

# Questions And Answers

## On Hebrews #1

209-1 . . . ? . . . How could she do it without God? That would be a real one, wouldn't it? Could not be done without the Lord.

I'm not going to preach out of all them. But I thought I'd might get a hold of something kind of heavy, you know, so I'd better be prepared. But oh, it was very, very light. So maybe there's not very many questions among the people then, that . . . Just very let—simple and light questions. But I'm glad to try to answer them the best that I can by the help of the Lord.

209-2 And if Sister Arganbright is in tonight . . . Sister Ruth, are you here, Sister Ruth? Over here. I have the . . . Oh, yes, I have the address here. No, I don't. Well, I'd get it right out here. I had it in my pocketbook, and I left my pocketbook at home. Now, if the police catches me going home, Brother Fleeman, you come to my rescue. Tell Billy I'm—left my pocketbook at home; I'm driving without a license tonight. And I thought I had it in my pocket; I just changed clothes. I'd run in this afternoon, was cutting some grass right quick and had to quit and hurry up and get in, change clothes, and run down here; and I—I brought the Lexicon, but you can get it right afterwards out of there.

209-3 Don't feel bad about that letter. If I never got no one worse than that, that'd be a fine letter. That was good. That was very, very nice. I told you I wouldn't read it, but I slipped up on it, you know; I just couldn't hold it any longer. I just wondered what she said. And it was very, very nice, wrote like a real school teacher ought to write. That was good, and I appreciate it. And it—it gives you . . .

See, I love letters of someone that would—would differen a little with you. See, if you go along all the time, nobody differens with you, you just get stale. You got to get a little differen so you can understand, dig down. And—and you just get in one rut if you don't watch; then you—then you get into trouble when you do that. You got to just kind of keep moving on and get somebody to different with you and fluff up your feathers once in a while.

210-5 Over in Africa I found two little lions, and they was little bitty fellows about like that, speckled, little, bitty lion: a little lion, little

lioness. Now, they looked like kittens; they was so little like that, little . . . Prettiest little things, they'd just play. And I was going to bring them back to America; I had them in a bird cage. I was going to bring them back, but I couldn't find any—anything to inoculate them, any toxin. And they wouldn't let me bring them in the United States without them being inoculated first, and I couldn't find it in all Africa. But if you wanted to know whether he was a lion or not, just cuff him back a little bit. He'd square off and let you know he was a lion, so—so that kinda lets you know where he was standing.

That's the way you have to do once in a while, you know, kinda fluff the feathers backwards to find out. But now, we don't get angry like the lion; we just—we just love that, to—people to ask questions. And questions like that, Sister Ruth, is very, very good to me. It's a . . . I—I love that. See? It's those real nasty kind that I hate to get. But them's a . . . That was fine.

<sup>210-7</sup>Now, we got some good, stirring, just home questions. There's a preacher back there in the back room just now, asked me, said, "The two prophets of Revelations 11, would they come in before the rapture, or just before the taking away of Israel? And what . . ." Now, that's the kind of questions that—that—that ties you around. But these simple questions like this is all right. But now, before we start, let's bow our heads for prayer.

<sup>210-8</sup>Father, it is noted that when You were twelve years old, You were found in the temple with the scribes and the sages, discussing with them the Scriptures. And they were—they were astonished at a . . . Men of old, and well trained in the Scriptures, and yet see a little boy of about twelve years old could just—just confound him in the explaining of the Scriptures. You was about Your Father's business. You said to Your mother, "Knowest thou not that I must be about My Father's business," to explain the Scriptures with their spiritual meanings?

And now, we pray, Lord, that—that Thou knowing how weak and frail we are and how subject we are to mistakes, that You'll just come with us tonight in the form of the Holy Spirit and will explain the Scriptures to us. I'm waiting and depending on You. And if I'd ever, at any time, try to put my own thoughts or interpretation or some selfish thing to try to make it sound like that the way I was explaining it would be right, close my mouth, Lord, like You would—You did the lions when they come after Daniel. Thou art still the same God.

<sup>211-10</sup> And let it be wholly . . . As we depend upon the Holy Spirit, may He just reveal these things to us. And then as He speaks them,

make them so plain that the one who asked the question will be able to receive it. And if it answers contrary to what I've always believed, then let my heart rejoice also, Lord, to know that I have found something new and some good way of the Lord. For You said, "Search the Scriptures, for in Them ye think you have Eternal Life, and They are They that testify of Me."

Now, after this Scripture teaching, it certainly would arouse many thoughts and so forth. And I pray, God, now that all these questions seems to be so sweetly and gently and—asked, may the Holy Spirit gently and sweetly answer them. For we ask it in Jesus' Name, and for the glory of God, and the upbuilding of His church. Amen.

<sup>211-12</sup> There is many times that selfish motives to anything just ruins the whole taste of it. And now, questions after this Scripture has been asked . . .

Now, if I hiss just a little bit tonight, I have a tooth out. And I put it in, and I can't preach; I slow up when I'm preaching; I take it out, and I almost whistle.

Mrs. Billy Graham told a story on him, that the worst excited she ever seen him, he's got a tooth out in front. And he lost it, and he had a television program right away, and—and he couldn't . . . It was on a plate with some more back teeth on it. And when he goes to talk, he whistled "whew, whew" through his tooth. And she said he was down on his knees, praying and sweating, ten minutes before the television cast, and finally they found it where it dropped out of a pair of his trousers in the toe of his shoes. One of the bellhops found it, that false tooth. And Mrs. Graham told it on him, and over here. And so I got it, a little piece of paper, I think I got it right here in my Bible.

And so it is kinda . . . When we get a little old and decrepit, you know, and have to lose these, it makes it bad. And so I . . . While I was out with Brother Roberson back there and them, I was brushing on it one morning and broke a piece off of it, and I had to take it in to doctor to get it fixed. So the Lord add His blessings.

<sup>212-16</sup> Now, we're going . . . Now, I'm going to try to get through every one of them, if I can. And, Brother Tony, by the grace of God, I got the interpretation to your dream, and it was wonderful. I'm so glad to see that. And it's a good interpretation, that I guess I shouldn't give it publicly here, so I'll give it to you privately if you—if you don't—if you want it in that way. He asked me the other night; He had a dream, and I couldn't tell him just what it was till I

went to the Lord and prayed over it. Then the Lord revealed it back to me and told me what the interpretation was. It's wonderful and good news for you, Brother Tony.

<sup>212-Q-51</sup> Now, in the first question. . . Now, I don't know just where to start first, 'cause they're all good ones. But now, we try not to take too long, and maybe we can finish them up Sunday, if we don't get through them.

**51. Explain what it means by everlasting punishment in Matthew 25:46, "But the . . ." That's the question.**

**52. Then the second question: "But the children of the kingdom shall be cast into outer darkness," is that about the same as casting them out of the mind of God?**

Well, now, get your first question, which is found in St. Matthew the 20—the 25th chapter. Now, we'll. . . Now, I've never studied these, just looked at them in the back there, and just tried my best to look them out the best that I—that I knew how. And my. . . You turn with me in your Bibles, as we study It. Now, I wanted to get this out of the Greek Lexicon also, so you get the—the original of it. And I—I like that. So then we'll have it in both the—in both the—the Greek and the others. And now, this will be—will be kinda slow and studying, 'cause I have to reach out and grab the Scriptures just wherever I can find them, and get them into their place. All right.

<sup>212-19</sup> Now, anybody want a Bible to study by? If you do, raise up your hand. We. . . I think we got three or four back here. If you want to study by the Scripture, all right. Brother Cox, will you come and get these Bibles? And it—it's good for you, if you can, to. . . (There's one, and I guest. . . You just take them on down if you want to, that and. . . ? . . .) And anybody that wants one, just hold up your hand; the boy will bring them right to you. See? And we want to study these together, and just. . .

Now, on this reading and the last chapters. . . The first seven chapters of the Book of Hebrews. . . After teaching, 'course the boy who taken these down, these subjects, Brother Mercier and Brother Goad, has got them and now fixing to publish them in book form. And they got it. Now, and we have nothing like halfway combed; we just scratched the surface. And I think they've terminated them, as taken the nuggets out of the—and just polishing the nuggets, just a few of the nuggets of the teaching of Hebrews. Brother Mercier will have them pretty soon in print, anybody wants them.

<sup>213-21</sup> Now, this in here, it brings in. . . You can't go through just in evangelistic church, which this is an evangelistic church. You can't

go through a—a teaching without arousing the suspicions and the thoughts of many of the people. You’ve got to. Now, I’m far from being a teacher, not a Bible expositor at all. But I never try to—to say anything, or to even do anything, but first—first asking or finding out my best thing for it.

It was asked of me by a dear brother last night; he said, “Brother Branham, Brother Seward once said that you—you just can’t pin you down anywhere (See?), that you always got some way around to get out of it or get away from it.”

I said, “Well, the reason of that: I always try to think before I do anything. See? And then if the people ask me, then I can tell them what my thoughts was. See?” But if—if you think right, and before you do anything try to take the side that God would have you to take, then it really would be hard to be pinned down.

<sup>213-24</sup> You couldn’t imagine the time that—that Ahab tried to pin Elijah down. Could you imagine the time that the Pharisees tried to pin Jesus down? See, He had—He had the answer quickly, because everything He done, He did it by the will of God, and He. . . That’s the way He—He could get it. Now, that’s the way we want it by this.

Now, the question is asked; we’ll keep with the question.

Explain what it means by everlasting punishment in Matthew 25:46.

Now, listen real close. Everybody now, Matthew 25:46.

*And these shall go away into everlasting punishment: . . .*

Now, the question is, “What. . . Explain. . .” Now, the word “everlasting” comes from the word “from ever and forever,” and “forever” is “a space of time.” It only means “so much time,” as forever. Now, if you’ll just read. . . I don’t know who wrote the questions, ‘cause no one put their name on them; it didn’t have to be; I don’t want them. See?

*But these shall go away into everlasting punishment: . . . (Now, watch; that’s the wicked.)*

<sup>214-27</sup> Now, dear—dear person that asked the question, just read the rest of It.

*. . . but the righteous unto life eternal. . .*

The wicked shall go into everlasting punishment, “a certain space of time,” but the righteous has Eternal Life. You’ll never find eternal punishment: couldn’t be. See, if they got eternal punishment, they

got Eternal Life; they got Eternal Life, they're saved. See, it can't be. Now, if you'll watch, the—the question asked itself—answers itself. See?

*And these . . . (Now, watch, I'll get before here:) . . . and they . . .*

In the 20th—44th verse . . .

*. . . and they also answered, said unto Him, Lord, when shall we be hungered, when with thirst, and—and a stranger, and naked, . . . and—and in prison, and did not minister unto thee?*

*Then shall—then shall he answer them, saying, Verily I say unto you, Inasmuch as you did it . . . unto one of the least of these, you did it . . . unto me.*

*And these shall go away into everlasting . . . (everlasting) . . . punishment . . . (That's the wicked.): . . . but the righteous into Eternal Life.*

<sup>214-30</sup> See the difference? The wicked has everlasting punishment, but “everlasting” is “a space of time.” Now, if it would've been the same, it would've been written, “And these shall go away into everlasting punishment, the other shall go away into Everlasting Life.” See? Or, “They shall go away into eternal punishment, and the other one into Eternal Life.” See, if there's an eternal punishment, to be punished forever and ever, then he's an eternal—he's got Eternal Life; and the only one Eternal Life, and that comes from God. Everything without a beginning has no end; everything with a beginning has an end. See what I mean?

