

Questions And Answers On The Seals

457-1 {1} Our heavenly Father, we are indeed grateful for this time that we can fellowship again around the Word of God in the Presence of God. We're so thankful that You're with us this morning to help us and to bless us. We ask forgiveness of our sins, that our lamps might be filled with Oil and trimmed and burning; that You would use us now to honor Your great Name, for we ask it in the Name of the beloved Son of God Jesus Christ. Amen. Be seated.

457-2 {2} I was just coming in when I heard that message go forth. So I'm . . . It's true that we need to keep our lamps filled, keep our . . . You know, when they—as you burn . . . You can't go on what you have done now (See?), because fire burning out of oil makes a carbon; so that's the reason the trimming of the . . . Have your lamps trimmed, because the carbon on top of the—of the wick . . .

Many of you people about my age, when we used to use the—the coal oil lamp. See? They . . . It—it—it'd get a carbon on top where it'd burn, and therefore, it would interfere with the light. So you must keep all the carbon trimmed off and that we might press on forward towards the mark of the high calling in Christ.

457-4 {3} Now, it's a—it's a great beautiful morning outside and in, as this Easter season is approaching now. And—and we're now coming up to the last Seal tonight, the Lord willing. And it's a very mysterious Seal, very, very, because it's not even . . . It's not even mentioned in the Scriptures nowhere, no symbols, anything to hold onto. It's got to come right direct from heaven. See?

And it—it's a kind of a straining hour for me. It has been all week. Now, this is my, be my eighth day in a room. And I noticed in here many . . . In these requests, I had to kind of pick out. There was many of them that was wanting interviews. And I—I love that. I'd like to—to give that now (See?), but I—I can't right now, 'cause you understand that—that the whole . . . What we're trying to do now is find the revelation of—of the will of the Lord. You see, and then

when we have the interview, then it pulls you off over onto another side and—of something else. See?

And then, and like in prayer for the sick, that's altogether different. You . . . Visions and things, you study different, and you—you're anointed different. Just like in—in the Bible said there: "A—a tree that's planted by the—the rivers of water." Rivers of water.. See? Same water but there's an outlet comes this a way, this a way, and this a way. It depends on what outlet. It's the same Spirit.

458-2 {7} Paul, I Corinthians 12, did the same thing, talking about there were many gifts, but it's the same Spirit. So you see, if you're working, like with one thing, then be changed to come over to this other thing over here (you know what I mean); you—you study down that line, you get the people and a . . .

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

458-4 {9} And—and then also knowing that right among you, things are happening (See?) that I—I'm just . . . I—I know . . . I know you, that you don't see it. See? I'm just positive that you don't see it. See? And you say, "Brother Branham, that's a hard thing for you to say that." I know it is. But look; let me just say this now. I suppose this is just tapes for ourselves and so forth. But let me say this (See?), that you—you don't—you don't get it (See?), and you're not supposed to get it. So don't try to interpret anything. See? Don't try to put your interpretation to it. You only—you only get further away.

Just take my advice, if you believe me now. If God has—has give me favor in your sight and you know that them revelations and things . . . I—I've been here with you a long time, and it's always been right. And now, to double prove it right, it hooks right in with the Word. See? So you know it's THUS SAITH THE LORD. That's exactly. See? It's proved to you.

458-6 {12} Now, take my advice as your brother: Don't put your own interpretation to anything. You just go on and live a good Christian life, 'cause you'll only wind yourself away from the real thing when you do it. See? You—you'll only wind your way again away from the thing. And all of you are conscious and know that there's something mysterious happening, and it is happening, and I know what it is.

Now, I'm not saying that. It's the grace of God that lets me know that what it is. It's something that's tremendous, and it's gone right now, and there's not a way in the world for you to see it, and it's a—I... But so help me, with this Bible in my hand, I know what it is.

459-2 {13} It's been told to you before, so just—just don't try to put any interpretation but just believe me as your brother (See?); we're living in a great hour.

We're living in a time where the... Well, we're... Well, you just be real humble, be a Christian, and try to live for God, and live honest with your fellowman, and love those who don't love you. Don't try to—to make any... You see, you do, you only make it a mysterious something and mess the real program of God up. See?

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

459-5 {16} And so, but if the—the church here not supposed to know these things, so don't put no interpretation to anything. See? You just go ahead and just remember what you're told; live a Christian life. Go to your church, be a real light wherever you are, and just burn for Christ, and tell the people that how you love Him. And just let your testimony be with love all the time with the people (See?), 'cause if you don't you twist yourself out into something there, and then you're—you're off the beaten track.

See, every-time you try to do it, you've done that. See? So just don't—don't—don't try to make no interpretation. And especially tonight, when that Seal becomes up in front of you. See? Just don't try to interpret it. You just go ahead and just be humble and go right on with the same plain message. Now

you say, “Brother Branham, is that . . . we, being the Church of the Living God, shouldn’t we . . .”

Well, as I was trying . . . Look here, I want to say . . . Say, “Why can’t I? I ought to have . . .”

No, no. I . . . Don’t . . . You remember, I’m saying this for your good. See, I’m saying it so that you’ll understand. If you believe me now, listen to what I tell you. See, see?

460-2 {20} Now here, now here’s a post, and that’s—we’ll call that a listening post (See?), and in it—got radio. See? And there’s warnings and things can be done, like a sword in your hand. See? It can pick from the evil or pick from only as it’s—it gets its message. See?

Now. But now, for instance, to the ordinary man, there’s been so much cults and clans rise up over little outpourings of the Spirit until people gets all worked up in a bunch of stuff, go out and start another little move, and, you know, and things. See, you don’t want to do that now. See?

Now, just remember, just stay the way you are. And you say, “Well, the Lord showed . . .” No, now just be careful. See?

460-4 {23} Now, look here. Let me show you something. See? Did you know there’s ten thousands of voices in this room right now, literally voices of people that’s coming through the electronic waves of radio? Why don’t you hear them? They’re voices. Is that right? They’re waving right through here now. There’s people, forms, and bodies moving right through this room now. Is that right? Well, why don’t you see them? They’re here, actual voices, like my voice. Well, why don’t you hear it?

See, it’s got to strike something first to reveal it. See? Now, do you understand? So just don’t interpret nothing. If God wants you to know anything, He will send it to you (See?); so just be real, real solid now. Hold still. Something has happened. And now just be real . . . You understand what I mean, don’t you? And just be . . .

460-6 {24} Don’t try to make yourself odd to be a Christian, because (You see?), you take yourself away from God and you—you—you . . . If you can understand it, this is that third pull. You should’ve caught that the other day. See. So then just . . .

You remember, there’ll be no impersonation like there was of the other two. See? So that’s as far as you—you should

know. Now just—just remember that you see now there's something taking place in this room, and there's something here, there's. . . There's actual in this room, Angels, voice of God (See?), but how do you. . . You can't. . . If you can't hear the natural voice without something to send it out, how are you going to hear the spiritual voice?

461-1 {27} Now you might make believe that somebody is singing this certain song that might not even be there. See? But when it actually strikes the crystal that it's supposed to strike, then it gives a true interpretation and vindicates it by showing the picture. See what I mean?

Now, the Spirit of God, when it speaks through the true Word, It vindicates Itself to show Itself that It's right. You understand now? All right. Now, let's pray just again.

461-3 {29} Heavenly Father, we are about to un—open the lids of this Book as the physical part of—of trying to give back to what You have opened to us in the spiritual realm. And now, I pray, God, that You will help me to give the—the right interpretation to these questions, that it might be said that—that they are—they're to help the people. They are to give them understanding.

And I pray that You'll give to me understanding that I might send it out to Your people that they might have understanding, that together we might live to the glory and honor of God through Jesus Christ's Name. Amen.

461-5 {30} Now, I—I just wanted to say that, and I thought this thing here controlled those tapes, but it doesn't (See?), and this is a—a desk light. And I thought the tape controller used to be here. But I was told to just make motion to the brethren in the—in the room there, the recording room, and they'd know when to stop tapes and when not.

See, the tapes has a worldwide ministry everywhere (See?), everywhere. It goes into all kinds of languages and everything, so there's things that we'd say right here we wouldn't say somewhere else (You see?), and that's the reason that we stop it.

461-7 {33} Now, answering questions is quite a thing. So I—I. . . Now, in—in—in answering this, the most of them, the most of the questions, outside of. . . Now, every one. . . Some of them don't even pertain to the message at all, but I'm going to—or the Seals at all, but I'm going to try to answer them.

And they was given to me, and as they was told. . . I was told the most of them, or a great deal of them was about requests for prayer and the sick and afflicted and—and different things like that—that goes on, and so, it didn't pertain anything to any question to be answered. And then they—I was give a bunch that was—that was about different things (the Scripture and things). But maybe, if we have time, we'll try to answer them the best we can.

462-1 {33} Now . . . And if I make a mistake, why, remember, it's not intended to be made a mistake. So does everybody feel good? Amen. It's just so, talk about heavenly places in Christ Jesus. . . What a wonderful place. What a wonderful time.

Of all the times that I've been behind the pulpit at the Tabernacle, I have never, never in any time of my ministry ever worked into the realms of God and the spiritual realms as it's been this time. Yeah, it's beyond anything I ever did in any time of my ministry, in any meeting at anywhere like this. Mostly, it's on healing; this is revealing of Truth by the same Spirit (See?) same Spirit.

462-3 {36} And I—I been to myself altogether, and been boarding at a place, or going down eating at a place. And I've just been alone; so it's been really a great time.

And now, right away, either in the morning or the following morning, I, probably, if we can get through in time, I'll just pray for the sick this morning, if these questions don't last too long; so I—I must get to myself a little while. See?

The human mind can only stand so much. See? And when you get to a spot where you set a hour numbed with the Presence of God, and a Pillar of Light hanging there before you, you—you—you can't stay there too long. You see? The human being can't—can't stand it. And so. . .

462-6 {39} Now, these questions are really nice. I appreciate. . . And the wisdom and things that people use. . . Now, for the first one. . . And I'll try to answer them, and then if I—if I don't get it right, well, you—you forgive me then.

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

questions is asked on this other side of the trib—on the rapture of the church. So see . . .

It's questions over here, which is to come and will come to pass over in the other parts, 'cause we're now beyond the church age in our teachings in—in the Book. We're beyond, over in the time of the calling of the hundred and forty-four thousand.

463-2 {41} Now, the first one here.

1. Are the five wise virgins of Matthew 25 attendants to the—to the Bride, or are they the Bride? (See?) If these wise virgins are attendants to the Bride, where is the Bride? (See?)

Now, to the best of my understanding, these five virgins . . . There were ten of them, you know, that went out (See?), and this here is only a symbol or a parable (See?), that—that I'm going to tell you. See, there were ten of them. 'Course, there were more than ten; that was just made a number.

But then, the—the wise virgins had oil in their lamps; the unwise did not have oil in their lamps. So if that ten there of Matthew (if this is the—the person's question), if those ten there . . . Did that mean that that would be the . . . Or these five rather, that would be just five (See?), just five people?

No, it doesn't mean that. It's just a symbol of the virgins (You see?) of the virgin that went out with oil in her lamp; they are a portion of that Bride. And to my understanding, and then you notice now that they was the virgins of the last watch.

463-4 {45} Coming down through the watches, there'd been seven watches. And in the seventh watch, the midnight hour, as we're on—striking now . . . See? Now, in this midnight watch, these virgins woke, and trimmed their lamps, and went in, while the sleeping virgin . . .

Now, this part here, this five (if that's the meaning of the question was—meaning, "Was there just five?") . . . And we've got many questions in here about the—the seven thousand, so forth; now, that—that was just a symbol, a part of them. And all that wakened in this last age here, the seventh watch, that—if there wasn't but—but five that wakened at that time that was translated, went in with the Bride and so forth, the Bridegroom . . .

Now, if they, themselves. . . That don't mean there's only going to be five, because they're sleeping all down through the ages as we've come this week. See?

463-8 {48} In the days of—of Paul, the angel of the church at Ephesus, Paul, founding this church, being the messenger to it. . . Remember, Paul, founding the church at Ephesus, become the messenger to that church, and the Spirit was in the land at that time was a lion spirit. And the lion is the Lion of the tribe of Juda which is Christ, and Christ is the Word. Paul, with the Word of that age. . .

Thousands fell asleep in that age. That right? Then come the next age, and the—the time the church got settled down in—in dark age, the ox spirit went forth: work, labor, and sacrifice and give their lives. Thousands times thousands fell asleep under martyrdom and everything. They're waiting. See?

464-2 {50} Then, and the next age come, the Lutheran, the reform age. There went the wise with the cunningness of man. If you notice, man went forth with that, and when he did, he added his own shrewdness. That's what married him into the other part. See, see? If he'd just stayed with God's wisdom, just reforming and pulling out. . . But what did he do? After that man that had the message, Luther, after the death of Luther, they had a Lutheran organization. After the death of Wesley, they had a Methodist organization. See? There. . . You keep going that way. It—it just. . . It does that.

Now, I want you to—to—to notice this. See? Now, someone might ask about the Pentecostal, which was the—the third age.

464-4 {52} You see, each one of those ages only taken a dip into the Holy Spirit. Justification is a work of the Holy Spirit; sanctification is a work of the Holy Spirit, but the baptism is the Holy Spirit.

That's the reason it took a prophetic prophet to come down, no messenger to the age, 'cause the Holy Ghost came Himself in His fullness of the baptism. But at the end of the age, as it always ends upon the others, we find there then, the messenger sent; and all these scruples and things are to be placed in their places (See?), like that. Then the rapture comes for the Church.

But as many is writing all these different things: the sun turning to darkness, the moon. . . They put that way back there in the Christian age. They just failed to see them three

questions was asked our Lord there (See?), when He answered them.

465-1 {55} Now, last night I think there's no question at all. We took each one of those questions and put them right under the Seals. And the Seals is the whole Book together Itself. You believe that, doctor? See, the whole thing just wrapped together. . . .

And we took what Jesus said here. They asked three questions (See?): "When will these things be? What will be the sign of Your coming? And what's the end of the world?" And He come right down, and we pulled them every one, under that but one. What was that? the Seventh Seal. Why? See, it's not known. That's it.

465-3 {56} Every one of them come right out. I paralleled them right exactly back and forth, and me, when I wrote last night and got in—in there and got to . . . I went back to look at my old note I'd took it off—off back there, well, I seen where I put one in the other one's place; I got it, crossed them back and forth. That's what I done. I guess you caught it. You—you catch it? See?

I'd wrote down here what I was going to write over on this other side, and wrote it over here, But said. . . . Put both of them 9, 11, or 9, 6, or what—or 6 and 11 and—and—and 9 and 11, which it wasn't so. It was vice versa, the next verse under it. See? And that was it, the answers between the pestilence and the war. You see? That's what it was.

So I was just so happy, I was just a carrying on like a . . . I was enjoying the stimulation from the revelation. So I—I put it just over here setting there with a pencil or a pen, and I put down 11 on both places when it shouldn't have been. I think it was 9 instead of 11 for the other side.

465-5 {60} But now, did you see how perfectly they paralleled? Now, don't forget that. They parallel down to the Sixth and stopped. See? And watch the—watch the opening of the Seals that comes down to the Sixth and stops, just silence in heaven (that's all it says) for the space of a half hour.

Now, now, in these. . . . See, I—I have to hurry up and answer these, because (See?), each one of them is a sermon four weeks long (You see?) on—on each one; you can just get off on something else. But I—I don't mean to do that, 'cause I want to get everybody's question as far as I can.

465-8 {62} These virgins (See?), they're made up of . . . That's just part of them in that age. See? Each age has the virgins. See? The Seal . . . The angel comes to the church: "To the angel of the church of Ephesus, write." See?

Then get over here and then after the writing to the church of Ephesus (compare that back), a Seal's opened. That's just the way we're bringing it, try to get it all to you. See what I mean? if the Lord willing.

466-2 {64} What'd I have first? Church ages. Is that right? Next thing, the message to the church ages. Everybody get that clear now? See?

