

Questions And Answers #4

¹¹⁴³⁻¹ Good evening friends. I was just talking with our dear pastor, brother. I am . . . I guess there was some standbys I didn't get to; I just couldn't go any further. My, I am so tore up with visions. See? And they've been many, about fifteen or twenty this afternoon, and that just tears me to pieces. Just spotting a little bit here and there. I come out; I said, "Brother Neville, if—if you can go ahead, go ahead; I want to slip out and go home." I said, "I'm just about to fall, even my heart fluttering, jumping." And I said, "I—I'm—just can't hardly stand any more."

He said, "Brother Branham, the people has been asking me if you could finish answering those questions." And I—I—I don't want to never shirk a line of duty. I appreciate Brother Neville. And maybe for a few minutes I'll do the best I can. And I—I know there's . . . Billy come in there; I said, "Did you get them all?"

¹¹⁴³⁻³ He said, "Daddy, there's twenty or more still standing—standing by." So I couldn't get . . . That's thirty some odd people today, and about twenty-five of them visions; so you can imagine where I'm standing. So I—I'm really tired, just really mentally tired. But we'll pray, start right off with these questions where we left off. And then, when I—if I go to Arizona and these on my mind, I'm going to be bothered all the time. And I'll be back pretty soon, the Lord willing, and speak on the subject one day as soon as possible, on the correctness of marriage and divorce. Let us pray.

¹¹⁴³⁻⁴ Dear God, Thou knowest my heart, and You know my feeling; You know all about me. And I pray, God; there's many a people . . . I just let them go too long, Lord; there's too many of them. But I'm so grateful that I don't believe there was a one that come in today but what was helped. I believe every one of them went out happy and satisfied. The things that I could not answer myself, You come down in visions and revealed back in their lives (They're setting here, many of them, right now listening to it and know it's the truth.), and revealed to them the things that was back in life that had caused the things to happen. They know, Lord. No way in the world for me to know that outside of Your help.

And I pray, heavenly Father, that though I be tired, but I'm happy to be Your servant. And I pray that You'll bless those who

are—were standing by, many of them who wanted to come in. And I—I—I trust, God, that they'll be—they'll be taken care of, Your great Holy Spirit will give to them whatever they have need of.

Help me to finish these questions, dear God, or do as best I can with them, so that Your people will have their questions answered. I asked them to write them. They did write them, and I feel obligated to try to answer them for them. So I pray that You'll give me strength that I might be able to do my duty to You and to the people. In Jesus' Name I pray. Amen.

¹¹⁴⁴⁻⁷ Now, we'll start right in where we left off this morning. Some of these I might not be able to read, because that—I'm a little hoarse, because I been talking very much. How many was on the discernment today that really appreciate God giving you what . . . See? That's the best of all of them, is them kind of services. The things that you want to know and things that's been hid in life is revealed and told.

And—and remember, many of these things . . . Now, many of you know there's certainly embarrassing things that was said and brought out, but nobody never knows that but me and God. And what was told you, that must be between you and God; just let it alone. And . . . How many of you know that the Lord revealed things that was that—done to give you your help? Raise your hands it did it. See? Not even knowing the people, nothing about them, but He—He did it.

¹¹⁴⁴⁻⁹ Now, let's get to the questions just quick as possible now and see if we can get the . . . There's another one too that's here somewhere. It says, "Number three." I believe it's a letter; that's right, just a letter. I'm sorry. I'll lay them over here as I come to them, and I think . . . Yes, sir, this is a letter also. And it says, "Question," but I believe it's a letter, a question in a letter. No, it isn't, it's a question about a dream. All right, I'll read the dream, and then I'll see if the Lord gives me the interpretation of it, and pass it on to you just as I can. I guess you got your address. Let's see if it is; if it isn't, I'll have you to state your address, the person with this question and—and dream. No, you don't have it.

Ever who wrote the letter (It's got a—it's just wrote to me.), give Billy your address, so as I go on my road out to Arizona, I'll get into the desert and pray. And if He gives me the interpretation, I'll know where to write it to (You see? Without that on there to give the interp. . .) if He gives it. But I won't say it 'less it does, 'cause I can only do it; then I'll know it'll be right. Now.

376. Will the Bride, those that believe this Message, go out west, eventually gather there, I mean?

377. And is (Now, just a minute, this is . . . bring . . . Just a second. Oh, no, it ain't, it's got "R-e-v." I thought . . . It's Revelation chapter, and looked like "Rev. Capps," and I—I—I was just a little—a little confused about it. It's . . . If you can see, it sure does look like it. See? It was "Rev. Capps" and then it went ahead here . . . No, it's all right.) **Revelations chapter 12, speaking of the Bride?**

No. "Now, will the Bride eventually go out west, eventually?" Not as I know of; the Bride is universal, all over the world. Now, everybody understands that say, "Amen." [Congregation replies, "Amen."—Ed.]

No matter where you are, where you die, whatever it is, if you die in Christ, God will bring you with Him. No matter if you're burned up, eat up, destroyed, however it is, God will bring you with Christ when He comes. You don't have to gather west or anywhere. Wherever the Lord leads you . . .

¹¹⁴⁵⁻¹² However, if you feel like you want to go west, let me make that just real plain now, before I go. Now, so . . . (Are they taping this message? They are? All right.) Don't let me tell you where to go. If you feel like you want to come out west, come out west. If you feel like you want to go east, north, west, south, you go where the Lord leads you. Everybody understand that say, "Amen." [Congregation replies, "Amen!"—Ed.]

¹¹⁴⁵⁻¹³ I'm not trying to tell anyone where not to go. If you come out to Tucson, Arizona, where I'm living temporarily at this time . . . As I told you this morning, I'm homesick without a home to go to. I wished I had someone, some place that I could call home and go. Of . . . Tonight, if I had ten thousand dollars and could give the place for—and give it freely for somewhere that I could say, "This is the place I want to call home," I'd give it freely. I have no place.

Brother Freeman, I just—you've known me since I was a boy; I—I—I'm a Rambler. Don't never become a Rambler; find some place you love and settle down; wait for the Lord Jesus.

But if you want to come out west to Tucson, Arizona, where I'm living, welcome; I'd be glad to have you. You're my brother, sister. I'd do anything in the world to help. And—and all of you that has come out there, I've tried the best I could to make you welcome, and show you everything that I knowed, and take you around, do everything I can. And you're always welcome.

But if you're coming out under these conditions, thinking that the Bride or something is going to go up from Tucson, Arizona, and there only, you're mistaken. Don't come out for that; don't come for that, because that's an error. That isn't right.

¹¹⁴⁶⁻¹⁶ Now, Revelations 12th chapter . . . But just one thing the Lord reveals to me or speaks to me like . . . I'm just from them visions (You see?), and it's kind of hard to keep it away. See? But He seems to speak to me again to say again more about this going out west.

Now, as I have said before, I'm not out there just to be out there; I'm out there because I am led to be out there. But to stay out there, make it my home, I think that's wrong. No, I think it won't be but just a little short time until the purpose that God has sent me there for will be achieved. I cannot tell you here why I'm going, but I wouldn't be going just to be going.

¹¹⁴⁶⁻¹⁸ It was asked in a question the other day: "We know why you first went to Arizona, was them Angels appeared. Why did you return the second time?" You remember that question read?

How many remembers when I come back after that and was setting there before Dr. Lee Vayle (I believe he's in the building somewhere.) and my wife? And I was talking about Arizona and about us staying here, and there come a hand on the wall and light and wrote with letters, "Return back to Arizona." How many remembers that? That's why I'm back there. Not knowing why I went back, and when I got there, then He revealed what I should go back for. And if I tell it, then Satan will block it. But he don't know my heart. He's not the Word, so he doesn't know my heart. But if I speak it, then he hears it. See? So now, remember that.

¹¹⁴⁷⁻²⁰ Now, when I said the other day, I kinda made it . . . Kinda maybe you might get the wrong impression; I said, "Don't come to Arizona." See? I didn't mean it, "Don't come." What I meant was: If you're led to come, you go ahead and do it, if you're led to California, Arizona, wherever you are. But if you're going there, say, "Brother Branham, I'm going there, because I believe you're going to stay there and preach the Word," I believe you're wrong there. See? Where my preaching is, is right here at this Tabernacle; here's the place.

I don't have one service in Arizona. And I'm not in Arizona but just a few hours at a time. I haven't got . . . I've got a Business Men's meeting after Christmas, the first of the year, at Phoenix. That's all I got; I promised that, nothing else.

My next meeting, as far as I know, is right here at 8th and Penn Street at the Branham Tabernacle. I've got thirty or forty subjects that I know would take a week or two at a time to run them through, that I have on my heart to preach here at the Branham Tabernacle, right here at Jeffersonville, Indiana.

¹¹⁴⁷⁻²³ And now, if you're really wanting to go somewhere to stay with the Word, where our Message... And our Message is no different; it's the same Message you've heard all your life, only something more been revealed to it. This Message is the same Message that Luther preached, same Message that Wesley preached, the same Message that Pentecostals preached, only something added to It. What it is, is the revealing of the Seals, what them reformers left off (See?), that's been made known in this day could not be known then. The Pentecostal message could not be known in the days of Luther or Wesley; it had to wait till the Pentecostal age. But the Pentecostal age is, nothing but just a farther advanced Lutheran age. Just like corn maturing or anything else, so has the church.

¹¹⁴⁸⁻²⁴ I... If I would've preached tonight, I was going to preach on the subject—marked out here in the Bible: The Vine that had been transferred from Egypt into Palestine. How many of you ever knowed that God had said Israel was His vine? Then I refer back from that to Jesus being the Vine. And the church now has been transferred to the world, is not set down into dirt, but set down into Christ, which has got to bear forth fruit. You see? And that was supposed to be my message for tonight if I was to preach. But I thought I'd better get these questions, so I just omitted that. I'll get that maybe when I come back.

¹¹⁴⁸⁻²⁵ Revelations chapter 12 does not pertain to the Bride. Revelations chapter 12 (I haven't looked it up but I know it), it's the woman standing in the sun with the moon under her feet. The moon represented the law; the woman represented Israel, the church; and the twelve stars in her forehead was those twelve apostles, twelve church ages, and so forth, which just passed. See? And the sun was at her head. Which you see, the moon is a shadow of the sun, which the law was a shadow of good things to come. And that woman is Israel, not the Bride.

Now I won't spend too much time, 'cause I've got to get them done.