Now, the Scripture Itself that the—the dear person answered . . . Now, if you'll take it in the Lexicon, “And these shall go forth into ainion, cutting off, and into everla . . . into fire, the lake of fire.”

Now, the word “a-i-n-i-o-n” means “a space of punishment,” in the Greek Lexicon, right here, “space of punishment,” or, “time of punishment.” See? They shall go away into a time of punishment. The word is used, “a-i-n-i-o-n, ainion,” which means “times, a time, a limited time.” Then take it back into the—into the translation here, the English, “everlasting” is “a limited of time.” See? It comes from the Greek, “a limit of time.” The word “ainion,” or “a-i-n-i-o-n, ainion” means “a limited time of punishment.”

<sup>215-32</sup> But then read the other, “But these shall go into eternal (That's a different. See?), Eternal Life. Eternal comes from the word of eternity, and eternity had neither beginning nor end. It's forever and forever. Now, that should answer that (See?), because if you'll



just read the Scripture real close, you'll see. "And these shall go away into everlasting punishment, but the righteous . . ." The wicked shall go into everlasting punishment, be punished for a space of time: maybe a billion years, I don't know; but you'll certainly be punished for your sins. But as certain as sin had a beginning, sin has an end. Punishment had a beginning, and punishment has an end. And hell was created for the devil and his angels. See? All right.

Now, I got another one down here to answer into that, just in a few minutes, which is a beautiful one, tie into it.

215-Q-52 Now, but these here: "But the children of the kingdom shall be cast out into darkness," is that about the same as casting them out of the mind of God?

No, it wouldn't be the same. Now, you're referring here to the Wedding Supper. Now, "And the children of the kingdom," as was asked here. . . The children of the kingdom are the Jews, and they were cast into outer darkness. And they—they have been cast into outer darkness, and they've went through the time of the weeping and wailing and gnashing of teeth. They were cast into outer darkness, because it would give you and I a space to repent; but they were never cast out of the mind of God. He'll never forget Israel. And Israel, as any reader of the Bible knows, is referred to "the children of the kingdom." See, it's the kingdom, the promise. In other words, God dealing with the nation, when He dealt with Israel, which is the children of the kingdom. . .

216-35 Now, you remember, He said there, "And Abraham, and Isaac, and Jacob," in one place, "would come and set into the kingdom at the end time." See? And that Abraham, Isaac, and Jacob would be in the kingdom; they were; they were the kingdom's blessing people. But the children of the kingdom shall be cast out into outer darkness.

Now, where the reference comes from here is the—is the Bridegroom. When the Bridegroom come, while they were. . . Five of the virgins went out to meet the Lord, and—and they didn't take any oil in their lamp. And the—the other five took oil in their lamp. Now, if you'll notice, it's a beautiful picture, both with the Jew and the Gentile, as the rejected.

Keep in mind that there's three classes of people all the time: the Jew, the Gentile (the formal); the Jew, Gentile, and the Church. And if you get those mixed up, you'll sure run into trouble when you hit Revelations. For if you don't. . .

216-37 Like Mr. Bohanon said to me one time, said, “Billy, anybody would try to read the Revelations would have nightmares. Why,” he said, “here’s a Bride down here on earth, and the—and the dragon spurting water out of his mouth to make war with her.” And said, “Then the same time that the Bride is standing as the hundred and forty-four thousand (Jehovah Witness doctrine) on Mount Sinai. And at the same time the Bride’s in heaven.” No, no, you’re mistaken.

There’s three classes of people (See?): that is the rejected Jew, and there is the sleeping virgin that the waters... It’s not the woman’s seed; it’s the remnant of the woman’s seed that the dragon spurted water out of his mouth (Revelations 11). And then, actually the hundred and forty-four thousand Jews was absolutely not the Bride; they are the remnant of the Jewish church. And the Jehovah Witness doctrine which puts them as the Bride, I don’t see how you could do that, because it’s not the Bride.

217-39 If you’ll notice over in Revelations there, It said, “And they are virgins, and they are eunuchs.” Now, what was a eunuch? They were... Eunuch was the temple guards that guarded the queen, because they were... be... They were men that were made sterile. They had... Did you notice, said, “They had not defiled themselves with women”? They were temple eunuchs. And it was a selected number that God had taken out of the elect of the Jew. Now, if you’ll notice... If we could just get that just a moment, so it’ll kinda settle it in your mind, where you can really...

Let’s get Revelations the 7th chapter, and we’ll find out in here now where—what It said. It’s a beautiful thing.

*And after this... I saw four angels standing on the four corners of the earth...* (Now, this parallels Ezekiel 9, where he saw the destructions of the Jews. And here he sees the destructions of the Gentiles, Revelations the 7th chapter.)...

*And... I saw four angels standing on the four corners of the earth, holding the four winds...* (“Winds” means “war and strife.”)... *that the wind should not blow upon the earth, nor on the sea, ... or any tree...* (Now, that’s war, holding.)

Oh, if we had time to go into detail on this question. That happened... There’s where Russell got mixed up. Russell prophesied; seeing this coming, he prophesied it would be the coming of the Lord Jesus, not knowing that it was the—the sealing away of the church. See?



217-42 And they wonder how the world war, first World War. . . Look, it stopped on November the eleventh, at the eleven o'clock of the day: the eleventh month, the eleventh day, and the eleventh hour. And immediately after that, the water baptism in Jesus' Name was revealed and the baptism of the Holy Ghost to the church, exactly, immediately after that.

And if you take it on over in Revelations, how we tied it together, and between the Philadelphian age and the Laodicean. . . And the Methodists had the Philadelphian age, the brotherly love. And the last age, church age, was the Laodicean age, which is lukewarm age. And He said in there, "I have set a door (open door) before you," an open door. And if you'll refer those Scriptures back, it'll tie the entire message right into one place there to show you it exactly. . .

218-44 Watch. It, everything had been Father, Son, Holy Ghost in baptism (which we're to get into it directly), which was absolutely a Catholic creed and never a Christian doctrine. No, sir, I. . . Just we got it right here tonight to come into it, with the Lexicon too (See? Yes, sir.), and with history also. Never was anybody ever baptized like that in the Bible, or not for the first six hundred years after the Bible. And I can prove it right here by the Catholic's own doctrine, that they are the one who started it, and sprinkling and pouring.

It come out of there into the Wesleyan church, and to Methodist church; the Methodist brought it through to the Baptists; the Baptists brought it on through; and it's still a false doctrine. And can come back in the Bible and prove to you that the Bible said that "you have a name that you live, but you're dead." That's exactly right. And they had. . .

218-46 I can prove that the Bible taught that they would use His Name in baptism until the dark age, according to the—the fourth age of the—the church age, the Pergamos church age. And He said. . . In during that fifteen hundred years of dark ages, everyone said, "You have a little light left, 'cause you've not denied My Name."

When it come to that other age over there, the Catholic age, He said, "You have a name that you live, but you're dead. And you've denied My Name." There you are. See? It just all ties one big beautiful picture together, the entire Bible.

218-48 Now, notice this.

*. . . holding the four winds. . .*

*And I saw another angel ascending from heaven, having the seal of the living God: . . . (the Seal)*

Now, what is the seal of the living God? Now, you Advent brethren are going to say, "Keep the sabbath day." I want you to show me that in the Scripture. It's not there. Not one place did it—is the seal. . .

If you'll read Ephesians 4:30 right quick, you'll find out what the Seal of the living God is. Ephesians 4:30 says, "Grieve not the Holy Spirit of God whereby you're sealed until the day of your redemption," not till the next revival, but's got eternal security. "Grieve not the Holy Spirit of God whereby you are sealed until the day of your redemption." See if Ephesians 4:30 doesn't say that; then take your margin readings and run it all the rest the way through the Scriptures there and find out. Now, ". . . sealed until the day of your redemption."

*Having the seal of the living God: . . .*

219-51 Now, remember, the Holy Ghost was not taught as the baptism of the Holy Ghost until after World War I. We just celebrated our—our golden jubilee, forty years, or the fortieth year of the jubilee.

*. . . and he cried with a loud voice to the four angels, to whom it was given to hurt the earth or the sea,*

*Saying, Hurt not the earth, neither the sea, or any tree, until we have sealed the servants . . . (Now, you're getting down to your question, "the children." See?). . . the servants of our God in their forehead.*

Don't hurt; don't destroy the earth; don't let an atomic bomb be bursted; don't have a complete thing until the servants of our God is sealed.

219-52 Now, if we could take that back yonder and run back there, how that—that even on "The Decline of the World's War," in the second volume, when General Allenby had fought in till he hit the lines of Jerusalem, and he wired back to the King of England, and said, "I don't want to fire on the city, on the account of the sacredness of it." He said, "What shall I do?"

He said, "Pray."

And he flew over it again, and when they did, they said, "Allenby's a-coming." And there were Mohammedans in there, thought he said, "Allah's a-coming." And they hoisted the white flag and surrendered, and Allenby marched into Jerusalem and took it without firing a shot, according to the prophecy (That's right.), and turned it back over to the Jews.

Then they raised up a Hitler to persecute the Jews, and all around over the world, and run them back in there.

219-56 And the Bible said He would bring them back on the wings of an eagle. And when they begin to come back . . . The "Life" magazine and them packed it a few weeks ago, where they brought them back by the thousands into Jerusalem, and they went to packing those old ones off on their back. They were interviewed. I've got it all on reel and picture. And he said . . . There hung the four-star flag of David, hanging there, the oldest flag in the world, the first time it's been flown for two thousand years.

Jesus said, "When the fig tree puts forth its bud, this generation shall not pass."

And here they was bringing them old in, and said, "What? Are you coming back to die in your homeland?"

Said, "No, we've come to see the Messiah."

And, brother, I tell you; we're at the door. There's the servants, them who's way down yonder, not this bunch of Jews that would cheat you out of your false teeth if they could; that's not the Jew He's talking about. But it's those down yonder who's kept their— their laws and things, and never even knew there was a Messiah.

220-61 And Brother . . . At Stockholm, Brother Pethrus, sent them down a million New Testaments, and when they got them they were reading them. They said, "Well, if this be the Messiah, let us see him do the sign of a prophet, and we'll believe him."

What a setup for my ministry. I was within two hours of the gate to Jerusalem, to go in; and I was at Cairo, Egypt. And I was walking along there, and the Holy Ghost said, "Don't go now."

I thought, "I was just imagination. My ticket's done bought; I'm on my road. The man's out there to meet me, the whole group, schools and so forth."

I walked a little farther, and the Spirit said, "Don't go. Don't you go."

I went back to the ticket agent; I said, "I cancel this ticket, I want to go up to Athens, Greece, to Mars Hill.

And he said, "Well, your ticket calls for Jerusalem, sir."

I said, "I want to go to Athens instead of going to Jerusalem." The Holy Spirit's waiting; that hour hasn't come just yet. It just isn't just right.

