The Fifth Seal

333-1 {1} Let us bow our heads now for prayer.

Gracious heavenly Father, the Almighty God, Who brought again Jesus Christ from the dead and has presented Him to us in this last day in the power of the Holy Spirit, we are grateful for these mighty visitations of the—of the immortal God. And now, Father, we are facing another hour, a hour which might change the eternal destination of many people. And to approach this, Lord, we are insufficient, because it is in the Scriptures that the Lamb took the Book and opened the Seals.

O Lamb of God, come forward, we pray. We call on You, Lord, the great Redeemer. Come forth and show us Your plan of redemption that's been hid through the years, breaking this Fifth Seal for us tonight, Father, and revealing what's beneath that Seal for us, that we might go away a better Christians than we are now—might be better fit for the task that lays ahead. We ask it in Jesus' Name. Amen.

333-3 {5} Good evening, friends. I deem this a grand privilege to be here tonight on this great event. I don't know anywhere that I could feel better at than to be on the work of the King. And now, coming especially on these lessons where we're just waiting. . . If He would not reveal it to me, I could not give it to you.

I'm not trying to use any of my own thoughts or anything, just as He will give it. And that's right. And I—I'm sure that if I don't use my own thoughts and it comes in the way it has, and all through life it's never been wrong; it won't be wrong this time.

333-5 {6} Now, we're just gloriously and very, very thankful for what He has done for us, the great mysterious hand of the living God. What greater thing could be, how much more a privileged people could we be than to have in our presence the King of kings, Lord of lords?

We would probably blow the whistles, and—and hoist the flags, and lay out the carpets and everything for the President of the nation to come to the city. But just think, that would be all right, and it'd be an honor to the city. But think, in our little humble Tabernacle tonight, we're inviting the King of

kings, God; and we don't . . . He don't desire carpets to be throwed out and so forth. He desires humble hearts to be laid out, so that He might take these humble hearts and reveal to them the—the good things that He has in store for all those who love Him.

334-2 {9} Now, we asked . . . And I've got a testimony that I would like to—to give. Now, if I'm mistaken on this . . . I just heard it, and I could be that I'm way—wrong, but I think the people are here and—that the testimony applies to.

And then, a few days ago when I was out to my home now in—in Arizona, a—we got a—a call that said there was a little boy that had rheumatic fever; and that goes to the heart. And he was such a . . . His father and mother are such darling precious friends of mine. It was one of our deacons here of the church, Brother Collins. His little boy, little Mikie (Joe's playmate) was suffering with rheumatic fever of the heart, and the doctors had sent him home, put him in the bed, and told the parents not to even let him up, nor raise him up to take a drink of water: take it out of a straw; he was so bad. And the parents, faithful, comes to the tabernacle here and believes.

334-4 {11} And a few nights ago, not trying to wait . . . We'd announced healing services on Sunday, but seeing that we're going to have to answer questions, so then we had to omit the healing service. And then I had a little something that I been keeping in, my inside of my heart. And the mother and father wanted to know if they could bring the child to the—the room, and they brought the little fellow out there, and the Holy Spirit pronounced him healed.

334-5 {14} And so the parents being respective of that, taken the little fellow home and sent him on to school—just sent him on to school. The doctor got a hold of it. So the doctor wasn't very well pleased with such a thing, so he told the mother that the baby should be in bed, of course; and she give him the story.

And I think the man is a, I understand, is a Christian believer by a denomination a Seventh Day Adventists—the doctor is. And so, he said, "Well, you ought . . . It's time for the child, for me to examine it." Said, "You ought to at least have it examined."

She said, "Very well." Took the child down, and the doctor examined it, the blood, where the rheumatic fever lays . . . And

so I understand that the doctor was so amazed he didn't know what to do. The little boy is perfectly normal, sound, and well, not a . . .?. . .

335-2 {17} Now, I—is the Collins here . . . I might've told that wrong. I don't . . . Is that right, Sister Collins? Yep. That's little Mikie Collins, just about six, seven years old; and that happened right in the room about three nights ago.

Oh, there had to be Somebody in that room besides human beings. It was the great mighty Jehovah (That's right.) that comes to honor His Word. And I—I am so grateful to hear that. See? I know we all are. Not only me, but all are, because what if that was—was your little boy or my little boy?

335-4 {19} And remember, I'm giving testimony, just as—just one, and pick out one here and there; it's happening everywhere, but just to let you know that—that my real ministry is on divine healing. But you—I'm here for these Seals because . . . A little later you'll understand why I had to do this. And so, I'm not a teacher. I'm not a theologian. I—I just pray for the sick, and I love the Lord.

And now, now in this though, that . . . Last night we gave a testimony of the little girl . . . I got her name, and Billy's got it here now somewhere of the parent and who they are. And this little girl was in the last stage of leukemia, just . . .?. . . Just so bad that they could not feed her by the mouth any more; she had to be . . . her blood transfused through the veins. And she was a pretty little thing. She was small for her age. (About like this little lady here, I suppose, but she was about this high; very . . .) They were like most of us. You could tell by the dressed child and the parents that they were very poor, just very poor, and so—but real reverent, and the Holy Spirit pronounced that child healed.

335-6 {21} Now, just think of that—with leukemia. That little fellow . . . And the blood was so bad they couldn't even feed it through the mouth no more. It had to take—go to the hospital and take the blood transfusions through the veins, feed it, I guess glucose or whatever . . . I don't know what medical terms does for that disease; but however, it had to be fed that way. And before the child left the place, it cried for a hamburger.

And the parents, after they'd heard the Holy Spirit of THUS SAITH THE LORD (See?), they, and them strangers,

never was around before, but they . . . A—a dandy old couple that just got their seats here for them a few minutes ago, Brother and Sister Kidd, had instructed them on what to do and what to listen for, and the child eat its meals on the road home.

336-2 {23} Two or three days after that in school, and was—went to the doctor, and the doctor was so amazed, he said, "There's not even one trace of leukemia found in the child." See? Now, that's instantaneously on the mark, the power of Almighty God to take a bloodstream and cleanse it out right like that and—and put the pulsation of—of new life back in there, because your—your bloodstream is your life, mortal, and the—create new cells and clean out the old. And—and what it is, it is absolutely . . . I'd say this: It is a creative act of the Almighty God to take a—a bloodstream that's contaminated with cancer until the little fellow yellow and puffed out. And within just a few moments time, a brand new bloodstream . . .

336-3 {24} I believe, (I'm not going to speak it in His Name; I'm going to speak it in my—in the revelation of my faith), what happened in Sabino Canyon the other day . . . I believe that the hour is approaching when missing limbs will be restored, and the glorious power of the Creator . . . I—I believe if He can make a squirrel appear that has no . . . Here if the man or woman just got a part missing, and that's complete animal in itself. Oh, He is God. I—I love Him.

336-4 {25} Well, now, I get started on them subjects, and we just talk on, and the people around the walls and standing in the halls and the rooms and so forth. So I'll get right straight to the message, and I want to say this . . . Now, I want to give thanks to Him Who's omnipresent, and that today, not knowing one thing about that Fifth Seal, it came in that same mysterious way this morning, just about a hour before daybreak that when I was out in prayer. And today . . . I have just set these last five or six days just in a little room, don't see no one, just go out and eat my meal with a—with a friend, with some of my friends here. And 'course, you know who that friend is; it's Brother and Sister Wood. See? And—and you know . . . And I went over there and—and stay with them, and everybody's been nice. There hasn't been anything, just simply . . . I'm trying to stay right with that message of these

Seals. It's important. I believe it's—it's the hour of it's revealing time of revelation of it.

337-1 {29} And now, I want you to be sure now, early, before—as soon as you can, write out your unknown understandings of—of these Seven Seals, if you have them, and lay them on the desk. And maybe Brother Neville or somebody might put a box up here . . . Well, here—here, I see them now. That's good. I'd rather have them tonight that I can maybe study on them awhile for Sunday morning.

337-2 {29} Now, don't . . . This time, right at this time, don't make it requests for, say, "Is the evidence of the Holy Ghost this?" See? I—I'd like to know about what I've taught about (You see?), so we can get this one subject, like the church ages, straight (See?), because that's what we're dealing with now.

Now, like we was going to pray for the sick then that takes maybe a—a different prayer, and you're anointed, come in for a different thing, you know, and you're seeking God to find out. "Will there be somebody there tonight, Lord?"

"Yes, it'll be somebody wearing a yellow dress, setting in the right hand corner, and when you call her, call her this, and say thus and thus she's did, and she has so-and-so." Then you go down there and watch, and there she is. See? There you are. See? It's different. See? And this way I'm praying: "Lord Jesus, what is the interpretation of this? Reveal it to me."

337-5 {33} And a . . . Now, let's get our—our Swords out again now, and—the Word. And I appreciate Brother Neville's spiritual support as well as his brotherly love, back here behind me, praying for me, and you all out there also. And now, tonight being Friday night, we'll try—just make it as . . . We . . . You can't possibly hit all the things, if—'cause you could take that—just one of those Seals and stay, just—just bring it right through the Scripture, right down. See, it take months and months and months, and you still wouldn't have it, 'cause the—the Seal itself ties the entire Scripture from Genesis to Revelation, one Seal of it.

338-1 {36} So what I try to do is keep from getting way off of it, I'll jot down a Scripture or a little note here somewhere, and keep from just keeping on that one thing, I have to watch back 'cause I only . . . Speaking, I speak by—by way . . . I—I hope it's the right inspiration. And then when I—when I look down to see the . . . that . . . And I begin to speak and I feel

myself going off on a subject, I'll turn around look back the other way to try to get another Scripture to get on that (You see?), to kind of lighten it up a little on that side instead of trying to go on with that.

338-2 {37} And so now, we're going to study tonight, by the grace of God, by His help, the—the Fifth Seal. And it's a short one. It's a little longer than the other. The four horse riders now was two verses apiece, and this is three verses in this one. Now, the Fifth Seal begins in the 6th chapter of Revelations, the 9th verse.

And now, if you happen to be a—a stranger that hasn't heard these four horse riders, well, you . . . See, sometimes you—you just drop back and kind of tap something, and when you do, you're expecting the people to understand it. So if there a little something you don't understand, well, just kind of bear a little bit or get the tape and listen to it, and—and I'm sure you'll—you'll get a blessing from it. I have; I—I hope that you—that you do.

338-4 {39} Now, everybody ready from the 9th verse now to the 11th, or including the 11th.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou . . . judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also . . . their brethren, that should be killed as they were, should be fulfilled.

339-1 {40} Now, this is rather a mysterious . . . And now, for the sake of tapes, and clergymen and teachers that's setting present, now if you have a different view from this, I did too. But I'm just taking it from the inspiration which completely changed my view of it. See?

And then I find out, as you see these revealed, it's taking right back and bringing those church ages and the Scriptures right together, tying it up. See? And that's the reason that I believe that it comes from God.

339-3 {41} Now, we realize that, and I am thinking that sometimes that we depend on what some great teacher might've said about it (See?), and that's—that's all right. I don't condemn the teacher, not by no means. And I don't condemn anybody; I just condemn sin, unbelief, nobody.

And some people have said, "You condemn organization." No, I don't. I—I condemn the system of organization, not the people in there, the group of people that makes the organization, you know; but the system they're governed by, that's what I condemn, Catholic and Protestant the same.

339-5 {44} My, I've . . . Some of the best friends that—a—a—a—that I know of are Catholics, just world . . . ? . . . Do you realize . . . And the man may be sitting here tonight, perhaps is, the only way that we got this tabernacle built, because a Roman Catholic stood on his feet in the court there and went to the front for me, boy, like nobody would do. That's right, and they couldn't turn it down. That's right.

They said they had to—figured out too many people. Said, "Oh, that won't make eighty more in that church," like that. "That church is standing there," he said. "I—I know the pastor," (and all like that) and said, "that church has been there." Said, "The rest of you can add to it, then why can't they?" A Roman Catholic, good friend of mine. See? Yes, sir.

339-7 {46} A—a boy that is a Catholic, a real royal friend of mine, was talking to me. He had a certain hardware store before I left. He said, "Billy, I—I know you don't believe in our system of religion"; he said, "but I'm telling you right now," said, "God has honored your prayers so much for us. I believe if you get in trouble anywhere in the nation," said, "every Catholic in the country would come to you." So you see, that . . . He said, "Every 'cross back,'" he called it. I'm going to tell it just the way he did.

340-1 {47} 'Course they claim to be that because the early Christians packed crosses on their backs. We know that by history. And they claim to be the early Christian, which they were, but the system has got them off of that path (You see?), and them people, a Catholic, or Jew or whatever it is, they're a human being off the same tree that we come from. See? That's right. They are—they are a people who love, and eat, and

drink, and sleep and—just like anybody else. And so we mustn't never condemn individuals, no, no one. See? But . . .

340-2 {48} We mustn't condemn individuals, but as a minister, I have to strike that serpent out there that's biting into those people. You see? And I don't . . . There's . . . I don't even . . . Just me in myself, I wouldn't do that if it wasn't a commission from God that I'm duty bound to do it (See?), and I must hold that true and faithful.

But if a Catholic, Jew, or whatever he was, come here . . . If he was a Mohammedan, Greek, or orthodox, or whatever he might be, if he come here to be prayed for, I would pray just as sincerely for him as I would for my own. That's right. Certainly, because it's a human being. I've prayed for Buddhists, and Sikhs, Jains, Mohammedans, and—and every kind (You see?), like that. And I don't ask them no questions; I just pray for them because they're somebody, a human being, that wants to get well, and try to make life a little easier along the road for them.

