
QUESTIONS AND ANSWERS



Let us remain standing just a moment as we bow our heads for prayer.

Gracious Father God, we thank Thee this morning from the depths of our heart, because Thou are able and willing to answer our prayers. And we pray that You will receive our thanksgiving for what You've already done for us. We are waiting with great anticipations for You to help us this morning, and when we leave the portals of these building, may we go out of here a different person than we was when we come in. May the Holy Spirit mold us this morning, our characters, and make us into the subjects of Your Kingdom for we ask it in Jesus' Name. Amen. (Can be seated.)

² Just sorry to be just a little bit late, but I had quite a few things to do, and a lot of sick people and interviews before I get into the—to the building almost.

³ And so, we are happy to be here this morning and to see all you fine people. And I want to thank that—those folks who sent us those fine things, the present for the wife and for—and the—the brother who sent me his deer rifle. The Lord bless him. He's—said he's getting old and wouldn't want to use it anymore, and he wanted me to have it; so I—I certainly grateful to that—for that. As long as I live, brother, as far as I can help myself, I'll have it. I'll never put it in my hand 'less I think of you and pray for you.

⁴ Now, we are . . . So many things to be done today, I thought maybe while I was here I'd have some questions and find out what was on my church's heart—the different ones. I certainly did! I got enough questions to last me till the Millennium starts! I didn't know there was so many could be gotten. I—I got some hundred in here, and there's a hundred or more come in this morning. So I would never be able to answer them, I guess, rightly, 'cause . . . And they're—they're good questions, really good.

⁵ Now, some of them could not be read right out in public, so you know, I've asked them . . . If what I can't put in a roundabout way . . . It's problems of family and . . . You understand. And I—I've asked to have both husband and wife on private interview, so I can talk to them privately about these matters. It's not bad things; it's things that should be settled in the family, just human nature and race that we . . . time we live

and so forth that brings these things about, and they're problems that goes to the human family; and they must be answered. And so, I'll do everything I can to answer them in the best way.

⁶ Sometimes in answering questions, it kind of takes a long time; and I don't want to miss any of them. I'll get every one just as close as I can. Now, they're just—I just got them pushed in a bag here, answer them, and—and put down a Scripture if I have to have it, and—and set it back. Then I was all day yesterday, and big part of the night last night, and ever since a little after daylight this morning. . . And I got about twice this many more come in this morning. So, I think what we'll do, the Lord willing, I'll answer them up till—as far as I can till around noon, then dismiss, then come back again this evening and—and try to finish up as many as I can tonight, and see if I can get—finish them up. And maybe I won't have to punish you so long in one great long session. And I think it'd give you time to get out, and rest, and recuperate a little, take a nap or something, and come back if you can. If you can't, why, Brother Fred Sothmann, I suppose, is taping this. Is it being taped? All right, that's fine. Yeah, they're in the room taping it, and—and this tape may be—if it's all right—you may have the tape; it'd be kept and called *Questions and Answers*, because there's some real hard questions in here and something. . . Many of them are on the doctrines of the church.

⁷ Now, I would like for the people to know that sometimes in answering these questions, it's hard. It takes a lot of grace to stand here, if you know the love that I have for you people. I couldn't express it. I don't even express it to my children; I don't even express my—my deep love for my wife as I ought to, because I'm—I'm temperamental, and I just keep going in one straight line. There's only one thing I'd express my whole love to: that's God Almighty. And I—I just love Him first of all. Other people I love, but I—I don't want to get—I don't want to mar that love that I have for Him; let that be first. So therefore, when I answer your questions, I'm answering it with love in my heart to you; but one thing before me all the time: that's Jesus Christ (see?), in the way that He'd answer it.

⁸ Sometimes I might have to answer. . . It might hurt, might scratch, and I—I don't mean it to be that way. I'm answering it with one purpose, as I said, Christ before me. And I got to remember that It's Him that I'm. . . I've got to give an account for. So my first love is to Him; my second love is to you people, and so I. . . His Church that He's purchased with

His own Blood. And He really loves you more than He loved Himself, because He gave Himself for you. You're the purchase of His Blood, and I—I handle it just as careful and sincere as I know how. But then, in doing it sometime you think, "That was a very rude remark I'm . . . about . . . It's so blunt and flat." I'm doing it with Him in my mind (see?) to try to make—that the rest—everybody see just that it must be this way. It's not any—anything to hurt or no more than to just make sure that the people gets it, and I hope everybody receives it in that way. And now, in here we find out what is on our minds.

⁹ And as I see you all all assembled this morning and everything packed around, and I think we got a overflowing crowd in—in another church. A sister church has picked up a—a radio or some kind of a—a telephone hookup. That's . . . The overflow is in that church this morning, I understand. Brother . . . Or another brother's got a—a church that's got the overflow that's being transmitted from here to that church. That's so that you won't have to stand on each other's feet and things around the wall.

¹⁰ Now tonight, the Lord willing, we'll have a—we'll begin early tonight. I'd like to ask the pastor and the—the board if they would . . . Let's start just a little bit early tonight, 'cause the people, some of them are here, and they'll have a long drive to drive. And I'd like to start at least a hour earlier tonight, if we could, and finish that out. So you . . . Just as soon as you have your lunch after six o'clock or anytime, why, I'd start. See? Say, you usually start at seven-thirty don't you? Let's be, let's, let me be on the platform by seven. See? And there by eight or eight-thirty, or something like that, it'd give you time to—to go to your homes and be ready for tomorrow's work, if there is a tomorrow.

¹¹ Now, the Lord be with you and bless you abundantly, and I'll go in as soon as this service is over and pick up these other questions and try to answer them out. I just write on them, just a little—little pieces of notes and so forth, that I can—I can . . . Kind of forget the Scriptures. Then when I'm in the room studying, then I (I like to refer back to them somewhere, and I got it here) and—just jot it down on a piece of paper. And therefore, if it's in a—in a encyclopedia I have to pick it up, or some expression of a word, or a name, I've got it wrote before me. I don't have to bring a big bunch of books and so forth; I've got it there.

¹² Now, if the question is not satisfactory to you, well, then I—maybe I've made a mistake. See? I—I—I might've made a mistake, 'cause these things are just the best of my

understanding. And I want the—the ministers who may have their congregation, or the congregation of a certain church that would listen to these questions. . . I do not want this. . . If it's any reflection upon your teaching and your—your—your congregation, I want the congregation to understand clearly that this is just our teaching here at the tabernacle. I'm not trying to press it upon any other groups of people. And I—I—I want to be a Christian in—in my heart, that I teach what I believe. I stand on my conviction. If I compromise to that, I'm a traitor to Christ and a hypocrite to you; and I—I must stand loyal on what I believe to be the Truth. But every other man has a right to do the same. God is the Judge of us all.

¹³ Now, just before we start, I thought I would make mention of a fine historian, Paul Boyd. Many of you know him; he comes here at the tabernacle. He just returned from Jerusalem and attended the World Fair. He's a very much of a—a prophecy teacher, and he's a historian, one of the finest. He's a Mennonite brother—he was—and received the baptism of the Holy Spirit. And so he become a very personal friend of mine. And he always watched and taken note of everything that I said pertaining to prophecy, to watch and see if it come to pass.

