

Questions And Answers #1

59-1 I don't know where if—if . . . They—they probably perhaps did not write it over. It said, "Isaiah 4:24." Now, Isaiah 4 only has six verses in it, so I'm . . . I don't know whether you meant Isaiah 5:24. It says, "What is the meaning of the Scripture, and when shall it come to pass, Isaiah 4:24?" And Isaiah 4 has six verses. If you can . . . Ever who wrote it, if you could think now, maybe, and rewrite it again, I could get to it. You see? I won't know just where you was referring to, "Isaiah 4:24, what is the meaning of the Scripture and when will it come to pass?"

59-2 Now, I won't keep long. I got a . . . All right, thank you, brother. I got—I got some places to go, and this . . . You know, I was thinking; I had a Scripture here . . . Oh, excuse me, a letter from my—Mr. Baxter. And before we start on the services this morning, on this, I'd—I'd like for you to—to pray with me just a moment.

I had been come out of the services with the very best of intentions to going into—to my service overseas just in the next few days. Now, I get a letter from Brother Baxter, Brother Cox read it to me over the phone last night and gave it to me this morning, that they are trying to set it back again now, again. And I don't—I don't know whether that is Satan trying to hold me back or if it's God just waiting for the time to be right. I—I don't know. They're wanting to set it back a little piece, and they just kept setting it back since October. October, November, December, January, this is almost four months now that they've set it back.

59-4 And now, the vision has come; here it is written here in my Bible just exactly what will come to pass; but when, I don't know. Now, I have told the people just with good faith what they told me, that to be ready along this time.

Now, people think that, I know, that I'm just not honest about it, "Oh, what . . . When's he going to get . . . When's he going to go?"

But when I get these letters and they tell me, "Well, you can't do it just yet; there's this has to be done, and this has to be done." Then I don't . . . I—I feel bad, facing the people. I don't know what to do. But one thing, I'll do this, and you all with me; I'm going to commit it to God, and say, "Now, Lord, when You're ready, I am." See? And if I just . . .

60-7 Sometimes it's the church that's out of cater; now it's visas or something another. You know, there's just things like that. It may be

Satan trying to do it. So while we pray this morning. . . And each time when you're praying through the week, you—you pray for me and ask God to, if it's Satan, to move him out of the way. See? And if it's—and if it's His will, hold me here. See? He knows just exactly what to do. There may be something another He's moving around, getting the picture right. I never want to get ahead of Him. Oh, when you do that, it's terrible. See? So I—I just feel that's it's—that—that it may be. . . I don't know which to say, 'cause I don't know.

60-8 Just like our dear Brother George Wright. Many of you know his conditions, don't you? And you know the doctors has given him up, that he was supposed to have died a week ago or more (See?), Brother George Wright. I went down to see him, and while down there I prayed and prayed as sincere as I knowed how to pray for him. And then coming home and I wondered what would take place. And after a few days, well, I had a vision last Monday morning, and is waiting. . .

60-9 Now, there's a—there's a woman that I prayed for with cancer, and I seen her stand and she—she'd. . . They opened her up; she's just filled with cancer; they just sewed her back. See? But she's going to live. I know that.

But now, Brother George Wright, I didn't get the vision clear. I was coming. . . That same vision, I was coming out and I seen his—his place, his house. And on the left hand side of the house where them trees are standing there, a—a willow tree, right along above there I seen some clods of dirt, almost as big as my fist, rolling down. And I heard that Angel which was standing by my side, said something about a grave and Brother George.

Now, it was either this, that it was Brother George's grave that they were digging, or it seems to me. . . Now, remember now, I wouldn't state this. And I believe we got a PA system moving through here, or a recording system, rather. . . But now I want to make it clear like I did to them: I think it was this. . .

61-12 There's a bunch of people down there laughing at him because that he believing that God's going to heal him after the doctor said he. . . get well. Well, he can't (See?), the blood clot's done into his lungs, and he's spitting out blood and everything else. He said, "Just the first little grain goes to his heart or his head, it'll paralyze him or kill him." See? And he's seventy-two years old, past the allotted time.

But I believe that it was this: that he would dig the grave of some of those that's laughing at him, dig the grave. And now, I didn't know that he was a grave-digger, but he is. I. . . And you see?

And I thought that he dug their graves; that's what he does. And it seemed like there's something about a grave and digging a grave, or—or something like that, and Brother George Wright.

I've asked the Lord now, for about four nights, to repeat it to me again if He would. It come along about seven or eight o'clock one morning. So I trust that He will make it clear. But I do believe with all my heart. . . . Now, this is just that I was right when I say that he will dig the grave of some of those that's laughing at him, if I got it clear. But I'm not too sure of it. It was something about digging a grave, and Brother George Wright. I think that he was to dig the grave of somebody was laughing at him.

61-15 Now, God is love, and, oh, we just love Him with all of our hearts.

Now, this morning we don't want to take too much of our time here on these questions; I'll answer them the best of my knowledge. Now, friends, I can make so many mistakes on these things. I'm just—I'm just a man like all the rest of us. And Brother Neville, or any of these other ministers, or so forth, could answer them just the same as I could. But I do this for a purpose, to kind of find out what's on the heart of the people.

Then if I see four or five pulling on one thing, then I think, "Oh, oh, here we are. Way. . . . I know where you're at now, some little questions in the church." And now, let's just forget about the—the little questions. And the main thing above everything is to keep the church in harmony, and in love of God, and moving on, if we can all believe that the Blood of Jesus Christ cleanses us from all sin and unrighteousness. If the woman setting next to you, or the man setting next to you, if he doesn't believe that Jesus will—will actually come visibly again, let's just believe It and go right ahead anyhow. We don't agree with him on the Scripture. But let's make the church move on for harmony, because in there we're going to catch some more people. But when the church is out of harmony, then you—you hurt the church; then you hurt the cause. You. . . . it's just. . . . You just can't do it. But when we can agree upon one thing, that the Blood of Jesus Christ cleanses us from all sin (That's right.) and sin is gone, and we—we're pretty close to home line then, Brother Neville. When blood. . . . when we're blessed. . . .

I've got a brother; we're blood relations. But my, how we disagree, miserably. But just the same, we're brothers.

62-19 Now, I was thinking of this week, coming week, if I didn't go overseas, maybe. . . . Brother Cauble come over, and he wanted to start a campaign in Louisville, and he wanted to get the Armory that

we had our little healing service over there the other night. And the Lord worked some marvelous things. And so . . . But then I find out that those brothers from Del Rio, Texas, Jessup brothers, is having a service in Louisville and they got their best speaker over there for these next coming weeks. And said he didn't know just when he was going to leave. Charles, I believe it is, that's to be there this next week, and I certainly wouldn't start a revival nowhere and a campaign of that kind going on.

And they're also having a healing campaign. And so the healing campaign is in the afternoon, this afternoon. And so I wouldn't want to start a meeting and—and them having a meeting there, 'cause I know what it is to be somewhere and it just . . . Oh, you know, while I'm holding a meeting and somebody jump up and start a little meeting like that. It just doesn't look good; it doesn't give it the right place, you know. So we'll just wait till a little later on, maybe the Lord will help us. He will help us, anyhow, and so we just believe, and hold on, and be faithful to God.

⁶²⁻²¹ Now, shall we pray: Father in heaven, let Thy blessings shine upon us now, as I go forward to answer these questions. O God, just . . . There's some of them here I've never even looked at yet, and only two or three that I—I read just awhile ago. I pray, Father, that You'll help me and give me wisdom and understanding, that I'll only speak that which is right. Grant it, Father. And may I have Thy wisdom, and may the Holy Spirit come down just now and grant the wisdom that's needed. Bless us together today, Lord, as this little tabernacle group here.

Bless our dear beloved brother, Brother Neville, here, Father, who's labor along, the shepherd here in the pastor field, that's—that's trying to lead the sheep to the green grass and the deep clovers, or out into the water and then back to the shade tree, and caring for the sick and the needy and the little crippled ones and those who are weary and try to doctor them up and bring them, so they'll be real sheep. O Father, I pray that You'll bless him. Give him wisdom and knowledge and understanding.

And help us all together now, Father, and we'll give Thee the praise in Jesus' Name. Amen.

⁶³⁻²⁴ Now, in some of these here, I'll get them out of—some from different parts of the Scripture where they—where they was belonging to. And now, we just start on some, and answer right along till we can get—get as many as we possibly can out. I believe we can get them all, and I'll kind of watch here that we get out early.

⁶³ The first thing is just a question, just a straight question:

8. I was baptized at the age of thirteen. Should I be again?

Now, that's a—that's a nice little question to ask. Well, now, friend, I always leave that to the person.

Remember, I don't know . . . There's one that I do know who wrote it; that's this one right here, and the man handed it to me himself. And somebody asked me a question back there that I should answer, and they never put it on paper, and I said, "If I got enough time after these here I would answer it."

But now this here, "Well, should I . . . Was I . . . "I was baptized at thirteen. Shall I be baptized again?"

If you've been a Christian all along, since you was thirteen years old, a believer in Christ, I—I'd just remain like you are. I wouldn't now, if God has blessed you and give you the Holy Spirit since then . . .

⁶³⁻³⁰ And the baptism is only a—a—a form; it's just to—to show the world (or the congregation that you're—you're with at that time) that you, before witnesses, prove that you have believed that God sent His Son and He died and rose again on the third day, and you was buried into Him and have risen to walk in newness of life. And them same people that watched you when you was baptized will meet you at the judgment. See?

And then along, if someone, a stranger, says, "Was—was you?"

"Yes, I have been baptized with my—unto my Lord's death and burial."

⁶⁴⁻³³ See, I think that baptism . . . Oh, I do say it's essential; I wouldn't want to say it isn't essential. But it is essential because it's . . . Every commandment of God is essential. Don't you think so? It's essential that we must be baptized. Jesus give this statement in St. Matthew, or St. Mark 16; He said, "Go into all the world and preach the Gospel; he that believeth and is baptized shall be saved." And when He was talking to Nicodemus, He said, "Except a man be born of water and Spirit he will in no wise enter the Kingdom." It must be baptized. I believe in immersing, in the baptism, in the Name of the Lord Jesus Christ, and to be raised again in newness of life, to walk after the commandments of God.

But you say, "Brother Bill, did you ever baptize anybody over, who'd been baptized when they was a little fellow and then be rebaptized?" Many times.

