—Ed.] But just keep on going on just like you are until . . . But keep your soul trimmed, that He might come at any minute. See, be ready. For, you see, He might come for you any minute, any second, the next heart beat, the next breath; He may come for you. But just continue on doing whatever you want to, as long as it’s true and decent and upright; go ahead and do it.

718-152 Now, we know that we’re facing something. I know it; you know it. I—I—I don’t know which way to turn. You remember about four years ago in Chicago, one day the Spirit of the Lord came upon me and I said, “This is it. And the revival is over, and America has turned down her opportunity.” It’s on tape. “And there won’t be no more. Her last opportunity she’s turned down.”

I want you to watch. Does anybody know what day that was on the tape? We've got it. Leo and Gene's got it. I heard it here not long ago. Boze put it in his paper. And so just watch what's happened since then (See?); the revival has stopped.

718-154 I said that over at—at Blue Lake the other night, and a little fellow got back up the next morning, said, "Brother Branham might say the Pentecostals has had it, but not me. Glory to God. Hallelujah," and on and on. See, but the little fellow just didn't know which end of the horn he was blowing from. See, he doesn't understand. See, he doesn't know. It's all right, enthused, that's perfectly all right.

But look around. What are they doing? What's the matter with the people? What's happened to the revival? What's happened to Billy Graham, Oral Roberts, the rest of them? Where is the revival going on? It's finished. The smoke is done settled up. The seeds are sowed. The meeting is over. The fires are burnt down. (In the old temple of Rome, in Vesta, when the fires went out the merchants went home, at the altars.) Now, we see the revival is not on. It isn't the enthusiasm.

719-156 Then I think about the river in 1936, I think what He said. What happened there? Many of you know. I was just a boy, and of baptizing my first baptism when that Angel of the Lord came down and stood over where I was at. Some people said, "You didn't see it." Then science proved that it was so. See, see?

Now, what did He say there? "As it was, as John the Baptist was sent forth to forerun the first coming of Christ, your message will forerun the second coming."

I've watched that across the earth, around the world it went. Just almost overnight, revivals broke out everywhere. Revival fires was burning everywhere; there's been the greatest revival we've ever knowed of. But was there anything before that? Not a thing. When two weeks before that, I heard a man make a speech in New Albany, said, "People used to believe that ballyhoo of—of revival, like Billy Sunday and them." Said, "We know that there cannot be no more of that, people wants concrete evidence. There's no such a thing." When they was making that big ballyhoo, at the same time God blast forth the greatest revival we had since their early centuries, more people has been saved: millions.

719-159 Statistics shows that a man's message lasts three years, any of them, then he lives upon his reputation the rest of the time till God calls him. Now, that's been since Christ; His was three and a half. See? And shows that all down, Spurgeon, Knox, Calvin, all the way down, it shows three to three and a half years is the limit for a man's ministry. The rest of it... His candle's burnt; he lives on his past reputation. If he's been evil, his—his works follow him; if he's been right, his works follow him. That's all.

Now, what did that mean? I've been preaching to this church here and telling you that I believed there was a great one coming. I believe and have told you that I believe that the Scriptures support that there will be a messenger of the last church age. I believe that. I've looked for that person to appear; I've watched constantly.

720-161 And I see a man rise up; I hear of him, a great man start sweeping; I notice his message; it's far off the Bible. I see him fly back over in a corner. See? I watch another one raise up, fly up yonder, but he doesn't get amongst the eagles; he stays amongst the denominational crows, stays down here, his organization, and another one bring in more membership and so forth. I watch it; I see it die down.

I think, "God, where is that one that's going to restore the faith of the fathers to the children? Where is them Seeds going to be planted? Where's it at? What's to take place?"

720-163 Now, it comes to this. If—if that message down on the river that day, if that was it, the coming of the Lord's at hand; it's about here. If it isn't, there's a lull before the storm. I don't know. He hasn't revealed it to me. I'm trying to wonder, "Was that His official message? Was that what all He wanted me to say? Was that when He commissioned? Was that all of it? If it is, we are real, real near. It's later than you think. If it wasn't, there's a lull before a storm.

720-164 Now, someone wrote me here not long ago, and asked me, said, "If you do not believe that the church goes through the tribulation period, how about Revelations 13, how they overcome by the Blood of the Lamb and their testimony?" The person asked that question. I wonder. Do you realize that the first three chapters of Revelation deals with the church in the church age? That's the tribulation period, not the church age; the church raptures and goes up at the 4th chapter of

Revelation, never comes again till the 19th chapter when it comes with Jesus. That's right. That's in the tribulation period, not nothing to do with the church at all.

720-165 All these great promises of great things that you've seen in the Bible, like what's going to take place, that's over into the Jewish kingdom, not here amongst the Gentiles. I believe that they'll have a rally by this one that's supposed to come to restore the faith of the people, which is promised. And the only way I can get that, because He said immediately after this message that the earth will be burnt with heat, fire. Let me just read that to you while we're right here, and watch what It says.