220-68 Watch.

*. . . seal the servants of our God in their forehead,*

*Saying, Hurt not the earth, . . . till we . . . seal the servants of our God in their forehead.* (Anyone knows that that's the Seal of the Holy Spirit. Watch.)

*And I heard the number of them that were sealed: . . . (Now, if they're not Jews, watch this.) . . . and there were sealed a hundred and forty-four thousand all of the tribes of the children of Israel.* (Not a Gentile in them, that's at the end time. Watch)

*. . . the tribe of Juda . . . twelve thousand . . . the tribe of Reuben . . . twelve thousand, . . . (and on down), . . . Gad . . . twelve thousand,*

*. . . Nephtalim, . . . (and—and—and all the way down to the) . . . Aser, . . . and—and Zabulon, . . .*

And all these twelve tribes of Israel, and twelve times twelve is what? Hundred and forty-four thousand. There's the hundred and forty-four thousand Jews: not Gentiles, Jews. Has not a thing to do with the Bride. So Jehovah Witness is wrong on their doctrine. The Bible plainly says that they are Jews and not Gentiles. They are the servants of God; and the Gentile never was considered a servant. We are sons and daughters, not servants.

221-70 Now, read the rest of it. Like the man eating watermelon said, "That's good, but let's have some more of it." All right. God's got plenty of it here. Now, just notice. Now, now, we're on the 8th verse.

*And of the tribe of Zabulon . . . seal twelve thousand. All the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin was sealed twelve thousand.*

See, John, being a Jew, recognized every one of them, seen the twelve tribes of Israel, twelve thousand out of each tribe, twelve times twelve, being a hundred and forty-four thousand. There they are, not the Church, the Jews. The Bible said here, they were all the children of Israel, every tribe named.

Now, watch, 9th verse.

*After this . . . (Now, here comes the Bride.) . . . After this I beheld, . . . lo, a great multitude, which no man could number, . . .*

There's your te—temple eunuchs; they're is just a hundred and forty-four thousand, just a little spot, just a little temple guards that's going to be with the Bride, just Her—just Her escort. That's the hundred and forty-four thousand is the escort to the Bride, the temple eunuchs.

221-74 Watch. ‘Course, I know you go back over here to the 14th, and say, “Why, they’re with the Bride wherever they...” Absolutely. The eunuchs travel with the queen wherever she went. Truly. But what were they? They were nothing but escorts, and that’s just exactly what the Scripture declares it to be here.

Notice.

*And after this . . . and, lo, a great multitude, which no man could number, of all nations, . . . kindreds, . . . people, and tongue, . . . (There’s your Gentile Bride coming up. All right) . . . these stood . . . before the Lamb . . . (There’s their Saviour, the Lamb: not the law, the Lamb, grace.) . . . clothed with white robes, . . . (Watch, in a few minutes, see if the white robes ain’t the righteousness of the saints.) . . . and palms in their hands;*

*And they cried with a loud voice, . . . (If this ain’t a Pentecostal revival, I never heard one.) . . . saying, Salvation to our God which set upon the throne, and unto the Lamb.*

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

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

That sounds like a camp meeting time, doesn’t it? It’s going to be. Who was that? The hundred and forty-four thousand? Not at all. This great number that no man . . . of all kindred, tongues, and nations . . . Can’t you see, my dear friend?

222-77 Now, watch; just read It now.

*And one of the elders answered, saying unto me, What are these and . . . which are arrayed in white robes? and whence cometh they?*

The elder said to John, which was a Jew that recognized the hundred and forty-four thousand, and said, “Now, you knew them; they’re all Jews. But who are these? Where’d they come from?” See what the elder said, “One of the elders answered (That’s the elders before the throne.)—answered me, saying, ‘What are these which are arrayed in white robes? and whence cometh they?’ Now, we all know the Jews and their covenant and so forth, but when did these come?” Now, watch.

*And I said unto him, Sir, thou knowest . . . (“I—I—I don’t.” John said, “It’s just past me. I don’t know.”) . . . And he said*

*unto me, These are they that came out of great tribulations, (Through trials and many these dangers, toils, and snares, I have already come. See?) . . . these come up out of great tribulations, and have washed their robe, . . . (in the church? Does that sound right?) . . . have washed their robes, and made them white in the blood of the Lamb.*

*. . . they are before the throne of God, and serve Him day and night . . . (Who serves me in my home? My wife, is that right?) . . . and in His temple: . . . (That's who stays with me in my home and in my economy, is my wife. She's the one who sets with me, and washes my clothes, and keeps things ready for me.) . . . and he that setteth upon the throne shall dwell among them. (Oh, my, listen.)*

*And they shall hunger no more, . . . (Looked like they had missed a few meals coming along.) . . . neither shall they thirst any more; nor shall the sun light on them and—no more, nor any heat.*

*For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe . . . all tears from their eyes. (There She is; there's your Bride.)*

223-79 There's your hundred and forty-four thousand; there's your servants. So "the children of the Kingdom" here, dear person who asked the question, it's a—who asked this notable question . . . I think I might've left it back here in the—somewhere, but "when they shall be cast out," doesn't mean that they will be cast out of God's mind. They are cast out of the spiritual benefits for a season (See?), just for a little season.

Because when the prophet saw Israel in this day that—that she was coming to, he said, "Well, will Israel be when the Sabbath will be taken away, and—and they sell on the Sabbath the same as any other day, and all these things." He said, "Well, will You—will You ever . . . Will Israel be completely forgotten?"

He said, "How high is it to the heavens? How deep is the earth? Measure it with that stick laying before you."

He said, "I can't."

He said, "Neither can I ever forget Israel." Certainly not, Israel will never be forgotten.

224-83 So, you see, everlasting and eternal is two different thing. Israel was cast out, but not out of God's mind. And Paul speaks it



over here, if I had a—had time to study, so I could quickly get to the Scripture that . . . I can refer to them to you (See?), that comes on my mind.

Paul speaking over there, said that for we Gentiles to take heed, the way we walked and what we done. See? ‘Cause if God spared not the first branch (See?), and we being just grafted in . . . See? And Israel, which was blinded for a season, he said . . . Just for a season, Israel was blinded. That’s right, but the veil will be lifted from their eyes. And that is when the last Gentile is borned into the Kingdom of God, then their veil’s lifted from Israel’s eyes. And they’ll say, “This is the Messiah Who we looked to see.” That’s right, but the Gentile door is closed (the ark is—is closed up); there’s no more—no more grace left for the Gentile at that time.

Now, I take a whole lot of time on one question. And somebody say, “Now, you don’t get to mine.” Well, we’ll hurry up and see if we can’t get to it.

224-Q-53 All right, here’s a—a long one. And every bit of it the woman asked or the man asked, or whoever it is, is right.

**53. Is it not true that the Lord Jesus did not die for the whole world, meaning everyone in the world, but rather . . . (Now, I would explain that, but she—he or she, whoever it is . . . Looks like a woman’s writing.) . . . but rather for these—rather for these in every part of the world, whom the Father did give Him, these who before the foundation of the world, God did ordain to Eternal Life, having elected them according to His own good pleasure?**

Absolutely, that’s right. That’s exactly right. Jesus died for not just to . . . He—His purpose . . .

224-Q-54 Let’s see, I believe the . . . I—I believe they read . . . a question comes in on this.

**54. Scripture doubtless tells us that these are those who will not be—there are those who will not be saved. Therefore . . . That’s exactly right. The Scripture tells us that there is people who were foreordained of God to be condemned.** Would you like to read that, so it’ll always be out of your mind? All right, let’s turn over now to the Book of—of Jude, Jude speaking here.

*Jude, the servant of Jesus Christ, the brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:*

See who He addresses it to? Not the sinner, not only evangelistic service, but to the sanctified and called (See?), those who are already in the Kingdom.

225-92 Mercy unto you, and peace, and love, be multiplied,

*Beloved, . . . I give all diligence to write unto you . . . the common salvation, it was needful for me to write unto you, and to exhort you that you do earnestly contend for the faith that was once delivered to the saints.*

*For there are certain men crept in unawares, who were before of old ordained to this condemnation, . . . (How?) . . . turning the grace of our God into lasciviousness, . . .*

Ordained of old . . . Not that God set back on the throne, and said, "I'll save this man, and I'll lose that man." That wasn't it. God died, and when Jesus died, the atonement covered the entire earth for every person. But God by foreknowledge . . . Not that He willed . . . He's not willing that any should perish. He wanted everybody to be saved. That was His—that was His eternal purpose. But if He was God, He knew who would and who would not be saved. If He didn't know, then He wasn't the infinite God. So the Bible teaches that. That we could . . .

225-93 If we had time to turn over here in Romans the 8th chapter and you could read it, Romans the 9th chapter, many other places in the Bible, Ephesians the 1st chapter, and you can see that the election of God, that it might stand sure, God gave the covenant unconditionally. He sent Jesus to die for those who He foreknew. See?

Not just to say, "Well, you say God don't know whether she'll be saved or not?" God knowed that you'd be saved, or whether you would or not, before the world ever began, or He wasn't God.

Do you know what the word "infinite" means? Look at—look in the dictionary and find out what the word "infinite" means. Why, He knowed every flea that would ever be on the earth, every fly, every gnat, every germ. He knew it before they ever come into existence, or He wasn't God. Certainly, He knew. All right.

Then in there, God could not—not say, "I'll take you, and send you to hell; and I'll take you, and send you to heaven." God wanted you both to go to heaven. But by foreknowledge He knew that one would be a shyster, and the other one would be a gentleman and a Christian. See? Therefore He had to send Jesus to die, to save that man that He foreknew that wanted to be saved. You get it?

226-Q-55 Now, look here.

**55. Scriptures doubtly tell us that these are they who will not be saved. Therefore, if the atonement cover all the—all of Adam's race, and some were lost because they did not avail themselves of the promise, or the provision, would not . . . must we . . . will he . . . will be a mightier force than eternal plans and purposes of Almighty God? Would it be . . . (the person now on this second question, is asking) Would not man's free will be a mightier force than the eternal plans and purpose of an Almighty God?**

No, my brother or sister, certainly not. There is nothing more powerful. . . Man's will could never compare with the—the eternal purpose of God's judgment. It couldn't be. See?

226-98 Now, your first question was correct. Your second question couldn't be, friend. 'Cause look, look at the way it's written here. See? "Would not man's free will be a mightier force than the eternal plans and purpose of Almighty God?" Why, certainly not. How could the will of man be a mightier force than the purpose of Almighty God? And man in his carnal condition to will what he wants to, more forceful than what an eternal, perfect God would be? Certainly not, it couldn't be. See? The eternal God, Who's purpose is perfect, how could you say that a—a carnal man down here, no matter how just and—he might be, his purposes would no wise compare with this: the—the purpose of the eternal and Almighty God.

227-99 [A sister speaks from congregation—Ed.] Yes. ["I'm sorry. I just wanted to ask a question, and—and you misunderstand what I mean there."]

Yeah, all right, sister.

["I don't believe that at all; I meant God's eternal purpose is overriding man's free will."]