So there—there's a Scripture over in Revelations the 2nd chapter, speaking to the church, He said, "Repent and do your first

works over again.” And many of them interpret that Scripture to say this, that that means you’d have to go right back and do the same thing over. Well, if you’ll notice, dear Christian friend . . .

⁶⁴⁻³⁶ Now, I’m not disagreeing with this now (See?), ‘cause we’ve got the baptistery filled up. We’re ready to baptize anybody that wants to be baptized at any time. But we’re not disagreeing. If you want to be baptized, if that’s something that’s standing in your way and you feel like you should be, you go do it. That’s right. You go do it. Don’t let nothing stand in your way; you make yourself perfectly clear.

Just like if—if you’d taken something years ago, and you feel like you should go make that right, you go make it right. No matter what it is. You keep everything clear. ‘Cause you’ll come up to that thing, and you can’t go any farther till you get that out of the way. You see? You’ve just got to lay aside every weight and the thing that so easily besets you.

⁶⁵⁻³⁸ And if you want to be baptized again, go ahead, that’s the thing to do. I’ve baptized many over.

But now to that Scripture that you’re referring to, that wasn’t talking to an individual; that was to the church. See, the church, what they had done, they had lost their first love (See?), the real cream that they had in the beginning. And he said, “Lest you repent and do this first works over again,” start right back and get the thing. He’s talking to the church, “Unless you repent and go back again,” well, then, He was going to move the candlestick.

⁶⁵⁻⁴⁰ But if you want to be baptized, and if you was baptized when you was thirteen, or whatever age, why, you—you be baptized if it’s in your way.

But now to say that Scripturally I could say that you should be baptized again, there’s only one Scriptural way that I could—could announce that people was rebaptized. There’s only one Scripture in the entire Bible that people was rebaptized, and that was those who was baptized by John the Baptist before the Holy Ghost came. Paul, in Acts 19:5, told them that they had to be rebaptized again in the Name of Jesus Christ in order to receive the Holy Ghost. See?

⁶⁵⁻⁴² Now—now, you don’t have to be baptized to receive the Holy Ghost, because you can receive the Holy Ghost when your heart’s right. See? Because on Acts 2 Peter give a formula to—a formula to “Repent, and be baptized in the Name of Jesus Christ, and you shall receive the gift of the Holy Ghost.” But then, in Acts 10:49, God

turned around and give the Gentiles the baptism of the Holy Ghost before they was ever baptized at all. You see? So, you see, it's the condition of your heart.

Then said Peter, "Can we forbid water, seeing that these has received the Holy Ghost like we had it at the beginning?" You see? So then he—he constrained them that they must be baptized in the Name of Jesus Christ.

Then Paul, in Acts 19, said . . . Paul, having passed through the upper coasts of Ephesus, he finds certain disciples, and he said unto them, "Have you received the Holy Ghost since you believed?"

They said, "We not know whether . . . know not whether there be any Holy Ghost."

He said, "Unto what was you baptized?" They was.

They said, "We were baptized unto John."

He said, "John baptized unto repentance, saying that you should believe on Him to come, that's on the Lord Jesus Christ." And when they heard this, they were baptized again in the Name of Jesus Christ. See? So then that's . . .

⁶⁶⁻⁴⁷ Now, on this, it's . . . But just saying that you were baptized in Christian baptism at the age of thirteen, and you've lived a Christian life all the way along, or if you've backslid a few times . . .

I don't know whether they got a . . . On backsliding, I wish somebody would go to ask—ask me that. But on backsliding, remember, you backslide every day. There's no way at all for you to keep out of it. All right. But you backslide to the people in the church, but not before God . . . See? You backslide on Christ, but you don't on God. 'Cause, if you—when you sin, you're gone. But you're constantly falling. Paul had to die every day. Is that right? He had to die every day, repent every day, and just constantly repenting all the time. See? And if Paul had to do that, then I'm going to have to too. Aren't you? That's right. So we . . .

But now, if—if you've been—if you've been redeemed and you feel that the—the Blood of Jesus Christ cleansed you from sin, then I—I . . . and you've lived a Christian life, I—I wouldn't think it'd be necessary. But if you want to, all right, it'll be fine, we'd be glad to do it.

⁶⁶ Now, here's a little note that someone give me back there:

9. What position will the church be in when the Gospel returns to the Jews?

Now, the person that did this, was referring here to Luke, the . . . He—he told me, our brother, that he was referring to where it said, “The—the Gentiles will trod the walls of Jerusalem till the Gentile dispensation would be finished.” That’s in Luke 21:24. Now, listen closely and this may get it. Beautiful question, wonderful.

And when ye shall see Jerusalem compassed about with armies, and know that the desolation thereof is nigh.

Now, let’s catch this close now. “The desolation is nigh when you see Jerusalem compassed about with armies.” Now, that’s been a lot of confusion right there with you people in the—But approaching it from a historical standpoint with the Bible . . .

⁶⁷⁻⁵³ Now, the Advent brethren, the Seventh-day Advent brethren, they believe that—that Jerusalem will again be compassed about with armies. Well, now, that could be true, ‘cause Scripture has a compound meaning many times.

And how many knows the Scripture has a compound meaning to every prophecy? Sure does. Yes, sir. It’ll say it and mean it just exactly to this time, and turn right around and repeat it again back over here somewhere. See? Like . . . And I’ll refer to one of them if I can think of it right quick. Oh, yes, here’s one in Luke . . . In Matthew 2, said, “And Jesus was called out of Egypt that it might be fulfilled which was spoke of by the prophet, saying, ‘My . . . I’ve called My son out of Egypt.’”

Now, that prophecy, referring back in there by the prophet, was exactly referring to Israel (which was God’s son) He called out of Egypt (That’s right.) in—in Genesis and Exodus. But it—it was referred to—to there, but was repeating again. “Out of Thy . . .” Israel was God’s son. You know that. He told Pharaoh, said, “You . . .” Said that “You—you . . .” what he had done to His son, that He would take the life . . . He wouldn’t let His son go, so Pharaoh . . . God taken Pharaoh’s son from . . . and . . . or the death angel that night. So it’s a compound meaning.

⁶⁷⁻⁵⁶ And so, now, as Jerusalem compassed about with armies, but literally, historically, that was during about A.D. 96 when Titus had besieged Jerusalem. But now watch this closely; you can see the different. Now, I believe that Jerusalem will be compassed about with armies again at the end time. But I believe this here was comparing with when Titus besieged it, when the desolation bear out.

Now, “The desolation,” speaking was when Daniel, the prophet . . . “standing in the holy place.” Notice, he said, “When you see the abomination that maketh desolation standing in the holy

place. . .” See, the abomination, “abomination” is “unclean.” “That maketh desolation. . .” Desolate “do away with,” is to “destroy.” “When you see the abomination that maketh desolation standing in the holy place. . .” Scripturally fulfilled when Titus besieged Jerusalem, took their. . .

68-58 In beginning of this chapter where they was asking Him, “When will the end time be? And what will be the signs of the coming of the—of Christ?” And they told Him about the temple, how it was, how goodly it was adorned with great stones and things. He said, “There’ll come a time when there won’t even be one stone left upon another, that this will be tore down.” He begin to give them signs and wonders. Then Jesus speaking now, turns now to Daniel, to fulfill, ‘cause all prophecy must dovetail one with the other. The whole Scripture is not broken nowhere.

Jesus said, “The Scriptures cannot be broken.” Amen. And there. . . Am I going to heaven? Sure, I am. The Scriptures cannot be broken. To you who don’t believe in signs and miracles and wonders, how could you get away from that Scripture? The Scriptures cannot be broken, no more than Christ can (up here above), can be done away with. Just as His great body above, and every move of His body reflects a motion down here on the earth, it’s bound to be. Then if Christ. . . if your. . . Divine healing, the power of God is taken from the literal church, or the spiritual church here on earth, then it’s been taken from Christ. He no more. . .

68-61 But oh, what a picture as the true Vine there, and we are the branches in that Vine. See? Just as the Vine moves, so does the branches move. Is that right? How beautiful then of His great body, oh, His great bleeding arms and dropping tears, and His bleeding sides, and His striped back a-hanging over the earth like this between God the Father and the mortals of this earth, a-pleading and loving them just as His body comes into motion and power, it’s given into the church.

Just as He said, “I’ll move my hands this a-way,” and His literal body moves. “Go here; preach the Gospel,” you’ll see that church move right straight. ‘Cause, my shadow has to move with my hand. Amen. Is that right? Amen. Oh, my, when I think of that. . . There He is, His body moving, “Go ye into all the world, demonstrate the power.” No matter if we let our theology and teachings and so forth like that, we bitterly fail. But now the hand of God is a-moving; signs and wonders are appearing. Why, my.

69-63 Jesus said, down there when He was casting out devils. . . Not getting off this question, now, just for a moment. But Jesus said,

when He was casting out devils; He said, "Who do your sons cast them out by?" If I with the finger of God cast out devils, who does your sons cast them out by? If you got a better policy, show us." See? "If I with the finger of God. . ." Amen. Just think, the "finger" of God. There's God above Christ; Christ above the church. There's God, the Father, says certain-certain thing; then God the Son moves His hand and the shadow follows it. "If I with the finger of God cast out devils, who does your sons cast them out by?"

Look, I want you to notice. Oh, no matter how great a disease or how much affliction the devil could put on you, just takes His finger to move it. Oh, my. My. Look at them big strong shoulders and arms and muscles. Just His finger moves every disease and casts out devils. What a little thing the devil is. He just takes His finger and moves him away then. "If I with the finger of God. . ."

⁶⁹⁻⁶⁵ Now, let me show you some love of God. But when a sheep was lost, He didn't use His finger; He laid him upon His shoulders; and He took His whole Being, hands, sheep around His shoulder. The strongest, most powerful part of man is across his shoulders and back. You know that. For all of His arm muscles and muscles move out, and He's taking the whole sheep; put Him upon His shoulder and here He comes, not with His finger, to cast out a little, old devil, but here He comes with His. . . All of His muscles of His leg, all the muscles of His arm, moving through the wilderness, packing the lost sheep on His shoulder. Oh, my. "If I with the finger of God cast out devils, who does your sons cast them out by?" Oh, hallelujah. My.

⁶⁹⁻⁶⁶ All right, back to the subject.

But when you . . . see Jerusalem compassed about with armies, . . .