And now, this little message of the Kingdom, think I might preach that next Sunday morning, if the Lord wills (See?), and if the Lord willing.

721-167 Now, watch here, here's the coming of John: Malachi 3:

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

You see that Malachi 3? Matthew now, watch Matthew the 11th chapter, and listen to this, and the 6th verse. Let's read now Mala . . . Matthew 11, Jesus speaking. And now let's begin at the 11th chapter:

And it came to pass, when Jesus had made an end of His commanding his twelve disciples, he departed thence to teach and to preach in their cities.

And now when John had heard in . . . prison the works of Christ, he sent two of his disciples,

And said unto him, Art thou he that should come, or do we look for another?

See that gloominess of that prophet? He knowed something was going to take place, but he wasn't sure where it was at. See? See, just what was taking place, "Art thou He?" after he'd announced Him.

And Jesus . . . said unto them, Go and show John again those things which you do hear and see:

The blind receive their sight, . . . the lame walk, the lepers are cleansed, . . . the deaf hear, the dead are raised up, and the poor have the gospel preached unto them.

And blessed is he, who is not offended in me.

And as they departed, Jesus began to say unto the multitude concerning John, . . . (Now, listen.) . . . What went ye out into the wilderness to see? A reed shaken with the wind? (No, that wasn't John, no compromising with John.)

. . . what went ye out for to see? A man clothed in soft raiment? . . . (In other words, collar turned around, you know, and scholarly and great man) . . . behold, they that wear soft clothes are in kings' houses. (The one that kisses the baby, and marries the kids, and buries the dead, and, you know, or hang around in . . . ? . . . That's that kind; he don't wield a two-handed Sword. See?)

Now what went ye out in the wilderness to see? A man and his clothes, and shaken with the wind?

A man clothed in soft raiment? behold, they that wear soft clothing are in kings' palaces. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

722-170 Watch, "For this . . ." Listen now, this is Jesus' own Words:

For this is he, of whom it is written, Behold, I send my messenger before my faith, and he—face, and he shall prepare the way before thee.

Now, watch Malachi 3:

Behold, I . . . send my messenger, and he shall prepare the way before me: . . . (Malachi 3, not Malachi 4).

Now, watch Malachi 4:

For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubbles: . . . the day cometh that shall burn them up, saith the LORD of hosts, . . . it shall not leave them neither root nor branch (that's of the Tribulation and destruction, see, that's coming).

But unto you that fear my name shall the Sun of righteousness rise with healing in his wings. . . (the coming of the Lord); and ye shall go forth as. . . you shall go forth, and grow up as calves of the stall. (That's like going out upon the pasture, walk out.)

. . . ye shall tread down the wicked; for they shall be ashes under the soles of your feet in that day that I shall do this, saith the LORD of hosts.

722-173 In otherwise, the righteous, in returning with Christ to the earth, shall tread upon the ashes. When you see these people, haughty, arrogant, despicable, snooty, and yet claiming to be Christians, they're nothing but ashes. That's all. That's what the Scripture says. See? Now, watch.

Remember. . . the law of Moses my servant, which I commanded. . . him in Horeb for all Israel, with the statutes and judgments.

Behold, I will send unto you Elijah the prophet before the coming of that great and dreadful day of the LORD: . . . (Just before that day, the return of the Lord, Elijah will come first.)

723-174 All right, remember, yet future. Now, it could not have been the coming of John. He was the Elijah, but he comes five times, now: J-e-s-u-s, f-a-i-t-h, g-r-a-c-e. See, five is the number of grace. Elijah makes five appearances: one time is Elijah; as Elisha; as John; at the end of the Gentiles; and over with Moses to the Jews. Perfect number, the perfect prophet, perfect messenger, stern, bold. See? Notice:

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

And he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse.

723-175 See, not the first coming of the introduction; that was John; because the earth never burnt as a stubble; the righteous never walked out upon the ashes of the wicked. But just before this takes place, will Elisha come. And what will he do? Restore the faith of the children back to the father, the original faith of the Bible.

When I see a man come, I think, "That must be him. There's a man rising in fame; look at him; the churches is

going . . .” What’s he doing? A thousand miles off the Bible. What does he do? Wander around, air gives out and down he goes. See? “Having a form of godliness and denying the power thereof, denying the faith.” Don’t believe in the Bible, saying, holding onto creeds, denominations, getting denominational children; it’s got to fall. There he goes right back.

723-177 Where is that one that’s going to sow that seed for that end-time church? Where is that ripening seed, that promised Elijah? And immediately after his days shall the great tribulation set in and burn the earth.

And then at the return of the church and the Bride, the Bride and Christ shall walk out upon their ashes in the millennium, when the earth is purified by fire. And there they shall reign. And the heathens that’s never heard the Gospel shall be raised in that time, and the sons of God will be manifested. If he’s to reign, he’s got to have something to reign over; he’s got a domain. “And they ruled and reigned with Christ,” and Christ ruled with a rod of iron the nations. Then the Gospel . . . Then the manifested sons of God with the authority just like He had when He was here (See?), there will come the millennium in that reign (See?), upon the ashes.

