

Questions And Answers #3

1061-1 Let's bow our heads. Lord Jesus, we're grateful to Thee this morning for the opportunity to come in Thy Presence in this time of fellowship, and to set here in heavenly places in Christ Jesus. Now, Lord, we pray that You'll continue to be with us as we speak of Thee. May our hearts be full of joy as we look upon Thy Word and Thy promises to us.

Bless our pastor, our associate, all the brethren and sisters that come here to meet with us and congregate here in this little spot that we have designated for a meeting place for You. And we pray that You'll bless us in everything that we do through the day. In Jesus' Name we ask it. Amen. (Can be seated.)

[Brother Branham has conversation with someone on platform—Ed.] I got your book.

1061-2 This is kinda just a small relief for me just a little bit. I had the services back here, interviews; I was to have interviews or either—or—to take and answer the questions. Pretty near everything come in this morning was visions, and I just kinda had to. . . I told Billy, if Brother Neville wasn't too busy, I'd grab up this bunch of questions and run out here, kinda relieve my mind a little. It's—kind of gets me down, kinda. . . Them—them visions are. . . But the people was helped; that's the main thing. The main thing, they were helped; that's—that's the good part. And so, then I'm going to pick them up a little earlier this afternoon, so I can get started this afternoon on my specials, the interviews.

1061-3 Now, we're glad this morning to see our friends and. . . Now, this. . . Don't hold this against Billy. So then. . . He's supposed to notify the people if I was going to continue to answer these questions. I thought it might give me maybe a—a hour here or something to answer questions. Some of my. . . I like—I don't like to leave; I like to wipe my slate clear. See? Then these questions and so forth, I—I just like to say, I—I—I got this done. I get too much in—on my mind; it makes me nervous. And I don't want to be nervous about anything; I—I'm going home to glory one of these days. Ha.

1062-4 An old friend of mine said to me couple of days ago, said, "I'm getting so tired of living in a suitcase."

I said, "Brother dear, I want to ask you something; I want to tell you something. I'm homesick. I been homesick for twenty years, and I ain't got no home to go to." See? That's true. That's an awful thing

to say. I could set down and cry to go somewhere home. I ain't got no home to go. Everywhere I go, I can't stay there a few days; I'm ready to go somewhere else. I just—I been that way; I—I was born that way. My wife calls me “Restless Winds.” I just—I just here and there. And that's an awful fix to be in, but I guess I had to be that way for my ministry. But many of you admire the . . . Well, we admire doing anything for God, but don't you never . . .

¹⁰⁶²⁻⁵ Now, we're just a bunch of home folks this morning. See? But I'm—I'm homesick. I want to go home, and I don't know where to go. You say, “What about going out in Arizona, your family's there?” I'm all right for two or three days, and I got to go somewhere else. And I go there, and then I'm all right there two or three days, and I got to go somewhere else. So there just ain't no home to go to, and I'm homesick.

Well, there is a home. I'll—I'll go to that one sometime, but I've got to help you first. See? That's what I'm here for, is to help you. And till that time comes, till I can't help you no more, then I—I want to go home. I want to go really home then. But there is a place somewhere, I'm going to like so well, I won't want to come back.

¹⁰⁶²⁻⁷ I'll leave Jeffersonville; I'll be gone a few weeks; I want to come back again. I go to Arizona; I think that's wonderful; I want to come back again. And I go somewhere else; I want to come back again. I go here, go there, and I—then I think I want to come here. I get here; I'm just here a few days, and I see you all; I want to go somewhere else. See, I got my children scattered out over the world, and I—I—them that I have begotten to Christ. And I . . . Then I don't have no home. I want to get them all together one of these days (See?)—Father will, and then we'll—we'll have a home where we won't have to roam around no more. See? Get tired rambling and no place to stay.

¹⁰⁶²⁻⁸ And I'd advise anybody, never be a rolling stone (See?), 'less it's some kind of a ministry that calls you that way, 'cause . . . I—I'd just give anything this morning, if I had a place here on earth that I could go and say, “This is home.” I'd—I'd . . . If I had it, I'd give a million dollars. If I had a place that I could say, “Boy, I just love this so well; I don't want to leave it no more,” I'd—I'd give anything. But I—I can't find it.

I'm something like Abraham was; I'm looking for a city. See? I can't find it, but I know it's there. But I certainly can't get adjusted to any certain place on this earth. It just don't look like . . . Fine people, fine places, and you go here it's too wet; go out there it's too

dry; go up here it's too cold; go down there it's too hot. See? And you . . . There's no place; it just ain't home. Don't take up my time crying on your shoulder, but I'm . . .

Well, we're thankful to the Lord. Amen. Be thankful for all things. I am thus, because I am thus. God made me what I am. And I can't be nothing but what He made me, melancholy, and those kind of things. They tell me I just have to be that way in order to be the help that He sent me here to be. And I want to be that kind of a person. If that's the way I was supposed to be, that's what I want to be. Whatever's the Kingdom of God's will, or God's will, that's what I want to be.

1063-10 Now, let's pray again. Lord Jesus, these questions lay before us here, Father. I can't answer them, Lord. I—I'm insufficient for these questions, but I know that You are All Sufficient, because it's on the people's heart. Use me, Lord, to relieve their pressures, won't You, Father? In the Name of Jesus Christ I ask it. Amen.

1063-11 Now, we're going to start on . . . I guess they're not taping this, so it's just a . . . It's all right, I suppose.

Now, the one thing that . . . Reason I worry about questions, always there's one cute thing—acute thing, rather, that always bothers me: that's answering the question on marriage and divorce. Oh, my, the phone calls, the letters, and one brother wrapped hisself in a blanket and set on my porch from 12 o'clock until daylight the next morning. Ministers calling from everywhere, married two or three times and all, ministries . . . I want to ask you one thing. I got several of them still in here I know. I haven't looked them through, but there's several of them still in here.

1064-12 Just remember this. To you people who are married, and divorced, and remarried, promise me one thing. See? You've put your confidence in me. (I—I guess this is not taped. I don't . . .) You—you—you've—you believe me as your prophet sent from God, your servant; then you take my word for this, will you? Go on living just like you are. Don't you try anything else like it, but live, just go ahead, just live happy. You got . . . You're saved. If you're Christians, you go ahead living for Christ; He had a reason to save you.

Now, when I come back, the Lord willing, I'll explain that to you in the Bible. See? And don't get upset. Many men told me, said, "Well, I love my wife, but I'm—I'll just have to leave her; I—I don't want to miss the rapture." Don't you do that. Stay just as you are till you hear from me again (See?) on this subject. Then when I . . . I

can't explain it in ten or fifteen minutes; it's going to take some time to explain it, because it's got to be the Scripture. It's got to be **THUS SAITH THE LORD**. If it isn't, it isn't right.

¹⁰⁶⁴⁻¹⁴ I know these questions that Jesus said here, "If a man puts away his wife and marries another save the cause of fornication commits adultery, whosoever marries her put away, liveth in adultery" . . . These things, He had a reason to say that. He was God; that's His Word.

Now, let's go back to the beginning and find out what it all means (You see?), then we bring it up. But till we do that, just go right on as you are now, just like you always have been doing, if you're Christians. If you are a Christian couple, and you're married, and got children, and things like that, some little ties that bind you, don't leave your wife or your husband now. Don't do that. See? Wait till you hear me again on the subject. Will you promise me that? Raise up your hand. Now, you've confided in me to believe me. Now, you—you believe me this far; now, believe me just a little bit farther on the subject.

Now—now, let's see, I got some real good ones here this morning, some . . .

325. Do all who go in the Bride have to live within the fifteen hundred miles of the Tabernacle (I believe I had that again last Sunday. I'll just have to pick them up and use them as I can.)—**fifteen hundred miles of the Tabernacle, as it sounds like on tape number two of the "Future Home of the Bride"?** **I always thought that the Bride would come out of all parts of the world at the time of the rapture. Am I wrong?**

No, my dear friend, you are not wrong, you're right. Now, if I said anything under the tape that would lead you to believe . . .

Now, I haven't. . . These are all new to me now, I've never looked in—in these here. You see? These are new bunch that I got the other Sunday, and put them back in this envelope, and laid them back in there.

¹⁰⁶⁵⁻¹⁷ Now, in this. . . No, the Bride doesn't have to be in any certain place. Many of them will be in the dust of the earth. They'd be around the earth; they'd be frozen in the—the snow in the north, and—and dust of the tropical jungles, and—and all around the world. But when the Trumpet of God shall sound, the dead in Christ shall arise, waken, and come out of the dust of the earth, no matter where they are. And now, in this, the resurrection will be a universal. See?

Everywhere every creature on the ball of the earth that's in Christ will come forth with Him when He comes (See?), no matter where you are.

Just think of the arena in the days of the early martyrs, that when those Christians were throwed into lions' den, and those lions killed the Christians and eat up their bodies. See? Yet they were scattered, their bodies was in the wastage of the lion across the face of the earth. No matter where it is, you can't . . . See, you're made up of a substance that's unseen made material, and God will—will give that—that substance back. See?

¹⁰⁶⁵⁻¹⁹ Now, like you take a—a cell. You break it down from a cell, and it comes in then to a—a cell in a cell, and into a atom, and a molecule, and on down like that; and finally it ends up into the unseen. It goes from a natural, something you put your hands on, to gases; from gases into acids—acids into gases, and gases, on back like that, till it finally all winds up to one little thing, and that is spirit. And this spirit who has occupied these gases . . . It might not be the same gases, but the features of what you are will be exactly what they are again. See? The spirit has controlled that.

And now, in other words, when you become a young man or a young woman, and like, God takes a picture of you . . . Now, no matter how old and wrinkled, how disfigured, whatever it will be, that will wind right on down through. And that body may be destroyed, disfigured, burnt, eat up by lions, whatever it is, but it was made up of gases, sixteen elements of the earth. That was calcium, and potash, and petroleum, and cosmic light, and so forth, all goes together to make up the body. Now, no matter, that's—the whole earth is filled with that.

¹⁰⁶⁶⁻²¹ But now, this picture is the main thing. Then in the resurrection, those gases, and acids, and things comes right back into the place and develops this picture again. Now, this picture was not taken when you was sixteen, or eighteen, or twenty years old at your best. When was it taken? Before there was a foundation of the world it was put in God's great file. And then, only thing it did was featured itself here for you to make your choice. See? Then you become a servant of God. Him foreknowing it, makes Him a Redeemer, as we've been through it.

Then that picture is absolutely . . . This is the negative. The negative part of life is where you're living now. And anything, if there is a negative, there's got to be a positive before there can be a

negative. Therefore, if this is a negative, there's got to be a positive somewhere. And this ain't the real thing; this is only a foreshadow of the real thing that is to come. Now you got it?

So, I don't care what they would do with you; they cannot destroy that profile, that picture in God's great gallery up there. It cannot destroy it; it's in heaven. You could burn it up, feed it to the lions, do it anyway you want to; it'll come forth again just as sure as the two twos is four. Just as sure as God spoke it, it'll come forth. So no matter where you are . . .

¹⁰⁶⁶⁻²⁴ Now, if I . . . I think if you'll play the tape . . . (I don't know who wrote it; no name signed, just a little piece of paper with blue ink, wrote out of a little notebook. Look like it's been tore off from a little—a—a little notebook.) But remember, on this, in—in this question now, in the tape, if you'll notice, I said this, something on this (might not be word by word now, if you check this tape with the other one): I said, "For instance, we are here this morning. This city that we long to see will be some fifteen hundred miles square." I said, "That would reach from Maine to Florida, and from the eastern seaboard to eight hundred miles west of the Mississippi River, fifteen hundred miles square." I said, "Think of it, right here this morning, there's people setting right here that—that's actually come from that much distance, from fifteen hundred miles square, setting in here." Now, I don't know where the temple will set on the earth, but I have an idea that the temple will set right about where Palestine is now. That will probably be the top of the mountain right there. It'll reach out. 'Course, there'll be no more sea then. See, this world's 25,000 miles around it, but fifteen hundred miles is not very much out of that. But this great city will set on this fifteen hundred square mile mountain.

¹⁰⁶⁷⁻²⁵ Now, the reason I believe that is because of the prophecies and things concerning Mount Zion in Jerusalem and those cities. And there's where Abraham the prophet was seeking for that city, and it was whose Builder and Maker was God. He looked for that city in that land. I believe it'll be where that land is.

That land, you can hardly find it on the map. It's a little bitty dot. And look at the land that Russia, and United States, South America, and all those places there . . . Why was God so zealous of that place (See?), of that one place? That's the question. I can't prove it, but it just looks that way to me. But wherever it is, we're headed that way, so praise the Lord for that.

¹⁰⁶⁷⁻²⁷ Now, if you got the impression that I—that I said it would be in—around fifteen hundred miles of the Tabernacle, that was

a wrong impression (You see?), 'cause it won't. This Tabernacle has. . . This is just a little place that's going to be destroyed. And—and the world will be burnt up, and this will all be done away with. And this Indiana, and United States, and everything will just melt and just wax out yonder into nothing but lava. See? All sin, all disease, all germs, all everything else will be destroyed. "And I saw a new heavens and a new earth, for the first earth. . ."

Think. God was six thousand years in building this world, putting it together, forming it. How did He do it? The Bible said, "He made it out of things which does not appear"; that is, He created the earth. Now notice; this is beautiful. The very Creator that created the earth for a purpose—Satan defiled it—He come down to redeem what was left on here. And He has gone somewhere else and is in His business yet creating.

¹⁰⁶⁸⁻²⁹ Now, it taken Him six thousand years to make the—the earth, and He's going to take two days to create the city that goes on the earth. He's. . . "In My Father's house are many mansions: if it was not so, I would've told you. I'll go to prepare a place for you (build a city out of transparent gold, the streets out of gold)." What a beautiful place.

Where will He get it? Is there any materials on the other earths, or the moons, and stars, and things? He don't have to have it. He's a Creator. He's gone to build the city. Amen. That's good enough for me, ain't it for you? That's good. For if He built this one, and I enjoy this one, what's it going to be when He builds this new one? Oh, my, what a wonderful thing. And so I'm glad that we're bound for that city. All right.

326. Brother Branham, I love the Lord, but for the past year I have been—I have been faced with a problem. Seems sometimes I've almost been out of my mind. What is it? Please pray for me and my husband.

Well, if there is no. . . If this person was on private interview, like you people been in there this morning, it would pull that out what it is, whatever it is. See? The Lord would reveal what it is. But now, that I don't know who you are, and you're not setting here; it just said, "a sister in Christ". . .

Now, now, if it is—if there's something that you have done that's wrong, that's bothered you, then check it with the Bible and see what you must do. But if you haven't done anything and you're not condemned of anything, it's perhaps your nerves. See? It could be many things that happened: maybe some trouble back in your life. Maybe it's a—a woman here might be in the menopause time. That's

when everything is wrong with her, and there's nothing wrong with her, yet everything's wrong with her. And she's not just putting on; she really feels that; it's just as real. Any person that's nervous is that way. And don't never disagree.

¹⁰⁶⁸⁻³² And you husbands to your wives, when they're in that time of life, if you ever—if she ever was your sweetheart, you let her be right then, 'cause she needs you. She really needs your help; she needs somebody to help her and understand her. Talk to her, take her up in your arms like—like—like she was your sweetheart, and she should be. And—and understand her, because she's going through a time that her entire make-up is changing, and you must be good to her at that time.

I think that's why Mr. Rockefeller made a fatal mistake. He was loved by the nation, would've probably been our next president. But when his wife took menopause, and went in menopause, and he left her and married his secretary, you see what happened? That shows there's some real good thinking Americans yet.

Now, I like Mr. Goldwater, or—or Mr. [Brother Branham snaps his fingers—Ed.] Rockefeller. He's a . . . I like Mr. Goldwater too; I like everybody. But I—I didn't want to . . . Some of you—some of my brother Republicans setting out there hear me say that, I . . .

¹⁰⁶⁹⁻³⁴ Notice, but I'm not a politician; I—I want to be a Christian. See? And this is not a place for politics. See? The whole thing's gone anyhow, that way, but this that we're talking about is eternal. Democrat or Republican . . . Oh, it's such a mess; it can never be redeemed. It's over, so don't argue about that. The thing to do is live for this Kingdom. "For here we have no continuing city, but we seek one to come." Amen. That's right. Yes, sir.

So politics is one side of the fence, and I'm on the other. I said, "I—I voted once; that was for Christ; I'm sure to win." That's right. See? You got a vote coming. See? God voted for you, the devil voted against you. Now, which way you cast your vote's where you're coming out.

So—so now, I believe this person is just . . . I'm going to think that it's just nervous. If there's nothing condemning you, go right on and just say, "Get away from me, Satan!" Just move right on. Take the initiative and live for God.

327. Now. Is there ever any condition wherein it's permissible to remarry after divorce, according to (Now, I will see if this is a . . . I think there's two or three questions on this.) **according to the Scriptures? If I do not—if I do not remain married**

in—from previous times, it—is there any grounds for divorce that permits you even to remarry? I will be—I will be (b-u-i-) the—buying the tape (Yeah!) to get this answer. Thank you very much. I will look for it Sunday.

Well now, I have said this, you see. Don't—don't . . . I—I . . . Let me just leave that alone (You see?) until we get to a place where—now where we will—this will all be straightened out. And now, you just remember, that's God willing, as soon as I come back again. The next time I come, the Lord willing, I will preach on that subject. See? And now . . . And then, we will tape it anyhow. And if—if it hurts, it hurts; if it clears up, it clears up. But you just be of a good courage. See?

328. Dear Brother Branham, is it possible for one to have the baptism of the Holy Ghost and not to have the signs following, at—at least not until the—some future time and conditions appointed by the Spirit?

Now, that might sound like a mixed-up question, but that's a good one, very good. See? Now, here gives me a little chance, that I find that's working with my—my family here now (See?), I mean you, my family, and the family out in the world where we—where our tapes go.

¹⁰⁷⁰⁻³⁹ Now, a great part of my congregation is made up of Pentecostal people, and because Pentecost is the latest message that we have in the denominational ranks. And to me, I certainly agree with them more than any other denominational church. I hang towards the Pentecostal, because it is a—the later message. And all my converts that I bring to Christ, I try to direct them to some Pentecostal church. But I have condemned them in every way that I knowed how, that they were wrong in the Scripture by being a denomination and not willing to walk in Light when Light's presented to them. But yet, if I had to take my choice today to take any church in the world, I'd take Pentecostal when it come to denomination. But when it comes to individuals, as men and women, there's genuine Christians in all them denominations: Methodist, Baptist, Presbyterian, Lutherans, and so forth. But I'm talking about the systems that these people are in, not never the individual, but the system that these people has been caught into in their denomination. The . . . Clearly understand that now (See?), that I—I think the people . . . If they're Roman Catholic, Jehovah Witness, Orthodox Jew, whatever they are, that doesn't matter to me; but they are individuals to which Christ died to save.