That's right. Oh, well, I—I've read it wrong then. See? All right. Yes, you're exactly right then, sister. I didn't know it was your—your question. All right. But see, where I got it here . . . See? Now, let me see, "Cover all the Adam's race, and some were lost because they did not avail themselves—their own of its provisions, would not man's free will be a mightier force than the eternal plans and purpose of Almighty God?"

See, I—I'd misinterpret your thought there. Yes, the eternal purpose of Almighty God. . . Well, that settles it. I guess everybody understands that. If you do, raise up your hands. It—it's the eternal purpose of the Almighty God would sure be far above—far above what man could do. Now . . .

**56. I do not understand the light on water baptism in the 28th chapter of . . . 19th verse, of Matthew. What does this mean?**

Well now, maybe it won't take me but just a minute. And let's have somebody turn with me, if you will, to Matthew the 28th chapter and the 19th verse. And we'll find out just what the person is . . . twenty-five . . . Now, this will make you strong if you'll just stay with it. It's—it's good. You see? It isn't evangelistic, but it's a . . .

227-103 Now, we're . . . Now, here's where people try to say there's a contradiction in the Bible. Now, I want somebody to turn to . . . We're in Matthew 28:19. Or, no, I want somebody . . . Matthew 28:19. I want somebody to turn to Acts 2:38. You got your Bible there, Brother Neville?

And I want you to read for yourselves now. "And I'll show you a strict contradiction in the Bible. And I—I . . . What the—the Bible . . . The people say the Bible doesn't contradict Itself; I want you to take this into consideration.

227-105 And this makes the professors get gray. But it—it's simple. Now, I'll read Matthew 28:19; you follow me. And some of you with Acts 2:38, have it ready. I'll begin unto the 18th verse; this is the closing chapter of Matthew.

*And Jesus came and spake unto his disci—or spake unto them, saying, All power is given unto me in heaven and in earth.*

Where's the Father's power? If all the power in heaven and earth is give to Jesus, God got powerless then, didn't He? Or did He just tell a story? Was He joking? He meant it. Don't you believe He meant it? Well, if all power is given unto Him, where's God's power at then? He was God. That's exact. That's the only thing there is to it. That's just all there was. See, He was God; or either there's somebody set there, did have some power, don't have it any more. See? So you can't—you can't confuse it. We'll get that right in on this same thing here. All right.

*All power in heaven and earth is . . . in heaven and in earth.*

*Go ye therefore, . . . teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*

*Teaching them to observe all things whatsoever I have commanded you: . . . lo, I am with you always, even to the end of the world.*

228-107 Acts 2:38, now somebody read. Wait just a minute. Acts the 2nd chapter, the 38th verse, now, listen real close now, and just be

patiently, and we'll see now. Now, this is ten days later after Jesus told them now, Matthew 28:19, "Go therefore, teach all nations, baptizing them in the Name of the Father, of the Son, of the Holy Ghost."

Now, Peter, ten days later... They never preached another sermon. They went up in the upper room at Jerusalem, and waited there for ten days, for the Holy Ghost to come. How many knows that? In this spot... Here's Peter; Peter has the keys to the Kingdom. All right, we'll see what he does. Matthew... or I mean Acts 2, let's take the 36th verse.

*Therefore let all the house of Israel know surely, that God has made this same Jesus, whom you... crucified, both Lord and Christ. (Both Lord and Christ, no wonder all power in heavens and earth was given unto Him.)*

*Now, when they heard this, they were pricked in their heart, and said unto Peter and... the rest of the—the apostles, Men and brethren, what shall we do?*

*Peter answered... Peter said unto them, Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.*

228-109 Now, there's a contradiction. Matthew said, baptize the name of Father, Son, Holy Ghost, and Peter said in the Acts 2:38, ten days later, "Repent, and be baptized in the Name of Jesus Christ."

Then the next time repentance was spoke—spoke of—or baptism in the Bible, is Acts the—the 8th chapter, when Philip went down and preached to the—to—to the Samaritans. And they received the Holy Ghost, and they were baptized in the Name of Jesus Christ.

Next time it was spoke of, was when the Gentiles received It, Acts 10:49.

*And while Peter... spake these words, behold, the Holy Ghost fell upon... them... and heard them.*

*For they heard them speak in tongues, and magnify God. Then said Peter,*

*Can a man forbid water, seeing that these... have received the Holy Ghost like we did at the beginning?*

*And he commanded them to be baptized in the Name of the Lord Jesus Christ.*

229-112 Now, let me have something here, just show you a little something so you won't forget it: going to make you a little illustration. I'm going to put... How many generationalities of people are there in the world? There's three: Ham, Shem, and Japheth's people. How many knows that? We come from those three sons of Noah. Ham's people, Shem's people... Japheth's people is the Anglo-Saxon; Shem's people is the... The three generations, that's Jew, Gentile, and half Jew and Gentile. Now, notice, when there... And this is Ham... Shem, Ham, and Japheth.

229-113 Now, the first time baptism was ever spoke of, was spoke of by John the Baptist. How many knows that to be true? All right, I'm going to lay it over here, way over here: John the Baptist. And John baptized the people in the river of Jordan, commanding them that they should repent, and get right with God, and sell their goods, and feed the poor, and the soldiers be satisfied with their money, and to get right with God. How many know that? And he baptized them in the river of Jordan, not sprinkled them, not poured them, but immersed them. If you don't believe it, here's the Lexicon, find out if it isn't "baptizo," which is "baptize, immerse, put under, bury." Now, the first time baptism was ever spoke of, was there.

The second time baptism was ever spoke of, Jesus commissioned it, Matthew 28:19. Next time baptism was spoke of was Acts 2:38. The next time baptism was spoke of was in the 8th chapter of Acts. The next time baptism was spoke of was in the—the 10th chapter of Acts.

230-115 And then we come from the time where Jesus said here, "Go ye, therefore, teach all nations, baptizing them in the Name of the Father, and the Son, Holy Ghost."

Now, let's straighten this Scripture out first. I've told you that there's not one Scripture in the Bible that'll contradict another. I want you to bring it to me. I've asked that for twenty-six years, and I haven't found it yet. There's no Scripture that contra... If it contradicts It, then its a man-written affair. No, sir, there's no contradiction in the Bible.

Now, this you said, "What about that?"

Here stands Jesus saying, "Go ye, therefore, teach all nations, baptizing them in the Name of Father, Son, Holy Ghost."

And Peter turns right back around, and said, "Repent, every one of you, and be baptized in the Name of Jesus Christ."

There's your contradiction: looks like it. Now, if you're reading with a carnal mind and not a open heart, it'll be a contradiction. But



if you'll read It open-minded, "The Holy Spirit has hid this from the eyes of the wise and prudent," Jesus said so, and thanked God for it, "and has revealed It to babes such as would learn." If you got a mind, and not a selfish mind, but a willing heart to learn, the Holy Ghost will teach you these things.

230-125 Now, if it don't compare . . . You said, "How do you know you're right?" Well, it compares with the rest of the Scripture. If you don't, you got a flat contradiction here.

Now, I want to ask you a question. This is the last chapter of Matthew. I'll take it in a little form, so every one of you that's—that's children will understand it.

For instance, if you read a love story, and the back of it said, "And Mary and John lived happy ever after." Well, you wonder who John and Mary was that lived happy ever after. Now, if you want to know who John and Mary is, you'd better go back to the first of the book and find out who John and Mary is. Then get back here and find out who Mary was, and what family she come from, and who John was, and what family he come from, and what his name was, and how they were married, and all about it. Is that right? Well, that's the same thing as reading the Bible here. When . . .

231-128 Look, Jesus never said, "Go, baptize the people in the name of the Father, in the name of the Son, in the name of the Holy Ghost," the way Trinitarian people baptize. There's no Scripture for that in the Bible. He never said, "In the names (n-a-m-e-s), names" of the Father, Son, and Holy Ghost; He said, "In the (n-a-m-e) name," singular. Look at your Bible there and find out if that's right, Matthew 28, "In the Name . . ." not "in the name of the Father, in the name of the Son . . ." that's the way a triune preacher baptizes. "In the name of the Father, in the name of the Son, and in the name of the Holy Ghost." That's not even in the Bible.

"Then in the name . . ." You said, "Well, then in the Name of the Father, Son, and Holy Ghost." Then there's a certain Name there.

231-132 Well, is Father a name? How many knows that Father's not a name. Father's a title. Son's not a name. How many knows Son's not a name? How many fathers is in here, raise your hand. How many sons is in here, raise your hand. Well, which one of you're named son? Which one of you're named father? All right, Holy Ghost is not a name. Holy Ghost is what It is. How many humans is in here, raise your hand. See? There you are, the Holy Ghost is what It . . . Father, Son, and Holy Ghost, neither one of them are names; there's no name to it.

Well, then, if He said, “Baptize in the Name of the Father, Son, Holy Ghost,” we’d better go back and find out Who Father, Son, and Holy Ghost is. Let’s turn back to the 1st chapter of Matthew then, see Who this fellow was that was supposed to baptize in what name. And we start out now with Matthew the 1st chapter and the 18th verse. Read closely, all of you.

<sup>231-134</sup> Now, you that asked the question, I want to give a little illustration here. Now, I’m going to put three things here so that you’ll understand clearly (make the illustration): these Bibles and books to make illustrations.

All right, I want you to watch me closely, and each one follow me now. Now, this here is God the Father. This here is God the Son. This here is God the Holy Ghost. Now, how many understand? You say it after me. Who’s this down here? [Congregation says, “Holy Ghost”—Ed.] Holy Ghost. Who’s this over here? [Congregation says, “Father”—Ed.] Who’s this here? [Congregation says, “Son”—Ed.] Now, that’s the way the Trinitarian believes that. See, that makes us heathens, just as raw as it can be.

<sup>232-136</sup> The Jew. . . That’s the reason you can’t do nothing with a Jew. He said, “You can’t chop God in three pieces and give Him to a Jew.” Why, certainly not, you can’t me either. See? No, sir. He’s one God; that’s exactly, not three Gods. Now, notice how—how—how simple it is.

Now, we’re going to find out. Now, Who is. . . This is Who? Some speak out now. God the Son. Is that right? This is the Son. Well then, His father is God. Is that right? How many believes that His Father’s God, raise up your hand. How many believe that God is the Father of Jesus Christ? All right.

*Now, the birth of Jesus Christ was on this wise: . . .*

<sup>232-138</sup> Now, we’re going back to find out Who Father, Son, and Holy Ghost is, that Matthew said baptize in the Name of. See? The Name, not names now, ‘cause it can’t be names, ‘cause there’s no name there.

*Now, the birth of Jesus Christ was on this wise:*

*When . . . his mother Mary was espoused to Joseph, before they came together, she was found with a child of . . . (God the Father. Does the Bible say that? What does the Bible say?) . . . she was found with a child of the Holy Ghost.*

Then which one of these is His Father? Now, the Bible said that this is His Father, and Jesus said that this was His Father. Now, which One is His Father? Now, if He had two fathers, now what about it? If He had two fathers, He's a illegitimate child.

232-140 Now, let's just read on a little further.