First we got the church ages and got the history (laid down the Nicaea councils and Pre-Nicaea councils and everything that we could find in history), and found out that the correct interpretation of the Word was exactly with the history. And bring it on down to this day in this Laodicea, and you—you don't have to have history of that; this is making history now. See? There it is, and then showed what would be in this age.

466-4 {66} Now, we come back with the Seals and open that Seal . . . God opens that Seal for us. What's that? First there's a messenger: church age; next is the Seven Seals.

Now, we find out the corruption that hits in the seventh church age . . . But the Seventh Seal doesn't reveal anything, what's going to happen to it (See?), because at the end of that church age is to come a prophetic gift to reveal these things. See? Are you following it? All right.

466-6 {67} Now, notice how each one of those Seals . . . Then I come over here, and those three questions asked Jesus Christ: "What . . . When will these thing be, there won't be one stone on another? When will this be taken down, this religious center of the world, and another be set up? See? When will it be, antichrist ride?" See? And what went out to meet it? The Word, the Word against the word.

466-7 {69} Then it settled down to politics and everything else; and there went the ox labor. See? That's exactly second it, then Jesus said so in Matthew 24. See? Then we come down from that to the cunningness of the reformers, the man beast went out to meet it. That's what taken place. Then we come down, the next or the Fourth Seal when antichrist become a conglomerations and had a name, Death.

Now, watch what Jesus said: “And he would throw her to the fires and even kill her children.” That’s death riding. That’s both Protestants and Catholics: mark of death on each one of them (See?), her and her children be destroyed. So if you’re depending on your denomination, you better get away from it right now.

And then when it come to the Seventh Seal, Jesus stopped right there.

467-2 {71} He opened the Sixth Seal by saying the moon would be turned into blood and darkness and everything, these things would take place. We come right over here, open up the Sixth Seal. After the Sixth Seal’s opened, and swing right back and show the same thing.

There you are with three different places in the Scripture, tied them together with the revelation. See? Watch. The place that Jesus said so, the place that when He opened the Book it was hid from the foundation of the world, and then the revelation of this day, here, placing it right in there, ties the three together. And three is a witness, so it’s true. It’s absolutely true.

467-4 {73} Now, these virgins that come along here, they are the ones that fall asleep, and then the whole body’s made up together of that group, that goes to make the (See?) to make the—the wise virgins. And the unwise virgins are the ones that started back there at the same time the wise virgins started, antichrist, and they are the ones that tries to buy oil.

467-5 {74} Now, just look here. You see how perfect everywhere you go. If I could stand here and talk the things that’s revealed in that room, I tell you, it’d swing your heads around; but how you going to do it when you got a whole thing here.

And then you, somehow or other, when you get away from people, there it begins to open up, mysteries; then you see things that you’re daresn’t to say to the people too, ’cause (You see?), if they would they’d start little isms.

And then just look what this little gift of healing has done, how it confused the church. Everybody had a sensation; everybody had this. And right down in my heart, God knows it’s the truth, I knowed it wasn’t right ’cause He told me so. See? But it’s a false impersonation; it’s only, throw the people off. Now, that’s right.

468-1 {76} Now, but see, you can't say those things; best to just leave it alone. And you remember the third pull; it said, "Don't tell nobody." What did I say was that... How many remembers that? Oh, sure. Remember standing there trying to lace that eyelet in that little shoe in the vision? He said, "You can't teach Pentecostal babies supernatural things."

And I said this will be the third pull and it will not be known, so help me, by the grace of God. Now, now, we're—we're right down at the end time now. Won't be too long until mercy seat will be judgment seat.

468-3 {78} Why, if you see these things coming in and these people coming in, you better come in too if you're not already in. See? Now, gathered in heavenly places (See?) it also means more than just to be rejoicing. In heavenly places, if you're really assembled in Christ, it's a fearful thing.

Standing by the—that Angel of the Lord, you think you'd just be shouting and screaming. That—that's not it. It scares you to death nearly. See? So you see, there—there's a difference in just rejoicing and bubble dancing (which is all right), and then coming down to the real thing. See, see? There's where the fear... It's a fearful thing. Not that you fear that you're lost, but you're really before Angelic Being and the Holy Ghost Himself standing there.

468-5 {81} Now, that will be part of the Bride; that's what it will go to make it up (See?), all those who sleep. And can't we absolutely see?

[Brother Branham is interrupted by a failure in the recording system—Ed.]... pray now that You'll grant the healing of the people, through these handkerchiefs, lay upon. In Jesus' Name. Amen. (Now is it all right now? Thank you. Somebody step on something? Too many recorders put too much pressure on it. See? All right, just swap—just get a tape and swap the tape and make it off of that.) Now, notice now, the next question.

468-6 {81} **2. Should evangelists continue on the field?**

In this hour, of course, what they mean. Certainly, by all means; don't change a thing. If Jesus is coming in the morning, preach today like it was going to be ten years from today, but live like it's going to be at this hour.

Don't—don't get scrupled up now. That's why I'm trying to warn you about. See? Just don't be odd, peculiar. Don't

change nothing, but if you're doing something wrong, or doing evil, repent (See?), come back to God. Continue on your evangelistic service just as you always did.

469-1 {84} If you're building a house, put it on up. If Jesus comes tomorrow, you'd be found faithful at the duty. If you're building your church, go on, put it up. I'd rather be putting my money in something like that than be found with it in my pocket. See? So just—just keep on; continue as you are.

Everybody understand now? Continue right on. Just go right on as you are. Now, just—just don't stop; don't do nothing. Just go right on just as you are; keep on serving the Lord.

Now, for instance, if you was—if you was working for a man and you knowed it was fifteen minutes before quitting time, "Well," you'd say, "it's just fifteen minutes more so I might as well just go over and set down." You'd get docked for that fifteen minutes.

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

469-5 {88} I got a letter from somebody the other day. Somebody told them, said, "Well, the time's at hand. Sell the farm. Now, you won't need the food that you live off of on the farm," said, "'cause just the millennium's going to start, and you won't need it, so you just go ahead, and while the tribulation period's going on, your children's not saved so just let them. . . Let—let the children have the farm where they can eat off of it, but you all sell your farm and—and. . ." or something like that. Oh, they had. . .

I said, "Oh, my." If I knowed He's coming tomorrow and I was a farmer, I'd put my crop in today, sure. If He made me a farmer, I'm going to stay right at my duty. See? That's right. If He made me a mechanic. . . Say, "Who's. . ."

469-7 {90} Somebody said the other day, he said. . . A fellow come in and said, "Say, brother, you know what?" He said, "I'm going to give you the second set of keys. I've bought a new car." He said, "I'm going to give you the second set of keys," told his pastor. Said, "I'm going to give you the second set of keys 'cause the rapture might come, you know, and said I won't be needing it any more."

Pastor was going to miss it. You see? So that's making ready, isn't it?

All right, but that's—that's the way it is. See, we mustn't be that way. We must be a—a sane, solid Christian (See?), that I'm put here to work right up to the last minute. I've got a job to do, and I want to be right found faithful at the post of duty. If He comes this morning, I want to be standing right here in the pulpit.

470-2 {92} You say, "Brother Branham, if He was to come this morning, shouldn't you be out there?"

No, sir. This is my post of duty. I'll to be standing right here preaching when He comes, saying the same things I am. Then, when He comes, I'll just move right on out with Him.

If I'm hoeing potatoes, I'll just be hoeing away just as hard as I can. When He comes, I'll just drop the hoe and take off.

You remember in the jubilee year, if they was hoe—hoeing with the hoe, they just kept on hoeing. They knowed the jubilee year was maybe ten minutes more and the trumpet would sound of the jubilee year. They just kept on pitching hay or whatever they was doing; but when the trumpet sounded, then they dropped their pitchfork and gone. That's it. Just keep on pitching hay until the trumpet sounds.

470-4 {94} All right. Question: **According to the opening . . .**(Did that—anything happen? It—it made a noise up here.) A question. . .

3 According to the opening of the Fifth—Fifth Seal, Moses and Elijah have—have to die; what about Enoch?

I don't know. See? I—I . . . If don't know, I'm just going to tell you I don't know. See? I—I don't—I don't know all the answers, folks; I—I don't know. And if I don't know, I'm going to tell you I don't know. If I do know . . . I won't tell you till I do know (See?), but I—I don't know. I've often wondered about that myself.

470-5 {96} There was Enoch . . . I seen Moses come and Elijah comes back and they're killed. See? But now, Enoch was translated before time. I—I've often thought and wondered myself: Well, what—what about that? But then, here's the only consolation that I can say is this: Now, notice, Moses only served God forty years. See? He was a—he was a hundred and twenty, but twenty years . . .

The first forty years, I mean, he was getting his education. That right? The second forty years God was taking it out of him, and the third forty years he served God. See? All right. But Enoch walked five hundred years before God and was blameless (See, see?); so Moses comes back to serve some more time: him and Elijah.

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

471-3 {98} 4. What is the—the name of the—that'll be on the people of Revelations 3:12?

I—I don't know. Yeah. He said give them a new name. I—I—I don't know what that is. See? It'll be probably made known when we get there, but I—I don't know what it is now. See? See, He is going to do that. See? He give them a new name that—that they just knowed themselves. See?

471-4 {99} 5. Now, Brother Branham, is there any Scripture permitting marriage after divorce. This is very important.

It says important. Well, that's the reason it wasn't pertaining to this. As far as I can see, my brother or sister, whoever it may be, there isn't unless your companion's dead, because the Bible said we're bound to them as long as they live. See?

So as—as far as being any Scripture, that's what was asked here: "Is there Scripture. See? Is there any Scripture?" Not as I can find. See? Not as I can find, 'cause Paul said that the—the married couple, if the companion's dead, then they're free then to marry whomsoever they will in the Lord. But until then. . . . But watch. You take it, "Until death we part. . . ."

That's it. You've done took an oath over that (You see?), so I don't think there is. Now, if there's—if you found some, and it's correctly why, all—all right. But as far as myself, I—I don't find any.

471-6 {102} 6. What does ". . . see thou hurt not the oil and the wine" mean in Revelation 6:6?

It's the Holy Spirit. See, we just got through that. Probably somebody, you know, come in a little late for the message, they—for the other tapes. You see? "Hurt not the oil

and the wine. . .” What does the oil and wine mean? The oil, as we took it in symbols, means the Holy Spirit. See?

Wine is the—and oil is connected together in the Bible in worship. See? And the wine as we put. . . That’s where I got the idea of the stimulation. Wine stimulates. And wine in its—is the antetype of its natural from stimulation is revelation.

472-2 {105} Now, just think; what stimulates the church? Revelations. See? So wine, the new wine would be. . . Now watch. The oil and wine went together in sacrifice, went together in—in the church worship (Now, notice.), assembled together, connected together.

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

Now, notice on this. But now (You see?), the oil is always the Holy Spirit. We find that over in Ezekiel, and we find it in the Old Testament; we find it all through the New Testament.

Why do we anoint the sick with oil? We anoint the sick with oil because it symbolizes the pouring out of the Holy Spirit upon them. See? Also the wise virgins had oil; the unwise had no oil: Spirit. See? Now, that is the oil.

472-5 {108} And then the wine. . . If—if—if the oil represents—represents God, God is Spirit. See? God is Word. “In the beginning was Word; Word was with God; Word was made flesh, and that was God.” Now, then if the Word now in—sets here in a—a natural form. . . Now, the wine is the water, like the—the revelation that reveals that interpretation of the Word which stimulates the believer. You see?

My, they just got. . .” I’ve never seen it before. My. Glory.” That’s what? See? Stimulation (See?) of revelation. (I didn’t know that till the other day setting there either. See?) Now, that’s. . . What does the oil and wine. . . That was, “See that you hurt not. . .” That was the black horse rider, and that was during the time of the dark age, the third age of the—of the church.

Notice, and in there, there’s just a little bit of it left, just a little bit, but don’t hurt it. And I believe if you get that the—the Third Seal on tape, you’ll—you’d find it there where we explained it in details—detail, rather.

473-1 {111} **7. Brother Branham, is the Lamb's Book of Life and the Book of Life the same Book?**

Sure. See? 'Cause that's where. . . All redemption's wrote in this Book. See? Their names are in. . . You say, "Well, the. . . Our name's put on the Lamb's Book of Life, Brother Branham. I—I got it put on the other night." No, you didn't. No, you didn't. You just found out it was on there the other night (See?), because their names were written before the foundation of the world. See? That's. . . It's all the same Book. See?

473-2 {112} **8. Now. Brother Branham, is it true that—that every Jew born since Christ came will be saved, and who are the hundred and forty-four thousand? Are they the predestinated ones to be sealed with the Holy Ghost, and what is their mission?**

There's about three questions in one there. But here is. . . First one is:

8a Is it true that every Jew born since Christ that came into the world is to be saved?

No. Nothing will be saved, only those whose names were put on the Lamb's Book of Life before the foundation of the world, Jew or Gentile. See? That's all; the Book holds that mystery, and the Book is only unfolding it now, not each one's name, but what the mystery of the Book is while it's calling those names. You find. . . You understand that now? See?

473-4 {115} The Book doesn't say, "Now, Lee Vayle is to be saved in time of this church age," or—or, "Orman Neville. . ." or—or whoever. No, it don't say that. It just shows the mystery, unfolds the mystery of what the thing is. But we, ourselves, by faith believe it. That's what I said the other night.

Someone said, "Well, there's no need in me trying it. Brother Branham said there's only going to be one saved out of Jeffersonville." See? Now, see, it's showing a parable. That—that—that isn't. . . That—that isn't it. There might be thousands saved. I don't know. I hope every one of them is saved (See?), but I don't know. But here's the way I want to believe it: I'm that one. You believe the same for you. If you don't, then there's something wrong with your faith. You're not sure what you're doing.

473-6 {117} How can you . . . How can you walk up there in the face of death when you're not too sure whether you're saved or not? See? How can you go down here and say to this crippled man laying here, blinded and twisted up, "THUS SAITH THE LORD, rise up. Jesus Christ makes you whole"?

How can you stand that little cold stiff body laying there; that's dead and been dead for hours and hours, and laying there cold and stiff, and say, "THUS SAITH THE LORD, rise up to your feet"? You'd better . . . You have to know what you're talking about. See?

Well, they say, "Death claims everything. It's all gone." Yeah, but when the Word of God is revealed and you know it's God, that changes things. That's right.

474-3 {120} Now, yes. These Jews are not . . . Not all the Jews will be saved. No, sir. They will not be saved, only those who . . . When He's speaking of—of Jew . . . Jew just is a name that was give to them after they left, I believe, Nebuchadnezzar over, begin to call them Jews first because the tribe of Judah was taken then and given a name of Jew. Now . . . Because they came down from Judaea and they got the name of Jew. But now, Israel is different. Israel and Jew is altogether different.

Every Jew . . . Every Jew isn't an Israelite. See? No, he's just a Jew, but then, Israel . . . Paul never said all Jews will be saved; he said all Israel will be saved. Why? Israel's name, that's—that's the name of redemption all the way back. See? And all Israel will be saved, but not all Judaea—Judaism will be saved. See?

474-5 {122} Just like Gentiles—there'll be a . . . There's thousands times thousands of—of people, yes literally millions of these organizations that are called Christian, Church of Christ, and all such names as that. That don't mean one thing. Not . . . That don't mean they'll be saved.

People say, "Now, you've got to belong to this or that," an organization, a certain organization. "If your name isn't on our book, you're lost."

Now, that's cult. See? That's cult. See? There's only one way you can be saved, and that is not him that willeth or him that runneth, him that . . . That is God Who shows mercy. And God by His foreknowledge predestinated a Church to His glory, and that's the ones that's saved. That's right.

474-7 {123} Now, your faith is so anchored there . . . You say, “Well, my faith is anchored there”; and look back what kind of a life you’re living, you see you’re not even fit for there, your anchor is wrong; you got it on sand instead of a rock. The first little wave will throw it off.