¹⁰⁷¹⁻⁴⁰ And now, I...And agreeing with their systems that they're in...I believe there's just as many Christians out there in the Baptist, as there is in the Methodists, or the Presbyterians, or whatevermore. They're Christians, real believers. And right out in the Roman Catholic church there's genuine people in there that's real men and women that love the Lord. And they don't join that church to be wrong; they join that to be right. But it's a system in there that directs their mind the wrong way. And if ever comes to a time that I'd make a denomination, I have deceived you and have brought you into a system; far be it from me. And may God keep me in my right mind to direct you to Jesus Christ, the Word. Stay with That. See?

¹⁰⁷¹⁻⁴¹ But now, this person here is asking the question about the possibility of having the baptism of the Holy Ghost without signs following them. Now, it would...If you are born again you are—if you are born first as a human being and a normal human being...Now, I'm answering this in a—in a—a real juvenile way of doing it. But if you're born a normal human being, you will actually do the things that a normal human being would do. Is that right?

When you're born as a human, the natural traits of a human being will follow you. You won't live in a tree, and try to fly with your wings like a bird, or—or—or something like that. That isn't—that wouldn't be a normal human being, the normal actions of a human being. The normal action of a human being would be to work, have—marry, have family, and do these things. That's natural, normal—normal human beings, because you're born that. Then when you're borned a Christian, borned of the Spirit of God, you naturally take up the attributes of Christ. You see?

¹⁰⁷¹⁻⁴³ Now, if we took here this morning in this congregation where you people set here and listen day after day and so forth to the teaching, you'll find out you'd be different one from another, because you—you're different. You're—you're make up different; your—your appetites are different; you—you eat different; but you all eat food. But now, just from...With one individual being just like the other one, you're different one from another. Christians do the same thing. You can't say, "Now, all..." Do all speak with tongues, do all prophesy, do all...See?

You have to watch these things, because a Christian takes up the—the habits of a Christian; and they live like a Christian. Jesus said, "These signs shall follow them that believe." Notice: "In My

Name they shall cast out devils; they shall take up serpents or drink deadly things; and they'll speak with new tongues." And—and them things just actually follow Christians.

1072-45 Now, the person has a very good thing here: "...or do we wait until the future time or the conditions appointed by the Holy Spirit?" I like that. See? Now, you get the idea? When it's appointed by the Holy Spirit... God appoints things.

And there, I think if the Pentecostal people would try (that listens to this tape), you'll understand me if you will get here why I different with you pressing that idea that they must all speak with tongues. I—I cannot see that right, because it'd be... I like cherry pie, but there's no need... And I'm a human being. But there's no need of me trying to tell you, "If you don't eat cherry pie, you're not a human being." See? But eating cherry pie is just one of the habits of a human being. See? You might disagree with me upon that, but—but it—it's true. Now, one will eat this, and one will do something else.

1072-46 Now, the Holy Spirit appoints these offices, but when you try to force yourself into it... If I said you had to eat cherry pie, what if cherry pie made you vomit? And yet, you'd vomit and try to eat cherry pie and vomit, and...?... See? You're—you're—you're hurting yourself, and that's the way you try to do when you try to force yourself to do something that's contrary to the Spirit. He's got your life 'lotted for a certain thing. Do you understand that? See?

And you, when you're filled with the Spirit, here's one of the best signs I know: you're so in love with Christ and believe every Word that He says to be the truth. See? That's the evidence that you have the Holy Spirit. And your life's full of joy, and—and oh, my, everything's different (See?) than what it used to be. That's the Holy Spirit.

1073-48 Now, these gifts are in the Holy Spirit. Now, if this congregation this morning, this—just a nice snug church full with... (The overflow rooms, 'course, is filled up.) But in the... Just a... (Not announcing we was going to answer these questions, but these people have just come in.) Notice, if every person in here was in perfectly harmony with the Holy Spirit, every one of you was filled with the Holy Ghost and in harmony with the Holy Ghost, these signs would be just a—multiplying among you all the time (See?); it'd just be constantly going. But where there's confusion, where there's difference, and where we set up, the Holy Spirit can't move itself. You see? It can't operate through the people. See?

1073-49 And there, if I said, “Now you, each one of you, did you speak in tongues?”

“Yeah.”

“Well, you got It. “Did you speak in tongues?”

“No.”

“You haven’t got It.” Now, I’m making myself a judge. God is the Judge of these things.

But watch, Jesus said, “These signs shall follow them.” See? The groups that believe, the whole nature of the Holy Spirit flows through them, and they all are full of love, and joy, and—and just a great bundle of—of—of—of real godly-filled people. See, that’s the Holy Spirit. And in—in there, they speak with tongues on the occasion that tongues arise (why), or necessary for that, they speak with tongues. And if there’s a prophecy, it speaks. And oh, it’s just exactly perfect every time.

1073-52 Ask those fifteen or twenty people that went in there on interview this morning if there was one word in any way, missed in any way, and perfect strangers . . . What—the Holy Spirit dig right down in there, and get them things, and bring them right out, and tell it to them. See, see? There’s not no mistakes in it. Tell them just exactly what this, and what this was, and what that is, and what this is to be done, and things like that, and what they’ve done, and what they should do. See? That’s just . . . Set it right in order. Now, they’ve got to act on that.

1073-53 The other night I was talking to a couple, and I was at a—a home where we was having a meeting, or just—was just setting around a table talking. And all at once, the Holy Spirit dropped among us, and I said to someone there, “I seen a certain man, and they—he was confused in his mind about some things,” and I said, “like in the confusion in the—in the—the discernment.” I said, “Now, it’s right here now.” I said, “I know what you’re thinking.” And I went right back and just took a round about way and answered every question that man had in his mind to him, that he . . . Nobody knowed even what I was talking about but him. See? But he got it. He knowed what it was all about. You see? And that was what to him? Showing him, confirming to him that the Holy Spirit was revealing to me what was on his mind. You see? And I didn’t have to tell it to the rest of them. The man’s listening at me right now. Now, that’s right. Now, you see how that is? That’s a confirmation.

1074-54 Now, if the whole church would work in harmony like that, then among us we’d be casting out devils, taking up serpents,

drinking deadly things, all kinds of things going on. But when you try to force that to individuals, then you get yourself. . . That's Pentecostal again. Then you get Babylon, confusion. You can't judge that. See? Our hearts are full of joy and happiness, and, oh, my, the birds are singing, the . . . Everything's wonderful, my, just full of the Spirit of God, and we're so in love with Jesus, we want to pray all night.

Now, I wouldn't embarrass this crowd, or even myself to you. But I wonder, if I could ask this morning which one in this crowd, or this people that had the Holy Ghost, it'd probably be ninety-five percent of you raise your hands that you had the Holy Ghost. Then I'll turn around and give you a Bible evidence—just one—a Bible evidence; and I doubt whether there'd be one or two hands go up. See, see? Just could—just tie it in such a place, but when you do that (See?), you're also hurting your congregation. But you've got to get them out of that babyhood and get them into manhood. See?

¹⁰⁷⁴⁻⁵⁶ Like someone wrote the question the other day, was up here, said about—said something about Brother Junior Jackson. Somebody went down there, and they said, "You're going down to the 'dead beans,'" or something or other like that. Brother Jackson. . . Because Brother Jackson's congregation, they let them speak with tongues just in the church. Wherever they feel the Spirit and want to speak in tongues, they go ahead and do it. Well, that's Brother Jackson's church. That's perfectly all right. I've got nothing against that, not a thing. Junior Jackson's one of my best friends, and a real godly man, filled with the Spirit of God, and we're brothers. Now, he don't have to eat my cherry pie, I can. . . Or I don't have to eat his apple pie (See?), but we're both eating pie. We both believe this Message exactly. That's the order of the church. I said, "I want my church to try to come together. . . ." I said. . . When we begin to break out here, the Holy Spirit speaking in tongues and so forth, I said. . . Somebody asked me, and said, "Now, Brother Branham, is all that genuine?"

¹⁰⁷⁵⁻⁵⁷ I said, "I'm no judge." I said, "Tell you what, let's bring it to a spot. Let it go awhile and bring it to the spot until the Word is presented on it. Then watch it. If It's the Holy Spirit, It copes right with the Word; if it doesn't, it won't." See? That's just the only way that you can tell it; then it—it judges itself. You see? Well, it—it'll fly up if it isn't the Holy Spirit, it'll fly loose. See? But if It is the Holy Spirit, It'll just meekly follow right in line, 'cause that's what It is; It's the Holy Spirit going right to It's own order.

1075-58 Now, in this speaking in tongues and so forth, I wish every one of you spoke in tongues. I sure do. And many times, good Christians...

You see, if I tell you that was on the program... I found someone—not program, excuse me—on the interviews this morning. A person (I guess they're still here in the building.) that they... About speaking with tongues... The person is a genuine person, a real person, and they've lived right. And they've heard me say the evidence of the Holy Ghost wasn't speaking in tongues—and it isn't—but I advised that person to ask God to let them either speak in tongues or prophesy, because it's the nature.

1075-60 The first thing, I went to that person and found their birthplace, and what sign that they were born under, and could tell what their birth was. Which way it set in their natural nature sets them in a certain line. Then, when they're reborned again, they're over here in another nature. And then, when you find into this nature, that's the inside, in-conscience, inside conscience... The outside conscience moves you in one way; that's your natural birth. Then they'll make up something and it puts them what? Under a four, and puts them in a split condition. They don't know what to do. They'll say, "The Lord wants me to do this."

The inside, "Oh, I—I just know it's—it's—it—it lines up with the Scripture." And they'll start to do it, and the first thing you know, Satan on this outside will show them all kinds of defects in it. And then they say, "Well, I guess I..." See, see? They listen to Satan. See? You've got to take that inside something, that what's on the inside of you that's Scriptural. And don't let Satan stand anywhere. It's—that's his duty to stand there and pound at you like that. But don't you listen to him.

But that person I told them. They said, "Well now, if I could just be sure of having the Holy Ghost." See? A dandy person, real loyal person with the Holy Ghost, but it would be good for her to say, "Father, just give me this for something to stand on."

1076-63 Now, if I taught it like that, people would reach out and get a hold of that without having what that person's got? See? The Holy Ghost does speak with tongues, but you got to have the Holy Ghost first before It can speak with tongues. Now you get it? So, if you reach out and get a hold of a gift of speaking in tongues without...

Now remember, that can be a genuine gift; that could be the Holy Ghost speaking in you with unknown tongues, and you'd be lost and go to hell. The Bible said so. You believe that? Would you like to have Scripture on it? You want Scripture; raise your hand.

“Though I speak with tongues as men and angels (is that right? Both the one that can be interpreted and that cannot be interpreted, genuine Holy Ghost tongues), I am nothing.” See, unless that other goes with it. You can have this (See?), so don’t reach after that without this. Get this first, and then that’ll actually follow it.

¹⁰⁷⁶⁻⁶⁵ Now, the rain falls on the just and the unjust. The sun shines on the wicked and the good. The rain falls to ripen the crop; it ripens the weed also: the same rain. The Holy Spirit can fall in a group of people, and speak in tongues, and make it exactly true, sprawl in amongst the people, and make it prophesy, and be exactly true. That’s exactly right.

Sometimes you can go to a—a witch or a medium, and they can tell you something that’s exactly right. Look at the witch of Endor. Saul . . . It could be exactly true; that still isn’t it. They’re witches. Speaking in tongues, I’ve seen devils speak in tongues, and write in unknown tongues. That don’t mean anything. But the real thing is that Word again. Back to that Word.

So you can do these things without the Word. But when you get the Word, and It does it, then watch it just exactly come to pass, exactly the right thing. See? Then you’re exactly in line.

¹⁰⁷⁷⁻⁶⁸ Yes, the Holy Spirit uses these people as it’s appointed by His own Divine wisdom. But the first thing . . .

Now, what? Let me just give you a little twister here just a minute. I’d say, “How many has the Holy Ghost?” All of you raise up your hand. I’d say, “All right, I’ll see if you have.” The Bible said that they that had the Holy Ghost sighed and cried day and night for the abominations done in the city. Now, how many hands would go up? How many of you can’t rest at night, so full of joy and the power of God, and so sad for the people that’s lost, that day and night you weep and cry for the abominations? You won’t . . . See? Who would be that in the city? How many of that’s in the church? That’s what the Bible said the Holy Spirit evidence was.

¹⁰⁷⁷⁻⁷⁰ He told the sealing Angels (Ezekiel 9, that’s right), He said, “Take . . . Go through the city and set a mark upon those who sigh and cry for the abominations did in the city. The rest of them, let the destroying Angel destroy them.” No matter how much members they was and how many of the things they done, said, “Put a . . .” And a man with—a ink horn writer, dressed in white (which represented the Holy Spirit) came forth and put a mark upon all them that sighed and cried for the abominations done in the city. Now, you say . . . And watch what he said in there also. “slay utterly, little children, old women, babies, kill them all.” Little children? Yes.

When Joshua entered the land of Canaan, he said, "Don't you let one of them live. If it's a cute little baby, a little Amalekite, or a Amorite, kill it. You remember, he'll grow up to be an Amalekite; he'll pollute the camp." And when those little things come back like that disagreeing with the Word of God, get rid of that thing. I don't care what denomination it belongs to.

You say, "Well, they're good. . . ." I don't care how good a people they are. If they're contrary to that Word, get the thing out of you. It's a growing little Amalekite. Looks cute, looks innocent; it looks like it's all right, but don't you have anything to do with it. You stay away from it.

"Well, Brother Branham, I—I go down here, because. . . Well, I don't. . . ." You just remember, any Amalekite, anything that denies the Word, stay away from it; have nothing to do with it at all. How many believes that's the truth? Sure it is. See? Stay away from it.

¹⁰⁷⁸⁻⁷⁴ The sigh and cry for the abominations that's did in the city. . . Where do you see that? I can show you ten thousand speaking in tongues to one that's really burdened for sin. . . That can't even pray a hour. But did you know the Bible said to mark only those who sighed and cried for the abominations in the city? How many ever read it? Sure. That was the Holy Spirit come forth to mark the people, and said to the destroying Angel, "Go forth and destroy everything that doesn't have that mark upon them." And the mark of God is the Holy Ghost; is a Seal of God.

Now, where is them people that's that interested? I can show you people that jump up-and-down and cry in a church; I can show you people that shout and run all over the building; I can show you people that prophesy, and it comes to pass; I can show you those who speak in tongues, and—and run up and down the buildings, and say things that actually interpret and it comes to pass; but where is that person that sighs and cries for the abominations that's did in the city? Where's that burdened soul? You could turn some new leaves on that. See what I mean?

¹⁰⁷⁸⁻⁷⁶ Now, I've tried my best to—to—to tell you people and lead you like a daddy would lead his children. You're my children; I have begotten you to Christ through this Gospel that I preach. See? And I—I—I want you to raise up fully matured kids, or—or children. And I want to present you to Christ that day, as Paul said, "A chaste virgin." There isn't a thing in that Word but what your heart will punctuate "amen" to it.

Sin don't have. . . 'Course you'll do things wrong, but when the other, the very first thing condemns you, "Father, forgive me."

1079-78 I'm going to say this. Just looked at a person a few minutes ago. It was asked me by a fine boy the other day. We was hunting squirrels. That morning I got five; I left one of them for that afternoon. You only get six in the state of Kentucky; that's the limit. So this certain person said, "I got nine." Christian boy, fine kid.

I said, "You done wrong. You did wrong."

He said, "Well . . ."

I said, "I had five that morning, saved one for that afternoon. And when I got that one squirrel, looked in a tree, and counted five or six setting right there where I could look at them, walked out and left them." I said, "I walked up in through here not long ago, and there was about fifteen or twenty setting there. I just took the limit, and walked away, and left the rest of them there." I said, "If I come to this country, preaching to you boys and you people here the thing that's right, I've got to live that example." Christianity ain't what you say; it's what you live, what you do; it's an example. You're the salt of the earth. I said, "Then, the law says . . . Jesus said, 'You give Caesar them things that belong to Caesar.' You break that speed law out there, what are you doing? You're doing wrong; you sin. Give Caesar what's Caesar's, and God's what's God's."

Say, "Well, the law's wrong." I can't help what wrong it is; it's wrong to break Jesus' commandment. And if you don't give Caesar the things that's Caesar's, then you did what Jesus told you not to do, and a transgression of the law is sin. That right?

We're all guilty; we do it. But when you see yourself wrong, stop it. People are watching you; people won't go to church, but they'll read you, see what you do.

1079-82 So get Christ in your heart; that's a real . . . Christ and the Holy Spirit's the same thing. Holy Spirit, "Christ" means "the anointed One." And the Holy Spirit is that Anointing, and you are the one that's anointed. See? And it's Christ in you anointing you. See what I mean?

Then you got the right thing. Then He can use you to anything He wants to use you in, 'cause you're in the body and subject to any of those gifts. But see, to have one of the gifts outside of the body, it would do you no good. "Though I speak with tongues of men and Angels, have not charity, it profit me nothing. Though I have faith and can understand all the mysteries of God, profit me nothing. Though I give my body to be burnt as a sacrifice, give all my goods to the poor, though I have faith to move a mountain, I am nothing." See? Don't depend on those things. The Holy Spirit is a Being; It's

God, God in you, the Person, God, that's lit your whole entire being. You're changed; you're a new creature. Any little thing that's wrong, He'll tell you that's wrong, then quit; don't do it. "Father, I didn't mean to do that, You forgive me." See? And that's—that's the Holy Spirit.

¹⁰⁸⁰⁻⁸⁴ I don't care how much you spoke in tongues, how much you run, how much you jumped, how much you did this, that, or the other (See?), whatever you done, it wouldn't mean a thing if the Holy Spirit wasn't in there to condemn you on the things that's right and wrong.

Now, that's the reason this person here is right. Let the Holy Spirit do it. But now (You see?), now, what's causing this. . . Let me say it with love, sprinkled with love and—and anointed with the Word. See? If the genuine Holy Spirit was in you, you wouldn't question that. You know it yourself; it's an individual thing between you and God. See? You know that something's happened. You know that there's a change, whether there's any—anything else, you yourself, you're the change. See? You're the one who's done the changing, inside of you, and you know you have it. Whether you spoke with tongues, whether you jumped, shouted, or anything else, you know that God lives in you, that you don't walk with your own mind, it's the mind of Christ that leads you with that Word, just exactly the way It goes.