Then let them which are in Judaea flee into the mountains; and let them which are in the midst of it depart not out; and let . . . them which are in the countries enter . . . into.

For these shall be days of—of vengeance, that all things which are written may be fulfilled.

But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon the people.

And they shall fall by the edge of the sword, and shall be led away captive into all nations: . . .

⁷⁰⁻⁶⁷ Notice how beautiful here the Scripture is to make it specifically. First thing, "By the edge of swords." This last one will be by atomic bomb. See? But this is by the edge of sword, and the

Jews was to be led away captive to all nations. It'll never be that way again; they'll be gathered in Palestine for the last time. See? This was referring to days that's passed by. And that's just exactly according to history, come to pass just that way.

They were led away into all nations. Every nation under heaven today you find Jews. Oh, every nation, you go to China, you find Jews, go to Russia, you find Jews. Go to the little islands, you find Jews. Scattered in among every nation, what is it? God's prophecy. God intended it. And those Jews are mileposts, brother. When you see them . . .

70-69 I know they're blind and led away, and deceiving and everything, but they was deceived by God that you and I might have sight. That's right. But I'll say this in the spirit of prophecy, by the Bible, that the hour of the Jew to return home is at hand. Yes, sir. He hardened Hitler's heart, drove them out of Germany; hardened Mussolini's heart, drove them out of Russia. He's driving them from everywhere like He did in the days when He brought them out. And then when they got out into the wilderness there and was ready to cross over, what taken place? God visit the land with great plagues and things, which He will repeat again with His two servants, the two olive trees of Ezekiel and also of Revelation 11. He will repeat those signs and wonders.

70-70 Look at them two witnesses in Revelations 11, "I'll give power unto My witnesses, and they'll close the heavens in the days of their prophecy. They'll send plagues upon the earth as they will." There they are, the two witnesses in the last days.

I know modern teaching is that that's the Old and New Testament. That's wrong. That's wrong.

Here's the two witnesses; that's absolutely a return of Moses and Elijah. You notice back there, neither one of them . . . Moses, he died, but where did he go? He had to raise again. And Elijah was translated even without death. He will have to die, 'cause every mortal has to, so he will have to return back again. And there's the two witnesses.

71-73 Now, watch:

And they'll trod . . . And they shall fall by the edge of the sword, . . . (24th verse) . . . of the sword, and all shall be led away captive into all nations: and Jerusalem shall be trod down of the Gentiles, until . . . (Amen.) . . . until the time of the Gentiles be fulfilled.

Shocking, isn't it, to know that we have a limited time? God said so. The Gentile dispensation was issued in with King Nebuchadnezzar. Oh, how remarkable. How much time I could spend on this, just for a few minutes. But notice, everyone wants their question. But while we're on this, let's think of it; because it's very essential now, right now.

Look. God led the people of the Jews. They were never a nation; they were just a people. And they never was an organized church; they were just the church called out. There never was an organization amongst the Jews; they were always led by God.

Then when politically, nationally, they wanted to become—have a king. . . . And God gave them a king and it never did work. God's their King. God's our King. That's right. God's the King of the church.

⁷¹⁻⁷⁷ Now, notice then when they were captured and carried away into Babylon because they tried to impersonate the nations of the world. . . . What a beautiful picture today of the church trying to impersonate the world out yonder, and carried away, carried away with their—their living. The church lives just the same as the world does, carries on, acts just like it, and everything else, and claiming to be the church. You can't do that. No, sir. Your very life proves what you are.

What you are. . . . As I said in the beginning, what you are somewhere else is what you reflect here. What you are, what your celestial or terrestrial body is up yonder, what your celestial body is somewhere else is what you're reflecting back here. In the spirit land, what you are, is what you are here. If you're still vulgar minded and so forth in the spirit land, you're vulgar minded here. If you still got malice, envy, and strife, you're in the spirit land with that, it reflects back here. But if your whole innermost being has become cleansed and purged, it shows that you've got a body out yonder waiting, that's been cleansed and purged, and it's reacting back in the flesh. Don't you see? See, there it is. "If this earthly tabernacle be dissolved, we have one already waiting." See?

⁷²⁻⁷⁹ Now, in this time, the end time, how that this carnal comparison, impersonations of Christianity will all mingle up into one big Babylon just like it did back there. And they were carried away into Babylon. Is that right? And the Bible said, "The Angel of the Lord called and said, 'Come out of Babylon, My people.'" Confusion, it's "I'm a Baptist. I'm a Methodist. I'm a Presbyterian," all that's just confusion. There's no salvation in it at all.

Now, don't say that I'm saying the Baptist people hasn't got salvation, the Methodist people. I'm not talking about that. I'm talking about the church and its political power, its politics. And of politically speaking, because you're Methodist, or Baptist, or Presbyterian, or Catholic, has nothing to do with it. God don't even recognize it, and it's in Babylon today. And God's calling out a Church out of all of them, pulling out the pure in heart, making His Church. How beautiful.

⁷²⁻⁸² And notice, I could state something here that would shock, but if—if it is. . . Listen, now. Watch how Babylon. . . What taken place at—in—in Babylon, when the force was brought on to the true worshippers? Remember, just a little handful, Shadrach, Meshach, and Abednego, and Daniel, of—of the true worshippers that went down into captivity, when God called them to—to really show their colors, what they were. . . They were forced into worship of an idol. Is that right? Idolatry, they was forced into worship an idol, and they had to bow before an idol. And if they didn't do it, they were persecuted.

Oh, what a picture you could pull out of Daniel, Revelation, tying those together and show by the Scripture that the Church is coming into the same type of persecution before She's called out. That's the way the Gentile Church was brought in; that's the way the Gentile Church will be taken out. As she come in so shall she go.

⁷³⁻⁸⁴ And look how he saw the image. And now, remember, the image. . . Now, this is home-place now. Look, I believe that the image that King Nebuchadnezzar made was of Daniel, a holy man. If you'll notice, King Nebuchadnezzar already had called Daniel, called him "Belteshazzar," which was his idol, and he made—made a image, and no one after Daniel had been throwed in this lions' den, and so forth, and he said, "No one should serve any other gods, and so forth, but Daniel's God." It was probably the image of a holy man, great statue, and everybody was to bow down to this.

But the church, Shadrach, and Meshach, and Abednego. . . Daniel being the leader, as Christ being the Leader of the Church. . .

And they was to bow before this image and do worship to the image. Notice. And you notice, in those times Daniel was silent. Amen. Oh, and I hope you get this. Daniel was silent, letting, they had to make their own choice.

⁷³⁻⁸⁷ In the day in the going out of the Gentile dispensation, there'll be an image, and everybody will have to bow before this image and do worship. Though it be holy as ever, you're not to worship an image (image-worship).

Now, notice. Oh, my. Right at the end Daniel steps in again. How marvelous. That night before the great feast of the concubines and so forth, there come a handwriting on the wall, "MENE, MENE, TEKEL, UPHARSIN," across the wall. And the interpretation, nobody could give; it was wrote in unknown tongues. Nobody could interpret It.

They went and got their best scholars. They said, "We don't know."

They went and got all their soothsayers and astrologers. "We don't know. We don't know nothing about it. We never seen such language, never heard such in our life."

But there was a man. God had His man; Daniel was there, said, "Go get him," said, "for the spirit of the gods live in him."

So Daniel come up there, begin to read and interpret that language on the wall, and he gave . . . What was the interpretation? Not, "Oh, blessed be thou, O king, live forever," but it . . . ? . . . a raw, burly, a flat rejection of him. Said, "You are weighed in the balance and found wanting."

⁷⁴⁻⁹³ Look, that's the same way. As that supernatural brought in the Gentile kingdom, so the supernatural is taking out this of the Gentiles. The kingdom was ushered in by the supernatural; it's going out by the supernatural. The walls of Jerusalem shall be trod, shall be . . . It was . . . "Gentiles will possess it until the Gentile dispensation be finished." Then God turns to the Jew. Amen. Oh, my.

Oh, friends, I wish we could get that right down good (Don't you?), have about a week on that one subject (See?), so we could thoroughly search it through the Scriptures.

⁷⁴⁻⁹⁵ That, watch, listen—listen close now what He said. "Jerusalem shall be trod down by the Gentiles until the time of the Gentiles be finished." The siege of the—of Titus, then come in, taken in Jerusalem. He said, "Now—now, you heard about the abomination that maketh desolation?"

"Yeah."

"Well, that's when the Gentiles come in."

"Yeah, we understand that," said the disciples.

“Now, the Gentiles has had their government now.”

“Sure.”

“Jerusalem under Gentile government then?” Yes, sir, the Romans, they still had the government in—in Jerusalem. And it started back yonder by the abomination that maketh desolation that Daniel spoke of.

⁷⁴⁻⁹⁷ Now, He said, “That time’s near at hand, for they’re going to tear down this temple and put up the Moslem of Omar, is going to stand on the same place here, the Mohammedans, Gentiles. And it’s going to stand there.”

“Gentile” means “unbeliever.” That wasn’t the Church now. That was the Gentile (See?), the unbeliever. Now, and that will stand until the Gentile dispensation will be finished. Then when the Gentile dispensation be finished, the great Prince is to stand for the people Who is Christ, at the end time.

“He came to Him,” in Daniel, “Whose hair was white as wool (like you see Him in Revelations 1), to the Ancient of time. And the judgment was set and the Books were opened. Books (plural) was opened and every man was judged out of the Books, the things was written therein.” Look, the Books were opened, “He saw Him coming, and ten thousands times ten thousands ministered to Him,” saints come with Him. Is that right, in Daniel? “And the Books were opened,” that’s the Book of your life, “and every man—and every man was judged thus, the sinner, judged thus. And another Book was opened,” which was the Book of Life, “and every man was judged.”

⁷⁵⁻¹⁰⁰ Now, notice, always remember, carry it in threes. If you don’t, you’re sure to get mixed up. There was three classes of people born on the earth; there was three classes in the beginning; there’ll be three classes in the ending. What . . .

Jesus returned with ten thousand times ten thousand, ministered to Him. You remember him saying, “Is it not a small thing for you to take . . . or an uncommon thing to take your business and your troubles to the law, when know not that the saints shall judge the earth?” The saints judge the earth. Hallelujah. I think of that, my. To see Him coming yonder with the Blood-washed after the Millennium, the redemption and the redeemed of all ages standing in His Presence, the Blood-washed Bride . . .