340-4 {51} Now, we realize that in this . . . And many of you here, I know there's at least two or three real scholars setting here, and—and they're smart, read out of other men's doctrines on this subject. And I want these brethren to know that I—I'm not condemning these men. I'm only expressing what the Lord shows me; that's all I can say.

Now, we don't want to never think that because some little wash woman or—or little plow boy out there couldn't get a revelation from God, because (You see?) it's—God, He actually reveals Himself in simplicity. That's . . . We had that Sunday to start this off on—how He reveals Hisself in His simplicity. That's what makes Him great.

340-6 {53} Now, let—let me just . . . Let me review that just for a minute. What makes God great is because He can make Hisself so simple. That's what makes Him great. God is great, and He can make Himself in such a simple form, that the wise of this world can't find Him. They just can't find Him, because He makes Hisself too simple. Now, watch. And this in itself is the mystery of the revelation of Jesus Christ. See? This in itself that a—a . . . There—there's can be nothing greater than God, and you can't make anything as simple as He makes Himself. See, that's what makes Him great. See?

341-1 {54} Now, a great man, he just can get a little greater and maybe he stoop down and say, "How do you do?" to you (See?), or something like that, but he can't make hisself little. There's just something about him. He's a human. He just can't make hisself little, 'cause when he gets to get down too small, then the first thing you know, he's got to refer to what somebody else did, and like that, and then he starts pulling hisself back up again. You see? But the way up is down in God. Yes.

341-2 {55} The wise of the world is trying in their wisdom to find Him. They only climb away from Him in doing so. See? The wise of the world . . . If you're trying to explain something by some mathematics or something, remember, He's even put it in the Bible in Rev . . . Or in . . . No, I beg your pardon. Isaiah 35, I believe it is, that even it's so—it's so simple that even a—a—a delinquent person would understand it (See?), or even a fool shall not err therein.

Wise misses it far by their wisdom, going farther from Him by trying to find Him by wisdom. Now, don't forget that. That'll be taped. See? The wise in their wisdom go so far to try to find Him by their wisdom, they miss Him. See? If they could be big enough to be simple enough, they could find Him. If you're big enough to get simple enough . . . See?

341-4 {57} That . . . And you know that—that really is the truth. I've went in to people in their offices and so forth that were really were men, big kings (See?), and potentates, monarchs; and usually them are big men. And then I've went into places where a guy got a change of clothes, maybe some minister that wanted to argue with me awhile, and you—you'd think that the world couldn't run without him (See?), and that—that's just puffed up in the head. See? But a big man, a big man sets down and tries to make you think you're the big man. See, see? He can humble himself.

342-1 {59} And you see, God is so great till He can humble Himself a place till a human being can't climb down that far. See? That's all. And in their . . . And they're trying to find Him . . . Now, look, they are trying to find Him by sending the boys to school and getting a bachelor of art and degree. And—and they're trying to find it by a theological terminology of—of—of the Bible, and they're trying to find Him by educational programs, and by organizational programs, and by beautifying things. And trying to find . . . He's not there at

all. You just fighting the wind; that's all. You—you're getting away from it.

342-2 {61} If they could be big enough to be—to be simple enough, they could find Him in that direction by being simple. But as long as you're going towards wisdom, you're going away from Him. (Now, let me get that so you won't miss it.) As long as you're trying to find God by wisdom, like it was in the garden of Eden, like it was in the days of Moses, like it was in the days of—of Noah, like it's been in the days of Christ, in the days of John, in the days of the apostles, and to this day, when you try to figure it out, and try to find God by wisdom, you're going farther from Him all the time. You're trying to understand it. There's no way of doing it. Just accept it. See? Just believe it. Don't try to understand it.

342-3 {63} I can't understand why that—well, a lot of things . . . There's not many things I do understand or can't understand. I can't understand how this young fellow setting here eats the same food I can and here he is, got a full head of hair, and I ain't got any. I don't understand it. They tell me calcium makes it, and I can't keep my fingernails cut off enough and no hair at all to cut off. I—I don't understand that.

342-4 {63} As the old saying is (this might kind of change the position in seriousness, but it is seriousness, but I haven't got to the Seal yet) how that a black cow can eat green grass, and give white milk, and churn yellow butter. I—I sure couldn't explain that (See?), 'cause you see each one is a product of the other one, and how it does . . . I can't explain it.

Can't explain how two lilies stand or two flowers of the same breed, and one red and the other one yellow, and one brown and one blue. I don't understand it—same sun upon them. Where does the color come from? See? I can't explain it, but yet you have to accept it.

343-1 {67} I just wish that some great theologian would explain to me how this world stands in orbit. I wish you could scientifically throw me a ball in the air, turning, and let it make the second revolution in the same place. You couldn't do it. And yet this is so perfectly timed till they can tell the eclipse of the sun to the minute, twenty years from now. They ain't got them a watch or clock or any piece of machinery that's that perfect, and yet it stands there. And then leaning

backwards; what if it straightened up for a little bit? You just—you just make yourself silly to try . . . See?

343-2 {68} So you see, don't try to get wisdom to understand. Just believe what He says, and the more simpler you can get, then there you are. You'll find it. Now, I'm so thankful for that, thankful that He is, has made Hisself simple. Now, we find the 6th chapter and the 9th verse, let me start now.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony . . . they held:

343-3 {69} Notice, there is no mention of another beast or a living—living creature to this announcement of the Fifth Seal. Now, remember, there was on the Fourth Seal; there was on the First Seal, Second, Third, and Fourth, but none here. See? Now, if you notice . . . Let's just read back one of the Seals. Let's go back to the Fourth Seal (See?), and that's the 7th verse.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come . . . see.

. . . when he had opened the third seal, I heard the voice of the—of the third beast say, Come and see.

. . . of the second beast, Come and see . . . (and . . . the first beast say,) . . . Come and see.

343-4 {71} But then when we get to the Fifth Seal, there's no beast. Now, just notice.

And when he had opened the fifth seal, I saw under the altar . . .

Right quick (See?), there's no—there's no beast there, and a beast represents power. We know that. See? There's no living creature.

Now, one of those creatures, we find out in studying the—the—the revelation in the churches, that the—one of them had the—was a lion; and the other one—the other one was an ox; and the other one was a man; and the other one was an eagle. We find out in the church ages that those four beasts, meaning four powers, was gathered around the Acts of the Apostles just the way that the—the tabernacle in the wilderness, and . . .

344-1 {73} You understand it, 'cause I won't take time to go into it now. We drawed it out here and showed just exactly. They were watching over this, the Lamb and the Word to perform the Word just as they did the—the ark of the covenant in the holy place in the wilderness, and so forth.

Now, we even positionally showed by the tribal colors of Israel and by the...How many heard the—or the Seven Church Ages? I guess most have: two thirds of you. Notice that even the nature of the beast was exactly a tribal emblem, which way the four...the twelve tribes, set four on each side or—or three tribes on each side. And the four beasts set and watched these tribes from all four ways.

344-3 {75} And when we went and got the Gospels and show exactly when you enter into the ark, they was a-guarding the ark, the covenant; and then we find out that the covenant of the new church, its representation on earth was the Holy Spirit. The Blood had sent back to us the Holy Ghost, and the four beasts represented as the—the twelve tribes of Israel, as it watched, and finding their natures and taken that same nature and bringing it to each one of those four Gospels, exactly, was exactly the same. One talked to the lion, the other one to the—the ox, and the other—the four Gospels. There it is. The four Gospels is the protection of the Holy Spirit. Amen.

344-4 {76} I just always wonder...It stuck with me, now, this is about six years, I guess, since I heard a great man say that was—the—the Acts of the Apostles was just the framework. I've heard it said many times, but to hear a man with his status as a preacher and as a teacher, that's wrote some of the famous books that the people read everywhere; and to say that the Acts of the Apostles wasn't actually suitable for teaching of the church, when the Acts of the Apostles is the very foundation of it, not the framework, the foundation. 'Cause the Bible says that the—the—the foundation of God is built upon the doctrine of the apostles. That's right. Christ the Head—the Cornerstone.

And when this fellow stood there and made that remark, I—I—I just...My heart just failed. And I thought, "No wonder..." Well, I see now, in the Seals. It just wasn't revealed; that's all. See?

345-2 {79} So then there they was standing there. But there's something just saying that. Now, notice, they guard.

Now, when we got Matthew 28:19 and run that thing down through Matthew (which represented the lion) and coming in there, we found exactly why they baptized in the Name of Jesus Christ. And there He was, standing there with that very Scripture to guard the sacred trust of the baptism of the Name of Jesus Christ. (Well, I'm getting off on the church ages now. See?)

345-3 {81} Notice, but here when we come to this Fifth Seal now, there's—there's—there's no rider goes forth, and there's no beast to announce it. John just . . . He . . . The Lamb opened it, and John saw it. There was no one there to say, "Now, come, look; come, see."

Notice, no power of the living creature. Or there's . . . And on the Sixth Seal there's no beast to announce it. And on the Seventh Seal there's no beast to announce it, no powers to announce it (See?); no one does it. On the . . .

Look, on the—after the Fourth Seal, there's no announcement by any beast power from the Fifth, Sixth, or Seventh Seal, not at all.

345-4 {83} Now, notice. I love this. As in the times of the rider of the four horses, the rider, singular, of the four different horses, there was a beast that announced the power. Every-time the rider straddled another horse and come forth to ride, another kind of a beast come out and announced it. That's a great mystery. See? That is the mystery . . . Why? Announcing the mystery.

Why isn't there one here on the Fifth Seal to announce it? Here it is. According to the revelation that the Lord Jesus gave me today (See?), or this morning, early; that is that the mystery of the church ages are already finished at this time. The mystery of the antichrist is revealed at this time. The antichrist took his last ride, and we found him on the pale horse mixed with his many colors, and rides all the way into perdition. (We get it on the trumpets and so forth when we—we teach that. I go into it now, but we get plumb off the subject again.)

345-6 {85} And we—we go . . . he rides . . . That's the reason there's no one there. Now, we know written 'cause some reasons for something. Now, you remember at the first beginning, I said, "There can't be nothing without a reason."

Remember the little drop of ink? See? Now, you got to find the reason. There was some reason they didn't have to have a beast or a power to announce this Seal being broke, and only God can reveal why (That's all.), because it's all—all lays in Him.

346-2 {87} But the reason that He reveals, that I—as I understand, that it is because the mystery of the Book of Redemption, as far as the antichrist being revealed. . . And at the same time the Church is gone, and these things don't even happen in the church age at all. That's right. They're—they're away from the church age. The Church absolutely is raptured at this time. The Church goes up in the 4th chapter of Revelation, and does not return until it comes back with its King in the 19th chapter. But these Seals here are revealing what has been, what is, and what will be. See? And now, what was to be for the church age was revealed by these Seals, and now, watch what takes it.

346-3 {88} The—the four stages of his rider has been revealed. The four stages of the antichrist riding has been revealed at this time; therefore, they don't have to have any more. And there was four living creatures of God to announce the rider as they rode. Four beasts are four powers.

Now, we know that "beast," by interpretation of the terms of the Bible symbols, means "power." Now, let's get that close. The four are beasts in the Bible represent a power among the people. Now, if we find out. . . Like in Daniel when he saw a certain nation rise up, it would be maybe a bear holding a rib in his side: symbol. Then he seen another power raise up, a goat; it represented something. Then he seen another power raise up, and—and it was a leopard with so many heads; it represented a certain Kingdom. Then he saw another one rise up—a great lion with teeth and—and stomped the residue; that represented a different power altogether.

One was a—a Kingdom of Nebuchadnezzar, and another type of a dream. Daniel saw a vision. Nebuchadnezzar dreamed a dream, but Daniel interpreted his dream, and it was correctly with the vision. Amen. Whew.

346-6 {91} Oh, if you just know what happened. What happened before we left here? You understand? Why, six straight dreams come exactly with the vision. Amen. See? A dream interpreted is a vision, because a person not maybe

being born with the subconscious to stay—be awake when he sees it, then God—ducks over in his subconscious and speaks to him—which He promised that in dreams in the last days He would visit people and also in visions. See?

Now, a vision is when you are wide awake (standing right like this), and certain things are revealed, and you stand and tell them just right about it—see what happened and what's going to be and so forth. But now, a dream is when you are asleep, and your five senses are inactive, and in—in—you're in your subconscious. You're somewhere, because when you come back, you remember where you been, remember it all your life. See, so it's your subconscious. Then in order. See?

347-2 {94} As Congressman Upshaw used to say, "You can't be something that you hain't," and that's just about right. See? And then if you're born a seer, now (You see?), to do that those both consciouses has to be right together—not one here with five senses active, and the other one out here when you're asleep with the five senses are not active. But you see, when both of them—you're born—right together, you don't go to sleep. You just go from one to the other one like that—you don't go to sleep. There's not enough room to go to sleep, and you can't make yourself that way. So gifts and callings are predestinated of God. They are—they are God's gifts and callings, even without repentance, the Bible said. See? They were ordained before the foundation of the world. See?

347-3 {97} Now, now, we find out that the beast of Daniel, it meant that it was a power raising up amongst the people. Or in—in John's visions here also shows that it was powers—nations raising up.

Like the United States appears in Revelations 13 as a lamb. And then, if you want to know a different . . . You say, "Well, that—that's talking about national power." It also represents holy power too: a beast. Did you know that? Notice, Rebekah, when—a—when the—the servant of Abraham, Eliezer, when he came to get Rebekah, she—he mounted her up on a camel, the very camel she watered. And she rode this camel to meet her unseen bridegroom. The very thing she watered was the thing that took her to her future home and husband.

