

The Second Seal

177-1 {1} Good evening, friends. Let's all stand just a moment for prayer if you will.

Our heavenly Father, we have assembled again in this solemn assembly tonight in the service of the Lord. And Thou hast promised that wherever we would meet together, as many as two or three of us, that You would be in the midst of us. And we can be assured that You are here, for we have assembled in His Name.

Now, we pray, Father, that—that You will come tonight and will break this Second Seal for us. And as the—the poet has said, that he would like to look a past the curtain of time. And that's our desire, Lord, is just to—just to look a past and see what lays ahead. And we pray that the Lamb that had been slain will come among us now and break the Seal and—and reveal it to us, the things we have need to see.

177-4 {4} There be some here, Lord, who has not yet entered into this great fellowship around Christ, we pray that tonight that they'll make that eternal decision, be filled with the Spirit of God.

If there be any sick, Father, we pray that You'll heal them. Here are many handkerchiefs laying here that I'm holding my hands upon in commemoration of the—of the Bible of Saint Paul, where they taken from his body handkerchiefs and aprons. Unclean spirits left the people and they were healed.

We see the near coming of the Lord. We know that time is drawing nigh. These things has returned again to the Church after nineteen hundred years.

Now, we pray, Father, that You'll grant these things we ask for. Strengthen Thy servant and help Thy servants everywhere, Lord, and especially we who are assembled here tonight, that we might be able to receive the Word. We ask in Jesus' Name. Amen.

178-1 {8} It's certainly good to be back in the house of the Lord again tonight. And I know so many of you standing, I—I'm sorry about that, but there's just hardly anything more we can do. We—we got the—the church, just as increased it to where we could get three, four, three hundred or four hundred

more in, but in special meetings this way, it—it carries a little heavier crowd.

178-2 {9} Now, oh, I'm just having a wonderful time praying and studying these—these Seals. I hope you all are too. I'm—I'm sure you are. If it's meaning as much to you as it is to me, it's certainly a—you're having a wonderful time. And I got a . . .

I want to call a girl friend of mine after service, and this is her birthday. She's twelve years old today: Sarah, my daughter. And next, then day after tomorrow I have to make another call 'cause it's Becky's birthday.

178-4 {11} And now, tonight we are studying this Second Seal. And e . . . For the first four Seals there is four horse riders. And I tell you today something happened again, and I—I . . . Something that I . . . I go and get the old script that I had that I talked on long ago. And just set down there, and I thought, "Well, I—I did the very best I could." And many writers and things . . . And I thought, "Well, I'll read a little while, and look over and see this and that," and the first thing you know, something just happens, and it's altogether different. It just comes in different. Then I grab me a pencil right quick and start writing down just as fast as I can while He's there.

178-5 {12} Oh, it's just something happened just about one-half hour ago. I was telling Brother Wood, coming down just a few minutes ago, just something that . . . Oh, you know there's a lot of things happen that you just can't talk about, you know, but just something just took place that just helped me so much.

I got a friend here somewhere in the building. 'Course you are all my friends. This—this brother is Brother Lee Vayle. He's a precious brother and—and a real student of the Scripture. Dr. Vayle is a Baptist with the Holy Ghost, and he's a . . . I don't say this complimentary; I just say it because I believe it. I think he is one of the best versed students that I know of among our ranks. And he just wrote me a little note here and was—sent it in there by Billy. And Billy couldn't hardly make it out to me, and I think—I haven't read it over—but I was just going to say what he said here. And I just read it, Brother Vayle, if you're here—I just read this about six months ago.

179-1 {14} "I'm not positive," he said, "Brother Bill, I'm not positive, but I believe that Polycarp was a student of Saint John. (That's correct; he was.) I think Irenaeus was a student of—of Polycarp. (That's correct, exactly.) Irenaeus said, 'Jesus will return—will return when the last elected member of the body of Christ comes in.'"

That was Irenaeus about four hundred years after the—after the death of Christ. He said, "When this last age comes in. . . ." Now, that's in the—the Pre-Nicaea Council. You fellows here that read the—the—study the Scripture, and study the, I mean study the history of the Bible, we find that in Pre—in the Pre-Nicaea Council. And I think it's the first book or the second book, you—you'll find it.

179-3 {15} Now, he saw it years ago that he said at the last—last spot, last one elected—that elected. . . . People thinks that election is something that's just been—that's just been something hatched up here lately. My, that's one of the oldest teachings that we have: election and calling. And so Irenaeus certainly a—the real student of the Scripture always believed in election. And so Irenaeus was one of the—the angels of the church age, as we seen as we studied, we believe. 'Course now they were all mysteries. They're all healed right—hid right here in these Seals (You see?), and they are to be revealed in the last day. How they started off with Paul, and—and Irenaeus, and Martin, and so forth down, and has come on down to the last age.

179-4 {18} And now. . . . We're trusting now that the Lord will bless us in our efforts tonight. Now, we been. . . . The First Seal, I certainly enjoyed that. The First Seal, the blessings that went with it to me. . . . And now, I—I don't want to keep you too long, but you see, I—I'll be going now just again in a few nights and after this is over, and we have to just kind of suffer a little while.

179-5 {19} I appreciate. . . . I see Brother Junior Jackson standing there, and I—and I thought I seen Brother Ruddell a few moments ago, here somewhere. And them brethren, that's our sister churches that has let out and the others; we certainly appreciate it. And I see Brother Hooper, I believe, standing up along the wall there from Utica, the church there. And we certainly appreciate your all's fine cooperation in this.

180-1 {21} Now, last evening as we always like in teaching on the—on the Seals, we have—teach it the same way you do on the—on the—the church ages. And . . . When we got finished with teaching the church age, the last time when I drew them out here on the—on the pulpit on a board, how many remembers what took place? He came right down, went right back there on the wall in a Light and drew it off Himself, right there on the wall before us all. The Angel of the Lord stood right here before several hundred people. And now, He's—He's doing something real supernatural now too. And so we're just expecting great things. We don't know . . . Do you like to just wait for that—that great anticipation, just don't know what's going to happen next, you know, just—just waiting?

180-2 {22} Now, how great God is to us. And how wonderful, we so appreciate Him. Now, the 1st and 2nd verse, I'll read it to kind of give a little background, then we'll take the 3rd and 4th verse for the Second Seal, and then the 5th and 6th verse is the Third Seal. And the 7th and 8th is the—the two verses to each horse rider.

180-3 {23} And now, I want you to watch how these fellows on this pale horse, maybe here it comes, just keeps changing as it goes down, and then that great last Seal to be opened, if God willing, next Sunday night, that when it happened there was just, the only thing that taken place was silence in heaven for a half hour. God help us. Now, I'll read the third verse now.

And when he had opened the second seal, I heard the second beast say, Come and see.

And there went out another horse . . . (4th verse) . . . that was red: and power was given to him that set thereon to take peace from the earth, that they should kill one another—they should kill one another: and there was given unto him a great sword.

180-4 {26} Now, a mysterious thing now when the—the beast told John, “Just come and see.” And he didn't see what it was; he just saw a symbol. And that symbol, the reason it was . . . He said, “Come, see.” But he saw a symbol that he was to symbolize it to the church in a way that they would watch until it come to the last age, and then the Seal would be open.

Now, and everyone understands that now? See, the Seals would be opened.

181-1 {27} And aren't you happy to be living in this day? That. . . See? Not only that, friends, but always remember now; last Sunday morning where the whole thing was based on, simplicity (See?), simple, humble. Happens in such a way that people just go right on by and don't even know it happened. And remember, we are looking for the coming of the Lord any time. And when we. . .

I made a statement that I perhaps the rapture would be the same way. It'll be gone, over, and no one will know nothing about it, and just come like that. See? And usually. . . Just go on back to the Bible and look how it happens like that (See?), even as great a thing as the Lord Jesus coming. Nobody knew nothing about it. They thought, "That crank, somebody. . ." The churches said, "Just a fanatic. We. . . He's really crazy." Said, "He's a mad man. We know thou art mad." "Mad" means "crazy." "We know you got a devil, and it's run you crazy. And you try to teach us when you were borned out there illegitimately. Why, you was born in fornication, try to teach men like us, the priests and so forth, the temple." Why, my, that was a—an insult to them.

181-3 {30} When John came, been talked about down through the ages from Isaiah to Malachi—that's twelve hundred—or seven hundred and twelve years he'd been seen of the prophets coming. Everybody was looking for him to come, expecting it at any time. But the way he come, he preached, and done his service, and went on into glory, and even the apostles didn't know it. For they asked Him; they said, "Now, the Son of man is going to Jerusalem, all these things to be offered," and said, "why is it the Scripture says the—that Elias is going to come first?"

Jesus said, "He's already come; you didn't know it. And he did just exactly what the Scripture said he would do, and they did to him just what was listed." See, see? And they couldn't understand it. He said, "It was John."

181-4 {33} And then, "Oh." See, they—they woke up to it. They. . . And when. . . Even at last, after all the things He—He had done and the signs that He'd had show them, and had even called them, said, "Which one of you can condemn Me of sin (unbelief)? If I haven't done just what the Scripture said

that My office would do when I come to the earth, then show Me where I've sin. (See?) Then I'll—I'll show you what you're supposed to be, and let's see whether you believe it or not." See? He'd have come right back and said, "You supposed to believe on Me when I come." They didn't do it. See? So they knowed better than to tie in on Him on that.

But He said, "Which one of you can accuse Me of unbelief? (See?) Haven't I done just what it was?"

182-2 {34} And even the apostles going along, stumbled. (We know how the Scriptures go.) Then finally, at last they said, "Now, we believe. We believe that no man has to tell You, for You know all things."

And I'd had just liked to have seen His face. He must've looked at them and said, "Well, do you now believe?" Finally it dawned on them. Well, it wasn't supposed to be maybe till that time. You see? And God works everything just right, you know. I love Him for that.

182-4 {36} But now, we're thinking of our age now, 'cause I get to talking on that, we won't get into these Seals at all. And... Now, remember, I—I'm getting much requests for prayer for the sick, and I'm praying for the—you all the time for every request I get and for the handkerchiefs and things. And if we can get these Seals finished up to the last Seal Sunday morning, we—if it be the will of the Lord, we'd like to have just a good old fashion healing service here, you know, where you just take the entire morning for praying for the sick. And I—I'm pretty sure it'll be a strange healing meeting. Yeah, I just have a feelings like that. And so... Not strange, but it may be a little strange to some. See, what...

182-5 {38} Now, how great is God's grace to reveal His secrets to us in this day. Now, we all will believe that we're living in the last day. We believe that. And remember, the secrets was to be revealed in the last day. And how does He reveal His Word, His secret, the Bible? Would you like to read where He says it? Let's just turn over and see how He reveals His secrets.

Now, I want you to read Amos; turn over to the Book of Amos, and I want you to read in the 3rd chapter of Amos and the 7th verse. All right. I'll read the 6th verse too.

Shall a trumpet . . . blow in the city, and the people not be afraid? shall there be evil in a city, and the LORD has not done it?

Surely the LORD . . . will do nothing, but he revealeth his secrets unto his servants the prophets.

183-1 {40} Now, in the last days we are—it's predicted to us that there will rise a—a prophet. Now, we know that we've had all kinds . . . Now, I realize after looking around tonight, I—I'm speaking here where students are setting, and I—I'd like for you to understand me. And you realize these tapes cover the world (See?), just about all the world. And I'd want you to, not by no mean, think that I am trying to inject some kind of a—a cult of Elijah's blankets or robes and oh, all those things we've had plenty of them. But you know all those things are only a forerunning of the real thing that is to come to throw the people off.