⁷⁵⁻¹⁰² Not just those who are good people, they certainly miss the first resurrection. The Bible said, “And the rest of the dead lived not

until the thousand years were finished.” Is that right? That’s those who had their names written in the Lamb’s Book of Life but refused the baptism of the Holy Ghost.

Just the elect goes in that time. Just the elect takes the—the—the Millennium. Oh, then, brother, what type of people should we be? I want to live through the Millennium. Let us lay aside every weight and the sin that so easily beset us. If the fellow says something wrong or does something this way, pray for him and keep moving on. Let your one alternative be set towards God. If nobody else makes it, you make it. For there’s going to be an elect who’s going to live through the Millennium age and will go in and out with Christ for a thousand years, and then they shall go up into glory with Him and return again. When the resurrection of the wicked is brought forth, then the Millennium will set. . . After the Millennium is over, then Christ will go up with the church, and at the end of the thousand years He will return with the church.

⁷⁵⁻¹⁰⁴ Christ comes three times. The first time He came to redeem His church. Is that right? The second time He comes to receive His church. The third time He comes with His church. See? He come to redeem her; He comes to rapture her and be caught away, in the time of the plagues and so forth; returns back for the Millennium, lives through the Millennium.

And then the great King and Queen comes down for the judgment. The white throne judgment’s set; the Books were opened. And there stands the redeemed, Holy Ghost borned Church of the living God, standing there in her beauty to judge. “The Books were opened; judgment was set, and every man was judged thus.” That was the sinner. “And another Book was opened,” not for the Holy Ghost Bride; she’ll never take it, ‘cause she’s in the rapture.

If you’re filled with the Holy Ghost this morning, and God’s power is moving in every fiber of your body, what good would it do for you to stand in the judgment? You’re already judged, and been received, and filled, and already—already translated into heavenly places with Christ Jesus. Not you will be, you are now, right now translated.

⁷⁶⁻¹⁰⁷ “Those whom He called, He justified; those whom He justified, He glorified.” And every redeemed person in the world this morning that’s under the Blood of Jesus Christ, filled with the Holy Ghost, hath Everlasting Life and can’t perish, and is already in heavenly places with Christ Jesus, and shall never come

into condemnation. Already redeemed, isn't that wonderful? See? Already redeemed, setting in heavenly places now with Christ, and glo—already glorified, already glorified.

You say, "Brother Bill, does the Scripture say that?"

Jesus said that, or the Scripture says that, or the writers. Paul, he said, "Those whom He justified, He hath already glorified. Those whom He foreordained, He predestinated; those whom He predestinated, He justified; those whom He justified, He has already glorified." What is it? Oh, my (Excuse me.), already glorified. Then if we are filled with the Holy Ghost, our fibers and beings has already been preserved in God, there is a glorified body already waiting, and you have to go to it as soon as this is over. Those who He has justified, He's already glorified.

What I was saying awhile ago, the negative and positive. Wished I had the education enough to bring that out and make it sensible and clear to you, but I just can't find it. I know what I'm talking about, but I can't present it the way I want to.

⁷⁷⁻¹¹¹ [Blank spot on tape—Ed.] . . . Red Sea and all these things they're putting out the materials that's there, the Jews real rich, then that same thing will pollute their camp again. Yeah. They'll come right down, the cities of the world. Russia will come down, say, "We just got to have that stuff. That's uranium and everything down there; we got to go get it." And as they go down, then will be the battle of Armageddon. That'll be when God will stand like He did in the valley for the children of Israel and fight again. But that'll take place until the Gentile dispensation will be finished. And when that time is finished, she's cut off.

⁷⁷ [Blank spot on tape—Ed.] Now, to my humble opinion, dear person who asked this question here, to my humble opinion about this:

10. Who these giants were in those days?

Now, Josephus there. . . 'Course I know our church is just like me. I—I'm a seventh grade dummy, and I—I don't care about education and things. I think it's the biggest hindrance the Gospel's ever had. But yet, just sometimes, I pick up a book or two. Now, my dealings with people like myself, we're just all on the same line, we're just the common people. And I'm so thankful. The Bible said, "The common people heard Him gladly." The aristocrats, then there was another class. But the common people, just the ordinary run of people like we are, people who love God, don't have much of this world, have their children and families; we love God and like to go

to church, give the—the clothes off of our body for His Kingdom, anything like that. We love Him, we'll do anything; that's the common people that heard Him. And it's still the same way today: the common people heard Him gladly.

Now, the rich man's got too much of the earth to think about. See? And—and the real fellow down there who you can't do nothing with him on skid row, he just won't pay no attention to it. But just the common people heard Him gladly.

78-115 And now in Josephus, his writings, he said . . . Now, here was his interpretation of these "sons of God" that take daughters of men. He said that the fallen spirits that were on the earth . . .

Now, you know the—in the Revelations the 11 chapter—or—or the 7th . . . No, beg your . . . 12th chapter of Revelations, the woman standing in the sun . . . "The red dragon put his tail around two thirds of the stars and pulled them to the earth." We realize that Satan in the beginning set up a kingdom in the northlands to be more beautiful than what the—than what the Michael was, and there was a day he declared war in heaven. And he pulled two thirds of the angelic beings with him. Is that right?

That's the reason we're only a minority. I mean the—the—the side—the small side of the people this morning, in the Christian realm, the Holy Ghost born people, because they are in the—the—the little part. That's right.

78-118 And if you watch the spirits that come up out of Genesis and begin to raise up, watch that real classical, high classical church worship. Look at it back yonder in Cain; look at it today. Comes right down in, moves on down through into the Pharisees. And there's two sects of them: Pharisee and Sadducee. See, moves right on out, and look at it today in Catholicism and great moves like that, great beautiful places.

But look at Abel with the little lamb (See?), just a common . . . Look at it in the days of Jesus. Look at it all the way down through the Scripture as you move it up, see how it is. We're living right then in that day that when God has called His church all the way down through, that little streak, little red streak that's come right down through the Bible all the way of the Blood-washed people.

78-120 Notice. Now, these "sons of God," to my opinion, you might certainly . . . Not disagreeing or trying to act smart or say that Josephus didn't know what he was talking about, but he was a man like I am. No matter how much scholar he was, he was just a man.

And the only thing he had was research old Scriptures, and so forth like that, and old relics, and so forth; but he had no more than what we have today, the Holy Spirit. Now, he was just going by the natural mind.

But we're taking it by the spiritual mind. Those "sons of God," when that they were angelic beings. . . I believe they are. And I—I believe that the . . .

79-122 Now, Josephus said the same thing, but he said, "They forced themselves, and pressed themselves into human flesh, and taken sons—and—and taken the daughters of men." Now, we're a mixed-up crowd; we're different here this morning, men, women, and little girls and boys; and I speak this so the adults would certainly understand. But when. . . He says that when the angelic beings seen the desire of women, how men lived with women, that they forced themselves into human flesh so. . . And they took unto them the daughters of men.

Well, I—I don't believe that. I believe this, that they were born there in Canaan, and they were born out of the—the group of Cain that was sent forth to the land of Nod. And he had a mark upon him and nobody would kill him, because of his murdered condition—murdering his brother. But if you notice, even the Israelites found some of those people when they went over there. They was so big, and he said they looked like grasshoppers up the side of them. Is that right? Hundreds and hundreds of years later there was great, burly men, big fellows. And sometimes they do dig up the—the carcass of them, and they find that they were great men.

79-124 Now, where I think that come from. . . Now, here's a little of my own doctrine now. It's just church folk. See? I think that Cain was the son of Satan. I know you disagree with that; my own church does. But that's still. . . Till God shows me different, I—I believe the same thing (See?), that he was the son of Satan. 'Cause I couldn't place that ungodly, murderous spirit coming out of God. No, sir. He had to be after his daddy, and his daddy was the—the . . .

When the Satan got upon the serpent. . . And the serpent was not a reptile; the curse made him a reptile. He was just like a man; he walked upright. And he was with this woman out there, and she committed this adultery and brought forth her first son which was Cain, the nature of his daddy. And I believe that big beast was up like a man; he walked upright, and that's where these great giants come from. Yeah, that's exactly. Now, that's my own thought, and I—I could be wrong. That's my thought. See? But they were great men.

79-126 And if you noticed, God standing there before Adam and Eve, He says, “I took you out of the dust, dust you shall return. I . . . And because you brought your—you listened to your—the beast instead of to your husband, that you took life out of the world, you’ll bring it back into the world.”

And He said, “Serpent, off comes your legs (See?); you’re not going to walk up no more. And you’re not going to be a beast; you’re going to be a reptile now. And on your belly you’ll go, and dust shall be your meat.”

80-129 There’s where I think that that . . . Cain, after the nature of that brute that she lived with, like an animal, that lived with this woman that brought forth this child, which was half brute and man-like, a great big old fellow . . . And then he went out there and his children begin to come from him, and then beasts, sexual lusts like their daddy in the beginning, that old lust beast found these daughters and things, and took unto them the daughters of men. That’s right.

And what brought on these fellows, sure, it come down through that same lineage which was these fallen spirits that come upon the people. Remember, the same spirits that lived back there, today, live today.

80-131 Look at it today. Well, we’ve got people in this country that’s . . . Now, I’m not . . . This . . . I’m an American; you know I am. But let me tell you; this is the lowest nation outside of Paris, France, that I know of anywhere in the world. It’s so degraded, why, even the foreign people in Africa, in—in Sweden and—up there, they say, “What in the world’s the matter with you American people? Don’t you all have no more respect for your women? For all the songs on—on the radio, some kind of an old dirty, vulgar song about women. Don’t you have no respect for your women over there?”

All our songs are about women, and sex, and lust, and things like that. It’s because the devil has got a hold of it. That’s exactly right. Old Hollywood and televisions and everything is pushing out that vulgar and ungodly stuff, will go to old newsstands and everything else. Everything’s some stripped women or something. That’s exactly what it started in the beginning, ending the same way. It’s a shame.

81-134 And the backbone of any nation is womanhood, when it comes to morals. And you break motherhood, you’ve broke your nation. We’ve got to a place today till our women smoking cigarettes, and things like that, and drinking whiskey, and carrying on, and it’s—it’s disgraceful.

A young man to try to find a wife that's even a virgin, that's moral, he'd have to go around some good little old Holy Ghost church almost to find one; and that's exactly right, where a man just kept her in and things like that, and got a little decency about her.