348-1 {100} And it's the same thing today. See? The very thing that the Church is watering, that is the Seed, the Seed of

the Word; it's the very Word that becomes alive and carries us to our unseen Bridegroom. See? The . . . See?

And look how perfectly. Isaac had left the home and was out in the field away from his home when Rebekah saw him; and the Church meets Christ in the air, and then He takes Her back into the home—Father's home where the mansions are prepared. Isaac took Rebekah the same way.

And notice, it was love at the first sight. Yes. Oh, my, she just run to meet him.! And that's the way the Church will meet Christ in the air and forever be with Him.

348-4 {105} Now, terms of the Bible. These beasts are power. Notice. I want . . . Now, I want you to notice the devil had his four changing colored beasts to go forth on. He had his four beasts; that was all three of them put into the color of one and made that one a—a pale horse—a white horse, red horse, black horse. And we seen each one of those was a stage of his ministry—a stage of the early church that had formed into a denomination at Nicaea—the original Pentecostal church upon whom the Holy Ghost was poured out, coming down, took up an antichrist spirit, formed an organization, gave birth to some daughters of organization, changing his power three times, and put them in one, and made a pale horse, and then given a name called Death, and rode him into eternity. Just as plain as it can be. Oh.

348-6 {106} Now, notice, he's given this—this horse, and he's riding it. God—God has also as every time . . . Now, watch. When the antichrist appeared first, what did he appear in? White horse (See?), why, innocent as he could be, just a doctrine in the church. They wanted fellowship. Your fellowship's with Christ; but they wanted a fellowship. They just couldn't stand it. They wanted to get . . . well, you know like little cliques will rise up in the church. You—you know it, you pastors. See? They . . . Like they say, "Birds of a feather . . ." But if we're borned again brethren, now that—that's not the attitude to take. You see? No.

348-7 {109} Now, we—we—we . . . If we see something wrong in our brethren, let us just pray and keep it before God and love that man till we bring him right into the Presence of God. That's the way, really the way to do it.

You know Jesus said . . . There will be weeds in there, because Jesus said there would be, but don't pull them up.

You'll take the wheat with it. See? Just let them alone. He will do . . . Let Him do the segregating when the time comes. See? Let it all grow together.

349-2 {111} Notice, as the beast went out, the antichrist went out on a beast, his power. Oh, I love this. I just begin to feel religious right now (See?), maybe the stimulation.

Notice, when the antichrist . . . Oh, see . . . Them—them revelations in the presence of that ball of Fire hanging there in the room, till . . . Oh, brother. Although I've seen It since a child, it . . . every time It comes near me, It alarms me. He almost puts me in an unconscious condition. You never get used to It. You can't: It's too sacred.

349-4 {113} Notice, as the antichrist went forth on his beast of ministry there, God sent forth a beast to combat it. See? Now, watch. Then every time the beast rode on his horse (the antichrist rode on his horse, on his beast) to announce his ministry, God sent His beast also, in his own mask to announce His combat to it.

Now, the Scripture says, "When the enemy comes in like a flood, the Spirit of God raises a standard against it. And so when the enemy went out as an antichrist, God sent a certain type of power out to meet him. And then when they—he went out again as a red horse rider—another color, another power, another ministry—God sent another one after him to combat it, to hold His Church. Sent the third one, again God sent His third beast to come and announce it. He sent the fourth one. God sent His fourth one, and then the antichrist end, and the church ages ended too at that time. Watch. Now, oh, I . . . This is really good.

349-6 {119} Now, we see that the devil changing four—a—four beasts meant what power they was revealed to the—what power he revealed to the world and how they ended on this pale death horse. Now, let's look at God's powers of these beasts to combat them.

The first beast of God that He went out to meet the antichrist with, the antichrist spirit when it said it's just his teaching. Now, remember, when the antichrist first rode, he was in a teaching ministry. The antichrist rode first in a teaching ministry.

350-1 {121} And watch the one that went to meet him, the Lion, the Lion of the tribe of Juda, which is the Word. When

his false teaching went forth, the true Word went to meet him. That's the reason we had an Irenaeus, and a Polycarp, and—and—and those fellows, Saint Martin. When that antichrist was riding with his false teaching, God sent His teaching out, the Word, the Lion of the tribe of Juda, which is the Word made manifest in the Holy Spirit. And the Holy Spirit there to manifest Himself which is the Word . . .

That's the reason the early church had healings and miracles and visions and power, is because it was the living Word in the form of the Lion of the tribe of Juda riding out to combat that. Amen. Now, you got it? He sends his power, antichrist; God sends His, the Word. Antichrist, false teaching: the true teaching went with it to combat it. Now, that was the first one. Now, this was the first church, apostolic, that went to meet him.

350-3 {125} Now, the second beast that the antichrist sent out was a red beast, which was a—that he rode on—was to take peace from the earth and—and war. Now, the second one that went to combat him was the ox beast. The ox means a labor, a beast of burden.

And now, if we could just stop just a minute. Let me get—let . . . Just so you be sure to see this. That—that's the kind might be a little puzzling to you. But let us get Thyatira over here. Watch and see if it isn't a—a—a—a laboring church. You see?

> *And to the angel of the church of Thyatira write; These things saith the Son of God, who hath his eyes are like the flames of fire, and his feet are like fine brass;*
>
> *I know thy works (See? becoming all works now See, because that's the one who's riding with them) and thy charity, and service (see? it's all just . . .) and faith, and . . . patience, and thy works; . . . (again, twice—thy works) and the last to be more than the first.*

350-5 {129} See, that shows that the Thyatira Age, after the antichrist got settled down and it come into a Thyatira Age, the little church could do nothing but just—just simply labor. And another thing, the ox is a—also is a beast of sacrifice. See, they give their lives just as freely as they could give them.

In the Dark Ages, a thousand years, there the Catholicism controlled the world, and they just went right in, "yes" or

"no". They didn't mind dying. If it was death, that's all right. They went and died anyhow. Why? The very Spirit of the age . . .

351-2 {131} That's the reason them . . . That's the reason Irenaeus, that's the reason Polycarp, John, Paul, those great mighty men out there combating that thing . . . Paul saw it. He said, "I know that after my departing, that wolves are going to enter in among you, brethren teaching perverse things; it'll draw you away."

Look at that stern little old apostle standing there, his back beat full of stripes, his eyes watering, but he could see farther than their—that scope—claiming that out yonder that they can see a hundred and twenty million light—years of light space. He could see plumb into eternity. Yes. There he was. And he predicted it and said that's what would take place, and said . . . Also went on down to the other age to come . . .

351-4 {132} Now, notice, there he was. Along after him . . . Saint John lived the longest. And when Saint John was trying to take all the sacred epistles anointed with the Holy Ghost and put them together and make the Bible, the Roman empire caught him and put him on the Isle of Patmos. He was out there on the Isle of Patmos for the Word of God's sake. Polycarp was helping him translate it.

I read the other day the letter that Mary, herself, wrote to Polycarp and upbraiding—not upbraiding him, but commending him for being a gallant man that who could teach and accept the teaching of Jesus Christ of Who was born of her from God. Mary's own note that she had wrote to Polycarp . . .

Polycarp was fed to the lions, you know. No, he was burned. It was too late for them to turn a lion loose in the arena, and so they tore down a bathroom (an old bathhouse there) and put him in the—in the—in the arena and—and burned him.

351-7 {136} And on his road coming down, he was walking with his head down, and the Roman centurion said, "You are an old man and well respected. Why don't you denounce that thing?"

He just kept looking towards heaven, and a voice spoke from somewhere. They couldn't understand where. And said, "Polycarp, don't fear; I'm with you."

Why? He was standing by that Word. And when they begin to pile the boards on him to burn him, there was a heavenly music come down, and a—and the anthems from some angelic somewhere singing songs. He never even one time batted an eye to them. That's gallant men; that's men who can stand.

The martyrs down through the ages there suffered terribly. But what was they? They were under the inspiration, the Spirit of God, the power. And don't forget this, church, and you brethren on tape, I want you to examine this: How could man do anything else besides the power of God that had been released to them?

352-4 {140} I'm going to set this box up here to represent that. If God sends a certain Spirit among them, that's the only thing that they can work by, is the Spirit that works among them.

Now, we'll prove to you by the history of the church and by the opening of the Seals and the powers that let loose . . . And watch exactly the church responded to the—the anointing, and they couldn't do nothing else.

352-6 {141} Now, the first was that lion that roared, that pure unadulterated Word. The second in Thyatira was the ox, and it was a—a burden, a beast of burden (pardon me), and it was also a sacrificial beast. And wasn't that exactly the poor little church of Rome that settled down there to a thousand years of dark ages? And anything that didn't profess to be of the Roman church was put to death immediately; and they had to labor, go from place to place.

352-7 {143} You Masons, I'll call your attention. You remember the sign of the cross? Now, you—you know what I'm talking about. Now, notice. Now, if you—if you notice that was packing and preserving that Bible. See? And they had to labor among one another. There you are, the ox.

And when it come time . . . We read it last night. See, when the thing went forth, and the sacrifice come, and they had to go, He said, "Don't you hurt the wine and oil." What did they do? They willingly walked up there and died.

353-1 {145} They didn't care because the Spirit of the church in that day was sacrifice, labor. And they walked up just as freely as they could walk, anointed with the true Spirit of God of that age, and died like heroes of sacrifice, thousands

times thousands, sixty-eight million of them on the record: ox, sacrifice.

Oh, my. Do you understand it? Okay. All right. Now, the sacrifice, it only could labor in that age to combat the great opposition for that one thousand years.

353-3 {147} Now, the third beast that went out from the devil was this black horse. See? Now, the third beast that went out, power from God to combat him, to combat the powers of the black horse, was a man, cunning, smart, with the wisdom of God.

You know, a man is the—smarter than any of the beasts. See? He's smarter 'cause he can outwit him, mostly. He's cunning, shrewd. See? And he's the . . . The age from the dark age now, coming out from the dark age down to this other side where this black horse was riding, when they charged for their—their—their sacrifices and everything they done, and money was just . . . Oh, you know how it was.

353-5 {150} Now, the next thing went out to combat that was a beast with the face of a man: smart, educated, shrewd, fine, anointed with that Spirit of that day. You notice it?

Now, he went to combat him with the cunningness of God's wisdom with him. That was the age of the Reformation: Martin Luther, John Wesley, and so forth. See, it was the Reformation: Zwingli, and a, oh, who all, Knox, Calvin, and who all (See?), went out. It was a cunningness.

353-7 {150} Now, you watch. Exactly from the dark age, from the Reformation, this a-way, watch; it was the shrewdness of man.

(If you drop your windows just a little bit, I believe people getting kinda a little warm, maybe, and there if you'd just pull the windows down just a little bit, 'cause it's . . . I know if me standing here preaching getting hot, I know you're bound to be out there.)

But notice, it was the shrewdness of man. Now, do you understand? That third beast that Satan sent out, he become shrewd too.

Watch, "A measure of wheat for a penny, three measures of barley for a penny." See? Oh, my. See? The money-making scheme, the shrewdness to get the gold of the world and the wealth brought into it. That's exactly to fulfill. That's

what . . . Begin to charge for prayers and for—make a place called purgatory; and prayed their ancestors out, and, or you had to will your deeds and everything, your property. The church and it was—state was the same, and the church taken your property over.

354-1 {154} And a . . . Don't you see some of these evangelists, this day still have that same anointing on them, making old people give up their pensions, and deeding their homes over to certain things. Why, brother . . . I don't—I—I don't want to get on that. See? But now . . . I'll stay right with this. I look back to see where I'm going. Now, notice . . . Them men, that's up to them. That's up to them. That—that—that don't have one thing to do with me. I'm just responsible for this here.

354-2 {155} Now, notice, the—the beast come to combat it now, was man. And we all know that this beast of man, this power of man in his intellectuals, recognized that that kosher that Martin Luther had in his hand when he was climbing those steps . . . They said, "This is the Blood of Jesus Christ. This is the body of Jesus Christ."

And Luther throwed it down and said, "It's bread and wine. It's not the body of Christ, 'cause It's been exalted and setting at the right hand of God, making intercessions." See, wisdom (See?), man.

354-4 {158} And when John Wesley come along, after Zwingli had come in, and Calvin, and he got the church to a place on security till they didn't want more revivals, "Whatever is going to be is going to be," that was all. And they just lived any kind of lives. The Lutheran Church was so twisted and the Anglican church (Oh, my.) the whole country become corrupt just like it is now. The churches had twisted . . . When King Henry the—the VIII come into England, and after bloody Mary, and all these things taken place . . . And then the church was so full of violence and corruption. Men claiming Christianity and living with four, five wives or doing anything they wanted to do and carrying on in filth.

John Wesley studying the Scripture and watching it, it was revealed to him that the Blood of Jesus Christ sanctifies the believer, and you're—shouldn't . . . Then what did he do? He come out with another reformation. He saved the world in his

day like Luther did. See? What was it? That man, beast power, going out.

355-1 {161} He give men wisdom of understanding that the thing is wrong. That isn't the Blood of Jesus Christ. That isn't the—the body of Jesus Christ; that represents the body. See? That's the still great fuss between Catholic and Protestant now. That's the only thing they can't get together on right now. Everything else they can get together on but that. These—and them councils they're having . . . Notice now, but this—but they couldn't get together on that. See? The one is the blood, and says it's the literal blood, that the priest has the power to change this bread to the literal body of Christ.