183-2 {42} Did you know we had false—false leaders raised up, false messiahs before Christ come? Didn't—did—did not the—the teacher of that day, that mighty teacher, Gamaliel, when the—the question come up about beating these men and so forth; he said, "Let them alone. If it's of God, why, you'll be found fighting against God, but if it isn't of God . . ." Said, "Didn't a man raise up not long ago and take four hundred into the wilderness and so forth? We have those things." What was it? All forerunning the real thing when it come.

183-3 {43} Now, see, Satan raises those up. Watch the shrewdness of this fellow that we're talking about here, Satan, where we're unfolding him right here, just stripping him down by the Scriptures and letting you see who he is. That's what the—what's supposed to be done, and you remember, he has not tried to go in to be a Communist; Satan hasn't. He's an antichrist, "So close that" Jesus said, "would deceive the very elected." And that's the one that's hid down in these Seals, whose names are on the Book since the foundation of the world.

183-4 {45} He is a shrewd fellow, and when he sees this thing coming, coming up, then he throws everything he can out there to upset it 'fore it gets there. Did you know there will be false christs arise in the last day? It should follow immediately after this—after this great message that this brother will speak, that will actually come, be anointed in the

spirit of Elijah, immediately. And they'll mistake him; some of them will think he's the Messiah. But he will strictly say, "No," because it's got to be coming like John.

In the time of John the Baptist, when he came out there to preach, they said to him, "Aren't you the Messiah? Aren't you He?"

He said, "I am not. I'm not worthy to loose His shoe. But I—I baptize you with water, but He will baptize with the Holy Ghost." And John was so sure that He's on earth he said, "He is among you somewhere now." But he didn't know Him till he saw that sign come down upon Him. Then when he seen that Light coming down, spread out like a dove and lit upon Him, he said, "There He is. That's Him." But John was the only one that saw It, you know. John was the only one heard the Voice. All the rest of them there, no one heard It.

184-2 {50} But then when the real true servant comes on, with all the impersonation to it, it's to upset the peoples' mind. Satan does that. And those who can't discern right from wrong, they just tumble over; but the elected won't do it. The Bible said he wouldn't be able to deceive the elected.

And now, just before the coming of Christ, the Bible said there would be false christs arise and would claim to be Christ, and would say, "Lo," the people say, "He's in the desert." Don't believe it. "Lo, He's in the secret chamber." Don't believe it. "For as the sun shineth from the east unto the west, so shall the coming of the Son of man be." See? Yes, He'll—He'll—He'll appear, and it'll be a universal thing. And now, that will . . .

184-4 {51} Now, of course, when they find out that something has taken place (You see?), then they'll . . . Now, remember, that will take place immediately after the going home of the Church (after the rapture). Now, there'll be false impersonations all the time, and we do not mean to be connected in anything like that. No, sir.

And I believe when the person comes, this one that is predicted to come (I'm showing you only by the Scriptures.), that the man will have to be a prophet. He certainly will. And the revelation of God, because God . . . The Word of the Lord comes to His prophet. That's exactly right, that's . . . And God cannot change. You see? If He had a better system, He

would—He would've used it, but the—He—He's got—He chose the best system at the beginning.

184-6 {54} Just like, He could've chose the sun to preach the Gospel. He could've put—chose the moon. He could chose the—the wind, but He chose man. And He never did choose groups; individuals. See, the. . . And never two major prophets on the earth at the same time.

See, every man is different. He's got a different makeup. If God can get one person (That's all He has to have.) right in His hand, He can do what He wants to. He just has to have one.

In the days of Noah, days of Elijah, days of Moses. . . Many rose up in the time of Moses. You know how they did and wanted to say, "Well, you're not the only holy one in the bunch," and—and Dathan and—and Korah. . . And God said, "Just separate yourself; I'll just open up the earth and swallow them away." You see? And—and so. . . And then the people got to complaining. He said, "I'll—I'll just take the whole thing away."

And there Moses took the place of Christ then to throw hissself in the breach and say, "Don't do it, Lord." See? And 'course, He. . . After He'd ordained Moses to do this, He didn't come over Moses, 'cause he was acting like Christ in that time. It was Christ in Moses. Absolutely.

185-4 {60} Now, we're so glad today that God is revealing Hissself to us. And I believe the great day is just begin dawning, breaking; the lights are begin to flash; the birds of paradise is begin to sing in the saints' heart, they know that—isn't long now. Something's going to happen. It's just got to.

So if He does not do anything. . . Now, all Scripture is inspired. The Scriptures must absolutely be the Truth, no way around it. There's where I different with our friends the Catholic church. I believe that It was not written by just mere man; I believe It was moved by the Holy Spirit. And all these little things that's been added, try to add to It, did you notice in the solving up they was everyone kicked out. And these real true Scriptures dovetail one with the other one till there—there's no contradiction in them nowhere at all.

185-6 {62} Show me one piece of literature that can—that can write a verse hardly without contradicting itself, or write a verse or two. And the Bible does not contradict Itself

anywhere. I've heard the old critics say that, but I have had an offer for him for a long time to show me where it's at. It isn't in here. It's just because the human mind is confused. God's not confused. He knowed what He's doing. He knows . . .

And look, if God's going to judge the world by a church (as the Catholic church says it is), all right, then what church is that? Just look at the churches we got. We got nine hundred and something different organization of churches. Now, how . . . One teaches this way and one that way. What a confusion. Then anybody just do anything they want to; you go on in anyhow. God's got to have some standard, and that's His Word.

186-2 {64} Speaking . . . Not throwing off to the Catholic now, 'cause the—the Protestant's just as bad. But speaking with a priest, he said, "Mr. Branham," he said, "God is in His church."

I said, "Sir, God is in His Word, and He is the Word." Yes, sir.

He said, "Well, He's in . . . The church is infallible."

I said, "He don't say that, but He said the Word's infallible."

He said, "Well, we used to teach that baptism that way and so forth."

I said, "When?"

Said, "Back in the early days."

I said, "Do you allow that to be the Catholic church?"

He said, "Yes."

I said, "Then I'm Catholic, old fashion Catholic. I believe the old fashion way. You guys today has got it all messed up. There's hardly anything in the Scripture you teach: intercession with women, and dead people, and all these other things, and, oh, my, non-meat-eating, and I don't know what all." See? I said, "You find that in the Scripture for me."

He said, "It don't have to be there. As long as the church says so, that's it. Don't make any difference what that says, it's the church."

I said, "The Bible said that whosoever shall add one word to it or take one away, his part will be taken from the Book of Life." So it's the Word; I believe the Word.

187-1 {71} Now, and then if Amos says, and the other Scriptures that go with it, that if . . . And you remember on this we're just striking the highlights of it. Just . . . My, if—when I get in that room there and—and that anointing comes in, if I could write down what He—what all goes on, I'd be here for three months on one of the Seals. So I just strike the places and let it out just what it would seem to be that wouldn't choke the people, but yet not enough to hurt them, but just so that believing it would—it'd season the thing. You know what I mean.

187-2 {73} Now, watch this now. "If God does not do nothing," said Amos, "until first He reveals it to His servants the prophets," and then we see what He's doing, it must be that He's fixing to do something, what He's revealing now. God is fixing to move on the scene in judgment; I believe. He's fixing to do something. And one thing again that testifies: surely we are in the last day; we're at the end of the age, the Laodicea Church Age. Now, for these things were to be revealed only at the last day.

187-3 {74} Now, just think of that now. Let's just—just try to soak in what we believe that the Holy Spirit would have us know. Now, remember, nothing could be revealed, God will do nothing at all until first He reveals it to His servants the prophets. And before He does anything, He reveals it, and when He reveals it, you can remember this: something's on its road. See? It's being revealed.

187-4 {76} And these things that we're talking about was to be revealed at the last day, just before the last trumpet, at the end of the message of the last church age. That's right. If you want to read that now, you can turn to . . . You . . . I just referred to you last night two or three times, Revelations 10:1-7 (See?): "And in the days of the sounding of the seventh angel's message, the mystery of God would be revealed and finished." And there's only one thing left when this Seven-sealed Book is open, then the entire mystery of God, why, we probed at through years, and according to the Scripture then when there was no way to understand it until this day, because it's been hid. We've seen the symbol, what it was symbolized by, but it could not be correctly revealed until the last day. See? Now, then we must be there at the—at the end time.

187-5 {78} Now, remember, don't—and don't forget now that He does nothing until He reveals it; and don't forget also,

that He does it in such a simple way that the wise and the prudent miss it. Now, if you want to mark that down, that's Matthew 11:25, 26. And . . .

Remember, He does nothing till He reveals it, and He reveals it in such a way that the smart, educated people miss it. Remember, it was wisdom that the world desired instead of the Word when the first sin did what it did. Don't forget that now. Oh, how grateful we should be to think that . . . Now, just look at the things that happened; look at the things that He's told us; look at here in this Tabernacle, you people that we been raised up here with.

188-2 {79} Now, I'm going to ask the tapes to . . . Well, go ahead and take it. But look, I'm just going to say this to the Tabernacle people, you that's been here: I charge any of you in the Name of the Lord Jesus to ever—to put your finger on one thing of the hundreds of things that's been told before they come to pass and say they did not come to pass. Tell me one time that on the platform, out there wherever it was, that He ever spoke anything that wasn't perfectly just exactly that way. How . . . Could a human mind be that way? Certainly not.

188-3 {80} When He appeared down there on the river thirty-three years ago this coming June in the form of a Light, you old-timers remember that I told you since a little boy that voice and that Light, and people thought you was kind of a little bit off at the head; of course, I would've probably thought the same thing somebody said it. But now, you don't have to wonder about it now, and the church hasn't wondered since 1933.

Down on the river that day where I was baptizing hundreds of people, I remember that Mayer boy told me, said, "You're going down to duck those people, Billy." Little Jim Mayer down here, I think he's dead now. I think he got killed out there; some woman shot him. But he—he asked me, "Are you going down to duck those people?"

I said, "No, sir, I'm going to baptize them in the Name of our Lord Jesus."

188-5 {83} And there was a woman going along in the group. She said to another woman; she said—made a remark, something about it. She said, "Well, I wouldn't mind to be ducked"; said, "that's all right; I don't care . . ."

I said, "Go back and repent. You're not fit to be baptized in the Name of Jesus Christ."

This is not nothing to play with. It's the Gospel of Christ, revealed by a commission, the Word. Just, now. . . You saying, "Nonsense," and "Foolishness," you could've placed it somewhere else; but remember, it's promised in the Word that this would happen, and just exactly what it would be, and here it is. See?

189-2 {86} Then down there that day, when they were standing at the river, and the Angel of the Lord that I had told you that It looked like a—a star or something in the distant, and then It got close, and told you how the emerald Light looked, and there It come right down on the river where I was baptizing, when businessmen down here in the city said, "What does that mean?"

I said, "That wasn't for me; that was for you; I believe. That was for your sake that God did that to let you know that I'm telling you the Truth." By being a kid, a boy like, and about 21 years old, they—they wouldn't believe that (You see?), because it's too much for a kid.

189-4 {88} And then, I was thinking; Brother Roberson here, one of our trustees, I seen here a few minutes ago, he was telling me the other day about being in Houston when the picture there was taken that you See? And I was on that debate. I was started to say something about it the other night. Brother Roy was the only—with one more man, was the only person in the group that had a recorder. It was one of them old fashion wire recorders (I see Brother Roberson now, and his wife) so, and—and this—Mrs. Roberson was sick.