You might think that's crazy, but, brother, you look it over and find out, and see if that isn't the truth. It's a disgrace. All right.

Them was the sons of God which are at. . . Now, that, I can explain my. . . When—when I know if. . .

81-137 I had another question today; they say, "Why, Brother Bill, the Bible said Eve said, 'I have got a son from the Lord.'" Exactly right. It had to come from the Lord. The Lord's only Creator there is. He. . . God created the devil. How's that? God created the devil. God created every fallen angel there is. Is that right? Why, certainly. That was their choice, not His. He created you; what are you doing about it? You'll be judged the same as they are. There you are. Certainly.

81-138 These were sons of God, but they had fallen from grace and had come into these beastly men, and run out and lust. When they seen women, they just got them. Why, they're still here. The immorality of America is full of. . . A man without the Spirit of God, would throw a baby out of a mother's arms and ravish her. Without God, he's not—he's not much better than a beast. He's still got that beast, ungodly nature. And a man with. . . They say, "Religion takes you. . . so a man go crazy over religion." Religion's the only thing that can give a man his right mind, that is, the religion of Jesus Christ.

I could prove by the Bible that you're not in your right mind till you've found Christ. That's right. That's pretty strong, but I can prove that by the Scripture. That's right. You become beastly, lustfully, and everything until you've found Christ Jesus. He's the lovely One.

81-140 Now, I'll admit that people study too much, and try to go too far ahead, and try to think too hard, and sometimes have mental breakdowns and things on account of studying about the Lord. You must quit that. You don't have to do that. The only thing you have to do is fall in love with Him, and just go right on loving Him. Amen. It's not trying to push into something or make yourself something you're not; just go ahead and let God use you the way He wants to use you. Just yield yourself; commit yourself and walk on, happy, singing, rejoicing. That's the way.

82-141 The Bible said, “All things work together for good to them that love Him.” So just be sure that you love Him; that’s the only thing you have to know. Amen. Just love Him and walk on. Say, “Lord, I love You; You know I love You.”

“You love this?”

“No, Sir, I love You, Lord.” See?

Say, “Well, don’t you want to be. . . Wouldn’t you like to be a great preacher? Wouldn’t you like to be this?”

“No. Now, Lord, what. . . If You want me to be, I will. If You don’t. . . Amen. I’ll be right here, just a doormat at this church.”

“Well, now, I believe if you do something like this the people would think a lot more of your church.”

“I don’t care what the people think; I want to know what You think, Lord. I—I’ll just stay right with You, what You tell me to do. I love all them, sure.”

“Well, now, you know Sister So-and-so; you don’t love her.”

“Yes, I do, Lord. Yes, I sure do. I love her.”

“Why?”

“‘Cause You love her, and You’re in me. And I have to love her, ‘cause it’s You in me loving her out of me.” Whew. That will get it.

But I think that that was those beasts that fell in there, that’s the lustfully beast that fell. See?

82 11. Does the “sons of God” mean Angels or spirits from heaven?

That was the person’s question. All right. I believe that they wasn’t Angels. See, they were beings, sons of God, like the Scripture says. Not angels, they were sons of God. And they come from heaven to the earth, and was put into flesh, not pressed themselves into flesh. I believe all flesh is born sexual outside of Jesus Christ. I believe He’s the only virgin-born Being that ever was: Jesus Christ. And I—I don’t agree with Josephus on that, on the great historian. But I do believe that they were supernatural beings that come down and took over the spirit of men. And I believe they’re right here yet today, still walking around in Jeffersonville today, them same beastly, lustfully, ungodly spirits, that live right in human beings.

Now, someday these men will die; and if there’s another generation, they’ll come right down on them. Remember, God takes His man but never His Spirit; this is the same Holy Spirit that they received on Pentecost.

It's the same devil in religious forms that persecuted the Christ, is the same devils that's in church today, wearing long robes. And they don't have to wear. . . I don't mean the robe over their body; I mean the robe on your soul. See, "Why, the days of miracles is past; there's no such a thing as. . ." You talk about modern Pharisees, just exactly.

83-151 However, the Bible said, "They'll have a form of godliness, but would deny the power of it. From such turn away; get away from it. Stay away; keep yourself away." That's still them sons of God, but they're in a fallen condition. See what I mean? Some of them are ministers; some of them are deacons; some of them are elders; some of them are bishops, just as pious as they can be. But the Bible said. . .

83 Now, I'm going to answer the question, brother, that you asked me awhile ago. Somebody said:

12. Brother Branham, I want to know the place where I can tie down and say "This man has the Holy Ghost because he did this, or this woman has the Holy Ghost because she did that."

There's not a way in the world for you to know it. That's right. There's not a way in the world for you to know it. God is the Judge; we are not to judge. See? Just preach the Gospel; live. . .

83-154 A fellow come to me here sometime ago; I was preaching about. . . I said the other night. He come up to my house; he said, "Brother Branham, brother, I want—I want—I wanted to be. . . I want to get rid of my sins. I want to be a Christian." He set on my porch.

He said, "I heard about a great man, an internationally-known man by the name of Billy Graham." He said, "I went to his meetings and—and—and he said, 'All that wants to become a Christian, hold up your hand and accept Christ as personal Saviour.' So I raised up my hand. He said, 'Now, all stand have a prayer.' So I stayed and prayed just (Pardon me.)—just as sincere as I could be." He said, "And," said, "didn't do me any good."

He said, "Then I went down to—to Oral Roberts' meeting." He said, "I heard of him, and I heard they all had such joy." Said, "I went down to Oral Roberts and I asked him, 'What must I do to become a Christian?' He said, 'You get back in there. . . I told him I had held up my hand at Billy Graham's. He said, 'You stay in that inquiry room in there until you're so happy you speak with tongues.'" He said, "I went in there and I prayed till I spoke with tongues." Said, "I come out, didn't do me any good."

84-157 He said, “And then I went to another meeting, and they told me I hadn’t been sanctified yet, said I have to get sanctified and get happy and shout, get enough joy. So I prayed and prayed till I—I shouted, but yet still. . .”

I said, “Brother, every one of those things are correct; every one of them are good. Holding up your hand, speaking with tongues, shouting, I believe in every bit of it, but yet that’s not the thing. See, it’s accepting the Person, Christ Jesus.” See? See, it’s not. . .

These things are attributes. Shouting, speaking in tongues, running, shouting, crying, praying, whatever, that’s just attributes that follow. The first thing is to accept the Person, Christ Jesus. See? So there’s no—there’s no evidence that we could say. Because a man cries? I’ve seen man cry and cry, and cry crocodile tears, and he’s still just as big a sinner as he could be.

84-160 Listen, Jesus has nothing but sheep. Is that right? The shepherd knows his sheep. Anybody in here ever hear a goat cry? Brother, you better be a shepherd if you want to know the difference. A goat will cry just exactly like a sheep. Uh-huh. Let a little old billy goat get hung up out there somewhere, and a little sheep on one side going “Baa,” and then “Baa,” just the same.

And I’ve heard them down at the altar just a-crying and crying, “O God. . .” sobbing away like that, “O God. . .” and a goat all the time. That’s right. Shouting? Well, my, I’ve seen them shout till they just. . . And they run across the floor and jump up-and-down and shout. . .

85-162 Now, you say, “Brother Branham, you don’t believe in crying.” Don’t take me wrong. Sure, I believe in crying. But I’m saying that’s not no evidence (See?), ‘cause they both cry. I’ve seen them shout just as hard as they could shout. Yes, sir. And just a-carrying on like that. . . There’s a long ways; you know what I’m talking about. I’ve heard them speak with tongues, go out and live any kind of a life, just do anything. That was no sign.

But you say, “Well, you’re against it.”

No, I’m, not. I believe in speaking in tongues; it’s God’s gift in the church. If I’d take it out, I’d take a part of God out. If I take my tongue—my tongue out of my body here, I wouldn’t have a complete body. The Body of Jesus Christ has tongues in it. The Body of Jesus Christ here has tongues; and you take it out, take part of Christ out. But you still can’t say that that’s the body. See, see, see?

85-165 But it’s accepting the Person, Christ Jesus, and these other things come right on in and they fit together. Let every member in

this body this morning, let this little group of people, if we could pull the curtains down along on each side and every person in here receive the Person, Christ Jesus, there wouldn't never be a fuss; there would never be no argument. There'd just be a perfect love. Yet you'd still believe this and believe that, but it'd just be so full of love, you'd just . . . See? That's it.

Now, Jesus said, "By their fruit you shall know them." And the fruit of the Spirit is love, joy, peace, long-suffering, goodness, meekness, gentleness.

Now, I'm going to . . . I'll give you my estimation of what I think that the closest thing to an evidence that a man is a Christian, than anything I know of. You know what it is? It's travail of soul, a person that's always so hungering and thirsting for God. They just simply . . . Day and night they—they just can't stand it. They—they—they got to do something for God. They—they're full of love and they're just a soul-travail, just traveling all the time. The Bible said, "He that goeth forth sowing in tears will doubtless return again, rejoicing, bringing with him precious sheaves." Is that right? All those things . . .

85-167 Now, look, if there's . . . If this church . . . If I'd say, this morning in this little group of people and I . . . God say, "Now look, William Branham, I'm going to make you answer for that group of people, what you tell them. Now, do you want them all to shout?"

"Sure, I want them to shout."

"Do you want them all to speak with tongues?"

"I want every one of them to."

"Do you want them all to dance in the Spirit?"

"I want every one of them to."

"All right, well, that's very good, but what would you rather have them to do?" Uh-huh.

"I'd rather have a church that had such a burden on their heart for prayer that they just stayed at this altar and would be here day and night, and everything else; and in their house, was constantly in prayer, and humble, and trying to get people to come to God, and making calls at the hospital, and visiting the sick, and trying to get people to come to church and do right. I'd rather have that than all the other put together; although the other is right, it belongs in the church."

86-170 But if I had to have it, I'd put that first. 'Cause if you've got that, the other will take place. Uh-huh. See? If you've got that, if

you'll just get so hungry for God, shouting will take place. If you got so hungry for God, speaking in tongues will take place. If you got so hungry for God, you'll just keep on hungering, keep yourself. Now, you go to seeing yourself getting indifferent, just remember, look out, there's another spirit trying to work itself in there. Stay right before God, humble, with travail of soul. Just be all that good old fashion. . .