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

*But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the . . . [Congregation says, "Holy Ghost"—Ed.]*

The what? The Holy Ghost? Well, how can the Father be His Father, and the Holy Ghost be His Father at the same time? Now, He had two fathers then, if that be right. No, sir. The Holy Ghost is God. The Holy Ghost is God. So God and the Holy Ghost is the same-self Person, or He had two fathers.

233-142 See, we find out who John and Mary is after while. All right, we find out whether Peter was—Matthew was trying to contradict one another or not, see if the Scripture contradicts Itself. It's a lack of spiritual understanding. That's right.

*But while he thought on these . . .*

I got that one, the 20th verse. Now, the 21st . . .

*And she shall bring forth a son, . . . (This Person, which was of these? One Person, God.) . . . and thou shall call his name . . . (What?) [Congregation answers, "Jesus"—Ed.] . . . for he shall save his people from their sins.*

*. . . this was all done, that would—might be fulfilled which was spoken of the Lord by the prophet, saying,*

*Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His Name Emmanuel, . . . by interpretation, God with us.*

So who was John and Mary that lived happy ever after? Who was the One Who said, "Go ye therefore, teach all nations, baptizing them in the Name of the Father, Son and Holy Ghost"? Who was the Father, the Name of the Father, Son and Holy Ghost? [Someone says, "Jesus"—Ed.] Certainly, it was. Sure, no contradiction to

that, not a bit. It just straightens the Scripture out. He was the Father, Son, and Holy Ghost. God was Emmanuel dwelling with us, tabernacling in a body called Jesus.

<sup>233-145</sup> Now, the oneness teaching of the oneness church, I certainly disagree with them, thinking that Jesus is one like your finger's one. He had to have a Father. If He didn't, how could He be His own father? And if His Father was a man like the Trinitarian says, then He was borned a illegitimate birth with two fathers. So you see, you're both wrong by arguing. See?

But the truth of it is, that both Father, Son, and Holy Ghost, is one Personality. [Blank spot on tape—Ed.] . . . God dwelling in a tabernacle of flesh to take sin from the world. . . That's exactly right, "God with us." Now, therefore, when Matthew 28:19 . . .

Now, you search the Scriptures, and when you can find where one person in the Bible (Now, think of it; now, don't let this pass over you.), where one person in the Bible was ever baptized in the "name of the Father, and the Son, and the Holy Ghost," come back to me and tell me that I'm a hypocrite, and I'll put a sign on my back and walk through the city. It's not in the Scriptures from Genesis to Revelation. But every person in the Bible was baptized in the Name of Jesus Christ.

<sup>234-148</sup> You say, "Wait a minute, preacher. What about John? He didn't baptize in any name at all."

All right, we find out what happened. Let's turn over to—to the—the Acts the 19th chapter. That's where we find John's disciples. Every person was all baptized in the Name of Jesus Christ, on up now till we find this group over here. Acts the 19th chapter, and let's begin the reading now, and we find John's disciples.

*And it came to pass, . . . while Apollos . . . (which was a lawyer, converted).. was at Corinth, Paul having passed through the upper coasts of . . . Ephesus: he finds certain disciples (They were followers of Jesus.)*

<sup>234-150</sup> If you just noticed the previous chapter before there, they were having such a great time till they were shouting and rejoicing. How many knows that true? And Aquila and Priscilla was attending the meeting. And Paul and Silas was beaten, and striped, and put into jail. Is that right? And they come over here and found Aquila and Priscilla. And they were having a revival up there by a Baptist preacher by the name of Apollos, who was proving by the Scriptures that Jesus was the Christ. Now, Paul finds him.

*Paul having passed through the upper coasts of . . . Ephesus: . . . finds certain disciples,*

*He said unto them, Have you received the Holy Ghost since you believed? . . .*

235-151 Now, you dear Baptist friend, if that don't knock the—the props out from under your theology, when you said you received the Holy Ghost when you believed.

But Paul wanted to asked these Baptists, “Have you received the Holy Ghost since you believed?” Now, watch what they said.

*And they said unto him, We know . . . whether there be any Holy Ghost.*

*And he said unto them, Unto what . . .* (Now, if you want to get the Greek Lexicon here, it'll show you, “Unto how was you baptized?”). . . *Unto what . . . was you baptized?*

*And they said unto him, Under John . . .* (back here. “John baptized us.”)

Now, I want to ask: If you had that baptism, would you be satisfied with it? The same man that walked Jesus out in the river and baptized Jesus Christ, that same man had baptized these people. That's a pretty good baptism: not sprinkling, not pouring, but immersing in the old muddy Jordan at the same place Jesus was baptized. Think of that.

235-154 Paul said, “Have you received the Holy Ghost since you believed?”

They . . . he . . . They said, “We know . . . whether there be any Holy Ghost.”

He said, “How was you baptized?”

They said, “We been baptized.”

“How was you baptized?”

“Unto John.”

Now, watch what Paul said. Watch here.

*And he said unto them, . . . were you bap . . . Unto John . . .*

*And they . . . And then said Paul, John verily baptized . . . the bap . . . unto repentance, saying unto the people, . . . they should believe on him that's come after him, that is, on Jesus Christ.*

235-156 See, John only baptized unto repentance, but the water baptism in Jesus' Name is for the remission of sins. The atonement wasn't made then; sins could not be remitted. Now . . . It was just

a answer of a conscience, like under the law. Luke 16:16 said, "The law and prophets were until John; since then the Kingdom's been preached." Now, watch, and watch.

*And Paul said un . . . (now watch) . . . Have you received . . .*

The 5th—5th verse . . .

*And when they heard this, they were baptized . . . (again) . . . in the name of . . . Jesus Christ.*

That right? Then these people, the people in Acts 2 were baptized in Jesus' Name. The Jews was baptized in Jesus' Name, The Gentiles was baptized in Jesus' Name. And every person in the entire Bible was baptized in Jesus' Name.

<sup>236-159</sup> Now, find one place that anybody else was ever baptized any other way, and I'll go right back here and show you where the Catholic church admits it, and say that you bow to it. And said, "There might be some Protestants saved because they have a few of the Catholic doctrines, such as the baptism in the name of Father, Son, and Holy Ghost." Said, "The holy Catholic church has a right to change that solemnity from the Name of Jesus to the 'Father, Son, and Holy Ghost,'" and the Protestant church admits it. This one don't. I stay with the Bible. I believe the Bible.

You say, "Brother Branham, do you commission people to be baptized over?" Absolutely. Paul did here.

<sup>236-161</sup> Now, watch, let's get the Galatians 1:8, and find out what Paul said.

*. . . though we, or an angel from heaven, preach any other gospel unto you . . . let him be accursed.*

There you are, "If we or an angel . . ." And Paul, the same man, commissioned the people to be baptized over again that had a lot better baptism than what you have had, my brother; 'cause John the Baptist was Jesus' own cousin, second cousin; baptized his own Cousin in the river of Jordan, and turned right around and baptized John's disciples. And Jesus said, "That won't work," or Paul said it, and commissioned them to be baptized over again in the Name of Jesus Christ before they could receive the Holy Ghost; after they'd been shouting and praising God and having a big time, having a great—great revival, and proving by the Bible, with their theology, that Jesus was the Christ. How many knows that's the Scripture, the 18th chapter? Certainly it is. There you are. So there's no question to it.



237-163 Now, let me give you a little keynote. Now, he never went out of the order, but in Luke—Matthew the 16th chapter, Jesus, when they come down off the mount, He says, “Who do men say I the Son of man am?”

“Some say You’re Elijah; some say You’re of the prophets, and some say You’re this, that.”

He said, “But Who do you say?”

Peter said, “Thou art the Christ, the Son of the living God.”

Watch. “Blessed art thou, Simon Barjona (the son of Jonas); flesh and blood never revealed this to you.” Amen.

See, it has to come spiritual revelation. Flesh and blood never told Abel that he was wrong—or Cain, that he was wrong, never told Abel that Cain was wrong. But it was a revelation that Abel had. It was blood. We’re coming into that question in a few minutes. It was blood, not fruit, that took us from the garden of Eden. It was blood. And Abel by spiritual revelation was revealed of God that it was blood. And he, “By faith” Hebrews 11:1 says, “he offered to God a more excellent sacrifice than Cain.” Which God accepted his sacrifice. There you are. See? He offered it by faith, by revelation.

237-169 Now, watch, “Flesh and blood has not revealed this to you (plumb over to the Lord Jesus), but My Father which is in heaven has revealed this to you. And upon this rock (the revelation of Jesus Christ). . . Upon this rock I’ll build My church, and the gates of hell can’t prevail against it.” That’s what He said. Spiritual rev. . . “And I say that you’re Peter, and I’ll give to you the keys of the Kingdom. And whatever. . . Because you’ve got a spiritual open channel between here and heaven. . . Flesh and blood: you never took a seminary; you never took a schooling; you never took a—a—a course of theology. But you depended on God, and God revealed it to you; and it’s absolutely the clear Scriptures that tied together. I say you’re Peter. (That’s right.) And I’ll give to you the keys; and what you bind on earth, I’ll bind it in heaven; what you loose on earth, I’ll loose it in heaven.”

237-170 And Peter was the spokesman on the day of Pentecost, when they was all scared to speak. He spoke up and said, “Ye men of Judaea and you that dwell in Jerusalem, let this be known unto you and hearken to my words. These are not drunk as you suppose, seeing it’s the third hour of the day, but this is that which was spoken of the prophet Joel. ‘It’ll come to pass in the last days,’ saith God, ‘I’ll pour out My Spirit upon all flesh. Your sons and daughters shall prophesy. Upon my handmaid, the maid servants, will I pour out of

My Spirit. And I'll show signs in the heavens above and in the earth below, and pillars of smoke and vapor. It shall come to pass before the great and terrible day of the Lord shall come, that whosoever shall call upon the Name of the Lord shall be saved.'" There you are. Oh, my.

"Let me freely speak unto you of the patriarch David," he said, "he's both dead and buried, and his sepulchre's with us unto this day. Therefore, being a prophet, he saw—foresaw Him at His right hand. 'And I'll not be moved. Moreover My flesh will rest in hope, because He'll not leave My soul in hell, neither suffer Thy holy One to see corruption.'"

"And David is both dead," he said, "and buried, and his sepulchre's with us this day. But being a prophet, he foresaw the coming of the just One, Whom God has made both Lord and Christ." Oh, my. There's your Scriptures. There's the thing. That's it.

<sup>238-173</sup> Now, we find out here then, that the correct way, and the real way, and only way that was ever ordained. . . And Peter had the keys, and on the day when he preached, they said. . . Now, watch, here's the first church. You Catholics listen to this. You Campbellites listen to this; You Baptists and Methodists, listen to this. You Pentecostals listen to this. Church of God, Nazarene, Pilgrim Holiness, listen to this.

Peter had the keys and he had the authority, or Jesus lied. And it's impossible for Him to lie: "two immutable things, it's impossible for God to lie." He had the keys. Jesus give him the keys. When He rose on the—on the third day like that, He had the keys of death and hell, but not the keys to the Kingdom. Peter had them. That's exactly right.

<sup>238-175</sup> And now watch, Peter, you got the keys hanging on your side, and you're preaching. The question comes, the first converts of the new church, the early Christian Church. . . Now, Catholic, now Baptist, Methodist, Presbyterian, are you on new church doctrine? Find out if you are.