Brother Roy was a veteran, his legs blowed, and they laid him out for dead. He was an officer in the—in the Army. The German eighty-eight hit this tank that he was with and just killed the men, and blowed him to pieces; they laid him out for dead for a long time, and they said he never would walk because both legs was severed, the nerves in them and things. My, he can almost outwalk me.

But what was it? There was something that he seen, and he went to Houston. And he was telling me about his wife. He's got—he's got the wire; he's going to fix it on a tape, and after the services is over here, why, he's going to play it for you all, I hope. And on the old wire—tape there, he's got my services

held in Houston. And then his wife, he said he got her on there, and he never noticed it till the other day. She was, oh, she was so sad; she was sick, and she wanted to get in to the prayer line. (They never knew me, and I never seen them in my life.) So she was setting at a—a window that day, looking out and so dreary, you know, and upset, and wishing she could get a prayer card to get in the line; and happened to be that night she got in the line or the night after or something; I believe the same night.

And she got in the line, and when she got up on the platform, the Holy Spirit told her, said, “Now, you’re not from here. You’re from a city called New Albany.” And said, “You were setting at a window today looking out and all worried about getting a prayer card.” And there it is on the tape, years ago.

190-2 {93} And then at the beginning of the meeting, when the Holy Spirit was there. . . That was the first of the meeting; we was only having about three thousand people, then we went to eight thousand, then to about thirty thousand.

So then in the. . . While I was speaking at the—one of the very first meetings, I said, “I don’t know why that I’m saying this (Now, it’s on the tape.), but it’s—we are—This is going to be one of the highlights of my time. Something is going to happen during this meeting that’s going to be greater than anybody’s seen yet.” And it was just about eight or nine, ten nights after that when the Angel of the Lord appeared before around thirty thousand people, and come down, and the picture was taken; there it is right now, which is copyrighted in Washington, D. C. as the only supernatural Being that was ever photographed in the world.

190-4 {96} Then I talked about, you know, saying that sometime under the discernment say, “A person is shadowed to death. There’s a dark hood of a shadow. They’re fixing to die.”

And then up here at East Pines—or Southern Pines, I believe it is, just when I was there in the last meeting, a little lady setting there; and something told her, “Take that picture right quick,” when I was speaking to a lady, and there it was. I think it’ll be on the bulletin board, has been for quite awhile. There’s that dark hood hanging right over the lady.

She shot another picture as soon as the Holy Spirit announced it; it was gone. Said, "You're going to be healed. The Lord's healed you. The cancer's gone." There it was, and she was healed. See? There you are. See, it just goes to show that God knows what's the time of day it is. We don't. We just have to obey Him.

Now, we can just keep on talking, but let's get down here now just a minute and touch this back Seal so we can blend this one in with it. Now, just to review for a few moments the—the other—the First Seal.

191-2 {101} We notice in the breaking of the First Seal, Satan had a—a super religious man. Did you notice that white horse rider, which they—it was thought to be that that was a—the early church going forth. But, oh, my, that's been taught through the years, but it couldn't be. Just watch when the rest of them, when we get them all tied together, then look where it's at. See? Now. . . And I don't know what the rest of them's going to be as yet, but I know it's got to come just perfectly in there, because it's the Truth. It's the Truth. That was the hierarchy church of Rome. Exactly.

191-3 {102} These people who think that the Jews are the antichrist, they are certainly a million miles off the line. Don't you never think the Jews are an antichrist. Their eyes were blinded purposely that we might have a way to get in, giving us a time of repentance. But the antichrist is a Gentile. Certainly it is, an impersonator of the truth: "Anti," "against."

Now, this great superman. . . Oh, how he become a great man, and—and then finally was throned. Then after throned, he was crowned. And now, he. . . After that he was worshipped in the stead of God. Now, look, before that ever come. . . I want to ask you something: Who was that? What was that on Paul in II Thessalonians 2:3, that said that man would come? Why did that man look down through the age and see it? He was God's prophet. Certainly.

191-5 {105} Why was it He said the Spirit speaks expressingly that in the latter time that they'd depart from the faith and would give heed to seducing (You know what "seduce" is.)—a seducing spirit in the church? That is clergy, seducing clergy spirit, workings of devils, hypocrisies in the church, heady, high-minded (wisdom. You see? smart, intelligent), having a form of godliness (just go say, "Well,

we're Christians, we should go to church.”), having a form of godliness but denying the revelations, the power and the working of the Spirit, from such turn away. See?

192-1 {106} Now, notice he said, “For this is the sort that'll go from house to house and will lead silly women (Now, that don't mean Holy Ghost women.)—silly women that's led away with divers lusts.” Divers lusts, they just like to get in every little thing that they can get into, and all kinds of societies, and live anyway that they want to, and still, “We go to church. We're just as good as anybody,” dances, parties, cut their hair, paint, dress anything they want to, say, “We're—we're Pentecostals; we're—we're—we're just as good as anybody.” Oh, your own works identify you.

192-2 {107} Notice, but he said, “Man of reprobate minds concerning Truth.” What is the Truth? The Word, which is Christ “. . . concerning the Truth.”

“Oh, you. . . You make. . . You—you're a woman driver; you're a woman hater; you do this and that.”

No, sir. That's not right. That's a falsehood. I do not hate women. No, sir. I. . . They're my sisters—if they are sisters. But the thing I. . . Love is corrective. If it isn't corrective, it isn't love. If it is, then—if it's love, it's—it's phileo love and not agapao, I'll tell you that. You might have a little phileo love for some nice looking lady, but agapao love is a different thing. That's a love that straightens the thing out and meet God yonder somewhere where we can live eternally. See? I didn't mean that, maybe, in the way it sounded, but I. . . You know, what. . . I—I hope you understand. All right. Now. . .

192-3 {112} But remember he said, “As Jannes and Jambres withstood Moses, so will they. But their folly was soon made manifest.” Why? When Moses was commissioned to do something that seemed radical, but he went down there just as honest as he could be, and God told him to take this stick and to throw it down, and it would turn to a serpent. Then He did it to show him what it would take place. And before Pharaoh he stood out there just as God had commissioned him and throwed down his stick, and it turned to a serpent.

192-4 {114} And no doubt Pharaoh said, “A cheap magician trick.” So he goes and gets his Jannes and Jambres, said, “We can do those things, too.” And they threw down their stick, and they become serpents. Now, what could Moses do? What

was it? It was to show him that every genuine thing of God, the devil's got an impersonator for it. He impersonates to throw the people off the track.

What did Moses do? He said, "Well, I guess I made a mistake; I better go back." He just stood still for he'd carried out his commission to the letter. Then the first thing you know Moses' serpent eat up the other one. See?

Did you ever think what become of that other serpent? Where did he go to? Moses picked up the stick and went on out with it. He worked miracles with it. And that serpent was on the inside of the other stick. That's wonderful, isn't it? Yes, sir.

193-3 {118} Now, antichrist comes into light gradually. I want you to notice. Now, when you here... Now, to my Catholic friends, just set still just a minute... And now... And then we're going to see where the Protestants, where we all are. See? Notice, the first church... When the Catholic church said that they were the first original church, they're exactly right; they were. They begin at Pentecost. That's where the Catholic church began. Now, I once didn't hardly believe that till I read history, and I found out it is right.

They begin at Pentecost, but they begin to drift. And you see where they are at? And if Pentecost drifts with the speed it's drifting now, they won't have to go two thousand years. In a hundred years from now they'll be farther away than the Catholic church is. That's right.

193-5 {122} But notice how this white horse rider... (Now, we just backgrounding it a little till we hit this Seal.) Now, notice the white horse rider. When he went out he—he serves in three stages. The devil, as I proved to you the other night is in a trinity just like God, but it's the same devil all the time in three stages.

Notice his stages: In the first stage he come in, the Holy Ghost fell, and people had everything in common. And the Spirit of God was upon them, and the apostles went from house to house breaking bread with the people, and there was great signs and wonders wrought. And—and then the first thing you know, Satan began to cause a murmur to come up. Then after while these slaves and the poor of the land what received the Holy Ghost, they went out into different places testifying. They testified to their masters.

194-1 {126} And after while there begin to come all like army captains and . . . And the different people the celebrity begin to see the gallantry and the miracles and signs that these men done, so they accepted Christianity. Well then (You see?), when he embraced Christianity and go down there to a place where they're meeting in a little old dark, dingy hall, and clap their hands and shout and speaking in tongues and getting messages, why, he could never take that to his—his competitor or whatever it is in his business. He'd never believe it like that (Certainly not.), so he's got to dress it up.

194-2 {127} So they begin to get together and begin to think, "Now, we'll form something a little different." And Jesus, right immediately at the first church age, He told them in the 2nd chapter of Revelations here, "I have somewhat against you, because these deeds of the Nicolaitanes." "Nico," "conquer the laity." In other words, they want to make . . . Instead of everybody be one, they want to make some holy fellow. They wanted to make some kind of . . . They wanted to pattern it in paganism from where they had come out from, and they finally done it.

Now, watch. First Nicolaitane. The Nicolaitane was called in the Bible, antichrist, because it was against the original doctrine of Christ and the apostles.

194-3 {131} I don't want to call this man's name. He is a great man. But I was at his meeting here a few years ago, and he knew I was there, 'cause I'd shook his hand. And he said, "You know, we have such today that they call Pentecostals." And he said, "They—they rely upon the Book of Acts." And he said, "You see, the Acts was only scaffold work for the church."

Would you imagine a man that's studied the Bible, a gallant old man, and had studied the Bible the way that fellow has, and then would make a remark like that? It sounds—it—it don't—It even doesn't sound like the Holy Spirit is around, it's got not to be nowhere; because anybody with common understanding would know that the Acts of the Apostles was not acts of the apostles; it was the acts of the Holy Spirit in the apostles.

195-1 {132} Don't you know how we patterned it out in the church ages, the—them beasts setting there watching that ark there: Matthew, Mark, Luke, and John standing there

watching that. And in there is what happened as a results of the writing of Matthew, Mark, Luke, and John. That's what the tree putteth forth its first branch, and that is what happened. And if that tree ever puts forth another branch, they'll write another book of Acts behind it. 'Cause you see, the same Life's got to be in the same thing.

195-2 {135} So now, today when we look over our denominational churches: Methodists, Baptists, Presbyterians, Lutherans, Church of Christ (so-called), and Pentecostals and things, where do we find that? You don't find it. I will admit that the Pentecostals has the closest thing to it there is, because they are up here in the Laodicean Church Age. They had Truth and rejected it. They got lukewarm with it, and God spued them from His mouth. That's exactly according to the Scriptures. You can't make them Scriptures lie. See? They're going to be truthful always. Don't try to. . . The only thing, don't try to line your thought up to the—or the Scriptures up to your thought, but reline yourself up with the Scriptures. That's. . . Then you're running with God. No matter how much you have to cut away or lay aside, line up with that. See?

195-3 {138} Look what it did the first time it fell. Well, if God acted like that the first time, He's got to act like that the second time. He's got to act like that every time, or He acted wrong the first time. See, we as mortals, we can make mistakes. God can't. God's first decision is perfect. And the way He chose to do things, there can't be no other better way. He can't improve on it, because it's perfect to begin with. If it isn't, then He isn't infinite.

And if He's infinite, then He is omniscient. And if He is omniscient, then He's omnipotent. Amen. He's got to be that to be God. See? So He. . . You can't say, "He learned more." He didn't learn more; He's the—He's the very fountain of all wisdom. See? Our wisdom here come from Satan. We inherited it from Eden where we swapped off faith for wisdom. Eve did it.