724-179 So I’ve watched for something. Has it slipped by us in humility and we’ve missed it? Is it gone and the church is left in her sin? If that be so, then it’s later than you think. If not, then there’s coming one with a message that’s straight on the Bible, and quick work will circle the earth. The seeds will go in newspapers, reading material, until every predestinated seed of God has heard it. None of them will come unless the Father’s drawed them, and everyone the Father has drawed will hear it and come. That’ll be the predestinated Seed will hear the Word.

724-180 Then when that takes place, it’ll be a gathering together. And Jesus shall appear, and there will go the church from all over the earth like that, with the resurrection, going up.

Will it be like John came and even the elected disciples didn’t even know it? They said, “Why saith the scribes that Elias must first come?”

He said, “He’s already come and you didn’t know it.” But said, “They did what they said they would do unto him.” His message was so quick, look, to all of Israel, and it only

happened in one little—two—two little spots, just below in Jerusalem and there, or down at Aenon, where John went up to baptize, and right down at the river where he was baptizing, the river dried up. Just six months and the whole introduction of the Messiah come right in. See?

724-183 Have we overlooked something? Is it later than we think? This is a heart-to-heart talk now. This is just tonight, just to . . . Yeah, it's just—just us talking here. Is it later than you think? Was that actually that message there at the river that day? Has it slipped by and the people has missed it? Is that it? Then it really is later than we think. When will it be? I don't know. Might be tonight. Might be another fifty years. I don't know when it'll be; I'll just keep on going on as I am now. Well, what is it? Am I looking for something?

725-184 I had a strange dream last night: bothered me all day. Usually I don't dream very much. But I had a dream . . .

I'd go everywhere, and it used to be I'd blast that message and I'd see one here and one there catch it. I'd go right back again and blast the message and they'd turn up their nose and walk away. What's the matter? Have they sinned away their day of grace? Has the last one come in? Is it over? Are we just waiting for destruction? Is all these little wars rising up like that just getting ready, something's fixing to happen? Before it happens, the church is gone.

How I disagree that the church will be in the tribulation. How can you make a type take away from an antetype? See? Noah was in the ark before one drop of water ever fell. Lot was out of Sodom before the fire ever fell. See? Jesus said, "As it was in them days so will it be in the coming of the Son of man." The church don't have to stand judgment; it's already in Christ.

What we need is a perfection of saints. The saints don't understand (See?); they're getting . . . They just don't know what to think. See? Now, we're . . .

If that's right . . . If it isn't, there's coming something right quick; there'll be a blast. I'm watching, I don't know which way to turn.

725-189 Last night I dreamed a dream. (Then I'm closing.) I dreamed a dream, strangest thing . . .

I was lying there talking to my wife, about the oncome. . . We'd just been praying, and I. . . Somebody, little old Dallas, had called that he had stuck something in his ear, and I went in. . . Bleeding, and he had to run to the doctor. And I went in to pray, and the Holy Spirit said, "That's all right." See?

Here he come; it's all right. Doctor said, "Why, I thought you was going to have. . ." Said, "You done injured the ear drum, bursted, and blood's running out of it, and what's all." Just all. . . The next time we went back, he said nothing of it. Don't know what (See?), no infection, nothing. See?

So then someone had called; I'd go in the room and pray. About another day they'd call up, say, "It's all over. Fine and dandy, going on."

725-193 And I was talking to the wife; I said, "Honey, for about a year and four months I haven't hardly knowed which way to move." I said, "I don't know why." She said. . . We was talking about the move. I said, "I don't know what to do; I'm standing, and I'm wondering. Are we looking for. . . Is that one great prophet of God's coming on the scene to blast the thing? Will it be publicly known?" I thought, "That's contrary to Scripture, as, 'he comes in the hour you think not.'" See? And I thought, "Don't know what to do. Have we overlooked it? I thought, "I don't want to lay around the house here." I thought. . . I hope this is not being taped; if it is, tear up the tape or lay it aside. See? Now, he said, if. . . I said, "If this is it, we're closer than we think."

726-195 There's one thing that's got—that's going to happen. Either something has to happen to me now. And I don't see why He just didn't let me go when I was down on that bench the other day, then (See?), if there isn't something else to do. Why? Why didn't I go? What happened? Is there something else to do? I thought, "Well, if it is my message, the people will turn up their nose to it."

Then something calls me to the foreign fields. I hear the call across the sea, coming in from everywhere.

726-197 Letter just come in the other day, Brother Ligger writing a—a book on the Durban meeting. He said, "It's never been compared. Africa never had a shake like that. Over one night's time this dark land of Africa had a shake that they

never had before in their life.” That’s right, down amongst the heathens.