*. . . Men and brethren, what can we do? . . .*

*. . . Peter stood up and said. . . Repent, . . . every one of You. . . (Look out, boy; the way you place those keys here, Christ will place it in heaven.) . . . Repent, every one of you, and be baptized in the Name of Jesus Christ. . . (That's how you get into this.) . . . for the remission of your sins, and you shall receive the gift of the Holy Ghost.*

The keys went “click” here, and it went “click” there. That’s the reason John’s disciples had to come and be rebaptized again in the Name of Jesus Christ before they could go into heaven, get the Holy Ghost. He kept His Word. So it don’t confuse you now, does it? See? Certainly, Matthew 28:19 was titles, not Names.

239-Q-57 All right, how much more time we got? Can we have fifteen more minutes to answer a couple of more questions real quick? Can we? All right, we’ll hurry right quick. I got two down here at the bottom, I wanted to get quickly, joined right in with this, if I could. Then I can get the rest of them Sunday morning.

**57. Was Cain an offspring of the serpent? (This is a good one.) If so, why did Eve not conceive until after Adam knew her?**

239-Q-58 The same . . . The next question’s the same . . . ? . . .

**58. Was it a—a literal tree from which Eve ate the fruit? She saw that it was good for food.**

All right, brother, sister, ever who it was, let’s go back into Genesis and find out something here. Let’s go to Genesis 3:8, if you will. All right, and listen real close now.

239-179 Now, I’ll bring the story up. It was all pure and holy; there was no sin or no defilement. Now, I’ll get the—your—this first question first. The tree in the life—the middle of the garden, in the midst of the tree . . . The tree was the woman. Now, I’ll prove that to you by the Scriptures if you’d just be patiently a few minutes.

We’ll get first whether she was—whether she conceived before she knew Adam or not, or ‘fore . . . Listen.

*And they heard the voice of the LORD God walking in the garden, and in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.*

*And the LORD . . . called unto Adam, and said . . . Where art thou?*

*And he said, I heard thy voice in the garden, and I was afraid, because I was naked; . . . (Now, he didn’t know that the day before; something had happened; something revealed to him that he was naked.) . . . and I hid myself.*

*And he said, Who told thee that thou were naked? Has thou eaten of the tree, . . .*

Eating of the tree make him realize he was naked? As I’ve often said (This is no joke; I don’t mean it for a joke.), “But if eating

apples caused women to realize they're naked, we better pass the apples again." See? It wasn't naked. . . It wasn't a tree, a apple they eat; it was sexually.

240-182 Watch.

*. . . has thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?*

*And the man said, The woman who thou givest me, to be with me, she gave me . . . the tree, and I did eat.*

*And the LORD . . . said unto the woman, What is this that thou has done? And the woman said, The serpent beguiled me, . . . (Huh?) . . . The serpent beguiled me, and I did eat. (Long time before she had conceived, see, by Adam.)*

Adam knew her, and she conceived and brought forth—and brought forth Abel.

240-183 But I want to ask you, just from a literal standpoint. Now, to prove to you that she was the tree: every woman is a fruit tree. How many know that? Aren't you the fruit of your mother? Certainly, you are. And in the midst of the fruit, or in the midst of the tree, the fruit that she did not touch. . .

If you'll notice, wasn't Jesus the Tree of Life? Didn't He promise over in St. Matthew—or St. John the 6th chapter, "I'm the Bread of Life that come from God out of heaven"?

240-185 If a man eats of the woman. . . And look, through the birth of—by the woman, we all die; 'cause we're subject to death (Is that right?) through a birth of the woman. Through the birth of the man, we all live forever. The woman is a tree of death; the man is a tree of life; for the woman doesn't even bear life in her. That's exactly right. The—the life germ comes out of the man (see?) correctly, goes into the woman. And the woman's nothing but a incubator; and the baby's not connected, only the navel cord. Not one speck of the mother's blood's in the baby; borned in her blood, but not one speck in the baby. Go find. . . Read the doctor book, or ask your doctor, you'll see. It's not there, no, sir, not one speck of it at all. She's just the egg; that's all. And the life comes from the man.

That is a beautiful type to show that through the woman, through natural birth, we all have to die, because we're dead to begin with; and only through the Man Christ Jesus can we live. And there's the two trees in the garden of Eden. Can't you see it?

241-187 And watch. And in that day there was a Cherubim set a guard this tree, that if they ever tasted that Life Tree, they would all live forever. How many knows that? They'd all live forever. And

the first time they could taste it . . . The Angel said, “We’ll guard It.” And they put Cherubims there with their flaming swords towards the east to guard It. They took It back to the east, and guarded that Tree with flaming swords so they could not get in to get It (this Tree).

And when Jesus come, He said, “I am the Bread of Life, that a man eats this Bread will never die.” There’s your Tree. There’s your woman; there’s your sex that brings death. Just as sure as there’s a sexual desire, there’s death left by it. And as sure as there’s a spiritual birth, there’s Eternal Life left by it. Death come through the birth of a woman, and Life come through the birth of a Man. Amen. There you are.

<sup>241-190</sup> Now, let’s take back to Cain. Could you tell me where that spirit and that meanness come from? If Cain . . . Look, if Cain was the son of Adam, which was a son of God, where did that evil come from? The first thing when he was born, he hated; he was a murderer; he was jealous. And now, take the nature of his daddy, the very start in the beginning, Lucifer, and he was . . . In the beginning he was jealous of Michael, what started the whole trouble. How many knows that? And Cain was the nature of his father, which he was jealous of his brother and slew him. That pure . . . That nature could not come out of that pure seed. It come, had to come out of this perverted stream. And notice, Cain, as soon as he was borned . . .

And then Abel was born after him, then she conceived by Adam, and he knew—knew her and she brought forth the son Abel. And Abel was a type of Christ; and when—when Abel was killed, Seth took his place: death, burial, and resurrection of Christ in type.

<sup>242-192</sup> But now, Cain worshipped, all of his carnal works, just like the carnal church today, they go to church; they worship. Cain worshipped; he wasn’t an infidel; he wasn’t a communist. Cain was a believer; he went to God; he built an altar. He done every religious thing that Abel done, but he didn’t have the spiritual revelation of the will of God. Blessed be the Name of the Lord. There you are. Do you see it? He didn’t have the spiritual revelation, and that’s what’s the matter with the church today. And Jesus said He’d build His church on that spiritual revelation. You get it? Oh, my, your eyes come open now. See? The spiritual revelation . . .

Cain come; he built an altar; he worshipped; he brought sacrifice; he knelt down; he praised God; he worshipped God; he done everything religious that Abel done. And God flatly refused him, because he didn’t have the spiritual revelation.

242-194 Follow that same line of Cain right down through to the ark, from the ark right up into Israel, from Israel right on into Jesus, and from Jesus right on till this day, and see if that carnal, fundamental church, stiff and starch, scholarly. . . I mean men who have the Scriptures, who knows all the doctrine and the theologies; they can explain it, boy, just like [Brother Branham snaps his finger—Ed.] that, but without spiritual revelation. That's right. That's the doctrine of Cain.

The Bible said, "Woe unto them, 'cause they went the doctrine of Cain, and run in the errors of Balaam, and perished in the gainsaying of Korah." The same Book, Jude, he—it said, "They was predestinated to this condemnation." Certainly, they are. See?

242-195 What was Balaam? He was a bishop. He was over all the church. He got up there just as fundamental as he could be. He offered. . . Look there at him standing up there in the celebrity, standing up there in their great celebrity. And they wasn't infidels; they were believers.

That—that tribe of Moab come out of Lot's daughter, Lot who lived. . . Lot's daughter who lived with their father, and conceived and brought a child, and that child was—sprang the tribe of Moab. And they were a great denomination, great, flowery people; and they had princes and kings and celebrity. They had bishops and cardinals and everything.

And here come a bunch of holy-rollers up, the other group, Israel, a little old bunch that was undenominations, interdenominational. And they done everything there was on the map to be done bad too. But what it was, they had the spiritual revelation, and God was with them in a Pillar of Fire.

Oh, I—I know they had carnal things, and the people said, "Such a bunch of backwash as that, nothing to do but kick them out." But they had the spiritual revelation, and they had a smitten Rock; they had a brass serpent; they had a Pillar of Fire going with them. Hallelujah. I know you—you think I'm excited, but I'm not. I just feel good.

Notice. When I think, "That same God, today, lives with us." It's still the spiritual revelation of the Word. Certainly, it is. It's eternally right. Blessed be the Name of the Lord. Yes, sir.

243-200 There stood him up there with that fundamental, them bunch of Baptists and Presbyterians stood up on the hill, and got their bishop out there. And they were just as religious, in the same kind of religion; they worshipped the same God. They said, "Look



down there at that bunch of trash. Why, they don't even have a denomination. They're nothing but a bunch of quacking, squealing, holy-rollers."

Is that right? Exactly, they was. If you don't believe they were holy-rollers, take back in Genesis and find out when they crossed. . . . When a miracle was performed, and Miriam grabbed a tambourine and went down the bank, beating it, dancing in the Spirit, and Moses sung in the Spirit. If that ain't a bunch of what we call free holy-rollers, I don't know what is: singing and jumping and praising. And all the time the nations hated them, but God was with them. They had the spiritual revelation, was following that Pillar of Fire.

243-202 And Moab said, "Now, looky here. We'll call all the cardinals, and all the bishops, and all the presbyters, and get them out here. We'll do something about it, 'cause we're a religious nation. We'll not let that propaganda get mixed up in our fine denomination."

And so they got them out there. And they built twelve altars; that's just exactly what Israel had: twelve altars. They put twelve sacrifices on it, bullocks; just exactly what Israel had, what God required. They put twelve sheep on it, representing the coming of the Lord Jesus Christ, twelve sheep in both places.

All the celebrity, the bishops and all stood around. They lit the sacrifice. They prayed; they raised their hands to Jehovah and said, "Jehovah, hear us." What was they trying to do? And their old Balaam went forth like that, and the Spirit come down upon him, sure, but he was a carnal.

The Spirit can fall upon a hypocrite; the Bible said. You've heard me teach that now. "The rain falls on the just and unjust." But it has to compare with the Word; there's where you get it.

244-206 Then when he did, and the . . . When the Spirit though on him told the truth . . . He tried to curse Israel, and he blessed Israel.

Now, if God just respects a fine church, and a fine bishop, and a wonderful pastor, a scholarly bunch of people, He was duty-bound to accept that sacrifice, 'cause he was just as fundamentally right as Israel was right; but he didn't have the spiritual revelation of the Word and the will of God. There you are; that's the difference today.

244-208 Look at Jesus. They said, "Away with that guy. We know he's a Samaritan. He's crazy. Why you teach us? Well, you was borned in adultery. You wasn't nothing but a illegitimate child

to come with. Who's your daddy? Say God's your father, you blasphemer. Why, you mean to tell us? We've been preachers; we been bishops; through our great-great-great-great-great-great-grandfathers was preachers and bishops. We were borned and raised in the church. We've been through the highest of seminaries. We know every word to the letter. And you try to teach us? Where'd you ever go to school at? Where'd you get this learning?"