195-5 {141} Now, he was first called antichrist. The second stage, he was called the false prophet, because that spirit among the people become incarnate. You remember the white horse rider now had no crown when he started, but then he was—was given a crown. Why? He was the Nicolaitane spirit to begin with. And then he become incarnate in a man, and

then he was crowned, and received a throne, and was crowned.

And then he served that for a long time, as we'll see as the Seals break, and then we find out after that a long time Satan was kicked out of heaven. And he come down, according to the Scriptures and enthroned himself. Just think, enthroned himself in that man and become a beast. And he had power, supreme power like, that he done all the miracles and everything that there—the killings and bloody fights and everything that—that Rome could produce.

196-2 {143} All right. He killed by cruel Roman punishment. Just. . . Oh, how we could break in some Scriptures here. Remember, Jesus Christ died under the punishment of Rome: capital punishment. The message that I've got in my heart to preach up here at this next meeting on Good Friday afternoon meets three, four things. See? "There They Crucified Him." There, the holiest, religious place in the world was Jerusalem. They, the most holy (supposed to be) people in the world, the Jews. There they crucified, the most cruel punishment that Rome could produce. Crucified Him. What? The greatest person that ever lived: There they crucified Him. Oh, my.

God help me to swing it into that bunch of businessmen to let them see where they're standing. All right. Now, not to be different, not to be nasty, but to shake that till them brothers can see that their dignitaries and holy fathers and things they're writing up in this Business Man's Journal is nonsense. Christians are not supposed to call any man, "Father." They start that. . . I've tried to help them in everything I can (you see where this tape goes, so) I'm finished. I will certainly won't have anything else to do with it. All right.

196-4 {146} First, remember Christ. First as Nic—Nicolaitane. And what did the Nicolaitane age ask for? It asked to get away from them bunch of people that shouts, and clapped their hands and looks like disgracefully—like they did on Pentecost, act like drunk men, staggering in the Spirit and things. They didn't want none of that stuff. They said they were drunk.

And when the celebrity. . . (Listen, don't miss this. It may sound crazy to you, but it's the Truth.) When the—the dignitaries begin to come in, they couldn't stoop to that.

What makes God big is because He's big enough to stoop down. That's what makes Him big. There's nothing bigger, and He stooped the lowest that anybody could stoop or any human being ever stooped. He was the King of heaven, and He come to the—to the lowest city on the earth, Jericho. And He got so low to even the shortest man in the town had to look down on Him to see Him. Is that right? Zacchaeus. That's right. He was called the worst name that any human being could be called: a sorcerer, a devil, Beelzebub. That's what the world thought of Him.

197-3 {148} Died the cruelest death. Didn't have a place to lay His head, kicked out by every organization. But when God exalted Him so high, till He has to look down to see heaven. . . ? . . . God in humility. See? And He give Him a Name so great that the whole family of heaven is named after Him, and every family of the earth. All the family on earth is named "Jesus." All the families in heaven is named "Jesus." And such a Name that every knee will bow and every tongue will confess that He's the Lord, either here or in hell. Hell will bow to it. Everything else will bow to it. See, but first it was humility, then it become great. See? Let God exalt. He that humbles himself, God will exalt. See?

197-4 {150} Now, we notice this "Nico" spirit wanted wisdom, smarter. It had to reason it out like it was in Eden, reason against the Word of God by the wisdom; and the church fell for it. What was it? Now, let's say—take this church here and take a bunch of people like we are, if you wasn't real Spirit-filled. And let us take, say. . . Now, nothing against the mayor of our city, I don't think I know him, Mr. Bottorff. Is he still mayor? See, I don't. . . See? Mr. Bottorff is a fine friend of mine. See? But say the mayor of the city and all the police force and—and all the marshals and they—they all come here. The first thing you know, if they got just a little thing in their head and begin to talk to the Board and the people around here, and say, "Now, you know what? This ought to be different. . ." If you're not Spirit-filled and got a real Spirit-filled man behind the pulpit, the first thing you know you'd be catering to them. Maybe not this generation; maybe the next generation.

198-1 {152} And that's the way it started in. See? Why? They were saying, "Looky here, it's reasonable." You—you'd listen to it. Say a man come in here that could say, "This church is

too little. Let us build a big church. I'll build you one out here; it'll be worth so much money—half a million dollars will be put in there. I'll put the thing on the broadcast.” When they do that, then they got an axe to grind—nine times out of ten. You know one of them kind.

The first thing you know, then if he does, he runs things to suit himself. You can't say nothing because Brother John Doe back there, he's the finance of this church. See? And then you get a little Ricky out of some seminary who knows about as much about God as a Hottentot does about Egyptian knight, and he will come along there, and he will cater to that guy, because he buys him a new car all the time, lets him ride around, and buys him this, that, and the other. And that's exactly how it started out. Right.

198-3 {154} Notice, wisdom and smartness. . . They said, “Now, looky here. Isn't it only sensible that. . . Now, the—our—our women, what difference does it make how they wear their hair?” But the Bible says it does make a difference. Just take that one thing, besides the hundreds of others. See? It does make a difference. God said it made a difference, so it is a difference. But you see, if they get that started (and the Trustee Board and deacons and everything), the first thing you know the pastor either gets in or gets out. That's all. See, it's the people that voted it in.

198-4 {156} All right, now notice, that spirit begin to move and the church that—that—that got so much dignitary in it, so much big things, and so much money started till after while they listened to it and fell for it, the crudeness of the devil. And that's the very thing that Eve done in the garden of Eden. Now, you hear that; that's right.

Look, the natural woman, Adam's bride, before he come to her as a wife, fell for the Satan's scheme against the Word of God by reasoning it. Before Adam lived with Eve as a wife, Satan beat him there. That's right. You heard “The Bride Tree” I preached on, that talks of it. (See?) All right.

Now, notice, there Eve fell for reasoning. Now, he, Satan tried to reason it. And she said, “But the Lord said. . .”

He said, “Oh, you know, but surely the Lord won't. See? You—you ought to be wise, you want to know something. Why, you're nothing but a dumb child. See? You ought to know something.” If that isn't Satan. . . Oh, my. If that isn't some of

these modern. . . See? “Oh, they’re just a bunch of holy-rollers; don’t pay no attention to them.” See? Don’t go. . .”

199-2 {160} Now, the natural first bride of the human race, before her husband come to her, she fell from grace by listening to Satan’s lie after God had her fortified behind His Word. If she’d have stayed behind the Word, she’d have never fell. Now, that’s in the natural. Notice, the natural woman. And what was the curse? The actual curse of coming out from behind God’s Word. . .

Now, remember, she believed about ninety-eight percent of It, but you just have to let one thing go. See? She believed a whole lot of It. Oh, certainly. She said this, and Satan admit that’s right. If he can just get you on one corner, that’s all he wants. See? Only thing you have to do is give the bullet a little twist this way, and it’ll miss the target. See? That’s all. Now, she believed so much of it, but yet missed it.

199-4 {163} Now, and the—and the results, because she left the Word for one little speck of a reason. . . What say now, “What about the women? or, Why do you want to talk about something like that? But any of those little things. . . What’s the difference whether it’s initial evidence. . .” It’s something to it. You got. . . It’s got to be straightened out. We presumed at it through seven church ages almost, but the hour has come when God speaks it. And He don’t only speak it, but He shows it, and vindicates it, and proves it. That’s right. If He doesn’t do it, then it isn’t God; that’s all. God stands behind His Word.

Notice now. Now, the natural woman caused natural death, because she listened to reason to make herself wise—make herself wise instead of staying behind the Word and doing what God told her to. She wanted wisdom and be wise, and she listened to reason, and—and she lost the whole human race. See?

199-6 {167} Now, this time the spiritual woman, the Bride of Christ that started on the day of Pentecost with the early apostolic church, lost the same thing at the Nicaea Council. Lee, you know that’s right. At it’s at the Nicaea Council when she swapped her spiritual birthrights to take Constantine’s big churches and things that he offered them there; and she sold out her Scriptural birthrights for a bunch of Roman dogma. Now, that’s hard on the Catholic, but the Protestant has done the same thing. They’re represented in the Bible here as a

daughter of the—a harlot of the whore. That’s exactly right. Every one of them. . . No excuses, but out of there has always been a little remnant right along that goes to make the Bride. Notice, she lost her birthright (See?), before her husband got to her (See?); before the wedding she lost her virtue.

200-1 {170} And now, you remember over there, she said, “I sit as a queen; I have no need of nothing,” in that Laodicean Age there. “I’m rich and increased in goods,” and so forth, “and oh, the whole world looks up to me. I’m the great holy church,” and so forth. “We’re this a way.” The whole age. . .

And He said, “You don’t know that you’re naked, blind, miserable, wretched, poor, and don’t know it.” That’s the condition.

Now, if the Holy Spirit said the condition would be that way in the last days, it’s that way. There’s no way of getting around it. That’s the way it is.

Now, watch. Now, when she sold her birthrights back there, her virtuous right of the Word, what does she do? When Eve did it, she lost the creation; whole creation fell under her. Now, notice, and when the church did it, accepted dogmas instead of the Spirit and the Word, it cursed the whole system. Every denominational system that ever was or ever will be was cursed with it and fell, ’cause there’s no other way.

200-3 {174} When you get a bunch of men together to figure out anything, one’s got a head this way, and one’s got a head that way, and one’s got a head this way. They put the things together, and shake it up, and when it comes out that’s what you have got us.

That’s exactly what they did at the Nicene Council. That’s exactly what they do at the Methodists, Presbyterian, Church of Christ and the rest of them. And no man, no matter what God reveals to him, you got to teach it the way their credentials—their creed—creeds said or they’ll kick you out. And don’t tell me; I been there (See?), and I know it; and that’s just exactly what’s happened, so the whole thing’s cursed.

201-1 {176} No wonder the angel said, “Come out of her, my people, and be not partakers of her plagues.” Because she’s going to—she’s cursed, and she’s got to suffer the curse of God’s wrath upon her, because she sold her virtue and right. But oh, my. But remember, seeing all that condition, but yet God promised in Joel 2:25 (if you want to put it down), in the

last days when He said, “What the palmerworm left, the caterpillar had eaten; what the caterpillar left, the—the locusts has eaten; what the locust eaten . . .” just on down, bug after bug have come and eat on that church until finally it wasn’t nothing but a stump.

201-2 {178} Watch. What the Romans left, the Lutherans eaten; what the Lutherans left, the Methodists eaten; and what the Methodists left, the Pentecostals eaten (See?), until she’s down to a stump. And do you know what? You take those worms in there, that locust and caterpillar and so forth, and you chase them down through the—a—the Book, and find out it’s the same worm in just different stages.

Hold your point: So is these Seals. It’s the same worm. You’re going to see it when we bring it out, so I’ll tell you now: It’s the same worm all the time. Four of those worms, four here. And there they are the same thing; it’s the same spirit. What one left, the other eat. What this one left, the other one eat, like that, till they brought it to a stump. But Joel said, “I will restore, saith the Lord, all the years the caterpillar has eaten.”

201-4 {182} What is it? How’s He going to do it? If it started out antichrist by being against the teaching of Christ that accepted dogma instead of Word, and through the years the reformers have plunged at it as the Bible said, “But in the last days at the sounding (Revelations 10:1-7 He said,) the mysteries of God would be finished in the last days at the sounding of the seventh angel.”