378. Romans 7:14-18, "We know that the law is spiritual: but I am carnal, sold under sin. For that which I would do—not: for what I would, that I would not; but what I hate, that I do. If then I do that which I would not, I (c-a-n-) un—unto the law,

consent to the law, that it is good. Now then, it is no more I that doeth it, but sin that dwelleth in me.” This I cannot understand.

Well, they wrote out the Scripture; that’s Paul speaking to the Romans. Now, he said. . . Let me just kinda polish it up so you can see. He said, “In me is two persons: right, one wants me to do; wrong, the other wants me to do. And every time I start to do right, then wrong hinders me.”

How many of you people on the interviews this afternoon has run that same thing in this morning (See?), same thing? I spoke on it this morning, temporarily.

1148-28 You are an outward man which is controlled by six senses; you are an inward man controlled by one sense which is faith. And this faith disagrees with all six senses if the six senses doesn’t agree with faith. But one is contrary to the other. Now, as long as the six senses agree with the faith, wonderful; but when the six senses disagrees with faith, then leave the six senses alone.

Now, for instance here, Jesus made a statement, a promise. The inside man says that’s true; the outside man reasons that it can’t be true to you; then ignore the outside man and accept the inside man. Now, that’s the same thing that Paul’s speaking of. He was sold under the law to carnal sin. Every one of us is the same. That’s the reason we are—have the troubles we do, of married four or five times, and this, and that, and the—all kinds of sin, and adulteries, and everything else along in our lives, is because of those things. We are carnal, and that part must perish; but then, inside, we are a spirit man, soul inside, and that’s faith in God’s Word; then we bring our outside body under subjection to the Word by faith, by accepting what God said.

1149-30 How can I take a cocklebur and make a grain of wheat out of it? It’s impossible for me to do it. The only way it can be is because inside that cocklebur has been transmitted from a cocklebur wheat—a cocklebur to a germ called “wheat life.” Then you bury that cocklebur, and it’ll produce a grain of wheat (That’s right. See?), because there has been a life of wheat put in the cocklebur. And the life of the cocklebur has been taken out; but the nature of the cocklebur is still sticky (See?), and it will be until this new life has fully been developed out of the ground and raised up again. When it comes forth, then it’s no more cocklebur, but wheat—but wheat. But while it’s here on earth and the—in the—out of the earth. . . And a cocklebur, it’s still sticky, but it’s got the nature on the inside of it of wheat.

And as long as you're in this life, you're going to be sticky and have a carnal nature that's going to bother you as long as you live; but the inside of you, you're borned again. And when you're raised up, you're in the likeness of Christ and all the sin is gone from you. See? That's—that's the thing.

¹¹⁴⁹⁻³² May I say this? It sounds like a joke. A Indian . . . They're very funny people. And I . . . They're not funny; they're odd to us; but they seem all right to themselves. And if you get to knowing them, they're all right. A Indian was asked one time when he was saved . . .

¹¹⁴⁹⁻³³ I remember one in Phoenix, Arizona. Billy was going down to give out prayer cards. He just stand there and give out prayer cards. And them people that's able to run up there and grab the prayer cards . . . While the—the well people really had a headache, toothache, something wrong with the toe, they got—they got the prayer cards, Brother Ruddell. And when—when they did, then in a prayer line, the only thing I got, somebody with a headache, somebody had something wrong with toe, and something like that. And there was people setting there dying with cancer and things that didn't get the prayer line. I said, "Billy, go down there and ask those people what's wrong with them. And if they haven't got cancer, or some horrible disease, or something that's going to kill them, don't give them them prayer cards. Get them people up there in that prayer line that's going—that's ready to die if not helped from the Lord. Let them others just wait. Let them come in a fast line or something. But let them people that's ready to die . . ." I said, "Ask them."

He said, "Well, you said, 'Just shuffle up the cards and give it to them,' that's what I was doing."

I said, "But you're getting them people—run up there ahead of them, and they get . . . Them poor cripples and things can't get them."

"All right, I'll do it."

He goes down; there was an old Indian—and they're very odd—he wouldn't set down in a chair. They give him a chair, but he set down on the floor in the tent. He had a hat on; he wouldn't take it off; had a feather sticking in the back of it, just setting there.

Billy walked up to him, and he passed by, and he said, "You want a prayer card?"

"Hmm."

He said, "What's wrong with you, Chief."

He said, "Me sick."

He said, "But what's wrong with you?"

He said, "Me sick."

He said, "But I want to know what's wrong with you."

He said, "Me sick."

¹¹⁵⁰⁻³⁴ That's all he could get out of him, said, "All right, I'll be back after while." So Billy went along asking people. The old Indian kept watching them prayer cards getting thinner and thinner. Every time he'd draw them out of his pocket they were a little bit thinner. So after while, the old Indian got up, and walked over, and tapped Billy on the back to remind him he was in this too. He said—he said, "Chief, what's wrong with you?"

He said, "Me sick."

He said, "Well, Chief, you have to tell me. Daddy said not to give these cards to people that would—just had, like tummyache, and headaches, and things. 'Give them to people that was real sick.'" Said, "How sick are you, Chief?"

He said, "Me sick." He set him down again and before he—his cards was really about gone. A couple minutes (he kept watching them cards) he come back and tapped him again. He held out his hand. Billy put the card on his hand, said, "Chief, go write on there, 'Me sick.'" Ha ha ha.

¹¹⁵¹⁻³⁵ He got in the prayer line, and I was praying for him, and I said, "Do you believe, Chief?"

He said, "That right."

And I said, "Well, you believe that God will heal you?"

He said, "That right."

I said "You'd be a good boy?"

He said, "That right."

I met him about a week later. Brother Fred Sothmann I believe was there. It was when they—and when the tent meeting was going on. It was Phoenix. And I met him a little later on in the week; I said, "Are you doing all right, Chief?"

He said, "That right." Come to find out, I talked to . . . What was that missionary's name up there, that old man with a white mustache, up there to the Apaches? I can't think of his name. Well, he's a fine old fellow. His wife was healed of cancer, you know. He said, "Brother Branham, that's all he can say." Said, "I told him to say, 'Me sick.' That's the only thing he could say, 'That right.'" So that's—that's about it. You see? "That right. Me sick."

1151-36 Somebody told me he had one, one time was converted, received the Holy Ghost, and he said to him, "How you getting along?"

He said, "Pretty good and pretty bad."

He said, "Well, how do you mean pretty bad and pretty good?"

He said, "Well, since me receive the Holy Ghost," he said, "there's been two dogs in me, and one of them a black dog and one of them a white dog." And said, "They argue all the time." Said, "They growl and fight at one another." And said, "The white dog wants me do good; the black dog wants me do bad."

Said, "Well, Chief, which one of them wins the fight?"

Said, "That depends on which one Chief feeds the most." So I think that's a good answer here. See? There just depends on the warring of the body that's in you; it depends on which one you cater to, which nature you cater to, the carnal nature after the things of the world, or the spiritual nature after the things of God. That does it.

379. Can every son of God be so anointed till he can do miracles, signs, wonders, or is this just—is this at the directions of the Holy Ghost?

Yes, it is at the directions of the Holy Ghost. If you are a son of God, or a daughter of God, whatever you are, when you have received the Holy Spirit, then the Holy Spirit directs you to do things.

I don't have time. I just wish I could tell you little stories. Every time I think of it, just have to pass it by. But I think this one will hold just for a minute.

1152-40 It was down in Meridian, Mississippi. Many of you oneness people, Brother Bigby was holding—was sponsoring my meetings; he's a oneness brother. And one night in a meeting, Billy Paul had went over in the arena and had give out prayer cards. Oh, it was pouring down rain. And the people was standing outside with umbrellas and things. And Billy give out prayer cards, and there was a . . . And then he come to get me. And while there was—while he's come to get me, there was a little lady that set down in front, and there was another lady walking with a little baby, trying to keep it quiet. And this little lady setting there with a little calico dress on, ever what it was, was a mother too. And she seen the lady, and the Holy Spirit spoke to the woman, something on her heart, "Go, pray for that baby."

¹¹⁵²⁻⁴¹ “Well,” she said, “next time she passes, I’ll go pray for her.” And when she passed again, the lady was holding a prayer card. “Oh,” she said, “I—I couldn’t pray for that baby.” Said, “Brother Branham will pray for that baby tonight. And who am I to pray for the baby if Brother Branham’s going to pray for it?” Now, that was reverent, and that was nice, but that can’t always be the will of God. Sometimes it’s different.

The Holy Spirit kept telling her, “Go, pray for that baby.”

Finally she thought, “That woman will turn me down cold. Knowing she’s got that prayer card, she wouldn’t want me to pray for that baby. She brought that baby here, not for me to pray for it, but for Brother Branham to pray for it.”

So the Holy Spirit kept saying, “Go, pray for that baby.”

Finally she said, “Well, to relieve myself I’ll just say . . . I’ll give her my seat.” So she said, “Honey (one little mother talking to the other one), would you—you want . . . you got that baby . . .” Said, “Would you come, set down here, take my seat?”

She said, “Oh, honey, I don’t want to take your seat.” Said, “I’m trying to keep the baby quiet.”

Said, “But you look so tired and worn out.”

She said, “I am.”

She said, “Well, set down here and take my seat.” And she said, “I see you got a prayer card. Perhaps you’re—Brother Branham’s going to pray for your baby?”

She said, “We hope this number will be called.”

And she said, “Well, I do too.” She said, “Sister, you are a Christian?”

Said, “Oh, yes.”

She said, “I’m a Christian too.” And said, “Ever since I’ve been setting here, the Spirit of the Lord has been telling me, ‘Pray for that baby.’ Would you give me permission? I know Brother Branham will pray for that baby if it’s called. And you just keep holding your card, he’ll get it.” Said, “But if I lay my hands upon the baby, and just offer a little prayer to make myself feel better, and get out from under that what’s calling me, would it—would it offend you?”

She said, “Why, certainly not, darling. Pray for the baby.” And it was a little blue baby, and so the—the little lady prayed for it. She give the lady her seat, and she climbed up into the third balcony and was standing up. Some Christian brother up there, gentleman enough to get up and give this lady a seat, so she set down.

1154-43 About a half hour later, I come into the meeting, spoke for a few minutes, called the prayer cards; and this woman was third or fourth in the line with that baby. And she set there, and she said, "Oh, thank you, Lord. Now, I felt so sorry for that little mother; I believe the baby will get well now, 'cause Brother Branham. . . Just the third or fourth, he'll get to that one." Said, "Thank you, Lord," the little mother setting up there, feeling for that baby. All right.