He said, "You're of the—your father the devil," said Jesus.

<sup>244-210</sup> They had no signs and wonders among them. They had no Divine healings and things among them. They had no blessings among them. But Jesus was absolutely a spiritual revelation of the Scriptures.

They said, "Why, it's written so-and-so."

And Jesus said, "Yes, it's also written." But God vindicated His men by his signs.

Peter said the same on Acts 2; he said, "You men of Israel. Jesus of Nazareth, a Man approved of God among you by signs and wonders which God did by Him in the midst, and which you all yourselves know. (There you are.) Him being delivered of the . . . by the fore—or by the big Sanhedrin Council up there. But by the foreknowledge of God, God foreordaining Him to die this death. You've delivered Him up; with cruel, wicked hands you've crucified the Prince of Life, Who God raised up. And we're witnesses of it." Whew, what a preacher. Didn't . . . He couldn't even sign his own name, but he knowed God.

They said they took heed to him that he'd been with Jesus. Certainly, it's a spiritual revelation. Oh, my. Now, there you are.

<sup>245-215</sup> Cain was just in that line. That carnal church is in the same line today. The spiritual church still has the Pillar of Fire, still has the signs, wonders, still has the same Christ; which it vindicates all the way from the dying lamb in—in the garden of Eden, until the second coming of the Lamb: absolutely, the same yesterday, today, and forever.

And that line of Cain, religious and polished and scholarly, right down the same, just the same, every day just the same. Criticizers and persecutors, as Cain was of Abel, so are they today, and have been, and always will be: carnal, unbelievers. That's right.

<sup>245-217</sup> Now, Genesis 3:8, and also I put 20 here; I was looking awhile ago.

*And Adam called . . . And Adam called his wife . . . Eve; because she was the mother of all living.* (See, that was after this beguiling had already took place.)

Cain was . . . Now, wait. You say, “How could a snake, a serpent?”

But brother, watch here, the Bible don’t say he was a serpent; the Bible said, “He was the most subtle of all the beasts of the field.” He wasn’t a reptile; he was a beast. He was a . . . And there . . .

And let—now, let me just give you this as a little token between us, if you will. That’s where science is all mixed up. The closest thing they can find to a man is a chimpanzee. How many knows that? But there’s something between there. They can’t make the chimpanzee bones meet with the man’s bones, yet it’s the closest thing. They can bring him up from a polliwog. They can bring him up from a tadpole. They can bring him on up to the animal and every animal. They can bring him to a bear. You take a bear and pull the skin off it; it’s just like a little woman, just the same thing. Take her back and everything, stand them there, and pull—pull the woman like—stand the woman like that. It’s just the same as a—as a—as a bear. The foot runs out the same, and the hand runs out like this, just like a human being. But a chimpanzee comes closer than that. It’s almost, but they can’t find it.

246-221 Here’s a little secret, if you want to know it. You know where it’s at? It’s hid from them. They can dig all the bones they want to. They can dig. . . The sculptors can dig, and the science, and the—and the chronologist can measure the scales of time with the atomic measures, but they’ll never catch it. For that was the serpent that was more like a man than anything else there was on earth, and God cursed him and put him on his belly; and he’s turned plumb back to a snake with no resemblance of a man. Now, just scratch your head, them scientists, and let them take that for a while.

But the Bible . . . ? . . . declares that, “He was the most subtle of all the beasts of the field.” That’s right. He was that joint that stands between man and monkey, and God cursed him and put him plumb back on his belly because of the—of the thing that he had did. He beguiled this woman, and she brought forth her first son which was Cain after the nature of the serpent, on inspiration; the devil had got in the serpent, that did that.

246-223 And then she conceived and brought forth; she conceived again after she was beguiled. Now, watch, she beguiled . . . She was almost . . . Why, she done wrong. But she, literally, was legitimate

when she conceived by her husband, for that might've been many, many times afterwards, many months and many days afterwards; you can't tell that; we don't know, but she did bring forth of Adam.

And someone even got the question, say, "Well, the son . . . He said she was . . . When as Cain was born, said she got a son of the Lord." Absolutely, certainly, it had to be. It was the law of nature. That's just exactly the way you are today. When you're born, God just doesn't come down and make you. You're an offspring of your father and mother. And you'll be a . . . There'll be a . . . Your children will be offsprings of you. It's a reproduction all the time, right on down, like seed trees and things like that; but back to the original. I hope that explains it.

<sup>247-225</sup> How much time we got? Haven't got any more. Listen to this good one for next, the beginning Sunday: "By one Spirit we're all baptized into one body." We'd like to know that. Christ at the time . . . I think I get up some Scriptures, good Scriptures on that.

[Brother Branham answers this in Part II, paragraph 361, as question 60—Ed.]

<sup>247-Q-59</sup> Here's a good one, just like . . . Would you suffer me just one more minute or two, to answer this? It can answer itself.

**59. When—when you say the wicked shall not burn eternally . . . (Well now, I got Jehovah Witness on the run, haven't I?) . . . When you say the wicked will not burn eternally, do you mean in hell or in the lake of fire? I know it says in Revelations (That's the 20th chapter.) that hell will be cast into the lake of fire. If they do not burn eternally, then what becomes of them?**

Just as I have just got through saying, brother or sister, whoever it was; they become extinct; there's no more to them. They had a beginning, and there's an end; they're just nothing no more. How will . . . How long they will burn, that's just hard telling. But look, there . . .

<sup>247-228</sup> If you can just get this in your mind (See?); it's very simple. There is but one type of Eternal Life, and that comes through God Himself. And God alone is Eternal Life. If you'll just get here in the Lexicon, look up the Greek word "Zoe." "Zoe" is "Eternal Life." Eternal Life is God. And Jesus said, "I give unto them Eternal Life." And if you'll look here at the Lexicon, it said, "Zoe." That's the only Eternal Life there is. No place in the Bible where It ever says there'll be an eternal hell; it said they'll burn "forever and ever."

Now, get the word “forever and ever.” And look at the aeon—aeon . . . Did You notice here in the Bible . . . How many’s ever heard it said, “And aeons and ae . . .”? How many knows that “aeon” is “a space of time”? Why, sure, anybody knows that; “aeon” is “a space of time.”

“And they shall burn for aeons,” that’s spaces of time: cast into the lake of fire and shall burn for aeons. “Aeons” means the “spaces of time.” They may burn for a hundred million years in punishment, but finally, they have to come to an end, to be extinct, altogether. See, because everything that is not perfect is a perverted off of the perfect; and it had a beginning, so it must have an end.

But we who believe on the Lord Jesus Christ has Zoe, “God’s Own Life” in us, and have Eternal Life, not have life forever and ever; the sinner has life forever and ever, but we have Eternal Life.

248-232 Brother Cox, not long ago, was setting on my runway before we put the—after we had the rocks there, and he picked up a little, old fossil, and he said, “Brother Branham, how old is that?”

“Oh,” I said, “chronologically, you might say it’s ten thousand years old. Some kind of a little, old sea monster that lived at one time, a little sea animal, might’ve lived way back in the ages gone by.”

He said, “Just think how short human life is to that life.”

I said, “Oh, but, brother, that thing has an end, but the Life that we have in Christ has no end. That may have lived two or three forevers, but it’ll never have Eternal Life, ‘cause Eternal Life comes from God alone.”

248-236 Eternal, “He that heareth My Words and believeth on Him that sent Me, hath Eternal Life and shall never come to the judgment but’s passed from death unto Life.” There you are. You get Eternal Life by being a believer. An unbeliever has life forever. An eternal . . . A believer has Eternal Life, and cannot perish because It’s eternal.

But a believer, he will go . . . An unbeliever will go through the world; he’ll have miseries, woes, what he calls having a big time, “Whoopee,” having a big time: women, wine, and big time. He thinks he’s going on. He’ll die; he’ll go into a lake of fire and brimstone which burns, where burning is going on forever and forever, and maybe for a hundred million years his soul may be tormented in a lake of fire and brimstone.

248-238 I . . . You say, “Will it be just like regular brimstone?” I believe it’ll be a million times worse than that. I believe you couldn’t

be—describe it by fire, by a literal fire. The only reason it's put by fire: that fire is the most consuming thing that we had. It absolutely consumes and destroys everything: fire does. Well, then, it'll be in there, but you'll have a soul that'll have to be punished through some kind. . . .

Now, you have to watch the word "fire," because the Holy Ghost is used, "Holy Ghost and fire"; 'cause Holy Ghost fire burns sin out (See?), and makes clean.

But this fire, it comes from hell; it said a "lake of fire." And ever what it is, it's a punishment with torment. The rich man lifted up his eyes, being in hell, and said, "Send Lazarus with a little water on his fingers to put on my lips, for this flames are tormenting me." Don't think there isn't a burning hell, and a literal hell; there is. If there's a literal devil, there's a literal hell.

But, you see, everything that's perverted has an end to it, because it finally must come back to that purity and holiness of God. And God is eternal; and if we have Eternal Life, God is in us, and we can no more die than God can die. There you are.

<sup>249-242</sup> Now, the text really explains Itself (See?), and makes it right. Now, let's see, I had a . . . I don't know whether . . . Yes.

### **What will—what will become of them?**

They become extinct; there's no more to them. The soul goes; the spirit goes; the life goes; the body goes; the thoughts goes; the memory goes. And there will be no more thoughts of even evil, or it ever—ever happened in glory. That's right. It'll all be . . . Could you imagine, that here would be people over here in this part. . . .

Don't the Bible say, "Even the thoughts of the wicked shall perish"? The very thoughts of it'll perish.

<sup>249-246</sup> Here will be a man over here; here's God the great holy One here, and knowing that right out yonder's a pit with souls burning in it? Why, that couldn't be heaven. The very thoughts, the very memory, everything that's perverted, every evil thought, everything will perish, and everything that's evil in it. And we'll be nothing but purity, with Zoe, the Life of God; to eternity, and for ages roll on, on, on, and on, and on; It'll never end, be eternal.

<sup>250-247</sup> "They went into everlasting punishment, but the righteous went into Eternal Life." You get it? Everlasting punishment, Eternal Life, what a difference.

Now, see, it doesn't. . . Now, I know, to you, my dear little young'ns, I—I don't mean to try to present myself as a know-it-all. If I'd do that. . . .



Now, I've got three or four more good questions. I'll pick them up Sunday morning, the Lord willing.

Now, look. See, these rise questions. I'm an old preacher. I—I—I—I've twenty-six years in the ministry. And I—I am very grateful for this, that I can say this, my . . . I have never tried to try to present anything in my life without first it being revealed. And I'm so thankful that the Angel of the Lord . . . Which I had no education, no ability. And this Angel come down, and has been my help sent from God. And He has never told me one thing but what absolutely dovetailed from Genesis to Revelations with that, insomuch till . . .

250-251 I wrote down right quick when He said, "And you—and you shall take a gift of Divine healing." And I put it down just the way He said it.

And in about three years later, the manager called my—my attention to it, said, "Brother Branham, did you notice that? That's so perfect till He even told you 'a gift.'"