86-171 I can prove by the Bible that the first time the Angel of God went over the lands to seal with the Holy Ghost; He only sealed those who cried and sighed for the abominations done in the city: Ezekiel the 9th chapter. Is that right? Set a seal upon the forehead of those who sigh and cry for the abominations that's done in the city.

Now, I want to ask you a question. I'll ask you this question. (Now, we'll close just as quick as I can.) What would take place today if the Holy Ghost went through Jeffersonville, New Albany, and Louisville, to seal those this afternoon who would be at home, "God, send a revival, just so hungry for a meeting. O God, look at the sins of the city. Oh, isn't it terrible, God? Oh, won't You please send a revival, God. Send some good preacher, send someone. O Lord, let the Holy Ghost just. . . "Where—where would He seal? Think of that?

87-173 Now, "Well, Brother Branham, what do you mean?"

I mean this, and I say this now reverent, walking on brittle threads. I believe that day is about finished; them that's in is in. See? The doors are closing together; you don't have that burden no more.

Billy Graham's had meetings all across the country, and Oral Roberts, and all the rest of us. We've cried, and prayed, and prayed, and everything else. But you see, the doors are closing. "Let him that's filthy" I'm quoting Scripture, "be filthy still. Let him that's righteous, righteous still. Him that's holy, holy still." And I believe the doors of the Gentiles is closing together. See? The day, the time, the season is just about over, just a few more to come in. The reason you can't have no kind of a meeting like that, there's no travail of soul. You don't—you don't get that burden.

87-176 I remember years ago. You always heard them talk about the sawdust trails and things in the Tabernacle. That didn't make it any more, not a bit more. But then it was fresh; God was calling His church. I've seen them sob and cry and lay on the altar all night long. I've went to their houses, and you could hear them when you come up, just in their—in their bedchamber, men and women, crying, "O God. . . "

You'd see them walk through the church, and I'd see the piano start playing, "Jesus Keep Me Near The Cross," and the tears flowing down there, you know. [Brother Branham snuffles—Ed.] Walk into this church, then walk down to another church, and hear them there, "There's a precious Fountain. . . ." "O God, save my boy. Save my daughter; she's lost, Lord. Please."

87-178 You don't find that no more. What's the matter? The Spirit of God is withdrawn. Jesus said, predicted this, that the love. . . because the love of many. . . the love would fail. "That because iniquity would abound, the love of many would fail." See? See, grow cold, go away. . . The love is dying away. And what they got into, just a form; beat the piano up-and-down real hard, and holler "Glory to God. Hallelujah. Praise the Lord." See, like that, it's just a form. Don't fool yourself (See?), just to fool yourself. See, doesn't matter until we. . . I go like this, I'm talk. . .

Now, I'm not talking about our Tabernacle; I'm talking about what I find around the United States. It's become just a form, just kind of acting what we used to have. And that travail of soul, it's just about over. O brother, sister, God, have mercy on us, well, God have mercy.

88-180 Look at these revivals and things just a-pounding and pounding and pounding, and the Gospel being preached more clear, it's. . . Look at it today, just as soon as a revival closes, away they go. You know what?

Let me say this. I don't know why I can't get away from this. But look, Jesus said, "The Kingdom of heaven is like unto a man who took a net and cast into the sea. And when he had took in, he took several species of the sea, of course. He took in turtles; he took in snakes; and he took in crawfish, water bugs, fish. See? And I believe the net. . .

88-182 Now, look. Here's a turtle and here's a fish. That turtle can't help because he's a turtle; he was a turtle to begin with. His nature is a turtle and that's all there was to it. (Now, remember, I—I said I was going. . . ? . . .) See, he's a turtle to begin with; he's a turtle now. He's a snake to begin with; he's a snake now. If he's a waterbug to begin with. . .

And I believe the net has been throwed and throwed and throwed, till just about all the fish has been taken out of the pond.

That's the reason they say, "Yeah, I held my hands up. Yeah, glory to God. I want to be saved. Praise the Lord." And a couple

days later, “Oh, Liddie, you know that stuff is not—nonsense. I guess it was right.” Why? The nature in here is a waterbug to begin with; was a serpent, to start.

The fish is just about combed out of the lake now. The net will be dried. Jesus will come; He’ll take His fish in then. See what I mean? Oh, if there’s one speck of Christianity in you, if there’s one speck of desire for you to serve God, hold it just as tight as you can this morning and cherish it with all your heart.

88-186 “Sons of God taken unto them daughters of men.” Sure they were sons of God. Today they’re still sons of God, but they’re fallen sons of God, some of them, Scripturally (Whew.) How they can speak the Scripture. They’re sons of God. You know, Satan was God’s right-hand man. You know, he knows more about the Scripture than any—any theologian—theologian in the world today. Talk about . . . He’s turning seminaries upside down, especially this Baptist one over here saying that—that “Jesus Christ was born of a Roman, or a German soldier.” I got a book on that; I want to show it to you some of these days. All right.

89 Quickly, Exodus . . . Oh, they’d a-never got that unless you put it back. I’ll get them right quick now. I know I’m taking a lot of your time. You all bear with me just a few minutes longer? [Congregation says, “Amen!”—Ed.]

13. Are the one hundred and forty-four thousand, mentioned in Revelation, the Jewish remnant that we . . . will be part of the rapture of the church? (over) Is not Israel, of the beginning of the . . . ? . . . (I’m sorry.) . . . goes into the time—time of the . . .

I’m sorry, just a minute till I get this made out. It—it’s went through; it’s pushed through on the paper.

. . . to come to pass during the one thousand years of—of Christ rather than that man can live as do these modern religious fellows. Yes, sir.

Now, just a minute to get this right. The question is:

Is the one hundred and forty-four thousand, which we are a remnant of . . .

I want to correct on that one first, just to be sure that you . . . See, the one hundred and forty-four thousand . . .

Is the one hundred and forty-four thousand, mentioned in Revelations, the Jewish remnant that will be a part of the rapture of the church? Is the one hundred and forty-four thousand . . .

Now, just . . . I'm—I'm . . . I want to get this clear in my mind 'fore I start on it.

Are the one hundred and forty-four thousand, mentioned in Revelation, the Jewish remnant that will be part of the rapture of the church?

I want to get that first. The one hundred and forty-four thousand is the Jewish remnant, but not the raptured church. See? Look over now in Revelations the 6th chapter, you'll see then.

Then we'll get the other part on the other—other side and they have another question in there. Notice these things.

90-194 All right, look here now, Revelation 6, now, that's where you find it. See? Now, we're going to begin; he goes ahead and talks about the horse riders, and so forth, going forth. "When he opened the . . ." Let's get the 9th verse of the 6th chapter of Revelation.

And when he had opened the fifth seal, . . .

I'm—I'm—I'm wrong; I'm in the wrong chapter. It's the 7th chapter.

. . .after these things I saw four angels standing on the four corners of the earth, . . .

Oh, what a beautiful question, and what a little time to get into it and have prayer for the sick.

. . .after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow upon the earth, nor on the sea, nor on any tree.

And I saw another angel descending from heaven, having the seal of the living God: . . .

Oh, be sure, this is a wonderful question. See? Now, that's a dramatic picture; John set out here away from the earth now, in Spirit, looking back to the earth. And he saw four angels standing on the four corners of the earth, holding the four winds of the earth.

Now, "winds" in the Bible . . . I haven't got time to run the Scriptures for you. But we can get to this. If it isn't answered correctly, then I'll get it some other time. The four . . . The "winds" in the Bible means "wars and strife." Like in Job's time, you remember, winds came down and—and took the sons. And you know what I mean; it—it's—it's trouble. See?

. . .and I saw four angels . . . (four angels or four messengers) . . . they were standing on the ends of the . . . or four corners of the earth, holding the four winds . . .

...and he cried with a loud voice to the four angels, to whom it was given to—to hurt the earth and the sea. (Now, that's the coming of the Lord, what he's speaking of. See?)

Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads... (servants).

91-199 Now, remember, the Church is not His servants. We are His sons, not His servants. The Jew is always His servant. The Church has never been His servants; it's been His children. See? The servants:

And I heard the number of them...were sealed: and there were sealed an hundred and forty and four thousand all of the tribes of the children of Israel. (Now, look, all Jews.)

Now, watch.

Of the tribe of Juda were sealed twelve thousand...the tribe of Reuben...twelve...the tribe of Gad...twelve

... A s e r ... t w e l v e ... A n d of...Nepthalim...twelve...(and—and on down.)

...Simeon...twelve...And—and...Aser...twelve...

And...Zabulon...twelve...And...Benjamin...twelve...

And twelve tribes of Israel, so twelve times twelve is what? A hundred and forty-four thousand. Now, watch, all of the tribes of the children of Israel. Now watch, them were servants of God.

Now, maybe I can make this clear. Now, watch.

After this...behold, and, lo, and I saw a great multitude, which no man could number...(Now, here's another group. See?)...of all nations,...kindreds,...tongues, and people, stand before the throne, and before the Lamb, having white...having...Lamb, clothed with white robes, and palms in their hands;

And they cried with a loud voice, saying,...(Listen to this Holy Ghost meeting.)...Salvation to our God that setteth upon the throne, and to the Lamb.

And all the angels...and around about—about the throne, and about the elders and the four beasts,...fell before the throne on their faces, and worshipped God,

Saying, Amen: Blessing,...glory,...wisdom,...thanksgiving,...honour,...power,...might, be unto our God for ever and ever. Amen.

And one of the elders... (Now, watch, now, that was... John was in the vision.)... one of the elders said... answered me, said unto me, What are these... (Now, John was a Jew and he seen the twelve tribes of Israel; he knowed them)... But what are these which are arrayed in white robes? and whence cometh they?

Where'd they come from? Now, you've seen the Jews; you know them every one; you numbered them off in tribes and told how many thousand were sealed. But who are these of every kindred, tongue, and nation? Where'd they come from?

And I said unto him, Sir, thou knowest.

John, in other words, "I don't know where they come from. I'm a Jew, and I'm standing here, and I see my—my people and see them that's here."

And he said unto me, These are they which have come out of the great tribulation... (See?)... the great tribulation, and have washed their robes, and made them white in the blood... (not the membership of the churches)... but in the blood of the Lamb. (See?)

Therefore they are before the throne of God, and serve him day and night in the temple:...