That's what the little tabernacle is in the—the—the church. You know that's the reason they make signs and any kind of a pagan offer as they go by, you know, and bow theirself, and tip their hats and so forth. That is not to the building; it's to that kosher that's in the—the tabernacles. And . . .

355-3 {163} Notice how Satan shrewdly pulled that. But see, at that time, upon the man's being (See?) God put a Spirit of wisdom upon man to understand that's wrong. Now, that was to combat the third beast, that had got the church so corrupt (that he was riding) that it was terrible—the reformers.

What did they do then, they—in the reformers' age? They brought the church from its pagan ceremonies of idolatry back to God again. See? That's what the beast went forth, that cunningness of man, rider to do it.

355-5 {165} Now but, read now verse 3, or Revelations 3:2 just a minute. Now, I've got it marked down here for some reason. Now, this just comes in now, the Lutheran Age and the reformers' age. Revelations 3:2 . . . What they did, they organized. As soon as Luther got his church started on, they organized it. All right, the same thing Wesley did, same thing Pentecost did. It's exactly; organized it. And what did they do? They take up the same system that they come out of. See?

Now, watch this Revelations speaking to this Sardis Church. To the angel of the church, is the first verse, of course. See? Now, watch.

> *Be watchful, and strengthen the things which remain, . . . (that is the Word that you've been taught See?) . . . the things which remain, that are ready to die: . . . (She's right then ready to start back in an*

organization just like the Catholic church they come out of. See?)...for I have not found thy works perfect before God.

356-1 {170} There you go. There's the—there it goes right back again. Don't you see why organizational systems is wrong? Who started it? Did God? Did the apostles? The Roman Catholic church did it.

Now, just let any historian say different. It's not there. They are—they say they're the mother church, and they are; but they organized the thing and put a system with man's head to it. We didn't take one man like they did; we take a whole council of men and put them together; and then you really got confusion. That's right. How can a council anyhow...

It's just like we think democracy is right. I believe it is, too, but it'll never work right. It can't with a bunch of Rickys around here to run it. How in the world are you going to get it right? You can't. Notice, the real thing was a godly king.

356-4 {172} Notice, the beast, the third beast now, was the cunningness of a man. And he represented the reformers that went forth from the idol of pagan, say, "This is the bread; this is the wine." See, the antichrist has still got something symbolizes Christianity. He's got to, 'cause he's against. You see? And then if he's got to be against something...Now, if he come along and say, "Oh, I'm a Buddha." Well, that has got nothing at all to do; that's just a heathen to begin with. But the antichrist is cunning. He's got all kinds of things that represents Christianity there, only got it off on the other side, something against the original doctrine of it. See, that's what makes him antichrist. See?

So the reformers, when the beast went forth in the form of a—of a man to combat that...Now, don't forget this, class; don't forget it. See? Remember it all the days of your life. See? These beasts are correct; it's THUS SAITH THE LORD. See?

356-6 {177} Notice, idolatry brought the—the man beast went forth with the power of God by wisdom that God gave him and brought the church from idolatry back to God. But in the...We find out in that same church age when they started to denominate to do the same thing that they did in the beginning, that Rome did...Now, she's going to make daughters to that church, and what does she say? Said, "Now,

that you're—I haven't found you perfect, and you got to strengthen that little strength you got left."

Now, listen to him warn them in Revelations again, 3:3. Let's get . . . Well, I believe I got it just a few minutes ago.

> *Remember from . . . how thou hast received and heard, and hold fast, and repent . . . (Just, in other wise: "Remember, that you come out of such corruption as that. See? And look here.) . . . If therefore thou shalt not watch, I will come unto thee as a thief . . . (Uh-huh.) . . . and thou shall know—and thou shall not know what hour I will come upon thee.*

357-2 {182} On down, He's going to move the candlestick. See? So that's it. What is it? The Light of the Church. And she went right into the same organizational system of pagan darkness that she come out of, and there she remains today. And honest hearted people thinking that that's the truth, just the same as Catholics are, and the Protestants laugh at the Catholic when they're just six of one and half a dozen of the other, exactly according to the Word: man's wisdom.

357-3 {184} Now, notice. Oh, how I love this. Listen to Him now warn them. Now, now, we . . . You perfectly agree, every one of you (Now, if you don't, write me a question), that those beasts are exactly identified in each age as the Bible has identified them here? That's exactly what they done. Their history shows what they done. We look right here and see what they done. And here, them beasts . . .

I—I never knew that before. I was just setting there, and I could just see it moving up there just the same as you're looking at me. See? And it's got to be right, 'cause it's right here with the Bible, so how are you going to do anything else, but say it's right?

357-5 {186} Notice. Now, the fourth beast that was sent forth to combat the antichrist in this last beast . . . Are you ready? The last beast that was sent forth, or the last power to combat the antichrist (who was against the teaching of God, the antichrist) was an eagle. See? The fourth living beast was an eagle. Now, you just study the ages, study the Scriptures, it's a eagle. And in the Bible the last age was an eagle age, and God likens the eagle to His prophets. See? It . . . Now, watch. The last age, the eagle age—a revealer of the true Word. See?

Before God moves to action, like He did in the days of Noah, He sent forth an eagle. When He brought Israel, and Pharaoh's army was ready to go, He sent an eagle. Every time He sends an eagle at the last end of it. And here He sends an eagle again. That's exactly with the Word, so how can you make it anything else? He sends an eagle.

358-2 {188} Why? A revealer of the Truth that's been fallen all through the age. So how in the world could the—a—the ox, or the—a—or the—a man, or whatever beast was riding, how could it ever be revealed until the eagle's come? They had their place. They were godly sent beasts, just the same as anybody else was.

The lion, that was the original. There's where the antichrist come up in the—in combat; then He raised up another power. He sent a power to meet it. Then He raised up another power, and He sent another power to meet it. And then at the last power, He brings down the eagle to restore the children back to the original faith again of the fathers—the eagle age. Then did you notice? There's no more beasts. That's all of it. That's the end.

358-4 {193} Now, if you will take now Revelations 10:1-7 (I've been referring to it.) remember, in the last messenger's age (See?) what was to happen? "All of the mysteries of God would be revealed." The eagle. Amen.

Now, you see the four beasts that rode? That was perfectly right. You believe that? And now, here's each age, or each power, that rode behind it, and there is the Scripture that shows what the enemy's rider did. That's been revealed in these Seals, and also it's been revealed now that each beast power that God sent out to combat it hits exactly on the dot, up to the eagle time.

358-6 {194} Now, if this is the last time, there'll come a eagle. That's right. And to that. . . Now, remember, now, in the days that the lion came, the original Word, about one-hundredth of them listened to the lion. In the days that the—a—the ox came, just a teeny little drop of them listened to the ox message. In the days that the—the man come, he worked among men. You see? So he was shrewd. He got a little group out, and what did they do? Satan seen that, so he just sends them right back and marries them into it. And remember,

when the eagle finally comes, it'll be one-hundredth of one percent that'll listen; it's a eagle age.

359-1 {199} Remember, it's all these other riders. . . And then even Jesus predicted if He didn't hasten His coming there wouldn't be any flesh at all saved for the rapture. Is that the Scripture? See where we're at then; don't you, brother and sister? See where we're at? God, I'm so glad. I—I don't know what to do, brothers.

This is not me standing up here to—to talk. I'm in here too. I—I'm among you. See, I. . . It's me. I got family. And I got brothers and sisters that I love. And the God of heaven kind enough to come down and—and reveal that thing by His own, by visions that's been proved for thirty years it's the truth. Here. We're. . . We have arrived. . . ?. . .

Scientific search has proved it. The vindication of the Word has proved it. And we're here; and this revelation comes from God, and it's the truth.

359-4 {201} Have you caught anything? I just wondered if you was. See? Yes, sir. I might not have to tell you then Sunday. Notice, notice. Wonderful. Now, notice now. And then according to the—the time that God was going to deliver the antediluvian world, He sent the eagle. And the time He was going to deliver Israel, sent the eagle. Do you believe that the time, even on John, on the Isle of Patmos, this message was so perfect that He couldn't trust it with an angel?

You know, a angel is a messenger, but do you know the messenger was a prophet? You believe that? Let's prove it. Revelations 22: let's see if it was a eagle. See, he was. . . Sure he was an angel; he was a messenger. But it was a prophet that revealed this whole Book of Revelations to him. Revelations the 22nd chapter and the 19th verse, I believe that's right if I've got it written down here: 22:19. I may be wrong. No, 22:9. That's what it is, I was looking at 22:9. That's right. Oh, yes, here.

> *Then saith he to me, See thou do it not: for I am of thy fellowservant, and of thy brethren the prophets, . . .*

Watch what John seen here:

> *. . . I John saw these things, and heard them. . . (Now, he's closing it. This is the last chapter.) . . . And when I. . . heard and seen, I fell down*

to worship before the feet of the angel which shewed these things—which shewed me these things. (And he, then the angel . . . See?)

Then said he to me, See thou do it not: . . . (No true prophet would be worshipped or messenger of any kind. See, see?) . . . Then said he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them that keeps the sayings of this book: worship God.

360-1 {209} See? Now, the Book was so important that it is the Word of God. Now, watch. And when the Word of God is brought forth, it's got to be brought by the prophet, because that's who the Word of God comes to.

I was expecting to get a question on that in this—in this box here; I thought I'd just beat them to it a little bit, you know. I just feel there is one in there though, and so I—I just thought I'd get to it. See, see? Every Word of God is brought. The Bible doesn't change its system at all. See, it's the same thing. It's got to come to this seer that we're expecting to arrive. Now, notice Revelations 10:1-7. Now, let us read the—the 9th verse again.

360-3 {212} Now, we get . . . we . . . Now, 'fore we go to that verse, I want to—to ask you something. Do you see perfectly, before we leave these Seals? Now, remember, there is no more powers goes out after that eagle (See?), no more. Every time the antichrist sent forth something, God sent a power. The antichrist sent another power; God sent something to combat it. See? Then he sent another power; God sent something to combat it. See? And then when He got down to the eagle, that was His Word back like it was in the first place.

360-4 {214} Now, watch. Isn't the prophet that we're looking to come, some man anointed with the—with the Spirit like Elijah? It won't be Elijah, of course, but it'll be a man like that will come down, and his very ministry is to send, to restore back to this fallen people through these denominational twists, back to the original faith of the fathers.

Now, if that don't tie that Bible together, I—I don't know what does. I—I—I—I can't say no more about it, 'cause that's it. Now, you just arrived. That's the truth. You take anything from there, you twist it. See? So it's just got to be that way.

361-1 {215} Now, notice. Now, in the 9th verse, souls under the altar. Now, here's where I'm going to get some real disagreement. But just watch just a minute, just...See? I thought that too, but it didn't come that way. We've...I've always thought that these souls under the altar were the—the—the martyrs of the early church, and I'm sure that Dr. Uriah Smith and every one of them says it is. See? But...I thought so myself. But when the Holy Spirit showed the vision to it, it wasn't; it isn't the souls.

361-2 {215} Now you, now you say, "Well, I—I don't know about that." Well, now, just a minute. We'll find out. So...These are not the souls of the—of—of the Bride Church, not at all. We thought that was the Bride Church waiting there, souls under the altar (You see?), crying, "How long, Lord? How long?" Let me read it again now, so we get it right.

> *And when he...opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:*

361-3 {217} See, the Word of God and the testimony which they held...Now, don't—don't move from there. Just a minute. See?

> *And they cried...How long, Lord? How long?...(You see?)...holy and true, dost thou...judge and avenge our blood on them that dwell on the earth?*
>
> *And white robes were given to every one of them; and it was said to them, that they should rest yet for a little season, until their fellowservants also and the—and...brethren, that should be killed as they were, should be fulfilled.*

361-4 {218} Now, for they at this time, if you notice, this Fifth Seal being opened (See?), the Church is gone. It just can't be the souls under—the—the early church. Now, now, please, if you ever did give this attention now, 'cause this is a great controversy, so I want you to listen real close now. And you've got your papers and things to write with. Now, I want you to notice.

Now, these cannot be them souls, because the—the souls of the—of the righteous martyred and the righteous people, the Church, the Bride, has done been took up; so they wouldn't be under the altar. They'd be in glory with the Bride. Now,

watch. For they are gone in the rapture in the 4th chapter of Revelations; they was taken up.

Now, who are these souls then? See? That's the next thing. Who are they then, if they are not the early church? This is Israel that's to be saved as a nation, all them that are predestinated. That's Israel. That's Israel itself.

You say, "Oh, wait a minute." You say, "They can't . . . "

362-2 {222} Oh, yes, they are to be saved. Here, let's settle it, just a minute. I got four or five Scriptures. I'll take one. Let's take Romans, just a minute, and find out if they are. Let's take the Book of Romans and go to the—the 11th chapter of Romans, and we'll find out just . . . Let's just read it and then we'll have it by ourself: Romans the 11th chapter, the 25th and 26th verse. Now, listen at Paul here. And Paul said, if anyone else, even a Angel preached any other gospel, what he was to be? Cursed. Watch.

> *For I would not, brethren, that you should be ignorant of the mystery, lest you should be wise in your own conceits; . . . (There you are.) . . . the blindness in part is happened to Israel, until the fulfilling—fulness of the Gentiles be come in.*

362-3 {225} The last Gentile Bride be brought in for the Bride, the blindness come to Israel for that purpose.

> *And so all Israel shall be saved: as it is written, There shall come out of Sion a Deliverer, and shall turn away ungodliness for Jacob:*

Right? Now, they are Israel that's under this altar. Watch. Israel was blinded for the very purpose of us being saved. You believe that? Now, who blinded them? God. God blinded His own children.