¹⁴ And now, he writes me here (as he's here in the States again now), and it's on the bulletin board, I think, this morning. And he writes down here a note that he's put in one of the papers or something or other, about outstanding prophecies. And he mentions the fifth thing, I think it is, that I seen thirty-three years ago concerning the achievement of—the progress of, rather, of science. And any of you that remembers, you got it down. I've got it in my books. And everything that the Lord told. . . tells me, I write it down, that's of a major under- . . . or thing that I can tell the people.

¹⁵ And I thought this morning, before we started this. . . This is not sermons, but we're here to set together to learn from one another what's on our hearts. Let's get these things combed out now, as we've come down through the Church Ages and so forth. I think it's good to stop for a meeting or two, and check up, and find out what's on the people's heart, and then go from there on. You see? Then go back in again and—into a series of—of services. If the Lord willing, I want to have that here at the tabernacle before long, just long series of services; you know what I mean, of—of like of different subjects; and just keep on going till He comes for me or I go to meet Him, one. See? [Blank spot on tape—Ed.]

¹⁶ Paul Boyd wrote here concerning those seven things that I seen in 1933, that was to come to pass. And he watches them just as close, technically, as he can, because he's a historian. And he watches it, just exactly what you say. And he seen those things that was told of many years ago: about how that Mussolini. . . and what would become of him, and Hitler, and what would become of him; and how Communism would take both Fascism and all of these; and how the—the Siegfried Line would be built, and how that the Americans would take a beating there (and they never would admit it till just about two years ago, and they got the German pictures of the siege there; and they really took a beating. They liked. . . They lost their whole army almost right there); and all those things that were done.

¹⁷ And now, it also said, “And it shall come to pass, that before the end time shall come, that automobiles will take on the shape of an egg, become more like an egg.” And I saw an American family driving down a highway in a car that. . . They were setting facing one another, and had a table, and were, look like, playing checkers or cards. And they didn't have any steering wheel in the car. And it was controlled by some power without a steering wheel. How many remembers me prophesying that (see?), that's been here?

¹⁸ Now, at the World's Fair they've already got the car on the market. Here is the. . . It's sold now; some big company has taken many of them. And this car, here it is. Paul Boyd remembered the prophecy, looked into his book what I'd said, and took the picture in there. And there it is, exactly in the form of an egg, with two seats setting *that* way, and two seats setting *this* way, and a table setting in the middle to play the cards and things on, just exactly.

¹⁹ The Lord's Word is perfectly accurate. That was in 1933. That would be. . . Let's see, what would that be? Thirty-two years ago, wouldn't it? This is '64. Yeah, thirty. . . Yeah, thirty-one years ago. Thirty-one years ago the Lord told me that, and here it is. And the company's here that's already ordered them; and the—and trucking companies and things are getting trucks made like them. They can control it right from their headquarters like that, don't even have to have a driver in it. And here it is all already made, and there it is with the cars. Now, it's on the bulletin board in the back, and you can read the prophecy and just see how accurate our God is, how His Word. . . He said, “Heavens and earth will pass away, but My Word shall never fail.”

²⁰ Just look, thirty-three years ago. You know what a—what a 1931, or whatever it was, model car would look like; it'd look like a relic. It said, "It'll look just like an egg, become like an egg." Of course, there's nobody here, I guess, that's living today or among us that heard me say that. It's. . . You've heard me say it down through the ages, but. . . Yeah, here's a woman setting here. Why, Mrs. Wilson, I didn't see you there. You remember when that taken place. That's when she was healed, dying with TB (the woman, her husband and daughter came for me to go pray for her) till she'd hemorrhaged until the—the corner was laying full of—of pillow slips and things that she'd bled. And the doctor said, "There's not a way of getting her ever to live," and even. . . She was trying to say something to me before dying, and the blood would spurt out over the blankets and sheets when she was there, when she'd try to cough. And I took her out of that bed, and took her to a cold river here, and a icy water, and baptized her in the Name of Jesus Christ. And that's been thirty-three years ago, and here she sets today, still living, when the big, healthy children, a lot of them are gone on. There you are. "Amazing grace, how sweet the sound, that saved a wretch like me!" That just shows how perfect it comes to pass when it's **THUS SAITH THE LORD**.

²¹ [A woman speaks to Brother Branham from the congregation—Ed.] Yes, that's right, Sister. Yes, sir! The women. . . I said the women would become so immoral in the. . . Now, you know thirty years ago how they dress. Said they become so immoral, till they walk down the street with just like underneath clothes on. And I said, "Then will come to pass, that they'll even be so disgraceful, till they'll wear something looks like a fig leaf." I saw it, and they've got it; and they're wearing it. Just the—the immorality of women would get so low and degraded! We can't go no lower now; you can't go no worse. She's at the end! See, they'll never be completely nude. No, they. . .

²² I've preached to people, women by the tens of thousands that don't have one speck of clothes on them (see?), young man, and young women, and all, but they don't know they're naked. See? They don't know it. And the way women acts today. . .

²³ I was talking the other night to some friends of mine where we was way back up in the mountains, and a—a young woman. . . I'd just prayed for her baby; it had epilepsy; and the baby's well. And a little, poor family, way back up a hollow, a little old tobacco patch around the house—and about two

rooms in it—and seven or eight children. . . That woman works (oh, my!)—just a broad axe out there, chopping wood and things, and—and hoeing gardens, and canning stuff. And I looked at the poor woman—same dress she’s been wearing for a year or two, and all split up and everything. . . And I was trying to find some of Meda’s dresses to take down to her next week.

²⁴ And—and we noticed standing there, a couple of brothers and I, the lady nursing her baby. She just removed her breast from her—from her—from her dress and begin to nurse the baby; and it was kind of amazing for a minute; that’s the way my mother nursed me! It’s exactly right.

²⁵ I have more honor for a woman like that than I do some of these women that put a little ole strap under them to throw theirself out. Don’t even look like a human being. They got a purpose in doing that; that’s sexy, ungodly. A woman wear ever so many clothes and try to make herself look like something she isn’t. . . I. . . Why, women ain’t—ain’t actually that way; it’s some kind of Hollywood stuff. And the devil spirit get on them women to make them try to attract attention of man through sex. A woman’s breast was given her for the baby to nurse. That’s exactly right. The woman’s right in the primitive line, but she’s lined right. I have more respect for that, for that woman like that, ’cause she. . . That’s the way her mother raised her; that’s the way. . . They—they never—don’t pay any attention to it. The baby nursed right out like the Madonna picture that you’d see. And if people would only get their minds set like that, it would be different.