¹⁰⁸⁰⁻⁸⁶ Now. But I would. . . If people say, "Well then, Brother Branham, you don't believe we ought to speak with tongues?" See? Then you get exactly backwards what I've just said. Sure, I believe you should speak with tongues. And some of you people. . . See? But you get these, and I get these, like back here this fifteen hundred miles (You see?), being here at the Tabernacle. Just, if you don't understand it, then ask me. See? Write it back to me if you don't understand. Just say what I say here. See? And I. . . And you. . . As Paul said, "You follow me as I follow Christ." You see? Then you see I'm wrong, then get away from me (See? That's all), 'cause I'd—I'd be the wrong person. See?

329. Please explain. People are saying Brother Branham is more than a man; he can create, and Jesus can look just like Brother Branham.

Now, let me. . . The person said this. Whoever it might be, I don't know. But I am your brother. See? Jesus is your Saviour. I cannot be your Saviour, for He has already saved you. Now, you're so close to being the truth there, and yet so far from the truth, the person that told this person this. Now, it's just a—looks to me like

a woman's handwriting, very beautiful handwriting. And I'd say that was a woman's handwriting wouldn't you? Brother Capps, wouldn't you think that was a woman's handwriting? A pretty handwriting. And I don't know who it is. See?

1081-88 Now, "Brother Branham, could Jesus look like you, or you be Jesus, or something like that?" One sense of the word, that's exactly the truth; another sense of the word is an antichrist. That's the difference between right and wrong. To make me the Person of the Lord Jesus Christ, would be an antichrist (See?), for that Person of the Lord Jesus is setting at the right hand of the Majesty on high, and will come again in great power and glory. But for His Life that was in Him being upon me, and upon you who have Him, it's exactly the truth; and you become Christ.

You remember my message on Messiahettes? See? You are. . . The word "Messiah" means an—"the anointed One." Now, you are, if you have the Holy Spirit, you become the anointed one. See? Then there's all kinds of anointed ones.

1081-90 Now watch, if it's a Bible anointed one. . . Many of them are anointed. . . See? The whole thing is in such a great conglomeration of every kind of a mix-up; and—and of—Satan with all of his cunningness come in and impersonated just to the dot, almost to the dot. There's only one way you can absolutely be sure; check the word by word, word by word. That's the only way you can.

But to me as a—person, William Branham, or—or any other man or woman to be the Lord Jesus Christ our Saviour, that is an error. But to be anointed with His Spirit, which brings His own Person of His Life into you. . .

1082-92 It was so beautifully typed in Elijah and Elisha, when Elisha was taken up, the Elijah, the old prophet, going home. . . And he was tired and weary; and there was a chariot hooked across the river there, and he—to take him up home with horses of fire. And did you notice then, when Elijah and Elisha crossed the river (the school of the prophets was up there watching them) and Elijah took his mantle and—or—struck the river, and when it did, it divided, and he went across. And he said to the young prophet, "What—what are you following me for? What—what—what do you wish?"

He said, "That a double portion of your spirit come upon me."

"A double portion of that mighty prophet come upon me?" He said, "You've asked a hard thing; but if you see me when I go away, then it'll come upon you." So you can imagine how he watched the prophet.

1082-94 Now, in that day that prophet was the Word, for he was the manifestation of the Word to the world. See? And he knowed there had to be a greater ministry come, because it required a greater thing. And when Jesus was here on earth, He was the Elijah. “These things that I do shall you do also; greater than these things shall ye do, because I go unto My Father.” Now, how you going to do it? Watch Him. Who is He? The Word. See? Watch Him.

1082-95 Now, when it comes to creation of things, it’s true. Jesus never right straight out created anything and brought it into existence. He took a substance first. He took water, made wine. He took bread and made more bread. He took fish and made more fish. But He promised that greater things than this would be done. See? You see? Now, why? It’s in a more evil day than it was when He was here. See? It’s still Him, but using your tabernacle. See?

And this person that’s in you, which is your birth. . . You are John Doe; you were born in a certain month, and you were borned under a certain star; you were borned under a certain thing, and that has something to do with you. Certainly does.

1082-97 I know I used to. . . Papa used to say, “I can’t plant them potatoes at this time, because the moon isn’t right. You can’t plant them potatoes, Billy.”

And I said, “I’m not planting them in the moon; I’m planting them here in the ground.”

Said, “All right, smart-aleck, go on. You get a few bumps on your head and you’ll learn something.” I did. I did.

I tell you: take a board and lay it down out there on the grass in the dark of the moon and watch what happens. That grass will die right now. Lay it on the light of the moon; you can let it lay there a week; it won’t hurt it a bit.

1083-100 Watch that sea when that moon changes yonder. When the tide—when the moon goes out, the tide follows it out, and it’s millions of miles from the earth. Not only that, go down here in the state of Kentucky and sink a rod down in the ground till you get into the salt water; and watch that pipe, how deep it is when the moon—when the tide’s in and watch how it goes out, plumb across under the earth. Certainly.

You plant something that spreads out on top of the earth. In the dark of the moon watch it go right down and make it like a radish or turnip will. You plant it back the other way and watch it spread out on top the earth. Sure, it’s got something to do.

1083-102 Why did Aaron have on his breastplate the birthstone of each one of those patriarchs? Look at those mothers when they give the utterance. When them mothers and them Hebrew women in labor giving utterance to those children being born, it placed their name; it told their birth; it put them in the homeland; and set them over to eternity.

One of these days when I come in and stay a little time, I want to take that subject. Exactly. And then watch Jacob, when he was dying there, when he laid his hands upon the patriarchs and blessed them, he was telling them exactly where they would be. And that's exactly according to their name, and exactly according to their birth. And sure, it has something to do with you.

1083-104 Now, that's your birth path; that's what you are, a natural man or natural woman. But when you're reborned again, that's not the outside conscience. The outside is what you see, taste, feel, smell, and hear, but the inside of that is what you really are. Now, this out here, Satan just tempts you and knocks you around every way here; but down here he can't do it unless you let him do it. For in here you've got faith, and faith don't come from the outer conscience, it reasons. But in faith there's no reason. You've got it from God, and you know it's there. I don't care how much it looks wrong, you still know it's right; it's **THUS SAITH THE LORD**. See? And there's nothing going to bother that. Nothing can bother that; it's moving right straight on. Difficult means nothing to it; wades right on through it, for It's the Word. And the Word's the Sword, and the Word cuts. The Sword cuts Itself free from everything else. You see? Takes the hand of faith to hold that Word. That faith's got to be . . .

1084-105 Now see, when that inside conscience . . . Here's the inside; here's the outside. It's revealed in here, Truth is; out here, it's reason. Now, don't it look reasonable if we'd just say, "We just all go over and join the Assemblies"? Now, I like the Assemblies of God; I like the oneness; I like all of those churches. "Why don't we all just go and affiliate with them, maybe do some good." That's a reason, the outside. But down on the inside, watch it. When you see out here, this will—this will disagree, then look at the Assemblies. Many things that they do that I don't believe it's—it's Scriptural, and can prove it to them it's not Scriptural. But there's so many minds packed up in it. There's a thousands of those Assembly brothers and sisters who believe this, the Word, and don't believe what the Assemblies teach to be right. But they're in the web.

1084-106 The Baptists, the Presbyterian, the oneness, and all the rest of them, they're in that web where a group of men gets together and

they reason it. And there's so much prestige about a man. Here's a bishop setting here, general overseer; he says anything, what's the little fellow going to say? He's afraid to say anything. "I agree with you. Yeah, that's right. Uh-huh. Yes, Bishop, or—or Presbyter, you're—that's exactly right." He agrees with him.

Here, let's take an alcoholic out here on the street, that—an ordinary citizen pass down the street and say, "The old bum, nothing to him." Take him down here, put him on the police force, and put a badge on him, and a gun on him. "Good morning, John, it's so nice to see you again." See? Respect to one another.

Jesus said, "How can you have faith when you have respects of that type," you know, solicit us, respects one (I don't just remember just how the word goes there.)—but when your desire—respects one from another. See? Can't do that.

And when men gets together in a organization, they set down; and the little man's afraid to say anything, 'cause the bishop said so, the presbyter said so. But don't disregard the man, believe him to be a good man; but always remember, God's Word is right and all others contrary is wrong. "Let My Word be true, and every man's word be a lie." See it? That's what we want to do, is believe that.

1085-110 Now remember, we are not the Word, but we are the Word. Uh-huh. Now, you got it? Jesus was not God, but He was God. He was a Man, yet He was God. He could cry, and yet He could raise the dead. He could cry for a man being dead and raise him back up again. He was Jehovah-jireh, Jehovah-rapha, Jehovah Manasses; He was Jehovah, all completely. He was Jehovah, and yet He was a Man. He owned the earth, and made the earth, and had not a place to lay His head. He said, "The birds that I made has got nests, and I haven't got a place to lay my head. The foxes that I created, has holes in the ground, and I haven't even got one Myself even to be buried in." That's right. He had to borrow somebody's grave, to be buried in.

1085-111 He created a womb that was in a woman. He had no womb to be born in; he had to borrow a womb. He created the earth and had not a place to be buried in; he had to borrow a to—hole in the ground to be buried in, Joseph of Arimathaea. See? They had—they had to—had to borrow a place, yet He was God, proved that He was God.

Now, you understand? We are not . . . We are Messiahettes, but not that Jesus. He is our Father; we're just anointed with His Spirit,

and that's the reason His Life. . . And that gets people. See, if you don't set and think it through, it gets people to believe, "Well, this guy would be the Messiah." Sure he is.

"This one over here could be." They both are. See? "Well, how can there be two of them?" There's thousands of them. See?

But you see, His Life is separated on the day of Pentecost. When that Pillar of Fire came down, It separated like tongues and set upon each of them, God dividing Himself among His people, because the church and Christ is One, just as the husband and wife is one.

330. Brother Branham, how am I supposed to show my wife that I really care for her and yet play—or stay with the Word (That's)—stay—stay with the word, but still having a question like this said: "Why don't you practice what you preach or believe?"

Well then, if the wife, if the wife is saying this to you when she's—has a right to say it, you better get right. See, see? Then if she, if—if she is saying it just to be evil, remember, the Bible said, "It was better that a millstone was hanged at your neck and drowned in the depths of the sea than even to offend the least of these, My little ones." Now, that just your question.

And may be that this wife is not that type of person. Maybe she's a different—maybe, she's a good person. Maybe she's just testing you to see what you'll do.

1086-116 Now, stay in love with her and let her see Jesus in you. You do that. See? You just go on. Some. . . I give a little illustration this morning about a person that. . . One time this little woman had—had received the Holy Ghost. And she was a very sweet little person. They. . . She said. . . Well, she'd had a hard life, and her husband was an alcoholic. And so, she just kept on; she bore with him. He says, "You want to go to church, honey, take off. But I just go down to the saloon, down at the old Brown Derby, down here. Go and—on." So they hung out down there all the time, used to be Bonifers. Many of you old-timers here remember when Bonifer had there on the corner of. . . It's called Brown Derby now, I believe it is.

1086-117 So, hanging around down there, and the first thing you know, one night come up a question about church and about Christians. One of the old drunks setting there said, "There ain't no such a thing as Christians any more." Said, "There is no such a thing. All this bunch of hypocrites," said, "you see them out here smoking, drinking, doing the same thing that we do," and said, "call themselves Christians. There is no such."

This one drunk raised up and said, “Just a minute. There’s one that I know about. “

Said, “Who is it?”

Said, “It’s my wife.” See? She’d become salty. He was catching it all the time.

He said, “I bet if she was put to a squeeze . . .”

He said, “No, she’s still a Christian; I’ll prove it to you.” Said, “I tell you what let’s do; let’s go up home, and I’ll show you whether she’s a Christian or not.” Said, “Let’s go up home, and now, let’s really be drunk. We’re going to act like we’re really drunk.” Knocked at the door, come in staggering over everything and—and . . . “Why don’t you set around this a-way,” and everything. And she set them all a chair and (his guests, you know)—and tried to make them just as welcome as could be. Said, “I want you to fix us some supper.” And so they—she went out and fixed some. Said, “we want ham and eggs.” He knowed they had it, so they fixed the ham and eggs. When he got there at the table, he looked at them like that, picked up his plate, and slammed the stuff on the floor, said, “You know, I don’t like my eggs like that. Come on boys let’s get out of here anyhow,” like that—like that.

1087-119 They went out and set down like that, you know. And she come out; she said, “Dear, I’m—I’m sorry I didn’t get them fixed; I’ll fix some more for you.”

“Oh, nonsense, you knowed I didn’t want them that way in the first place,” just carrying on like that. They went out there, and set down, and act like they was drunk. They heard her in there kind of snubbing to herself, singing real low voice:

Must Jesus bear the cross alone,

All the world go free?

There’s a cross for every one,

And there’s a cross for me.

This consecrated cross I’ll bear,

Till death shall set me free,

One drunk looked at the other one, said, “She’s a Christian; she’s got it.” And that little woman led her husband, plus these others to Christ that night. See? Why? See? Just be real sweet. Just remember, He knows all about it.

So, sister, or brother, whoever it might be, or brother, it is here, ‘cause he asked about his wife, you just be salty; she’ll get thirsty if

there's anything in her to thirst for. If it isn't, remember, if you got the wrong person, you'll get the right one in the Millennium. You just keep on going; all wrongs will be made right there.

331. Brother Branham, do you teach that the Bride must not attend any church unless you are there preaching, or else the Tabernacle—other words, the Tabernacle? (Got “else,” means other words.)

332. Also, do you teach that we need not keep the—the Sunday or holidays, as working, fishing, or so forth? Or. . . (I'd say that was Sunday. It looked like Sunday to me. Or right at the bottom it look like—or Sunday, I guess it is, holidays or Sundays. Yeah, Sundays, that what it look like? [Brother Branham speaks to someone—Ed.] Holy days—holy days, Sunday and holy days.)

No. You're mistaken. See? Let me go over and just answer it as I come by.

“Do you teach that the Bride must not attend any other church unless you are preaching—preaching or else, otherwise, the Tabernacle?” No. I don't teach that. I don't believe that; I do not believe it. We've got ministers setting here that's scattered all around through the country, and I believe they are part of that Bride. I believe that a man or woman can go to church anywhere they want to go that teaches the Word. And I believe, if they don't teach the whole Word, and you can't go to church any other place where they teach the whole Word, go where they teach half the Word until you can get to where they teach the whole Word. Go to church whatever you do. Do that.

¹⁰⁸⁸⁻¹²³ “Also do you teach that we must—we must—need not keep Sunday, or any holy day, or—or working—or—like working, or fishing on Sunday?”

I believe it's a sin to fish, and hunt, and work on Sunday when you can go to church. Now, I believe you're transgressing the laws of God. “Is there a commandment to such?” Yes, sir. Now, in the Old Testament we had a type of the Sabbath day. It was all. . . And Jesus did not come for you to keep Sabbath days. The old Sabbath day was Saturday, which was the end of the week. Sunday is the eighth day, or the first day of the week, which Jesus rose on.

I do not believe it's right to. . . Now, if you're way away into a wilderness somewhere, and you're out there on a hunting trip, there's no church around, or anything like that, and there's nothing

you can do; and if you was fishing, I believe that would be all right. But if you're around in the city, or around where church is going on, you should attend church by all means, somewhere.

And I believe, as far as working, I believe if the ox is in the ditch, or something has to be done on Sunday, you go ahead and do it, if it's something that you couldn't help, it had to work that way. But if you just do it, and wait till Sunday to do it, or just do it like that, you're wrong. See? We must not do that, we must respect that holy day.

1089-127 And now, remember, go to church somewhere, some place. If. . . I—I could call a certain denominational church, but I wouldn't do it, because this church, only thing I know that they teach that I believe is, they say they believe that Jesus Christ is the Son of God. Well, I do that. All their other teaching is. . . They believe in—in remissions of sins is by water. Now, it isn't the oneness; they do the same thing, but I'm not talking about them. They believe that—that regeneration by water, and so forth. And I don't believe that. And they, oh, they believe if anything's got Divine healing in it is of the devil. And they believe in all. . . They're the only—they're the only thing that there is, and the only thing you have to do is just put your name on that book. And if you ain't got it there, you're lost. Now, I don't believe that. But if there was no other church to go to (I wouldn't go there critical.), I'd go there with the intention of my presence, and me setting by somebody, that the Christ that was in my heart might influence somebody there. Go among them, but don't be partakers of their unbelief.

333. Brother Branham, I want to receive the Holy Ghost. I want to know what to do. I am burdened for my family to be saved. And the sister signed her name.

If you want to receive the Holy Ghost, let me tell you something, my dear sister, if you're here. And—and—I. . . Brother Neville, is that a member of the church here? [Brother Branham has conversation with Brother Neville—Ed.] At the bottom there. I don't—I don't remember them either. But if—if you're here, Sister B-o-u-g-h, if you're here, let me tell you. The Bible said, "Blessed are they that do hunger and thirst after righteousness sake. . . ." You're so blessed to even want It. See? Now, remember, not that you—you—you've got It, but blessed are they that hunger and thirst for It, "for they shall be filled." Just stay right with it.

"What must I do for my family?" Use the same faith that you're using for yourself, for your family. Commit them to the Lord and believe with all your heart that you're going to be saved. Let

it. . . Don't let it just come on your natural thinking here, let it drop way down on the inside, that subconscious, then they're yours. God's give them to you when you've got it down here.

Whatever you have in your heart here and ask for it, when you pray, believe that you receive what you ask for. Now, you can't doubt it no more. You can't believe it and doubt it the same time. How many knows that? You can't believe and doubt at the same time. You've got to believe that what you ask for, you receive it, then He said it would be given to you. So you just believe for your family, and they'll get it.

334. Brother Branham, what about our son since—since are not on the—not preaching on the Trumpets? Remember the promise you gave me over the phone concerning him and the Seven Trumpets?

I don't remember it. I don't remember what it was. But whatever it is, you let Billy Paul know what it is. Whatever I promised, that I'll do. I don't remember. You know I—sometimes I get—maybe of a nighttime answer thirty, forty calls in one time (You see?), so I don't remember night after night—sometimes when I'm around—so I don't get whatever it is.

What about my Catholic sister and brother? Thank you.

1090-132 Oh, this person's from way out of town, way away in Texas. I. . . Well, sister, if you—if you're from Texas and you get this tape, or if there is a tape (I guess there won't be no tape on this), but if there is. . . [Brother Branham inquires about taping the service—Ed.] Are they making a tape? You're making it? All right, if they're. . . The tape. . . Then I tell you what. If you. . . On this tape, when you find this, remember, "What about our son when—about the Seven Trumpets?" I don't remember about that, 'less I promised to see him or something during the Seven Trumpets. If I did, I'll see him; 'cause I didn't preach the Seven Trumpets, I preached the Feast of the Trumpets. You understood about that?

"And what about my Catholic sister and brother? Thank you." I will tell you, Mrs. C-o-r-n-i-l-s-e-n. . . If the lady's here, see Billy Paul this morning. And—and if not, well, I'll—I'll—I—I don't understand what it is (You see?); it's just a question. I—I can't make it out (See?), what it is, 'cause I promised something about her boy and the Trumpets and about a Catholic sister; and I—I don't—it's not in my mind now to remember. Just see Billy.