Then when I come up, started praying for the baby, when the lady come up, say, I looked at her and said, "Now, your baby is a blue baby; and you brought it here to be prayed for. And now, your name is Miss So-and-so, and you've come from Such-and-such a place; but the baby's already healed. There was a woman who had a burden on her heart by the name of Miss So-and-so, that's setting up here in the balcony (first one on the end of the fourth row in the third balcony), prayed the prayer of faith for the baby; and the baby's already healed." She just almost dropped out of her seat. See?

Now, what if she had not have done that? See what I mean? Now, that woman would've had more sympathy for that baby, a mother to a baby than I would for the baby. See? And the mother being. . . See?

1154-46 "Can we all do miracles?" Yes. When you're directed by the Holy Ghost to do miracles, go do it, because it's Holy Spirit directed.

Now, if that woman wouldn't have carried out what God told her, perhaps there'd have been a rebuke in the Spirit to her (You see?), and she'd have disobeyed God. Always, if you are Christian and something is persuading you to do something, go do it. Go do it; don't doubt it; go do it.

"I'd like to ask question. Is. . . ." Here's another one of them, or either I got in the wrong. . . Yeah, I—that's one for this morning. "Woman wearing a—pajamas, is it man's garments?" It must've got mixed up over here in these others.

"Brother Branham, was God doing the thing—was God—was I doing the thing that took place when the tape. . . ." Oh, yes, we had that this morning. I must've got some of those mixed up. I ought to tear them up, but I just hate to do it.

380. Brother Branham, who will populate the earth outside the heavenly city?

381. Explain about each person's angel who abides with them from birth unto death. Very good question.

I hate to pass these by; they're good questions. And I want my—my children to know these things. See? "Now, who will populate the

earth outside of the city?”—outside. It will be the redeemed that will populate the earth outside the city, but they will not be the elected and called Bride. The Bride will live inside the Kingdom with the King. On the outside will be the kings of the earth that labor and bring their toils—bring their—not toil, but bring their fruits into the city. And the doors will not be closed by night.

1155-49 Now, on . . . Now, this Light on top of the mountain will not lighten the whole world; It'll only lighten the city. But It can be seen in the distance of thousands of miles maybe; but It won't lighten the earth, because the Bible said, in the new world, that from one Sabbath to another and from one—from one new moon to the other (You see?) will the people come up before the Lord unto Zion—up to the city to worship.

And now, they will be outside the city, not the Bride, but the people that come up in the second resurrection that will be tillers of the soil, just like Adam was, and so forth, and carers of the garden. But the King and Queen will remain in the city.

1155-51 “Explain about each person's angel who abides with them from birth.” Now, if you notice . . . Now, this is pretty deep. Now, I never—I just picked it up. Now, the . . . Part of it's wrote in type and the other one is with a pencil—or pen.

Now, there is an Angel, but this Angel of the Lord that are encamped about those that fear them—that fears Him. See? Now, it isn't promised that sinners has Angels; it's only the redeemed has Angels. Did you know that? The Angels of the Lord encamp about those that fear Him.

Now, Angels are messengers. I want you to notice It's so perfect, and it'll prove predestination to you. See?

1155-54 Now, when a little baby is being formed under the mother's heart . . . And you little children that understand these things (See?), the Lord gave you to mother. And she carried you under her heart, because you're close to her heart. And then, one day the Lord came down and delivered you from mother's heart, from away from her heart, but you'll always be in her heart.

Now, while this little body is being formed, little natural body being formed in the mother, there is a spiritual body of the earth ready to receive this natural body as soon as it is born. Now, the baby is borned with live muscles, a beating heart, but no breath of life in it. It's muscles twitching. See? Then, see, if there was something different from that, if there wasn't a spirit that had to come into it later, then our breath could leave us, and we would

breathe no more and still be alive. But when this body doesn't receive oxygen from the—or breath (intake and out-take of our lungs), then we're dead.

1156-56 Now, but when the mother . . . The little baby is dropped to the earth from the mother's heart ("dropped," you understand what I'm saying, what way I'm—the reason I'm saying it this way), when the little baby is dropped, what happens? As soon as it comes forth, if it doesn't start crying, the doctor, midwife, or whatever, will spank it [Brother Branham claps his hands—Ed.], stretch it. It's got to have a shock, and what happens?

Notice, a mother, she can be ever so mean and cruel, but just before that baby's born, there's a certain kindness that sets in. Did you ever notice a mother when she's to be mother? There's something sweet about her; she always takes on that sweetness. It's because that—that little angel, little spirit, a little messenger to this little tabernacle is ready to come forth into the world. And then, when this little angel comes into the body (That's a little angel of the earth, a spirit that's ordained of God to take this body.), then that baby has to have a choice. It makes its decision. Then when this takes place, then you see the Angel of the Lord now comes in here which is a spiritual body, that eternal.

1156-58 This is a dying spirit in a dying body; but now, you can't be in two bodies at one time, but there can be two natures in you at one time. Now, the nature of the Spirit of the Lord . . . When you're borned again, you're not borned of physical, like the baby was; but what's happened, the spiritual birth has come to you. And while this spiritual birth is growing into your heart, of God, there is a physical or a celestial body growing to receive that spirit. And when the life leaves this body, it goes to that body. Just as when the body is presented to the earth, the spirit comes in, and when the spirit goes out of the body, there is a body waiting. "For we know that after this earthly tabernacle be dissolved, we have one already waiting." See? That's it, the spiritual body of the people.

Brother Branham . . .

1157-382 Now, these must be a . . . There's a group of them here, looks to be at least ten or fifteen. And it's all wrote out on paper, same kind of paper, typewriting, and so forth. I'll try to get to them as quick as possible. We can get out in—as quick as can.

382. Dear Brother, would Jesus not accept worship in Revelations by John when he fell to . . . Why would not Jesus receive

worship in Revelations by John when He—when He allowed worship before him? Why wouldn't Jesus receive worship when John wanted to worship Him?

My dear brother or sister, whoever it is, it was not Jesus that would not receive worship. In Revelations 22:8, you'll read it was the prophet, angel, who would not receive worship. When John fell down to worship the angel that had showed him these things, he said, "See that you do it not, for I am of thy fellow brethren. I am one of the prophets." See, see? "I am thy fellow brother, thy fellow servant, one of the prophets; give worship to God." It wasn't Jesus didn't accept it; it was the prophet wouldn't accept it.

383. Dear Brother Branham, what is the difference when Jesus breathed on the disciples and said, "Receive ye the Holy Ghost," and when they—when they had to go to the upper room to tarry?

It was a promise He gave them, breathed upon them His promise, said, "Receive ye the Holy Ghost." It was a promise. They went to the upper room to wait for the promise to be fulfilled.

The same thing is when we lay hands upon you to be healed, then you go on about your business waiting for the promise to be fulfilled.

384. Brother Branham, did Jesus change the physical mask several times when appearing to the disciples after His resurrection?

"Did He change His physical mask?" I—I wouldn't know, because I think what it was; He didn't change His mask there. The thing He did, He withheld their seeing or knowing Him.

Like those who came from Emmaus, they walked with Him all day and it was withholden from them. And they saw a Man on the bank one time fishing where they had fished; He said, "Children, have you got anything?"

And they said, "We've taken nothing, toiled all night."

He said, "Cast on the other side." And he took up a whole bunch of fish, and they knew then it was the Lord. I think it wasn't His mask that was changed; I think it was just the peoples eyes was withheld.

385. Brother Branham, what is the difference, if—if any, between the Angel of the Lord and the Lord, Himself.

The angel of the Lord is a messenger from the Lord, and the Lord Himself is that Person, not the person of the angel, the angel from the Lord. Let me show you. Earthly speaking here's an angel

from the Lord. Earthly speaking here's an angel from the Lord. Earthly speaking here's the angel from the Lord. How do we know then that they are angels from the Lord? When they bring the Word of the Lord. But when they try to pervert It, it's not from the Lord then (See, see?)—try to make It say something It doesn't say. Just say whatever. . .

Then there is a supernatural Angel comes down from the Lord, a Messenger like Gabriel, and—and Michael, Woodworm, and so forth, their names.

386. Brother Branham, what seems to be wrong in the day when we are living, of being a believer and following the Message and messenger of today, when you cannot seem to pray like you would like to?

That's a good question. I believe brother, sister, ever who asked it, it's a cause of the conditions of time. The revival is over. The revival has lasted some fifteen years, never did last before over about three years. I believe it's received its last revival. And I believe that's why you can't pray and feel in the Spirit like you used to. It's because the revival fires has gone out.

387. Brother Branham, please explain how a person knows if he is thinking his own thoughts, or if the devil is placing thoughts in his mind to make him think wrong, especially, if you know you do not want to think them.

Then, if it's contrary to the Word, it's the devil's thinking. If it's with the Word, it's God thinking. If it's the wrong thoughts, it's the devil. If it's good thoughts of the Word and of God, it's God's thinking.

388. If the case may be that the devil is placing thoughts in your mind about a certain thing, how may it be overcome or got rid of?

Take the very vice versa from it. If the devil makes you think that—that—that you are. . . If you know you're a Christian, and he tries to make you think you're not a Christian, just take the versa, say, "I am a Christian." As long as your experience matches in God's Word say, "I'm a Christian." Anything else, the same way.

When you answer this, please pray for me to overcome this, as I am not by myself.

God grant your overcoming, ever who you are. May your thoughts just go right back the other side and say, "I am a Christian; I am a believer. Satan, you have no hold on me."

Frankly, I'm standing right here now saying the same thing, keep from fainting right here at the pulpit. That's right. Four or five times I've almost pitched over on the pulpit. That's the truth. God knows that's right.

389. When a person realizes he has an inferior complex, or some sort of complex, how may he overcome this? So—should it be if he was the only child caused this in his early youth?

Take exactly the opposite. If you're always wanting your way, and that one little brat that wants to always have everything your way, turn right back around and give everything you got the other way. If you're selfish and you want to hold everything, then start giving away what you got. See? Do whatever—just go the vice versa. That's the way to overcome anything is an antidote.

You've . . . My old, southern mother used to say, "Hair off the dog back is good for the bite." And that applies this a-way too.

390. Brother Branham, what achievement should we let our preteenage children participate in? (I beg your pardon, it's)—what activities should our preteen children anticipate—participate in. Also, how should we go about helping them select their associates?