I look down there, I seen those poor Negroes, precious people, seen the way them people was treating them like—worse than slaves. Seen a little old boy there that. . . And I. . . Worked there, and I said. . . That boy, you just. . . You women couldn’t do as much in a two days or three days, as hard as you could work, as that boy had to do in one day. He’d sleep on a pallet out by a little old washroom (about four foot long and four foot wide), curled up there. And he got a pound a month; that’s two dollars and eighty cents. And he didn’t get to eat the scraps from the table, a bucket of mealy meal; third of it, breakfast; third of it at dinner; and the other third that night at supper. Worked till ten, or eleven, twelve o’clock; get up the next morning take care of the baby and everything else, and polish the steps and wipe off the boss’s car. And the big, old, fat mother do nothing but set around there and click her fingernails and drink tea, lazy, no-good.

That poor boy had to work like everything. He had a cough, and he looked like he was just about cold, like “Hauh, hauh, hauh.” One day I looked across there, I said, “Don’t you ever have that boy. . . Why don’t you bring him to the meeting?”

727-200 “He’s a Kafir.” [Blank spot on tape—Ed.] That means a “rogue.” No wonder they blow up at that name. I would too. That man’s my brother. And there he is. He’s not a slave. His color is nothing to do with it. He’s my brother. There he was like that.

I walked out, I called him, “Thomas.” The boy could speak three languages. And I said, “Thomas?”

He turned around, fell on his knees and put his hands up, said, “Yes, master.”

I said, “Get up. I’m not your master; I’m your brother.” I put my arm around him. He looked over at me like that, and great big tears coming down his cheeks. I said, “Thomas.”

And the Holy Spirit come and there was a vision. I told him something. And he said, “Yes, master. That’s true. That’s just what it was.”

I said, “Thomas, the cough has left you; you’ll never have it no more.” And he didn’t.

People slipping money in my pocket; I had about a hundred and eighty of those pound notes (means two dollars and eighty cents). And I was afraid to give it to him, afraid the boss would find him with that, they'd think he stole it and then they'd beat him to death. Then I—I said to the boss; I said, "I—I love that boy. Let me give him some money."

"Oh, no, no. You'll spoil him."

I said, "You're pretty well spoiled. (See?) What are you laying around here? And you do nothing. That boy does all the work and you let him half starve to death. He's got a—a widowed mother and afflicted sister, and then you let him have a dollar—two dollars and eighty cents a month." I said, "You'll reap someday for that. There's two million whites and about a hundred million colored. You'll have an uprising."

Said, "Don't you say that in America, what goes on here."

I said, "Who's going to tell me to hold my peace? Only God." Said, "No wonder the people's got a complex, being treated like that." [Blank spot on tape—Ed.] There you are. And I took up for them.

728-209 One day a couple ministers, collars turned around, little mustache, they come up to Rhodesia. A little old green pilot flew me into one of them tropical storms, then went a two-mile, I was like high in the air, flipping around. We didn't know whether was upside down; the plane turning over and over and over. And finally it... We didn't know whether it was going down or up. And finally it threwed us above the storm. And I was so sick at my stomach when we got off.

Couple of those ministers, Pentecostal ministers, got in a car and was driving me on down to Pretoria. I come down from Southern Rhodesia; and I got down there and I was sick anyhow. And Brother Baxter setting there, sick, and Billy Paul, sick. And here we was driving right down through the compound; that's where the colored people that does something has to leave their tribe, some tribal sin, and they come in there. And they won't let them come in the city, so they just live under tin or anything they can, very dirty and things is true.

728-211 And there they went down through there, and I seen a sign there, said, "Twenty miles an hour." And them men was going sixty-five miles an hour. Them poor old

mothers running out there grabbing them little babies, little tots, naked, out there in the street, and from about two years old up to five or six: grabbing them little fellows, and screaming. He come pretty near killing four of them at one time.

I tapped him on the shoulder, I said, "Hey. What's the matter with you?"

He turned around, said, "What did you say?"

I said, "I said, 'What's the matter?' Slow that thing down."

Said, "We got orders to get through there on time."

I said, "I give you orders to stop it." And he said . . . I said, "Don't you have no feeling for them people?"

"What people?"

I said, "Them little babies out there you nearly run over."

Said, "That's Kafirs."

I said, "Shame on you. Call yourself a Christian?" I said, "Don't you know that mother thought as much of her baby, if you'd have killed it, as your mother would've thought of you?" I said, "She may be ignorant and unlearned, but a mother's love cries out for her baby. You ain't got no business for doing a thing like that. And you call yourself . . ." I said, "Another thing, that sign said twenty miles an hour; my Bible said, 'Give Caesar what's Caesar's.'" And he ducked his head. I said, "You slow it down to twenty miles an hour and treat them people like they were your brother." I said, "Shame on you, anything like that." Oh, my, they blowed up like frogs eating buckshot. But it didn't make any difference; I got my word in, my punch.

And we went around them people knew that I was for them, to bring them the—the message of the Gospel. And God . . .

They come in there. And mix them up, and put the white over on one side, and the colored, and there the colored . . . Didn't even speak one word to them or nothing. The Holy Ghost would go out among there and bring out the sick and the afflicted and the cripples, and heal them, and let them set over here in their big inferior complex built up over there. Shows how God deals with the humble in heart.