²⁶ But when you come to go on the outside and maybe wear ever so much of a blouse or so forth, and then boost yourself out there with straps and things, that looks ungodly and cause man. . . Do you realize that’s a spirit of the devil on you? So you don’t want to do that, sister. Don’t you do that; that’s Hollywood’s makeup and a trap of the devil! When you do that, you make man think the wrong thing about you; and when you do that, then you’re guilty of committing adultery with that man, because you presented yourself that way to him. You can’t help the way you’re built, but just go and stay the way God made you. See? Don’t try to make yourself something that you’re not. Just stay human being. That awful? Well maybe that answers some questions of somebody too.

²⁷ Our Father, we thank Thee today for Jesus Christ and for the straightness of the Word. As I see You so perfectly make

them words come to pass, it makes me more determined to stay with the Truth and every word of the Truth. So I pray, Father, that You'll bless us this morning, this lovely people. And knowing that this tape is going into many places that'll hear even that remark that was just now made. . . I didn't—it wasn't premeditated; Thou knowest my heart. It just come on my mind, and I believe You wanted me to say it. And I said it, and it's over now. And—and that's exactly my convictions and what I believe that You'd have me to say.

²⁸ Let every woman that hears that across the lands and around the nation and world; may she become ashamed of herself and see what's happened, and dress herself like a lady then, that she won't be guilty of an adultery. A beautiful, lovely creature as You have give, a part of a man, to be that way to—to—to attract his attention back to it, they two might become one, because she came out of the man. I pray, God, that the woman will realize that her beauty and what she is, is confined only to her own husband. Grant it, Father.

²⁹ We ask that You'll help us now as we try to explain these questions. We're insufficient of these things, but let Thy great Spirit come, Lord, which is our sufficiency; and may It answer the question in many hearts. We thank You for what You've give us: *The Church Ages*, and *The Seals*, and the. . . Oh, how You have dealt with us in great mighty things that's been great to us, Lord, because we see the end time near.

³⁰ Now, to—thought it was prosperous or would be prosperous for Your Kingdom if I should check up upon the people. Many times under the discernment and seeing so many different things, and you can't concentrate on one of them; so thinking—I just let them write out what they thought on their heart. And then I could express their thoughts from a piece of paper that they've wrote on, and then You give us the right answer. We're all waiting, Lord. Come into our presence, Lord, and walk up and down the aisles, and deal with each one according to Thy will. We ask in Jesus' Name. Amen.

[Blank spot on tape—Ed.] Terry, did I. . . Is that still coming in, over there on the bro-. . . I touched. . . Does this shut that off, or anything? It doesn't bother. I touch it with my hand. I didn't know.

³¹ Now, as I say again now, as we start, to the—those ministers or peoples in the different parts of the country, or that will hear the tape, you're—you're (if the tape's all right)—this

is questions on the people's heart that belongs here at this tabernacle, where we have no denomination, just fellowship with one another. And I trust that it'll be a—clear up our thoughts, that we'll know what to do and know how to live better after our question's answered. I know, just reading them, it was a blessing to me.

³² Now, I just got them laying here in a pile, and I'll watch and about five minutes till twelve, I'll dismiss. And then, come back this afternoon at six-thirty.

First question I have, I believe it's five questions in a row, written by type on a piece of yellow paper.

236. What does this mean? Matthew 24:19: "Woe unto them that are with child, and to them that give suck in those days!"

Strangely, not knowing that, I was going to say this about the woman, and here it is in this time, the first question.

³³ Now, Matthew 24:19. Jesus had been asked three questions. In these questions was that: When will the time be there won't be one stone left on another? and, What will be the sign of the coming of the end of the world? and—and three different questions He was—He was asked. And He answers it in three different ways, answers each question. When will it be when there won't be one stone upon another? And what will be the sign of Your coming? And what is the sign of the end of the world? And He answers it in three different ways. He tells them when the time will come when there won't be one stone upon another; what will be the sign of His coming; and then, at the end of the world. And many times, if you don't watch closely, now, how that He answers (see?), you'll get it mixed up and throw it in all one time; and then you're all mixed up.

³⁴ Now, no disregards to our—to our Adventist brethren who take this literally to be in the future. To get in that subject of the seventh day that: "Pray also that your flight be not in the wintertime or on the Sabbath day," said (see?), they'd still be keeping the Sabbath. Not throwing off to those brethren, that wouldn't be Christian-like to do that, but just in order to straighten it up. See?

³⁵ How would the whole Christian world be gathered inside of a wall, and the walls are not opened and closed like they are then. See? What difference would it make, that whether it was the wintertime or summertime to the people that lived in

a tropic zone. See? It was just for Israel alone. That's under the time that there won't be one stone left upon another. "Woe unto them that are with child, and to them that give suck in those days," because a mother that is with child (see?), it would be hard for her to run, and to those that are giving suck to their babies to pack them, 'cause they had to come from Jerusalem out of the city into the—up into the mountains of Judea.

³⁶ And now, I could just stay all morning on that one thing there, just to make it clear; but I'm just going to try to hit the high spots that I can, till it gets to the people, and then go to the next question.

³⁷ Now, Jesus had told them that they'd . . . "When you see Jerusalem compassed about with army, then let him that's in the field, don't return back into the city to get his coat, take anything out of his house; don't return back into the city at all, but flee into Judea, for there'll be a time of trouble not since the world began." And that all come to pass in the days when the Roman general, Titus, besieged Jerusalem, burnt the city, and there was only—and killed the people till the blood flew out of the gates and rolled out in—out of the streets. He besieged it. I don't know just how many years it was, that he just took his armies and come up and just camped right around the city. And even the people, the women, boiled their own children and eat them, eat the bark off the trees, the grass off the ground. That was for rejecting the Word. That's what caused it. And then . . .

³⁸ Now, those who had received the Word, as Josephus, the great historian writes. . . He called them cannibals, said they was eating a body of a Man called Jesus of Nazareth, who Pilate crucified; and they come at night and stole away His body, and these people took it out and cut it up to pieces and eat it. (They was taking Communion, you see. They didn't know.) That was just a tale going around, like they have today about us and the rest of the Christians. You see? They say those things, but . . .

³⁹ Now, those people that were . . . The reason, "Pray that your flight not be in the wintertime," Judea was snowbound. See, Christmas? Now, how was Jesus borned up there then in them snowbound hills? "Pray that your flight be not in the wintertime, neither on the Sabbath day," see, because on the Sabbath day the gates was shut, and they'd be caught right in their trap. If Titus got there on—on—on Friday afternoon, they was besieged in there for the Sabbath, because the doors

was closed. The gates was closed on the Sabbath and didn't open. There was no coming and going out of the city on the Sabbath day.

⁴⁰ And now, you see what happened? Then He said, "Woe unto them that are with child, and to them that give suck in those days," (see?) because fleeing and running. . . And according to the history, there wasn't one of them that believed in Jesus and believed the Word but what was watching for that to happen. And they escaped, and went from Jerusalem into Judea, and—and fled for their lives, and not one of them. . . because they were warned by their Shepherd and was watching for that hour to come. When they heard Titus was coming, they took off, run for their lives, and got out of the city.

Now, the next question follows.

237. Matthew 24:24: "And there shall rise false prophets—and false christs, and false prophets, and will show great signs and wonders." How shall we recognize them?