Let the Word be revealed in something: “My church don’t teach that.” That shows right then you wasn’t anchored on no rock; you was in sand. That’s right. So now. You see?

475-2 {125} Now, and . . .

8b The hundred and forty-four thousand, are they the predestinated ones?

Yes, sir. That’s Israel, spiritual Israel. Just think, there will be millions of them in there. I don’t know how many’s in there now. I guess the whole group, but they will not all be saved, because they are in Judaea. See?

You have any idea how many is there now? I don’t know, but they’re probably after this next persecution begins to rise, they’re accumulating by . . .

475-3 {128} You know, I’ve got a tape on them, taking west with me now to—to one of the—the Covenant Church, which is . . . It’s just the old . . . Oh, I forget now. It started the . . . They have them down there in Africa: Dutch Reform. It’s the Dutch Reform Church, the covenant is.

Now, if there is any of you setting here, I’ll tell you why. You’re still holding on to that old Heidelberg Catechism, and that’s exactly the reason you’re still—you’re still Dutch Reform. See? You might polish up by an American name, but that’s the thing behind it ’cause your teacher’s in that same catechism, the old Heidelberg. You ask your pastor if that isn’t right. See?

475-5 {129} So now, notice this. “The hundred and forty-four thousand, they are predestinated ones to be sealed by the Holy Ghost.” Yes, sir, that’s exactly right. All right. So now if there’s any . . . Now, if I’m—if I didn’t answer it to suit you, why, maybe I—I could be wrong. See, but it’s just to the best of my knowledge. You see? This is the best of my knowledge.

475-6 {129} **9. Brother Branham, as you have travailed or trav—on the serpent’s seed . . . (Oh, oh, I never noticed this one. This one slipped up on me.) . . . serpent’s seed this week, will it**

be in order to ask this question? My friends have asked me to explain Genesis 4:1 and I can't. Will you help me?

It's—it's off of the subject, but anyhow I—I'll—I'll try my best by the help of God. Let's see now. Let me polish up just a little bit. I think that's where she said, "I got a son from the Lord," I—I believe it is. I think Eve said that there. I going to check to be sure, 'cause I said the other night, seven—instead of seven hundred instead of seven thousand, so . . .

476-1 {131} It makes me so nervous. See? And you just have to be watching,

and the enemy on every side, and you—you're conscious of that. You see? (Yes, that's it.)

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have begotten a man from the Lord.

Now, I'm just going to answer you a question, my brother or sister, and now remember, not throwing to you, no. I'm trying to help you. See? I love you, and I love the person who might've been a critical on it, but I don't think this person's critical. They said, "Help me." (See?), because the people believes it, but they're just not sufficiently posted by the Spirit to know what to say to the person that's asked them that.

476-3 {133} Now, she's saying here . . . What the question is, no doubt, that they're saying, "Eve said she gotten this man from the Lord." How do you think life could ever come if it didn't come from the Lord, be it right or wrong?

Who sent . . . Who sent Judas Iscariot into the world? Tell me that. The Bible said he was born the son of perdition. Just ask them that one; be like the worm in a lemon. See, see? Now, you see, they can't—can't. . . It is . . .

476-5 {135} Notice. Then if you want to take them a little more technic. Look, Eve talked here, if you want to take it in the language that's here which is written so it's hid from the eyes, wise and prudent . . . Eve, here, the way it's taught, that God was the One that she begotten this son by, and He's a Spirit, and He can't do it. See?

Now, watch here. If you want to notice that. "I have gotten a—a man from the Lord." See? You can't make it sound

any... But it's got to have its right interpretation. See? Yes, sir.

No, sir. If that... Then the spirit... And we always follow the nature of our parent. You know that. Look at a baby, its nature. Well then, Adam was a son of God. Eve was a daughter of God. Right, the first thing of the creation of God which could not have one speck of—of evil anywhere about... Evil wasn't even known. Then why was Cain a liar, a murderer, and everything else? Where'd that come from? Just ask yourself that question. That was the serpent's seed. You see? Don't the Bible say so?

477-1 {137} Watch his seed all the way down. In that he become... Who does the world belong to? The devil. Who controls it now? The devil. Exactly right. The devil controls the world. He told Jesus, said, "See how pretty it is, and all the glory. I'll give it to you if you worship me." See? He is the controller of it. Now, he owns it.

Now watch. His children are wise: devil's children. Or take Cain's children, if you want to, and bring it right down through the genealogies, and you'll find out that they were smart men, every one of them. But now, when he killed Abel, and God give him back Seth was the type of the righteous to redeem being dead and raise again. And from there...

477-3 {140} Now watch, Not from the first seed of the natural, they died. (Now, you got your minds open? See?) The first seed of the natural seed, just ordinary good, it typed the modern church: Abel. In order to preserve that line coming down, that one died so another one could raise up (You see?), so it has to be rebirth again. You catch it? All right, just so you get it. See, see?

There you are, the perfect type. So even the natural man born of—of Adam, his father, shows that natural trend won't work. The natural man don't perceive the things of God. So there was a man come natural and died in order to restore that again, and is represented in the death of—of—of Abel and to replace him by—by Seth.

477-5 {142} And watch what kind of a people that was now, that spirit brought forth from him: humble, farmers, shepherders. Watch what come from this wisdom of the world here: smart men, builders and with metals and all kinds of smart intelligence and things. Look where they wound up.

They were down there, and God destroyed every one of them—every one of them, and saved the humble.

Didn't Jesus say in Matthew 5, "the meek shall inherit the earth"? So then don't worry; they haven't got one foot to stand on. See, they don't believe that be Cain's son; but we have got a tape on that if you'd like to hear it explained in detail. See? No, sir.

478-1 {144} And I seen they've got a piece of paper up there where that science has now going to prove that Eve never eat a apple; she had an apricot. (See?) I got the paper up there at home now (See?); it was an apricot. How—how far can people. . . That's a carnal mind? (See?); that actually Moses never crossed the water; he crossed through a sea of reeds, brought Israel across at the upper end of the Dead Sea. There's a bunch of reeds there, a whole sea of reeds that just where the water's been at one time—went down. And Moses took a short cut and went around that way. And the orthodox churches accepted it. You seen that. The orthodox churches accepted it that that was so.

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

478-2 {145} **10. Brother Branham, please pray for my little. . . (Well, that's a prayer request, I see.) . . . pray for my little grandson, very ill with the flu. He is in the Riverview Hotel.**

Lord Jesus, this poor person here never wrote that just in vain. She seen You just deliberately remove even rheumatic fever from a little boy the other night. She knows that You're the great God, and we offer our prayers for that little boy, in the Name of Jesus Christ may he be healed. Amen.

When somebody writes anything, it's not in vain. They—they—they got a. . . No matter how simple it sounds to us, and how much, how it is, but—but there's something behind it. You see? That lady. . . that little boy. . . something.

478-4 {147} **11. Is the Elijah who comes to preach to the Jews the real man who lived on the earth, or will he be the spirit of Elijah in some other man?** (Let's see. Now, that's. . . Now, I'm afraid to say. I don't know. See? Let me read that again.) **Is the Elijah who comes to preach to the Jews (oh, yes) the real man who lived on earth, or will he be a spirit of Elijah in some other man?**

Now, if I could answer that correctly, I could tell you about Enoch (See?), but I—I can't do it. You see? Only thing I know is just the Scripture said it, what it will be. And now, it might be that the . . . Now, I'm kindly inclined . . . (Now let me say it this way, and I hope the tapes, the brethren on the tapes, will understand this). I'm inclined to believe that it will be anointed men of their spirit; because (See?), he says, "Does not (on Elisha) . . . does not the spirit of Elijah rest on Elisha? See? The spirit of Elijah . . . And he done just like Elijah did (See?), so I . . . But I can't say that's true. I—I don't know. See? I'm honest with you; I don't know.

479-1 {148} **12. Brother Branham, would you please answer this one for me about baptism: Matthew 28:19 teaches the Father, Son, and Holy Ghost; and Peter in Acts 2:38, in the Name of the Lord Jesus. When was this change come about in Acts of the Apostles? Now, I believe in the Lord Jesus.**

Well, brother or sister, ever who wrote it, there—there was no change come about. See? But Peter done exactly what Jesus said do. Now, if somebody come and say, "Use the titles of Father, Son, and Holy Ghost"; they did what Peter said not do, but what God said not do. See? Now, Jesus said that it . . . We'll just—just take a little bit here. I want to just to show you something here. Notice.

479-2 {150} Now notice, if you're here (the person) . . . I'm going to put three pieces of material here. Now look, this is the Father, this is the Son, this is the Holy Ghost as trinitarian people believe them—believe that they are three separate individuals. They believe that. See?

Well then, now let me . . . And then in Matthew 28:19, Jesus said, "Go ye into all the world and preach the Gospel to every creature. He . . ." (No, I beg your pardon; I'm quoting Acts now, or and Acts 2, I believe—no, Luke 24:49 I'm quoting.) He said . . . Let me read it, then I've got it (See?) and then . . . 'Cause the other day I said that when it didn't, I want to be sure I get this right. I—I know the title of what you're saying there, but I want to get just what He said. Let's begin at the 16th verse of the 29th.

Then as the eleven set at meat . . . or the . . . Then the eleven . . . went away into the Galilee, into the mount where Jesus had appointed them.

And when they saw him, they worshipped him: but some doubted.

And Jesus came and spake unto them, saying, All power in heavens and in earth is given unto . . . All powers is given unto me in heavens and in earth.

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

Go ye therefore, and teach all nations, baptizing them in the

Name of the Father, and of the Son, and of the Holy Ghost.

480-2 {153} Now, the trinitarian sphere of that. "I baptize you in the Name of the Father, in the Name of the Son, and in the Name of the Holy Ghost." That's not even in holy Writ. See? He said, "Baptize them in the Name of the Father and of the Son, and of . . . Not in the . . . They put a Name before each one—one Name. (Watch here.) Didn't say, "Baptize them in the names; N-a-m-e, one name: in the Name of the Father, Son, and Holy Ghost. See?

Now, I want to ask you. Is Father a name? [Congregation answers "No."—Ed.] Is Son a name? [Congregation answers "No."—Ed.] How many fathers is here? Which one of you's named "Father"? How many sons are here? How many humans are here? See? Well, which one of you is named "Father, Son, or human?" See?

480-4 {155} Like a woman said one time, she said, "Brother Branham, the Holy Ghost is a name; It's a person."

I said, "Yes, sir. I am a person, but my name's not Person." I am a person. See? My name's William Branham, but I am a person. The Holy Ghost is a Person; that's what it is. It's not a name; it's a title of the Person of God. See? It's a title to the personality of God, what He is.

Now, now, if He said: "Go ye therefore, teach all nations, baptizing them in the Name of the Father, and of the Son, of the Holy Ghost," not in the name of the Father, name of the Son, name of the Holy Ghost, or, not in the names of the Father, and of the Son, the Holy Ghost; but in the Name of the Father, Son, and Holy Ghost.

And if Father, Son, and Holy Ghost is no name, then what about it? Say, if “Its name.” Which one of . . . You want to call one of them a name, which name is it? If you want to call the title a name, then which name, which title is it you want to baptize—the Father or the Son? It’s singular. See it?

481-1 {158} Now, we turn over here in . . . And that’s the last book of Matthew. Like if I always explained it . . . If you read a love story, and said, “John and Mary lived happy ever after.” See, it’s because you never—you don’t know who John and Mary is? Go back to the first of your story. Find out who John and Mary is. See?

Now, that’s what you’re doing here in Matthew. You’re only reading the last part of it. Go back to the first of Matthew and read what the story is—that’s the last chapter of Matthew and the last verses.

Like you picked up a book and say, “John and Mary lived happy ever after. That was John Jones and—Mary So-and-so. That was . . . No, that was—that was John Henry and that was So-and-so. This is John Somebody and—and So-and-so.” Now, you don’t know yet. You see? The only thing to do to be sure is go back in the book and read it. See? You can’t pick up a piece here. You got to put the whole thing together to make the picture.

481-4 {162} Now, go back to Matthew the 1st chapter, and it goes and gives the genealogies, coming down, 1st chapter; then it gets down to the 18th verse that says:

Now the birth of Jesus Christ was on this wise: . . . (Is that right?)

Now, I want to ask you something. Now, listen again; you—you call it. Who’s this? God the [Congregation replies, “Father”—Ed.], God the [Congregation replies, “Son”—Ed.], God the [Congregation replies, “Holy Ghost”—Ed.] Now which one is this? [Congregation replies, “Father”—Ed.] Which one is this? [Congregation replies, “Holy Ghost”—Ed.] Which one is this? [Congregation replies “Son”—Ed.] All right. Now, we got it. Now what did you say this was? God the Who? [Congregation replies, “Holy Ghost”—Ed.] Holy Ghost, all right. Now, all right.

*Now the birth of Jesus Christ was on this wise:
When . . . his mother Mary was espoused to Joseph,*

before they came together, she was found with a child of the. . . [Congregation replies, "Holy Ghost."—Ed.]

482-1 {164} Now, I thought you said God was His Father. Now, there's something wrong here. He can't have two fathers. You know that, you know. See? Now, there's something wrong. Now, which one of these men, if they're three persons, which one of them is His Father? The Bible says here plainly, "She was found with a child of the Holy Ghost." God, the Father, had nothing to do with it. And Jesus said God was His Father, and we know God was His Father, then He had two fathers. And then He's illegitimate sure enough. Now, see where you got yourself? Now. . .

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

But while he thought on these things, . . .

482-2 {165} Remember he was a good man now, and the hand of the Lord is at hand right now. Them who are predestinated will catch it. See?

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, . . . (Are you following me in your Bible? All right.) . . . saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of . . . (God the Father. Did I misread that? Sure did.)

That which is conceived in her has nothing to do with God the Father; it's the Holy Ghost. And now, we know that God was His Father. Is that right? So what is it? The Holy Ghost is God's Spirit, of course. Now, you've got it. See?

482-4 {166} God the Father and the Holy Ghost is the same Person or He had two daddy's; and then what—what kind of person you worship? What kind of God you got now? See, see? God the Holy Ghost and God the Father is the self-same Spirit.

And she shall bring forth a son, . . . (this Fellow here) . . . and thou shalt call his name . . . (What? His Name. Now remember, His Name.) JESUS: for he shall save his people for—from their sins.

Now this was all done, that it might be fulfilled which was spoken of the Lord by the prophet, . . . (to who the Word comes to) . . . saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they . . . called his name Emmanuel, which is being interpreted, God with us.

483-1 {168} What is the Name of God? What is the Name of the Father, Son, and Holy Ghost? The Bible said Jesus was His Name. Then the fellow here trying to debate it once here in the Tabernacle, said, "Brother Branham has wiggled out of all of them; he won't this one." Said, "here it shows three different persons exactly, perfectly." Said, "Matthew, 3rd chapter, here was John standing, preaching. Here come the Son walking up to be baptized. He went into the water, and was baptized by John, went back up out of the water, and 'Lo,' he said, 'the heavens was opened unto Him,' and he said, 'down from heaven came the Holy Ghost like a dove descending, and a voice from heaven, saying, "This is My beloved Son, in Whom . . ."' Three distinct persons right at one time." Oh, my.

483-2 {169} You know, It just goes to show that people without the baptism, and not called to the office of—of a—minister has no business to be in the pulpit. That's right. I—I—I could take that person, now, by the help of God and tie them in such a knot it'd make their head swim. Look, I don't care what . . . (Now, I don't mean . . . Now, that don't sound right. Forgive me. I didn't mean that, Lord; I didn't now . . . I—I felt Him check me on that. See? So I didn't mean to say it that way. I'm—I'm sorry.) I believe that the Holy Spirit could reveal to that person some secret; that sounds better. See?

Just like tuning an instrument, when you do something wrong, you can tell it as a Christian. You said something wrong; He didn't like that. See, that was putting me in there. See? I ain't in the picture at all. I'm just—don't even want to be myself or nothing; it's Him. Let Him do the work. He does the sounding; the trumpet's a mute. The voice behind it, one that gives it the sound.