362-5 {227} No wonder Jesus, standing there at the cross, and them Jews howling for His Blood—that was His own kids, and He was the Scripture. He was Hisself the Word. And here He, knowing that those people would've gladly received Him, and that's the reason He blinded them so they wouldn't recognize Him. He come in such a humble way and blinded them to it, that they wouldn't receive it. See? The Scripture said they would do it; and He blinded—was blinded. Jesus pitied them even so much as He said, "Father, forgive them. They don't know what they're doing." They were blind. Paul said they were blinded for a cause: for us.

363-1 {228} Notice now, I want you to watch this real close. They were given robes. They didn't have them. They were given robes—white robes, each one of them. Now, the saints now have . . . already have one. They get it here. But there, they were given robes, and the saints already had theirs and gone on. See? See, they had—had not . . . They . . . See, they had not a chance because they were blinded by God, their own Father, so that the grace of God could be fulfilled so the Bride could be took from the Gentiles. Is that right?

363-2 {230} Let—let me show you a beautiful type here in Joseph. Joseph, the spirit man, the eagle, he was born among his brothers just like the real Church is among the other, and he could interpret dreams and see visions, and the rest of them hated him. His father loved him. Notice, then he was ousted by his brethren, not by his father. Out by his brethren, and was sold for almost thirty pieces of silver, throwed into a ditch and supposed to be dead, taken up and set at the right hand of Pharaoh, and because he was ousted by his brethren (See?), he was given a Gentile bride, not of his own people.

Through there, he bore Ephraim and Manasseh, which was added into Israel. As Israel blessed them by crossing his hands, from the youngest to the oldest, to cross the blessings from the Jew back—or from the Jew to the Gentile. See? Crossed his hands to the younger son, which is the younger church to come in. The—the mother church stood in the sun; she brought forth this baby. And notice, to get him, Israel crossed his hands in the type, and Joseph, them same children was a Gentile mother, the bride of Israel, back there become crossed from the old orthodox over to the Christian way by the Holy Spirit that crossed Israel's hands. He said, "God has crossed my hands." He had nothing to do with it.

363-4 {235} Notice. Then Joseph, rejected by his own brethren, his own people, took a Gentile bride. Just exactly what Jesus done: rejected by the Jews, took a Gentile Bride. Now, let's read something here. I've got a Scripture wrote down, Acts 15. And oh, this is just kind of . . . It's what we're supposed to teach it anyhow. Now, I believe I have this right: read Acts 15:14. All right. I hope this is right now. All right. "Simeon hath declared how God . . ." Let's start at the 13th verse.

And after they had held their peace, James answered, . . .

364-1 {237} Now, you see what had happened, they'd went to the Gentiles (See?), and the fuss was on, 'cause they were Jews. See?

> *And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon . . . (That's Simon Peter) . . . hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.*

See? My wife's name was Broy. When I took her she was a Branham. See? Jesus takes His Church out—or His Bride out of the Gentiles. It's the Scripture, typed just like Joseph was.

364-3 {240} Now, notice this. Now, these souls under the altar was, the—the—these—these souls, understanding now that are under the altar, why they were martyred by sinful men like Eichmann. See? They're holding right on, millions of them (See?), but they remain Jews.

Now, remember. What was it? They were killed for the Word of God's sake, not for the testimony of Christ. Did you understand that? But remember, the church come in. Also the martyrs of the church was for the Word of God and the testimony of Jesus Christ. How many knows that here too? All right now,

But these didn't have the testimony of Jesus Christ " . . . for the Word of God and for the testimony which they held," as Jews. And Hitler hated them, so did Eichmann, so did Stalin, all of the rest of the world (See?), but they stayed true to what they believed. And they killed them because they were Jews.

Did you know Martin Luther kinda had that same idea, too? It's the truth. He said, "All Jews should be taken out. They're antichrist." See? But he was just under another dispensation, and didn't see it—didn't see the Word. Now, the Word of Truth comes forth.

364-7 {246} How you going to ever blind out Israel? You can't do it. No. Oh, how could that prophet stand up there that day and say, "You look like a unicorn, Israel," when they was trying to show him the worst parts of it; and he said, "Why," he said, "whoever blesses you will be blessed, and whoever curses you will be cursed." That's right. Oh, my. How are you going to do it?

One time they thought God would forget. When the prophet seen that dark thing coming for the Jews, that man

standing there and the Word of God pouring to him, he said, "Oh, Lord, are You going to forsake Your people?"

He said, "What's that laying there by you?"

He said, "A measuring stick."

"How high is it to heaven? Measure it. How deep is the sea?"

He said, "I can't do it."

He said, "Nother can I—neither can I ever forget Israel." No, sir. He ain't going to forget her. He had to blind His own child. Now, think of that: blind His own child to give us a chance, and we turn it down. Now, don't that make you feel about so little that you could crawl under a concrete block with a ten gallon hat on and never touch it. That's pretty small, you know. Oh, my.

365-3 {251} Yes, they held for the Word of God. They were Jews. They had their law, they stayed with it. You remember last night now? They stayed with that. And they were Jews, and had the law, and the Law was the Word of God. They stayed right by it. That's right. And for the testimony they held, they were martyred, and here was souls under the altar, after the Church had been gone.

365-4 {253} Now, watch. They had in their blindness martyred their Messiah, and now they were reaping for it. They realized it. They recognized after it was gone on. They seen then when they come before the altar of God. But now the grace of God is to them.

Now, watch. Now, they could not, by no means, be saints, 'cause they would already be robed, but here they are now, just souls under the altar for the Word of God and the testimony they held for being God's people, the Jews. But now, watch. The grace of God comes to them, and Jesus gives them each one a white robe (Watch.) plumb over after the Church is gone, because they were loyal to their cause, and they were blinded, and they didn't know it. They didn't know it. They were playing exactly the part that God had ordained for them to play. And here—here, John looks over and sees souls under the altar. Now, watch. He sees those souls. Watch what he calls them.

They cry, "Lord, how long?" Watch.

"Just a little while longer." See? (Let's get that as we go down right through the Scripture.)

366-1 {256} They realized they'd murdered their Messiah. See? And they didn't know it, but then they realized. They got—they got murdered back to pay for it, for doing the wrong. And now, look what a thing they had to do. See, they was guilty of murder, so they got murdered. See? They cried out, "His Blood be on us." See? That's right. And they were blinded. Now, if they hadn't have been blinded, God said, "Let them alone. They're not worthy." But being that they was blinded by God, His grace reached down to them. Amen. Talk about amazing grace, and give each one of them a robe, because all Israel will be saved: every one that has his name written. That's right.

366-2 {257} Jesus give them robes, like Joseph did to his brethren: a type. Look, when Joseph stood there, and when he finally . . . He made hisself known there by the altar, his own altar, in his palace, his throne; he said, "Everybody leave me." His wife was over in the palace where the Bride will be. And he said to them; he said, "Don't you know me?" Hey, he's speaking in Hebrew now. "I'm your brother, Joseph." Oh, my.

They said, "Now, oh, you're going to get us."

Said, "Wait a minute; wait a minute. God did that for a purpose, had you to throw me out in order to save life." Glory, there you are exactly. He said, "Don't—don't be angry with yourself." Remember Joseph said that? He said, "Don't be angry with yourself. Everything's all right now. It's all over. God sent me here ahead of you."

You know, the Bible said they'll say to Him when they see Him coming, said, "Say, You're the Messiah, we know; but—but what about them scars?" See?

He said, "Oh, I got them in the house of My friends."

367-1 {262} Friends, and then they'll, when they realize it, them that's left, the hundred and forty-four thousand, the Bible said that they'll separate one house from the other one and take days just to cry and wail and walk up and down the floor, saying, "How did we do it? How did we do it? Why, we crucified our own Messiah." They crying like a home would for its only begotten son. "How did we do it?"

Them Jews are, they're the most religious people in the world; God's chosen. But He blinded them to take us, and we

turn it down. What is the judgment of the Gentile church? There you are. See? Blinded purposely by God, so that He could get us, the Bride, for Jesus. Take them out of the . . . See, and foretypes it and everything . . .

367-3 {265} Now, you see who these souls are? They're not the martyred saints. They done gone. That's right. Notice, they were . . . They've done gone. See? So these are given robes, each one of them. And now I want you to notice. But now God's grace stoops to them. Jesus gives them each a white robe like Joseph did his grace to his brethren.

Now, watch. Though they had tried to rid Joseph also, but his grace reached right down to them. See? "Oh, that's all right. That's all right. You didn't mean to do that. But see, that was God doing that. See? God let you all do that so you could run me out, and bring me down here so I could save lives for people, these Gentiles here, where I got my wife from. I wouldn't have had no wife if—if I'd have stayed back up there. And I—I love my wife; she's got me these children here," and said, "I—I . . . And now, now I'm coming to get you all. Now, you all are going to have good too. I'm going to bring you down here; we're all going to live together as one big family." He said, "One thing I want to ask you. Is my old father still living?" Oh.

367-5 {268} And watch him, what he did to little Benjamin, which is the type of the hundred and forty-four thousand as we'll get later. See what he did? He just run right quick to Benjamin, fell on his neck and started hugging him. His little brother that had been born into the family, after he'd been gone, by his mother, the first church, the orthodox church. The hundred and forty-four thousand were born in His absence, while He was away to get His Gentile Bride. Oh, my. Don't that just do something to you? There . . . So, you see who they are? There you are.

368-1 {269} Notice now, though they had tried to get rid of Joseph, his grace reached to them. Though they tried to get rid of Jesus, He still comes right back around, 'cause they was blind, and gives them each one a white robe. He's going to take them right on in home anyhow. It doesn't make a bit of difference 'cause He done said, "I'll save them all anyhow." See?

Now, verse 10. Notice, they asked for revenge. See? Now, if that had been the Bride, it'd been like Stephen: "Father, forgive them," you know. See? But these are Jews that just come in. See? They asked for revenge.

Notice, again . . . See? Again He said . . . Notice, it's not . . . He said, "It's thy brethren," the Jews, the hundred . . . Now, they wanted revenge.

They said, "Oh, we're going to . . . We—we want you to revenge us down there."

He said, "Just a little while now, just a little while, for . . . " (Notice, let me read it here. It's in the—the 10th verse.) All right.

> *And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?*
>
> *And white robes were given to every one of them; and it was said unto them, that they should rest yet . . . a little season, . . . (See? Watch) . . . a little season, until their fellowservants . . . (See? Now, what is it? The prophets now are preaching to Israel. See?) . . . till thy fellowservants also—thy fellowservant and also thy brethren, that should be killed . . . (See, the ones predestinated to be done, so you see, should be killed) . . . as they were, should be fulfilled.*

368-5 {276} See, in other words, it's predestinated to them. It's the Scriptures that they have to do it. And just rest for a little while. Now, you got your robes; you're going home. And just set there a little while. See, wait just awhile. Now, notice. Now, notice. Thy brethren—thy brethren had to yet be killed, which means the hundred and forty-four thousand yet to be called in the tribulation, the hundred and forty-four thousand is called . . .

Wish we had time. We might get it tomorrow night, if the Lord willing, we—but just before we get in on another Seal. See? Also . . . Now, watch. They have to be martyred by the antichrist; we just come through, and notice in his last ride, where he breaks that covenant with them Jews down there, and there she goes. See? These Jews, a hundred and forty-four thousand, is to be called out by the two witnesses of Revelations 11.

369-1 {280} Now, you remember, they was to prophesy. You've read that. How many's read that? Sure, we all acquainted reading the Scripture. And they prophesy, these two witnesses prophesy in the time of Daniel's second half of the seventy week. That is the last three and a half years.

You remember how we took the Daniel's seventy week? I said we would need it when we got in here. I didn't know why, but I—something told me we'd need it, and here we are. See, see?

Notice, in the time of Daniel . . . Now, remember, Daniel was told that the Messiah would come (the prince, the Messiah, rather) and He would prophesy. Israel still had seventy weeks left, and in the midst of the seventy week the Messiah would be cut off, and the daily sacrifice taken away (Is that right?), but there was still three and a half weeks determined. In this block He takes the Gentile Bride. Now, she goes up, and when she goes up, two prophets arrive to Israel. See?

369-3 {286} And those souls that's been martyred now down through here, real true Jews down through there, they'd their name on the Book, that lived the right life, and done the right thing, lived Judaism to the dot; and they were martyred by Eichmann and many others. Honest people, millions of them down there and them Germans shot them to death, and murdered them, and killed them, and hung them on fences, and burned them up, and cremated them and everything else. That bloodless, blood-hearted hungry, Hitler and Stalin and Mussolini, and all them people that hated them Jews . . .

369-4 {287} I think that's just one of the—one of the things that's holding this nation together, 'cause they've always respected the Jew (That's right.), give him a place. You honor a Jew, and God will honor you. Now, there's a bunch of Jews that's renegade, just like there's Gentiles the same way. But the real Jew, God's put his name on the Book before the foundation of the world, and here he was murdered down in this time. And remember . . .

Think of it now, how perfect this is. Right after them millions of slaughtered Jews, innocent people, by the nations of the world, here the Scripture says right in this time that they're each one under the altar, realized what has happened; and they are given white robes.