Keep them in Christian company as long as you possibly can. Keep them with . . . If it's a girl, keep her with Christian girls; Christian boys, vice versa. If she's old enough to go with a boy, see that she keeps with the right kind of boy. Discourage her to any boy otherwise, or boy to a girl. If she's going with an unbeliever, try to encourage her to go with a believer, and vice versa. Make your home nice. Make your home a place where your daughter or son will not be ashamed to bring their company before their father and mother, and into their house; and make home so happy that they'll be pleased in their home to stay there.

Oooh, my, here's seven in a row. I won't go but just a few minutes longer.

391. Brother Branham, have you made statements recently concerning that church age has ended, Laodicea?

No, I never said it's ended. If I did, you misunderstood, or I said it wrong. It is—this is the last church age; it's the end of church ages, the Laodicea. It hasn't ended; when it ends, the church is gone. So as long as the church is here, it hasn't ended. See?

392. Ah . . . The church age ending and has blacked out, the Bride is called, we have already entered into the tribulation period?

No, no, no, you're . . . I wished that I could just have more time on that. See, see? The Bride, when she's taken from the church, then the church age will cease. Laodicea goes into chaos; the Bride goes to glory; and the tribulation period sets in upon the sleeping virgin for three and a half years while Israel is getting its prophecy; then tribulation sets in upon Israel; and then comes the battle of Armageddon which destroys all things. And then, the Bride returns back with the Groom for a thousand years, the Millennium reign; after that comes the white throne judgment; after that comes the new heavens and new earth and the new city coming down from God out of heaven. Eternity and time blends together.

393. The Holy Spirit has told you that the Trumpets have nothing to do with the Bride. Do the seven vials have anything at all to do with us?

I'll wait and see if the Holy Spirit reveals it in that manner. I don't know yet.

394. Will the prophet of Malachi 4 be the one to call out the Gentile remnant of Revelation 7:9, even though they go through the tribulation period?

No, no. After the—the Revelations 7, is where he seen the 144,000 sealed, and after that he saw coming up, coming back was that great number which no man could number which was the Bride. It will have . . . The . . . Malachi 4 will be finished and the Bride taken up, and the—then the—this group of—of Elijah and Elisha return back to the earth for . . . The church to go through the tribulation period, but Elijah and Elisha will not have anything to do with the sleeping virgin (They're Gentiles.); they'll be sent only to the Jews.

395. Have the seven thunders which equals seven mysteries already been revealed? Were they revealed in the seven Seals, but are yet—but are yet not known to us as the thunders yet?

No, they were revealed in the seven Seals; that's what the thunders was about. They was to reveal . . . The seven thunders that had uttered their voices and no one could make out what it was . . . John knew what it was, but he was forbidden to write it. He said, "But the seventh angel, in the days of his sounding, the seven mysteries of the seven thunders would be revealed." And the seventh angel is a messenger of the seventh church age. See?

396. Do you believe that sometimes the little living Bride will gather somewhere together and have all things in common, as did the first Bride, perhaps just before the coming of the Lord Jesus in the clouds?

Now, they asked me did I believe it. I can't prove it by the Scriptures, but perhaps there will come a time, maybe, I don't know. There may be just. . . You see? If it would, it would give identification of His closeness at hand, being so. . . He said, "But He comes like a thief in the night." See? He comes to. . . Like that book I read on Juliet—Romeo and Juliet, He comes and—and takes away His Bride at night. She's caught away in a moment in a twinkling of an eye. See?

And it's very doubtful whether it'll be that way, because the Bible said, "There'll be two in a bed; I'll take one and leave one; and two in the field, and I'll take one and leave one." See? So they probably. . . Across the world, they won't be gathered in one place to have things in common. But little groups of them will be scattered all over the earth.

¹¹⁶²⁻⁸¹ I believe, maybe if the Lord permits, this is a little group of it. Maybe another little group in Asia, one down in Germany, one down somewhere else. When I seen a vision of the Bride the other night, they was made up from the international. See? So the Bride won't be gathered from one place; It'll be gathered from all over the world. And that exactly vindicates with the Word, and never has the Word been wrong. And to this time, neither has the vision ever been wrong, because it's been according to the Word.

397. Will anyone who has a true and genuine baptism of the Holy Ghost in this hour not be in the rapture of the Bride? Would you explain? Tell us what we can do for you in any way to help lighten the load. Now, isn't that sweet. See?

No, there's nothing you can do right now. Yes, genuine believers that's baptized in the Holy Ghost will be in the Bride. Of course, they're selected and called out. The sleeping virgin didn't have any oil. Those that had oil went in, but the a. . .

¹¹⁶²⁻⁸⁴ "What can we do to lighten the load?" Yes, brother, sister, ever who it is writing this, pray for me; that's the best thing to do. Thank you. I don't need money. I. . . Enough of that comes in to take care of me. Thank the Lord for that. I don't need clothes. Most the time people give me my clothes that I wear. And my friends and things give me clothes. And they. . . I get enough money to feed my family; that's all we need. It seems. . . And you can pray for me though, 'cause I certainly need spiritual help.

398. It seems among the ministers of the Word, that we have little or no burden to pray, to preach, to fast, or for lost souls that

might still be out there somewhere in the world. Would you please tell us what to do about this condition? Thank you very much, Brother Branham, for this.

That must be a minister. He didn't sign any name for these word. Brother . . . I've had to answer them when I was tired, wore out, and kinda, you know, don't feel too good, so I—I trust that it answer the question. I—I thank you very much and I—I forgot what that I was going to answer him.

Preachers, a minister, why we have these burdens—don't have burdens for lost souls. I believe that it's—it's a lacking of the revival. I believe we should still try to pray to God to give us passions for lost souls until Jesus comes.

399. Brother Branham, do you believe that every one who has the Holy Ghost speak in tongues? (No.) I know you say that speaking in tongues—speaking in tongues is not for—the evidence of the Holy Ghost. I would. . . I Corinthians 12:30, please explain. Would you get I Corinthians 12:30? I think, “Do all speak with tongues,” or so forth; I'm not sure.

I'll try to get another one while they's answering it.

400. Brother Branham, would you explain Job 14:21?

Yes. Job 14 is, “If a man dies shall he live again.” Oh, if a man dies. . . Job speaking of the resurrection (I think I had that the other morning, wasn't it? Or was that down at Charlie's house? Mrs. Cox was there somewhere.)—Job, he seen the flowers how they die and live again, but he went in the earth and couldn't come back. And then it was explained to him that something had sinned. He wanted a Mediator between him and God, and then he saw the coming of the Lord.

¹¹⁶³⁻⁸⁸ What is it, Brother? [Brother Branham has conversation with a brother—Ed.] I think that was I Corinthians 12:30. Yeah.

“Do all speak with tongues?” That's what I thought it was, but I wasn't sure, being tired like this, but. . . No. All do not speak with tongues; all do not interpret; all do not say that. And then the very next chapter, “Though I speak with tongue and men and angels and have not charity, I am nothing.” See? Paul, in other words, tell them, “Do all speak with tongues? Certainly, they don't. Do all prophesy? No. But covet earnestly the best gifts; and yet show I you a more excellent way.” See? All don't speak with tongues.

Are you going to have another discernment service before you go away? If not, is it possible to get a personal interview?

I trust that you did. Now, I don't have too many more. Let me just try to get them if I possibly can.

401. Remember hearing you tell of seeing a pitiful sight of an angel—of a eagle beating its wings in a cage, struggle to get free. I have a precious mother in that position. She has not been allowed to have her three married children come home for three years, because they won't be subject to their dad's doctrine. He's a denominational preacher. Mother wants to hear this end time Message, and I can't even get a letter through to her. To what degree is she to be subject to? Is there anything I can do besides pray?

That would be the only thing I would know. Her husband, being a minister, won't let her hear the Word. She wants to hear It, but he won't permit her to hear It, and just pray for her. I believe the woman is—is saved, of course.

402. Brother Branham, if possible for a person to be lost and end up in hell if he rejects the Light of the Word, even though he has a genuine experience of justification and sanctification?

Yes, sir. That is exactly right.

403. When you use the expression that if we do not believe the Word, we will be eternally separated from Christ, do you mean the foolish virgin will live eternally, but they will be separated from the new Jerusalem where Christ will dwell with the Bride? Here are those who do not have the Holy Spirit, born again as the Scripture speaks of being born again. If the natural birth requires water, blood, and spirit, does not the spiritual birth require all three stages of grace before the person is truly born again?

Absolutely, I just explained that this morning—the same, on the same thing. You've got to have all stages. You're begotten of the Spirit, just like a baby's begotten into the womb of a mother, but not born until they receive the Holy Ghost. That's right. You're born then; you're not converted. You're in the procession of being converted until that time.

That's the reason that all these great mysteries could not be given to Luther, could not be given to Wesley, could not be given to the age that has just passed by us, the Pentecostal age. Why? It wasn't time. They were begotten. Now, the Person of Christ, Himself, the Son of man (You understand?) revealing Himself in human flesh, it could not have come till now.

404. When the Millennium starts, how will the unbelievers be taken off of the earth?

The unbelievers will go down in the tribulation period with the sleeping virgin, and all those others (unbelievers, and sleeping virgin), and the remnant of Israel that's to be taken out.

405. Brother Branham, when some of—someone gets on me or “steps on my toes (This might be a good one.)—steps on my toes,” as the old saying is, my temper rises; how can I overcome this thing? I know the Lord will have to do it, but what can I do in my heart? I don't want this thing.

Sweeten your temper with prayer; then make up your mind. There. . . I don't guess there is too many people in this building ever had any more temper than I did to begin with. Oh, I—I had a mouth mashed all the time. And I—I—I'd taken a lot of my meals out of a straw.

¹¹⁶⁵⁻⁹⁵ My mother, as you know, was a half Indian, and my father was an Irishman, a Kentucky Irish at that. And every one of—both of them had enough temper to fight a buzz saw. And all the time my mouth was mashed; I was little to begin with. And they'd just pick me up and knock me down. And I'd get up again; and they'd knock me down again till I just got too able—unable to get up any more. That's always. And then when I got able to get up, I got up again; they knocked me down again. So that's just the way I had it.

I thought, “I can never be a Christian.” But when the Holy Spirit came into my life, that done it. No more. . .

I had a woman one time; I went to have to cut the lights off. And that day I had hair on top of my head. She said, “You little, kinky-headed idiotic.”