483-4 {171} Now, looky here. The man misinterpreted the Word. See? Remember, it's hid from the eyes of wise and prudent, revealed to babes. Now, here is that one Person, Jesus Christ, standing on earth. Now heaven, 'course, is atmospheres above.

Now watch. And John bear record. . . Now that man's got, say here's God the Father, and here's God the Holy Ghost, like a dove, and here's God the Son, making three persons. It's wrong. John, standing back here, knowed this was the Lamb.

John said, "I bear record seeing the Spirit of God like a Lamb." There's God the Spirit. . . Like a dove, I mean. (Now, there's the same thing I said the other night. You see?, instead of seven hundred, seven. . . See?) The Spirit of God—this was the Lamb here. And the Spirit of God—the Dove was God. The Spirit of God descending from heaven, and a voice from heaven, saying, "This is My beloved Son in Whom I am pleased to dwell in." "All powers in heaven and earth is given unto My hand." See? That's Him. Now what was His Name? [Congregation answers, "Jesus"—Ed.] Certainly. See?

484-2 {174} So, as far as the trinitarian's theory of being three different gods, that's heathenism. That never was taught in the Bible. It never was taught in the Lion message, but it was adopted in the next, which was antichrist. Ask anybody you want to, any theologian. That never did come only through the doctrine of the Nicolaitane.

There is why it come out with Martin Luther. That's why it continued on with John Wesley and poured on down into the Pentecostals. In the day that the Pentecostal come out, they got the Jesus Only group. Now, that's wrong again. How can Jesus be His own Father? See? So it knocks that out.

484-4 {176} But there's supposed to be an Eagle time come. See? That's the time it's to straighten all those mysteries out. See? Father, Son, and Holy Ghost is titles of the Lord Jesus Christ (Watch), all three of them.

Matthew said, "Father, Son, Holy Ghost. . ."

Peter said, "Lord Jesus Christ. . ." Who is the Father? "The Lord said unto my Lord, 'Set thou on My right hand.'" Is that right? Father, Son—Jesus, Holy Ghost—the Logos that went out of God. Father, Son, Holy Ghost is absolutely three titles of the Person of God manifested in—in—in three different ways or three attributes of Himself.

And to make it plain to someone who wouldn't understand, it's like three offices of the same God. Actually, it's three attributes of the same God, God acting in three different. . . Under the Fatherhood, under the Sonship, under the Holy Ghost dispensation. . . God is perfect in three.

485-1 {178} You remember the antichrist number, four? See? God, Father, Son, and Holy Ghost is absolutely Lord Jesus Christ. When you baptize in the Name of Jesus only, that's wrong, just baptize you in the Name of Jesus, that's absolutely wrong.

I'm acquainted with many Jesuses. Why, the Latin countries are full of them: Jesuses. But this is the Lord Jesus Christ. It tells exactly Who He is.

There's many Branhams, if you want to talk about me personally. But I'm—I'm the one William Marrion Branham. That's—that's me. But there's many other William Branhams and so forth around. But this is distinctly calling one person, the Lord Jesus Christ (See?), the anointed One. There's only one of them.

Now that's right. So if there's any farther on that, write a letter or something, or—or sometime when I'm on other questions. . . I want to try to get this so I can see if we can get to some of these sick people that's suffering, prayed for.

485-5 {182} **13. Brother Branham, if this question is not—is not fit—does not fit in the. . .do not answer.** (That's nice. I appreciate it.) **What children—what children go in the rapture, if any small ones? Thank you.**

They never signed no name. Now, if you don't, it's not necessary. But look, when God puts a name on the Lamb's Book of Life before the foundation of the world, there's not nothing in the world can rub it out, because it's wrote with the ink of the Blood of Christ. Be it this big, that big, or that big, or whatever it might be, it goes just the same. See?

485-6 {183} All children, all the church, everything there is and. . . God, by His foreknowledge. . . Now, we don't know. You say, "Brother Branham, can you prove that you're there?" No, sir. I cannot prove it. God could use me for a tool of something else, and use you the same way. But I believe, and by faith I am saved, not by knowledge I'm saved: by faith. That's the way you're saved. That's the way we're all saved.

But remember, God is infinite. Do you believe that? Infinite. . . By being infinite, that makes Him. . . And then He's omniscient. Do you believe that? "Omniscient" means "He knows all things." He can't be—He can't be omniscient without being infinite. See, there never was nothing but what He knowed. He knowed every gnat would ever be on earth,

and how many times it would bat its eyes, and how much tallow it would make—how much all of them make together.

486-1 {185} He knowed every breath that you'd breathe and how deep it would go in your lungs; that's infinite. Now, if He's infinite, that makes Him omniscient. Is that right? And if He's omniscient, that makes Him omnipresent, because He knows just exactly the minute, hour, time to the split instance of fifty-five thousandth of a second to when it's going to happen. See? Get the idea now? Then He knows all things; and that's the reason He has all power, knows all things, and can do all things.

Now, let's see. Now, and all the children that God. . . every one that God, when they. . . Now remember, when was Jesus, the Bible said. . .

486-3 {188} Now we know that Jesus was slain about AD 30. Is that right? About. . . It was about the middle of—of the—the year, I guess, AD 30. Now, but the Bible said that He was slain before the world was ever created. And your name. . . When the Lamb's Book. . . When the Lamb was slain to redeem this Book. . . (Here's a great thing now. It might cause stimulation.) Look. When the—when the—when the Lamb. . .

Now, remember, the Bible said, the Lamb's Book of Life was written before the foundation of the world, and your name was put in—was in that Book when the Lamb was slain before the foundation of the world to redeem every name that was written in that Book. See? You got it now?

See, there ain't nothing out of order. It's working just exactly like God's big timepiece (See?), like a clock moving right around. Your name was put in there before the foundation of the world, when the Lamb was slain to redeem what was in that Book. And now, He comes forward and takes that Book to claim His redemption. (Now, I don't want to get started there; we never would answer another question today.) All right.

486-6 {190} 14a. Question: Is hell and the lake that burneth with fire and brimstone the same?

No. Hell, translation in the Bible, I believe. . . Now, there's scholars setting here. And I want to honor that, our Brother Iverson setting here, and Brother Vayle, and many of these brethren who are really theologians. The word translated, "hades" means "the grave." Is that right? The Greek word for

the grave. . . But the lake of fire is something else, because over in Revelations, both hades and all was cast into the lake of fire. See? All right. Now, let's see.

487-1 {191} 14b . . . if not, is the lake of fire and hell eternal?

No, sir. No, sir. Anything that was created is not eternal. No, anything that's created. . . That's the reason there cannot be an eternal hell. If anybody ever tells you that you're going to burn in an eternal hell, I want the Scripture for it. See? There's no such a thing as that.

Hell was created for the devil and his angels, for the antichrist and his people; that was the devil, the incarnate devil. It was created for that to destroy. And anything that had. . . Anything. . . There's only one thing at all out of everything there is, the whole world and everything else; there's only one thing eternal, and that's God.

487-3 {194} Before there was an atom, or electrons, or before there was even cosmic light, electrons, or anything, He was God. He's the Creator. And that's the only way you can be eternal, is to receive Eternal Life; that Greek word there, I think, is Zoe. Isn't that right? Zoe, Zoe. And then that—that Life God imparts to you, as the father, your father imparts his life to you through the—the marriage vow with mother—and he, by that, imparts the—the joy of imparting (Catch me?), of the imparting life for a son.

And that's the way God does: a joy in imparting His Life to a son. See? And then you become part of Him which is Zoe, God's Own Life. "I give unto them Eternal Life—raise them up at the last day." That's the only thing that—that. . . He got Eternal Life; and that Eternal Life knows its body, and it must have to come forth. That. . . It can't. . . It's impossible for it to lay there.

487-5 {196} As the Spirit of Christ hovered over the body (God's Spirit over Christ at that great day), It knowed it would raise up again, so is the saints in their body.

Now remember, Jesus, when He died, He went to hell, 'cause He had to go there; there was a sin barrier, and He preached to the souls that were in hell that repented not in the long-suffering in the days of Noah. Is that right? He went to hell and preached to the souls, the separated souls from God. "Death" means "separation." And they had separated from God, never could be back no more. And Jesus went to bear

record that He was the One that was spoke of, the—the woman's seed.

The serpent's seed. . . See what the serpent's seed done? Antichrist winds up in death, separation, the red horse. The woman's seed, Life, ends up on the white horse: Jesus Christ. See? What is it? One against the other: serpent's seed against the woman's seed. You get it now?

Oh, we could stay a little while on that. Wouldn't that be good? But let's stay with this.

488-2 {198} 15. Brother Branham, does the first horse rider, First Seal, fulfill II Thessalonians, the revelation of the man of sin?

Yes. That's right. That's does. That easy. That does. That's the man of sin, this same man, just keeps in—in stages riding on until he gets on a pale horse that's called death. Christ comes on down through justification, sanctification to the white horse, and that's to get Life. You see?

488-3 {199} 16. What happened to the born again believers who are in the various denominations but not in the Bride of Christ? What happens to them?

Well, I think we explained that awhile ago. See? They go into the tribulation. They are martyred in the tribulation, come up in the last after the millennium for their judgment (See?), because the Bible said that the rest of the living. . . the rest of the dead lived not until the thousand years was expired. Then there was a resurrection, and then come forth the both just and unjust and was judged by Christ and the Bride. He came to the earth with ten thousands times ten thousands of His saints (Is that right?), His Bride.

Judgment was set, the books was open. . . Books was open, and another Book was opened, which is the Book of Life. He separated from there the goats from the sheep. Is that right? That had nothing to do with the Bride. She was standing right there in judgment with her Queen—the Queen and King together.

488-4 {201} He came with His saints; ten thousands times thousands ministered to Him: His wife; then judgment was set. And then the sheep was separated from the goats. (You remember the other night me bringing that little meditation, so you'd understand it, "The Cowboy Meditation"? See? There you are.) No, they are. . . That's the. . .

They the—the—the church, the people that's in denominations that are—are genuine Christians who's receives the message... And they will never see it. It'll never be preached to them. And those in a mixed crowd (who it is preached to), it'll go right over the top of their head unless their name was on the Lamb's Book of Life. That's right.

But they will be good people, and they'd be raised up again and given trial, and be judged by the very group that preached to them. Don't you know the saints will judge the earth? They'll be preached to. See? They'll be preached to by the very same people witnessed to them of the message to come out of it. See? (I hope that explains it. I've got so many here that...)

489-3 {203} 17. Brother Branham, is the Seventh Angel with the spirit of Elijah, the same man as the Elijah sent to the hundred and forty-four thousand Jews during the three and one-half years after the rapture? Some of us are mixed up in this.

No, he isn't the same (See?); it's two different men. The Elisha that come in the form of Elijah was not Elijah. And the spirit of Elijah who came upon a man called John the Baptist, was not Elijah. And the man of the seventh angel messenger at the end of the Laodicean Age, will not be the literal Elijah. He will be a Gentile to his people.

Elijah will... The spirit of Elijah then, coming in the—into the people there, he will be a Jew (See?), for they are sent to their own people. That's my revelation.

489-5 {205} The reason I... Of Tommy Osborn, when we talked that over that time (Tommy and I); I never knowed. I was just praying for the sick, and I come up there, and there was a lady coming down from the Fort Wayne Gospel Tabernacle, a missionary in the foreign fields. Her breast was that big—was just eat up with cancer; and she was right there in the little house where we used to live, up there in the lane. And I prayed for the dear sister, and she was healed and returned to the field.

And when she come from Africa, and she had left a little book there on missions. I'd—I thought, "Well, missionaries are fine"; and I've—I've never thought much about missionaries and so. I thought, "Well, it's just an office of God out there, so

that's—this is my place right here on Eighth and Penn Street," so I was just carrying on the best I could.

490-2 {208} But one day, setting in the study, I picked up that book and it had a picture of a—of the Negro race, an elderly old father, and he had this little white rim of hair, and underneath was written like this: "White man, white man, where was your father? (See?) I'm now old and dull at mind, and I don't understand too well. If I would've known Jesus when I was a young man, I would've took Him to my people."

Well, I read it, and something just kept saying, "Read it again. Read it again." I kept reading. . . You've had them times; read it over and over. There's something in there.

Like up there that day at Green's Mill, when I come out of the cave, I couldn't understand that, how people could speak with tongues and shout and with the genuine Holy Ghost, and still be antichrist, speak with tongues, with genuine Holy Ghost, and tongues speaking and still be a devil. That's right. I can prove that to you. Yes, indeedy.

490-4 {210} And then notice, when they did that. So tongues is no evidence of the Holy Ghost; it's one of the gifts of the Holy Ghost. See? And the devil can impersonate everything He's got, Divine healing and everything else. He said, "Many will come to Me that day, say, 'Lord, haven't I cast out devils; haven't I (That's preaching the Gospel.)—haven't I done mighty works in Your Name, and all these things there.' I will say, 'Depart from Me you workers of iniquity. I didn't even know you.'" See?

The Bible said that the rain falls on the just and the unjust the same. And the same cocklebur standing in the wheat field there, can be as happy and shout with the same water that fell upon him as the—both sent to the rain; but by their fruits you know them.

490-6 {212} That little old cocklebur can stand up there just as happy and shouting as he can be, just as full of the same rain that the wheat is. There you are. So they can shout, speak with tongues, and impersonate everything they want to, in that day be called workers of iniquity.

As I told you awhile ago, listen to what I say; listen close. Look back down; examine yourself with the Word and see where you're at. You women that's got short hair, let her grow. If you're wearing shorts, take them off. Act like a lady.

If you men are still smoking cigarettes and run to pool halls, stop it. I don't care how much you profess. If you're still holding that organization and saying, "This is it," and "this is it," you'd better stop. Look back down and examine it with the Word. We're getting plumb out of. . . We ought to lived above the short hair and all this age now; we're back into something now that God's revealing the hidden mysteries that's been put on the Book before the foundation of the world.

And those who have obeyed in these small things will catch it in these other things. If they haven't, it'll go over the top of your head as far as the east is from the west. It'll just. . .

491-4 {217} Like Gideon separating his men, there's thousands and thousands. God said, "That's too many. Separate them again." He gave them another test, and separated them again, separated them again, and on down till he had a little handful. He said, "That's the group I want to do the job." That's exactly what happened.

Pentecostal women, going back and forth, setting there, hearing and knowing by the Word that's wrong. You think they'll cope with it? No, sir. Every year when I pass by, there's more with bobbed hair than there was when I started. Said, "What's that got to do. . . You ought to. . ."

Someone said, "Why, Brother Branham, people regard you as a prophet." Now, I don't say I was a prophet. Nobody hears me say that; but I say this, that if—if you did do that, if you regard it. . . Said, "Why don't you teach people how to receive the Holy Ghost and how to get this and how to get great spiritual gifts and help the church?" How can I teach them algebra when they won't even listen to their abc's? That's right. You do these little things. Get down here at the bottom and brush it off and start right. Amen. Glory.

491-7 {220} What was I talking about anyhow? Let's see. I didn't mean to get off that subject. Excuse me. See? All right. "Some of the—some of us are mixed up. Is the Elijah the same as the. . ."

Yeah, uh-huh; that's right. No, this Elijah that will come to the Gentiles will be a Gentile anointed with that spirit, because God used that same spirit to bring His people out of chaos every time, and has served His purpose well, so He

comes it right back down again, because (See?)—'cause now if He uses high-polished, educated, that's the kind it would catch.

He brings a man that hardly knows his abc's and can't pronounce his words right and everything like that, some old wilderness something out yonder somewhere, and brings it in and shoves it right down to that simple-minded people and they get it [Brother Branham snaps his fingers—Ed.], like that. If it comes polished . . .