Malachi 4 said that He would send Elijah before that evil day come upon the earth, when He’d burn it like a furnace, and He would restore and to bring back the—the children to the faith of the fathers—the original apostolic Pentecostal faith which He promised to be restored. Now, that’s just as plain as Scripture can say it. Now, it’s promised. And if we’re in the last days, something’s got to happen; and it is happening, and we’re seeing it.

202-1 {184} Notice Satan’s trinity: same person coming, just incarnate from one to the other. That’s the way them bugs did, them worms, one to the other (Exactly.), Nicolaitane, spiritual antichrist, Pope, false prophet; beast, the devil himself incarnate. He can’t do it. . . Now, you keep that on your mind now. When you follow this, you’re going to see these riders

come right straight up to that. See, I'm laying you a picture here. If I had it on a blackboard you could understand it better. See, I'm watching.

202-2 {186} First, now you remember this: the first thing he is, he's an antichrist spirit. John said so. "Little children, the spirit of antichrist already working in the children of disobedience." See, that thing had begin to start. And then it become kind of a saying in the next church age. And the next church age it was a doctrine. And the next church age she was crowned. Now, isn't that just as plain as reading, anywhere you could read it? See?

See, there he come. Now, first he was called what? Antichrist spirit, because he was against the Word. That's what started it. That's exactly what done the whole thing, was turning from God's Word. Not because Eve might've give Cain a spanking one day. See? That wasn't what done it. The first thing that's done the whole thing was that she turned from the Word. She turned from the Word. And the first thing started the prostitution in the church of the living God, Christ's Bride, she turned from the Word and accepted Roman dogma in the stead of God's Word. What's happened to every organization's did the very same thing.

202-4 {188} Now... But promised that in the last day He would make a way to restore again. The Word of the Lord would drop upon the earth as He did it in the beginning, and always, and will restore back what? What started it? Against the Word. And what does this fellow supposed to do when he comes anointed with God's Spirit? He just brings the faith of the children back to the fathers. That's how He restores.

And you get this same Word in the same place that it is here, it's going to do the same thing. Jesus said, "If any man be of Mine... If... He that believeth in Me, the works that I do shall he do also." And when he asked Him to do certain things, He said, "I do just what the Father showed Me. I don't do nothing until I see it first. What I see the Father doing, that I do also. The Father worketh, and then I worketh hitherto." See? Don't you see it? Why, it's just like reading a newspaper. See?

203-1 {189} Now, now, first... Then he become an antichrist. Now, he couldn't be antichrist, only in spirit. Then he become an antichrist, and that spirit took a man that

taught the same things that that antichrist spirit was doing, and then he become a false prophet to the antichrist spirit. Now, what about a man in a organization? Suit yourself. I don't know what you think about it. But all right.

Now, finally he becomes a beast. Now, wait; we'll get in that in a—after while. See? All right. Now, if Satan's trinity lays like that. . . Satan all the time, Satan, antichrist spirit (the antichrist spirit incarnate) false prophet, then becomes the beast. See? When—not a demon that was in that antichrist, but when Satan himself is kicked out, he comes down and takes over the place where the demon was: the devil then. Then the devil is incarnate in a man. It's just repeating itself.

203-3 {193} That's what Judas Iscariot was. And what would—did he do? Was he one of the fellows that was against Christ? Why, he was the treasurer, walked with Him (Certainly.), walked right along with them, went out there, and cast out devils, and done just exactly what they did.

And Christ was the incarnate God: God incarnate in flesh, Emmanuel. And Judas was the son of perdition as Jesus was Son of God. Incarnate God, incarnate devil. . . Some people only sees three crosses at that time. There was four of them. There was three on Golgotha that we see. That was Jesus in the middle, a thief on His left and a thief on His right. And watch.

One thief said to the other one, or said to Jesus, "If (Now, you know He's the Word). . ." But "If Thou be the Word, won't you save yourself? Won't you do something about it?" That's the same thing today.

203-5 {197} Haven't you heard these old devils come, say, "If you believe in divine healing, there's somebody with the eyes; won't you open their eyes? Smite me blind. Smite me blind." The same old devil. . . See? "Come down off from the cross; we believe you. If you be the Son of God, turn these stones into bread": same devil. Just walk away (See?) from them; that's the way Jesus did it. He never clown for any of them.

Put a rag over His hand—over His precious eyes like that, and they took a stick and hit Him on top the head, said, "Tell us, if you are a prophet, now tell us who hit you? (They changed the stick one to the other.) Now, tell us who hit you, and we'll believe you are a prophet." He never opened His

mouth. He just stood there. He don't clown. He just does as the Father says. See? Let's them go ahead. Their time's coming. Don't worry. Yes, sir.

204-2 {199} Now, they touched His garment; they felt no virtue; but a poor little woman had a need just touched His garment, and He turned around and said, "Who touched Me?" See? Said... What a different touch. It depends upon how you're touching Him (See, see?), what you believe.

Now, you see, now as Satan is going to—has incarnate himself from antichrist to false prophet now, and in the days of the Jew, is antichrist amongst the early church... In the dark ages he become a false prophet to the world. See her there with her cup of iniquity. Now, that's to the church age.

204-4 {202} Now, but in the age after the Church goes home, he becomes a beast. He becomes the devil incarnate, the red dragon himself. Oh, my. Can't you see what I mean? He's incarnate in his people then. He's got his people bound by his power. The false prophet has prophesied them right into it, give them over to strong delusions to believe a lie and be damned by it, denying the Word with a form of godliness.

God works His place in a trinity: justification, sanctification and incarnate Himself in His people in the baptism of the Holy Ghost. Same thing. The devil's just in a type after Christ. Oh, Satan incarnates himself.

204-6 {205} Now, watch. Satan... When Jesus incarnates Himself in His people, the very Life that was in Christ is in this person. What would it do if you took the life out of a grapevine and put it in a pumpkin vine? It wouldn't bear pumpkins no more; it'd bear grapes. See? What if you took the life out of a peach tree and put it in a pear tree? Would it bear pears? No, bear peaches. The life tells what it is. See?

When you say—hear people say they got the Holy Ghost and deny this Word, there's something wrong. The Holy Ghost wrote that Word. And Jesus said this: "If a man has My Spirit in him, he will do My works." You want to read that? If you want to put it down, it's Saint John 14:12. Yeah. All right. "He that believeth in Me, the works that I do shall he do also, even more than this shall he do, for I go to the Father." See?

Then He sanctifies and cleans him so he can stand before God. That drop of ink falls there and takes him across the chasm. See?

205-2 {209} Now, watch. Satan, when he incarnates himself in his subjects, they do the work that he did. Don't you see? What did he do? Come right to that innocent woman to deceive her. And that's exactly what some of these devils do: come right into a place, and say, a little pastor gets started out somewhere come in and say, "Oh, if you just join up with us. . ." See? The same devil work. Now, that's the Truth.

And when Satan become incarnate into his church, if there be a devil, then they are the ones that does the murdering and killing and so forth, because Satan is a killer in the first place, a liar and a . . . See?

All right, what does Satan do when he does, when he becomes incarnate amongst the people? It's his duty to be shrewd. He is shrewd. You search the Bible, and you show me where God ever dealt with intellectual people. Hunt for it and see if it isn't always the intellectuals that's devil possessed. It's a big word, but it's true. I challenge you to take the—the lineage from Abel to Cain, and them fourteen generations, run them out, and see which ones was on the smart side and which ones was the humble ones.

205-5 {211} Why didn't Jesus choose such people? He got fishermen and men that couldn't even sign their own names to put them the head of His Church. See? That's right. Wisdom is—is nothing. It's—it's against Christ. Worldly wisdom is against Christ always. Jesus never did tell us go build seminaries (He never did it.), having Bible schools. He said, "Preach the Word; preach the Gospel." And then if He said, "These signs shall follow them that believe. . ." See, you'll have to have the . . . In other words, He said, "Go, demonstrate the power of God to all nation."

Now, watch. Satan's duty is to pervert the Word of God to wisdom's reasoning. Oh, my. Oh. Then he marks his subjects by rejecting the original Word. Now, let. . . (Will you—will you—will you suffer with me just a little bit where we get this—this? I don't want you to miss this.) Let me show you a type so you can see it—all in typing and Word and everything. You—you can't. . . You shouldn't go away confused.

206-2 {214} In the Old Testament when a man had been sold to slavery, there come a year of Jubilee every fifty years (forty-ninth year and then the year of Jubilee). And when a slave heard this, and he wanted to go free, there's—there isn't

nothing that can keep him from going free. He can throw down his hoe and say, "So-long," go back home. The trumpet sounded. That's right.

But if he don't want to go, and he's satisfied with his slave master, then he's taken into the—the temple, and they take an awl (you know what an awl is), and they pierced his ear, and put a hole in his ear. And it's a mark that he can never go back. Is that right? He has to serve this master for all time. I don't care how many more times the Jubilee sounds, whatever happens, he's absolutely has—has sold out his birthright of being free.

206-4 {216} And when a man turns down the Gospel Truth, Satan marks him. Where? At his ear. He deafens him so he can't hear the Truth no more. And he's finished. My. He stays with the group that he's with, if he won't hear the truth. No. "You shall know the Truth and the Truth shall make you free." The Truth makes free.

God marks His when they come. God marks His by vindicating His promised Word through them. That's exactly. Saint John 14:12, and another thing if you want to put down—down: Mark 16. Jesus said, "These signs shall follow them that believe."

206-6 {219} Now, let us just take that a minute. Was He joking? [Congregation replies "no"—Ed.] Did He just mean—did He just mean the apostles as some would tell us? [Congregation replies "no"—Ed.] Watch, read the background of it. Go ye into (where?) all the world; preach to—this Gospel to (what?) every creature." It has not even one-third of the way have met it yet. "These signs shall follow in all the world, to every creature, wherever this Gospel's preached. "These signs shall follow them that believe," not just to one little handful.

Like a fellow one time tell me: "God only gave the twelve apostles gifts of healing, and . . ." Oh. Many of the brethren is setting here when he raised up to say that. See? He got enough of it in a few minutes. So now, notice, "All the world, to every creature, these signs shall follow."

207-2 {223} Don't take Satan's unbelieving mark. Now, he will put it on you tonight if he can do it. He will poke you up against the wall and you'll walk out and say, "Aw, I don't know about that." You go home and study it. And then be

sincere and pray, 'cause everything's too—is too perfectly Scriptural at this very hour, this sacred hour of time. It's done been for years, proved. Come right up to it and this is the hour. This is the time.

And now, don't let him poke that in your ear, his unbelieving mark. See? 'Cause he was an unbeliever to begin with. He doubted it. All right. Oh, don't even let—don't let him take the Scripture with his wisdom and—and twist It and pervert It with his own wisdom into reasoning powers. You just be humble and say, "God said so, and that's all there is to it." (Now, oh, let's—we're going to get too late, so we'd better stop right here and—and start on.)

207-4 {227} Now, let's go to the Second Seal. When the slain, risen Lamb opened it, and the second calf-like beast said, "Come, see what the seal mystery is." Now, we get it. The Lamb, you remember, has to open every Seal. And the second beast. . . If you notice in the routine of where we just went through with the church ages—the same thing. The 2nd. . . First was a lion; the next was a—was a—was like a calf or ox or something. You see? And this beast said, "Come, see." now, and—when the Lamb opened the Seal. And then, went to see.

And when he walked in, what happened? Let's see what he found. "Come, see." There's a mystery sealed up here. That's been here now for two thousand years about. Let's see what it is. Now, we find here that he saw what? A red horse go forward.