92-202 Now, where does Mrs. Branham serve me at? In the house. That's the Bride. Mrs. Neville, that's where she stays: in the house serving you. That's where the Bride at, not the servants, the Bride serve.

...in the temple: and they... sitteth upon the throne shall dwell with them.

And they shall hunger no more,... (They missed a few meals, looked like, didn't they, when they was here)... hunger no more, neither shall they thirst... neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of them shall lead them and feed them, and shall lead them into the—to the living... (Just a minute)... living fountains of water: and God shall wipe... all tears... (That's a crying bunch that got in there.)... from their eyes. (See?)

92-203 Now, notice, they were hungered and thirsted, and cried, and moaned, and begged, they come out of tribulation (said, "Look at that bunch of holy-rollers; oh, they're crazy.")... Oh, my. Yeah. See?

But they cried and they begged; they didn't fuss and stew. And they just cried and begged. And see, and they was all kindreds, tongues, and nations.

Now, the hundred and forty-four thousand of the Jews. Abraham was God's servant. The Jews has always been God's servants. The Gentile has never been His servant.

⁹³⁻²⁰⁵ Now, just . . . I have to hurry through this now, 'cause I got two or three more. And I'll hurry just as quick as I can, and not to try to overrun these. But I'll come right back and get them again next Sunday (if the Lord willing) and spend more time on them.

But look. Now, he saw all four corners of the earth. There's a Angel standing on the four corners of the earth. Now, you say, "I thought it was round." That don't keep it from having four corners. You see? All right.

⁹³⁻²⁰⁷ Now, "On four corners of the earth, holding the four winds." In other words, here went the winds blowing in the wars and strife to come all over the world. When did that ever happen? Never until the First World War. "Holding the winds," and they were striving, going in to take over.

And now, here come another One. Now, if you'll watch and refer that Angel, He's the same Angel that come out in Ezekiel 9, when the men come from hinder their gates with slaughtering weapons and was going through Jerusalem to slaughter the Jews. You remember? He said, "Hold it. Hold it. Stop it, till you go through the city and put a mark on every forehead that sighs and cries for the abominations done in the city." Is that right?

Then after He did that, then He let them go in and slaughter. That was the persecution under Titus. Now, you see, he's the same Angel come forth again, coming from the east, from where Jesus shall come, and He has the Seal of the living God. Glory.

⁹³⁻²¹⁰ Now, what is the Seal of the living God? Oh, if that ain't a big dispute in the world today. Some say it's keeping the sabbath day, and some says it's for doing this and that. But the Bible said the Holy Spirit is the Seal of God. Ephesians 4:30 says, "Grieve not the Holy Spirit of God whereby you're sealed until the day of your redemption." See? All right. It's the Holy Spirit.

Then what come? Now, look. Oh, when I think of this, my heart jumps. Now, He said, "Hold the four winds until (in other words) we seal the servants of our God in their forehead (The servants, the Jews.)." John turned and said, "I seen a hundred and

forty-four thousand sealed away." Now, the winds all started in, and they would've covered the earth and the battle of Armageddon would've took place in the First World War, but . . .

94-212 Now, I have to get another Scripture here to show you. Jesus talked about the people that, He said, "Some come in at one hour, and another hour, and there was eleventh-hour people, the eleventh-hour people." Now, you who are spiritual, read between the lines, 'cause I got to jump here and hurry. Now, look. "Come in, the eleventh-hour people." And right . . . Now, the first come in and received a penny, and the next come in and received a penny, and the eleventh-hour people got the same penny that they did at the first. Is that right? The eleventh hour . . .

Now, watch, the Jew is the milepost we're following him now. Now, when the First World War come, it took every Jew; they scattered to all the nations. Like the first Scripture that today was asked, how He would scattered them among all nations; there they all are. And here come the winds coming into Jerusalem, everywhere, a world war.

94-214 And He said, "Hold. Stop it, until we have seal the servants of our God." Other words, "We're ganging them in from all the nations, everywhere, bringing them in, 'cause we got to get them right in here to seal that hundred and forty-four thousand. Hold it."

And the World War I stopped on the eleventh month of the year, the eleventh day in the month, the eleventh hour in the day, that the eleventh-hour people could come in, the last call for the Jew. And he's going to receive the same baptism of the Holy Ghost that they got back at the beginning back yonder at Pentecost, be baptized the same way, and everything, the eleventh-hour people moving in.

He said, "Hold it now, until we have sealed."

"How long You going to hold it?"

"Until we have sealed the servants of our God." Now, we—we're sealing the Gentiles; they've been sealed away, thousands times thousands through these persecutions and tribulations; they're sealed away. But wait a minute, just a minute. Don't let the per . . . Don't let the time come till we seal these servants." And he sealed a hundred and forty-four thousand. Then the winds was let loose again.

94-218 Now, notice, and since the First World War there has constantly been a persecution against the Jew. Up raised Hitler for the Second World War, and when he did, he begin to . . . What? He was going to tear the whole world right around. Is that right? He was going to tear it up, and right around. Yes, he was.

Everything had to be Communism. Do you remember when they was going to put me in this jail down here? I was a-preaching this same thing down here at the Redman's Hall that night (Yes, sir.), saying, "There'll be three isms. And they'd all heap up in one ism, and that ism will bring forth a persecution that would send Jesus Christ to the earth again." That's exactly so. That was Communism, and—and Hitler and—and Nazi, and so forth; and how that Fascism of Mussolini, and Hitler, and Stalin. I said, "One of them will take the place of it. I don't know which one it'll be, but I believe it'll be the king of the north." Surely you remember those things and how those has been taught in here; and Brother Mahoney, you all from way back there though . . .

And they said, "If you preach that . . ."

⁹⁵⁻²²¹ And on this N.R.A. thing, I said, "That's not no mark of the beast, certainly not. It's a religious boycott, not that." I said, "That's just a forerunner to get the people ready, and knowing that it's just beginning. Right here is the beginning of sorrow; right here's where we start in. Right here is when the—when the time begins to set close. Now, notice, there at that time. . ."

Now, the persecution come upon the Jews, and they begin to persecute them from every nation and drive them right into Jerusalem. Is that right? Every one, they're going right . . . And you will have a hundred and forty-four thousand. Look over here a little farther in Revelations where John . . .

⁹⁵⁻²²³ Mr. Bohanon down here said to me, said, "I couldn't read that Revelation." Said, "There was the Bride standing on the Mount Sinai." Said, "There was the Bride up yonder in heaven." And said, "There was the Bride, and the water . . . dragon spurting water out of his mouth to make war with her." He said . . .

I said, "Mr. Bohanon, first thing of it is, you've got the wrong thing, calling it the Bride." I said, "The Jews will stand on Mount Sinai, the hundred and forty-four thousand. The Bride, correctly, was in heaven with Jesus. And the dragon that spurted water out of his mouth will make war with the remnant of the woman's seed," That was this group here that had to go down, not that. See? The remnant of the woman's seed, the sanctified church, without receiving the Holy Ghost, that's the ones he make war with. See?

⁹⁶⁻²²⁵ Here they are, there's three tribes. Always keep them three in mind. And here we seen, around, this hundred and forty-four thousand around that great redeemed Bride. And just remnant was left, there they are; there's the Jews; there's sealed a hundred and forty-four thousand. Here's the ones that's sanctified that refused to

get the Holy Ghost. The church will persecute against. . . The—the Roman church and them will persecute them. But the Bride's already raptured and in heaven. There they are, placed exactly the way the Bible said they would be. See?

So the hundred and forty-four thousand are Jews, God's servants. And when the Holy Ghost Gospel is preached to them, and they receive the baptism of the Holy Ghost just exactly like they did in the beginning, the Gentile dispensation is finished, the church is sealed away, the rapture comes.

96-227 The Gentile day, the Gospel's been preached everywhere, hammered amongst the Gentiles, pulling the seine, trying to get every fish there is in the water to come in. And look at them, the biggest. . . ? . . . The haul was all turtles and water spiders, and so forth. Just as soon as the revival's over they go right back out in the world again. The fish is almost already strung up. See what I mean?

The Gospel's been preached. You don't hear no more crying, no more moaning, no more sighing, crying for the baptism of the Holy Spirit. They like to come in, lay their little hands on them by the hundreds, and they carry on and dance, maybe, or something another like that. That's all right, but that's just the attributes.

96-229 The Person, Christ Jesus produces the real thing, and keeps that person secured in Christ until He comes. There He is. And now, and that's why there's no more crying; the doors is just about shut. The message has went forth; it's about its last time, just a few to pull like that to get into the Kingdom of God. The doors are closing.

Then what's the next thing? The Jews has got to receive the Holy Ghost and be baptized in the Name of Jesus Christ. Along they persecuted and made fun of; and there, as soon as the Holy Ghost is represented to them, they receive the baptism of the Holy Ghost. The Gentile Church is raptured. And those who refused, and just walked under justification, the dragon, the Roman power, spurts the water, which will unite with Communism, and take the church into a persecution like that. There they are pictured exactly.

97-231 Oh, brother, when we see it coming, that's the reason I'm praying. That's the reason I'm crying to God, "Lord, let me get to those Jews. Let me start in down there in Africa, work with a few of those Gentiles and Mohammedans. Let me go over here in India and try to produce and show to them the real Lord Jesus Christ with His powers, miracles, His Baptism, everything, and the Holy Ghost." Then when they come to Jerusalem . . .

Brother Beeler, this was what you was asking about. When they come to Jerusalem and stand out there, and say, "Now, if Jesus is the Son of God that raised from the dead, He knows the things just like He did back there in the beginning; He can produce the same Life that He did back there. And if He does, will you accept Him as your personal Saviour?" And then show that God by His great powers and things of His resurrected power, He's with us.

Then when they do that, say, "Now, you that have received Him as your personal Saviour. . ." I hope there'll be thousands of them. Say, "The same Holy Ghost that fell on the day of Pentecost is right here for you."

⁹⁷⁻²³⁴ Then the Gospel goes back to the Jews right there at that time. Then there'll be a revival amongst those Jews right there that'll carry thousands and tens of thousands and . . . a hundred and forty-four thousand into the Kingdom of God, will be sealed by the sealing Angel.

I trust that He's coming from the east. That's the way He is from us now, with His seal in His hand. Then, oh, I want to be gathered in there. "I've sent a persecution here and a persecution there, and I've run the Jews and drove them as hard as I could. And they've drove back in. Many Jews in the United States (which they won't escape from) has already received the Holy Ghost. But I've got all of the hundred and forty-four thousand standing there that's going to receive the baptism of the Holy Ghost."