⁴¹ "There shall rise. . ." In that now you're coming on down into another age. See? ". . . raise false christs and false prophets." A false christ is a false anointed, because Christ is the Anointed. How many knows that the *Christ* means "the anointed One"? There will be false anointed ones, and they'll call themselves prophets. But how will you recognize them? By the Word; that's how you'll know it, by the Word, whether they are right. How will we recognize them? Will be by the Word. If they're. . . If they say that they have the Word, and then deny the Word, then there's nothing to it, no matter what they do. They might heal the sick; they might open the eyes of the blind; and deny the Word, stay away from it. Don't care what it is, stay with that Word regardless (see?), because many times I've seen voodoo and all kinds of things take place under—under healing.

⁴² Here sits Brother Sidney Jackson, Sister Jackson this morning from South Africa. He could stand up here and take that subject and really tell you some things about it down there. Why sure, people come to idols and are healed. See, because why?

⁴³ Just like Dr. Hegre gave me that bawling out that time, of me saying that the devil cannot heal. And it said, "A man that stands before as many people as you do, and such poor theology," said, "saying that the devil can't heal." Said, "We got a woman right in our neighborhood carries a apron around her,

and goes there; and the people come around her and is supposed to drop money in this apron; then she'll rub them and take hair out of her head and blood out of their veins and—and put it on a hair and throw it behind her; and she's constrained to look back around, the disease comes back to people. And," said, "thirty percent of them get well. And then you say the devil can't heal?"

⁴⁴ And I thought, "Oh, my!" I wrote him back, and I said, "Dear sir:" I said, "It's a strange thing to me that a dean of a Lutheran college would base his theology upon an experience instead of the Word of God." See? "The Word of God says that Satan cannot cast out Satan. That settles it; Jesus said so." If Satan. . . Say, "Then you might wonder how these people are healed through that, that witch, is because the people themselves think they are approaching God through that witch. And healing is based upon faith, not upon how righteous you are, how good you are, how much you keep the commandments, or whatever it is, it's based solemnly upon faith. 'All things are possible to them that believe!' See? It's not based upon how good you are. I've seen prostitutes come to the platform and be instantly healed and a sainted woman cross the platform and miss it. Sure, it's based upon faith, 'If thou canst believe,' not upon righteousness."

⁴⁵ Look down here in France where they go to that shrine of that woman, go in there in wheelchairs and come out walking, upon nothing but a purely a superstition, if anything, spiritualism—to worship a dead person. See? And yet they're healed, because they think they're approaching God. Now, not degrading Catholic people, I'm degrading Catholic system, just like I am Protestant system (see?), all these things.

⁴⁶ Now, ministers, I know this is going to tear in, but I'm answering questions; and I want—I want you to understand that (see?) I just—just telling you the Truth from my heart; Christ before me the best of my knowledge. See? It's all systems, and those systems has wound people up like . . . People go join the Methodist, Baptist, Presbyterian, Pentecostals, Catholic; and they think they're approaching God when they're just going through a system. God honors it sometimes and takes their—their diseases away from them through idols. Well, right in the Hottentots of Africa they get healing with idols and so forth (see?), but they think they're approaching God.

⁴⁷ You think a Catholic nun goes and joins the—the Catholic nunnery because she wants to be a bad woman? She joins that

nunnery because she wants to be a good woman. A man don't go join the Catholic church just to be a bad man; he goes there to join to be a good man. You don't. . . Say, "Well, what is it?" Neither does those—neither does the Indian in India, or the Hindu join Hinduism to be a bad person.

⁴⁸ When I went into the temple of the—of the Jains, where I was interviewed there by that priest—like a pope setting upon a big pillow, his feet wound up under him, holding his toes—with such eyesight that he wrote a comparison of Scripture of the 23rd Psalm with his naked eye on a piece of steel that was less than a—not much more than a quarter of an inch. Now, and it's beyond any human reasoning to write it, and he engraved it on there with his natural eye; and he was a man forty years old or better. See?

⁴⁹ Why sure, you—you just stay around here, just hear about Methodist, Baptist, Presbyterian; you ought to go out and get into the mission fields one time. Get things to open your eyes! See?

⁵⁰ Now, you think that all them sisters setting there; they won't even—they won't cook; they won't eat; they have to beg everything that they get. They won't—they make little mops with their hands to mop the ants and things off the street, because they believe in reincarnation; they might be stepping on their relation. Wouldn't step on ants, kill flies, or nothing; wouldn't even sterilize the knife to operate on a finger. Let the man die, because they kill a germ; it might be their—some of their relation returning back. See? You keep getting better, and better, and better; finally, you become a human being, a better human being, and on and on like, till you become a god. Just on, and on, and on, rotating, getting better and better.

⁵¹ Now, they don't do that to be bad people. They do that with sincerity, but you see, "There is a way that seemeth right unto a man." There's only one thing, people, that I know to tell you as a—as a class this morning on these questions, is the Word, the Word of God. Then you believe that Jesus Christ is that Word, and that Word is made flesh now among us, fulfilling exactly what He said He would do in this age. All right.

Now, that's how you'll know them, not by their church, not by their creed, not by their sign, not by their denominations, not by any healing, not by anything, but by the Word. See?

238. Matthew 24:26 (next) speaks of a "certain chamber" and "in the desert places." What does this mean?

⁵² It means that there will be antichrists, anti-anointings, so forth. And what is *anti*-? *Anti*- is “against.” It’ll be these same creatures against the Word. And they’ll be in the desert and the secret chambers.” Then He said, “Don’t go after it. Stay away from it.” See?

Now, the fourth question:

239. Matthew 24:28: (The person’s coming right down. They never signed it; yes they did. I beg your pardon. I won’t call these names, because it’s not necessary. See?) **Matthew 24:28: “For wheresoever the carcase is, there will the eagles be gathered together.” Who is the carcase and who are the eagles?**

⁵³ Now, that’s a good question, nothing wrong with that! What is the carcase? The carcase is what the eagles feed on. Now, a eagle is considered in the Bible, a prophet. A prophet is the eagle. God—God calls Himself a eagle, and we’re “eaglets” then, the—the believers. You see? And what is the carcase that they feed on? Is the Word. Wherever the Word is, the true nature of the bird will show itself. See? A eagle, which wants fresh meat, he must have his fresh meat. He’s not a—not a buzzard (see?), he’s an eagle. You can’t give no denominational stuff to him; he’s got to have eagle’s food; that’s the freshest of the meat, not what Moses done, not what somebody else done, not what Sankey, Finney, Knox, Calvin, but right now, the Meat that’s killed for this day. And that’s the part of Christ that died to make this Word be confirmed. That’s what they eat on. Get it? See, see?

⁵⁴ Not what Noah done, what Moses done, they’re examples; we see and read what they did, but it’s what He promised to do now. He was the Word back there; that was the Carcase for that day. The day of—of Wesley was a carcase for that day; the day of Luther was a carcase for that day; but they don’t go back to that. That’s already contaminated. What was left over must be burned, of the Communion even; don’t leave it for the next generation. The Bible said when you’re taking the Communion, what’s left over of it, don’t even let it lay till morning; burn it. So refer back to that? No, sir! We got fresh Food today; that’s the Word that’s promised to this hour, be made manifest in this hour. That’s where the eagles are—where the carcase is. We can stay a long time on that, but I’m sure you understand what I mean.