This must . . . That's just a prayer request. Gives the person's name and said, "headaches and sinus." So that was just . . . Just pray for them, I guess. All right.

335. Please explain marriage and divorce. (I've already got that. This is seven questions—eight questions on one piece of paper.)
Please explain marriage and divorce.

I did.

336. Moses and—and Elijah on earth now? Are Moses and Elijah on earth now? Are they in America?

No. See? No, they're not here; they won't be until the church is taken away, then Moses and Elijah . . . How many understands that? All right. And let's see. They don't have any name signed to this, so . . . All right. If ever who asked these questions . . . I believe there's seven of them; I've gave—marked seven. All right.

337. Explain the difference between the "Name of Jesus," and the "Name of Jesus." (Wait a minute.) Explain the difference between the name "Jesus" and the "Name of Jesus."

Well, they'd both be the same if they're applied the same way (You see?), applied to the same Person, the name Jesus, and the Name of Jesus. The Name of Jesus and the name—name Jesus is Who He is. The Name of Jesus is speaking of the Person, so it'd be the same . . . I think that would . . . Doesn't that sound sensible? See? The name Jesus is the Person Itself, and the Name of Jesus is you referring to that Person. See?

Say, my name is William. That's me. All right. Now, you say . . . I'm speaking . . . The name of William, then you're referring to me. That's my name. See? Now.

338. Has the Name of the Lord changed in the different dispensations?

Yes, yes. It was once called—He was called the I AM. He's called Jehovah, and He's changed many times. The last time it was changed was when God became flesh and took a human name. Jehovah, I AM, and all of those, are titles to a Name. See? If you was baptized in the name of Jehovah, it'd have to be the Name of Jesus Christ. If you was baptized in the name of Jehovah-rapha, Jehovah Manasses, and Jehovah-jireh, all of those, it'd have to be Jesus Christ. The I AM is Jesus Christ.

Remember, standing there that day, and He said, "You say you eat manna in the wilderness . . ."

"Our fathers eat manna"

“And are dead.” He said.

And they said, “Well, we know now you’re crazy, because you’re just a man and not over fifty years old, and say you seen Abraham.”

He said, “Before Abraham was, I AM.” See? He was the I AM. And all the titles and names that ever belonged to God was made one human Name, the Lord Jesus Christ. All right.

339. Now, if time ceases when the Seals were opened, then—is . . . If time ceased (pardon me) when the Seals were opened, then the Millennium is also—then the Millennium is also finished, is it not?

No, no. Time didn’t cease when the Seals were opened. Misunderstood it. What happened, the mysteries was revealed, not time ceased. See? Just look. Watch real close now, and will—play your tape if you got it from a tape. See?

¹⁰⁹²⁻¹⁴² Time never ceased until the . . . This must be a post-millennialist or something that asked the question. Because see? We got a thousand years after the church has gone home and comes back up on the earth. Then time ceases in the new heavens and new earth.

Now, the Millennium is not the new heavens and new earth. There will still be sin after the Millennium. The Millennium is a type of Noah going in the ark, and carried over, and brought Ham and them on the other side. And sin even come out of the ark. See?

But Enoch, the translated one, was a type of the Bride that went up, not the one that was carried over. So sin will still be on the other side of the Millennium, but not during the Millennium. See? During the Millennium is peace. See? But sin will be dealt with the other side of the Millennium, and then time fades out.

And now, the opening of the Seven Seals that was given by the Holy Spirit, the Seven Seals only was to make known what had been left off in the dispensations behind us.

¹⁰⁹³⁻¹⁴⁶ Now, as some great theologian tried to corner me on that, he said, “Brother Branham, you—God someday will give you the secret of those Seven Seals. Those Seven Seals will be something that we’ve never learned yet, that it’ll be something that’s not even in the Bible.” No, no. It won’t be that, because if you do, that would make it a . . . If I told you that, I’d be a false prophet, because (You see?) this Word . . . There . . . Everything that’s—that’s . . . The whole revelation of Jesus Christ is all completed in this Word. See? And if the Seven Seals pertained to the seven churches, it had to be already past, because we’re in the Laodicea church age . . . And the Seven Seals was only revealing what they had left off back there, and it

opened up what they had left: what Luther left, what Wesley left, and all the reformers, and Pentecostals, and down to the present time.

¹⁰⁹³⁻¹⁴⁷ Now, the next thing left is the translation of the church, the return of Moses and Elijah, the Millennium reign upon the earth with the Bride and Groom for a thousand years, and then the judgment bar, and then a total annihilation of sin. It'll never be no more at that time.

Now, not the . . . Cease . . . The Seals never ended time. Time or seasons until after the Millennium. No. It'll still be time until after the Millennium.

340. Does the Millennium have to do with the one thousand years? Could it not be a generation?

No. A generation allotted in the Bible is forty years. But the Bible said, "And they lived and reign with Christ one thousand years." It will be one thousand years upon the earth, 'cause one thousand years upon the earth is only counted a time, for parable like to God, as one day. One thousand years upon on the earth is only one day with God, as God counting time. How many understands that now?

So it's that Sabbath day when the church will no more labor against sin. And Satan is bound for a little season, a thousand years, 'cause his subjects is all in hell, and his . . . The church that's on earth is redeemed and right in the Presence of Christ, so he has nothing he can work on. So it's not a chain, as I said, a log chain; it's a chain of circumstance; he has nothing he can do. He's helpless and hopeless, just waiting for the resurrection of the subjects; then they're separated as the sheep from the goats.

341. Did not the queen of Sheba come to Solomon to test him—test him to find out for herself if the—if the name of the Lord was truly Solomon or not? (I don't believe I get that. Just wait.) Did not the queen of Sheba come to Solomon to test him to find out for herself if the name of the Lord was truly Solomon or not? (I—I don't, maybe I don't understand this one. Just . . . Excuse me just a minute. Let me read it again.) Did not the queen of Sheba come to Solomon to test him to find out for herself if the name of the Lord was truly Solomon or not?

No. She never tested to find out if—if God's name was Solomon. Solomon was a king. She come, and she said, she—she said, "Truly God is with His king and with His people." See? She come and was

tested—she tested Solomon about his gift, because she had things in her heart that Solomon revealed to her, that showed that he was God's king upon earth.

1094-152 You remember down in, I believe, down in—in—in—where she come from, down in the land of—of—of—of Sheba where she came from, the people would come through, you know, and—and tell about great things that's going on, that they had a God up there that has anointed their king, and the—how the king was anointed of God. I don't believe she thought that Solomon's name—or God's name was Solomon, 'cause if she did, that would make her a pagan again. See? So she—she could've did that. In her heart she could've thought that God was Solomon, and Solomon was God, 'cause she was a heathen to begin with. But when Solomon revealed to her the secret in her heart by a—a gift of discernment, which was called then, wisdom; he discerned that; she knew that God was with Solomon, 'cause then. . . They had. . . She found out. . . If she come with that in her mind. . .

1095-153 If the—if the person here, the questioner, is asking, "Did she know then that truly Solomon—the name of the Lord was truly Solomon?" . . . See? Solomon was not the Lord; she'd found that out by the people, 'cause they worshipped Jehovah, and there was the great ark, and the great testament, the—the ark that the Lord's commandments was in. And they'd told her about on Mount Sinai and the different places where they'd been. And then she could see that God—that God of that testament was in this man, because he had—he had discernment which only belonged to God. See? So she knew that that God was in Solomon. But now, it might read that way if the questioner ask that. But, "Did she know that the name of the Lord was truly Solomon?" Maybe they didn't write it just the way they was thinking. You see? So I think maybe they'd say—say this: "That the Lord was in Solomon." Yes, sure did. 'Cause if that's the question, sure. She knowed God, because she made that remark. And she wouldn't worship no other god. And I believe she—she said she'd always. . . She seen why. . . She had no breath left in her; she had no questions left in her. Solomon just revealed the whole thing, and she knowed God was with him.

342. We—we were married twenty-one years ago by the justice of the peace. Was—was it wrong?

Yes, it was wrong for you to do that. Marriage belongs in the house of God. But being that you are married, here's when you're really married: you're married when you vow one to the other, when you promise one another that you're, that you'll take one another.

The justice of peace could give you license; that's legal terms of living together as husband and wife without being common-law husband and wife. But when you promise this girl and this—you promise that man that you'll live true to him, and you take him to be your husband, you're married then. You remember, I explained that last week, I believe it was. See? When you promise her . . . See?

Even in the old—in the old Bible, if a man was betrothed to a maid, and . . . You know the laws on that. Why, it was just the same as an adultery. Certainly was, when he promised, that was it.

1095-156 The question was asked the other day, “Was a annulment—annulment—an annulment the same as a divorce?” See? When you ask me those questions, friend, you don't know what that does to me. I've got many friends setting here that's married two or three times. Did you realize I'm talking to my own son, Billy Paul? Would I spare Billy Paul? No, indeedy. Billy Paul got married to some little girl, and come up, and said, “Daddy, I'm going to get married.”

I was washing my car; I said, “Butt your head against the wall,” just kept on washing my car like that.

He said, “I'm going to get married.”

I said, “Oh, go on,” just kept on like that. He goes around and tells his mother, and his mother laughed at him. You know what he done? Run off with some little kid still in common school and got married. We annulled the wedding, the father of this girl and myself. We annulled the wedding, but he was married just the same. He's my boy setting here listening at me now. That's exactly.

He come to me with the girl that he lives with now, my daughter-in-law. My little grandson . . . He said, “Daddy will you marry me?”

I said, “By no means.” That's my own son. You think that don't cut me to the core when I packed him in my arms and done everything I could do, and I've been both father and mother to him? You think that don't kill me to say that? But it's the truth. Certainly. My boy setting here listening at . . . My daughter-in-law and my little grandson setting right here now . . . But I tell him it's wrong (See?), because I've got to. I'm duty bound to that Word.

1096-160 And I say, you got married by a magistrate? You should've been married by the church, by the minister. That's the decent thing to do for a Christian. But being that you have already made that promise, and vow, and been married twenty-one years ago, I think it's all right.

You say, “Well I . . .”

The question might be, "Should I come and be married again?" If you wish to. Don't have nothing in your mind that bothers your faith, 'cause if anything's there, you can't go no further than right there; you stop right there. When that question mark come, that's where you end, right there. But I, for me it would be all right.

The man that baptized me in the Name of the Lord Jesus Christ finally run me out of the church, because I wouldn't agree with him on women preachers. That didn't make me be rebaptized again. See? Surely not. See? That's all right.

1097-163 But just remember, these things are cutting to me. I got bosom friends setting here, men and women that would take their—lay their—pull their eye out and give it to me if I'd ask them for it (Yes, sir.), and they're married twice, sometimes three times, setting right here now. And my own boy, my own grandson, my grand—and my daughter-in-law that I love. . . Look at Billy, how I stood by him and how he stood by me, but to say truth or truth, it's truth's truth.

I've got. . . I could go out here today and call up some of these Assemblies of God or some of these people and tell them, "I've—I'm—was all wrong; I ain't going to stay with that Word, I'm going to stay with you." I'd probably be a very popular person pretty soon with a gift of God. To throw all my influence to one of those organizations, I'd probably have a big name among them. I ain't caring about my name among them. I love them; that's the truth. But I got to be truthful. I—I—I'd be a hypocrite if I did that.

1097-165 And I'd be a hypocrite if I stood here because my own son setting here that was promised to a girl, and I said. . . If—if he never even had the ceremony said over him, no matter if he ever lived with the woman, or slept with her, the girl, or whatever it was, when he made that vow, he's married, Billy Paul or no Billy Paul. That's exactly the truth. He's married when he made that promise. If it's me, it's the same.

We've got to be honest. If I can't be honest with my boy, I can't be honest with you. If I ain't honest with you, I won't be honest with God. And I want you to believe what I tell you to be my honest-to-goodness opinion. Don't make anything else out of it; just say it the way I said it (See?), 'cause I'm going to tell you the truth.

1097-167 Now, I don't talk to you all like that too often, because you're my children, I call you. I've begotten you to Christ through the Gospel. And while we're here together, just our own group setting here, I—I shave you down a little bit. But I want to tell you:

when you come to me and ask anything, I'm going to tell you the best that I know how. If it's in the Word, I don't care if it condemns me; I've got many knots should be shaved off of me. Exactly.

But when you ask me anything, I'm going to tell you. If I tell you anything, I'm going to tell you the truth. I've always tried to live that way. That's the way I want to live and die that way, to be honest with anybody.

1098-169 A little girl come to me not long ago; the woman's not here now. Tom Simpson, many of you know him. Tom is a nice fellow; none of his people are here. (I think all the people went back, unless Fred's still here. I . . . Fred Sothmann, I don't know whether he's here yet or not, but I—I think they are.) But Tom Simpson, he come down from Canada with—with Fred. And they . . . (You know Brother Fred, our trustee.)

And Brother Tom, many of you know him here. And Tom's a fine man; he's a dandy guy; and so is Mrs. Simpson. If she'd only listen to what I tell her, she's going to walk again too. And she's setting in that wheelchair crippled up. She's going to walk if she'll just do what was said do. And you just watch and see if that isn't true. See? Now. But she's got to do what she was told to do if she expects to do it.

1098-171 And one of her little girls, sweet little girls . . . I . . . When they was little bitty things, I'd take them up on my lap and play with them. They're too big now; they're almost women, ten, twelve years old. And so, one of them come to me, said, "Brother Branham, I had a dream." And she told me the dream. And she said, "What does that mean?"

I said, "Don't know, honey. I'll pray, and if the Lord gives it to me, I'll tell you."

She said, "All right." A few days she come back, said, "Got that dream?"

I said, "No, honey, I haven't; He hasn't revealed it to me."

About a week or two later she come back, said, "Brother Branham, what about that dream?"

I said, "I don't know." Well, looked like she was kind of disappointed. I . . .

1098-174 You remember, when you ask me anything to tell you, and I don't get it from the Lord, I'm disappointed too. But I ain't going to be hypocrite or a liar; I'm going to tell you the truth. If He tells me, I'll tell you; if He don't, I won't. That's all I can do. And I want you to believe me that way.

And now, I thought I knowed what the dream meant in my mind, but how did I know. I have to see the thing over again. And not one of you can lay your finger at any time or anyplace, where I ever told you the interpretation of a dream in the Name of the Lord but was exactly that way. Yes, sir. Never have I told you anything in the Name of the Lord but what come to pass too, just that way, because I'm—I . . . It's Him. And then it ain't my responsibility then; it's Him; it's His responsibility.

1099-176 I said, "Look, Trudy, what if we're going to Arizona. And what if—if I come told you that when you got out there, 'THUS SAITH THE LORD,' your little brother is going (little Johnny, the one I tease about having his belly open all the time) . . ." I said, "What if he gets run over on the street and I say, 'You know what's going to happen, he's going to get run over on the street'; and you're coming up to me and—and you're going to say, 'Brother Branham . . . Go take him to Brother Branham,' rather. And then you're going to hunt around, and you find me standing on a steps talking to a man with a white suit on. And then, I'm just going to lay my hands upon little Johnny; he's going to come to life again and run along." Now, said, "Then you go out west, and the first thing you know, one day you hear your mother screaming, your daddy screaming, and look, and little Johnny's been run over. What would you do?" See? You believe me. See? And I want you to have confidence in me. I ain't going to tell you nothing just presumingly; I'm going to tell you the truth, or don't tell you nothing. And I said, "Then you come to me and say, 'Oh, little Johnny,'—or come to your mother, 'Oh, little Johnny's run over. He's dead. He's dead.'"

1100-177 The doctor come, pull his eyes back, check his heart, his respiration; "He's dead; take him to the morgue." What would you do?

You're going to say, "Wait just a minute. Wait just a minute. Take him in my arms; let's start walking." Amen.

"Where you going, Trudy?"

"I don't know."

"What you got?" You got your little dead brother in your arms. Just keep walking down the street. People say, "Is that girl crazy?" No, sir. She's got THUS SAITH THE LORD. What's going to happen?

First thing you know you say to your father and mother, "Wait, we'll find Brother Branham. He'll be standing on the steps talking to

a man with a white suit on. There he is standing right there. Watch what happens.” Not a doubt in your mind. Walk up there and say, “Brother Branham, you know what you told me.”

“Yes, Trudy. ‘Johnny, wake up.’” Jump off and go on down the street.

1100-179 But what if I just presumingly tell you some things that I think is right, and tell you in that manner, THUS SAITH THE LORD, and it isn’t right, and it don’t happen, it never comes to pass; then you’d be scared to death of the little boy. You wouldn’t know whether to bring him or not.

God sent me here to help you, and I want to be a help to you. And no matter if it cuts, hurts, or whatever it is, I got to say it anyhow.

1100-181 But now on the case of marriage and divorce, I’ve asked you like a brother, hold your peace until you hear from me. Hear? Just go right on as you have lived. (I’m taking up too much of the time there.)

“We were married twenty-one years ago (yeah) . . . justice of the peace.” Sister dear, brother dear, one time a salesman was telling me he walked into a church (He was a Christian.) up in Connecticut or somewhere up there, great big church, just went in to pray. It wasn’t—he was a Pentecostal, but he went in there to pray. And said when he got in there and knelt down in the church to pray . . . said he was riding along, was tired, kinda homesick, he’s a salesman, and he’s selling stuff, and said he—for—to factories. And he went in there to—to make some buys or something, then he come by the church, thought, “I’ll go . . . I believe I’ll go in and pray.” The door’s open; said, he went in. Didn’t hear nobody, so he knelt down and started praying. After he was praying there, stayed about a hour, said, directly he heard some doors slam or something; he thought it was a custodian or something of the church. Said, after while he noticed here come—he heard somebody talking. He slipped up there to look, and looked around to see whether it was the custodian. It was a man and woman standing before the altar holding one another’s hands, said, “I take you, dear, to be my lawful wedded wife.” See?

She said, “I take you, dear to be my lawful wedded husband.”

“Why,” he said, “this is a strange thing,” said, this Pentecostal, he said, “this man and woman getting married without a preacher.” See? And so he just set down and waited; and after they made their vows to live true to one another, only death would separate them,

they put their arms around one another, kissed each other, turned around and walked out smiling. He said, "Just a moment." He said, "I'm kinda curious; I'm a stranger." Said, "You all getting married?"

Said, "Yes."

"Without a preacher?"

He said, "No." Said, "We been married forty years." He said, "We got married right here at this altar forty years ago, and every year we come back and renew our vows." That's a good idea. See?

But as far as married, when you promise her, she takes your word; you take her word; and God takes both your word. See? So just don't promise 'less . . . [Blank spot on tape—Ed.]