729-218 Now, that's a person hasn't received the message yet and he's writing that book.

Now, what must I do? The thing, what must I . . . Am—am I to return there? Now, if God is calling me to evangelism, then I cannot be His seer and evangelist at the same time. You just . . . it . . . The offices won't mix; I'm—I'm just . . . I'm fighting the wind. If I'm going to be an evangelist, I'll have to be an evangelist. If I'm going to be His seer, I'll refrain to the mountains somewhere and stay away: no church, no congregation, till I hear from the Lord; and stomp out and give it, and stomp back again. See? One of those things, it's weighing in the balance. Or either it's over: just has to be one of those three things, to me. The message is finished or either I got to get one of these two things to do. I don't know what to do.

729-220 Last night I dreamed a dream, and I dreamed that I was going to a meeting, and I never seen such a group of people. They were gathered like a big stadium, far as I could see. And somebody come after me that wasn't Billy, and he taken me down. And I had been in the room praying, and I was coming to—under the anointing, kinda in a—like they call it, make you to understand, like a gear to where I could feel that it was to be discernment. And on the road down the fellow commenced to talking to me, and when he did, the discernment left. I couldn't feel it. And then I tried to pull myself back into it; I couldn't do it. I just couldn't do it. And I got weary.

And I begin to look at the crowd as they drove up. And when I did, I said, "Well, I got a text in my mind that I know that those organizations and the way they treated them people, then I'm going to preach that Gospel just like that to them as hard as I can." And when I walked to the platform, that left me.

No discernment, not one of those messages, and I stood there, and yet the people were waiting. And I said, "What shall I do?"

And Something said, "Just go on. Just go on (See?), it'll be furnished when I get there. Just keep moving on." See? Then I was right there at the plat. . . And I woke up.

730-224 It may be because that I was thinking of that, I dreamed such a dream. It might be that. It might be the dream is spiritual. I do not know. I have no interpretation of it; I—I do not know what it means. I just can't tell you, and I—I don't

know what it is. But whatever it is, I'm on a crossroad somewhere. See? There's something, something somewhere.

And I—I can say one thing, and I'm so misunderstood, or say this way, I. . . It's this way or that way; one gets it way on this side. And way it is, you say something right straight towards a point, and one hears it this way; so he tells another one and leans a little farther, and next one leans a little farther, next a little farther, then it's got plumb out of cater. One hears it this other way; he goes this way, that way, and that way. See, and you get away. And that's the way it is out in—in the meetings, and so forth, when you're really driving right to a spot. Now, the elected would hear that spot. They get that spot. They know, 'cause I said just exactly what was meant (See?) like that, just the message, just exactly.

730-226 Now, and that's what I say, seems like there's more misunderstanding all the time, continually. What is it? Is. . . Have I planted all the seeds that's supposed to be planted? Is the time at hand? Is this great messenger fixing to step on the scene right now? Is the coming of the Lord near? Is it calling away from this land to the other? Has He called me from evangelism?

You remember, I'm. . . I rehearsed it to the wife. Many of you in the book. . . The day I laid that cornerstone there, about thirty years ago, right there in the corner, it said in there. . . That morning when He woke me up, and was setting in the room there, even before I was ever married or anything, just a boy preacher. He said, "Do the work of an evangelist." Not. . ."You wasn't evangelist; but do the work of one," quoted a Scripture to me. When I run it down and seen them two trees, broke one off of here: oneness and trinity. I never crossed them; I planted them like that. Then He seen the fruit fall in my hand and then run me to Calvary. Now, listen. He said, "When you come out of this, read II Timothy 4, II Timothy 4."

731-228 And it left me setting in the room. I didn't even know it was a vision. I didn't know what to call it then. I was laying the cornerstone that day of the foundation there. It's wrote, laying right there in that cornerstone now, and said:

. . . do the work of an evangelist, make full proof of your ministry.

For the time will come when they will not endure sound doctrine; but after their own lusts shall . . . heap for themselves together teach—teachers, having itching ears;

. . . and shall be turned from the truth unto fables. (That's both oneness and trinity; they've missed the . . .)

Now, He never said, "You are evangelist," He said, "Do the work of one." See? Now, has the time come? Shall I continue on with that or has the time come for something else? That I know not.

731-230 And that's what I wanted a heart-to-heart talk with you. And I'm past my time right now of letting you go, sorry to keep you that long.

But, if the Lord willing, just before Brother Boze comes Sunday, I may come down Sunday morning and might speak on this subject of The Evening-time Evangelism, or something like that (See?), if it's all right with you, pastor. [Brother Neville says, "Fine. Praise God."—Ed.] Lord willing, next Sunday morning. And I was going to speak on that tonight, and I was going to have a heart-to-heart talk maybe some other time, but I feel like it would be better this way, maybe (See?), if that be the will of the Lord.