All right, fifth question:

240. Will the Bride be gathered together in one place at the rapture, and will it be in the West?

⁵⁵ Nope, it don't have to be there. Yeah, the Bride will be gathered together in one place. That is true, but not until the resurrection. See? "For we which are alive and remain unto the coming of the Lord. . . ." Ephesians, or, Second Thessalonians the 5th chapter, I believe it is. "We which are alive and remain unto the coming of the Lord shall not prevent (or hinder) those which are asleep (universally); for the trumpet of God shall sound, and the dead in Christ shall rise, and we shall be caught up together with them to meet the Lord in the air." Therefore, the Bride will all be together when It goes to meet the Lord. See? It will be together, but it don't necessarily mean that we—they all have to be setting in one place like this; because the Bride is sleeping in the dust of the earth around the world, from the Arctic to the tropics, and from—from the east to the west, from north to the south.

⁵⁶ Jesus said, "When the Son of man shall appear," why said, "it'd be like the light that shines from the east even into the west." The whole thing, there'll be a resurrection, a rapture, and away It'll go. And before It ever go up to meet Him. . . .

⁵⁷ Watch the wisdom of the Lord. Now, let's say, for instance, in talking this. . . I'm saying this through thoughts of grace and faith in the Word, that I say "we." I'm throwing myself in with you all and I—and with the whole Body of Christ, universally. I'm—I believe that. When I say "we" then, I mean, by grace I—I believe it. By faith I believe it in His grace, that we will be among those people that'll be caught up.

⁵⁸ Now, the first thing happens when we're resurrected. . . . The ones which are living will just still remain. . . . The resurrection will set in first, the resurrection of those that are asleep. There'll be a wakening time, and those which are asleep in the dust now, not those that are asleep in sin, 'cause they sleep right on. They don't awake for another thousand years. But those who are—are sleeping in the dust will be awakened first, and they'll—these corruptible bodies will put on incorruption in the rapturing grace of the Lord. And then we'll all get together. And when they begin to get together, then we which are alive and remain shall be changed. These mortal bodies will not see death, but just of a sudden, there'll be like a sweep go over us, and you're changed. You're turned back like Abraham was, from an old man to a young man, from an old

woman to a young woman. What's this sudden change? And after while you—you're traveling like a thought, and you can see those then who are already resurrected. Oh, what a hour! Then we'll gather with them and then be caught up with them to meet the Lord in the air.

⁵⁹ It's not necessary, if your uncle is buried down in southern Kentucky, if he has to be brought up in Indiana, or buried in Indiana has to be taken to southern Kentucky. No matter where he is . . . They are dead in the sea shall rise from the sea. Those that were destroyed in that arena and eat up by lions, those who are throwed in the fiery furnaces and not even the bones will be left or the dust, they shall still rise! Whether they was in Rome, or the arena at Rome, or whether they were in the tropic jungles of the South, or in the frozen regions of the North, they'll rise from the dead and be changed and be brought up; and the living shall be changed in a moment, a twinkling of an eye and be caught up together.

⁶⁰ Look at the missionaries that died down there in the fields of Africa. Look at them that's died up yonder in the—in the—the frozen regions of the North. Look at them that died in the arena, all over the world, in the Congo, and all around across the world. They've died everywhere, China, Japan, around the world; and the coming of the Lord will be universal, this rapture will.

⁶¹ Watch the changing. "There will be two in the bed; I'll take one and leave one," the same moment, "There'll be two in the field; I'll take one and leave one," one on the dark side of the earth and one on the light side of the earth. See? It'll be a universal rapture. Yes, the Church will all be together, but after, after the resurrection and the rapture has set in.

⁶² Now, if that is not the way you see it, why, that's all right now. I'm not exactly talking when I say that; we're taping this. You see? And it might be other ministers who disagree with that. That's all right.

241. Dear Brother Branham, my question is on baptism. When is a person saved? I have hear it was when a person believed. Some say that when you receive the Holy Ghost you are saved, even though you haven't been baptized in water, as in the case of Cornelius at Acts 10:47. Some say Paul was saved on the road to Damascus, but in Acts 22:16, says that he still had his sins three days later. Can a person be baptized in the

Holy Spirit as Cornelius was, and still have his sins, since he has not had water baptism, on—or is a person's passage to Heaven not until he has had water baptism, even though he has the Holy Spirit?

⁶³ Now, my precious friend. . . Now, this brother signs his name; I don't know him, but he signs his name. But I—I won't call the names, because it's not necessary; 'cause other people will be getting to them and say, "Well, I—I disagree with you on *this* and *that*." See? And I just won't call no names. Most of these has their names signed, but I—just for me. See? I'm putting them back in here, so I can keep them. So it's just a blue handwrite; some of it's typed and different ways.

⁶⁴ Now, the question here first was: "When are you saved?" And the next—the follow this, "Can sins be remitted outside of water baptism, for Cornelius had received the Holy Ghost—he and his house—and had not yet been baptized in water." And Paul had not—after he had met his experience at—on the road to Damascus, he, also, still had his sins on him until he was baptized; because it said (I've read all these Scriptures through again to be sure). . . And so it was. . . He said, "Rise and go straightway and be baptized, calling upon the Name of the Lord—be baptized, having your sins forgiven (remitted), and—and go calling upon the Name of the Lord."

⁶⁵ And then, "Is the baptism of the Holy Ghost. . . person can be baptized with It and still have their sins and not—and not baptized in water."

⁶⁶ "Is a person's passage assured to Heaven when baptized, though they have the Holy Ghost; yet they must be baptized in water, before their passage is assured to Heaven?" Now, I believe. . . Now, I don't—I don't know this brother, and that's a very good and an intelligent question. And it should be dealt with at length, because it's important that we know these things. See?

⁶⁷ Now, I kind of believe that the brother may be saying to me or getting me to say it (or maybe he believes in it, I don't know) and—of something that I do think is just a—a little bit contrary to real, true faith in the Word. I. . . This sounds like that the brother is saying. . . Now, which is all right, Brother; you may be setting here; and that's fine. I—I think that's a good. . . I'm so glad you put it on here. Now, see? But I do not believe in being baptized in water to regeneration (see?), because when you do, that omits the Blood. See? You are baptized in water to show

that regeneration has taken place. See? That's just an outward—a symbol of regeneration. The whole thing rest solemnly upon predestination. See? But we don't know who is and who isn't; therefore, we preach the Gospel. By faith we just go preaching.

68 But on regeneration now, there's where I differ with the oneness brethren. And you oneness brethren who hear this tape of questions, if it would fall into your office, or your house, or among you people that's oneness people, don't misunderstand me, now, that I—I—just 'cause we disagree.

69 Me and my wife disagree; sure we do. I tell her I love her, and she says don't believe I do. So then—so then we certainly disagree, but I'm telling you, we sure get along all right.