I told her, I said, “Woman, you oughtn't to curse like that. Oh, don't you fear God?”

She said, “You little, kinky-headed idiotic, if I wanted somebody to talk to me about things like that, I wouldn't get a half-wit like you.”

“Whoo.” Then she called me a blankety, blankety name. Oh, my, if that'd been a year farther. I always said, “A man that'd strike a woman wasn't man enough to strike a man,” but I—I might've broke that at that time calling my mother a bad name like that. But you know what? It never even fazed me. I said, “I will pray for you.” Never bothered. . . I knowed right then something had happened to me. Yes, sir. Oh, my.

You know the evils that I done when I was a kid fighting? Almost killed five men at one time. Took a rifle loaded with sixteen shots, and when them boys beat me because I was a Kentuckian, no other reason. . . I couldn't even hold my head up. One would hold me by hands like this, and the other one'd stand there with a rock in his hand and pound me in the face, till I just lifeless. Nothing in the world. . .

¹¹⁶⁶⁻⁹⁹ They called me a "Kentucky squab," because my mother, when she was young, she sure looked like an Indian (looking at her picture awhile ago), and they knowed she was a half Indian. And because I was Kentucky and her being a squaw, they called me a "squab, a Kentucky squab." And I had nothing in the world to do into it; I couldn't help because I was born in Kentucky.

I went down there to school, and I didn't have no clothes to wear, and my hair hanging down my neck. And pop—mom took pop's old coat that he was married in, and cut it up and made me a pair of pants to wear to school my first time. And I. . . And she dressed me with a pair of white stockings on and a pair of tennis shoes. And they said, "If you don't look like a windy Kentuckian." And—and all—and that—and then, that went on all my—all my school days.

¹¹⁶⁶⁻¹⁰¹ And a couple of boys, because I walked down the road with some little girl and packed her books. . . They didn't want me to do that, and they met me down there and beat me till I was simply unconscious. I told them, if they'd just let me go, I promise that I would go right straight home. And so they took—let me loose, kicked me four or five times, knocked me down, and scraped my face all over. And I went home, like this, up through the broom-sedge field.

I had a little .22 Winchester rifle laying up over the door. Reached up and got that rifle full of bullets, went right down through the locust thicket, and hid by the side of the road till these five or six boys come along there. Just waited till they come, and when they was coming there, talking, said, "That Kentuckian will realize where he's at from this on," going on like that.

¹¹⁶⁷⁻¹⁰³ I stepped up with the hammer pulled back on the rifle. I said, "Now, which one of you wants to die first, so you won't watch the others?" They started squealing; I said, "Don't squeal, 'cause you're all going to die one by one." And I meant it. And just then they started squealing. And I pulled up and snap. The gun snapped. I threwed another shell in. Snap, it snapped; another shell, snap, it

snapped. And I pumped sixteen shells on the ground. Every one of them snapped. And them boys running, and screaming, and diving over the hill, and everything.

And after they left, I stood there. When I'd get so angry, till I—I—I wouldn't cry; I would laugh like a idiot and tears run out of my eyes. Now, that's a temper. If it hadn't been for God, I'd been a murderer.

And I picked up them shells and put them back in the rifle, and, "Pow, pow"; they'd shoot just as good as ever. Talk about grace.

406. Where are the foolish virgins during the Millennium?

In the Millennium they're in the grave. "The rest of the dead lived not for a thousand years."

407. Will there be, or is there now a place for the Bride to gather together to live, like when Moses led the children of Israel?

I'm going to answer that question for you; it was just revealed to me. I'm going to tell you the truth. Yes, sir. There's a place for all the Bride to gather. You want to know where it's at? In Christ. Correct. Just gather in there; we're all together.

408. Why is it that we make so much of a big issue of women's dress (Oh, oh, I'm getting it on this one, ain't I?)—big issue of women's dressing and cutting of hair, and do—nothing said about the hair of the men or the way he dresses?

Well, sister, I'm going to agree with you one thing. First place, the Bible said that a man should not have long hair. And if he had long hair, I'd tell him, just the same as I tell you. He's wrong. But most men, lot of them's like me, don't have any at all. But most men cut their hair, look like men. And now, if they didn't do it, they'd be told not to do so, to leave their hair grow out like a woman's hair. You'll get all of this in the marriage and divorce vows and things when we preach on it. The big issue such of man's—or woman's dressing. . .

¹¹⁶⁸⁻¹⁰⁹ Now, a man, the first place, a man's body is not a temptation like a woman. Now, man, he's big, old, hairy legs, knock-kneed, pot-tummied, and everything; he's a horrible looking mess; and there's nothing about him for temptation. And I think he looks the "gaumiest" looking sight to see these men come down the road, young or old, with a pair of these bikinis on, ever what it is, you know, walking down the road. I think that's the dirtiest looking sight I ever looked at. That's right. I think he—he don't know what side of the race he belongs on (See? That's right.), a man that'd do a thing like that.

1168-110 And you know what? I just heard a few months ago, the American Army's going to dress that way. Yep. The Army's coming out next year, or year after next, all in shorts. How big a bunch of sissies can we get?

God made a man to look like a man, and act like a man, and dress like a man. He made a woman to do the same, dress like a woman, act like a woman, and be like a woman. About this morning—about . . . The question come up about men . . . [Blank spot on tape—Ed.] . . . If he wants to w . . .

1168-112 If a woman has got real thin hair, and she wants to wear one of those rats or ever what you call it, I think that's . . . My wife wears it. It's a . . . She says her hair's thin, and she's got some kind of a thing about that big around, looks like a great big, oversized biscuit. And she wraps her hair around that and pins the pins in it. And now, the—as far as I'm concerned, that—that don't bother anything as long as your hair's long.

A minister said his wife was—was condemned, because she had a—a tint in her hair. And I found out from a question, that means a paint or a coloring in her hair. I can't say that's wrong; I have nothing about it. If she got long hair, that's all I can say about it.

1168-114 And now, a man . . . This person said this morning taking off their hair, putting it back on. Now, this kinda got here too, about a haircut. See?

Now, if—if a man doesn't have hair, and his wife . . . I've heard women say, "Well, if I could just get John . . . I think he'd look better if he—if he wore a hairpiece. What do you think about it, Brother Branham? Is it wrong for him to do it?" No, sir. No, indeedy, it is not wrong, not at all. If he wants to wear it, that's fine, no more than wear false teeth or whatever that come along.

1169-116 By the way, I've got three false teeth myself. I wished I didn't have them. They're on a wire; it's always shortening my voice, and cutting my tongue, and everything else, but I have to have them to eat. And if I . . . When I'm overseas on them outside meetings, I wear a hairpiece; not because the looks of it, 'cause you know I stand right here if I didn't have a hair on top of my head or whatever it was. Wouldn't make me no different; I'm here to represent Jesus Christ. But when I stand out there, about the first night in one of them tropical storms, the next night my throat's so sore I can't get out there.

1169-117 So then, if—if it was something I wanted to do it, and felt to do it, I'd do it. Yes, sir. There's not a thing says not to do it. Not

a thing says, sister, that you can't wear a rat, or switch of hair, or something or another in your. . . That's perfectly all right, but let your hair stay long. And men, you cut yours off. What you got, keep it cut. See? Then that settles that.

And woman, you dress like a woman. And men, you dress like a man; don't try to be a sissy and wear women's clothes. And women, don't you try to be masculine and wear a man's clothes, because God don't want you to do it; the Bible condemns that.

But now, about wearing a piece of hair or wearing a hair. . . What is one of those rats? Did I make a mistake awhile ago or is that a mouse? It—it's something to—it's something that a— a woman puts in her hair to make it look more. . . Ever what it is (See?), there's nothing wrong with that. Go ahead; it's all right.

409. Brother Branham, a sister came to the Tabernacle some eight hundred miles, and she said she believed you are Jesus Christ incarnate. Please speak on this. She was very (i-m-p-a-) impatient in trying to tell others what she thinks. (I-m-p-a-h-a-) impatience. . .

All right. Now, 'course the sister was wrong. I am not Jesus Christ; I am His servant. We've went through that so many times. But. . .

Oh, I'm getting pretty close now; just pray for me, just a little bit longer.

410. Brother Branham. . . (Would you just like to hear the rest of them as—as quick as I can?) Brother Branham, one time I failed God gave me a—feel God gave me a promise such as Sarah. There was a question, but the promise came after. Was the promise of God? I knew Sarah's was, but I feel time is so short. We love your ministry and Him Who called you (That's sweet, isn't it?)—love your ministry and Him Who called you to it, and therefore, we love you. Oh, they signed their name. Thank you, sister and brother. A question, yeah, that. . . All right.

Now, God. . . Think He give you the promise, and it happened like Sarah. Sure, it's the same God; He answers the same way. Don't you believe nothing else but it was of God.

Brother Branham, I would like to ask you some questions concerning the Bible. Please explain St. Mark. . .

I got that one; I've got that, St. Mark 16. We got that the other day; I remember. Let's see.

411. Dear Brother Branham, please explain St. Matthew chapter 22, verse, when...(We got that one. See? Remember the other day? I'll—I'll show it to you. I was... See it right here?)
22... How did this guest get in at the wedding supper, who had on a garment, but didn't have on one of the wedding garment?

Remember, I said... I kinda pulled a little joke; I said, "A denominational brother who came by the—the—who came by the window and not by the Door." The Door is the Word.

You said that Cain was of the serpent's seed. Why did Eve say, "I have gotten a man from the Lord"?

That's what I was trying to find this morning. I got the Scriptures wrote down here for that. I may be backing up a little; I hope so. Finding some here. . .

Brother Branham, my husband, which was brought up a Catholic in our worship, he wants to pray his way. . .

I got that. Remember?

Oh, I'm getting these right in here now. I got that one.

Brother Branham, I finally... to interest my sister from a de—I got that. A lady had a Catholic sister.

Brother Branham, in II Timothy 4, what is the gift that was given through. . .

And I got that one. How many remembers them? I've got some of them mixed up here. See?

¹¹⁷¹⁻¹²³ **Is it lawful for us to use any type. . .**

That's birth control. I—I. . . Let me talk to you on—on private on that (See?), as I said this morning.

First, are the five foolish virgins saved during the. . .

I got that. I'm backing here. Just a minute, just be patient with me.

After having known the way, at least the way of repentance and sanctification (I got that one, you remember?), then to fall away from that. . .

I got that one too. I've backed up somewhat. I'll just have to get them as. . .