343. When they cut it in . . . Is long—is long hair when they cut it in front? (Huh. Now, wait a minute; let me get this here. I . . .) Is long hair when they . . .

Well, I—I—maybe they mean this: "Is it long hair any longer when they cut it in front?" Not any longer; they've cut it off. See? But like the man that had the trousers cut them off three times and still too short. What say? What say? [Brother Branham has conversation with someone in audience—Ed.] Oh, that's what they're talking about. As I tease my little girl, she said . . . The "booms" I call them, you know, bangs, or whatever it is, you know, across the front here.

Well, I imagine those kids that's cutting their hair in front . . . You—maybe your mother could tell you about that (See?), if she wants you to do that way. I think it'd look kinda—kinda a little bit like a woman was looking through the rear view if she passed about twenty-five years old and wanted to cut them off in front like that, look like some little kid. Look on out here where you're going, sis, not where you've been. See?

1102-186 And now, but cutting the hair, I—I—I'll tell you this. I can't—I—I ain't got no—no Scripture to say that you can cut so much of it and can't do the other. I—I haven't got no Scripture for that; I—I couldn't tell you that, sister, or brother, ever who it is.

I say one thing. I wished . . . Now, I know my kids has done that too, Rebekah and Sarah, I seen when they cut their hair off here in front, and plait it back here in the back, and make these things across the front, like this. I—I don't, I—I . . . Now, not holding them. See? No, sir. To me, I wished they didn't even put a scissors on their hair at all. But when they got all long, hanging down like this, and just cut the front of it out of their eyes, little kids maybe. I—I wouldn't

know whether that'd be wrong; I wouldn't think so. See? But when you get . . . If you can, I—for you sisters, I'd just let it the way the Lord made it. See?

¹¹⁰²⁻¹⁸⁸ And of course, I know women wants to look pretty; that's nature; and that—that's what they should be. See? They should be that way. And so, that's fine, but just don't—don't; otherwise like this, don't look like the world (See?); don't pattern after the world. Things wrong . . . You want it cut off, like that, but don't cut your hair now. If you got the braids hanging down, or—or whatever it is in your hair, you leave it long. Don't cut it like it's going to look like the world. If you're just them little girls . . .

¹¹⁰²⁻¹⁸⁹ My uncle used to have a little girl up there in—in New York. She had the prettiest hair. It's kind of dark brown and she'd wear her plaits . . . My mother used to be able to . . . Her plaits hit down here in the back of her knees. And this little girl had plaits like that too; her name was Jacqueline. And she had combed part of it down like this and cut it off like this. And now, it's been about fifteen, eighteen, twenty years ago. And I used to wonder, why didn't she just comb the whole thing back, it'd look prettier than having it just like, off here like these modern Beatles they have now days, you know. And a . . . Oh, that's right, I don't believe I'd do it. Anything look like them Beatles, that looks like out of the world, so let—now, just leave that alone. Yeah.

344. My husband and I don't see alike on the Bible, the truths—like this truth that you preach. He doesn't understand. Should I go with him to churches when I don't believe their teaching? I'm very troubled about this.

Yes. If you are a wife to this husband, and he don't condemn you, you don't—you mustn't condemn him (See?), because the husband is sanctified by the wife. See? And I believe, if he goes to some denominational church or something like that, he wants you to go down there with him . . . You see? If you don't be . . . See, there's nothing there can harm you, 'cause you're not going to listen to what they're saying anyhow, 'cause you done said here you don't believe their preaching. See? So it ain't going to harm you, but you're just showing respects to your husband. You're yielding yourself to him, and maybe in doing so, you—you'll . . . If they teach and do the things down there . . . You're taught much higher things than that; you'll be salty; he'll see and come to the Lord. I believe I would go ahead. My goodness, look here what time it is?

345. Does Zechariah 4 and Revelations 11:3-12, speak of the same being? See Zechariah 4:12-14 and Revelations 11:4. They signed their name to it—Brother and sister of the church here.

Let's see, Zechariah 4. Oh, yeah, that's the two olive trees. Yeah, the two olive trees and Revelations 11 is . . . Oh, yeah, that's it. Same thing. That's them both. That—that is Moses and Elijah, the two olive trees.

Pray for our . . . That's a prayer request.

I'm sorry, this I can't read it before . . . It's about family relationships. Yeah, put that with this one over there. Can't read that to the public. They're on private interview anyhow, so—so . . .

346. Brother Branham, is it wrong to—to . . . [Brother Branham speaks with someone on platform—Ed.] (What does that say? What on Sunday? Work?) Is it wrong to work on Sunday?

I've just explained that. If the ox is in the ditch, take him out, but don't push him in the ditch just to get him out on Sunday.

Brother Branham, will you preach here next Sunday?

That's just a question. No, sister, brother, ever—who it is. Now, these are some just was laying out here. Must've laid—laid them, or somebody put them in the package.

Brother . . . This is to you, Brother Capps. "Will you sing, We'll Never Grow Old?" I must have got in the . . . I got some of the rest of them mixed up.

347. Brother Branham, someone wants to know why you were not (m-e-n . . .) mentioned in the Bible. I believe you are Habakkuk 2:1-4. (Get that, Brother Neville, Habakkuk 2:1-4) Let them read this and study it, 3rd chapter . . . think name and types of four chapters, believe—I believe is you.

Now, while he's hunting that, it's Habakkuk 2:1-4. Brother or sister, ever who ask the question (There's no name; that's fine.), I—I like for you to ask those things. I know what's on your heart (See?), and then I'll tell you. No. See? You wouldn't have to necessarily have your name in the Bible (See?), but (You see?), as long as you're in the Bible, there—as long as you're in Christ, you are in the Bible; you're in Him (You see?) in the Bible. See? As long as you are in Christ, then you are in the fullness of the Bible. See? You are in your full position when you're in Christ. All understand that?

1104-195 Do you have it, Brother Neville? What? Yeah. Habakkuk—Habakkuk . . . I haven't read it. This was just put in here, I guess, this morning. Habakkuk 2:1-4. Let's see it. Habakkuk 2—Habakkuk 2, and 1 to 4:

I will stand upon the watch, and set me upon the tower, and will watch and see what he will say unto me, and what I shall answer I—I am—when I am reproved.

And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because I will surely come, and I will not tarry.

Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

1104-196 Well, I—I'd imagine this dear person that asked this . . . You see? It's somebody that loves me, or they wouldn't write that. See? Now, I could not say that my . . . The Bible does not call my name—my name, William Branham, or call your name whoever it is, but we are in Him anyhow. And these . . .

And now, you see familiar places that refer to in the Bible, that says certain things. You see? Now, if you'll watch, history repeats itself in the Bible. See? Now, let's just give you Scripture for one now. (I see many of you writing it down.) Now, in the 3rd chapter of Saint Matthew, It said, "And when God called His Son out of Egypt that it might be fulfilled which was spoken, 'Out of Egypt I call My Son. . .'" Now, if you've got a—a Scofield or any other reference Bible, if you'll follow that reference there, that margin reading, it'll bring you back to where He called Jacob, Israel, out of Egypt. See? But Jacob was His son that He called out of Egypt; also Jesus was His Son that He called out of Egypt. So, see, the Word of God is never ending. See, we are identify ourselves in the Bible with different . . . How many remembers my message on identifying yourself with Christian characters, Phoenix, Arizona, where I preached it? Yeah, many of you has got it on the tape. See? Identified with Christian Character. See? You can identify yourself anywhere you want to in that Scripture if you are a Christian, and if you're not a Christian, you can identify yourself in the Bible. See? So I think maybe that would help. I want to get as many of these as I can.

348. Brother Branham, some say mercy is over and no one can be saved. Now, is this true? (I'm glad I got this one.) We watch

and pray—we watch the prayer lines, and it seems some are still finding mercy. Now, that's the first question, you got two.

“Is mercy over?” Don’t never think that. See? Just keep right on doing everything you can until you’re taken away. See?

“We notice in the prayer line some’s finds mercy.” Sure. Mercy’s—the doors are open. See? I think where you got this—this thought might lay between. . . See, I don’t have time to give each one of these Scriptures their right place (You see?), each one of these things their right place. They. . . In the prayer line you find mercy, certainly.

If I knowed Jesus was coming this afternoon, I’d be doing just the thing I’m doing right now (See?), just continuing right on. Mercy is always open. See?

¹¹⁰⁵⁻²⁰¹ And now, where I think you get it, is about the finishing of the Seven Church Ages and the Seven Seals being loosed. See? The Seven Seals, it’s manifested what takes place has—what has took place. The seventh church age, we’re at the end of the seventh church age. When I say the end, that doesn’t mean it’s this very hour, this very minute. You remember, the Bible said, back in the times of—of the Lord Jesus, Paul said, “For the time is at hand.” Do you realize how long that was in God’s time? That was yesterday. My time, it’s been two thousand years. See? The time is at hand. See? What God calls at hand is not what we call at hand. See?

So just keep on believing, keep on praying, keep on. . . God’s still got mercy open; just keep flowing into it as fast as you can. God will do the stopping when it’s time to stop. See?

349. Now. Brother Branham, is it true that no one should preach but you? We have seen your—we have seen you ordain men. We do—don’t believe you would do that if there were not—if they were not to preach.

Mercy. Brother, sister, ever who told you that nobody’s to preach but me, I’d sure be a poor subject to God with all that. No. Every man or that feels a call of God upon his life, get into the ministry and start preaching; we need them.

Men of God are anointed all over the world to preach the Gospel. See? I’m just one little pebble on the beach among many big stones. See? So I. . . There’s just many that’s more eligible, more worthy, more of anything to preach than me; I’m just one little, humble

person laying out here. I'm one grain of wheat in a whole garner. See? So that just a . . . You know what I mean. Any man that's called of God needs to preach the Gospel.

350. How can a Christian get deeper in the love of God?

Read the Word and pray. Read the Word of God and pray. I'm going to hurry, just get as many as I can.

I turned in one question, but asked it (i-n-c-) incorrectly. I want to know if you are going to have a healing service before you leave town. If not . . . have to do—I—get a personal interview with you?

Now, by the way, I think this person was on interview this morning. 'Course, we had a healing service—we have had a healing service too.

351. Brother Branham, please explain I Corinthians—I Corinthians 11—11 and verse 4 through 6. Does not this mean a s-e—separate—separate c-o—covering from the hair, or is the long hair the only covering we need? (Get me I Corinthians 11. Let's see, I Corinthians 11:4.) It says when praying . . . (Oh, yeah, he—they got it here. They say,) In praying or prophesying can we take our hair—can we . . . (Let's see, they got a line drawn through something here.) When prophesying—when prophesying can we take our hair when we . . . (You—you say,) Can we take our hair on or off when we're prophesying?

If you—if you got a hairpiece, you might, but I'd—or wearing one of these Beatle wigs, or something, but . . . If I could look right in one, I'd probably wear one myself, but it—not a Beatle wig, but a—a hairpiece.

¹¹⁰⁷⁻²¹⁰ But that's all right. If you ain't got no hair and you want one. If you can do it, that's perfectly all right. Yes, sir. If a woman, her hair isn't long enough, she wants a switch of hair in it, I'd say, put it on, sister.

If a man takes bad colds and things, and wants a—some way—even to his appearance to his wife, if he wanted to wear a hairpiece, do it. Yes, indeedy. Nothing wrong with that (no, sir.) no more than you would be your teeth, or artificial arm, or anything else. If nature has some—taken something from you and it's so handy you go ahead, that's perfectly all right.

But it says here, "Can we take our hair on or off when praying or prophesying?" What does this actually mean?

¹¹⁰⁷⁻²¹² All right, read, Brother Neville . . . here . . . like 4—4 to 6, all right, all right.

Every man praying or prophesy, . . . his head covered, dishonors his head. (That is, if he's got long hair. All right.)

But every woman that prayeth or prophesy with her head uncovered dishonors her head: . . . (That's her husband.) . . . for that is even all as one if she were shaven.

For if a woman be not covered, let her also be shorn: . . . (If she wants to bob her hair, make her shave it all off slick. See? If she can't have . . .) . . . but if it be not a shame for a woman to be—be a shame for a woman to be shorn or shaven, let her be covered.

I don't see nothing on taking on or taking off of hair there, unless the woman wants. . . He says, if she says she has to cut it, then let her shave it all off slick. See? Because if she doesn't, let her have her hair; because her hair is her covering. But for a man to have his head covered, long hair like a woman, standing in the pulpit, he'd look like a woman up there. See? So he mustn't have that like that. See?

¹¹⁰⁸⁻²¹⁴ That's—that mean that they're taking on hair or off. . . I think the person might've got mistaken in thinking there that it meant a—a man prophesying with his head covered, then he takes his covering off. See? No. That isn't that he had long hair; it means, if he's covered. . . Now, you read on down just a little further, you that asked the question, and you'll find out that the woman's head is her husband. How many knows that? And the man's head is Christ; therefore, a man should cut his hair because of Christ, 'cause in Him is both man, woman, and all. He's both father, mother, sister, brother, all. But in a man it's masculine alone. Therefore, he must cut that off because of Christ; but in the woman is feminish alone, so she could have her covering; because her husband is over her. He is her lord, her ruler; so therefore, she must have long hair.

And then, if she says she must—she has to cut it off, then let her be shaved. And said, if it's a shame or disgrace for a woman, who's supposed to look pretty, and having her hair all shaved off, then let her have her covering on her head; let her have long hair. See? So it's. . . Anybody. . . All explain it? I mean, does it sound all right? Say, "Amen." if it does, if you got it. See? [Congregation replies, "Amen."—Ed.] All right.

352. Brother Branham. . . (We got just ten minutes now.) Brother Branham, we have no preacher where we live, but we have tape service on Sunday night only. Should we take our children to another church for Sunday school? Are the tape services sufficient?

Well, let that be according to the way your children are going. See? Now, if you get your children, they're young; and you get them out into some kind of a group out there, that'll just pound the stuff into them that they—that they—they shouldn't know; I wouldn't do it. If they—if they seem to learn enough from the tapes and things. . . And you, say, you put them over in a Catholic church, take them over to Catholic church, take them over to something like that; I wouldn't advise that. See? If they. . .

But now, if you got a nice little church over there that maybe disagree two or three things with you, and your children wants to go to Sunday school, they're full Gospel people, or something, why, that's perfectly all right. But see, but when you come to a place where. . . Depends on how your children take it, See? Watch what your children does, what—how they react to it.

353. Let's see. If you don't have a church to go to, should you just listen to the tapes?

Yes. That's—I'd—I. . . That'd be fine.

354. Do your children have to have an experience to have the Holy Spirit? If the—if—if they see the end-time Message, do they have the Holy Spirit?

Every one must have an experience. Your children cannot go in on no other way but the same way you do. See? They've got to be borned again. There's no grandchildren in the Kingdom of God; they're all children. They must have it, must have an experience with God to go in, just the same as you. Now, I hope I can get this. It's. . .

355. Dearly beloved: (Let's see.) About the Scripture of Ephesians 4:11 through 13, do we all (Let's see.)—do we get all the perfecting of saints through the tapes, or should we be here, where the gifts of the Spirit are operating and the different offices of the church to help perfect us? Our hearts have believed all the Word of the Lord.

Now, this person is from Oregon. Now, my dear. . . I believe I know who it is. See? It's. . . Oh, yes, I do, I certainly do. Your—your boy. . . If the person's here, I know you're—if you're not, it might've been last Sunday. See? This might've come in from last Sunday's. But your—your son flies conservation (See?), and it's—he controls. . . He's—I think he's the one that invited me over to go elk hunting with you over in Oregon, where. . . And I think this is right. Now, I know this person by letter by. . . and so. . .

No. They want to come here to the church for the perfecting. See? That we—we get fellowship one with another here at the church, but the perfecting comes between us and God. The Blood of Christ is what perfects us in the Holy Spirit.

¹¹¹⁰⁻²²⁰ Now, in the church says, “. . . has the gifts operating.” Now, we do not have too many of the gifts operating here, but we have some of them. We have the gift of tongues, and—and the gift of prophecy (two or three of them).

I think our Brother Higginbotham here, ever where he's at, he's got a gift of speaking in tongues. And we got our Brother Junior Jackson with us, and he speaks with tongues. And then we got two or three of them interpreters. Brother Neville here also, our pastor, speaks with tongues and sometimes prophesies, and the Lord brings upon him. . . .

Just the other day he said something. He called upon a phone in a house where I was at, that he prophesied over a person, told them that a drunken man would—there'd be a great change in him right away or something like that. And the man has come out of the Alcoholics Anonymous, still an alcoholic, and for sixty-eight days hasn't even touched alcohol, or no medicine for it, or anything. That was Brother Neville prophesying over them.

So we are—we have some of the gifts operating among us, and we'll be very glad to fellowship with any of you, that has a way, that you're working, or wants to come and fellowship with us, anything we can do, we're very happy about it. See? But now the perfecting belongs to Christ.

Now, let's see, about one more or two more.

356. Brother Branham, will you be kind enough to explain the picture taken by Brother Arganbright? Question one: the second on the—the second picture on the wall, the light around you, the buckle, and so forth.

Well now, I tell you what. They signed their name, and they're not here now. We understand it. It's Brother and Sister Jackson from South Africa; they've gone back. So we understand that; we've explained that.

357. When will the church who—when will the church who did—who d-i—died during the tribulation and—be resurrected? Will they also wait until the resurrection of the ungodly? Will they live again during the Millennium?

Now, that's a good question. Deserves more than the time I could give it, but just so I can get. . . . See? I haven't. . . . I've got at

least two-thirds of what I started with this morning—been two hours. Just so many you just can't get to them. You see? And I just want to get as many as I can, just not seeing where they are. I know there's some real good ones in here too that should be known, like the serpent's seed to be explained, and things; but I'm going to hurry and get into this real quick.

Will the church who died during the tribulation period (See?) be in the resurrection?

The second resurrection, second resurrection.

Will they also wait until the resurrection of the ungodly?

The just and the unjust will be raised at the same time.

Will they live again during the Millennium?

No. And the rest of the dead live not for the end of the thousand years. Now, that's pretty short, but I'm sure . . .

358. What does Paul mean by freedom and liberty in Christ? What way is freedom from law?

Well, you're not bound by law. Say, for instance, here's the same thing; I'll explain in the natural way, quickly. For instance, out here it says go down the street, thirty miles an hour is all the faster you can go. All right now. Now if I go down the street forty miles an hour, I'm condemned by the law. But if I go down the street just thirty miles an hour, I'm not under the law. See? That's freedom in Christ (See?), the same thing.

You're not bound by the law as long . . . If I don't steal, lie, smoke, commit adultery, any of those things there, I'm not bound by no law. See? I'm free from the law; I'm in Christ.