732-232 I pray for you. You pray for me. Just don't—don't say, "Brother Branham, I will." You do it. See? I'm depending on that. I'm the one that needs prayer. If He can shove me somewhere. . . Remember, I'm a human being; I'm not God. I'm just a human being like you are, trying to find the will of God so I can walk in it. No one can know until. . . "And he that lacks wisdom let him ask of God." And that's what I'm doing, asking of God. And I'm just putting that to you as my church, a heart-to-heart talk. What, where are we at? Where we standing? What hour are we living in? We're at the end time; I believe. I believe we're right here at the end.

Now, it can turn one way or the other. So you. . . It's either that my work is finished, or I'm called to the fields over yonder, or either He'll make an evangelist or a seer. One of those things has to take place, 'cause I'm at the end. I don't know what to do. I don't know which way to go. Even these meetings, and I'm approaching them. I been praying; I said, "Lord, I'm not going to do as I have been. I'm going to

approach it like I did back there; I will fall back to that evangelism just until You give me that call for what I'm supposed to do."

732-234 Now, I've sowed the seed everywhere; tapes has went worldwide; my messages have went around the world; all the churches know about it, around everywhere; and what the Father has elected He'll call it. See?

And now it looks like it becomes an offense to them. Oh, they don't want nothing to do with it. No, sir. Shall I just go forth and pray for the sick, and little simple message upon that, and—and see the way the Holy Spirit leads me? That's what's in my mind to do until He makes another call. Because a man don't know what to do until you understand from God what to do, until you get your bearing.

And I—I don't want to lay around the house. This message is on my heart. People are dying, falling away, going out into eternity. What can I do? Let me blast it everywhere I can, and tell about the Lord Jesus until He changes the position. You pray for me. I'll pray for you. I hope you do that.

733-237 Now, remember Wednesday night prayer meeting, and Friday night, men's meeting. Is it going to be here? I may be down to see you all; I told you I'd come and see you on a Friday night. All right, and then on Sunday morning, the Lord willing, I'm going to speak on "Evening-time Evangelism," if the Lord willing; might change it, don't know. But that's what I'm thinking of right now, the kind of evangelists will be in the evening time. And then Sunday night Brother Boze's film, and remember that now. And pray for us, for next week we hit the harvest field, the Lord willing.

Do you love Him? Amen!

Will you serve Him? Amen!

Will you believe Him? Amen!

Amen, Amen!

He's the Father. Amen!

He's the Son. Amen!

He's the Holy Ghost. Amen!

Amen, Amen!

Still a-singing. Amen! Amen! Amen!

Amen, Amen!

Do you love Him? Amen!
 Is He coming? Amen!
 Are you ready? Amen!
 Amen, Amen!
 Could be tonight, are you ready? Amen!
 In the morning, are you ready? Amen!
 Any time, are you ready? Amen!
 Amen, Amen!
 Still a-singing. Amen!
 And a-shouting. Amen!
 And a-praying. Amen!
 Amen, Amen!
 Come Lord Jesus. Amen!
 Get Your Church ready. Amen!
 We're making ready. Amen!
 Amen, Amen!
 Want to see my mother. Amen!
 Want to see my father. Amen!
 I want to see my Saviour. Amen!
 Amen, Amen!
 Oh, do you love Him? Amen!
 Will you serve Him? Amen!
 Do you love Him? Amen!
 Amen, Amen!

734-238 Our heavenly Father, this is our a—little “Amen” song. We love Your teaching, we all say “Amen.” We love the Spirit, “Amen.” We believe He’s coming, “Amen.” Every Word that You speak in Your Bible, Lord, we punctuate It with, “Amen.” We believe every Word of It, teach It just the best of our knowledge, just the way It’s wrote, every punctuation, every hyphen, everything, every comma, just the way it’s written, to the best of our knowledge.

O God, restore to us, Lord. Give unto us the great satisfaction that we long for, that we one day shall hear the sounding of the Angels as they break forth in a “Hallelujah

Chorus" in the skies, and Jesus shall appear yonder and the church will be caught up.

The unbelievers will wonder, "What's happened? What's the matter with them people? Where did they go?" O God, they'll not understand; they'll not even see Him. But the church shall see Him, that is, the called-out, the elected, the born again; they'll just disappear. They won't know where they're at; they just know they're missing; they will be with their Lord.

Then at that time, Lord, wouldn't it be a horrible thing to be left here, knowing that the time of salvation has passed, no more redemption. The Scripture said, "Let him that's filthy be filthy still; let him that's unholy be unholy still." Oh, what a hour that will be.

734-242 May we prepare now, Lord. What a wonderful time it will be if we'll just prepare to meet You, Father, and prepare our hearts daily. And if we do make a mistake and fall, like this poor soul wrote in this question today, let them know that the Blood of Jesus Christ cleanses all sin. That person don't mean to do that, Lord. They're hungering and thirsting, trying to come back up into that fellowship of the Spirit. Bring them up, Lord. Rise them up above this cloudy, dismal world: above, where the Sunshine can shine upon their souls again. They've dropped down below the—the—the great horizon of the—of the clouds and they're down into the muck, down into that sin. But they've once lived up there in the Sunlight. They—they want to go back again, Lord. Take them back tonight, Lord. And if there's some here who has never witnessed being up there, and knows that . . .