Brother Branham, what is the meaning of St. Matthew 24:28: "For wheresoever the carcass is, there the eagles would gather"?

Remember me explaining that? See? I got that. Maybe I've done through with them. Praise the Lord.

It's time—is it time that the Bride will have to—to be with you for (Now, I got that one.) the rapture?

Maybe I. . . And I know I got that one, 'cause it was marked out at the bottom; I remember that. Well, praise the Lord. We're getting right down here now. Let's see.

412. Since Acts 2:38 is the only way to be baptized, what about the multitude. . . I got that.

They never knew it in their days; it's just now revealed. After you know what to do, "To he that knoweth to do right and doeth it not, to him it's sin."

413. Brother Branham, is it wrong to grow—to grow and work in tobacco? I don't believe I got that.

Now, I'm against tobacco. I'm against the use of tobacco; any borned again Christian will be; that's all, because it's wrong. We know that even the medical science say that's what starts most of throat and—and lung cancer is—is tobacco. They say, "Smoke filtered cigarettes."

Now, to you men and women who smoke, that's just deceiving you, 'cause you cannot. . . Well, the only thing that they do. . . When you buy filtered cigarettes, you have to buy more of them, because it just lets a certain percent of the smoke through. Because anybody will tell you. . .

1172-127 I heard that lecture at the World's Fair up in Washington last year (when I was out there at the World's Fair), and them doctors from all over the world there explained it; said that you cannot have smoke without tar, and you can't. . . And if you got smoke you got tar. And said, "Don't let no man deceive you on filtered cigarettes, for where you'd smoke one or the other that would satisfy the longing that you have for cigarettes, you'll smoke two or three of the other." It's only a—a public gag, a publicity gag on radio and television.

1172-128 But to work in tobacco or grow tobacco. Now, you Kentucky brethren that grows this tobacco. . . Well, let me say one thing: If it condemns you to do it, don't you do it, 'cause I wouldn't want to make anything that would—that I know was supporting somebody else to their death. It's wrong to give a neighbor a strong drink, then it'd be wrong to make a strong drink. But let me say something else now. Now, as far as growing it. . .

Tobacco, you know, nicotine is also used in medical terms. And did you know you grow corn that makes whiskey, wheat and barley that makes whiskey? That right? All right. See? You don't know what they're going to use it for.

¹¹⁷²⁻¹³⁰ But now, we grow corn, that we can think when we're growing corn, that it might make corn flakes, and food for the people, corn bread, and so forth; but they also make intoxication drinks out of it (See?), so you wouldn't know what to do.

And you grow—you have a lily garden. You know what they do with the lily? They make opium out of it. You know what they do with the lettuce? They do the same thing. Opium also is in lettuce. Did you ever eat a bunch of lettuce and see how quiet you feel for a little bit? It's the opium in it. Do you know it's also in onions? Sure. So, you—you see, it depends on what you're doing it for.

But let me say this, as a Christian brother to a Christian brother: If you have a tobacco base, sell it to somebody else and take the chance on the corn. I believe it would be better (See?), because no doubt what they're growing that . . .

My husband was married to an alcoholic and an adulterer . . .

I got that. Come from . . . I told you where it was from. It's from away from here. And I got that question. And now, let's see.

The woman of Revelations 12 . . .

I got that one. Yeah, I got this bunch of questions. Let's see. That's got; I gotten them. It's on Revelations 12, what she was. Let's see.

414. Brother Branham, we have two children that go to church that is controlled by a woman preacher. We know she's off the Word. Our children are under this strong influence. How should we go about telling them this is error?

I told you before. I answered that. And handle it gently. What would you say if I . . . I know that person's setting here. What do you say if I believe I know who the woman is and can tell you?

415. Will the Millennium reign be one thousand years or just a count of time?

I got that one even this morning. See? It's one thousand years. All right.

Brother Branham, the problem of what . . .

Yeah, I got that. The wheat and the tares, you remember we got that.

I believe we're coming right down now. I may have throwed a bunch of these back. Let's see. Same thing.

Brother Branham, I am a mother of six wonderful children and my husband wants me to go to work for a while to help finance. Should I? Also want to pray to God to grant me faith that—to give me . . . Abraham and—and—like faith—like Abraham and Daniel and the Hebrew children. Should a Christian raise tobacco? I've just went through that and a . . .

416. Brother Branham, is it wrong for a woman to shave her legs?

Am I seeing things? Does that say that? I can't. . . Uh, I don't know. I'm going to leave that with you.

Is—is this day wrong to limit your family? Did it mean practice complete birth control?

I answered that of course to the—each individual. Let's see.

If a woman while in sin gets a divorce and remarries and have . . .

I answered that. You remember I said, "Leave the divorce cases till . . ."

417. I have a friend who I love very much. She has had some tapes and letters that I believe that have . . . never talked to her. Really, I guess I am afraid of destroying her and losing her as a friendship. What should I do?

Speak to her in love. I don't. . . I believe I answered that, but I—I don't—don't try to push anything on anybody. Just be salty; they'll long to be like you.

Brother, sister, I believe I've answered these.

Brother Branham, please explain about the five foolish virgins.

I—I know I got that one. . . wrote, and red paper. I believe we're . . . I got that one. I believe I have answered all of these. Praise the Lord. Let's see. Excuse me just a minute.

418. Dear prophet of God, St. Mark 16:18, I . . . part of laying hands on the sick . . . I'm around snake handlers. What about it?

Well, that's a good question. If you're around snake handlers, and they say Mark 16 . . . Certainly. I believe that the Bible means just what It says. I believe if we try to tempt the Lord into something, we're in for it. But I don't think that God means for you to bring me a bottle of arsenic and see if I could drink it and prove

to you that I have faith; no more than I believe it would be right for you to bring me a snake, and let me pick it up, and show you I have faith that I can overcome its poison. I don't believe that that's so.

I do believe that if I was in the water baptizing people, or doing on the work of the Lord, or out in the jungle, and the snake bit me, I'd walk right on in the Name of the Lord. See? I believe that that's what it meant.

1175-141 Now, if you have to take . . . See, what you do with that, dear person ever who you're—who you are . . . Remember this. See? Watch what the Bible did about it. No more than I believe if you try to say, "Glory, glory, glory" . . . Don't tempt God to speak in tongues, just let the Spirit speak through you. See?

Now, I don't believe in tempting God or pushing anything. Just like I said awhile ago, when the Spirit . . . We wait upon the Spirit; It does it.

1175-143 Now watch, Paul was picking up sticks on the Isle of Crete, I believe it was. And he was in chains, and a snake, perhaps a mamba . . . That's a death bite; he should've fallen down right quick, dead. I don't know of no other snake would kill you that quick, unless it'd be a mamba.

And so he picked up this mamba, we'll say. It's a deadly bite; you just got about, just a few breaths left. When the mamba hits you . . . Or cobra, you got a fifty-fifty chance with the serum to live—with a black cobra. With the yellow cobra you got about eighty percent to die and about twenty percent to live; a mamba, you have no percent. You're just dead; that's all, 'cause you don't breathe but just a few breaths. It paralyzes the nerve system, the blood system, and everything else, and you're gone. See?

1175-145 But when—when this mamba that bit Paul in the hand, they said, "Well, that man is a—he's a wicked man, perhaps a murderer. Even though he escaped the sea, yet the—he could not escape death. The gods is going to revenge him like his—being a murderer."

Paul looked, and this snake hanging on his hand; he just shook it off, not all excited, "Oh, Lord, help me to do it." No. He looked at it, shook it off in the fire, went on picking up sticks as if nothing had happened.

They said, "He'll die just in a minute, because when that snake bites you, you're gone." After while the time passed, Paul didn't swell up, die, or no effect. They said—they changed, said, "He's a god that's come down in a form of a man." See?

He never said, “Bring me that snake,” but the snake bit him. He never tempted God, but had faith in God to overcome the snakebite. You see what I mean?

¹¹⁷⁶⁻¹⁴⁸ So ever who you are among snake handlers, I . . . Now, if they want to handle snakes, that—that’s up to them. See? I just don’t see it in that manner.

Now, you say, “Well, them people’s got faith.” I don’t say they haven’t got faith, burn themselves with a acetylene torch and things like that, but (You see?) still that don’t prove God.

I’ve seen Indians take a—a line of fire, three foot across and about forty yards long, when it’s fanned with leaves until it’s white hot (not special men, farmers), strip off their shoes, take little (the priests bless them with goat blood)—and take little hooks of fishhooks, and stick in their skin over their mouth, till they’re one big mess of—of water, filled up in little like Christmas tree balls like that, ornaments, filled up, and big fishhooks that long sticking in their flesh (You’d imagine what that is to take in and out), and stand like that, and walk right out across that hot fire (and it just—just white hot, beyond red, white hot)—walk right down through that fire and turn right around and walk back, not even a scorch on their feet. And they don’t even believe in our God. They worship—demon worship. See? So that don’t mean anything. Just keep away. . . . You just be a real, sweet, humble Christian, live the life, and then God will take care of the rest of it.

419. Brother Branham, what are the preachers going to preach on—going to preach on that don’t go in the Bride? Their message now, the Holy Ghost, water baptism, and salvation, what will they preach on if they don’t go in the Bride?

Well, you know—you know what will probably happen? I say this, now. I can’t prove this, but I—they’ll simply go right on preaching just like they have now, and people going on thinking they’re getting saved; and the Bride will done be gone.

420. Is it right, according to the Word to practice birth control?

I told you I’d answer that privately. You that’s got these questions, come to me privately.

Dear Brother Branham, we have a teacher that you know that the Scripture say . . .

Yeah, I got that. Just a minute now.

Brother Branham, at one time we had our name put on the book of a certain . . .

Yeah, I got that. It about how they had taken it off now, did they do wrong?

421. What . . . Would you endorse birth control?

No, I can't endorse it. No, sir. See?

422. It—is the seventh angel, as spoken of, of Revelations 10, the same person as Elijah of Malachi 4?

Did I answer that? That don't sound like I answered that. Yes, it's the same person. Revelations 10 is the seventh angel's Message, which—seventh angel messenger of the seventh church age, which is Malachi 4.

Is birth control . . .

I have a lot on that. I just threw these back, and I—I didn't want to answer it; I'd rather see you privately.