And right there, as soon as that sealing Angel begins to seal that hundred and forty-four thousand, the Gentile Church door is closed, and the Jews take the Holy Ghost to the Jews. And they'll have a revival that'll sweep the entire world. Hallelujah. And the power of God will be manifested amongst the Jews. Oh, how marvelous. Whew. Oh, my.

⁹⁸ Let me see right quick. Isaiah, we got that sons of God. Now, let's see.

Is the Israel. . .

See if you could read that, brother. I. . . It was kind of run together; he rubbed it out a couple times. It's hot. . . looking for another one if you will, please. . .

[Brother Neville reads the following question—Ed.]:

- 14. Is not Isaiah's meaning of the beating of the swords into plowshares to come to pass during the one-thousand-year reign of Christ, rather than something that man can bring as so many modern religionists tell us?**

Ever who you are, my dear brother or sister . . . Looks like a man's handwrite. But anyhow, ever who you are, you are exactly right. That's when the plowshares will be beat—or when the swords will be beat into plowshares. That'll bring forth the Millennium reign. And all those modernistic religious cults that's going around trying to educate people into the Kingdom of God . . . That'll be when God Himself will come in the supernatural Being and in the supernatural power, to a supernatural-believing people, and will receive a supernatural power that'll mold God's sons. Hallelujah. It'll never be no more reading, writing, arithmetic. It'll be by the power of the resurrection of Jesus Christ. Then the world will study war no more.

98-240 Every nation today, every power, every kingdom is controlled by the devil. The Bible says so. And one of these days the kingdom of this world will become the kingdoms of our Lord and of His Christ, and He will rule and reign a thousand years upon the earth. And rapture the church . . . Exactly, that's exactly right, dear reader.

98-241 The hundred and forty-four thousand is servants. The great number which no man could . . . Multitudes which no man could number are the Gentiles.

Just a minute now, one more little thing on there. I can't . . . I'll just have congregational prayer then in a few minutes. Look here, I think this is more important right now. I want to pray for the sick, but we'll hurry up. Instead of having discernment, we'll just go right through. I want to ask you something. Is there even another one? I'll just have to take this and get it next Sunday, I guess.

99-243 Look, friends, on this, how beautiful . . . Look, want you to watch now closely, this person who asked this question. The hundred and forty-four thousand, now, that is the servants; they'll serve. If you noticed, positionally, in the old Scripture . . .

Always look at the shadow if you want to see what the positive is. That's right. Look back yonder, see what it is. Now, that's vice versa since the Cross, and look what the positive is if you want to see what the shadow is. Back there, it was leaning up to the Cross; we had to look back there to see the shadow, to see what the Cross would be; now you have to look from the Cross, to look back and see what the shadow is. See? Look what Christ was in the days when He was here on earth; what He was then He is now. This is His shadow. See what I mean? You know, in the beginning when I explained it, that's what it is. Now, if I'm looking from back there, I have to look what the shadow was to find out what this will be, what the cross was.

99-245 Now, one day there was sin in Israel, and there was a man by the tribe of the name of Levi. They pulled their swords, and they went with Moses to the camp, and they destroyed everything that was sin. Is that right? God looked down and said, "Because you did this and stood for Me, your—all these others will serve you. You go right into the temple as priests." Is that right? "You stay right in the temple, and the rest of them will work and will bring in a tenth and take care of you." Is that right?

Oh, hallelujah. If you can see what that temple was, that the Levites was the Bride. Now, when sin is a-wakening on every hand, the Levites is pulling their swords. The Holy Ghost born Bride is standing out, saying, "Jesus Christ in the positive is Jesus Christ in the negative, just the same. Sin is still sin; it's wrong to do these things." That's right; they're standing there with a Sword.

God says, "Come ye now, the blessed of My Father." That is the Bride.

99-248 There's the servants, and look where the servants was camped. Twelve on this side . . . I mean, four on this side, four on that side, four on that side, and four on that side: twelve tribes. The twelve tribes are the hundred and forty-four thousand. Look in the Book of Revelation; he saw the city with its twelve foundations. Upon each gate was a name of an apostle, and twelve gates. And around it was the twelve tribes (Hallelujah.), setting around.

And in there was the Redeemed (Hallelujah.): black, white, yellow, brown, and all that's Blood-washed will be His servants, He said they'll be with Him. They'll . . . The sun will not fall on them any more; they'll not hunger nor thirst any more; and through a great ceaseless age will they live and reign with Christ forever: Him, the King, and them, the Queen, ooh, there they are, rule and reign forever.

100-250 The Lord bless you. Amen. I'll keep these; God willing, I'll be right back with them again (See?), maybe tonight, and answer them tonight or whenever Brother . . . We'll get together and talk it. The Lord bless you. You love Him with all your heart?

Oh, I want to see Him, want to look upon His face,
There to live forever by His saving grace;
On the streets of Glory let me lift my voice;
When cares all pass, home at last, ever to rejoice.
(Oh, my.)

As I travel through this land, singing as I go,

A pointing souls to Calvary, to the crimson flow,
(not—not to the church; to Calvary)

That's where we're pointing: not to some theology, but to the crimson flow, to Jesus Christ. "The life is in the blood," and He is the Blood of God which is our Life that lives in us now. "Blest be the tie that binds."

¹⁰⁰⁻²⁵² While we're going to pray for the sick, I want a—a special right now. I want Sister Gertie and her daughter, if they will, to come here. And this is the original old song; I want you to sing it for me, "Only Believe." I remember, was walking in that door, and this song has followed me all across the nations. And I—I want them to sing; she was the first one to play it, the first when I heard it. A buddy of mine wrote it, Paul Rader. And before we pray for the sick, I want them to sing it while God's blessings rest upon the people for the sick.

We've taken a lot of time. I'm sorry, Brother Neville. God bless you. Do you love questions? I do. Oh, and them were real good ones; they were just so good. And there's just another bunch. And, really, some of them hasn't been thoroughly went through yet. Oh, there's just so much to go through them. May the Lord bless.

¹⁰¹⁻²⁵⁴ All of you keep your mind on Christ now, and let's change from the questions back to Divine healing. How many's here to be prayed for? Let's see your hands, wants to be prayed for. All right, we're going to bring them forth and pray for them just in a moment, soon as our sisters sings this beautiful song. While they're making ready, hanging right above you now is the promise; this is His Bible.

[Sister Gertie and her daughter sing "Only Believe."—Ed.]

Only believe, only . . .

Now, you who are sick, move up around the altar now, if you will.

All things are possible, only believe;

Only believe, only believe,

All things are possible, only believe.

¹⁰¹⁻²⁵⁶ [Brother Branham begins humming "Only Believe."—Ed.] Now, heavenly Father, we're so thankful today for this Scripture and for this song, "Only Believe." We can hear You say to the father who had the boy with epilepsy, "Only believe, for all things are possible."

Now, we pray, God, as these people are coming to the altar to be prayed for, seeing that we are here, negative, just the negative; the positive is just around us, the immortal Spirit that was upon us shall

never die. It will be all through the ceaseless ages. And we go forth now as Your anointed servant to help our fellow man to receive help, for only one alternative, Father, that is that they would glorify You. And now, may each one standing here at the altar this morning, sick, suffering, now may the Holy Spirit grant healing to every one of them.

101-258 And we as Your little—little flock, that the sisters was just singing of, “Fear not, little flock,” we know, Lord, it’s Your good will to give the Kingdom to those. And we know that You’re always near, for You said, “Wherever two or three would gather in My Name, I’ll be in their midst. Whatever they ask, I’ll give it.”

Now, according to the Word of God which cannot fail, God’s Word, grant healing to everyone, Lord. And they’re standing here, waiting. As we go to anoint with oil, and to lay hands upon, and to ask for deliverance, may each of them go to their seats, back to their homes, praising You, normally, perfectly, and well, and return again tonight, Lord, at the service, giving praise and glory to God for their healing. Grant it, Lord.

And while we have our heads bowed:

102-260 Brother Neville, come with me, if you will. I want Brother Fleeman, and Brother . . . deacon, or somebody here, and Brother Cox, you all come here and help me. It’s all of the deacons here of the church is what I’m calling for just at this time.

And as we pray for them, you can help them if you will. Now, I want every one in here to be real sincere. And as we pray for the sick, I want you to pray with us.

I see a little boy setting back there now, awhile ago walked out in the hall there and had a hemorrhage. And the Lord Jesus so wonderfully stopped the blood right. See? His mercy be praised, His Name be honored. Just see how many has recovered in the last few days.

102-263 Just think, the very Lord Jesus that was back there in the days of the apostles is right here now. And it’s just winding up the end of the Gentiles. A great move is going amongst the supernatural believers, ‘cause we believe that God is here.

Just think, your—your glorified body’s right here at the Tabernacle now, the Presence of the Holy Spirit which is your glorified condition. You’re glorified in Christ right now. “Those who He justified, He glorified.” And your own glorified body is standing near you right now in Christ Jesus to give to you a strength like a

charge going into a battery. The Holy Spirit's in you. It's to charge your body to give you new strength, to heal you from the sickness that you've got, to make you well.

¹⁰²⁻²⁶⁵ Now, I want the church, if they will, with our sisters, if they'll sing that song through again. Now, each one of you at the altar . . .

Now, friends, if I am a deceiver, I'm ignorant of the fact. I am trying to be a Christian, and with all my heart I'm trying to help people. And I'm trying to help you, God's children. And if I—if I love my heavenly Father, I'll love you, His children. If I don't . . . If I'm deceiving you, I've tried to deceive God; you're His children; no one can deceive God. I'm trying to help you.

¹⁰³⁻²⁶⁷ That's the reason God is a-blessing my efforts. And maybe they're very poor, and some of them I'm ashamed of, and God knows I'm ashamed of them and repent of my efforts . . . But I'm doing all that I can to help God's Kingdom and to help you children of His. Receive Jesus this morning as your Healer right here at the platform, you'll go back to your seats and to your home and be normal and well.

Now, if He will heal hundreds here, and thousands and thousands around the world, why wouldn't He heal you? Just only believe. All right, sisters. Brother Neville, I want you to come and anoint them. [Brother Branham and brethren pray for the sick. Sister Gertie and her daughter sing "Only Believe."—Ed.]