207-6 {230} Now, to my understanding (this to my understanding), this great sword that he had in his hand. . . (Now, we got about three things to look at now for about the next fifteen, twenty minutes.) Let's just read and see what He says here.

And there went out. . . (4th verse). . . there went out another horse that was red: . . . (the first one's white). . . and power was given unto him that set thereon to take peace from the earth, and. . . they should kill one another: and there was given to him a great sword.

208-1 {231} Now, there's symbols here, and we want to look at them real close. But to my understanding, the best that I know now (You see?), Jesus predicted the same thing in

Matthew 24. See? He said, “Now, you are going to hear of wars and rumors of wars, and just wars and rumors of wars and wars, and. . .” but said, “All these ain’t yet. (See?) Time ain’t yet.”

See, they asked Jesus three questions (See?), and He answered them in three questions. There’s where a lot of our brethren got tangled up, trying to place. . . Or the Adventists brethren about those seventh day and so forth back there to “Woe unto her that give child that gives suck and the gates will be closed on the sabbath day” and things like that. My. That don’t even pertain to the question at all (See?), not at all. See? He was answering what they asked, but He didn’t—didn’t apply it all to the last days.

208-3 {233} He said, “You’ll hear. . . (Now, we’re working on this one thing here. We’ll come to some more of it in a few nights.) Look. He said, “You’ll hear of wars and rumors of wars and so forth. Then all this is not. . . See, then they—they’ll go back again and they’ll deliver you up and so forth like this and all—all. . . That’s not right yet.” But when He got to the time when He was going to talk to them about what they asked Him about the end of the world, “When will all these things be, when there’d not be one stone left upon. . . What will the sign be? And when will be coming the end of the world?” See? They asked Him three things.

Then when He got down to the end of the world, He said, “When you see the fig tree putting forth its bud (See?), now you know that the time is at the door, and verily, I say unto you that this generation shall not pass until all be fulfilled.”

How the infidel without the interpretation likes to lay onto that. See? He said, “This generation,” not the generation He was talking to, the generation that seen the fig tree putting forth its bud.

209-2 {237} Now, I just want to ask you something. Just let—just—just look at something right here in the face. Israel is now for the first time for twenty-five hundred years a nation. The oldest flag in the world is flying over Jerusalem tonight. Israel’s in her homeland.

There was a brother here one time wanted to be a missionary, felt to go missionary to the Jews. I said, “You might get one now and then.”

Oh, people thinks the whole nation. . . No, sir. Israel is converted as a nation, not as a person. "A nation will be borned in a day." That's Israel. All Israel's saved. Just remember that. Paul said so. All Israel's saved. Now, notice. All Israel. . . That's exactly right.

209-5 {240} Now, notice this. But He said, "When you see the fig tree and all the other trees putting forth their buds. . ." Now, watch. There's never been a time for twenty-five hundred years that Israel has ever come to her homeland. We got the little show, "Three Minutes To Midnight." There she is, a nation, the six point star of David flying, all these things.

Has there ever been a time that the denominations has had revivals like they have in the last few years? Now, just study now; we're at home. When did the denominations ever bloom out over any man's ministry like it has with Billy Graham's, Methodists, Baptists, and so forth? When was there ever a man (Search down your history.) that ever went forth to the church formal by the name ending with h-a-m before? Just ask you. . ."A-b-e. . . A-b-r-a-h-a-m." Now, look, Abraham's name has seven letters, A-b-r-a-h-a-m, but our Brother Billy Graham has G-r-a-h-a-m, six, not seven, the world. That's where he's ministering to: church natural.

209-7 {245} Church natural was Lot in Sodom, and when this fellow went down there and preached and blinded them by the Gospel, but there was One Who stayed with Abraham, and Abraham called Him "Elohim, Lord." Now, when Abraham seen Three coming, he said, "My Lord."

And Lot seen two coming; he said, "My lords." There's your difference. See your trinitarian work? See, see? Jesus said, "As it was in the days of Lot. . ." You see that?

210-1 {248} Notice, count it. Now, there was one come to this church spiritual, the Bride, Abraham, that wasn't in—in Sodom to begin with. And watch what He did. He never done no preaching like they did. He taught them, but then He done a sign before them. He done the Messianic sign. He had His back turned to the tent, and He said, "Abraham. . ." Now, remember his actual name a few days before that was Abram. But He says, "Abraham, where is your wife, S-a-r-a-h?" A few days before that it was called S-a-r-r-a.

Abraham said, "She's in the tent behind You."

And He said, "Abraham, I (There's your personal pronoun again.), I am going to visit you according to the promise that I've made you." You see Who it was. See? A Man with dust on His clothes, eating the meat of a calf, and drinking the milk from the cow, and eating corn bread (Yes, sir.): God, Elohim, manifested in flesh: promised in the last day to manifest Himself in flesh again.

Notice. "Abraham, where is your wife, Sarah?"

"She's in the tent behind You."

He said, "I'm going to visit you."

210-3 {252} And the lady, of course, being a hundred years old, she kinda laughed up her sleeve; she did: back in the tent now, behind the curtains in the tent. She said, "Me, an old woman. . ." Why, it'd ceased to be with them as husband and wife for years, you know, 'cause he was a hundred years old, and—and she was ninety. Said, "Now, that will never happen."

And he said, "Why did she laugh?" (Whew.) With His back turned to the tent. "Why did she laugh saying, 'How can these things be?'" See, He showed him a sign.

Now, He promised us that this will repeat at the end time again. And the two men went down there and preached the Word and told them to get out of there, the place was going to burn up and so forth, and it did. And Lot staggered out, the church natural down in sin, in the mire, but yet struggling along in their organizational programs. . . But the Bride, that one man never went to them. He went only and called the Bride type. Now, we're in the last days. See?

210-5 {256} Now, notice. You said, "There God manifested in the flesh."

Jesus said Himself, "How do you condemn Me?" Said, "Isn't it written in your Bible, your laws, that they, the prophets, who the Word of God came to. . ." Jesus said the Word came to the prophets because He was Scriptural in all things. He said, "Now, the Word of God says that the Word came to the prophets, and you called them gods, for the Word of God came to them." Said, "Then how are you going to condemn Me when I say I'm a Son of God?" with their own laws. . . Oh, my. There you are. See? How, where we at? We're at the end time.

211-1 {258} Now, listen real close now. Now, we find out that there would be wars and rumors of wars. And now we see that the fig tree's put forth its buds, and the other trees put forth their buds, Methodists, Baptists, Presbyterians, and all put forth their buds, a great revival going on. Now, I believe that God's gathering the Bride for that last hour, the elect. Oh, my.

Now, notice. Let us now consider what John saw then, of these things what he saw: A red horse and his rider goes forth; power given to him to slay with a great sword.

211-3 {261} Now, here's my revelation of it: This is Satan again. It's the devil again in another form. Now, we know that—that Seals pertained. . . (As I said the other night) and trumpets pertained to—to—to civil wars (You see?), amongst the people, or among nations. But you find out here that this man has a sword so he pertains to church political war. Now, you might not think that, but just watch it a minute, just a few minutes.

Notice the change of color of these horses: same rider. Change of color of horses. . . And a horse is a beast, and the beast in the Bible under a symbol represents a power. The same system riding on another color power from the innocent white to a bloody red. . . See? Watch him now how he's coming.

211-5 {263} When he first started, he was just. . . Well he's just a little doctrine in the—in the—amongst called the Nicolaitanism. Of course it wouldn't slay anything. (That's Revelations 2:6, if you want to put it down.) He wouldn't slay anything. It's just a doctrine, just a spirit amongst the people. Now, he wouldn't slay nothing.

Oh, he was so innocent riding on this white horse. "Well, you know, we can have a great worldwide church. We could call it the universal church." They still do. All right. See? Now, "We could have. . . Oh, it is perfectly innocent. And, oh, it's so innocent. It's just a group of men. We'll all get together for fellowship." See, it's very innocent; it's white, the white horse was. See? Now.

212-1 {264} So the dignitaries, and the better dressed, and the educated, you know, kind of like "birds of a feather," you know, we'll—we'll kind of get things together. "And the poor bunch, why, if they want to stumble along, well, all right; but

we—we'll get a better class coming to our church. If we can just get ourselves pulled off right here, we'll—we'll be a—we'll be a bunch of masons or so forth. You know we—we'll just have the things fixed up—or 'Odd Fellows,' as they are." And so then. . . Not the Odd Fellow Lodge now, but you know what I mean. So it's odd to the real believer.

212-2 {264} Now, but otherwise, in other words, "We want a little group, a little syndicate we can call our own. It's just a doctrine—very innocent. Brethren, why, we have nothing against you people, certainly not. You are all right, but, you know, we feel that—that we have business and ever. . . We—we'd be better off if we just had ourselves together." See? Un-huh. It finally went right on down till it happened. Yes, sir. Get together. . .

But when this awful deceiving spirit (Oh, man.) incarnated—incarnate spirit, this doctrine spirit became incarnated to take the place of Christ into a man, it must be worshipped then—turned to be a worship like Christ.

212-4 {265} In other words, up over the Vatican (Now, I've been right there.) it's wrote Vicarius Filii Dei, and it's wrote in Roman numerals. Now, you just draw a line at the bottom of those Roman numerals, and it means "Instead of Son of God." In other words, he's a vicar. (You know what a vicar is. Just takes the place of something.) He is the vicar instead of the Son of God. And the Bible said, "Let him that has the gift of wisdom count the numbers of the beast, for it's the number of a man, and his number is 666." Now, if you take VICARIUS FILII DEI and draw a line (the Roman numbers of V for 5, I for 1) and add it up and see if you haven't got 666.

212-5 {267} The Bible said he would be setting in the temple of God, worship like God. When that little doctrine become a—incarnate, it become a vicar instead of the Son of God. See? Oh, my. That awful deceiving spirit. If you want to read that, read in II Thessalonians 2:3 and you can see where it's at.

And of course, you will remember Satan is the head of all political power of every nation. How many knows that? You want to put it down? Matthew 4:8

Satan took Jesus up to a high mountain, and he showed Him all the kingdoms of the world that ever was, or ever would be in a moment of time. Talk about a person, he said,

“I’ll give them to you if you’ll worship me.” And Jesus knew that He was going to fall heir to them.

213-2 {269} That’s what they say, “Why, you bunch of poor holy-rollers. . .” Why, we get the world. “The meek shall inherit the earth.” What Jesus said. See, see?

Notice, Jesus knowed He would fall heir to them so He said, “Get thee hence, Satan. It’s written. (Right back with the Scripture again. See?) Thou shalt worship the Lord and Him only.” See?

Now, now, when—when he as his head demon incarnate in this super religious man (as the Bible predicts), then he unites his church and state, both of his own powers unite together. See? When the antichrist spirit went forth, it was a spirit. Then it become what? It become then. . . Now, watch this Seal. When the spirit went forth it was antichrist, against the teaching of Christ.

213-5 {273} All right. The next thing did. . . What Christ set out for His Church to do, it was against sin. “It ought. . . Oh, it don’t mean that. It—it don’t mean it. That was for somebody else. That—that’s back in the—a hundred years ago back yonder. That—that ain’t for us.” See? That’s the “anti,” “against.” Then it become. . . Now, the rider went out; he was—he didn’t have no crown, but he was given one. That white horse. . . He had a bow, no arrow. See?

So then when he went forth, then after while he was given a crown, because you can’t put a crown on a spirit’s head. But when this spirit become incarnate in the second work of his—of his dispensation of his mystic. . . The second work he become a crowned false prophet to the working of the antichrist spirit. Now, we see him there now. Now, he becomes that when he takes that. . . Then he is already. . . Satan controls the political powers of the world.