All these here missiles and everything is just exactly in accordance with Your Word, just exactly the way things are supposed to happen. And we see that the church world how they have did. We—we see just—just like it was in the days of Noah, just like it was in the days of Sodom, just exactly what Jesus said would take place: the tidal waves; how women would walk and dress, and how they'd be snoopy, and—and walk with the way they do, and mince and twist, and care—just exactly what the prophet said. Just what Daniel said, "The iron and clay couldn't agree together." And, oh—oh, everything is fulfilled, Lord. We're right at the end time. The shadows are falling, Lord. The red lights are flashing; the bells are ringing.

735-244 O God, let Your people realize that soon the Angel shall set foot upon the land and sea and raise up His hands and say, "Time shall be no more."

Then O, what a weeping and wailing,
 When the lost ones are told of their fate;
 They'll cry to the rocks and the mountains,
 They'll pray, but the prayer is too late.

Now, is the day of salvation. "Let him that has an ear hear what the Spirit saith unto the churches." Grant it, Lord.

May there not be one person here be missing on that day of the Rapture. May we be so filled with the love of God and the Spirit of God until the Holy Spirit will catch us away with the waiting, or even if we shall rest in our lot. As You said to Daniel, "Go your way, Daniel, for you shall rest. But at that day you'll stand in your lot."

O God, You said, "Those that turn many to—from sin to righteousness shall outshine the stars forever and ever." What a day. But them wicked shall be turned away into destruction. O God, make men to realize their position just now in life, that they might turn to the righteous One before it's everlasting too late. Grant it, Father.

736-248 Now, with our heads bowed just a moment, in the closing prayer, would there be one like to be remembered, saying, "Brother Branham, I raise my hand, not to you but to God. May God be merciful to me and I'll be present on that day, washed in the Blood of the Lamb"? God bless you. God bless you, you, you, you, many hands.

Now, heavenly Father, God, bless each, every one. You seen their hands. You know their hearts. And we realize, Lord, that we—something is fixing to happen. The world knows it; they're singing songs, and the television are bursting forth with neurotical jokes and songs. What are they doing? Like a little boy whistling in the dark, passing by a graveyard, scared to death, trying to soothe his nerves by whistling. He's only fooling himself. So's this nation only laughing, joking. . . ? . . . , just as it said that the time would come when they would do that, "Be turned from truth to fables." And how that in the last days there would come scoffers and laughs and how these things would be at the end time, heady, high-minded,

having a form of godliness, turning away from the truth, and we see it right now.

736-251 O God, wake up people. Let them realize that they can be the assured right now that they've passed from death to Life. When we receive Christ, the Holy Spirit, we just rise above the world. Then we know we're already risen with Him, and we're just waiting for that change where death will cease in the mortal realms, these little wheels of mortal life that's turning in our senses will be redeemed. O God. And then we shall have a body like His and shall live eternally with Him, the great promised land, having the Evidence.

Let no one miss it, Lord. Those who raised their hands, may they sweep tonight into the Kingdom. Maybe when they go home, maybe the man say to his wife, "Dear, something struck me tonight"; or the wife say to the husband, "Honey, I—I felt real strange." "Yes, dear, let us kneel here by the side of the bed. We've never did this before, but let us pray tonight. Let's ask God to be merciful to us and gather us. I love you, sweetheart."

737-253 And the—the other, the male say to the female, and how they love one another, "I—I—I want to be in heaven with you. I don't want to miss it. And someday when we're welcome home and I'll take you by the arm and walk down through the great corridors and the eternal gardens, where the lamb and—and the lion will be laying together, and the wolf and the—the cow shall lay together. And there'll be no more death and no more sorrow. And as we walk down through there and the anthems fill the air of the Angels, the choruses above us, as the Angels welcome us home, I want to be with you there, dear. I—I love you. Maybe you're getting old, I remember you when I married you, your pretty little face." "And—and you, and I remember you, dear, when you was a handsome young man."

737-254 But all this will be restored. He Who painted your beautiful face one time has the—the sketch of it in His mind. He can paint it again over yonder where it'll never fade. O God, let people know that this is not a mythical dream, but it's a—a truth, and God the Holy Spirit is here to bear record. His Word down through the ages has spoke of it. Let us look back and see, read our history. And any man that ever amounted to anything on earth are men, God-fearing men, even to our Presidents like Washington, Lincoln, and so forth,

Joshuas, and—and so—Moseses, and those who . . . Great men in the world has been men who believed in that, and has sealed their testimony, and waiting yonder that resurrection. We have the firstfruits of it, the Earnest.

I pray now that through my prayer You will receive these people with their prayer and take them into the Kingdom. We ask it in Jesus' Name. Amen.

737-256 God bless you, be rich in mercy to you, make His face to shine upon you, and keep you, and bless you in all heavenly blessings.