423. Where do we find where Noah preached for a 120 years and built the ark in a 120 years?

Did I answer that? A generation, or a 'lotted time, a man's 'lotted time on earth was 120 years, which took Noah, the period, to build the ark, which was considered a generation in that day. One hundred and twenty years was a man's 'lotted time. And he preached, according . . . Genesis 6:3, he preached to that generation, which was 120 years; Noah did. All right. Let's see now.

424. In Malachi 4, this Elijah is to take the hearts of the fathers to the children, and then the hearts of the children to the fathers. Is this the same person?

Yes, the same person. All right. Oh, wait a minute. No. Pardon me; I'm sorry. Just . . . See the Holy Spirit catch that for me then? No. I thought it said the . . . See?

What it was in Malachi 3, there, "I send My messenger before My face," which was Elijah. In Malachi 4 it turns back around and said, "Behold I send Elijah." Malachi 3, He was to take a messenger sent before the face of the Lord Jesus, which was John. How many understands that? Malachi 4, when this Elijah comes, immediately after that—his Message and things, and after the—is the coming of the Lord and the renewing of the earth . . .

¹¹⁷⁸⁻¹⁵⁹ And you notice, to make it sure now that it's not . . . But how the Holy Spirit wrote it by this prophet, He said, "He will turn the hearts of the fathers, first, to the children." See? That was John's first coming. He turned the hearts of the fathers, the old patriarch fathers to the Message of the children, which was the new generation then, Jesus, in that generation. Then and, conjunction, it

tying together the hearts of the children back to the fathers, which mean the Message of today will turn the hearts of the children in the church age back to the original Pentecostal faith of the beginning.

So it will be two different—the one messenger, but it differentiates there the—the first coming and the second of John—or the messenger, Elijah.

My husband and my youngest son does not believe . . .

Yeah, I got that. I know I did, because I know the person's got their name signed there. I remember talking to them afterwards about it.

425. How can we find the will of the Lord? Our—our home to . . . Should we move our home to Jeffersonville, Indiana? Can a person be a Christian and dislike a—colored people? Does God not want them to be treated like us, 'cause they are dark in color? Would you—what do you suggest in this? Do you believe in integration or segregation?

I believe in integration. I believe that a man . . . No matter what his color is or who he is, he's a man just like I am. That's exactly. And I believe, if they'd just leave those colored people alone, and them communists didn't get out there and inspire them. . .

Now, they wanted . . . Now, the real genuine colored people, there's a genuine bunch of borned again, godly saints in them people. Yes, indeedy. Just because my skin is white and theirs dark, that don't mean one thing to me. He's my brother if he's in Christ.

¹¹⁷⁸⁻¹⁶³ That's why I different with the Afrikaans message; they didn't even believe those people had a soul. That's what got me disliked there. I said, "That man's a man as same as I am. He's got the rights to the same privilege that I have. His skin don't mean no difference to me, or no other man that's borned again of the Spirit of God."

But I said, "If they'd let those colored people alone, they never would've been this inspired." And I've said from this pulpit . . . We have lots of colored people that come here. (I don't think there's any here tonight.) But we have lots of colored people that come here to this church, brother, they're as welcome as anybody else is. They're my brother and sister.

And some of the finest people I ever met in my life is some of them colored people. Then there's some of them that's renegades, just exactly like the white people, or the yellow people, or the brown people. Yes, indeedy.

1179-166 Now, I don't believe in mixing marriages. I believe that a white man should not marry a colored girl, or a colored girl marry a white man, or a yellow marry a colored, or a white, or a . . . I believe the brown, black, white, and races of people are like a flower garden of God, and I do not believe they should be crossed up. I believe that's the way God made them, and I believe that's the way they should remain.

What . . . It fools me that I seen some real pretty colored girl, intelligent, nice-looking kid, just as pretty as any woman you'd want to see . . . What does she want to marry a white man and have mulatto children? What would an intelligent colored girl want with such a thing as that? Is because that something . . . that communist . . . And how would a—a fine a-a-a colored man want to marry a white woman and have mulatto children?

I don't believe I . . . I believe you should stay just what we are. We—we're servants of Christ. And God made me . . . If He made me, my color black, I'd be happy to be a black man for God. If He made me yellow, I'd be a happy yellow man for Christ. If He made me white, I've a—happy white man for Christ. If He made me brown, or red, an Indian, whatever it is, I'd stay my same color. That would be me. I want to be like my Maker made me.

1179-169 Down there that day in Shreveport when that uprise come, and them—and there was all them young colored inspired out there, communistic . . .

I've told you here in this pulpit, Martin Luther King is the greatest indebtment the colored people's ever had. Right. That man's going to lead a—thousands of them to a slaughter (That's right.), inspired by communism.

Let me prove my point. I said that about two years ago. Look what's happening right now. They said they were fighting for integration, and when the law give them integration . . . And to you people that don't believe in integration, be ashamed of you. Our nation permits integration, and we should do what the big boss says do. That's exactly right.

And now, you say . . . Not to come in places, and so forth like that, or shopping, or set in the back of the bus, and so forth, no, sir. The law says they're just the same as we are, so we're the same as they are; so let's act that way. Let's be that way. And that's exactly what all really true borned again people believe. And now, I believe that's in their heart.

1180-172 I never had such a feeling for people as I have them poor people in Africa, the way they were treated. And I do not believe in that stuff. I'm a southerner; I was borned across the river yonder, but I'm like Abraham Lincoln; I come here, because I believe that men were born equal. That's right. And I do not believe in separating people and things like that, when them people . . . baptized with the Holy Ghost and so forth.

But look, it isn't them real genuine borned again Christian colored people that's causing all this trouble. You want to condemn them for that, what about some of our renegade white kids? See? Now, what sauce for the goose is for the gander. Why, our white kids cause twice as much trouble as they have. That's exactly right. Where's it at? In our colleges and things like that. Some of our higher educated people is causing those things. See?

1180-174 Well, what is it? Now, to show you that it's communism and not them colored people, that's how communism has always come in to take over. They do that in every nation. That's how they do it, getting you fighting amongst one another, revolution, then they take in without a shot. They don't want to blow this country up; they want it. They can wormweed it in. And now, they seen a case of doing that, and know what the old revolution was, and thought they'd start another revolution.

To prove my point is clear, after they have integration (They have it now, legally, lawfully.), they're causing more trouble now than they did the first place. See? It shows that it is communism and not them precious souls that's borned of the Spirit of God.

426. Would we still be on fire and preach the Gospel, or is the time over?

No, keep preaching just as hard as you can preach. Brother, stay with it; I'm right behind you.

427. Brother Branham, when you prophesy about: won't eat eggs, don't live in the valley, was that prophecy just for you or for the congregation? All right.

Years ago, about thirty years ago, I gave a prophecy that it would come to pass that in the last days that there would be diseases amongst animals, amongst cattle, and eggs, even to eggs. And it come to pass, that there'd be eggs that wouldn't be fit to eat. Also, it would come to pass that people living in valleys . . . Now remember, I prophesied that way back thirty years ago, that it would come to pass, that people living in valleys, that I'd ask the Christians to

move from valleys, and that they're not to eat . . . Different meats and things like that, would be poison. It'd be dangerous (I believe the way I had it) for people to live in valleys.

Now, that was before they had fallout or knowed anything about fallout. But that was the Holy Spirit warning me. And right now, even to our cattle (You see them off the markets,) being sprayed by DDT has set up something in the cow.

1181-179 Notice again, all this hybreeding stuff and things that they're doing is absolutely decaying the human race. "Thirty percent—twenty or thirty percent," Reader's Digest said, "of the patients in the hospital is put in there because of the doctors." They'll give you a medicine to knock this out of you, and it sets up something else over here.

And did you notice eggs? Last year hundreds of cases in Louisville and Jeffersonville fell sick and was hospitalized from vomiting from eating eggs that the chicken in the valley here . . . The eggs out of the valley picked up fallout and poison in weeds, and so forth; everything is contaminated.

1181-181 But here's where you get it, my brother. I believe with all my heart that it's written in the Scripture that—that no food should be received without it be received with thanksgiving, for it's sanctified by the Word of God and prayer. See? If you eat it, say, "Lord Jesus, You prepared the food for me. Now, with faith I sanctify this food to the strength of our bodies." Then eat it, for in all we do is by faith.

Dear Brother Branham, grounds for divorce from a drunken husband?

I—I don't like to talk about that divorce. That—that . . . It—I—I—I'll talk about that a little later.

428. Brother Branham, Brother (Just a minute. This is pertaining to one of the ministers here. Let me read it first. [Brother Branham reads question to himself—Ed.] Just a minute. Well, I tell you. I'm going to read it anyhow.)—**Brother Branham, Brother Neville told me through prophecy that THUS SAITH THE LORD that I would receive the Holy Ghost. Telling me with this assurance that I would receive the Holy Ghost, I have not as yet received the Holy Ghost. Should I continue . . .**

Yes, indeedy. Do that. Continue on believing. Notice, I call—was standing at Brother Wood's yesterday when a phone call came in from a man that's in a wheelchair, that come here burdened for a brother or somebody that was—that was a alcoholic and been through the 's-Anonymous and taken shots, in the hospital, and so

forth; and Brother Neville, speaking in tongues or some way gave a—a prophecy over this person, and gave a prophecy that something would happen to that man for the good within the next few days, or something like that. And the man called up and said that this man, sixty-eight days now, has been from the hospital, hasn't drinking one drink, or taken one drug to keep from drinking, or anything. And the thing that Brother Neville said in prophecy came to pass. Praise the Lord. We believe our brother be a man of God.

Dear Brother Branham, are those . . .

1182-184 Now wait, let me stop there just a minute. Now, that's what I'm trying to tell the people. Brother Neville believes the same Message that I believe. Brother Capps, Brother Beeler, Brother Ruddell, all these brothers around here believe the same Message that I believe; they preach it, same as I do.

And if you want to, really want to, you're going to move out, you're going to retire or something or another, want to come for the Word, come here. Come to the Tabernacle; that's where you hear it.

These are godly men. They're men that has the same Holy Spirit that I have and—and you have, teach from the same Bible and the same Message.

Dear Brother Branham, are those who will speak in tongues the remnant . . .

Yeah, I got that. Uh-huh, I got that. A woman speaking in tongues.

Brother Branham, your sermon on the baptism of the Holy Ghost, is baptism in Jesus Name . . .

Yeah, I got that. Let's see.

429. Brother Branham, the Bible tells us that a—a wife should obey her husband. I am a Christian and my husband is a sinner. He persecutes me in every way that he can, and for me not to go to church, and read my Bible, and—and denies the Word. What should I do?