370-1 {290} And they said, "Well, why—why can't we go back to the Kingdom right now?" The Jewish Kingdom is to be set on the earth, you know. John said the Kingdom in heaven (See?), to be set...Now, this is the Kingdom of the Gospel (You see?), but the Kingdom of the Jews will be preached by these—these two prophets. So notice the—the—the kingdom of the earth here. The Kingdom of heaven is preached by the Jews—or to—I mean, to the Gentile. The Kingdom of—here on the earth is to be set up in the millennium, after the millennium to the Jews. Now, notice. Notice this now. Here while they—while they are preaching (See?) before these—these prophets ever arrives on the scene, these Jews that had to die under Eichmann and them, is...each one of them that's predestinated is given, by grace, a white robe. Amen. Each one of them given a white robe...Notice now what happened? As soon as that takes place...

370-2 {296} I—I'm watching that clock back there, and I know we're—we're getting late, but I don't want to...See, I—I...Them noticing them poor fellows standing there, God help you, brethren. I hope each one of you are given a white robe that day too. See? Standing, changing back and forth with legs hurting, and some of you worked all day. I know what that is. And look here...And some of the poor little old women standing. I notice some of these men give the women their seats, and somebody else give some poor little mother with a baby...And I—I see all that, and I'm sure He does. Notice, but I don't want to keep you too long. If I can just get you to see the message, that's all I want you to do. See?

370-3 {297} Now, notice. These Jews...I have to do this in order to—to let you see the revelation of this Seal, see what it is, these souls under the altar and who they are.

Now, notice. In the time of Daniel, now, the second half of the seventieth week...Now, remember, Messiah was to be cut off in the midst. That's the middle. Well, what's half of seven? Three and a half. How long did Christ preach? [Congregation answers: "Three and a half."—Ed.] That's right. Now. But there's determined yet to the people what? Another three and a half year.

370-5 {299} But during this time, why, see what happens is the Gentile Bride is selected in the seven church ages and goes up, and when it does that way, all these Jews that's martyred along there, because of blindness (laying under the altar) God

comes over and says, "You see what it was? Now, I'll give each one of you a robe."

They said, "How long, Lord? Are we going in now?"

Said, "No, no, no, no. Your fellowmen, the Jews, has got to suffer a little bit yet. They got to be martyred like you was martyred. The beast has got to get them when he breaks his covenant."

371-2 {302} Now, notice. And now, notice once . . . Now, just so you'll remember, these prophets are to prophesy according to Revelations 11 (You raised your hands you had read it. See?), and they're given power. And we're going to find out who they are just in a minute, the Lord willing. Now, notice who these prophets are. And now the Bible tells it here. Sure it does. Sure. See?

Now, notice, in the middle of this three and a half weeks now, that they are prophesying down here, and the—the Revelations, here said and they—they prophesy a thousand, three hundred and two score days. If . . .

371-3 {305} Now, the regular Jewish calendar, the regular time of God's calendar is exactly thirty days in a month. The Roman calendar what mixed it up. The regular calendar is thirty days in a month.

Now, if you want to take thirty days and add three and a half years to it, and see thirty days, then see what you got: one thousand three hundred—two hundred and threescore day; one thousand two hundred and threescore days (sixty days), exactly three and one half year. Now, you see there's no mistake to that. There it is. Just fits together like a dovetail coming together.

Notice. The two prophets preached for three and a half years to the Jew. In that, it's called out the hundred and forty-four thousand.

371-5 {308} And then, notice, these two prophets are exactly Moses and Elijah. See? Now, look. Look their—look at their ministry. Now, watch what these prophets do. They have power to smite the earth with a plague as oft as they will. Who did it? Moses. They have power to shut the heavens, and it rain not in the day of their ministry. Who closed the heavens for three and a half years? [Congregation replies, "Elijah."—Ed.] There you are. That's them.

372-1 {309} See, it's . . . See, the man, when he dies, he doesn't change his status; he doesn't change his make-up. See? Look, when—when . . . before . . . When Saul had backslid and there was no prophets in the land, he couldn't understand what to do—what to do. He was up against it; he was going to battle. He went to the witch of Endor. Now, just the blood of bulls and goats, she could do this. And she called up the spirit of Samuel; and when Samuel come up, there he stood in his prophet robe. Not only that, but he was still a prophet. He said, "Why'd you call me out of my rest?" (See?) said, "seeing you've become an enemy to God." He said, "By this time tomorrow night you're going to fall in the battle, and this time tomorrow night you'll be with me." That's exactly what happened.

372-2 {312} See, not only . . . He was still a prophet. See? And these fellows are still prophets. Now, we're going to get a little deep in that just in a few minutes, the Lord willing. See?

Oh, my, how I love that Word. There's no wonder man shall not live by bread alone, every word that proceeds out of the mouth of God. These two prophets are Moses and Elijah according to their works being repatterned again. That—that has always been their ministry.

Now, notice, just as they did . . . That didn't change them. Remember, nee—these guys never died. Watch just a minute. Now, don't confuse, 'fore we get away from this, don't confuse Elijah's fifth time ministry with his fourth time ministry. I've been telling you, the Gentile Church is looking for Elijah. That's right. And here he is over here with the Jew. Remember, he can't come four. That's—that's the—the enemies number. He has to be five.

372-5 {318} The first time he come, he was Elijah himself. The next time he come, he was Elisha. The next time he come, he was what? John the Baptist. The next time he comes is for the seventh angel. And the fifth time he comes, he's with Moses over yonder . . . ? . . . Yes, sir. Don't confuse him.

Five, if you know your—your numerals of the Bible, five is the number of laboring grace; and that's what He's done. Now, watch, you want to know what it is. Was Jesus a labor of grace? J-e-s-u-s—five; l-a-b-o-r (Is that right?)—labor for—for love for you. And if you get to Him, how you come? By what?

F-a-i-t-h, in l-a-b-o-r. Is that right. Labor is the number of grace.

All right, to the believers . . . Notice, the first Elijah, that was him. The second was Elisha. The third was John. The fourth was the seventh angel or the last messenger to the church, according to Malachi 4 and Revelations 10:7. Now, the fifth time, he is a messenger to the Jews, to the hundred and forty-four thousand, to the Jews after the Church is gone.

373-2 {321} I—I—I just feel a little funny. See, see? Look. If—if some think . . . I want you to get this now. If some still think that Malachi 4, to restore the people, is the same thing he's going to do down there with the Jews and think it's all the same, let me straighten that out for you just a minute. See, it would be a little bit confusing, 'cause remember, in Malachi 4, He says "return the faith of the fathers—or the children back to the fathers." See, "back to the fathers."

373-3 {322} Now, let me show you the difference of the ministry. If he comes to return the faith of the children back to the fathers, he would deny Christ. He would go back to the law. Is that right? The fathers kept the law. Do you get it?

Notice, when Elijah, when he come to fulfill his ministry in Malachi 4 (See?), as Malachi 4, Elijah was by himself. But when he come to minister to the Jews of Revelations 11, he has Moses with him. So there's no confusion, not a bit. Get it? When Elijah comes of Malachi 4, he's by himself. Elijah will . . . not Elijah, Moses. Elijah will arrive.

373-5 {325} But the same inspiration that said Elijah will come for the last part of the church age to restore the faith of the children back to the original faith of the fathers, the apostolic faith, which were supposed to go back, and the antichrist has got them all pulled out . . . to restore back, as all the rest of the Scriptures has blended together . . . See? He comes by himself. See? But when he comes to the church, the Bible—comes to the—the hundred and forty-four thousand, the Bible plainly states that both he . . . There's two of them, not one of them, two of them.

373-6 {326} And his first ministry couldn't take the Jews and put them back to the law, because he comes preaching Christ to the hundred and forty-four thousand (Amen.), that Messiah that was cut off. Amen. That's it. So don't have it confused. It's not confusing. The Scriptures don't lie, not a bit.

Glory. Oh, when I seen that I just...I said, "Thank you, Lord," when I was watching it take place out there, seen that Elijah walk out there for that first age by himself. Then...He was by himself, then when I seen him come again way on over to somewhere else, there was two of them there. I seen...?..."There it is. That's good. That does it, Lord. Amen. I see it now." If I hadn't have mentioned it, it'd been a little confusing to somebody, but He told me to mention it, so I did.

Notice, these men are kept alive by God from their original ministry for future service; they served it so well. See? Just think, that spirit of Elijah ministers five times: Moses, two. Watch, keep alive for further service...They were neither one of them dead now. Don't you believe that? They were both seen alive, talking to Jesus on Mount Transfiguration. But remember, they must die.

374-3 {331} Now, now, Moses actually died, but he rose, 'cause he was a perfect type of Christ. See? Nobody ever knowed where he was buried. The Angels come took him. See? He had Angel pallbearers. Why? No mortal man could pack him where he was going. He just went through an act; that's all. He had Angels as pallbearers, 'cause they took him where he was supposed to be; no one knows. Even to Satan didn't even know; he disputed with the archangel. That's right. He couldn't understand what happened to Moses. "I see him trembling over there, and looking over the land, and looking back to the children and so forth, I see him trembling, but he stepped up on the rock, and that was the last time I saw him."

That's the Rock. That's the Rock. Let me stand on that Rock at the end of my road. Yes, sir. My colored brother used to come up here and sing a little song,

If I could, I surely would,

Stand on that Rock, where Moses stood.

Yes, sir. Oh, that's the Rock I want to stand on too; by faith I stand there.

374-5 {334} But remember, Elijah, he just got tired, 'cause he had a lot of work ahead of him; so he was pretty well wore out. And God just sent him a ride home (That's right.), sent a chariot. Is that right? Took him up, he never died, 'cause He kept him alive. He had future work for him. Let him anoint a man too (See?), come forth in his spirit, but they must taste

death. Now, Revelations the 11th chapter . . . Let's go . . . I'm right here anyhow; let's just hit it, Revelations 11. Watch and see if they're not both killed. Yes, sir, they both have to taste death. Yes, sir, now. After their ministry's finished, they taste death. Revelations 11, and let's start at 7.

> *And when they . . . have finished their testimony, the beast that ascendeth out of the bottomless pit . . . makes war against them, . . . (Oh, my. He can't stand; them holy rollers are back again. See, all right.) . . . out of the bottomless pit, makes war against them, and shall overcome them, and kill them. (But watch what happens. They're perfectly typed now.)*
>
> *And their dead bodies shall lie in the street—in the street of that great city, . . . spiritually . . . called Sodom and Egypt, where also our Lord was crucified. (Jerusalem. See?)*

375-1 {338} Now, they have to face death, don't they (That's right.) after their ministry's finished? Why? The seventh angel's ministry, the seventh angel's ministry—Elijah's ministry to the seven angel—not . . . Why don't . . . Why could not, rather (I'm trying to say), the seventh angel's ministry, then be by Moses if he's immortal, as same as it could be by Elijah? Why don't they . . . Why didn't God just send, and said, "Elijah, you—you done worked so hard now, and everything, all these different places, I—I believe I'll just send Moses down." Why?

Look at Moses' ministry. Elijah was a prophet to all nations, but Moses was a law giver to the Jews only. Moses is there to say . . . Well, the reason he come with Elijah . . .

375-3 {340} Them Jews saying, "Wait, we still keep the law here." But here stands Moses himself, and here's Elijah standing with him. See, he comes to the Jews only. See, Moses only went to the Jew. The prophet Elijah was to all nations, but Moses become a prophet to the Jews and a law giver. See? That was his message: the law.

But what was Elijah's message? To bobbed-hair women, denominations. Yes, sir, and he really tore them to pieces: painted-up faces. Told them, "You're going to be fed to the dogs." he just really tore into them.

And then when his spirit come upon John, he stomped right out of the wilderness and done the same thing. Right.

Said, "Don't you think that we belong to this or that. God's able of these stones to rise children to Abraham." Walked up the road, he said, "And you mean to tell me that you married your own brother-in-law?" He said, "It's not lawful for you to do it." Brother (Whew, hm), he told her. Sure.

376-2 {344} Notice, these souls are to wait a little season for the hundred and forty-four—to be martyred. Oh, isn't that—doesn't that just put the Bible together?

Now, my time's exactly up, if I let out a little early, but I got a few more little things to say if you can stand it. I know it's hot, and I'm sweating, but listen. I just got something to tell you; it's just so good, it's just burning right in my heart. I hope you haven't forgotten it. See? Let me say this in the presence of Him. By His grace He also let me see my people not long ago in white robes. You remember it? You remember the story? Not long ago, the Gentile Bride. . . They're there now. They all was in white robes.

376-5 {347} I'd woke up. I'd been on a meeting. It's been about a year ago or little more. I woke up one morning, and I raised up, and I said, "Sweetheart," to my wife. She didn't move. The kids about. . . I had to get up and take them to school, right up here at the old place. Well, I—I raised up in the bed. You know and leaned. . . You know how you sit up and just lean your head back against the headboard. (We got one of the old fashioned beds.) And so I just leaned back like that.

And I thought, "Boy, you're already fifty-three. If you're going to do anything for God, you'd better get doing it 'cause you're going to be just too old after while."

And I thought, "You know, that's right." I thought, "Boy, you know, I ain't very far away. I got to go pretty soon." I said, "That's—that's a year older than my daddy lived." See? I thought, "I got to move away pretty soon." I thought, "You know, I ain't done nothing for God yet." I thought, "I always wanted to do something for Him." I thought, "I got to hurry and do it, if I'm going to do it, and I don't know how I'm going to do it; that's all."

377-1 {350} I thought, "Man, I hope I live to see Him coming. I don't want to be a spook or a spirit." See? (I was always afraid of a spirit.) And I. . . You know, that kind of a. . . I always thought, like if I'd meet Brother Neville and he'd

be a little white cloud moving around, you know, and I'd say, "Hello, Brother Neville."