Now, I say this, not cruel, but of love. I pray that you that don't know Him, that your pillow will be so hard that you'll not be able to sleep no more, your food will be so foul till you can't eat no more, until you slip out by the side somewhere and say, "Lord, be merciful to me." That's not wishing anything wrong to you. That's for your good, brother, sister. I just pray that it'll be that way for you.

Until we meet! till we meet!

Till we meet at Jesus' feet; (till we meet!)

Till we meet! till we meet!

God be with you till we meet again!

God be with you till we meet again!

By His counsel guide, uphold you,

Smite the death'ning waves before you;

God be with you till we meet . . .

737-258 Now, for old time's sake, let's shake hands with somebody now [Brother Branham shakes hands with the people during these next three choruses—Ed.]:

Till we meet! till we meet!

Till we meet at Jesus' feet; (till we meet!)

Till we meet! till we meet!

God be with you till we meet again!

Till we meet! till we meet!

Till we meet at Jesus' feet;

Till we meet! till we meet!

God be with you till we meet again!

Till we meet! till we meet!

Till we meet at Jesus' feet;
 Till we meet! till we meet!
 God be with you till we meet again!

737-259 You remember we used to sing those songs? Let's . . . And this other one we used to sing long years ago; I don't know whether there's any here or not, when we used to join hands around an old stove here and mud on the floor. You remember that? We'd sing:

We're marching to Zion,
 Beautiful, beautiful Zion;
 We're marching upward to Zion,
 That beautiful city of God.

You know in the millennium what Zion's going to be? There'll be a Light on Zion, and it'll be for a shadow from the sun in the daytime and as a Light by night, for there'll be no night there. Oh, my.

The hills—fields of Zion yield
 A thousand sacred sweets
 Before we reach that heavenly Throne,
 Before we reach that heavenly Throne,
 Or walk the golden streets,
 Or walk the golden streets.

All together now:

We're marching to Zion,
 Oh, beautiful, beautiful Zion;
 We're marching upward to Zion,
 That beautiful city of God.

737-261 I just love that. I just think it's so pretty. Now, don't you like them old-time songs? I think it's a whole lot better than this chopped up stuff we have today called songs. I just love that. And I used to sing an old song in church, you remember?

Room, room, yes, there is room,
 There's room at the Fountain for thee.

Oh, my. Those good, old songs, I believe the pen was guided by the Holy Spirit, who wrote them songs.

Nearer, my God, to Thee,

Nearer to Thee!
 Even though it be the cross
 That raiseth me;

737-263 Yet, Charles Wesley and them great authors who wrote those songs like that, them poets, it's beautiful; I just think they're so good. And then we used to . . . Remember that:

O Beulah Land, sweet Beulah Land,
 As on the highest mount I stand,
 I look away across the sea,
 Where mansions there are prepared for me,

Remember the first time that Angel of the Lord appeared down on the river? We was singing:

On Jordan's stormy banks I stand,
 And cast a wishful eye,
 To Canaan's fair and happy land,
 Where my possessions lie.
 I'm bound for that promised land,
 Who will come and go with me?
 I'm bound for that promised land.

737-265 While we were singing that, a Voice screamed from the skies, and here come that great Pillar of Fire circling right down and said, "As John the Baptist was sent to forerun His first coming, you have a message that'll forerun the second."

Look where she's went. That's thirty-one years ago. Look where It's went from then, around the world in a revival fire. And now we see it cooling. The time is at hand.

Let us bow our heads now, remembering all of the announcements.

Great Shepherd of the flock, that we look to see coming someday, our hearts are longing for that hour when we shall see Him. One day You set upon the mount and You taught Your people, You said, "Pray in this manner," [Brother Branham and congregation prays in unison—Ed.]:

Our Father Who art in heaven, Hallowed be thy name,

Thy kingdom come. Thine will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us of our trespasses, as we forgive those that trespass against us.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

738-268 The Bible said, "And they sang a hymn and went out."

Take the Name of Jesus with you,
 Child of sorrow and of woe;
 It will joy and comfort give you,
 Take it everywhere you go.
 Precious Name, O how sweet!
 Hope of earth and joy of Heaven;
 Precious Name, O how sweet! (How sweet!)
 Hope of earth and joy of Heaven.

Doesn't that sound pretty? Just let up once, just one here and there, and listen at it again while we sing.

At the Name of Jesus bowing,
 Falling prostrate at His feet, (See?)
 King of kings in Heaven we'll crown Him,
 When our journey is complete.

Oh, isn't that beautiful? Let's see:

Take the Name of Jesus with you,
 As a shield from every snare;
 When temptations around you gather,
 Just breathe that holy Name in prayer. (See?)

Oh, precious Name. Let's sing it:

Take the Name of Jesus with you,
 As a shield from every snare;
 When temptations 'round you gather,
 Breathe that holy Name in prayer.
 O precious Name (precious Name!),

O how sweet! (O how sweet!)
The hope of earth and joy of Heaven;
Precious Name, O how sweet! (How sweet!)
Hope of earth and joy of Heaven.

Now, if we'll bow our heads, our pastor will dismiss the congregation in prayer. God bless you, Brother Neville.