213-7 {276} Now, he gets into a place till he’s going to make a universal church power, taking religious power. And do you not understand, my brothers, that in—when this nation appears in the 13th chapter of Revelation, this little animal raised up like a lamb and it’s got two horns: civil and ecclesiastical power. But he done the same thing the beast did before him.

It’s strange, America is number thirteen and a woman. And strange it appears even in the 13th chapter of Revelation.

We started out with thirteen stripes in the flag, thirteen stars, every—everything's thirteen, thirteen, thirteen, thirteen all the way down; and everything's woman, woman, woman all the way down.

214-2 {278} And it finally end up, I predicted, a woman will control her. Remember that was thirty years ago I said it, and—and the—the seven things that I predicted, five of them's done come to pass. And they got the man right there now to bring her in. And you voted it in through your politics there. You . . .

All right. So much to say, you can't hardly get to where you want to get to. Notice now. I won't keep you but a little bit longer, if I have to carry over tomorrow night.

214-3 {280} Look, notice. When Satan . . . Now, everybody that realizes that Satan controls all political powers of the world . . . He said so (Matthew the 4th chapter and you get it, and the 8th verse). All the kingdoms belong to him. That's the reason they fight, war, kill.

Now, remember, isn't that strange? They was given this sword to kill one another. Oh, my. Notice now. Now, when he did that he did not have the ecclesiastical power yet; but he started in with a demon of a false teaching, and that teaching become a doctrine. That doctrine become car—incarnate in a false prophet, and then he went just to the right place; he never went to Israel now, he went to Rome, Nicaea, Rome.

214-5 {284} The council was held, and they elected a head bishop. And then by doing this they united church and state together. Then he dropped his bow; he got off his white horse; he got on his red horse, for he can kill anybody that don't agree with him. There's your Seal. Oh, my. Same fellow. Watch him go right on into eternity yonder with it. See? Unites both his powers together, the same thing they are trying to do right now, same thing.

214-6 {285} Today and . . . A strange thing, maybe you don't understand it, but today from a Baptist group in Louisville (You heard it on the radio.) a speaker raised up and . . . (How many heard it? See, see? All right here you are.) They want and asking the church now that we don't really have to, oh, just kind of join the Catholic church, but we have to kind of fellowship with them. Get . . . And the same time that going on in Louisville, over here God's unfolding the Seals to His

people to show us, “Don’t do it.” See them both working together. Remember, the crow and dove set on the same roost pole in the ark. Sure. Just remember.

215-1 {286} Now, we find out he unites his power. Then when he become both state and church, the ecclesiastical, then what are you going to do? He forms his own religion, and now he can do whatever he wants to. Then he has the right to put to death whosoever will not agree with him.

That’s exactly what he did too. And he did that just exactly. And when he—he—he did it to the true saints of the living God who kept the Word and wouldn’t agree with him on his dogmas, he put them to death.

215-3 {287} Now, Brother Lee Vayle and you teachers here of the Nicaea age and the early church, I don’t know if you read this or not. If you want to read it, you get in Smuckers’ “Glorious Reformation” and you find it that when Saint Augustine of Hippo become a priest under the Roman church, had the opportunity to one time the Holy Spirit tried to come on him, and he rejected It. How many knows that, as a teacher? So he rejected the Holy Spirit.

That’s exactly what a type of the Protestant church today that’s rejected the Holy Ghost. He went back down to Hippo, and he was the very one that signed that—that paper that had the revelation from God that it was all right and pleasing God to put every person to death that didn’t believe with the Roman Catholic church.

215-5 {289} Now, listen, I am quoting from the Martyrology: “From the time of—of Saint Augustine of Hippo until 1586 on the Roman martyrology, the Roman Catholic church put sixty-eight million Protestants to death.” Was his sword red? Was he riding a red horse? What was it? The same power, the same rider. There’s the Seal. They admit sixty-eight million on the martyrology besides all those put to death outside of that. Oh, mercy. During the dark ages there were millions fed to lions and slaughtered in every way, because they wouldn’t bow down to that Catholic dogma. You know that.

216-1 {290} How much time you got? All right, let me read something. Turn with me; now let me show you something. Let’s—let’s picture this thing just a minute. Just happened to come on my mind, and we’ll just read it. Let’s turn over in Revelations to the 17th chapter of Revelations. We still got

fifteen minutes more. All right. Now, listen real real close now as we read. You who have your Bibles can turn; I'm going give you just a little time so that you'll get it.

Did you get that, Lee? In Smuckers' is where I got it. See? "Glorious Reform," that taken straight out of the martyrology of Rome at the Vatican. Now . . .

216-3 {292} That was down to the persecution of Saint Patrick's people. And then they call Saint Patrick their—their saint. Saint Patrick was about as much Catholic as I am; and you know how much I am. He—he detested the doctrine of the church. He refused to go to the pope. Yes, sir.

Saint Patrick even . . . Why, you ought—did you ever go up in Northern Ireland where he had his schools? You know his name wasn't Patrick. How many knows that? His name was Sucat. That's right. Lost his little sister. You remember when they were . . . See?

216-5 {293} All right. Now, notice: 17th chapter of Revelation. Now, everybody just try to open your heart and let the Holy Spirit teach you now.

. . . there came unto me one of the seven angels which had the—had the seven vials, . . .

Now, you see there's seven vials; you know these sevens as we are going through. They all happen right at the same time, following the plagues, following the church ages just the same, 'cause it is all sealed up into that one Book, everything, and everything happens just in rotation, and one goes right into the other, and the other into the other. There's two spirits a working: God and the devil. See?

. . . which had the seven last vials, and he talked with me, saying . . ., Come here; and I will shew thee—unto thee the judgment of the great whore that setteth upon many waters:

217-1 {295} Now, look here, over here. That waters . . . Whore, what is that? That's a woman. Can't be a man. And what is the woman symbol in the church—in the Bible? Church. Why? Christ's Bride and so forth (You see?), it's woman, the church.

Now, "waters," what does that mean? Watch here. Read the 15th verse of it there.

And he said unto me, The waters which thou sawest, where the whore setteth, are peoples, . . . multitudes, . . . nations, and tongues.

This church is ruling over the whole world (See?) “set upon many waters.”

With whom the kings of the earth have committed fornication, . . . (Spiritual fornication is taking her doctrine—Nicolaitane doctrine.) . . . and the inhabitants of the earth have been made drunk with the wine of her fornication . . . (Boy, you talk about a drunken bunch on it. You . . .)

So he carried me away in the spirit into the wilderness: and I saw a woman . . .

217-3 {300} And did you know what, the Catholic’s own writing admit this is their church? How many knows that? Right in their own writing, I got “Facts of our Faith” it’s called that. See? Belongs to a priest. All right. All right.

And so he carried me away in the spirit into the wilderness: and I saw a woman setting upon a scarlet clothed beast, full of names of blasphemy, having seven heads and ten horns.

Now, just watch that, that symbol, that seven-heads. Now, you see here, said, . . .”And the—and the—and the—the heads which thou sawest are seven hills on which the woman setteth.” Rome sits on seven hills. See? Now, there’s no mistake about it. See? Seven heads and ten horns. You know are ten Kingdoms, and so forth.

And the woman was arrayed in purple . . . scarlet clothed, . . . decked in gold and precious stones . . . pearls, having a golden cup in her hand full of abominations—abomination of the filthiness of her fornication:

That antichrist spirit, fornication (See?) teaching, that committing adultery with God. See? Now, she’s supposed to be a bride (See?), and committing adultery (See?); see just like Eve did—just like the church does there. See?

218-1 {302} And upon her . . . head was written—a name written, MYSTERY, BABYLON THE GREAT . . . (And anybody knows Babylon’s

Rome.)...*THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.*

And... (Listen to the 6th verse)... And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

She was such a beautiful thing with crosses and everything on her; how in the world could she be the guilty of drinking the blood of the saints. It puzzled him. Now, he's going to tell him.

And the angel said unto me, Wherefore does thou marvel? I'll tell thee the mystery of the woman, and... the beast that carried her,... (Now, this is not under one of the Seals. This is something else. See?)... And he said... the seven heads and the ten horns.

The beast... thou sawest was, and is not; and shall ascend out of the bottomless pit,... (has no foundation, the pope)... and shall go into perdition: and they that dwell upon the earth shall wonder, whose names were not written in the Lamb's book of life... (There's the elected. See?)... life from the foundation of the world,... (How, when was your name put on the Book of Life? At that revival you attended? No, sir. From the foundation of the world.)... when they beheld the beast that was, he is not, and yet is.

See, the beast. One will die; another one take his place. He was; he was not; he was; he was not; was; he was not, and she's go plumb into perdition that way. See? All right.

219-1 {308} And here is—and here is the mind which hath wisdom... (How many knows there's nine spiritual gifts, and one of them are wisdom? All right.)... The seven heads are seven mountains, on which the woman setteth. (Oh, you'd have to be totally blind, deaf and dumb not to get that. All right.)

... there are seven kings: five are fallen, and one is... (Nero)... and... one is... to come; and when he cometh, he must continue just a short space.

You remember what he done: burnt the city and laid it on to the Christians, and put his mother on a single tree of a

horse and run her through the streets, and fiddled while Rome burned. All right.

And the beast that was, and is not, even he is the eighth, . . .

Pagan Rome brought into papal Rome, when the incarnate antichrist spirit become incarnate and was crowned, he was made a crowned king of Rome, both in state and church together. Oh, brother. See? It's just full of it. See?

. . . is . . . the seventh, and he goeth . . . (How long does he last? They never change the system.) . . . to perdition.

. . . the ten horns which thou sawest are ten kings, which have received no kings—kingdoms as yet; but receive power as kings one hour with the beast. (That's dictators, you see, of course.)

These have one mind, . . . (Now, look here. And they talk about Communism.) . . . These have one mind, and shall give their power and strength unto the beast.

These shall make war with the Lamb, and the Lamb shall overcome them: for he's Lord of lord, and King of kings: and they that are with him are called, chosen, and faithful.

And he said unto me, The waters which thou sawest, where the whore setteth, are peoples, multitudes, nations, and tongues.

220-1 {313} . . . the ten horns which thou sawest upon the beast, these shall hate the whore . . . (When that covenant is broken, we talked about last night) . . . and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

Don't you know the Bible says the shipmasters and everything else said, "Alas, alas, that great city . . . how it's met its doom in one hour." See?

For God has put in their hearts to fulfil his will, and to agree, and give their kingdoms over to the beast, until the word of God shall be fulfilled.

. . . the woman which thou sawest is that great city, which reigneth over all the kings of the earth.

220-2 {315} Tell me one . . . Russia don't reign over all; we don't reign over all. There's only one king that reigns over

every . . . like that Nebuchadnezzar's iron running out to every one of them toes, that it's Rome. Rome don't do it as a nation; it does it as a church.

Every nation under heaven is to Rome. No wonder he said, "Who can make war with him?" He can say "peace" that settles it. Every Catholic says "Don't fight." and he . . . They don't fight. That's all. Who is able to do what he can do? Nobody. That's right. So they wondered at the miracles he could do. He can stop war. The only thing he has to do is just say, "Stop." That's all. But you think he will do it? Certainly not.

220-4 {317} Notice. That sure show . . . They should kill one another; they should kill each other. His bow had no arrows at first, but his great sword did. He done his killing later and changed from white horse to a red horse, the same exactly devil with his sword.

What did Jesus say? Jesus said, "They that take the sword will perish by it." Don't fight back. See? Jesus that night when He told—said that and Peter took his sword. See? Just—just do like He did; just go ahead.