70 Now notice. Maybe I don't show enough signs to her, that I do. But I'm out preaching, then come in home and get my fishing rod and go fishing. See? But down in my heart I love her; I just have to stay away from her, that's all.

71 Now, notice in this. . . Now, if we disagree, it's all right; but you see, water does not remit sins; it's an answering towards a good conscience.

72 Now, I believe the reason that Paul had to be baptized there, because it's officially and it's essential in the Bible that we are baptized. Because I take right back to this then: when the thief was hanging on the cross. . . And he died without being baptized at all, and yet with a promise that Jesus would meet him in Paradise that day—in Paradise, not in the regions of the lost, because it was the first time the opportunity was presented to him.

73 And I believe the same conditions was with those hearts at the house of Cornelius when they had received the Word of God with gladness. And the Holy Spirit is that Word quickened, and It had been quickened to them. That's the reason the Holy Ghost begin to speak out in other tongues and prophesy. It was the receptacle hearts of the people that the Word fell into, seeing all the supernatural.

74 That's what puzzles me today in this hour that we're living in. After that bunch of Romans had—and Greeks, as they were, had just seen the manifestation of a vision made sure, the Holy Ghost so alarmed them hearts till while Peter yet spake these words, the Holy Ghost fell upon them. See?

75 Just like. . . See, Cornelius said, "Go call up. . ." He was a centurion, and that comes "century" is from a hundred. He was

over a hundred man. He's a Roman centurion; and he'd—he had seen a vision while he was praying, and an Angel come to him. He was a good man. He said, "Go down to Joppa. One Simon, a tanner, and there's one named Simon Peter. He's up . . . You'll find him there, and he'll come tell you the Words."

⁷⁶ Well, he thought the vision was so real. "I couldn't have been asleep; I was looking right at the—the Angel." So he sent some of his faithfulest soldiers down.

⁷⁷ And while there, God was making the apostle ready at the other end of the line. And He said, "Now, rise." He said . . . Seeing he was up on top of the house waiting for the—Mrs. Simon to fix the dinner. And while he was up there . . . He'd been hungry, probably walking, the apostle had, through the—the deserts. And—and he was laying up there on the house just before dinner, on the housetop, as it was customary. Still do the same thing, lay upon the roof, and they go down a ladder and sometimes steps and things, off the roof—set up there in the cool of the evening.

⁷⁸ But the apostle fell asleep, and while he was in a sleep, he went beyond a sleep into a trance; and then he seen a sheet coming down with all unclean and things in it, and he heard a Voice saying, "Rise, slay and eat."

He said, "Not so, Lord, nothing's ever come into my mouth unclean."

⁷⁹ Now, see, there's a vision. Now, watch! That has to be interpreted. Now, that look like Peter's going to take a hunting trip and was going to find some kind of a animal he'd never eat before and try to eat it. He said, "Not so, Lord, I—I never had anything unclean come into my lips."

⁸⁰ He said, "Don't call that clean what I make—unclean what I make clean." Said, "Rise, there's men waiting at the gate for you. Go, don't doubt nothing." The same time they was knocking on the door. [Brother Branham knocks on pulpit—Ed.]

⁸¹ Now, see? And then when he found this man there, these faithful soldiers, just according to the vision . . . And here they come back with the very man that God had said in the vision—a unknown person, just a little unknown fisherman. But among that little group, it was so significant that he found this little fisherman. And here he is up here coming into the house now, the very place where he saw the vision. Cornelius drewed all the people together and said, "Why, it's just exactly the way I

saw it.” And then Peter stood up and begin to speak about how they’d received the Holy Ghost, and while he yet spake . . . ! They had seen everything so perfectly in order of one vision. A bunch of people who were Gentiles, that saw one vision manifested, and they heard the Word of the Truth that how they would receive Life; and the Holy Ghost fell on them before they was even baptized.

⁸² What ought it to do to this tabernacle this morning? Sick, the afflicted, the blind, the deaf, the dumb, the—the sinner, everything. . . Just think, out of ten thousands of things, not one time has it ever failed one iota! Why, it ought to set our hearts aflame!

⁸³ Now, now, he yet, while he yet spake these words, the Holy Ghost fell. Then Peter said, “Can we forbid water, seeing that these received the Holy Ghost like we did.” I believe their sins were already gone, for the Holy Spirit would’ve not come in; and He would not have come in ’less it’d been a predestinated vessel. He knew that they would follow. He knew . . .

⁸⁴ I believe Paul, the reason that he had to be baptized again is, he had persecuted the Christians. That’s right. And He, God knew, ’cause He said, “I have chosen him,” He said to Ananias, the prophet. When He knowed that Saul was down there in a room, blackened face and darkened eyes, and he’d—he’d prayed so hard and dust all over him, and he was blinded from the Pillar of Fire that appeared to him on the road down; and He said, “I have chosen him a vessel to the Gentiles.” God knew that—that Ananias would be able to baptize him in the Name of Jesus Christ in the Damascus River three days later. But I believe his sins were already remitted, but he had to do this to show to the world. And I believe that that’s the reason that we must be baptized in the Name of Jesus Christ. And I believe predestinated seed will see it, and only them will see it.

⁸⁵ Now, brothers of the trinitarian faith, I’m not throwing this off to you, my dear brother, I’m only answering questions. I’m only giving my true thoughts of it. This tape might one time wind up in Africa. I believe that we’re in the shadows of His coming. We all believe that.

I’ve got precious friends, the DuPlessis and Schoemans, and all, Yeager, and them fine brothers in—in South Africa. But there’s always somebody that just stands right out in a man’s life. And of all the man that—and I love them just as dear as I love this brother, just as dear, but Brother Jackson and his wife

always stood out in my life. I just couldn't understand it; he—he stood out. Now, there's Justus duPlessis, bosom friend, and oh, so many of those fine, fine Afrikaans brethren and sisters.

⁸⁶ Well, why did Brother Jackson and his wife stand out to me? Because he was a hunter? Nope! Because I've got many fine hunter friends down there. But why did he stand out? And why? If you only knew the secret behind this all. But I don't tell people all the secrets that I know. Well, why was it at the same hour that the Lord said, "Contact Sidney Jackson in South Africa," the Lord spoke to Sidney Jackson to come here? Sunday a week he was baptized, him and his wife, in the Name of Jesus Christ, right here in the shadowing time. See, predestinated to the cause. See?

⁸⁷ Now, I believe that you are—are—are saved by accepting Jesus Christ. And water baptism is an outward expression to show that something inwardly has happened, because water has no virtue; it's just a symbol. And I believe that you're saved when you . . .

⁸⁸ Now, there's many people (let me straighten this for brother). . . There's many people that are—say they're saved; many are baptized in Jesus' Name; many speak in tongues, and have all kinds of signs of the Holy Ghost, and still not even saved. That's right. "Many will come to Me in that day and say, 'Lord, have not I prophesied in Your Name?' —preacher—'Have not I in Your Name cast out devils and done many mighty works.'" He'd say, "Depart from Me, you that work iniquity; I never even knew you." See? So all those things, yet it—it's—it's God; it's in His hands. But when I see that . . .