And he'd say, "Hello, Brother Branham," by some other sense; he couldn't talk. But I'd just know that it was Brother Neville. He. . .I'd want to shake his hand like I always do, 'cause that's all I know is human beings. See, I'd want to shake his hand, but he ain't got no hand. It's down there in the grave rotted away. See?

I thought, "My, I hope I don't have to go through that." Now, I wasn't. . .Now, I'm going to tell you the truth. I—I was afraid to die, not afraid I'd be lost, but I didn't want to be a spirit. I wanted to just remain a man. I wanted to wait for the rapture. See? I just wanted to stay like that. I didn't want to be no spirit, go around.

377-4 {352} I was laying there thinking that, and all at once there was something happened. Now, you know, and all of you are acquainted of the vision; and if this was a vision, I never had one like it (See?), and I've had them since I was a little bitty boy. And all at once something happened, and I felt myself leaving. I thought, "Oh, oh." And I—I thought, "I—I've already died (See?), and I'm—I'm gone on." See? And I got to a place; I thought, "I believe I'll look back." It was just as real, friends, as I'm standing right here. And I turned around to look back, and there I was laying on the bed. I was stretched out, laying by the side of my wife.

I thought, "Well, it's probably a heart attack." See? I thought, "Well, see, I just died instantly," which would be a fine way of going. So I thought, "That's a heart attack. I didn't have to suffer." I looked, and I thought, "Well, now that's strange, there I lay right there, and here I stand here."

377-7 {358} So I turned, and it looked like a great big, like a great big field like or something, just great spreading field of bluegrass. And I said, "Well, I wonder what this is." And all of a sudden, as I looked, here come thousands times thousands of young women, all in white robes, hair hanging down to their waist, bare-footed, and they were running right towards me.

I thought, "Now, what's this?" I turned around and looked back there, and there I was. I looked up this way; there they come. I bit my finger. I said, "I—I—I'm not asleep exactly," but I could feel. And I said, "Why, something here's funny." And these women all come running. And I never seen such pretty

women, and they all come right up to me. And when they run to me. . . You know how I've been, kind of. . . They call me a woman hater, but I'm not. See? But I—I just think a good woman is a—one of the—is a jewel. But I think one that is no good is, as Solomon says, "water in your blood." So I certainly ain't got no use for—for a ill-famed women or smart alecks.

378-2 {361} And so these women all come; they started throwing their arm around me. Now, that's unusual. You know, I wouldn't stand for that. So. . . And they were. . . Now, I'm going to have to say this in a way that. . . I'm—I'm in a mixed crowd; but they ev—they were women. They were women, and they—they hugged me, each one, and said, "Our precious brother." And one would hug me, and then the other one would hug me. I was standing there looking, and I thought, "Well now, what's this?" See? And they was standing there. And I thought, "What's happened?" I looked back down, there I was laying right there on the bed; and here I was standing here. I thought, "Now, that's odd. I—I don't understand it." And them women holler, "Oh, our precious brother," then hugging me. Now, they was every bit in feeling, women.

378-3 {366} Now, forgive me, sisters, as I say this, 'cause. . . But you listen to your doctor; and if we ain't got clean minds, then we're not Christians. I don't care. . . I've always lived clean; God knows that. When I was a little boy, the Angel of the Lord told me to not defile my body, smoke, or drink, and that's been truth. By the grace of God, I've kept that. When I was a sinner, I didn't run around with women. And so. . . But any man that lets a woman hug up into his arms (him being made up of cells of male and her a female), there's a sensation. I don't care who you are; now, don't tell me you're not if you're healthy as a person. But not there, because you don't have any more different cells. You'll never sin there. There was a change. There's no more than just a brotherly love to them women.

379-1 {370} Although in the grace to be looked at, I think a—a woman, a nice woman that holds herself right and walks like a lady, she's a—she's an example of a jewel on earth. I—I like anything that's graceful, and I think a—a woman that holds her place and tries to be a lady is a—is a statue of honor. I do believe that; and I think one that isn't, it's just like

the—the Christ and the antichrist: same thing. I—I like anything that's natural . . .

379-2 {371} Like a pretty horse, and he just stands in a statue of a real pretty horse, or anything like that. A pretty mountain, pretty women, pretty men, anything that stands in the making of God, and I always admired it, and these were perfect. But no matter how much they would hug me up into their arms (And they were women; you understand.), but there could never be no sin. The male glands and the female glands both was gone. Thank the Lord. They were my sisters completely.

I looked and I begin to . . . I—I looked at my hands. I seen they was all so young, and I looked; I was young, too. And I . . . And losing my hair as a young man, putting carbolic acid on it, a barber did, and took it all out when I was just a boy; and it's been always a kind of a thing to me, that I—I—I get a cold so quick, because that my scalp's still soft, you know, and the roots of the hair is still there, but it was burnt by carbolic acid, and the hair can never grow. See? And I went, my wife, when I—long years ago, and got me a hair piece to wear—a little piece of hair, put on, cover my head up, but I was always ashamed to wear it because it looked like it was something false, and I didn't want nothing false. And so I thought, "I'll just put me on a stocking cap." And then I did for a while, you know what they did? They went to calling me "Bishop" then, said I wanted to be a . . . ? . . . I just said, "Let her go." So I just suffer out with a bad cold and let it . . .

But I . . . You just raising them windows, anything, and that little air come across like that, boy, I got it.

379-4 {378} And I'd went to a doctor and asked him what did he thinks. He said, "Well see, your pores—pores are open. You're sweating from preaching. That air comes; it—it puts a cold germ up here in the mucus; and it runs down over your throat. The next morning you're hoarse. That's it." And—and so . . .

Oh, my, you fellows that's got hair, you don't know how thankful you should be. And . . . That—that is right. See? And I found out then . . . I'm going to have . . . one of these days if I don't get my teeth, I'm going to have to have some of them, and so, . . . or either do without them.

So if a fellow—if a fellow . . . I wouldn't think it would be any more for a man, if he wanted to, to wear a hair piece than it would for a woman to wear one of these mouses or rats or ever what they put in their hair like that to make it up. See? But—but 'course if you do, it depends on what you're doing it for. See? It depends on what you're doing it for. And so . . .

380-2 {382} But however, just standing there, I felt up, and I had my hair again. My, I was young, and these—all these young . . . And I thought, "Well, isn't this strange? Here they are," and they was all run . . . And I looked coming, and I—I seen Hope coming; she looked . . . You know she died at twenty-two. She was still just as pretty as ever. Many of you remember her, them big dark eyes. She was German, her black hair hanging down her back.

I thought, "Now, when she gets here, she'll say—she'll say, "Bill." I know she will. I know she'll say "Bill" when she gets here. I was watching, and every one of these women coming, hugging me and saying, "Our precious brother, we're so glad to see you."

380-4 {384} I thought everyone dressed just alike, but they had their hair different, you know, red hair and black hair and blond hair, and—and they was coming by, but they was all young. And when she got to me, I thought, "I'm just going to see what she says." And she looked up at me, and she said, "Oh, our precious brother." She hugged me, and she just went on. Some other woman come, hugged me next.

And I heard a noise, and looked over this way, and here come a bunch of men, young fellows, all the age of about twenty. They had dark hair and blond hair, and—and they all had white robes on and bare-footed, and they run to me and begin to hug me and hollering, "Precious brother."

I thought . . . and I turned back around, and there I was still laying there. And I thought, "Why, now, this is strange." And just then a voice went to talking to me; I never did see the voice. It said, "You have been gathered . . . See, you have been gathered to your people." Then some man picked me up, set me way upon a big high thing like this.

I said, "Why did you do that?"

Said, "In earth you was a leader."

381-1 {389} And I said, "Well, I don't understand this," and that voice talking to me. (I never could see the voice. Now, It

was just above me, talking to me.) I said, "Well, if I have—if I have passed on, I want to see Jesus." I said, "I. . . He was so. . . He was all my life; I want to see Him."

And so, he said, "You can't see Him now. He's still higher." See, it was below the altar yet (See?), the sixth place where man goes (See?), not the seventh where God is, seventh dimension, the sixth. And they were—and they were all there and they was passing by, and I said,. . . Looked like there were actually millions of them. I never seen them. . . And I set there. These women and men still running by and hugging me, call me brother.

381-3 {394} And I set there, and then a voice said, "You've been gathered to your people like Jacob was gathered to his people."

I said, "All these my people? Are all these Branhams?" He said, "No, they're your converts to Christ."

And I looked around, and there was a real pretty woman run up. She looked real. . . They was all about the same. She threw her arm around me, and she said, "Oh, my precious brother." She looked at me.

I thought, "My, she looked like an angel." And she passed by, and that voice said, "Didn't you recognize her?"

I said, "No, I didn't recognize. . . "

Said, "You led her to Christ when she was past ninety." Said, "You know why she thinks so much of you?"

I said, "That pretty girl was past ninety?"

"Yeah," said, "She can never change no more now." Said, "That's the reason she's saying, "precious brother."

I thought, "Oh, my, and I was afraid of this. Why, these people are real." They—they wasn't going anywhere. They wasn't tired being there. And I said, "Well, why can't I see Jesus?"

He said, "Well now, He will—He will come someday, and He will come to you first, and then you'll be judged." Said, "These people are your converts that you've led."

And I said, "You mean by being a leader, that I—that—that He will judge me?"

He said, "Yes."

And I said, "Does every leader have to be judged like that?"

Said, "Yes."

I said, "What about Paul?"

He said, "He will have to be judged with his."

"Well," I said, "if his group goes in, so will mine, 'cause I've preached exactly the same Word." I said, "Where he baptized in Jesus' Name, I did too. I preached . . . "

And the millions screamed out, all at once, said, "We're resting on that."

And I thought, "My, if I only knew this before I come here, I'd make people come here. They can't afford to miss this. Why, looky here . . . "

And then, and he said, "Someday He will come, and then . . . Now, in here we neither eat, drink, or sleep; we're just all one."

382-4 {407} Why, it isn't perfect; it's beyond perfect. It's not sublime; it's beyond sublime. There's no name can, you can't think . . . There ain't no word or the vocabulary to say it. You've just arrived; that's all. And I thought, "Well, this—this would be perfect. And then, what are we going to do next?"

He said, "Then when Jesus comes, then we're . . . And He judges you for your ministry, then we go back to earth and take up bodies." (Well, I—I thought about it then; that's exactly the Scripture.) Said, "Then we go back to earth and take up bodies; then we eat. We don't eat here, neither do we sleep." Said, "We eat down there. But we go back to the earth."

382-6 {410} I thought, "My, isn't this wonderful." Oh, my, and I was afraid of it. Why was I afraid of dying, to come to this? Why, this is perfection, plus perfection, plus perfection. Oh, this is wonderful. See, we're right under the altar. See, that was it. We're right under the altar, waiting for the coming (See?) when, He go get the ones that was sleeping—in the—the bodies sleeping in the dust, to raise us again. Come by, raise us up—like Jesus come through Paradise and brought up Abraham, Isaac, and all them, you know, was waiting in the first resurrection. They entered into the city and appeared to many, perfectly Scriptural. A vision was there or whatever it was, it was perfectly Scriptural.

And then I said, "Well, isn't this wonderful." And then I thought, "Isn't that wonder. . .?" And I heard something nicker like a horse. And I looked, and my little saddle horse that I used to ride, little Prince (I thought so much of him.), here he was standing there by me and put his head over on my shoulder to hug me like I used to give him sugar, you know. He put his. . .I put my arm around him. I said, "Prince, I knowed you'd be here."

383-2 {415} I felt something lick my hand. There was my old coon dog. When—when Mr. Short, down here, poisoned him, I swore I'd kill Mr. Short for it. I was about sixteen years old. He poisoned him, give him a dog button. My daddy caught me with a rifle going down to shoot him, right in the police station. And I said, "I'll kill him." And I said, "Well. . ." I went over to the dog's grave. I thought. . .?. . .him, I said, "Fritz, you been a—like a companion to me. You clothed me and sent me to school; when you got old, I was going to take care of you; now they've killed you." I said, "I'll promise you, Fritz, that he won't live." I said, "I promise you he won't live. I'll catch him on the street sometime, walking; then I'll run right over him." See? I said, "I'll get him for you."

But you know what? I led the man to Christ, baptized him in Jesus' Name, and buried him at his death. I got converted about a few years after that. I seen things different then. See? I loved him instead of hating him.

383-4 {418} So then, but however, there was Fritz standing there licking me on the hand. And I—I looked. . .I couldn't cry. Nobody could cry. It was all joy. You couldn't be sad, 'cause it was all happiness. You couldn't die, 'cause it was all life. See? Couldn't get old, 'cause it was all youth. See, that's what. . .It was just perfect. I thought, "Oh, isn't this wonderful?" And the millions. . .Oh, my. I was right at home. See?

And—and just then I heard a voice and it cried out, said, "All that you ever loved. . ." (Reward for my service). I don't need no reward. He said, "All that you ever loved, and all that ever loved you, God has given to you."

I said, "Praise the Lord." I felt funny. I thought, "What's the matter? I feel funny." I turned around and looked, and on the bed my body was moving. I said, "Oh, I don't have to go back, surely. Don't—don't let me go." But the Gospel had to be

preached. In just a second I was on the bed again (See?), like that.