220-6 {319} Now, now, remember he's got a sword. He's going forth a sword in his hand, riding red horse, wading through the blood of everybody that disagrees with him. Now, do you understand it? How many understands what that Seal is now? All right. Now, what did Jesus say? "They that take the sword will perish by the sword." Is that right? All right.

All right. This rider and all his kingdom subjects that are slain down through the age that's drawed all this blood of the martyrs of the saints will be slain by the sword of Jesus Christ when He comes. "They that take the sword will be slain by the sword." They took the sword of dogma and antichrist and cut down the real true worshippers all down through the ages by the millions, and when Christ comes with the Sword (For it is His Word that proceeds out of His mouth.), He will slay every enemy there is before Him. You believe it? "Kill the enemy . . ."

221-2 {321} Let's go over here just a minute. Revelations . . . We'll see now if I'm just saying that or whether the Word says it: Revelations 19:11.

And I saw heaven opened, . . . (Amen.) . . . and behold a white horse; and he that set on him was called

Faithful and True, and in righteousness he did judge and make war.

His eyes were...the flames of fire, and on his head...many crowns;... (Oh, brother. See, He's done been crowned by his saints. You see?)...and he had a name written, that no man knew, but himself. (You remember, we—we can't—we don't know that, see? what it is.)

And he was clothed... (Let's see.)... And he was clothed with a vesture dipped in blood: and his name is called... (not "is," but called)... The Word of God.

For He and the Word is the same. See? Now, notice, not His names, His Name; called Word of God. He only knows one Name, no other Name.

And the armies...of heaven...which were in heaven followed him upon white horses, clothed in fine linen, white and clean. (That's the righteousness of saints. See?)

221-2 {325} Now, watch. What did Jesus say? "He that takes the sword..." All right, red horse rider, here where she's coming. "He that takes the sword..." You might have killed sixty-eight million of them down through these ages since then, maybe more, but Jesus said, "He that takes the sword will perish by it." Watch.

And out of his mouth goeth a sharp sword...

Hebrews the 4th chapter said, "The Word of God is sharper than a two-edged sword, cutting even to the marrow of the bone." And what else does the Word do? It's a discerner of the thoughts of the heart. That's right.

...out of his mouth goeth a sharp two-edged—a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he tread the winepress of the fierceness of the wrath of Almighty God.

And he had on his vesture and on his thigh a name written, KING OF KING, AND LORD OF LORD.

222-1 {327} As the impostors against the Word of God, and because they wouldn't agree... And this thing, Satan placed, united the political powers which he held and the spiritual powers which he held together and made a church that sweeps

into every nation; and he's put millions times millions (after he had jumped off from his white horse onto his red horse), and he took his sword and went forth; but God said with the same thing that he perverted, or tried to—the false teaching, that same Word will rise in power, coming forth from the lips of Jesus Christ, and it shall slay him and everything before him. Amen.

There's the Second Seal. Do you love Him? Oh, my. That's THUS SAITH THE LORD. Praise be to God.

222-2 {329} If all these other revelations and visions and everything has hit just exactly on the—on the point. . . And how many knows that, raise your hand. Hundreds, everybody here with their hands up. That's right. So shall this be. Remember, it's so.

Oh, friend, come to the fountain that's filled with Blood drawn from Immanuel's veins; where sinners plunged beneath the flood, lose all their guilty stain.

Come believe on Him if you've never. . . Don't take any chance. Don't—don't. . . If there's anything in your life, friend, we're here. . . Something is fixing to happen. I don't know why; I don't know when. I know what's going to happen, but I don't know when it's going to happen, but it's bound to be, because He is revealing it right now. He doesn't do anything 'less He makes it known (Amos 3). He makes it known first, and He promised that these things would come in the last days, and the seventh church age, at the end of it, when the messenger's arrived, there it would be.

223-1 {331} It would be revealed; those broken Seals will be revealed; and here they are. Now, that is in the Name of the Lord. Believe it, friend. Yes, sir. Come out of Babylon.

I want to say something before closing, 'cause I got—I'm getting just nine-thirty; just right now time.

Billy and I, when we got off of the plane in India, our last trip there, I was looking at a—a paper that they brought, was written in English. And it said, "The earthquake must be over; the birds are coming back," then it give the details. They. . . There's something funny happened.

223-3 {334} India don't have woven fences like we do; they pick up rocks and make their fences, and they build a lot of their houses out of rocks, just place them up there and it's warm there around, oh, anywhere pretty near in India, 'less

just in the mountains. And all down through Calcutta and things, the people just lay on the streets, starving to death, so forth.

Now, so, and they build their houses and towers of their house. They run the fence right up here at the side their house, build the tower for the house, and the tower maybe, where they got their well, they dug it for their cattle and things, then run their fences around.

223-6 {336} And all at once something begin to happen. The little birds, you know, go into those rocks, and they build their nest and raise their young ones; and something begin to happen.

Every day when it would get hot, all the cattle will come around and stand under the shadow of those walls, keep cool. And all the little birds live in those places; and all of a sudden, all them little birds, for some unknown reason. . . (Now, you know what we said the other day about little birds. See?) Some unknown reason, they all took off; and they went out and didn't come back to their nests. They went out in the field, and they set in the tree, wherever they could get, right on the ground.

The cattle wouldn't come around. The sheep wouldn't come around. They stayed right out in the field and hugged up against one another, a good way to do. They knew that something was going to happen. Then all of a sudden a earthquake took place, and shook the walls down, the fences down, and everything else.

Then the little birds begin to come back. Didn't come back for three or four days, then begin to come back. They said, "Well, the earthquakes must be over now; the birds are coming back."

224-2 {342} Why? Don't you believe that the same God that could make them birds and cattle and sheep in the days of Noah go into the ark, He is still the same God that can make them fly to safety? Is that right?

Now, let me say something, brethren. There's something fixing to happen, and all these big old ecclesiastical walls are going to collapse and go right back over yonder and agree, 'cause they are going to do it as certain as I'm standing here. There's an image to that beast just as certain as I'm standing

here, and this nation took it according to the Word of the Lord.

Listen, when you feel that little funny feeling, you get away from them walls. Get away; you'll die in there. Don't do it. Come out of it. Get away from all this stuff. Flee to safety as quick as you can. Ask God for mercy.

Don't just take some, "Well, my mother was Methodist, so I suppose I'll be." "My papa was Baptist, I'll be." Don't you do that. Don't you—don't you take any chance. I don't care how simple and humble it seems; it's the Word of the Lord. You flee to Jesus Christ just as quick as you can, and stay there until God fills you with His Holy Spirit, for the hour's going to come when you're going to hunt for it and it won't be there. So be sure to do it.

224-6 {345} Let's bow our heads just a moment. Heavenly Father, oh, I just sometimes, Lord, stand here, and I tremble. I think of that awful hour that's approaching, and I. . . There's no way to stop it. It's predicted that it would come. Now, I've thought of why don't the people come and—and—and listen, and why don't they come and accept it? But of course I know that—that You—You said they wouldn't, so they won't. But there is some that's got their names written on the Lamb's Book of Life, and when them Seals are throwed open there, they see their name there, and the Holy Spirit speaks to them; they come.

You can't keep them away. No one can: no one. They're coming anyhow because You're leading them like You did those little birds and the sheep and the cattle. Thou art God. Some instinct that them animals have that they know that they must get away. . .

If instinct to an animal could warn him to flee from danger, what should the Holy Spirit do to a church that claims to be filled with it? God, be merciful to us.

Forgive us all, Lord, of our short comings. We don't mean to stand here in this pulpit and let these people stand around walls, and their limbs a-aching, and then just go away and say, "Well, that sounds very good."

225-4 {348} Lord, we want to do something about it. We—we want You to search our heart, and if there's anything wrong, Lord, let us know now. Please don't let us come to that hour yonder when it's too late. Search me; try me, Lord. Here I

stand here by the grace of God seeing those Seals broke down there and come telling the people, when You predicted it would happen this way weeks ago. And now, Father, here it is right before us.

Now, Lord, try me. Search me. Search me in my heart. Lord, we don't—we—we want You to look into our lives, and if there's anything in there that's not right, just speak it to us, Lord. We want to make it right, right now, right now while there is a fountain filled with Blood, while there is a—A Bleach that can cleanse our sins and unbelief. We want to plunge our souls beneath that, all of our unbelief. . .

225-6 {350} God, help our unbelief. Take it away from us, Lord. We want to receive rapturing grace. We want to be able when that mysterious thunder thunders out yonder, and the Church is taken up, we want to be ready to receive it, Lord. Grant it. Try us, Lord, by Thy Word. Let us look into It, and if we see that we have failed. . .

If there are those here, Lord, who were baptized in titles, knowing nothing about the real true baptism, may I be as faithful as Paul when he passed through the upper coast of Ephesus and he found disciples screaming and shouting and having a glorious time. He said unto them, "Have you received then the Holy Ghost since you believed?" They know not whether there be any. He said, "Then to what was you baptized?" And they'd been baptized by that glorious holy prophet, but they only baptized unto repentance; then they were rebaptized in the Name of Jesus Christ. And Paul commanded them to be baptized over again.

226-1 {354} Lord, in the Light of Your Word, I command every person that's not baptized in the Name of the Lord Jesus Christ to hasten to the water quickly while you have a chance. You who have not been filled with the Holy Ghost, I command you in the Name of the Lord Jesus Christ; fall to your knees and don't get up until the Holy Spirit has sanctified you thoroughly and filled you with His love and goodness until your soul is so satisfied in the Presence of God that your whole desire is to serve Him and walk for Him and work with Him all the rest of your life. Grant it, I pray, that God will give you this charge, in Jesus Christ's Name.

I love Him, I love Him

Because He first loved me (Do you really love
Him? Now, put your hands up.)
And purchased my salvation
On Calvary's tree.

226-2 {357} [Brother Branham begins humming, "I Love Him."—Ed.] If there's any setting that feels their need tonight, feels that they need to be baptized, or needs the baptism of the Holy Spirit . . . You know your need; it's been revealed to you, and you want to be remembered in prayer. There's none of us can give it to you, only we can baptize you; but the only thing, we can't give you the Holy Spirit. God does that alone, but you feel your need that God is speaking to your heart that you need It, and you want us to remember you in prayer, would you stand up so we could know you—know who you are? God bless you. The Lord bless you.

I guess there's hundred and fifty, maybe, standing in here, or maybe it's like that if I can see all. I don't know what's in the rooms and around outside holding their hands up, so forth, but you have a need, now, let's pray.

226-4 {359} Now, you who see those people that's standing by you and they're standing as a witness before Christ, "I—I—I need You, Lord. I need You. I—I'm trusting I—I'm one of those that's going to find my name tonight behind that seal yonder that was put on there from the foundation of the world. Something struck my heart and I'm standing, Lord, is it me? Are You calling me? I want You to reveal to me my name over there. Fill me and seal me into Yourself by the Holy Ghost." You who've already been sealed in, I want you to raise up, turn around to them and lay your hands upon them to pray for them. Now, be deadly sincere.

227-1 {360} Heavenly Father, in the Name of the Lord Jesus let the great Holy Spirit move upon this audience as a rushing wind a fall into every heart here, Lord, and send down the baptism of the Holy Spirit upon these people. And there's water waiting. . . While Peter yet spake these words, the Holy Ghost fell on them that heard the Word, they were all filled with the Holy Ghost. . .

[The balance of Brother Branham's prayer is not clear—Ed.]