⁸⁹ You say, "Well then, why do you recall the people to be rebaptized?" Is because I'm following the pattern of the beginning. We can't lose that blueprint.

⁹⁰ Now, we take apostle Paul when he found certain disciples that were wonderful people. I believe they were saved, and yet they had not been baptized in the Name of Jesus Christ, though they had been baptized (Acts 19). Paul passed through the upper coast of Ephesus; he finds certain disciples. And he said unto them, "Have you receive the Holy Ghost since ye believed?"

And they said unto him, "We don't know about the Holy Ghost, whether there be any Holy Ghost."

He said, "Then unto what were you baptized?"

They said, "We've been baptized. John baptized us, the same man that baptized Jesus." That's a pretty good baptism.

⁹¹ Watch this stern apostle though. He said, “But John only baptized unto repentance,” not for remission of sins, because the Sacrifice had not been killed, baptized unto it. . . And when they heard this, they were rebaptized in the Name of Jesus Christ, and the Holy Ghost came upon them.

⁹² Now, what did this do? Showed that these people who were predestinated unto Life, as soon as they saw the Scriptural Truth, they walked in the Truth and received the reward of a believer: the Holy Ghost came upon them, and they spoke in tongues, prophesied, magnified God. You get it now? See? They did that after they’d already had great joy, shouting, and praising God.

⁹³ In the Bible they had a Baptist preacher up there; he was baptized too. But he was, and he was—proved by the—by the Bible that Jesus was the Christ. And the people had great joy, and they was just so happy over it; and still they didn’t have the Holy Ghost! They had to be rebaptized again. And Paul said in Galatians 1:8, “If a Angel from Heaven comes and preaches any other gospel than this I’ve preached unto you, let him be accursed.” Don’t care what it would be.

⁹⁴ Therefore, knowing these things. . . Maybe you don’t know them, my brethren; but knowing these things, then I’m constrained and duty bound to God to carry out the plan of the first foundation, ’cause no other man can lay any other foundation than that which already laid; that’s the apostles and the prophets. The prophets foretold it, and the apostles carried it out; and we’re supposed to keep on carrying it till the building’s completed.

⁹⁵ Now, I believe then, that a man is saved when he believes on the Lord Jesus Christ with all of his heart, and from his heart, not from his outside conscience now. . .

⁹⁶ See, you—you’re a dual person—three people in one, soul, body, and spirit. Now, I believe your outward senses, your—your soul from the—not your soul, but your outside conscience, your senses. . . When you’re awake, in other words, you’re—you’re operated by five senses: see, taste, feel, smell, and hear. Them were only given you to contact your earthly home; and they’re—they were not given to you to contact your heavenly home. There’s actually six senses in a human body, because he is number six in the Bible. He was created on the sixth day, and he is number six—a man is. And he’s got see, taste, feel, smell, hear, and faith. His faith sets his destination, where he’s headed for.

⁹⁷ Now, faith is the substance of things hoped for, the evidence of things you do not see, taste, feel, smell, or hear. But by faith, when he catches the Word, It sends him into a dimension (see?) that makes It so real to him, till he's just as good as got it in his hand. He knows it's going to happen.

⁹⁸ Now, there is the same thing on this question here on water baptism. See? God knew that these people were going to be baptized in the Name of Jesus Christ. And Paul, he set the statement that no man, even a Angel from Heaven, should not teach any other doctrine than that what he had been taught; so therefore, if I come as a preacher, as a minister, as a prophet, or whatever I might be, or even an Angel coming down, and would teach something contrary to what this apostle did, and I did not command the people to be rebaptized in the Name of Jesus Christ, I'd be found by the Bible a false witness of the thing that I claim to believe.

⁹⁹ So I believe that the pattern has been laid down. Every person in the Bible was baptized in the Name of Jesus Christ. Never one time was anybody ever baptized in the name of the Father, Son, Holy Ghost. See? Never was anybody ever sprinkled; they were all immersed.

¹⁰⁰ So I believe that when you are actually . . . To your question, precious brother, I believe that when God knows your heart . . . There'll be thousands there that's been baptized in Jesus' Name. You just go down a dry sinner and come up a wet one. See, see? But as the genuine, true believer, that you must walk in all of the faith and good conscience towards God, when you see it, you are baptized! But I believe that it's only in an outward expression showing that a inward work of grace has been done.

¹⁰¹ Just same as God built the ark. Said, "Noah, get into it, you and your family and household." And they got into it. Now, I believe if there had not been an ark there, God would've let Noah set on a log or walk on the water. See? But He made an ark for him to get into, and that was the way of doing it; that was God's provided way. I believe that God saves a man by grace. In the Name of Jesus Christ through an outward expression is God's provided way to enter into it, for they was all baptized that way.

¹⁰² I'm not condemning the other fellow, but that's just . . . I think that that's what it is. Water does not save a man, it only shows that he has been saved; it's an outward expression. Now, that might not be right, brother. If it isn't, well, we'll get it some other time or . . . All right.

242. In Genesis 6:4, after the flood, where did the giants come from?

¹⁰³ That's a good one, very good. That's a sensible question. Where did these giants come from? Adam wasn't a giant as far as we know, 'cause if it would, the Bible would said so. He was just an ordinary man. Where did they come from? Now—now, this is a great dispute, and this was just handed to me. It's on a big, dark paper, and it's a—or big, dark letters on white piece of paper.

¹⁰⁴ Now, these giants . . . I believe it was one—somebody here not long . . . It might have been Josephus. I'm not—I'm not saying that now, minister brothers, that it was Josephus. But it seems to me like that it might've been him, or Dr. Scofield, or some of them, that said that these giants that was in the land were actually fallen spirits of God that listened to—to Satan's tale, as he told in the—around in Heaven . . . And it was Michael . . . Trying to raise a war with Michael in Heaven . . . was kicked out . . . That these sons of God saw the daughters of man, and that these giants was in the land at that time, that they pressed themselves into human flesh. If you do that, you make Satan a creator. You can't do it.

¹⁰⁵ No more than Dr. Smith, on the Seventh Day Adventist on the sacrifice goat. He said one goat that was . . . They killed two goats at the—the day of the sacrifice—the Day of Atonement, and one goat was killed and the other one turned loose. And then he said the goat that was killed represented Jesus, our sin bearer that died; but the goat that was turned loose represented the devil, that bears our sins and goes away into eternity with it. Now, you see, any . . . To my opinion . . . If this ever gets back to an Adventist brother, I'm not saying nothing about that great man, Dr. Smith. Oh, he was a smart, intelligent, fine, cultured Christian, a believer; but to me, you see, it doesn't make sense. When you do that, you're sacrificing to the devil then. They both represented Christ's death, burial, and resurrection. He also died for our sins and carried our sins far away; both of them was Christ.