359. How do you feel about birth control?

I had some of that on the interviews this morning. I'd rather talk personally with—with you on those things (See?), on those things there, 'cause there's words and things that I have to say, that I—I'd rather say it if the husband and wife . . .

And there is a possibility of it being done in the right way. I'd say it to—for general. There is so many days in a woman's life that she's not fertile. You understand? All right. Why . . .

Now, there's sometimes a—a child would kill a woman; if she had a baby it'd kill her. You want to watch that too. See? So just be real careful about that. See? See, that's bringing life, so what you're put here on the earth to do.

If your wife is sickly, and another—a child would kill her, I—I—I wouldn't do it. I don't think the Lord wants you to do it. And you—you come to me personally on them things; have it on private interview. Let me talk to you personally (You see?) and I can feel. . .

1112-235 See, each individual, I can tell whether they're lying to me or not. See? They tell me different things. I'd rather see you just. . . See? 'Cause you put it out like this, you don't know. It's 'cause there's an individual and things like that; I can tell it, whether they're telling the truth or not. See?

360. Why will—why will Satan be loosed a little season after the thousand years of Revelations 20 and 3, and Revelations 20:27?

Why will he be loosed? Is to go to gather up his people on the second resurrection, 'cause Satan has to stand the—the judgment also. See? He has to be condemned.

Oh my, this is a—a book full of them. I don't believe. . . And here's another letter full of them. Let me get some real, real, quick here now.

361. Brother Branham, please explain Acts 9 verse 7 and Acts 20—Acts 22nd verse. (Would you get it for me, Brother Neville.) Please explain Acts 9 verse 7.

Now, while he's getting that, I'll see if I can get another one right quick. Are you getting tired? I know you are.

Please explain the mystery of the translation of the Bride. How it will take place and where, the place, the Bride goes. Isn't them lovely questions. That's really nice, I'd just stand here all day. . .

[Brother Branham answers question 361—Ed.] Just a minute now, verse—verse. . . Acts 9 verse 7 (Thank you, Brother Neville)—9 verse 7:

And the men which journeyed with him stood speechless, hearing the voice, and seeing no man.

1113-238 Now, I know where you're going. See? Now, the next place said that they—vice versa. Now, I—I don't know what taken place there. I just can't tell you, 'cause the next place they heard. One of them, they didn't see it, and the next place, they seen it and didn't hear it. How many has ever seen that before in the Bible? I have, and I can't explain it. See? I. . . The Lord will have to reveal it to me. I—I told you awhile ago; I have to be honest with you. See? I don't know. I'm sorry. If I—if I can't explain it, I'll be honest enough to tell you I can't. But I—I won't tackle it when—when I don't know.

I can't explain that, for one place it said they saw the Light and never heard the voice, or something like that; and the next place they saw the—heard the voice and never saw the Light. I can't explain it. See? I—I don't know what happened, and I won't know until the Lord reveals it to me; no more than I could tell you about marriage and divorce. I didn't know until He revealed it to me.

¹¹¹³⁻²⁴⁰ And even this morning, the Lord God, Creator of heavens and earth knows this to be the truth, this morning He finished up the whole thing, telling me about marriage and divorce. That's right. That's the reason I say, let me get it all together. Search. . .

When one of those things like the serpent's seed, when it was presented to me, I—I couldn't see it, nothing; but I just kept following that, and the first thing you know. . . Then have to get way away to yourself, and then the Holy Spirit begins to open it up. Now, I want somebody try to condemn it now. See? Can't do it.

362. Please explain the mystery of the translation of the Bride.

Just a change (See?), our bodies now. . . Let's say our. You know what I mean when I say that? I don't mean to be sacrilegious. I don't mean to say ours; I don't mean to say this church; I mean to say every believer.

Abraham, He was looking for a promised son that was promised him. Is that right? And the church is looking for a promised Son. The Bride (Is that right?), the Bride is looking for the promised Son.

Before the promised son could come to Sarah and Abraham, their bodies had to be changed. Is that right?

She was too old to have a baby. She had no milk veins in her breast; her breast was dried up. Her womb wasn't fertile; she was sterile. She could not have the baby; her heart was too old to stand labor. So what happened? God changed her back to a young woman. And He did Abraham the same thing, 'cause He said his body was as good as dead. See? And He had to change their body in order to receive the promised son.

And we cannot receive the promised Son that's promised us today in these bodies that we live in; these bodies are sin.

¹¹¹⁴⁻²⁴⁷ This first conscience controls this body with see, taste, feel, smell, and hear, and it's just got us all scrupled up; we reason and everything else. But that new body, that comes from this borned again (not this first conscience, it'll pass away). . . It's that inside something that lives. Everybody understand it say, "Amen." [Congregation replies, "Amen."—Ed.]

It's not this outside see, taste, feel, smell, and hear. It isn't. It's subject to death and will die, but the inside part of you, down in here, inside, that is the person that cannot die. See? And that's the person that the new life starts from, from this new birth; and it builds another person in the image of this person you are, around that life. You get it?

¹¹¹⁴⁻²⁴⁹ So potentially it's in here, and what is it? The Word promised before the foundation of the world. And around there, this only reflects the negative; that will reflect the positive, the Word. See? And the same thing is—or the translation of the Bride will be the same thing. The Word that's in you, the body will materialize around that Word, and the same thing did by Sarah.

Before . . . When that old body that she had, that first body, it had to be changed in order to produce a son. You get it? That body could not do it. This body cannot do it, so it'll have to be changed the same way to receive the Son.

363. How will it take place and when is—where is the—where is it the Bride goes?

It goes to glory, heaven for the Wedding Supper, just in type like Isaac and Rebekah, when Rebekah went to meet Isaac. Remember Eliezer, representing now the message that went forth from Abraham, Eliezer went forth to find a bride for—for Isaac. He found the beautiful Rebekah in the cool of the evening, a little dark-skinned girl coming out with a water pot on. And Eliezer prayed, said, "Lord God, give me good journey now and success for my master, Abraham."

And he said, "Go, don't take him amongst the Philistines—don't take her." Get over here amongst his people, showing that the Bride of Christ and Christ is blood relation, 'cause Rebekah and—and Isaac were cousins.

¹¹¹⁵⁻²⁵³ And so they went down, and this beautiful Rebekah come out and got the water and he prayed—and water the camel and whatevermore. And then, you'll notice Rebekah had . . . The final choice had to come to Rebekah. He asked the father for the girl; he asked the mother for the girl; and they neither one could agree. Wanted her to stay awhile. He said, "Don't hinder me on my work."

And Rebekah had to make the choice, 'cause he said, "She is the maid; let her make the choice."

And as soon as it was made to her, quickly her mind was made up; she said, "I'll go." And she mounted upon the camel and went to meet the . . . Look, the very camel she watered was the camel

that packed her to her bridegroom and all of her success. And the very camel, the very power of (that beast in the Bible represents power). . . And the very power that we give water and praise to (Amen. See?), water, life, praise to the Word, is the very thing that packs us into the gloryland to meet the Bridegroom. Yes, sir. Amen.

Watching for the coming of that glad Millennium
day;

When our blessed Lord shall come,

Catch His waiting Bride away.

¹¹¹⁵⁻²⁵⁶ And remember, Isaac had left the tent and was standing out in the field meditating in the late afternoon (Amen.) when he saw Rebekah coming. . . And she'd never saw him and he'd never saw her; but it was love at the first sight. She fell in love with him and he with her, and she was even veiled. Amen. Oh, my.

And look, when she seen him, her heart was so full of joy. She didn't know who she was going to marry, but by faith. Amen. And—and—and remember, Jesus will leave the Kingdom, and we'll not meet Him in glory; we're to meet Him in the air, between heavens and earth, where it's expanded to redeem us. And he met Rebekah in the middle, between her home and his home. Amen. Took her into his home, and married her, and fell heir to everything his father had. Amen. Oh, perfect, just perfect. All right.

Question: Does God separate man and wife in. . .

¹¹¹⁶⁻²⁵⁸ I—I better not read this one. See, see? It's a—it's a—might have to say a word. You see? I know you all, but these—these—this is taped (You see?), so I—I better not. It's something about. . . The person that wrote it, you know what it is; and I—I better see you on a private interview. See? I better not. . . I don't think it would really be nice to read that. See? It's—it's all right, the person, there's nothing wrong with it; they asked a legitimate question, but I—I think it'd be better for me to see that on a private interview. Wouldn't you think so? Just ever who. . . You know it is, whoever you are.

¹¹¹⁶⁻²⁵⁹ Oh, my. Oh, we're already past our time, folks. We—we better close up and go—go into our dinner. How much time do you want me to stand—spend here? Oh, my, my. Just a—just a—Yeah, just a—maybe just a little bit. If ever who has to go right quick, don't let your dinner burn. But if you—if your. . . And—and I'll probably be eating over at the Blue Boar, or Pryor's, or some of them places, and they probably won't bother you. If you have to go, God bless you; I understand. See? And I'm just going to take about. . . I'm

going to lay out these right here, and that's all that I'm going to answer. Then I'm—I'm going to . . . These right . . . It'll be about—take about fifteen more minutes, then I'm going to go leave.

364. I have two daughters married to man in the d-e-a-v and they believe this Message. They—denominations (That's right.), and they believe this Message and have taken a stand for It, and have received. . . What should they do? They have received opposition. What shall we do?

Hold your stand. Absolutely. Show your colors. That's it; don't give in to them. No, sir. I don't say, don't go among them, fellowship, or something like that, as long as you can fellowship; but when they come to changing the diet, you know, a dove can't eat with a buzzard.

365. Brother Branham, would you please explain Mark 13:27? Also, Brother Branham, what about the people in Revelations 20:7 and 9, what—that make war against the saints? Where do they come from? Will there be a carrying over as with the—Noah's family?

Revelations 13—or no, Mark 13:27, Brother Neville. Revelations 20. You got your Bible there, Brother Capps? Revelations 20, and it looks like 7 and 9. I think I, while they're getting it . . . Here, he's got it right here. Revelations, what was it now? Mark 13: 27, 13 and 27.

And then shall he send his angels, and . . . gather together his elect from the four winds, and shall—and the—utmost parts of the earth to be and—to the utmost parts, of heaven—utmost parts of the earth to the uttermost parts of heaven.

That's talking of the resurrection, the translation, going up. He'll send forth His angels to gather. Did you ever think what the angels are? Huh? Messengers. Uh-huh. He'll gather them together, congregate them together (See?), bringing them, bind them together from the utmost parts of the earth to the utmost parts of heaven, the Word that was been made manifest on earth. See? Get it? The Word's been spoken; here It's manifested. See? All right, Brother Capps. Let's see.

And when the thousand years was expired, Satan was . . . loosed out of his prison,

All right. I just got through explaining that, didn't I, how he'd be loosed out of his prison at the end of the thousand years?

All right, now I got another one right here. Just a minute.

366. Brother Branham, was it of God, or was it of my own doings when the things that took place, when (t-e-) tempted . . . Was

that . . . (See if you can make that out. It's good writing, but my education is poor. What does it say there? [Brother Branham speaks with Brother Neville—Ed.] I—I don't believe I can answer that. Brother Capps or I can't make out. . . Said,) **Was it . . .** (Unless it—it—it—it was, if—if it was a nurse. Something about nursing.) **Was it of God when I stopped nursing, or was it my fault?**

I wouldn't know. I'd rather see that on private interview. See?

Now, nursing is a legitimate thing, just as a nurse. I'd say. . . Now, the person never. . . I didn't throw that back just to say not to answer it, 'cause that means just as much to that woman as your question means to you or mine to me. See? But now, if it's a—if it's a—a nurse, that you just quit nursing because you thought you shouldn't work. . . Well, I think nursing should be more like of mercy. See? You should think of doing something, like a doctor.

1118-265 A doctor that's a good doctor, we'd help a man regardless whether he had a penny of money or not, a real doctor. See? And I think a minister, anybody, our service should be to one another, because make life just a little better for each other.

I. . . When they told me I had to take a hundred dollars a week from this church for a salary, why, it liked—liked to kill me. Now. . . Mrs. Wilson, I know, and probably her son, and them setting here, remember years ago, I preached here seventeen years and never took a penny in my life. Ever—ever little money, everything I could make, I put right into it. See? And when they told me I had to take it in order to be in these meetings, it liked to ruined me. See? 'Course, I believe it's all right, but just to me (You see?), I don't want nothing, no money, only thing I want is—is your—your friendship and God's favor with us.

I—I love you (See?); I love you, and I want you to be right; and I want to be right myself. And now, I want you to believe me; I believe you. And if you come with me to a question, I want to be honest with you. And if I—I tell you in the Name of the Lord, I want you do just exactly what I told you do. Don't you vary from it a—a bit, then I think we'll get along all right like that. See? And then, others. . .

1118-268 And so now, if it's nursing. . . And I think if you, in your heart to be a nurse. . . There can't everybody be a nurse. A nurse is somebody that's gentle and kind to people, and oh, I think a real nurse. . . If you ever been sick in a hospital, or something, see a real nice nurse who'd come and make you comfortable, or something or other. . .

I had an operation for—when I was shot that time; I had to go to the hospital. Had a little old nurse out there, I called her “Sweet Pickles,” because they—she’d always have a pickle in her mouth eating it. That was all the time like that. And I was just only about fourteen years old, and I’d been shot. And she was just merely a little fellow anyhow, and she’d—them shot legs, pretty near both of them blowed off like that, and she’d put a pillow here and a pillow there; and all the time she was always helping me. And I always thought (I was just a little kid.)—I thought I could marry her, because she was—she was so kind and nice to me. Well, I . . . That . . . You see, that means something (See?) to do something.

367. I’d like to ask a question. Number one: Is lady’s pajamas . . . (Now, wait just a minute; let me read it. [Brother Branham reads the question to himself—Ed.] . . . pertaining to men’s garments? Is it wrong to turn the ends of . . . No, this will be all right). Is a lady’s pajamas pertaining to a man’s garments?

Ha ha. Boy, don’t tell me they can’t ask you some burners. Ha ha ha. I don’t know. Ha ha. I’m just going to let you do the deciding of that. You shouldn’t be parading around before people with them on; I—I know that. So that way it would be, but in the—in going to bed I—I—I don’t know. I’m going to have to back up on that one too. I told you I’d be honest if I didn’t know. I’m not going to put my own thought about it (All right.), unless you want my own thought. If you want that, I will tell you. See?

Now remember, it isn’t it—it—this—this could be a million miles wrong. I think it’d look nice to have a nightgown on. But—but if you—but if you . . . But that’s just up to you. Now, I can’t—I can’t tell you that, ‘cause I couldn’t back it up. Now, that’s—that’s—that’s me, not Him, remember. See?

368. Is it wrong to trim the ends of woman’s hair?

I believe we just went through that a few minutes ago (See?), for the little . . . I guess they call them—them little things that hang down like that . . .

369. Brother Branham, one of the tapes of the Seven Church Ages you mentioned that Judas had been justified, sanctified. Were these genuine (There’s a good one.)—explain— experience— genuine experiences of grace that he received? You also mentioned that Judas had his name on the Book of Life, and yet, we know he went to hades and was lost. How can a

**person have their name on the Book of Life and still be lost?
Or why does God put persons' names on the Book of Life
when He knows that they will be lost at the end?**

Now, that's a good one, isn't it? Hmm. Now, this would be good. Now, I'll just have to depend on the Lord to answer this, 'cause I'm just prowling out—probing out, rather. Look.

First in the—our churches, I mentioned that Judas had his name on the Book of Life. Now, that's true. Now, we know that, 'cause Jesus told them when all of them was sent out (Matthew 10), to cast out devils, to preach the Gospel, freely received, freely give; and they returned back rejoicing, because the devils was subject to them. Is that right? And Jesus told them, and He called their names (which ones they was, how many was sent out); and they come back and Judas Iscariot which also betrayed Him. . . See? They come back rejoicing because the devils was subject unto them. Now, see, the attitude was wrong there. See? You mustn't rejoice 'cause I got power to make a devil move. See? You mustn't do that; you must rejoice because you've even received enough grace to be saved. See, see? You mustn't rejoice. . . That's how people. . .

¹¹²⁰⁻²⁷² Usually people that has gifts are people who don't want gifts. See? Paul tried to run from the thing, so did Moses. Great leaders like that try to run from the job; they know what lays before them. God. . .

See, if you take a guy that always, "Oh, Lord, fill me with power, and I'll go out here, and I'll cast devils." He'd never do it. God knows better than trust anybody like that. See? He'd never do it.

It's that guy that don't want nothing to do with it. You see? That's the guy that God can take him and teach him something sometime. You see?

So then, Judas come back rejoicing, all of them, that the names. . . He said, "Don't rejoice that the devils is subject to you, but rejoice because your names are written in the—on—on the Book of Life." Now, if you notice and take Daniel also. The. . . See?

Because your name is on the Book of Life (because it is in heaven, your name has been recognized), that still doesn't mean that you are saved. See? You're not converted, until you receive the Holy Ghost. Remember that. You're only potentially converted. See? You're not. . .

1121-274 If—if you ask me for a—for a oak tree and I give you an acorn, potentially you have an oak tree, potentially, but it isn't developed yet. That's the reason I believe in the security as the way I do.

If I—if I ask for a cornfield, and I see corn up about that high, potentially, I have a field of corn. Not—it isn't developed yet, something could happen. See?

Now, you're on your road through justification and sanctification to the baptism of the Holy Ghost. But when you're genuinely baptized with the Holy Ghost, you're in the Kingdom. Now, you say, "Brother Branham, is that true?"

1121-275 I haven't got time now to—to give you Scripture; you just look it up when you get home, 'cause I don't know. . . My mind. . . Have to look back here in my concordance to pick it up. Jesus told Peter, who had been both saved and sanctified. . . He believed on Jesus, was sanctified. St. John 17:17, Jesus said, "Sanctify them, Father, through the Truth; Thy Word is the Truth." And He and the Word is the same. They were sanctified, potentially, through the Truth, the Word, the Truth. And then, Jesus told Judas—or—or Peter the night of the betrayal, He said, "After you are converted, then strengthen your brother"—after you're converted.

1121-276 The man had followed Him for three years and had name on the Lamb's Book of Life, and had cast out devils, and done great works, and healed, and done all kind of—preached the Word, and everything, and still wasn't converted. See the. . . You're leading to conversion. See?

The baby that. . . When the act has taken place between the—the egg and the sperm, or the gene. . . But when they. . . Potentially, the baby's there when the act is done. Then the body is developed, second stage; but the baby has to be born here, and then it receives the breath of life. It is not yet the breath of life. You say, "Oh, it's alive." No, it isn't. That's little nerves jerking, muscles. See? The baby hasn't received life till it's born. And you may jump and jerk, but you're not. . . See, see? You got to be born. You know what I mean? All right.