See, never said, "the gift." And every—every one in the Bible . . . Every gift is "the gift" but Divine healing, and it's "a gift." It's "gifts of healing." You can have all kinds of gifts of healing, different ways. But every other is "the gift": "the" gift of prophecy; they gift of this. But Divine healing is in the plural: gifts. And I never noticed that, that the Holy Spirit is so perfect. Oh, blessed be the Lord.

Do you understand that the same Holy Ghost that wrote that Bible by hundreds of men, hundreds of years apart, and not one of them divvied one from the other; every one of them was complete; and one never even heard of the other one.

And Paul went down, and was down in Arabia, and never even visit Jerusalem for fourteen years, but was down in Jerusalem and down—went from—never went to Jerusalem, but down in Arabia, and started preaching, never even seen Peter and the rest of them for fourteen years. And when they come together, they were preaching the very same thing: water baptism in the Name of Jesus Christ, and Divine healing, and the power of God.

251-255 Oh.

I'm so glad that I can say I'm one of them.

One of them, I'm one of them,

I'm so glad that I can say I'm one of them;  
(Hallelujah.)

One of them, I'm one of them,

Just so glad that I can say I'm one of them.

There are people almost everywhere,

Whose hearts are all on flame,

With this fire that fell at Pentecost,

That cleansed and made them clean;

Oh, it's burning now within my heart,

Oh, glory to His name!

I'm so glad that I can say I'm one of them.

They were gathered in the upper room,

All praying in His name,

They were baptized with the Holy Ghost,

And power for service came;

Now, what He did for them that day

He'll do for you the same,

I'm so glad that I can say I'm one of them.

I'm one of them, I'm one of them,

I'm so glad that I can say I'm one of them;  
(Hallelujah.)

One of them, one of them,

I'm so glad that I can say I'm one of them.

251-256 Listen, I got a little message for you.

Come, my brother, seek this blessing

That will cleanse your heart from sin,

That will start the joy-bells ringing

And will keep your soul on flame;

Oh, it's burning now within my heart,

Oh, glory to His name,

I'm so glad that I can say I'm one of them.

Aren't you glad you're one of them? What is it? It's the Spirit that reveals. It's a revelation of God. "Upon this rock. . ." I don't care if a archbishop. . .

252-258 The Catholic priest set not long ago in my house. And he said, "Mr. Branham, I come to ask you a question."

I said, "All right, sir."

Said, "I have a letter here from the bishop to you."

I said, "All right, sir."

He said, "The statements that you make, will you hold your hand and solemnly swear you'll tell the truth?"

I said, "I will not." I said, "The Bible said, 'Swear not at all, by heavens or by earth for it's His footstool. Let your yeas be yea . . . ? . . .'" If the bishop wants to hear what I got to say, he'll take my word for it. If he don't, I don't swear."

It was the little priest up here at the Sacred Heart church; he said, "Did you baptize Pauline Frazier on a certain-certain date?"

I said, "I did, sir, down in the Ohio River."

Said, "How did you baptize her?"

I said, "I baptized her by immersing her beneath the water in the Name of the Lord Jesus Christ."

<sup>252-265</sup> He put it down. Said, "You know, the Catholic church used to baptize like that."

I said, "When?"

He said, "In the early age."

I said, "What early age?"

He said, "Well, at the beginning."

I said, "What beginning?"

He said, "In the Bible."

I said, "Do you mean the earl—in—in the disciples?"

He said, "Sure."

I said, "Do you call the Catholics the . . . You say the disciples were Catholic."

And he said, "Sure, they were."

I said, "I thought the Catholic church didn't change?"

He said, "It doesn't."

I said, "Then why did Peter say, 'Repent, and be baptized in the Name of Jesus Christ'? And you said that was . . . He was a pope?"

"Yeah."

"Then why do you baptize in the name of 'Father, Son and Holy Ghost'? And he immersed, and you sprinkle. Now, what's happened?"

He said, "But, you see," said, "the Catholic church has power to do anything they want to do." (Huh.)

I said, "And you called the disciples Catholics?"

He said, "Yeah."

I said, "Sir, I've got Josephus; I've got the Foxe's Book of Martyrs; I've got Pember's 'Early Ages'; I've got the Hislop's 'Two Babylons,' the most ancient histories that there is in the world; show me in there where the Catholic church was ever ordained or ever come into an organization—six hundred years after the death of the last apostle."

"Oh," he said, "we believe what the church says."

I said, "I believe what the Bible says." See?

253-273 "Why," he said, "God's in His church."

I said, "God's in His Word." I said, "If . . ." He said . . . I said, "The Bible doesn't say God's in His church, but the God—the Bible said God's in His Word. 'In the beginning was the Word, and the Word was with God, and the Word was God, and dwelled among us.'" That's right. I said, "God's in His Word."

He went on out and told that. He said, "Well, we couldn't argue," said, "because you believe in the Bible; I believe in the church."

I said, "I believe that the Bible is God's inspired Word and there's not one contradiction in It. And It's God's Word, His eternal plans for the whole ages to come. He said, 'Heavens and earth will pass away, but My Word shall not pass away.' That's right. I believe the Word."

253-276 He went out to Mrs. Frazier. He said, "Mrs. Frazier, will you sign a paper here consenting that your girl can be a member of the Catholic church?"

She said, "I'd rather walk with her to the grave."

Said, "Shame on you." Said, "You ought to be thankful that that girl's coming out of that nonsense into the Catholic church."

Said, "What if it was your girl coming to my church, what would you say about it?"

"Oh," he said, "that's different."

Said, "No, it's not." He knowed he'd been somewhere when he left that little woman out there. He knowed he'd been somewhere. She said, "Now, the same door's open that you come in at."

254-282 See, that's the way. Don't be run over; you don't have to be run over. If God's for you, who can be against you? That's right. The trouble of it is today, you got a wishbone instead of a backbone. Stand for God and right.

The same Holy Ghost that come down on those apostles and back in the ages, is still in His church today, those who God has revealed Himself to. “Not him that willeth, or him that runneth, but God that showeth mercy.” It’s God by His election brings the people and opens their eyes. You could never see it; you’re blind and never could see unless God opens your understanding. The Bible said you’re blind and you can’t see. There’s no need of you trying. All the education, scholarships you could get, you just constantly get blinder.

Now, you Church of Christ here, you speak where the Bible speaks, and silent where it’s silent, what about some of this? You’re mighty silent on that. That’s right.

See, it takes spiritual revealed truth. Then God comes down and reveals Himself and vindicates it to be the truth. Amen. You love Him? So do I. Amen.

254-286 All right, all you Methodists want to shake hands with the Baptists now? You Presbyterians?

“Now,” you say, “Brother Branham, do you disfellowship Baptists and Presbyterians that don’t bap. . .”

No, sir, I don’t. I consider them my brothers. Absolutely. I don’t care if you was not baptized at all, if you was baptized in the name of “the Rose of Sharon, the Lily of the Valley, and the Morning Star,” that wouldn’t have. . . That’d be just as good as “Father, Son, Holy Ghost,” just three titles. He was the Rose of Sharon (Was He?), the Lily of the Valley, the Morning Star, all those; sure, He was. There’s just one thing another, but here’s what it is: the correct Scripture way is in the Name of Jesus Christ, if you want Scriptural way; that’s exactly. That’s the correct way.

254-289 Now, if you’re baptized in the name of Father, Son, Holy Ghost, feel like that that’s all right, amen. If it’s a good answer to God towards a clear conscience to God, amen. Go right ahead. See?

But as far as I am concerned, as far as my part, if you would ask me, say, “Brother Branham, should I be baptized over?” I’d say, “Yes,” for my part.

The little woman come here the other day, said, “The Lord called me to be a preacher.” I didn’t believe that, not no more than I believe that—that she could jump over the moon. And she. . .

I said, “Well, that’s very good, sister.” I said, “Are you married?”

“Yes.”

“Got two children?”

“Yeah.”

I said, “What is . . . Is your husband saved?”

“No.”

I said, “What are you going to do with him?”

“Going to leave him home.”

I said, “That’s the best bait the devil ever had. You’re a pretty woman to begin with, and you slipping off out here in the field, you’ll be a regular bait and a target for the devil. And your husband, home, a young man, and you leave him with these two children; he’ll start running around with another woman, and these kids will have another daddy one of these days.” I said, “The first place, if God called a woman, He contradicted His Word.” I said, “Now, if you want to . . . That’s all right.” I said, “Now, discernment, you say the Lord give you discernment. Do you want to go out on the platform and try it?”

She said, “Yes.” And you see what happened.

You see, it’s enthused. It’s got to come to the Word. If it’s not in the Word, then it’s not right. I don’t care what your emotions are; it’s not right. Amen. That sounds good. Amen.

255-296 All right.

We’ll walk in the light, such a beautiful light,  
Come where the dew drops of mercy are bright;  
Shine all around us by day and by night,  
Jesus, the light of the world.  
All ye saints of light proclaim,  
Jesus, the light of the world;  
Then the bells of heaven will ring,  
Jesus, the light of the world.  
We’ll walk in the light, such a beautiful light,  
Come where the dew drops . . .  
Shine all around us by day and by night,  
Jesus, the light of . . .

Now, I want everyone to turn right around and shake hands, four ways, with everybody now, as we sing this again.

We’ll walk in the light, beautiful light, (Amen)  
Come where the dew drops of mercy are bright;



Shine all around us by day and by night,  
Jesus, the light of . . .

Do you love the Methodists? say, "Amen." [Congregation says, "Amen"—Ed.] The Baptist? The Presbyterian? The Catholic? The . . . Oh, you love them all, say, "Amen." [Congregation says, "Amen"—Ed.]

We'll walk in the light, beauti . . . (Shaking hands,  
as we go)

Oh, come where the dew drops of mercy are bright;  
Shine all around us by day and by night,  
Jesus, the light of . . .

256-299 Before we sing our dismissing song . . . Now, it's possible that I'll be here again Sunday. Now, after that I won't be back no more till after Christmas (See?), 'cause I'm going to Michigan, from Michigan to Colorado, from Colorado over to Idaho, from Idaho over into California, and will be back. And it's possible (I want you to pray for me.) I'll be in Waterloo, Iowa, beginning on January the twenty-fourth until February the second (See?), at a big arena there. I just got the call awhile ago, and I got from now till Sunday to pray. See, at Waterloo, Iowa, which is close now . . .

257-300 But now, remember, listen to the brother's broadcast at nine o'clock Saturday morning. We'll call him and let him know. And that'll be over WLRP, the Neville quartet at nine o'clock Saturday morning. We're . . . If I—if I don't get to take them, Brother Neville will finish the questions. Will you, Brother Neville, for Sunday morning? [Brother Neville laughs and says, "Big order"—Ed.] Well, look, if—if you get in trouble, I'll run with you . . . ? . . . He'll look. All right, all right.

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

Now, if you want to know a Baptist that believes in shouting; that's the kind of shouting I believe in. That old mother just setting

there, and the Spirit come upon her. She started screaming; she couldn't hold it; she walked back and hugged her daughter. That's the way I like to see it. Amen. That's real good, old fashion, heartfelt feelings. Oh, my, an old—an old, seasoned, ripened saint, ready to go home to glory, just waiting the summons (You see?), just having a wonderful time. All right, Brother Neville now, whatever he wants to do.