492-2 {222} Like Paul said, "I didn't come to you with the polish of an education, but I come to you in the power of the resurrection." It taken God three and one-half years down in Arabia there to knock it out of him—his education. Took—took Him forty years to get it out of Moses. See? So there you are. That's . . . I don't say God don't . . . I'm not supporting illiteracy now, but I'm—I'm trying to tell you it don't take the education; it don't . . . The wisdom of this world is contrary . . .

Education has been the biggest hindrance that the Gospel's ever had. If we didn't have education, we wouldn't have all these big seminaries and things that we got now, it'd be people simple-minded who'd listen to the Word; but they're so polished and messed up, and tightened up out there with all them organizations, till that they're going to stay with it, that's all. They take on that spirit.

Did you ever take a good woman, marry into a lowdown man, that lowdown man either becomes a—a good man like the woman is, or the woman becomes lowdown as he is. See? That's right. That's the reason He said, "Come out from among them." when getting ready to take that rapture. You've got to have some kind of faith that'll take you out of here.

492-5 {224} 18. When was the covenant of Daniel 9:27 confirmed for a week?

One half of it was confirmed, the covenant, when Jesus Christ was on earth preaching to the Jews. He never went to the Gentiles at all. And He told His disciples, "Don't go to the Gentiles"; that was to the Jews alone. See? And He preached for three and a half years—that's half of the seventy week, now, as Daniel said He would do.

Now remember, He was firmly a-vindicated to the Jews, but their eyes were blinded to bring in this space of the Gentiles. Can't you see the whole program? See? And He

proved Himself a prophet, done just exactly what the prophet would do, showed them a sign of prophet; which your own Word said, "If a man says he's spiritual or a prophet, watch what he says; and if it comes to pass (just keep on coming to pass, what He said, continually) . . .

493-2 {227} Like you look in the Bible, it says, "Knock, and it'll be opened, seek, find, ask, be given." Now, if you'll notice, it's knocketh, just constantly knock [To illustrate, Brother Branham repeatedly knocks upon the pulpit—Ed.], stay right there like the unjust judge wouldn't answer the woman, he just kept knocking on her door. Saying, "I'm on your hand." Not seek, say, "Lord, I'd like to have this. Amen." That's not it; stay right there till you get it. You know it's going to come. So He promised it, so just stay right there till you hold onto it. See?

Now, now, in the last part, the seventieth week, the last part of it will be during the time of the tribulation period, after the rapture of the Church. Then there is the three and a half years here that it will be confirmed to them again by prophets (See?), Moses and Elijah: Revelations 11.

493-3 {277} Now, let's see what this is.

19. If you are one of His chosen ones, will you go up in the Bride?

Yes. Yes, sir, that's easy.

493-4 {227} **20. Brother Branham, did you mean to say seven thousand who had not bowed their knee to Baalim, or seven hundred?**

Seven thousand, I meant to say. Forgive me for that. See? It's just a . . . It's just a manner of speech. I was just . . . Like I said awhile ago . . . Did you notice me stand here, and I said, "And they bear record seeing the Lamb . . ." See, see? The Lamb was on earth: (see?) bear record seeing the Spirit of God coming upon the Lamb.

493-5 {229} Now, in there it says, "This is my beloved Son, in Whom I am well pleased." You see? Now, that's wrote in the actual form of the Greek, putting verb before adverb; but you notice here, it'd actually be this . . . Now, just take the Word. See? The Bible says, in the translation of St. James here: "This is My beloved Son in Whom I'm pleased to dwell." But actually, if we'd say it like we'd say it today: "This is My beloved Son in Whom I'm pleased to dwell in." You'd turn it

around. See, see? “This is My beloved Son in Whom I’m pleased to dwell.” See? Now, we’d say it today: “This is My beloved Son in Whom I’m pleased to dwell in,” (See?) same word just turns it around. See?

494-1 {230} Now, yes I meant...Forgive me, please. I...And—and brethren, you on the tape out there, and friends, listen: I didn’t mean to say that like that. I—I—I’m a minister of the Gospel; I...Many times as I’ve preached that, I knewed that was seven thousand. I just happened to say seven hundred. I didn’t mean just seven hundred, I meant, you...I just didn’t read it out of the Scripture. It just come to my mind while I was talking, and I just said seven hundred instead of seven thousand. I make them mistakes all the time. I’m—I’m a—sure a dummy, so you forgive me. See? I didn’t mean to do that.

494-2 {230} **21. Is the Bride of Christ and the Body of Christ the same?**

Yes, sir. See? Now, here...Now, see, I don’t want to get started on it, ’cause I get a—preach a sermon on it. See? But I won’t do that, but I want to show you. When God gave Adam his bride from his side, he said, “She is flesh of my flesh and bone of my bone.” Is that right?

When God give Christ His Bride (the Spirit gave the flesh, the Bride) He was plush—pierced in the side under His heart, and water, Blood, and Spirit came forth; that become flesh of His flesh and bone of His bone. We are the flesh and bones; the Bride will be the flesh and bones of Christ, exactly. They are the...That is His Bride.

494-4 {232} **22. Would the Bride of Christ have... Would the Bride of Christ have a ministry before the rapture?**

Sure. That’s what’s going on right now. See? The Bride of Christ...Certainly. It is the Message of the hour (See?), the Bride of Christ. Sure, She’s consist of apostles, prophets, teachers, evangelists, and pastors. Is that right? That’s the Bride of Christ. Sure, She’s got a ministry, great ministry; it’s the ministry of the hour; it’ll be so humble... .

494-5 {234} Now, remember. How many was here at the first when I—was at last Sunday? See? Remember what I preached on? Humility. Oh, don’t forget that. (I’m going to stop a minute to warn that again.) Remember, when God predicts anything great to happen, the people are looking so

far away by their wisdom till they miss what happens. When God says anything is great, the world laughs at it: "That bunch of ignoramuses." That's right. But when the great world and the great high church said, "Boy, that's glorious." God says, "A bunch of ignoramuses." So, see, you have to watch. . . I don't mean it maybe of that way, exactly that way, but that's the way it is.

Look. Here was a great, holy orthodox church. "We know the Word; we've got schools; we got seminaries. We got our men so polished, why, for hundreds of years we've been loyal to Jehovah. We are the church; we're the Sanhedrin. We got the Council of Churches here, both Pharisees and Sadducees, and all the denominations gathers up together," (like we're getting. . . See?). "We're all in one—the Council of Church. We are the big shots here. We know that's Scriptural. Watch some little ignorant guy down there on the river with a beard hanging over his face and a piece of sheepskin telling us?"

495-2 {235} Certainly they wouldn't listen to it. But the Bible said in Malachi the 4th chap—or the 3rd chapter: "I'll send My messenger before My face to prepare the way for Me." Seven hundred and twelve years before there, John. . . Oh, the great prophet of Isaiah stood there and said, "There'll be a voice of one crying in the wilderness. Prepare the way for the Lord and make His paths straight." That's right.

And said, and. . . Oh, many of them, said, "Every high place will be brought down."

"Oh," they said, "there'll be a. . . When this man comes, He will point His finger and He will move mountains. Oh, and all the low places, the ditches, will be brought up. Then all—that's all the rough places will be smoothed out. Brother, we'll plant corn in every field around here, and, oh, we're going to do great things when this man comes." See?

495-4 {238} They was expecting God to take the crank and turn it on, bring the corridor down, say, "Come on down, you great forerunner of—of My Messiah." And then as soon as he's gone, they pull it back up. And his ministry's over, they crank it down again and put it right down here beside the seminary, and say, "All right, My beloved Son, walk down and tell them." See? Oh, my.

Look, when He come by. Whatever happened? Here come a man that knowed none of their schools, didn't even have a fellowship card, oh, didn't have no credentials. No. Nobody ever knowed He ever went to school a day in His life. You couldn't even tell it by His talking. He didn't even talk in terms of—of ecclesiastics. He talked about serpents, axes, and wilderness, and—and things like that (See?), trees. He talked not in the terms of the ecclesiastical set of the day or this day or any other day.

496-2 {240} He come sassafras, as we call it here in Indiana. He come out of the bushes somewhere, didn't even have a shave, had hair standing out on his head. I don't imagine he taken a bath once every two or three months. Right. He never wore pajamas at night. He never rode in an automobile. He never brushed his teeth. Oh, my. What a guy this was. Certainly not.

Here he come stomping down through the wilderness like that, said, "I'm the voice of one crying in the wilderness. Prepare the way for the Lord, make straight His path. . . ? . . ."

Some of the teachers stood and said, "Huh. Say, fellow, have you got your. . . We can't cooperate with you in this campaign. Here, we can't do this. Well, where's your—where's your card; where's your identification?"

496-5 {242} He just ignored them. He had a {message}, so he just went on with it (See?), preaching just the same. They said, "Aw, wait. Well, if we go down there, we'll take the bishop down today and see what he says about it. We'll go down there. If we know. . . That's the heads the church, and we know that he will have to recognize that. If he's of God, he will recognize our bishop." Put them all down in a row and set them out there, the dignitaries. . .

He said, "You generation of vipers. You snakes in the grass (collars turned around, and holy fathers, and so forth, huh), who warned you to flee from the wrath to come? You know your hour's at hand. Don't you think that. . . You say, 'Well, we belongs to this, that, other.' I tell you, the God that I serve is able to rise children to Abraham out of these stones."

Oh, my. Now, he's going to take up his vice versa from ecclesiastical speech. "I say the axe is laid to the root of the tree. Therefore every tree that don't bring forth good fruits is hewed down and cast into the fire. Lo, I indeed will baptize

you with water unto repentance, but He's coming after me. The moon will be turned into blood and . . ." Oh, my.

"He will thoroughly purge His floors. He will take the—the chaff and will burn it with unquenchable fire, and He will take the wheat to the garner. He will separate the weeds and the wheat." Oh, my, what a message.

They said, "This guy? Huh. What'd he say? What—what—what time it was? Oh, ignorance. We've got the man right up there, Brother Jones; he's the guy will do that if there's anybody in this day, he will do it. See? Bishop So-and-so will do it, Holy Father So-and-so." Oh, my. See? God in simplicity (See?), working in simplicity. . .

497-3 {248} Then, first thing you know, he's standing there one day, and he said, "Yes, He's standing in your midst." He was so sure he was that runner. He knowed who he was. That's the reason he could shake the hide off them. He said, "Now, don't tremble, but just go ahead and continue on. You soldiers, you obey your masters, and if you've done any evil, you take that. . ."

"What shall we do? Shall we quit doing this? Shall we stop doing this?"

He said, "Just go on like you are. Continue on. Continue on; go ahead. If you're raising potatoes, raise them. See? You soldiers don't do no violence, and—and you do this, and whatever it be, so just continue on as you are. Obey your masters and so forth."

"Rabbi, what should we do?"

"Just continue on as you are (See?), but there's One in your midst that you don't know." He knowed that the hour of his message, he knowed he was to introduce that Person. He knowed He was there. "One in your midst; you don't see Him. Things are going on you know nothing about." And so then. . ."There's—there's something going to happen," he says, you see, "and He will be here and I'll know Him."

498-1 {252} And finally one day he said, "Behold, there He is. There's the Lamb of God that takes away the sin of the world." Said, "My time's up now. I've introduced you to Him. I must decrease now; I must go off the scene. He will take over from here. The millennium will be on right away. (See?) The—the time is at hand."

Then when He come, when He was... John said, "He's going to... Oh, He's going to shuck the hide off. He's going—He's going to separate the wheat from the—from the chaff, and He's going to burn it up. He's going to thoroughly purge His floors, and His fan is in His hand." But what was He? Little bitty...

498-2 {254} Now, they had all drawed up (oh man.) He will have a spear that'll reach a mile long. He will stand back over here in Palestine, just stand up there in His—on one of these white clouds, and pick up all these Romans, like this, and cast them into hell, just keep on doing like that (See?), till He gets them all over. Why, they had that all fixed up. And what it was—a little Lamb come moving out among them, meek and gentle, pushed around this way and that way.

498-4 {255} Even John said... Now, look at John the prophet; he said, "Go ask Him, is actually He the One?" So humble till that prophet missed it... Said, "Is He the One, or do we seek for another?"

Now, he never give Him a book for them disciples in—in Matthew 11, come and asked him when John's disciples... John was in prison, so he'd been all so scrupled up till he—till I believe as Pember said, "His—his eagle eye got filmed over down there." You see? He couldn't... He—he done come down to the earth; he'd been up in the air. But when his prophecy was over, he dropped back down to the ground again. See? 'Cause put him in prison. You see? He didn't have no use for them big wings any more, so he just laid down there; but he flew higher than any of the rest of them. Let me show you something. God used him.

498-6 {257} And Jesus knew (You see?), 'cause that was the—that was the incarnate God there. See? He was... So He—He said there... He said... Now, He never give him a book on how to behave himself in jail. He said, "Now, wait a minute. I'll write a little essay here, and you take back and tell John how to behave himself when he's in jail for My sake." See? No, He never said that.

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

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

499-3 {260} So then, the disciple said, "Very well, Master," and over the hill they went. Jesus, setting on this rock, just watching them till they crossed over, and went up over the hill. He turned around to the congregation and said, "Who—who'd you go out to see in the time of John?" Said, "What went ye out to see? Did you go out to see a man that's got his collar turned around in soft clothes and highly polished and educated? Is that the kind of man you went out to see?"

Said, "No."

"You know what them kind are? They kiss the babies, and you know, and work in kings palaces. They. . . That's—that's not the type John was." Well, said, "then what did you go, to see a man that's been given a ministry and will hook it right into an organization or something like that, shaken with every. . . Then if the—if the Oneness don't want him, he will go over to the Trinity, and if the Trinity don't want him, he will go to the Church of God, anywhere. Is that the kind of man you went to see, shaken with any reed?" Oh, no, not John. He said, "Then what did you go to see? a prophet?" He said, "And I say that's right, but I'm going to tell you something that you don't know; he was more than a prophet. He was more. . . If you can receive it, this is who that was written of in the Bible (See?), back there in the Scripture: 'I'll send My messenger before My face (Malachi 3 See?), and he will prepare the way before Me.'" See, and they didn't understand it. Even the disciples didn't get it. See? That's right. Oh, my. Simplicity, be humble. See? Go right down, when God promises something big (See?), it is big in His sight.

500-1 {265} Now, if you want to always keep this in mind. . . I want you to. . . You keep this in mind and when this happens, then you can change it. You reach down and pick up one of these little spring flowers that's coming this year, or get a common blade of grass and hold it in your hand, and say, "I'm going to hold this now and see that something so simple

has made this, and I want to see the brain that can send a rocket to the moon, make this blade of grass.”

You'll always have it. You can rest assure on that; you'll always have it. (See?) The blade of grass has life in it. See? It's so simple and humble. . . You see, if a man is a big man, all right; but if he's big enough that he can become simple (See?), he will find God. But if he don't become simple, he will never see Him. So you got to become simple. Now, verse. . .

500-3 {266} **23a. In Revelations verse 5 to 9, who are these found sing—singing when the Lamb takes the Book out of the—out of the. . . takes the book. . . Are—Oh, are these the raptured saints?**

No, Revelations 6. . . 5 and 9, rather, no. If you notice, these are not the saints. He has never claimed His property yet. See? This is not the saints. If you notice, they're the elders and the beast, and they sing.

500-4 {268} Let's read it so that person. . . And then I'm going to try. . . I've got about half a dozen more here, and I think I can get them in few minutes. Let's see. Revelations 5:9. Now, let's read just a little bit before, so. . . The person now is honest about this and they want to know. Watch.

And when he had taken the—taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, . . . golden vials full of odours, which are the prayers of saints.

And they sang a new song. . . (See, see?) . . . saying, Thou art worthy to take the book, and to open it.

See? Thou has redeemed us and made us priests and kings; that's the heavenly group, not yet the redeemed. All right. Now.