1121-278 Now, now, he said then that take. . . "You mentioned that Judas had his name on the Book of Life, and yet, we know that he went to hades and was lost. How can a person, then, have his name on the Book of Life and still be lost?" Now, let me get one more little thing in here for this dear person.

Now notice, the Bible said when Daniel saw . . . He—he wrote the first Book of Revelations, Daniel. And we notice in the vision he saw Him come to the Ancient of time Whose hair was as white as wool. How many remember reading that? And did you notice, John in Revelations came to the same thing, Revelations 1? And He stood there; His hair was as white as wool, His feet and the way it looked: Ancient of time. Ancient of time, that is, It had no time, the Eternal One. And He came . . . Now, watch. And the saints come to the earth and the books were opened, and another Book was opened, which was the Book of Life: one book. They came to the judgment, and the . . . He came, and with Him came ten thousands times ten thousands. Is that right? Ministered to Him, the Bride, Queen and King. . .

1122-280 Who is your little queen in the home? She ministers food to you. Is that right? (What you're late on now.) But when she—when she ministers to you, that's what . . . The Bride ministers to Christ, the Word. "Man shall not live by bread alone, but every Word." See? She ministers the Word to the King, manifesting His promise Word in the age that She's a-living in. Amen. Ah, I said something then, you didn't get it, but . . .

Notice. Oh, my. That was a good one. See? Ministering in the age, the Word. Now, notice. And She came—He came, and ten thousands times ten thousands came to Him; and judgment was set, and the books were opened; and another Book was opened which is the Book of Life; and they were judged thus. Who was this that come? The Bride which did not have to come to judgment; she's free from judgment.

1122-282 Another book was opened which was the Book of Life, and those who had their name on the Book of Life had to be judged out of that Book. And Judas Iscariot professed to be a believer, and he had his name written among them on the Book of Life. Is that right? He claimed to have Eternal Life. And his name was put on the Book of Life. So he has to . . . Why, he has to be judged then to see why did he condemn the Word of Life then, sell out for thirty pieces of silver. Some sells out to be a Methodist, Baptist or whatmore. Sold out his position from the Book of Life. And he'll judge—he'll have to be—stand there and judged by that, by the Word. See? That's why Judas had to do it. See? Judas has to come to the judgment. His name was on the Book of Life, but that don't mean he's saved. He has to stand the judgment.

1123-283 The sleeping virgin will stand right there under the same—same things. Notice, Jesus said in St. John 5:24, "He that heareth

My Word (That's he that can receive It, not he that just hears It preached and go on saying, 'Nonsense.' See?), He that receiveth My Word—He that heareth My Word and believeth (not make-believeth, but truly believe) on Him that sent Me (which was the Word) hath Everlasting Life and shall not come to the judgment; but hath (past tense) passed from death unto Life.” That's it.

1123-284 So Judas had his name there on the Book of Life (That's exactly right.), but he was condemned, because what did he do? He sold out his birthrights.

Esau was born in a family with the promise of God. The oldest son had the birthright. How many knows that? By a promise of God, Esau's name was on the book for the birthright (Is that right?), but he swapped it for a mess of wild gourds—or peas. Hungry to fill his belly, his meal ticket, he swapped his birthrights for a meal ticket and could find no place to repent.

Those spies that went with—over to spy out the land, came and even eat the grapes that Joshua and Caleb brought back. And yet, what did they do? Sold out their birthrights.

1123-286 Jesus said—or Paul speaking with the inspiration of Christ in Hebrews the 6th chapter: “For it is impossible for those who were once enlightened, and were made partakers of the Holy Ghost, and have tasted of the power of the world to come; if they shall fall away, to renew themselves again unto repentance, seeing that they crucify to themselves the Son of God, and count the Blood of the covenant, wherewith they were sanctified, an unholy thing, and done despite to the works of grace. . .” It's impossible for that person to ever come back.

Them, every one besides Joshua and Caleb, died and perished in that wilderness, yet they were believers, yet their names were on the books.

1124-288 And here, Paul speaking, if a man ever comes to a spot that he's been saved, and sanctified (The Blood sanctifies; Hebrews 13:12 and 13 says the Blood sanctifies.), and then comes right up to the gate of the baptism of the Holy Ghost, and because of prestige or denomination refuses to walk in it, said, “That person is lost and can never be saved” (See?); for he's done despite even to the very works of grace that's called him up to that place and showed it to him, and then turn around, walk away from it. He counts the Blood of the covenant wherewith he was crucified—Christ was crucified as an unholy thing. Because the Blood that saved him, and justified him, and sanctified him brings him up to the baptism of the Holy Ghost. And then walks away and leave it. . .

1124-289 Now, watch that pattern. I'm taking a lot of time, but look. Judas Iscariot followed those same tracks. He was justified by believing on the Lord Jesus and then accept Him as his personal Saviour. He was sanctified and give power to cast out spirits; put his name on the Lamb's Book of Life. But when it come to Pentecost and the baptism of the Holy Ghost, the fullness of the Word, he showed his colors. That's exactly what the Canaan spies did; that's exactly what Esau done.

That's exactly what Satan done to Eve in the garden of Eden: "Surely God will not . . ."

But she said, "God said . . ."

He said, "Yeah, I know that says that; I know it says this, but surely . . ." See, the same thing all the way down through, and so is it today.

1124-291 The church has fallen through justification, Martin Luther; through sanctification, Wesley. But it, when it comes to the time of the baptism of the Holy Ghost, they show their colors; they want nothing to do with it. Nazarene, Pilgrim Holiness, Church of God, all those there who believe in sanctification, you can't lay a finger to it; it's truth. But when it comes a borderline, come right up to that spot to receive the Holy Ghost for the new birth, then what'd the devil do? Come around and try to twist it around. Oh, he's—he'll do everything that's in his known power to keep people out of there.

They brought around on, and say you have to speak with tongues. or You have to have a sensation. You have to do this. You have to be borned into it. Don't let no one tell you that sanctification and the Holy Ghost is the same thing, 'cause it is not. Certainly is not.

Listen at this Nazarene back here hollering, "It is not." See? He knows there's a difference in it, 'cause it certainly is—Brother Capps, our gallant brother. See?

1125-293 Sure, Nazarene. . . There's nobody can say a word against them fine religious people; they're just as nice as they can be. Church of God, Nazarene, Free Methodist, those people are real, but when it comes down to the works of the Spirit, they say, "Oh, oh, that's the devil." And what'd they do there? Blaspheme the Holy Ghost. When they do that . . .

Now, what is blasphemy? There's no forgiveness. Is that right? He that once enlightened, made partakers, and tasted of the heavenly gifts (partasted—tasted of God's sanctification: cleaned up from cigarettes, and filthy women, and all kinds of life like that)—and

tasted of the heavenly things (to see that they'll walk up to that borderline like those spies did that eat part of the grapes . . . See? But what do they have to do? They had to break up their denomination to come over into this. See? Say—See?)—tasted of the heavenly gifts; seeing that they crucify to themselves the Son of God afresh, and count the Blood of the covenant wherewith they were sanctified an unholy thing.

1125-295 Sanctification is when your name goes on the book as a believer. Your word—your name is wrote in His Blood. See? Sanctification does that; and you come up, when He's trusted you up to this far, and then come up and you say, "Well, would He know it?"

Yes, He knowed it. He knowed you wouldn't do it in the beginning. He knowed Judas wouldn't do it. He knowed him from the beginning; he was the son of perdition. But them thing has to be fulfilled. See? The Word has to be fulfilled, although types and shadows. Oh, my. We could stay on that for hours.

370. Brother Branham, when you gave the message on the seventy church weeks—seventy weeks (Pardon me.) of Daniel, I believe that you mentioned that the full—the full last week or last seven years will begin when the Bride was taken in the rapture.

No, no, no, no, no, nah, nah, nah. You got that wrong (See?), not the full seven weeks. The—the week started when Jesus came on earth. He said, "The Messiah, Prince, shall come and prophesy, and in the midst of the seven weeks, He'll be cut off." And Jesus preached exactly three and one half years, which is half of the seventy weeks, the seven days, week—weekdays. See? And there's three and one half years left.

Now, when Moses and Elijah comes on earth, which is Revelations and Zechariah . . . (Brother Coomer your—your and Sister Coomer's question there was—was in the same.) Now, when they . . . When Zechariah 4 and Revelations 11, them two olive trees and so forth—which is Moses and Elijah—when they come on earth they prophesy 1,264 days. What is it? Exactly three and one half years. There's exactly the same thing. Not . . . See? Ever who this dear person is. Very, very, beautiful, wrote—wrote on paper with religious head write—lines here and things, and it's very fine. And it's a very nice question, but (See?) you didn't get it, just what I said. Never did I believe that the whole seventy weeks would be over here. Messiah's cut off. How many remembers that in preaching up here? Certainly. See? Seven weeks.

371. Since then, it seems like the first three and one half years was fulfilled during the ministry (Well, here you've got it right here.) of—of Jesus, but the expression, “midst of the weeks” seems to be applied only to the antichrist breaking his covenant with the... (No, that antichrist breaks his covenant at the end of the last three and one half years. See?) As I understood Daniel tape, the first sixty-nine weeks ended when Jesus rode into Jerusalem A. D. 30, so that three and one half years of His ministry would be included in the sixty-nine week's; and the full last weeks—and the full last week or seven years would still be fulfilled and would begin at the rapture. Please clarify this for me.

You know, brother, sister, ever who it is that's asked this question. Very fine (See?), but I believe you got a little mixed up on what I said. See? Now, the—when Jesus came into Jerusalem (That is exactly right.), that was the end of... See? He went right straight in from there and was crucified. See? And He—He did prophesy half of the seventy weeks which is three and one half. Now, He was cut off, and His soul was made a sacrifice. And now, there would come then... In this last days, there's three and one half years still promised to the—the Jews. And the—in—during this time was a gathering up of the saints for the rapture, the church.

Now, I ain't going to get all these through, brother—brother, sister.

372. Would you please explain I Corinthians chapter 7, verse 1 and 9? (Get it, Brother Neville, I Corinthians chapter 7, verse 1, now)

373. And will every true believer do the works that Jesus said, as stated in St. John 14:12 (Not exactly. No.): heal the sick, cast out devils, raise the dead (I don't think that's in St. John 14, but it's all right. It's Mark 16.), or—or are—is this only to be Elijah? Must the believer do all that—of this—do really—that really believe? And if he really is a real believer, will he raise the dead and do great miracles?

Now, that is among the believers. See? Every man doesn't have those gifts, and don't mean that just one person will do it; there'll be groups of people. Like for instance, what if—if we had a little girl here in the church, or a little boy, or somebody that we love real well, and life would go out of them. The whole church would get together, and they'd go to pray and fasting: “Lord, have mercy on that child.” See? God could raise it up.

How many ever read the Nicene Fathers and them? You know, that's the way they did it in the early church. They'd all get together, you know, and even raise up their pastor sometime and different ones like that, if God seen fit to do it; but they did it.

374. If the church is saved even though she does not go in the rapture, as I believe you taught, she must go through the tribulation for purifying. But what about these that are dead, how will they be purified?

All right. Those that have that... The Bride don't need no purification; She's already purified. And those that are—are—are dead back there, these that go through... See? They never received the Light that these church up here has received; they lived under their justification, sanctification, so forth like that. They lived to the Light that they had. Maybe in a—in a way that—they suffered, and whatever they went through with, and their persecutions... But now, in this rapturing time like this (See?), there will have to come a time now that this bride will—that rejects the Head's part of the Bride—will have to suffer for her rejection, because the Gospel wasn't made plain to them back there, like it's made plain to you today. See? You see it so plain. You done had all of those years and examples, the Seals opened, the church's age laid out, and everything like that. It's just so plain you can't miss it. See? And then, if you fully reject it, there's only one thing do, suffer for it.

1128-304 Did you get that Brother Neville? What does it pertain to? I just—I better—better go now, 'cause it's getting too late. You see? Seven—seven, nine... Let's see.

But if they cannot contain, let them marry: for it is better to marry than to burn.

All right. That's for just dirty living. Instead of a man, a boy, girl, or something or another when they're going together and—and they know that they should be married, go ahead and get married. I think you—you'd understand what I mean, don't you? See? Don't just live a dirty little life there, 'cause it's not right. You see? That's your sister in one sense, where if you're a Christian. Now, if it's the world, it's the world: dog eat dog. But this girl that you're going with, that's your sister too. That will be the mother of your—your children that will come. Don't live a dirty little life around her, show that you're a real Christian gentleman. Live like a Christian gentleman ought to. See? And treat her like your sister, and when you get married, still treat her that way.

1128-306 I might answer this right now. I don't believe in filthy living amongst Pentecostal people, holiness people, even if they're married.

I don't believe in that. No, sir. Some of this dirty stuff that's—that's so horrible. . . I get in here sometime on these. . . Not this morning now, no, I ain't saying that. But I mean on times I am out in California and different places like that. I meet ministers out there, where on the discernment, I feel like I could turn them over my knee and give them a little "Gospel protaplasma stimulation." Yes, sir. My, to see a man that would try to take his little wife, and dirty, filthy, that's a . . . You understand what I mean? I think you ought to be ashamed of yourself as a man of God to . . . You just be a husband; be a sweetheart. Respect her like you always respect her. Don't pay any attention to these, some of these non- . . . sexy books, or these nonsense in this sexy books, and things that you read about, and all this stuff, and everything like that. Get that filthy stuff out of your mind.

1129-307 The Bible said not let one dirty conversation come among you when you profess holiness. Treat that little lady like she's your little sweetheart. If she's sixty years old, you be just the same. You be that gallant boyfriend; remember, you are.

You don't try none of these new things, and I know what I'm talking. . . And you just be a husband, a genuine brother, a genuine Christian.

I know that sounds. . . But the . . . You're my kids. I got a right to say what I want to to you. You see? You're my kids; you live right.

And you women, live the right way to your husband. And you husbands, live the right to you—to—to—to your wives. Be real, real nice and respect one another just with. . . And your—your family relations and so forth like that, let it be just as reverently, and godly, and agreed with among you and everything as it can be. Don't never push, and shove, and—and be dirty and vulgar.

1129-309 Understand, talk to your wife. If—if one nature is to you and another nature to her, talk it with her. You—you try to do the same thing to him, sister. And the same way. . . Understand one another and be—be real Christian gentlemen and real Christian ladies, and—and brother and sister with one another. Always remember, you're God's children, and you're from a royal family. You're a royal blood; there's no better blood in the world than yours. And that's right. And a royal blood shows itself. That's what it is; it's royal. All believe that say, "Amen." [Congregation replies "Amen."—Ed.] Yes, sir. Show what you are. I'm a—I'm the—I'm a son of a King; I'm the son of the King. My wife's a daughter of a King. How would I treat that King's daughter? How would she treat that King's son? See what I mean? Be real genuine.

375. Will there be a move of the Holy Spirit, signs, and wonders, and miracles done by the Bride before she goes away, or are we just waiting for His appearing?

I'm going to have to close on that one, I guess, 'cause I just got too much here to get to. And it's getting real late. It's twenty minutes until one now, and I got about thirty or forty of them maybe here, maybe. I'll answer this the best of my time—I—just take the next three minutes. I'll get these when I can. See? I don't know when I can get them; I'll do the best I can. Do you enjoy them? I. . . It helps me too. See?

To come here and grab them like this, 'fore you even look into them (You see?), you get some things you can't answer, and—and I—I was in hopes I'd pick up. . . I know there's one in here about serpent's seed. I wanted to get it so bad; I wanted to explain it, See? But I guess I just missed it, so I'll just have. . . Maybe the Lord don't want it done that way, but it was on the serpent's seed. Less somebody on that tape would—going to say, "Well, he did—he bypassed that." How many will suffer two more minutes for it? Huh? All right.

¹¹³⁰⁻³¹¹ Now wait, let me get this one first. Let's see. "Will the—the. . ." No. This question here is this: "Will there be miracles done by the Bride?" Yes, sir. It's being done right now. That's right. See? But don't look for something that great—or bring the heavens and close the heavens, it rain not. That goes into the—the Jews now. See? That doesn't pertain to this at all; that's Moses and Elijah to the Jews, not to this church at all. Read the first three chapters of Revelations; you get what the church is right there. That's all to the church. And when she comes back with the Bride, when she comes back and. . . Read. . . If you want to know about the church, what pertains to it, read Revelations the first three chapters, and then go over to the 19th chapter and start reading from there (See?), you get the Bride. The rest of it is in the Jews there.

¹¹³⁰⁻³¹² Now, to the serpent's seed. I can't find it in here, 'cause you can see it's just a great pile of them. But the person said, "If the serpent—if the serpent's seed (See?). . . The woman, she—she got a son from the Lord, she said so."

Well, I believe last Sunday, I explained how she got it from the Lord. If she got it at all, she got it from the Lord (See?), because it had to come from the Lord. Because God's law has. . . It'll—it'll obey God. Exactly.

He ordained that the sun should shine; the sun shines. He ordains that the rain shall fall upon the just and the unjust; it does it. And seeds planted in any field, whether they're good or bad, will come up; it's a seed. And if the seed's planted, regardless. . .

And the only way this serpent could plant the seed, he was the only animal next to the human being. For in the evolution of mankind, when man—God brood upon the earth. . . And He begin to bring up birds, and the—from birds He come to different things, then chimpanzee, and from the chimpanzee to the serpent.

¹¹³¹⁻³¹⁴ Now, He changed that serpent in such a way (That had to be done.) that would confuse this generation, who's trying to find a bone that looks like some kind of an animal that was part man and part animal, to say there's where man. . . They've lost it from the chimpanzee; only the chimpanzee doesn't have an intelligence. The chimpanzee has not a soul; he cannot think. He just has. . . He—he can. . . Just a—a noise, and he can. . . A horse, "gee," "haw," or something like that. . . A dog, "Come here, Fido, do a trick. Jump over." . . And setting blocks and things like that, they do that by emotion, by hearing, and things like that, and action; but to think and to understand, they can't. They don't know they're naked; they don't know the male and female, the difference, like that. They have no laws of such. . . ? . . See? They can't do it. The human being is the only one.

And the next one to the human being was the serpent. The Bible said he was the most subtle of all the beast of the field. Smarter, he—he—he'd almost had a soul. He had a place for a soul, but what did he do? He sold out to Satan to deceive God, try to. How many gets it now that far?

¹¹³¹⁻³¹⁵ Satan, the serpent, almost had a soul. God knowed they'd look for those bones, and there's not a bone in a snake that looks like a man. He was. . . That's the curse of him. He stood upon his feet just like a man.

Notice, then that seed, which was next to the human seed. . . Satan himself, the spirit, knew that that was the only seed that would pregnate the woman, 'cause the chimpanzee won't do it. They've mixed it and everything else; it won't do it. But he knowed that the germ of life that was in the chimpanzee, would not come to the field of the woman—egg; but he knowed the serpent's seed would do it, so he dealt with the serpent.