What should you do? Now, listen, you're supposed to obey your husband; that's the Word. Now, if he tells you and refuses you to read the Bible, go to church, or something like that, you don't have to obey that, because, "He that will—won't forsake his father, mother, husband, wife, or whatever it is and follow Me, is not worthy of Mine." That right?

1183-188 No, don't. . . The man are suppose—you're not. . . A man's not supposed to use that authority over a woman just because he's

her ruler. God is her ruler above you, brother. See? And if your wife is doing something wrong, then don't—then you got a right to tell her, and she's supposed to listen to you. But you haven't got no right to beat her, or drag her around, or—or do those things. No, sir.

You see, God made man a helpmate, not a doormat. Remember, she's—she was your sweetheart; she should always be that.

430. When and where will the people of God gather for the last Word?

In Christ. Yep. For the last day, they'll gather in Christ, Don't forget that now. We got a gathering place; we got it just exactly.

431. We are called. . . (Now, here's that question the other day.) We are called unclean birds, because we go to Junior Jackson's church. Sometimes because we're with the—the. . . He don't comply with the new church rules here at the church. Are we out of the perfect will of God to attend there at times?

No, sir. I believe Junior Jackson to be a man of God. I've already explained it. I believe. . .

Now, we don't agree upon the order of the church. Now, I believe that Junior's—Junior. . . Why he. . . How many knows Junior Jackson? Why, we know that man's a godly man. He believes this Message just the same as I do, and he believes these things. Frankly, Junior and I are just buddies, just like the rest of these men here, J. T., and—and Brother Ruddell, and Brother Jackson, and Brother Beeler, and all of these brothers here; all of us, we're together. Now, we don't—might not see just eye-to-eye alike (See?), but we believe this same Message (See?), and we stick together. There's Brother Hume over there too, a missionary, and oh, so many different ones, I. . . Sometimes I don't even get to call their names, but you—you know I mean you anyhow, brother. Sure.

1184-193 You'd like to get away from doing nursing. . .

I asked that. Remember? It's a dear sweet sister that wanted to know about doing nursing.

When I was small I was—told everybody that I wanted to be a preacher. (I got that. I got that too.) Then what should he do about it today?

Well, this is a letter from a—a minister worker for Christ, that's not. . . It's just a personal letter to me. It's from Brother Pat Tyler, one of our brothers here at the church.

That's all of them. Thank the Lord. I'm grateful to you people. I just get the. . . [Blank spot on tape—Ed.]

...are one,

Our comforts and our care.

1184-195 Wonder if Sister Wilson's still in the building? I seen her here. You know what I was doing awhile ago, Sister Wilson? I was looking at the pictures when we laid the cornerstone. I looked upon the picture and seen Hope and I before we were married. I didn't even know that. . . I remember seeing a picture when I come out of one of my fights, when I won a championship. Looked at my picture the other night when I was state game warden here in Indiana. And I think of the church. You know, I guess there's not but about one person setting here tonight out of that group that's left. How many's here from the time we laid the cornerstone back there at the beginning, raise your hand.

My Brother, Sister Wilson, I want you—to ask you two something. Remember how we all started? Remember the old floor when it was all full of mud? Had old windows that shook. We had eighty cents to start it on. A big pile of weeds, all this was woods like behind us here when we built it, the Tabernacle.

1185-197 Look all of us that took our vows and marched around the altar. We've seen them come and go, one from the other. Have you noticed those who stayed with the Message, how they went? Now, think of the ones who got away from the Message, how they went. Think of it.

Here we are tonight, after all that group of three times what we have here now at our fullest meetings. Think of it, when school buses would be parked all right over the country here from all around everywhere, up and down through this lot. Even the overflow in tents setting out in there to take care of it, and still you couldn't even set the people nowhere, gathering together. I was just a boy preacher. See? And out of those thousands that we had, there's three of us left in here tonight.

1185-199 I remember Sister Wilson there when I was called to her bedside dying with TB, hemorrhaging, till the sheets and pillow slips was laying bloody in the corner. I remember the Holy Spirit stopping the blood. A few days afterwards I baptized her in the Ohio River in icy water in the Name of Jesus Christ, and set her in the back of my open car, a little old roadster, and rode her from Utica. . . Wasn't that right? From. . . [Sister Wilson speaks to Brother Branham—Ed.] Yeah. Sister Hope, my wife, Sister there, was in the front seat of a little roadster, and my mother and Sister Snelling in the back. I got their picture, Sister Snelling, mom, and all, Mrs. Weber, Mrs.—my

mother-in-law, all of them standing there, and Meda, just a little bitty girl standing out there, and now, gray-headed woman. [A sister speaks to Brother Branham—Ed.]

¹¹⁸⁶⁻²⁰⁰ I remember when they had a little tag day to get our first money. And I remember Hope standing on the corner. She was just a girl, about sixteen; she was selling like this, holding this tag out . . . Give them a tag . . . He'd put in . . .

A drunk come down the street; he said, "Pardon me, Miss." Said, "What are you selling?"

Said, "Nothing. So I give you this tag." Said, "It's a donation for the church. If you want to put anything in here for a donation, we're trying to get enough money to build a tabernacle for—in the city." Said, "If you want to put in anything, you can, but if . . .

Said, "I ain't got nothing."

Said, "Take the tag anyhow." He took and looked at it. On one side said—said—said, "Where will you spend eternity?" And on the next side had a question mark. "Where will you spend eternity? A question."

He staggered back, looked at it; he said, "Miss, you're asking a serious question."

She said, "But it must be settled." And that's right. She's gone beyond the curtain tonight. I remember the last words she said. I remember what I told her; I remember it. Yes, sir.

¹¹⁸⁶⁻²⁰¹ Lot of water's went down the river. We used to stand down—and 'fore we even had a church, we used to stand and hold hands and sing this song here. I can just hear it. Myrtle was just a little bitty kid then. I got little Leroy's picture standing out there, just a little bitty tot like.

Bless be the tie that binds
Our hearts in Christian love;
The fellowship of kindred mind
Is like to that above.

When we sing that there's many of them waiting yonder for His coming.

. . . we asunder apart,
It gives us inward pain; (You love one another like
that?)
But we shall still be joined in heart,
And hope to meet again.

1186-203 Brother Freeman, you're close to there, aren't you? I was just thinking; I knew you when we went to Brother Roy's. You remember the Adcocks? I got Kenneth. What was his sister's name? [Brother Freeman speaks to Brother Branham—Ed.] I got their picture; we was all standing out there with our arms around each other, around front of the place, Dr. Roy E. Davis, pastor. I looking at them awhile ago. Doc brought the old pictures over. Kinda of made me feel real funny down here. Now that—many of them's gone on (See?)—gone on. Won't be long till it'll be us gone on. See? But . . .

But when we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

1187-204 Do you remember Brother Bosworth? Just before his crossing, he raised up in the room, walked across the floor, and shook hands with his father, and mother, and converts of his to Christ. Forty years, they'd been dead forty or fifty years. He seen them standing there in the room, trying to get everybody to see them. What was it? The old man was passing into that country where I was in a vision that morning. That's right.

I seen them over there; they were young again. We're still joined in heart; we hope to meet again. That's right. God bless you.

1187-206 I happened to look back in the building, talking about my colored friends, and I do see Brother and Sister Nash setting back there. I didn't know you were there. Just happened to look back; they're way back. And this other brother setting here. . . Is that the Brother that gives me that great big shout back there once in a while, setting over here? I can't think of his name. Brother Wood said he was talking to him. He said, "You know? When the Spirit hits me, I have to holler 'Hey.'" Said, "I hope I don't disturb nothing." When you don't holler, "Hey." it disturbs me. God bless you. I love you brother, sister. That's right.

And Brother Nash, Sister Nash, you know I love you. Yes, sir. You're my brother and sister in Christ Jesus.

1187-208 Dear sweet friends, many other, if I've missed some of them, them doors are open here for you. Heaven's doors will be opened too.

But we shall still be joined in heart,
And hope to meet again.

My . . . “My Faith Looks Up to Thee,” now, as we sing. Let’s one more time sing now. It’s time to go home now.

My faith looks up to Thee,
 Thou Lamb of Calvary,
 Oh, Saviour divine.
 Now hear me while I pray,
 Take all my sin away,
 O let me from this day be wholly Thine.

Let’s try that “Holy, Holy” again, will you? Give us a chord, sister. Oh . . . You know it? You remember when Sister Gertie and them used to sing it?

1188-209 Day is dying in the west, Heaven’s blessed the earth; earth is blessed. How—like setting of the evening sun, going down, the birds making their last call. That’s got to come to every one of us then. I think that evening time . . . Did you ever notice, the wind will quit blowing; the birds will hush. See? It’s the world dying, the day is dying to be borned again tomorrow morning. All right. Let’s try it now if we can.

Holy, Holy, Holy, Lord God most high.

Lee, come up here and lead it. I—I—I believe that I—I don’t think I know it in that tune. Let me try it without the music. See? Let’s see if we can get it. Now, I know—I might have it wrong. See? You help me now, every one of you, now.

Holy, Holy, Holy, Lord God most—host.
 Heaven and earth are full of Thee;
 Heaven and earth are praising Thee,
 Oh, Lord most high.

You like that? Doesn’t that do something to you? Let’s try it again.

Holy, Holy, Holy, Lord God most high.
 Heaven and earth are full of Thee;
 Heaven and earth are praising Thee,
 Oh, Lord most high.

1188-210 I like that, don’t you? Oh, I just love those good old songs. There’s something about them songs that I like. You can have all of your little chopped up songs you want to. Give me that; I like that.

“Pass the Riven Veil,” all these other pretty songs like that; I like them songs. I think singing is part of worship (Yes, sir.), singing the praises to the Lord.

All right, for our dismissing now—song, is “Take the Name Of Jesus With You.” May the Lord bless you now as we stand. All right.

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

Now, here’s the verse I like, it is a warning to all of you now. What do?

Take the Name of Jesus with you,
As a shield from every snare; (Listen.)
When temptations around you gather, (What must
you do?)
Just breathe that holy Name in prayer.
Precious Name, O how sweet!
Hope of earth and joy of Heaven;
Precious Name, O how sweet!
Hope of earth and joy of Heaven.

Let us bow our heads now.

Till we meet, till we meet,
Till we meet at Jesus’ feet; Until we meet.
Till . . .

Lord Jesus, Bless our dear brother, in Jesus’ Name, grant it, Lord.