500-5 {269} **24. Brother Branham, if all the. . . (Now, just a moment. I guess what. . . Pardon me.) Brother Branham, if—if all the godly (Yeah.)—godly be taken up in the rapture, where will Elijah and the—and Moses come from?**

501-1 {270} There's something wrong. There's something wrong. Now, that's just all there is to it. There's—there's something's happened. See? There's something that went wrong somewhere. Everybody feeling all right? There's no—there's no sickness or nothing? [A man in the congregation

requests that Brother Branham read Revelation 5:9 again—Ed.] Let's see, Revelations, where was it, brother? 5...The...Oh, the question. Oh, the question I was answering. Now, let's see. "Thou..." [Continuation of Question 23—Ed.]

And when he had...the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints.

And they sang a new song, saying, Thou art worthy to take the book, and to open the seal thereof: for thou has—wast slain,...(And here it is. Here it is. I was wrong on that. See?)...thou has redeemed us to God by the blood of every kindred,...

501-2 {271} That's right. Now, what do you think about that? Oh, if the Presence of the Holy Ghost isn't here, what is? He wouldn't let...See, I only read the first part of that verse. See, it's just—it's just a—or something wrote here, and I was trying to get through, looking at that clock. But you see Him stop me on that? Glory. I never read the other part of that. See, I got here: "and..." Look here. "And they—and they sang a new song," and I stopped. See? But look here, "the song they sang, saying, You have redeemed us out of every kindred, tongue, and nation." Sure, that's them. My, oh, my, oh, my. See it? And by the way, there's another question down here too.

501-2 {271} **23b. Could you (c-o-n-t-r-o-) control those given—Oh, control was given white robes of Revelations 6:11 with those who washed their robes in the Blood of the Lamb?**

Now, let's see. Revelations 6...I just can't hurry on this, folks, like...?. . .this (See?), because it's going...I'm going to answer something wrong. Now, He didn't like—He didn't want me to do that. That's the truth. So help me, the Holy Spirit of God knows that's the truth. See? I just...There's something just...I—I just—I was looking at—I was looking at that clock, 11:30, and I thought, "If I don't hurry up now, I won't get to pray for the sick," and I'm—I'm trying to get that because I, in my mind is so...you...I can't...

You remember, you'll just have to understand now; I—I'm a human (See?), and I—I've been in there for seven days, and my—and I got something yet this afternoon I've got to find

from God. But He was so determined that I wouldn't make that error that He called me back to read the rest of that verse.

502-2 {274} I just . . . It just felt like something just rolled over me there and said, "Go back; go back." And I thought, "Go back, what? Stop right now and start praying for the sick? What—what is it? What have I done?" And just as I started to reach for that, somebody said, "Read the verse over again." I read it over, and there at the bottom of this question, there it was (See?) Revelations 6.

See, I read the first; it does sound like it at the first (See?), "And they sang a new song. . ." But down here, see what it was? the next, coming on down, "has redeemed us." Sure it was the Bride, the raptured saints. Could you . . . And here . . . Certainly, the—the Lamb had the Book in His hand. He'd done left the Throne of mediatorial grace. See?

502-4 {275} You see how the Holy Spirit watches that? 'Cause exactly, that's the same thing I said the other night, when He had talked to me in the room, and I come down here and preached to you all: that when the Lamb left the place (Oh, my. Now, I believe we'll just take a text. See?)—the Lamb had left His seat and come forth (See?), as I got up there when He was present, that Light, which is Christ. . . . When He was present, told When the Lamb leaves that seat of the throne, to—being a Mediator, He becomes down here, and the day of redemption for the church is finished.

502-5 {277} The next redemption is opened is for the Jews, the hundred and forty-four thousand. Is that right? 'Cause He promised He'd cut the tree off, you know. Now, here Now, here He comes out, the Lamb, and then the day of redemption is finished, and all that's going to be redeemed is already been redeemed and put on the Book, and He's out here opening the Book. That's right.

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

Now.

23b Could you tolerate those given white robes of Revelations 6:11?

Now, let's see (6 and 11). All right. Where we at on this now? White robes. . . . Yeah, that's the—the crucified under the altar—the—the Jews between that time. They were given white robes.

503-2 {280} **23c. . .with those who washed their robes in the Blood of the Lamb of Revelations 7:14?**

No. Now, that is different, sure enough. Because see here, we find out here that these were given white robes over here in this time. They were given white robes themselves by grace, and these here had washed their robes in the Blood of the Lamb. And over in Revelations over here, this is that great multitude that come up before God of all kindred, tongues, and nations, and these are directed exactly to the martyrs of the Jews, you see. Now, now, that is correct. Now.

503-3 {281} **24. Brother Branham, if all of the godly was taken up in the rapture, where will the Elijah and Moses come from? Will they be Jews, or will our Elijah, given to us, be—with them?**

No. The a—the a Gentile that'll be anointed with this spirit to call out the Gentiles will be taken away, 'cause, you see, the whole church, all has been taken up; and these two prophets of—of the 11th chapter is brought down; and the day of grace is ended with the Gentile and been sent to the Jews. No, it won't be the same men. I don't. . . I'm—I'm pretty sure of that. Now remember, these are just the best of my knowledge.

Let's see what this—this says here.

503-4 {282} **25. Question. Does the wheat and wine . . . (W-h-e-a-t . . . No, I guess it—it meant, "What does." It doesn't have a what there.) It just says: Does the what and wine . . . or wheat and wine . . . what does the of Revelations 6:6 . . . Let's see what it is when I get down here now, this here.**

And I heard a voice in the midst of the four beasts saying, A measure of wheat for a penny, and a . . . measures of barley for a penny; . . . see that thou hurt not the wine and . . . oil.

I guess that's meaning the wheat and the wine, that was one to the other.

. . . was a symbol, the wine taken at the communion table of Rev—of I Corinthians 11:24, does the wine—the wine . . . No, one of them is a spiritual symbol (See?), and the other one is actually the—the revelation of the Word.

504-1 {284} **26. Could it be that the reason many are sick, because we did not discern the Lord's Body? (Correct.) but now revealed by the opening of the Sixth Seal . . . (Let's see**

now. Let me see if I can get that now. It's—it's not you, it's me. You didn't. . . You wrote it all right; it's just me.) **Could it be that the reason many are sick, because we do not discern the Lord's Body?** (That's—It's got a question mark at the end of that.)

Well, the Scripture says that many are sick and weakly among you because of the discerning of the Lord's Body. That's exactly right, because (See?), the Lord's Body is the Bride, and many of them go off and they don't go with it. That's true. See, and they don't know how to behave themselves, lives any kind of a life and take communion and things, that's not right. See?

When people take communion that lie and steal and drink, and. . . That's—that's—that's terrible. You shouldn't do that. See?

504-2 {286} . . . but now reveal by the opening of the Sixth Seal—the opening of the Sixth Seal.

Let's see now. No. Now, you find out the Sixth Seal opening here was to the Jews. See? The—the Church is done gone. This is the tribulation period. So it wouldn't be the same, no. No, it isn't.

One of them is a spiritual wine; that's the revelation of the Word, then the—the believer becomes stimulated by the revelation of the Word, and the other one is a symbol of the Blood of Jesus that's taken at the Lord's table. Now, that's the best of my understanding of it.

504-4 {288} **27. Will any that are not predestinated accept the Lord. If they do, will they fall away?**

Not if they're predestinated, no. See, they couldn't.

504-5 {288} **28. Where is the Scripture that shows that the—that Catholicism will deceive the Jews and get their wealth?**

Now, just where does it say that—that—that the beast will deceive for the wealth; it doesn't say that. But we're presuming that that was. . . (Now, the other night, you remember. . . you look to the tape real close.) I never said that's what they would do, I said. . . See, the Catholics is the richest group in the world, nobody like them. And what they don't have, the Jews has the rest.

That's where the economics of this country now... We're right now living on tax money, according to "Lifeline," that will—off of taxes, that comes right from Washington, D.C., that'll be paid in forty years from today. That's what we're spending now. That's how far back we are—giving notes. See? On taxes that will be paid in forty years from now... The nation is broke. She's done.

505-2 {291} Now, Castro, the only sensible thing that he ever done, was when he counterfeited the currency and paid off the notes, the bonds and burnt them and—and changed the currency. That's the only thing he could do. And there's only one thing left for this United States to do. Now, remember, this is William Branham (See?), speaking. This is my idea. It's only presuming. Just looking at it in the natural standpoint, which may be a million miles off, I do believe that right there in that money... The love of money is the root of all evil. And I believe that right along in there will start the ball a-rolling.

Now, the Catholic church back there from charging for mass and so forth, holds the wealth of the world. You remember, the Bible said she was rich, and how she was. And remember, not only just on one nation, she's rich on every nation there is under heaven. She reaches out. She has the money. Now, what they don't have, Wall Street has which is controlled by the Jews.

505-4 {293} Now, and you remember he got the money. When Jacob returned, last night we find out, and become Israel, he really had the money, but his money wouldn't buy him nothing (See?) to Esau. Esau had it too, see both anti and—and the one... See, just as perfectly.

Now, watch here. I said they might want to consolidate together on the money, and the—and the Roman power take the Jewish power in—of money, breaking the covenant. That might not be so. See, I know they'll break it, but I—I don't know what reason, 'cause it's not revealed to me about what they'll do.

But look. Now, if today... Now, what if today, the only thing that we can do would be to do... If we're drawing taxes, if that statement is right, off of the currency off of the tax money of forty years from now... You see, our gold is... We've done spent it. We're broke. We don't have any money; and we're only living off of a past reputation.

506-1 {296} That's what the church is doing today: the church, not the Bride. The church is living off of a past reputation it got back yonder under the ministry of the Lion time. "We are the church, we are the mother church; we started . . ." That's right. See? It's living off a reputation.

Methodist is living off of their reputation. Baptist is living off of their reputation, and Pentecost is living off of theirs, "Glory to God. A long time ago when the saints used to dance in the Spirit, and how they'd, the Lord done this and that." That—that's something past. We've all got big now, brother. Oh, my (See?), all past reputations . . .

506-3 {298} This nation is living—living off of a past reputation of what the forefathers was (See?), and that's the reason we think we'll be saved. God never respected Israel on what they was, what they had been; what they was then.

Notice, but now, here's what I think, what I, I think will take place: (Now, it may not be so.) I believe the time will come when we're forced to make the issue. And when it will be, that instead of us changing the currency . . . What would that do to the Philip Morris? What would that do to the—the whiskey companies? What would that do to the steel industry? What would that do to all the commerce? What would that . . . It would break them. They'd be broke. But if we can borrow that money . . . See how smart he is? Then the nation sells out to the church and then church and state is united again, and there she comes. See? That's it. Notice. All right. Now, in—in this . . .

506-5 {300} **29. If one is in an association organization by our government and can speak the dictates of his own heart, or in the last days truth, will he be termed as one of the harlots? Hm. If one in the association organization is . . .**

Well, see the association organization . . . The—the organization is given rights by the government to speak. See? That don't have anything to do with his heart. See? Now, if he is a real believer and born of the Spirit of God, sometime or other he's going to be checked. See? It can't be so plain and then him not see it.

507-1 {302} Now, I want you to . . . See, you want to remember this, friends, that God . . . God never does, or has at any time, as I can remember (See?), but what . . . Look, Jesus

was the—was the keynote of all of it, because He was God, Emmanuel made flesh.

Now, look at this—this Fellow, Jesus. When... Did you know when He came on earth, there wasn't, I guess, one tenth of the world knowed He was here? Do you know when that forerunner come, when all the mountains and things would take place, there wasn't one hundredth of the population of Israel, I guess, ever knowed it? Isn't that strange? Why, there were Jews and things and people all over the world.

507-3 {304} Now, remember Jesus came to be a witness as a Saviour of the world. Is that right? Why, there was just people after people after people after races after people that never even knowed nothing about it, went right on just like the world knowed nothing about it, but all the time, that was going on in the world. See?

Why didn't He let them know? He came and the ones that was predestinated to Eternal Life was the ones that received Him. It'd been no good to say anything to the rest of them, because He could not have redeemed them, because they wasn't even redeemable. Why was it when those priests stood there... when He had to come to that spot because the predestinated was plotted out in there, all around; so He had to preach to them as a group.

And the great scholars that should've known Him, said, "This man is Beelzebub. We'll not have this man rule over us," and so forth. See? "We'll not do it." But a little old prostitute, with a Life in her, predestinated to Eternal Life and her name is immortally in the Word of God here, walked up there, and the first time the Light struck that little seed, quickly she knowed it.

507-6 {307} Look at that old fisherman, come by there; here He stood there doing signs and wonders and—and telling different people the secrets of their heart and revealing Himself. And my, there was Pharisees standing there, and said, "This man is Beelzebub."

They had to answer to their congregation. All of them standing around, "Dr. Jones, will you go down and listen to this man? He—He seems like He knows what He's talking about. He don't talk like ordinary man."

"I will hear Him." Walked down there to see who... God—God could never get to him. And there he stood

down there, he said. . . they said, “Now, looky there. Looky there. There comes a man. . . Now, there’s one of His disciples. There comes a man up. . . Now, now, that guy’s name. . . That’s Andrew. You remember? Oh, you remember the old—the old fishermens down here, that’s them. Yeah, there’s—there’s Simon, his brother (See?), and that’s—that’s old Jonas’s kids. Now, there they. . . Look, he’s—he’s bringing somebody up to Him. Who is it? Yeah. See what He will do now. He’s—he’s the next up there.”

And he walks up and He says to him, “Your name is Simon, and you are the son of Jonas.”

508-3 {310} “This man is Beelzebub. See, he’s got some kind of a spirit on him. He’s a odd fellow (See?), spirit on. . . Don’t you all listen to nothing like that. See? Keep away from there. I wouldn’t attend any more of these meetings at all. See? Just as soon as this thing is over we’ll get out of here. We’ll never get—wait around here again.” See?

Why? Now, that’s what he thought, and yet was supposed to be the one. Look, the very ones that He come to was the ones who crucified Him. See? But there was a little prostitute that everybody’d kicked out. I’m not endorsing prostitution (no, indeedy.), but I’m just showing you the predestinated seed.

508-5 {312} Look at this guy, here, this old fisherman—could not even. . . The Bible said he was unlearned. Is that right? Not only that, but he was ignorant. Now, is that right or wrong? Oh, if we could just get ignorant to a lot of these things that we think we know. See? All right. See, he was both ignorant and unlearned. And then he walked up there in the Presence of the Lord Jesus, and He told him who he was, right then that settled it.

Now, what’s this other fellow’s argument against that: “Well look, he believed it. Look who it is. Know who that is. That man never. . . Why, he—why, he’s a fisherman. Why he don’t know his abc’s. I bought fish from him, he couldn’t even sign me a receipt. That. . . See, that’s the kind of stuff. . . That’s the kind of people that listens to something like that.” (Thank the Lord. Amen. See?) “Why, why, he don’t. . . Look at his daddy. He was ignorant, and he didn’t even send him to school”; but that’s the one He sent to school, taught the way He wanted it done.

509-1 {314} Now, I'm not supporting not going to school now (I hope you understand) but there's just a type (See?), what you get in that. That's the kind. . . The reason it goes over the top of them. . .

And you know what? Not one. . . I'd say not one-third of all the Jews in the land ever knowed anything about Him coming, and—and then one—one-fifth of the one-third listened to Him, and then one-hundredth of the one-fifth received it. You know how many He had. He had twelve standing at the cross, out of the whole bunch. Where's the rest of them? See? The seventy went away.

509-3 {316} Now, while He was healing the sick, and just going down not saying nothing about His doctrine. . . He just went ahead healing the sick and everything. . . Oh, my. That's God's Spirit on Him, do you believe that? When He was healing the sick, wonderful, "That's a great Rabbi. Say, hey, brethren, you ought to have Him in your church. Boy, you talk about power, that guy can really heal the sick. You ought to. . . He's got a gift of healing."

Well, of course, they're going to have some impersonations then (here they come along) 'cause each group's got to have his own man. Here He come.

And then the first thing you know, one day He set down.