¹¹³²⁻³¹⁷ And Adam had never knew that this act could be done. See? She was made a female. Certainly, she would've come to it later; but you see, the sovereignty of God to display Himself as Saviour and—

and so forth, as I've explained many times. . . But Satan knew this, for he come to her in the form of this serpent, which was the beast and—a—a beast, and came to her. And she was pregnated by Satan first.

And if you'll notice, there was only two acts done, and there was three children born. Search the Scripture. She gave birth to twins. One of them was serpent's seed; the other one was Abel. She enticed her husband and told. . . See? Then she showed her husband what it was, and then he lived with her also, and she bore this child. And I want you—to show, she was pregnated with twins by two different. . . She was a . . . That's virgin woman.

1132-319 Their seed is strong. Like look here. Abraham married his own sister. Why, if a man'd marry his sister today, his children would be idiots. See? But the human. . . And here Jacob—or—or Isaac married Rebekah which was his own cousin, own blood cousin at that, blood relation (See?), Abraham's brother's child.

Notice, notice now, on this (See?), there's—the human race was so strong. Now, if you notice it's always been twins all along. There was. . . Cain and Abel were twins, and Esau and Jacob were twins. Jesus and Judas come out of the same tribe and in the same church. And the—even the Holy Spirit and the antichrist is to be twins, so close that would deceive the very elected if possible. Have you got it? All right.

1132-321 Now, to prove this I want you to take Jude the—I believe the 17th verse—or the 14th verse of Jude and said. . . Now, now, notice this. Now, I'll close. Notice. To cut the whole thing off to make it right, first place He said, "I'll put enmity between your seed and the serpent's seed." See? Now, she doesn't have a seed. Therefore, how she got this seed was Satan's seed. Cain was Satan's son. She had no seed, so she received it through sexual intercourse. And when she did it, it was given to her by God's enemy. And then, when God gave her a Seed, It had no sex at all into It. You get it? The bondwoman and her child cast out, 'cause won't be heir with the freewoman and her child.

1133-322 And notice, then she was given a Seed which was Christ. Neither her egg. . . Now, the Protestant wants to believe that it was a virgin born hemoglobin, that was the created Blood of God where the germ lays, but said it was her egg. No, sir. That egg cannot come down through that tube into the womb unless there be a sensation. Then you put God with a—a Spirit having sexual intercourse with a woman. How can it be done? It was a created matter of God altogether, both egg and germ.

And He was the Son of God, not the son of Mary, for He never did call her mother. “Woman,” He called her, never mother. She wasn’t His mother. It was the Son of God, and God is One. Get it?

¹¹³³⁻³²⁴ Now, another thing to prove this and nail it down, where if anybody ever fusses with you, go back here in the Book of Jude, I think it’s the 17th verse (the 14th or 17th verse), he said, “Now, Enoch . . .” You want me to read it? Have you got that much time? Let—let’s—and then I’ll get . . . Now I’ll know, ‘cause the tape here is going on, and we—we might get it mixed up in—in this now. Let me see if this is a—14th verse:

. . . Enoch also, the seventh from Adam, prophesied of these things, saying, Behold, the Lord cometh with him ten thousands of his saints,

¹¹³³⁻³²⁵ Now, go back unto the 5th chapter (I think it is) of Genesis, and then go also over into the Book of Luke (wished I could find it; I wrote it all down here—if I could find it in here) and you’ll find out that in the genealogies, nowhere in the Bible . . . If . . . Look. If Noah—if Enoch is the seventh from Adam, the Bible said, “Adam and then his son Seth,” because Cain was not Adam’s seed. It said Adam begot Seth, and Seth begot . . . Jared; Jared begot, all the way down to Enoch; and Enoch was the seventh from Adam. Nowhere did it ever speak that Cain was ever considered to be anything in the genealogies of God.

¹¹³⁴⁻³²⁶ Now, just look and find out if it’s so or not; search it out. And Luke comes over and names it right back again, and puts down from Adam. Not one time is Cain ever mentioned in the whole thing. And if Enoch (See?) was the seventh from Adam, where did Cain come in? Because the Bible said that in the genealogies, that Adam begot his son Seth. And Seth begot Jared, and Jared begot So—and—so, on down; and not one time was Cain ever mentioned. Then he could not be the son of Adam. So he had to be the son of the serpent, and he couldn’t be a son without intercourse. Amen. If he wasn’t, he was virgin born, then he’d be a son of God. I don’t want them to get out of that one time.

¹¹³⁴⁻³²⁷ Now, the same God that revealed that, is the same God that told me about your marriage and divorce. When He says those things, my brother, sister . . . I’m your brother, a man. But when He says that, and that strikes down in here, I can’t explain it to you. There no need of me trying to do it, ‘cause I couldn’t. But it’s never one time been wrong. Although, I couldn’t see it myself at all; I couldn’t see it, but I just hold on to it; and then He begins to

reveal it, then I just—it just floors me. There it was right there, and I didn't see it. You—your education is bypassed, and your reasons are bypassed, and everything else; so was Cain bypassed.

Now, if we had time to go back here into Genesis and begin to read. . . Let's see if I could just pick it up and find it back here. I don't know for sure whether—whether I could or not. Mrs. Wood, do you remember when I was showing you that the other day? Just what. . . Was that the 5th chapter? The 5th, uh-huh. All right.

This is the book of the generations of Adam. In the days that God created man, in the likeness of God created . . . him;

Male and female created he them; and blessed them, and called their name Adam, in the day that they were created.

And Adam lived a hundred year—and thirty years, and begot . . . sons—and begot—begot a son in his own likeness, and—and after his own image; and he called his name . . . (Cain? What'd he call his name? Where—where is that firstborn who had the birthrights then? Never even mentioned him. Seth was his son.)

1135-328 Now, we come over here again and we find where that said. . . And now, Eve was given a son, because Cain killed Abel. Now, notice as we go on:

Adam and days creat—And Adam lived a hundred and thirty years—lived a hundred and thirty years, and begot a son—begot a son in his own likeness, after his image; and called his name Seth:

And—and the days of Adam after he . . . begot Seth were eight hundred and—years: and he begot sons and daughters:

And all the days of Adam lived were nine hundred and—and thirty and—years: and he died.

And Seth lived an—a hundred and five years, and begot Enos: . . . (And on down till it goes on down, and he is the seventh, Enoch is the seventh from Adam.)

Now, I don't remember just where in Luke. Have you got that marked too, Mrs. Wood? She and I. . . I was showing it to her the other day over in. . . What say? [Brother Branham converses with Sister Wood—Ed.] I believe you're right, Sister Wood. We marked it down there in her book where we was—in her Bible where I was showing. . . Here it is, yeah, the genealogies. All right.

1135-329 Now, if we will notice here. . . In the 3rd chapter of Luke we get the same thing. “. . . which sons and so forth. . . and Noah,

which were a Lamech, which also sons of Mathusala, which also the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.” Where did Cain come in? Where’s Cain at, the firstborn? The birthright’s to him; where’d he come from? He was the Satan’s seed, and not God’s. Wasn’t Adam’s either, ‘cause Adam’s son’s name was—was Seth. Cain, the serpent’s seed, slew his first son which was a type and shadow of the serpent also slaying his other Son, Jesus. And Seth took his place in the genealogies, which meant the resurrection, that the genealogies of God would completely be carried on.

¹¹³⁶⁻³³⁰ I want to see somebody put him in there now and say it wasn’t the serpent’s seed. It wasn’t recognized in the genealogies of God’s, or neither the genealogies of the human race, the genealogies of Adam, any of the rest of them. Is that right? How many believes it, say, “Amen.” [Congregation replies, “Amen.”—Ed.] Sure. He was not; he was the serpent’s seed and not Adam’s seed.

She said that was Adam’s son. It was not Adam’s son. She said, “I got it from God.” And she had to; it was a seed. It was a seed, but it was serpent’s seed. See?

And He’d had to come back a virgin then in order to clear up that sexual act that’d been done. Adam was put here on earth, but he’d—he’d never found out that he was to be a father. You understand what I mean? Satan knowing this, he got to Eve before Adam got there. And there’s where the whole thing lays today. And brother, that’s what makes marriage and divorce and everything else such a scramble as it is today. It’s most pathetic. See? But I . . . God has made a way, to which we are thankful.

¹¹³⁶⁻³³³ Do you love Him? Isn’t He wonderful? Now, is the serpent’s seed right? I thought maybe somebody on the tape would—might think I was afraid to attack it. You see? So they’d say, “Why he bypassed it twice. He’s just afraid take a hold of it.” We’re not of that. As long as the Lord’s in it, that’s all right.

You know what, as I said that eagle that time I watched feeling his wings, you know. And I thought, “Aren’t you afraid of me.” I was—had my gun setting there; I said, “I could shoot you.” He knowed I couldn’t shoot him; I was too far from that gun. I said, “Are you afraid?” He just walled his big eyes and looked at me. A little chipmunk setting over there going, “Cha, cha, cha, cha, cha; I’ll tear you to pieces, tear you to pieces.” He wasn’t paying attention to that chipmunk, but he got tired listening at him. So after while,

he just made one big flop, went out like that, and just set his wings. And he knowed how to maneuver those wings, just flew plumb on out of sight. See? I just seen him just become a little bitty thing like that, just a little speck.

1136-334 Brother Fred, I believe I showed you. I spotted Brother Fred back there now, when he hollered “Amen.” awhile ago. I—I believe I’ve showed you that spot up there, and Brother Wood, wherever you are, way up in the mountains up there, where that taken place. I seen that eagle. I. . . He was forced down in that storm, and I was standing behind this tree.

Was hunting elk (and along a little later), and it was in October, and snows and things. This brother here was up there last fall with us, Brother John and them, right upon top of Corral Peaks where it was at.

1137-336 I stood there, and I stood behind this tree. Snow a little bit and rain a little bit, and I was just standing there. That eagle standing there, and he got forced down. He flew up on there, great, big monster-looking fellow, a big, brown eagle. Set up there and looked around, I thought, “Well. . .” I—I was having a—a real good time; I was screaming, “Praise the Lord. Hallelujah.” Around and around and around the bush I was going, shouting like that. I looked down there; I could hear that old coyote hollering. You know how they get to hollering.

Last year down there, when—just before it’d start raining, they’d start hollering; it was a little wolf, you know. I just love to hear them.

1137-338 Then I could hear the elk way over here, in a, “Whee hoo” [Brother Branham imitates an elk—Ed.] bugle. Then way over here the mate answer him. (Next week, week after next, I’ll be hunting them, the Lord willing.) So then, hearing that over there, oh, it’s just so godly to be up there. Oh, I—I just. . . That’s—that’s my cathedral up there where I talk to Him, and then come down here and talk to you. See?

And up in there, oh, it’s so wonderful, just relaxing. Just standing there, I thought, “Oh, God. . .” I looked, then the rain come out, and the evergreens was froze over, and a rainbow swept across that from Corral Peaks plumb over to Sheep Mountain, over that way, across that way. And I thought, “Oh, God, looky there. Umm,” I thought, “there You are, Alpha and Omega, the Beginning and the End. Here it comes down and here, there. You’re the same yesterday, today, and forever, the seven church ages, the seven golden candlesticks. There You are, God, how wonderful You are.”

1138-340 And I was just a—shouting; I set my gun down; I went around the tree hollering, “Glory to God. Praise the Lord,” around and around the tree like that. I was just having a big time up there by myself, just the Lord and I, you know.

And after while that eagle come up out of that bunch of brush and just looked at me. I thought, “Well, you don’t like that?” I said, “Old boy, I’m worshipping the same God that made you.” See? He just batted his great big gray-looking eyes and looked around at me, and me hollering like that.

A little, old pine squirrel (anybody ever hunt in the mountains, he’s—he’s the policeman of the woods), and he jumped upon there (a little old fellow, not big enough to do nothing, but oh, what a noise)—and jumped up on there, jumping up-and-down, you know, “Yah, yah, yah, yah, yah, yah, yah, yah, yah, yah, yah, yah,” just carrying on like that.

1138-343 And that eagle was watching him; he’d look over at me. I thought, “My, Lord, well, what’d You stop me on something like that?” See? I said, “Because, You know, I was worshipping You. You want me to see something on that eagle?” I said, “I’ll stir him, or is it on the pine squirrel?” I stood there and watched them; I thought, “I’ll study him just a little bit.” I said, “One thing I noticed him, he wasn’t afraid.” I like that, not afraid. He stood there, that great big bird; I said, “You know what?” (My gun was setting up against a tree.) I said, “You know, I could shoot you?” He knowed better than that; he knowed one thing: I wouldn’t do it; I admired him too much. See? There he was standing there, not a bit afraid.

And I thought, “I could shoot you.” Now, I’d seen him; he’d look around at me like that. And he kept making his wings, you know, go back. You know how they do like that, their wings, you know. Great big wings about this long, you know, and he was a big fellow. He was setting there, and I looked at him. (And that was way before I knew these things; this is years and years ago, maybe twenty years ago.)

1138-345 And I watched him; after while I see him. I thought, “What’s he—what’s he . . . He’s not afraid, so I admire that. But what’s so godly about that old eagle?” Seeing that great, big, hook bill come out like that, and them big eyes; I thought, “Boy, he’s a real bird.”

Now, nobody . . . A hawk, if he’d try to follow him, he’d disintegrate. There’s nothing can follow him. No, no. It’d take an airplane to do it. Yes, sir. No bird can follow him, so—he goes so high. And then, he’s got eyes; he can see right down to the ground too, after he’s up there, see way off.

Now, Jehovah likened His prophets to eagles (You see?); He'd lift them up like that. They had to be special made. Let's see. Predestinated, born for that purpose (See?), be lifted up like that. And then you . . . What's good of you going up there if you can't see where you're at? See? What's the use of getting up there if you don't know what you're doing? See, see?

What the use of jumping up-and-down, shouting, speaking in tongues if you don't know what it's all about? See, see? You got to understand while you're there. See?

1139-349 So then, I watched him, you know, as he moved around there. I kept . . . I just admired him; he was such a beautiful bird. And yet, he'd probably eat some of my deer meat and stuff that I'm . . . I watched him, and after while I thought, "You know, what—what's he . . ."

After while he got tired. I don't think he got tired looking at me, but I think he got tired listening at that little old chipmunk setting over there. You know, we got so many of them in the camp today. You know? See? "Cha, cha, cha. Days of miracles is past. No such thing as divine healing. Don't have these things no more." See? Little old earthbound chipmunk that's setting up on that stump. "You have to belong to this. We're—we're—we're the . . ." See, see? Setting there just a—chattering up-and-down. Oh, he was vibrating, he was shaking so hard.

He got tired of listening at it, and he just made one great, big jump, and just shook that limb where he's setting on, like that. The limb shook, like that, and he went right out. See, he flopped his wings and just parted through that timber there. And when he did, I noticed him. See? He wasn't afraid, because he could feel the presence of his God given wings. He knowed them wings could pack him away from any kind of danger. See?

1139-352 And so, that's the way we want to feel. This is the Word, and the One Who wrote the Word is my Wings. I'm not afraid of the Word; It'll pack you right through any kind of trouble there is. It's a Sword that'll cut Its way right straight through. Don't you never worry about it. See?

I noticed him then. He didn't flop, he just set his wings. See? And that—every time the wind would come in, he'd just raise up, get higher and higher.

I stood there, and fold my arms, and looked at him till he was just a little spot I could hardly see no more. And I thought, "God, that's it. It's not run join this, and run join that, and do this, that,

or the other; it's just setting your wings (See?); knowing how to set your wings of faith into the Word of God, and sail away from all of this nonsense of chatter-chatter here and chatter-chatter there. Yeah. "Heavens and earth will pass away, but My Word shall never fail."

¹¹⁴⁰⁻³⁵⁴ Now, I've got about twenty of you again this afternoon. Now, you that's on—that's—interviews for this afternoon, why, you see Billy, 'cause I think they're going to try to start just a little early for me to get them all in. If I can, I want to get every one of them that's possible that I can get. And I did this, not because. . . Billy didn't know this (See?), but my mind was so wound up after about twenty visions in there this morning (You see?) till it—or ever what it was. . . It just kinda gets you in a. . . And Billy said, "Why don't you go out and take a little. . . Relax, go out, and answer some of them questions there."

And I said, "Brother Neville's got his message."

Said, "I'll go tell him." He went around.

Brother Neville said, "Come on." So then, I raised up and come out here. And some of them is waiting for this afternoon. Sorry to kept you here till 1:00 o'clock, but I'll be—guess I'll have to leave day after tomorrow, so, to go on back to Arizona again.

¹¹⁴⁰⁻³⁵⁵ Remember, the Lord willing, the next time I come back, I want to preach on—to you about—show you in the Scripture the correctness of marriage and divorce. This. . . And then, I. . . And then, just let it. . . Lay it out just the way it really is, then you'll see it from then on. So till that time, be of a good courage; the Lord bless you real richly. Can we stand? [A prophecy is given from a lady in the congregation—Ed.] Praise the Lord.

I love Him, I love Him, (Do you?)

Because He first loved me,

And purchased my salvation

On Calvary's tree.

You love Him? Now, let's shake hands with one another while we sing again.

I love Him, I love Him,

Because He first loved me,

And purchased my salvation

On Calvary's tree.

Oh, isn't that wonderful? Oh, my. Billy wanted me to announce, that after the benediction, he's got a word to say to you people here

that wants them private interviews. You see? He wants to meet you just in a few minutes. But I feel right now, just a moment of worship. These . . . Don't you love to worship Him in the Spirit?

And purchased my salvation

On Calvary's tree.

¹¹⁴¹⁻³⁵⁸ Oh isn't it wonderful? Oh, I—I love Him. In my heart I love Him, if I know my heart. I believe you do too. So together we are His children. We love one another. Now, I cannot love Him without loving you. And if I say that I love Him and don't love you, the Bible said I'm a liar. See? And if I . . . If you want to—if you wanted to love me or love my family . . . The choice was, which do I want you to do, love me or love my family; you love my family. I'd rather you'd love Billy Paul than love me. If it come to that kind of a showdown, I'd rather you'd do it. I want you to listen to me, 'cause Billy's not a minister. But I want you to listen to me, what I tell you; but when—if you want to love somebody, really love them, you say, "I want to either love you or Billy," you love Billy. See? God feels the same way about us. And we cannot . . . Then I know you can't love Billy without loving me, 'cause he's part of me. See? So I can't love God without loving you, because you're part of God. And we love one another. Oh, I think it's so wonderful. Don't you think the songs are something's pretty after we have these—answering these things, where it puts us in a twist? Uhm, uhm, oh so real.

I love Him, I love Him,

Because He first loved me,

And purchased my salvation

On Calvary's tree.

Oh, they'll come from the east and . . .