384-2 {423} No more than about two months ago, that...You heard it read in the—in the Business Men's "Voice." It's went all over the world. See? And Brother Norman, in here—I suppose he's in here somewhere tonight, he translated it off there and sent it in pamphlets. It's went everywhere. And ministers wrote in, many of them, and said...One here that...I'll just tell this very one. There's been hundreds of them, of course. This one man said, "Brother Branham, your vision in the Business Men's "Voice"..." And I appreciate Tommy Nickels. Although he isn't with the Business Men no more (I don't know why, but he isn't), but he put it in there just right. When I said...right there in that trinitarian magazine, he said, "Where I...Where Paul baptized in Jesus' Name and commanded the people do the same, I've done the same," see. He put it just the way it was. See?

384-3 {425} And so then I—I thought, "My..." And this minister wrote in and said, "Brother Branham, your vision..." Which it could have been a vision. Said...Now, I don't want to say translation. If Paul...If I was caught up into this first heaven and seen that, what about Paul that was caught plumb up into the third heaven. What that...He said he couldn't even talk about it (See?), if he was caught up. If it was a catch-up, I don't know; I can't say. I couldn't tell you.

But this minister said, "Brother Branham, your vision sounded very Scriptural and all right until you s—talked about a horse being there." He said, "A horse in heaven?" Said, that...See that ecclesiastical man-wisdom, mind. See? He said, "Heaven was made for human beings, not horses."

384-5 {429} Well, I set down. Billy, my son, here, put the letter right here in the old church office, about three or four months ago. I said, "My precious brother, I'm surprised at your wisdom, but—and your knowing of the Scripture. I did not say that I was in heaven. I said it was in a place like paradise, because Christ was still above." See? But I said, "If it might satisfy you, now, you turn over to Revelations 19, and when Jesus comes out of the heavens of heaven, He's riding on a white horse, and all the saints with Him are riding on white horses." Right, absolutely. Absolutely. And up in that same

place, there was one looked like an eagle, and one looked like an ox, and oh, my. . .

Why, my, where's them horses that come got Elijah? Just goes to show you (See?), the human mind just wants something to pick on. That's right.

385-2 {432} Now, notice. But I was just thinking, as this precious, godly, brother, John. . .(I just thought it'd be a good place to inject that, just before closing. See?) If John looked over there, and them was of his brethren (See?), his brethren that had to suffer a little; then, see, the Lord God permitted me to see my brethren and the saints that were waiting for the coming of the Lord.

Notice, they were not under the altar of sacrifice. Mine wasn't; but these was. They were martyrs. See? Mine wasn't under the martyrs' altar. (Now, I want you to listen real close. And I'll close, honest, just about—in ten minutes, at 10:00 o'clock, if I just have to cut it off and finish it tomorrow.) Look. They—they were not my. . .The ones that the Lord showed me, the Bride, she was not under the martyrs' block, no, the sacrifice altar of the martyrs, but had received white robes by accepting the pardoning grace of the living Word. Christ had give them a white robe.

385-4 {435} I do not think, by the opening. . .I do think, rather, by the opening of this Fifth Seal, as I believe that it's opened to us. . .I did it with good conscience, with clear revelation before God, not trying to just make it think, because I always was against organizations, never would belong to them, but it's opened to me now.

And I do think another thing: by the opening of this Fifth Seal in this day, straightens up a doctrine right here that I might speak of, of soul sleeping. Now, I realize that there's people in here that does believe that (See?), in the soul sleeping. I think that this disproves that. They're not sleeping; they are alive. Their bodies are sleeping, but the soul not in the grave. They're in the Presence of God under the altar.

385-6 {437} Here is where I differ with a precious brother, a teacher. And I notice—I know I see some of his people setting here, that I realize that this was a great teacher. He's a doctor in a—doctor of divinity, and a Ph., L.L.D., and he's a—he's a real good man too. I think he's gone on at this time, but he was

a good man and a good writer. And it's Brother Uriah Smith, the author of "Daniel of Revelation."

386-1 {437} Now, to you people who are follower of his teaching (See?), now, I don't . . . I'm not just—don't want to say this arrogantly, but I just . . . See, but, Brother Smith in trying to support . . . See? And trying to support soul sleeping, there he mentions that the soul sleep, and there is no altar of sacrifice in heaven, that the only altar spoke of is—that he—he believes is in heaven is the altar of incense. But to you dear people (and not to differing with my brother; I prob—hope to meet him on the other side. See?) not differing with that great teacher; but just to show you how this disproves that . . . See? It disproves it, the opening of this Seal in this last day; it just takes soul sleeping plumb out of the way. See? They're alive. They're not dead. (See?)

386-2 {440} Notice, notice this now. Now, if there's no altar of sacrifice in heaven, where is the sacrifice for sin laying then, the Lamb? There has to be a place where that slain Lamb, bloody, is laying there, where the Blood is.

Now, the incense was the odors—odorous stuff that they burnt, which the Bible said was the prayers of the saints. If there isn't no sacrifice on the altar, then the prayers cannot be received. It's only by the Blood on the sacrificial altar that lets the prayers go through to God.

Brother Smith was wrong (See?), not disagreeing with him. I think I've made myself clear, with brotherly love and respect for his great work (See?), but he was wrong.

386-5 {443} The Fifth Seal has opened there (See, see?), many other things, if you caught it. See, I'm waiting for my questions to see by . . . All right.

Now, where was the ark, the slain, wounded, bleeding, bloody Lamb for atonement, for these odorous prayers? Notice, the Bible says: "If this earthly tabernacle of our dwelling be dissolved, we have one already waiting." That's where I seen those saints. See?

387-1 {446} Watch when a baby . . . Excuse me again, sisters, for this plain talk before young and a—a women. But look, when a mother is—has conceived, and that little bunch of muscles is twisting and jumping (You understand.), it is a natural body. And just as nature is performing the natural body . . . Did you ever notice your wife before the little ones

was born? She always, right along at the last, becomes real kind, sweet. If she hasn't been all of her life, she will be then. Did you ever notice how saintly or . . . kind of a feeling . . . You notice a mother—and you see some sinner out there make fun of a mother that's a pregnated woman. I think that's ridiculous. That's life coming to the world. But did you notice around that mother seems to be a sweet feeling. What is it? It's a little spiritual body, spiritual life waiting to come into that little body as soon as it's born. Now, it's only begotten; but when it's born, it's born. The spiritual body unites with the natural body.

387-2 {450} And then, the Bible teaches that we are now begotten of God. We're begotten of the Holy Spirit that in us is Christ, a son of God being formed in us. And when this earthly body be dissolved, this spiritual body comes from the bowels of the earth, there is another body waiting to receive it. If this earthly tabernacle is dropped, there is another body to receive it. This mortal body puts on immortality. This terrestrial puts on celestial. This . . . See what I mean? There is a natural body that's sinful; but in it's making just like it is another body that we go to. And I am so grateful to God that I can say as your pastor and brother, I seen those people, so help me, in that body and handled them with my hands. That's right.

387-3 {452} Notice, watch. Look at Moses. Elijah, after Moses had died and Elijah had been taken into heaven, he stood there on Mount Transfiguration with his senses of speech, hearing, understanding and talked to Jesus before the crucifixion. Now, what kind of a body did he have?

Look at Samuel. After being dead for about two years, was called back in the—the cave that night by the witch of Endor and talked to Saul with language, heared Saul, spoke back, and foreknew things that was going to happen; still his spirit hadn't changed. He was a prophet.

387-5 {454} When Elijah's spirit comes upon a man, it'll drive him just like Elijah. He will go to the wilderness. He will love the wilderness. He will be a hater of immoral women. He will be against organization. He will—he will pull no punches for nobody. And that just—that's—that'll be his spirit. It was each time it come. See? Moses will be the same person.

Now, and we find out in Revelations 22:8 the same thing. Now, or to settle it for those who—those souls (Now, watch it.) under the altar of the breaking of this Seal that had been slain in the time between the death of Christ and the going up of the Church (the Eichmann group and all that, them true Jews with their names on the Book), if you'll watch, my brother, according to the Scripture they could talk, cry out, speak, hear, and had all five senses, not sleeping in the grave unconscious. They were very much awake, and could talk, speak, hear, anything else. Is that right? Oh, help us.

388-2 {456} Two minutes. Amen. I'm sorry I kept you a half hour. No, I can't. I oughtn't to say that . . . ? . . . See? But look, here is to the best of my understanding, the best in according to the revelation that was given me this morning just before daylight by the Lord Jesus Christ, there is the opened Fifth Seal to go with the other four. See? By His grace, He gave it to me, His grace to you and I. We thank Him for it, and with His help I intend to live closer as I can live, teaching others to do the same thing, until I meet Him with you in glory, when all things are over. I love Him for this, and it's the best of my knowledge to it. And I truly believe with all my heart that the true revelations of the revealing of the First, Second, Third, Fourth, and Fifth Seal is now open to us.

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary's tree.

388-3 {459} [Brother Branham begins humming—Ed.] Now, quietly, reverently before God, as we seen this Seal open to us, God having to take His own beloved children, and blind their eyes, and send them, because His own justice requires judgment of sin . . . Think of it. His justice and His holiness requires justice.

A law without a penalty is not law. And His own laws, Himself, He cannot defy and still remain God. That's the reason God had to become man. He couldn't take a substitute, a son that wasn't, just an ordinary son to Him or something. God became both . . . Jesus became both Son and God, the only way He could justly do it. God had to take the penalty Himself. It wouldn't be just to put it upon somebody else, another person. So the person of Jesus was God manifested in

the flesh called Emmanuel. And to do that, and to take a Bride, and to save a lost bunch of heathen Gentiles, He had to blind His own children, and then punish them for it in the flesh for rejection; but His grace provided robes. But the life . . . See what happens? And if He had to do that in order for us to have a chance, how can we spurn that chance in love?

389-1 {462} If there is in this building tonight, that person, young or old, that has to this time spurned that opportunity that cost God such a price, and you would like to accept that offer to God tonight, that you don't have to, as far as we ever know, to be a martyr, though you may be, but a white robe has been provided for you. And if God knocks at your heart now, why not accept it.

Now, let us bow our heads again. If that person or persons are in here that desires that, or want to accept it upon the basis of your faith in the shed Blood that God had to shed for you, be—suffered beyond anything that any other mortal . . . There couldn't have been a mortal being suffer like that till His own grief separated His water from His Blood in His veins. Before He went to Calvary, drops of blood was coming from His body with such grief and broken heart, that what He had to do, but could've refused it, too, but willingly did it for you and I.

389-3 {463} Can you reject such matchless love? And you see that now, by the opening of these Seals, that what you have did, and what God has did for you, and you're ready to surrender your life to God, and if He will snatch you out of the hands of the antichrist that you're now in, would you accept His offer by just raising your hand to Him, saying, "God, by this, I signify; I accept that offer of grace. And, Brother Branham, I desire your prayers that I'll ever remain faithful."

Raise your hand, and I'll pray. God bless you. God bless you. Mean it now. Don't—don't do it 'less you mean it. And right where you're setting, accept it right there; 'cause remember, you could not have raised your hand unless something told you to do it, and nothing else could've done it but God.

390-1 {467} So now, when you see the Scriptures so perfectly unfolded, you see what's been going on down through the ages, the last few years, twenty or thirty years, you see it perfectly a-vindicated. You see the Scripture telling

exactly what's happened and what's fixing to happen, then upon the basis of the faith in the work of Christ, where you're setting right now, and have raised your hands, say, "From this minute on, it's settled. I take Christ now for my Saviour, and I'll live for Him the rest of my life, and I desire God to fill me with the Holy Spirit."

And if you haven't been baptized in the Name of Jesus Christ, the pool will be waiting for you. Let us pray.

390-2 {468} Lord God, there was some great number of hands among the people that went up. And I'm sure that You're the very same Lord Jesus that made the atonement for us many years ago, and by seeing those Seals revealed and the great things that's taken place right here in the last few years, I believe with all my heart that the door of mercy is beginning to close, and You're ready to take Your journey now to redeem Your people.

While there is room and a door open (as it was in the days of Noah), may these precious souls that lives in the body of this tabernacle that's going to be dissolved someday, that raised up that mortal hand on the inside of them because of their—their conviction and their profession that they believe and want to accept Your proposition to them for salvation on this opened sealed Book that's been opened to us; give to them, tonight, Lord, a robe of the righteousness of Jesus Christ and clothe their soul in that, that they might stand before You in that day, which is close at hand, perfect by the Blood of Christ.

390-4 {469} Lord God, if they have not been baptized into the Name of Jesus Christ, and upon the revelation that You give me concerning it, and seeing that Paul commanded people that had even been baptized by John the Baptist to be rebaptized again in the Name of Jesus Christ in order to receive the Holy Spirit in Acts 19. I ask that You'll convince them, Lord, of the Truth, and may they obey You.

And then in obedience of their acceptance and obedience to their confession and to the water, may You in return fill them with the Holy Ghost for power of service the rest of their lives. I commit them now to You in the Name of the sacrificed Lamb of God, Jesus Christ. Amen. Amen.

I love Him, I love Him
Because He first loved me

And purchased my salvation

On Calvary's tree.

391-1 {471} Now, to you that had your hands up, obey the commanding of the Spirit that would follow the—the constitution of the Word for repented sinners. Follow it in every act. And the God of heaven reward you for your stand for Him. Lord bless you.

Tomorrow night bring your pencils and papers now, as you have been. We expect to be here at the same time, at 7:30 sharp, the Lord willing. And by—pray for me that God will open the Sixth Seal to me tomorrow, that I'll be able to bring it to you as He gives it to me. Until then, we sing again, not only through hymns, but through praises for Him that died in our stead and redeemed us. I love Him:

I (Give your pastor now.) love Him, I love Him

Because He first loved me

And purchased my salvation

On Calvary's tree.