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

509-5 {318} "All right, set down. Let's go." All right, He sent out the seventy and so forth. Then one day after a great miracle was done He set down and begin to tell them the Word. See? At the beginning of the sounding of the. . . All right. He begin to tell them the Word, the Truth. . . They said, "Ahhh, now wait a minute; I don't know about this. It's contrary to their doctrines." Said, "Well, I know we left the synagogue and everything like that, but maybe we—we was wrong, brethren. We'd better go back, 'cause that man talks in riddles. He's kind of an odd fellow. I can't understand that."

See? What was it? The seed wasn't predestinated from the start. Then the first thing you know, He had a little ministerial group and talked to the ministers. They said, "Aw, hm, we'd better go back too—and go back and get in the organization and take up our papers again (You see?), 'cause this guy. . . Why, who can understand a man like that. He says this

here and says this over here.” Ah, them others didn’t understand it like that.

510-2 {320} He was showing riddles to some of them but not to the others; so they walked away. Then He turned around and looked at the twelve standing there, and said, “You want to go too?”

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

He said, “Then all right, come on, go along.” Now, there you are. See, what was that then? Twelve out of about two and one half million. And the Saviour of the world out of billions . . . Get humble (See?), just stay humble.

Watch. Now, with all them Pharisees, and that little prostitute come up there; she said, “Say, you must be a prophet. Now, we know that Messiah’s coming; and when He comes He will do that.”

He said, “I’m He.”

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

510-5 {323} **30. Brother Branham, greetings in the Name of the Lord Jesus. Please explain who the man in Matthew 22:11, the man that didn’t have on a wedding garment—wedding garment on. . . I know this man could—couldn’t get into heaven without the wedding garment on. This was a guest, I know, not the Bride.**

Yes, that’s right. He would be a guest. Yeah, he just slipped in. See? Now, look. Now, I . . . It’d just take a whole sermon on that, and I got ten minutes to pray for the sick and finish this up, and I’ve got one half of them done. Notice. But I’m—I’m going to hurry, right sure enough after this one. See?

511-1 {325} Here’s what happened. If you know the oriental custom (See?), when a bridegroom gives out invitations for his wedding, he just gives out so many invitations. And for every invitation he sent, he had a porter standing at the door to put a robe on him, whether he was poor or whatever he was, he

had. . . If he was rich or poor, whatever it was, he, all had to wear this wedding garment.

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

511-3 {327} Now, take St. John 10, I believe it is, He said, "I am the door. (See?) I am the door that enter—that you enter in by." Now there he stands at the door, and here's the man that put the robe on him, the Holy Spirit, to give him the robe of righteousness when he comes in.

Now, this man had come by some organization, back at the window over here (some slip-in hole), and he got in at the table and set down. And then when the Bridegroom comes up and looks around, he. . . ? . . . These had been odd ducks before, now he's the odd duck. See? "What are you doing here like that without the baptism of the Holy Ghost and all these things? How did you ever get in here?"

Well, he come in somewhere besides the door, and he come without the proper invitation. See? He come by some educational system (See?), or something like that. He got in, and He said to them, "Bind him, hand and feet, cast him out of here into outer darkness where there'll be weeping and wailing and gnashing of teeth." See? He went into the tribulation period. See? He did not come in by the door. So, all right.

511-6 {329} **31. Question: Will the Elijah of Malachi 4 be the same as Elijah mentioned in Revelations 11:3, and is the other witnesses—is the other two witnesses separate, or individuals separate?**

Yes. The Elijah of Malachi 4 will not be the Elijah of Malachi 3. We went through that last night. "And is the other witness separate?" Two of them, yes, sir, Moses and Elijah to our revelations. (Now, I don't want to hold you here too long.)

512-1 {330} **32. I Kings 19, Brother Branham, I believe that the number who did not bow the knee was seven. . .**

Yeah, that's right. Seven hundred instead of. . . Thank you. That's correctly. It was seven hundred instead of seven

thousand...Brother...Seven thousand instead of seven hundred. Now, see that?

512-2 {332} You know, really, when a person comes like this—to preach...I want to ask you something now so that you'll understand. When the Elijah came from the wilderness he had one message. He stomped right out of that wilderness, and come right down, and told that king, "The dew will not even fall from heaven till I call for it." That's the words he had and stomped right back out and said nothing to nobody. See?

When he had another message, he come right down and said this message, and turned right back around, went back out into the wilderness. See?

Now, if you'll watch, when I laid the cornerstone under that Tabernacle, He said, "Do the work of an evangelist"; and now the hour's coming when that work is separated. There's something else taking place. Then I'm...?. . .you see? See, I get here and try to do evangelist and something else; and see where you're at? See, you're...Oh, I'm expecting the church to be spiritual enough to understand.

512-5 {334} **33. Brother Branham, I understand that Elias must be three times. You tell us that he has been twice already, and will come again. Now, will the person that the spirit of Elias will be upon, also be of the two witnesses of Moses and Elijah?**

No, no. He will be a Gentile (See?), to the Gentile church. God sends always to His own people. See? He came to His Own, and His Own received Him not. He always sends His...The message of the hour... .

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

513-1 {336} **34. After the rapture has taken place... .**

Now, there will be a carry over time, of course, one message carrying to the other one. It—it—it has to come right in like this (You see?), as I explained that (See?), like Paul to the Gentiles and so forth. All right.

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

No. Huh-uh, 'cause the Blood's done left. You see, there'll be no intercessions; the Gentile age is finished. There'll be no one saved after the rapture, none of the church. Huh-uh. The church. . . "Let him that's filthy be filthy still, him that's holy be holy still." See? That won't take place, not after the Church is gone.

513-2 {338} **35. Brother Branham, I noticed you—your referring to Daniel's seventy weeks on the First Seal message. I understand on Daniel—on the tape of Daniel when the Gospel returns to the Jews, the seventy weeks will begin. Is there a one seventy—one week, seven years, left for the Jews, or yet is there only one-half week, one three and one-half years left for them?**

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

513-3 {339} **36. Brother Branham, since you didn't pray for the sick during the week, will you . . .**

That's just a request for that. . .

513-4 {339} **37. Brother Branham, will you see me after the service . . .**

That's a request (See?), there. . .

513-5 {339} **38. Would you please explain about Satan being bound a thousand years, and being loosed for the battle of—battle of Revelations 20 and 8. What relationship does this have with the battle of Armageddon as mentioned in the Fourth Seal? Will Gog and Magog be gathered from the people of the new earth?**

Well, this is a long one, and I—I'll just have to hit the spot of it. See? Now, the first thing. Will. . . Now, maybe I can't explain it. I'll do my best.

514-1 {340} **38a. Would you please explain how Satan is bound a thousand years, being loosed again for the battle of Revelations 20 and 8.**

That is not the battle of Armageddon. The battle of Armageddon takes place on this side (See? All right) at the—when the tribulation period is ended.

38b. Now, what relation does this have with the battle of Gog and Magog?

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

38c . . . as mentioned in the Fourth Seal, will Gog and—will Gog and Magog be gathered from peoples on the new earth?

Satan was loosed out of his prison and went to gather all the people, the wicked, to bring them to this place, and God rained fire and brimstone out of heaven, and they were consumed (See?), two battles altogether.

514-4 {343} 39. Question: Concerning the sixty-eight million slain by the Roman Catholic church, what time in history did this take place, and over how long a period of time did this take place?

Take Smucker's "Glorious Reformation," I guess some of these scholars have that; and it's the history of the church. And I forget now just what page it's on, but it taken place from the time of the—the—the thing was produced or given to the church by Saint Augustine of Hippo, Africa. That was AD 354, and it lasted until 1850, the massacre of Ireland. You see? So that time is—were from AD 33—or AD 30—354, let me get that right now. See? From AD 3-5-4 to—to AD 1-8-5-0, 1850, according to the history there were sixty-eight million Protestants put to death recorded on the Roman martyrology for disagreeing with the pope of Rome. That's history. If you want to say it's wrong, well then, maybe George Washington wasn't here or Lincoln (You know none of us lived back to see it.); but I believe they was here anyhow. I see signs that they were here.

514-5 {344} 40. Brother Branham, the 19th chapter of—and the 18th verse: "Yet have I kept me seven thousand of Israel—seven thousand in Israel all hadn't bowed their—bowed to Baalim, and every mouth—or—or beared the . . . ? . . . every which has not kissed him—mouth who's not kissed him." Please explain this for me about the—about the seven hundred.

It was seven thousand. See? And that's kissing Baali. Don't you know . . . How many here was formerly Catholic? Sure, see? You kiss images. See? And remember, in the time of Babylon and Nebuchadnezzar when the Gentile kingdom was issued in (See?), when the Gentile kingdom issued in, it come in by the worship of a man.

515-2 {346} Nebuchadnezzar made a statue of a man. And if you've got a spiritual mind . . . (Now, listen to this revelation). That spirit, that man that he made a revelation of—or he made an image of by his revelation was Daniel—a religious man

being worshipped (See it?), because he named him Belzar, wasn't? Or Belteshazzar, which was the name of his god. And he made a image of that god, which was the image of Daniel, and Daniel refused to bow to his own image. See, see? And here it is again. See?

Now watch. The Gentile kingdom was issued in in the days of Babylon by King Nebuchadnezzar, a Gentile king, putting church and state together by taking a holy im—a image of a holy man and forcing worship to it. The Gentile kingdom ends in the feet with a handwriting on the wall by a political power that's united church and state together to force kissing images again (You see?), same thing: image of a holy man. Sure.

515-3 {347} **41. Brother Branham, when this rapture takes place. . . When the rapture takes place, will the young children that do not know right from wrong go in the rapture?**

If their names are on the Book. Yes. That's right. See? All right.

515-4 {347} **42. Brother Branham, you said last night that the—there were seven hundred people to be saved—would be saved under Elijah's preaching. You meant seven thou. . .**

Yeah, that's right. Please forgive me for that. That's all right (See?); I did it.

515-5 {348} **43. Brother Branham, will you interpret of. . . After you open. . . Brother Branham, will the (d-e-s-p-e-. . .) dispensation (it is, pardon me)—will the dispen—(Now, it's not you; it's me. See?)—will the dispensation of grace be over after you open the Seven Seals?**

I hope not. No, no, friends, don't get that in your mind now. See? You just go right on. Dig the potatoes, and go to church, and right on. If it takes place in the morning, you be found doing just exactly what you're supposed to be doing.

Don't—don't start. . . See, when you do, you twist the very thing away from the—the purpose that it's intended for. You get little peculiar thoughts, and you get own ideas about things. Don't take your own idea. Just when you set and listen to things like that, say, "Thank You, Lord. I'm just going to walk a little closer to You." See, see? I'm going to walk. . . Don't quit work and say, "I'll sell out everything."

516-2 {351} A man running up here the other day from North Carolina, just before we left, he said, "Glory to God. Can you tell me where some great somebody was?"

And I said, "No."

"Oh, yes, sir," said, "this guy's got the . . ." Said, "This guy is the president of the Auto Mission."

I said, "The what?"

He said, "Auto Mission."

I said, "I don't understand."

And he said, "Oh," said, "this guy's the president."

I said, "What'd you say his name was?"

He said, "Branham, I believe, something like that, Brown or Branham."

I said, "Well, my name is Branham."

He said, "Are you the president of the Auto Mission?"

I said, "No, sir."

He said, "Well, where's the millennium at?"

I said, "I don't know."

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

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

And he said, "Well, glory to God," said, "I got some—some friends that come, told me," and said, "I quit work;" still had his work clothes on. Said, "Brother, I want the millennium."

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

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

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

She said, "Well, I understand you have to wait a month on an interview (See?), to get prayed for."

And I said, "What?"

And she said, "Yes, sir," said, "but I'm desperate. You got to pray for my husband."

I said, "Sure, where is he at? Bring him on."

This guy standing, looking on, said, "Do you pray for the sick too?"

I said, "Yes, sir."

Said, "What did . . . You say your name was, Branham?"

I said, ". . ." And you don't know nothing about the millennium?"

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

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

I said, "Where's it at?"

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

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

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

517-3 {365} 44. After the rapture of the Bride, when does the church that had to go through the tribulation period stand judgment? (It don't stand judgment.) Is it before or after the millennium? (For the church . . . Oh, I beg your pardon; pardon me ever who wrote this.) When does the church that . . . After the rapture of the Bride, when does the church that had to go through the tribulation period stand at the judgment? Is it after or before?

After. The rest of the dead live not for a thousand years that didn't go with the Bride. Let's see.

518-1 {366} 45. You have said many times that communism was raised up by God to serve His purpose, as King Nebuchadnezzar. Now where did the—communism fit into the picture that will—it finally—will finally do? How does it wind up? Many scholars believe that in the kingdom of the north, Gog and Magog mentioned in the Scriptures, goes down against Israel in the—in the . . . (I can't make out just what that is. Yeah. Yeah.) I believe of the—some of the tapes taken, said you said it would finally drop—that—that communism would finally destroy Catholicism or the Vatican by an explosion. Is this right?

Yes. Revelations 16, you find it, and Revelations 18:3 and 12. If the person is here and wants to take this piece of paper on that, you can look it right up. Yeah. See? "Alas, alas, that great city. . .for in one hour she has come to her end." You see? The merchants and everything here that brought her merchandise. . .It will be. That's right. And don't. . .

Just quit. . .Just forget about communism. See? It's nothing in the world but a bunch of—of people that's nothing but barbarians that's—that's ungodly. It's a system. . .Let me show you something—just to show you how simple it is. Why, there's only one percent of all Russia that's communism. They need a messenger. See? One percent. . .Then ninety-nine percent of them are still on the Christian side. One percent, now, how can one percent control ninety-nine percent? That ought to explain it to you right there. If God didn't permit it, why—why, they'd be thrown out long ago. See, sure.

518-3 {368} 46. Brother Branham, you said that Rome would take the government of the Jews at the last three and a half years. That is going. . .The—the first three and one-half years of the tribulation or will it be the last three and a half years? Is this correct?

It will be the last three and one-half years (That's right.), not the first, 'cause it's already passed. (Got one more after this one.)

518-4 {369} 47. My dear brother, will the Malachi 4:5 Elijah go to the wilderness as I Kings 17 tells us the other Elijah did?

Well, I wouldn't exactly say that he would—that he would go to the wilderness, but he'd be this (You see?): He was Elisha and Elijah. . .Did you notice, most of men like that are men who are away; they—they keep away from the people. They're very odd. They don't associate too much with people.

You notice how Elisha was, and Elijah, and John the Baptist, and that nature of that spirit. See? And they don't. . .He—he. . .I believe the man be a lover of the wilderness and maybe stay in the wilderness, but now just to say he's going to be a hermit and live in the wilderness, I don't know about that. Sometimes they did. Elisha didn't, but Elijah did. And then, John, he—he lived in the wilderness.

519-3 {372} And hard tell, these other prophets, when they come out of Judaea there, I don't know where they'll stay. They may camp out on the hill somewhere, or. . .But what

they'll do in the days of their prophecy, I—I don't know what they will do, but you...What I'm trying to say is this: Were—they—they will they a—will they be a—um—a...

They're trying to ask: "Will they just be wilderness dwellers?" Why, they'd have to go to northern British Columbia to get enough wilderness to dwell in now, somewhere. You see? So it'll be someone...The wilderness is all cut down (See?); there's not much wilderness left. See? So the only thing, they—they might be a lover of the wilderness (See?) and stay, maybe, a lot in the wilderness, and they'll be—have...You can notice the nature of them is that uncompromising (See?), and you—you'll know it when it comes. (See?) You'll see it, if you're—if you're wide awake.

519-4 {374} Now, here's one, I don't know how to touch it. And I got another one just before this one, and then I'm going to ask them to snap the tape just a minute.

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

Well, I've just explained that. You see, see?

I'd like to ask you this. I'm going to...When Jesus prayed to the Father. You see? I believe you have the baptism of the Holy Ghost, don't you, brother? Why don't you stand up just a minute? You claim to have the baptism of the Holy Ghost? [The brother says, "Yes, sir."—Ed.] I do too. Then what is that? Then I don't claim that I'm have the—I have the powers within myself to unfold these mysteries. I don't have the power to heal the sick. It's God.

I believe you're a minister. If I'm not mistaken, you're from Arkansas. All right. Now, and in you you have—is—is to preach the Gospel. Ordinarily you was raised on a farm and around like that. You just don't know nothing about it. But something come into you to preach the Gospel. You don't claim that to be yourself at all. That's another person, called the Holy Ghost. Is that right? Okay.

520-2 {377} Now, I want to ask you. Do...That Holy Ghost dwells within you, is that right? Do you talk to Him? Speak to Him? Pray to Him? All right, that's all I want...Thank you very much. See? Now, do you get it?

I'll ask you one: How did it come that when Jesus in St. John 3, He said, "When the Son of man shall be, which now is in heaven (See?)—now is in heaven, shall come to earth." See?

“The Son of man which now is in heaven,” and here He stood right here talking to the person. Now, you answer me that one.

Jesus and the Father was the selfsame Person, just the same as the Holy Spirit in me. You’re looking to me preaching, but it’s not me. It’s not me can speak a word that could bring, as you know, an animal; set there and looked at it, and kill the animal and eat it. That’s creative power. That doesn’t lay in a human being.

520-5 {380} It’s not me could take a little boy here laying—the doctors laying him on his back, with heart trouble tonight, and say, “Thus saith William Branham. . .” No. “THUS SAITH THE LORD, it’s finished.” And bring him down to the doctor the next day and it’s all gone.

A kid with leukemia, till its eyes were bulged out, and yellow all over, and its stomach. . . until they taken it to the hospital to give it blood and things to even get it here; and in five minutes time, cry for a hamburger, and take it back to the doctor the next day and can’t even find a trace of it. That’s Thus Saith William Branham? That’s THUS SAITH THE LORD. Yet He is an individual different from me, but the only way He’s expressed is through me. See?

That’s how Jesus and the Father was. Jesus said, “It’s not Me that doeth the works, it’s My Father that dwelleth in Me.” Now, the Son of man shall ascend from heaven, which now is in heaven. See? What was it? He was omnipresent because He was God.

521-1 {383} Now, this other one, I want to say these words.

49. Explain what you was talking about. . . [Blank spot on tape—Ed.]

[A prophecy was given from the audience—Ed.] Thank You, Father God. We thank You for the Spirit of Your Being here. And we are told, Father, that one time when the—the enemy was coming in, the Spirit fell upon a man, and prophesied to him, and told him. It set the thing in order where they knowed how to go and defeat the enemy, and where to find the enemy.

521-2 {384} And I thank You, Father, that You remain the same God that You ever was; You’re still just the same. We change, and ages change, and times change, and people, but You never change. Your systems are the same; Your grace is the same; Your works are the same; because they are

marvelous, and are way past any knowledge of man to ever understand.

So we are thankful, Lord, that Your secrets are hid into the hearts of Your servants; and we're so happy for this, Lord, and may we go forth as shining Lights to—from place to place, and trying with love to—to bring others in that we might seine every little corner and cast the net in to be sure that we get every fish that belongs to You. And then, "The Lamb shall take His Bride, to be ever at His side." We're waiting for that time, through Jesus Christ's Name. Amen.

521-4 {386} How many sick is in here, let's see your hands. Well, it looks to be about . . . Hold your hands up again. About one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, forty, forty-one, forty-two, forty-three, forty-four, forty-five, forty-six, forty-seven, about forty-seven.

All right, it's eleven-thirty. We can pray for the sick right now, put the night into the—to the . . . Would you—would you like to do that? I believe right now would be a good time to do it. I'll tell you why. The Holy Spirit, standing right in here, is anointing.

Now, as far as we have moved up into that Spirit now (See?), and you see that something, you know that something . . . Something is present. See? And if you could ever believe, you ought to believe it right now. See? If you're ever going to believe, it's now.

521-6 {389} Now, we want you just to come real quietly, and let those that are in that aisle there, that raised up their hands, step out into this aisle, and then go down this way, and then we'll take them aisle by aisle in the—just forty-five—forty-five, forty-seven of them. It won't take very much.

I'm going to ask Brother Neville if he will come step right down here with me, and we're going to pray for them. First, them that's coming now into the aisle, just stand up just a minute now so we can pray for you here, and lay hands on everybody. Now, that's right. Just everybody that's going to come in the prayer line (See?), them that's going to come in the prayer line. See?

Now, now, see, conserving the time so we'd be sure to get it, we're going to pray for you now.

522-1 {391} Look, friends, now let me explain it to you. Jesus Christ said this: "These signs shall follow them that believe." Now, watch. He never said, "If they prayed for them." "If they lay their hands on the sick, they shall recover." And if God can take a unfailing case of leukemia, and a little girl that can't have faith for herself, and make that thing perfectly whole. . . If He can take the next case of a little boy and so heal him till the doctors can't even find any rheumatic fever in his blood or anything else, what can He do for you? Now, them little bitty fellows, they don't understand what prayer would be. I just laid hands on them, and it did it. We can understand it.

522-3 {392} Now, while you stand to pray now. Heavenly Father, with Your great Presence laying here, the great Holy Spirit, the One we have the picture of, the One that we read in the Bible, He's present right here now. He is revealing Himself through human flesh.

How we have seen Him without one time failing through the years, to be able to reveal the very thoughts of the human heart, to reveal the sin that they did, tell them exactly what happened and what will be without one time failing. . . Then we know that the God of Abraham, Isaac, and of Israel still remains God in the Person of Jesus Christ.

And now, by His Spirit descending from heaven under the Blood that was shed at Calvary, coming down among people to make Himself manifested in human flesh, just before the burning of the world, the great Holy Spirit represented in human flesh, those precious people who has accepted the Blood atonement and the Holy Spirit takes into their being, God, represented in human flesh.

522-6 {396} Therefore, it would not be the human flesh, only just to perform the act, like in baptism or so forth, with a commission that "These signs shall follow them that believe." By laying hands on the sick, the Holy Spirit would see to it that they got well if they'd believed.

Now, Father, we know that these things are true. These people standing, they're going to pass under the hands of ministers who has received this Holy Spirit, and they're ready, Lord, to lay hands upon the sick. And we know, Father, that if these people will only believe, just as every Word that You promised, it's got to happen so does. . . And it cannot happen

without faith, for it is impossible to please God without faith. We just can't do it.

And now, with faith believing, with this promise laying before us, with the Seals of the Bible being opened to us that God keeps His Word, may these precious people, who are sick, Lord, and my feeling for them as a human being in a mortal body like theirs, and now, their same Holy Spirit that dwells within us, Lord, dwells in them; and we feel sorry for each other, and knowing that the new covenant in the new Blood. . . If the old one offered healing, how much more will this new and better do? Father, may it be so that these people won't fail, but will receive their healing as they pass by the hands of Thy servants, through Jesus Christ's Name. Amen.

523-3 {399} Now, now, we'll. . . This side will be seated while this side comes through, and then this side will go back and the other side. . . Now, some of you brethren here that'll stand up. . . I believe you're ministers along here, all of you along here. Where's Doctor. . . Brother Ned? Was you going to be in the prayer line, Brother Ned? All right, Brother Ned. All right. As soon as you're prayed for, drop right into the line.

Now, let these on this side over here, just be seated just a moment, and I'll take the ones from this side, then—then we'll come down and take the middle aisle and send them back this way, then take this aisle and send them through this way, and we'll pray for everybody.

I'm going to ask Brother Teddy. . . Where is he? All right, I want you to play on there, "The Great Physician Now Is Near." And the pianist, ever where they're at, accompany him if you will.

523-6 {402} Listen, you remember the time where that was playing and a little boy was brought out on the platform? The little Amish girl playing "The great Physician now is near." She had long, dark hair—or—or blond hair, rather (a Mennonite or Amish girl, one), laying back on her head, and the Holy Spirit struck the little boy just by laying hands (crippled in his feet), and he jumped off of my arms, and run down through the platform.

His mother raised up and fell back: a Mennonite, I believe, to begin with; and the Spirit of God struck this little Mennonite girl or Amish, whatever she was (her dad and them setting there with the—their clothes on as Mennonites or

whatever it was), and she jumped up from the piano with her hands up in the air, and her pretty hair fell across; she looked like an angel, started singing in the Spirit. And as she did that, the piano continually played, “The great Physician now is near, the sympathizing Jesus.”

524-3 {405} Everybody standing there, thousands, looking down upon them keys moving up and down, “The great Physician now is near, the sympathizing Jesus. . .” People raised up from wheelchairs, off of cots, stretchers, went walking on. That same Lord Jesus is right here this morning, just the same as it was in that room.

Just believe now. Play that song, if you will: “The Great Physician.” Now, let everybody pray. Let them walk right through the room, go right down this way, and right to your seat or wherever you want to go, as you make your way. . . Have you got it clear back there? All right, so you can go right back to your seat, then we’ll stand up.

524-5 {407} Now listen. While these are being prayed for, you pray for them. Then when you’re being prayed for, they’ll pray for you. Now, you ministers along here, stand up. I want you to lay hands on these as they come by.

Now, everybody, heads bowed, and keep your heads bowed, keep praying; and when you pass by, then lay. . . the hands laid on you, remember, it is a promise of the God that reveals the secrets of His Book, the secrets of the human heart. He’s the God that will confirm that, if you’ll believe it. See? Now, everybody in prayer.

Now, you minister brothers stand if you will.

All right, let’s bow our heads.

Now, Lord Jesus, as these people come, may the power of Almighty God quicken their faith immediately as they pass by, all in Jesus’ Name.

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

524-5a {411} [Brother Branham and the ministers pray for the sick—Ed.]

In the Name of the Lord Jesus. . .

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

In the Name of the Lord Jesus, I lay my hands. . .

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

In the Name of Jesus Christ...?...

In the Name of Jesus Christ, I lay hands...

[Brother Branham speaks to someone, "You stay, watch that till the line ends."—Ed.]

In the Name of the Lord Jesus...

Remember, He's humble. Humbly come.

[Brother Branham's words are not all distinguishable while praying for the sick—Ed.]

In the Name of Jesus Christ...?...

In the Name of Jesus Christ, I lay my hands...?...

In the Name of Jesus Christ, heal...?...

In the Name of Jesus Christ...?...

In the Name of Jesus Christ...?...

In Jesus' Name, receive your healing.

In Jesus' Name, receive your healing.

In the Name of Jesus Christ receive your healing...?...

In the Name of Jesus Christ, be healed.

God, in the Name of Jesus Christ, may our sister be healed.

In the Name of Jesus, may the child be healed. Glory to God.

[Prayer line continues—Ed.]

524-5b {414} [Blank.spot.on.tape. Brother Billy Paul Branham steps to the microphone and directs the people who are to be in the prayer line—Ed.]

[Brother Branham's words are not all distinguishable. Prayer line continues—Ed.]

May this request be granted, in Jesus' Name. God bless you.

Receive your healing, brother, from Jesus Christ.

Receive your healing, Brother Mitchell.

Receive your healing, brother, from Jesus Christ.

Receive your healing, sister, from Jesus Christ.

Receive healing, sister, from Jesus Christ.

Receive your healing from Jesus Christ.

Receive your healing, sister, from Jesus Christ.

Receive your healing, brother, from Jesus Christ.
 Receive your healing, sister, from Jesus Christ.
 Receive your healing, sister, from Jesus Christ.
 Receive your healing, sister, from Jesus Christ.
 Receive your healing, brother, from Jesus Christ.
 Receive your healing, brother, from Jesus Christ.
 Receive your healing, brother, from Jesus Christ.
 Receive your healing, sister, from Jesus Christ.
 Receive your healing, sister, from Jesus Christ.
 Receive your healing, my brother, from Jesus Christ.
 Receive your healing, sister, from Jesus Christ.
 Receive your healing, sister, from Jesus Christ.
 Receive your healing from Jesus Christ.
 Receive your healing, brother, from Jesus Christ.
 Receive your healing, brother, from Jesus Christ.
 Receive your healing, brother, from Jesus Christ.
 Receive the healing.
 Receive healing, sister, from Jesus Christ.
 Receive healing, sister.
 Receive healing, sister, from Jesus Christ.
 Receive your healing, sister, from Jesus Christ.
 Receive your healing, brother, from Jesus Christ.
 Receive your healing, my sister.
 Receive healing, brother.
 Receive your healing, sister . . . ? . . .
 Receive your healing, sister . . . ? . . .
 Receive your healing, brother.
 Receive your healing.
 Receive your healing, brother . . . ? . . .
 Receive your healing, sister . . . ? . . .
 Receive your healing from Jesus Christ.
 Receive your healing.
 Receive healing, sister . . . ? . . . , from Jesus Christ.
 Receive healing.

Receive healing . . . ? . . .

Receive healing, my brother, from Jesus Christ.

Receive healing.

Receive healing, sister . . . ? . . .

Receive the healing, in Jesus Christ's Name.

Receive the healing, in Jesus' Name. Amen.

Receive healing.

Receive healing.

Receive your healing.

Receive your healing.

Receive your healing from Jesus Christ.

524-5c {416} [Brother Billy Paul Branham steps to the microphone and says, "Anybody else want in the prayer line? Would you get in, please. If there's anybody else want in the prayer line, would you get in, please."—Ed.]

Receive your healing, my brother, from Jesus Christ.

Receive your healing, sister, from Jesus Christ.

Receive your healing, brother, from Jesus Christ.

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

Receive your healing . . . ? . . .

Receive healing . . . ? . . . in the Name of Jesus Christ.

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

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

Receive healing, Sister Neville from the hand of Jesus Christ.

In the Name of Jesus Christ, receive your healing.

Heal him, in the Name of Jesus Christ.

Receive healing, Sister . . . ? . . .

Receive your healing, son, from Jesus Christ.

Receive your healing, sister, from Jesus Christ.

Receive your healing, brother, from Jesus Christ.

Brother Weerts, receive your healing, brother, from Jesus Christ.

Sister, receive your healing from Jesus Christ.

Receive your healing, Brother . . . ? . . .

Brother, by the Name of Jesus Christ, receive . . . ? . . .

In the Name of Jesus Christ . . . ? . . .

In the Name of Jesus Christ our Lord, receive your healing.

In the Name of Jesus Christ, receive your healing, my brother.

In the Name of Jesus Christ . . . ? . . .

In the Name of Jesus Christ, receive your healing, sister.

In the Name of Jesus Christ . . . ? . . .

524-5d {419} [Brother Billy Paul Branham steps to the microphone and says, “Is that all that wanted to be prayed for now?”—Ed.]

[Brother Lee Vayle speaks to Brother Branham—Ed.]

May the hand of the Lord Jesus grant to you, Brother Vayle, this request for your loved one, in Jesus’ Name.

[Brother Billy Paul Branham speaks to Brother Branham—Ed.] Billy Paul, as many cards as you’ve give out, now receive your healing, in the Name of Jesus Christ.

The great Physician now is near,
The sympathizing Jesus,
He speaks the drooping heart to cheer,
Oh, hear the voice of Jesus.

All together.

Sweetest Name in seraph song,
Sweetest Name on mortal tongue,
Sweetest carol ever sung,

God, upon this lovely little couple that’s brought forth, in the world, one of the . . . ? . . . May they receive their request, Lord in the Name of Jesus Christ.

. . . ? . . . of Jesus Christ, may our sister’s person that she has on her mind right now, may the power of God go with that request. May she be delivered. Grant it, Lord. Amen.

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

524-5e {425} Oh, isn’t this wonderful. I believe that if every person that come by here this morning, under this tremendous anointing, I—I believe if you’ll just . . . Now, don’t look up for

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

Now, let's all say it together. We [Congregation says, "We"—Ed.] do not look ["do not look"—Ed.] for something big. ["for something big."—Ed.] But in Jesus' Name ["But in Jesus' Name,"—Ed.], we receive His promise. ["we receive His promise."—Ed.] That settles it. That makes it over . . . ? . . . [Congregation rejoices—Ed.] Amen.