¹⁰⁶ So the giants never come from pressing themselves in. These giants were the sons of Cain, whose father was the serpent, who looked in every respect exactly like a man, but was a great, huge fellow, bigger than a man. And that's where those sons came from, because they were the sons of Cain, because they were Canaanites in the land of Canaan, where they come

from; and that's where Cain went to. And that was . . . See, that also proves the serpent's seed. It was a different race of people altogether. That was serpent's seeds. See?

¹⁰⁷ Now, that—that serpent's seed question's in here, so we're—we're going to get to it, and I want you to bear this in mind. See? Now, just to give this background.

¹⁰⁸ See, they were—they were Canaanites, these giants; and they were the sons of Cain, which was the son of the serpent. And the serpent was a giant man, great, monstrous sort of a fellow, not a reptile at all, beautiful. He was the most subtle of all the beasts of the field. And he was the only . . .

¹⁰⁹ See, the—the genes from an animal into a women will not breed at all. They tried it over and over; it's unfertile to the woman's sperm. And now, they can't find it. Take a chimpanzee, it's the closet thing they can find to the man, or the gorilla, or some of those close up to the man. As God in His great evolution begin to make fish; and then He made birds; and then He made other things, animals, and they kept coming on up, till one come out to a chimpanzee, and to a monkey, and on down to a gorilla, and then into the form of the serpent, and then from a serpent to a man.

¹¹⁰ And mankind has tried to search, science, trying to find bones, what this animal was that was next to the human. And human is an animal. The man, the flesh part is animal flesh; we know that. We are mammal, which is a warm-blooded animal; we know that! But what makes the difference? The animal does not have that inward soul, but the human does. He don't know right from wrong.

¹¹¹ Little female dog don't know she has to wear a dress, and I don't believe she'd wear shorts if she was—understood. Neither would a sow, but it's a fallen human race. See?

¹¹² Now, there's—there's where it comes from. That's where these giants came from. They were sons of the serpent.

¹¹³ And see, when he saw Eve in this condition, he—Satan got into him and caused him to . . . See, Adam had never discovered yet. I—I don't know how to use these words. It'd be all right here with you all, but somebody so criticizes it. You know, they're always trying to pick something. But see, Adam had never knew Eve, his wife. He had never come to that place, and Satan beat him there. See? And then when she become pregnant, then he knew her. We'll get to that on this next

question or one of these questions. I don't know where it's at; we—I just see it in here. Now, but there's where the giants came from.

243. Dear Brother Branham, will all the sons and daughters of true, borned again believers be saved?

¹¹⁴ No, brother; no, they sure won't. See, as I—as I copied David DuPlessis on this remark, "God don't have grandchildren (see?), just sons and daughters." See, they'll have to be born just exactly like their father and mother was born of the Spirit. See? That's what makes a man a new person, is because he's born again, reborn. His first birth brings him a natural man on earth; his second birth brings him a spiritual man of Heaven. See? It changes him, his soul, not his outward conscience, his outward being, his senses; he still feel, and smell, taste, and hear; but his inward parts, his desires, what motivates him, has been changed to God. See?

¹¹⁵ Now, remember, the only way that this could happen would be this: just like it was in the time of the Roman centurion. Paul told the Roman, him and Silas, when he wanted to pull his sword and kill himself, because God had shook the jail down with an earthquake; he said, "Do thyself no harm, seeing we're all here. Rise!" And wanted to know what he could do. He said, "Rise and be baptized, calling upon—the Name of the Lord, and thou and thy house shall be saved." See? In other words, "Believe on the Lord Jesus Christ, thou and thy house shall be saved."

¹¹⁶ Now, how? If your house believes in the same way that you believe. See? You pray and commit your children to God and hold onto God, believing that they will be saved.

¹¹⁷ I've just went through the experience with my Rebekah. See? Just commit it to God. When she got to be a little "teeannie," and she was going with some girl when we first went out there, going—run over to some girl's house taking music lessons. . . . And this girl. . . . I come by one day, and here this girl was setting at the piano playing rock-and-roll. Well, that was just enough for me! So I told her stay away from over there. See? And then she said, "Well, it's the only place I got to go to take music." (You know how "teeannies" get.)

¹¹⁸ And I said. . . . Every kid has to go through that. Practically everyone goes through that age. You did; I did. And we got to think their thoughts.

119 So then, a few days after that her mother got after her for something, and she sassed her. Now, that's not Rebekah at all. Took off and slammed the door, and almost knocked the things off the wall, went to school.

120 Now, I ought to have, seemingly, just taken my belt off, and followed her out there in the yard, and brought her back with warps around her. See? But I thought, "Wait a minute, I got to think eighteen year old thoughts." See? "Now," I said, "Mother, I know that . . ." She started crying, Meda. I said, "I know you done all you can do; I done all I can do. Now, if it's out of our hands, we have to take the next step."

121 As some lady sweetly wrote the other day (it's in one of these questions here), said, "Brother Branham, you're not the Messiah, are you?"

I said, "No, ma'am."

She said, "We believe you to be our shepherd, but you're always pointing us to the Great Shepherd."

I said, "That's right; that's right." See?

122 I said, "Well look, Honey, now, you've got to listen to me. It's hard for you to do this; I'm your husband. But people drive across the nations and around for just a few words of advice. Now, if you . . . I talked to her the other day, and she just walked away from me."

123 Now, Becky never did do that to me. See? And when her mother said something about it, she slammed the door and say, "You expect me to set here and be a wallflower all my life?" And blammy! She slammed the door and went out. That was the devil.

124 I remember, the first two years of her life she cried. We go into a restaurant and eat; I'd walk her on the street while Meda eat, and then she'd walk her while I eat. Just cried and cried. And one day up here in Canada, cried all night, and I couldn't rest and everything; me standing there . . . Now. And Something said to me, "It's the devil getting at your ministry."

125 I said, "Hand me that baby." I said, "Satan, in the Name of Jesus Christ, you take your hands off of her." She stopped right then and never cried no more. She's the quietest kid I got. From that very hour it was gone. You have to get that . . . You have to have that in you though, before you can do it!

And then when she—and then that—she started that. And I took Meda about a hour. I said, "Meda, take your hands off."

“Me? That’s my kid!”

¹²⁶ I said, “Isn’t it mine too?” All right. I said, “If she was dying this morning, you’d have to commit her to God for her eternal destination. Why can’t we commit her to God now for her earthly journey?”

And she said, “Well, that’s my kid!”

I said, “It’s mine too.”

I said, “Now, can you take your . . .”

“Me not say nothing to her?”

¹²⁷ I said, “I never said that. We’ll quit scolding her, just advise her. She needs a buddy, and you’re the one to be her buddy, you and I. We’re her parents.”

¹²⁸ These kids today needs a buddy. If they had a mother and father would stay home and take care of them, instead of out here in a barroom running around all night and things like that, wouldn’t have—wouldn’t have a juvenile delinquency. See?

¹²⁹ They got away from the Bible; they all went to church and made bunco games and things like that and . . . See? You’re trying to polish up like Satan’s ground out Hollywood’s. You could never bring Hollywood into the church, you’ve got to—I mean bring the church into Hollywood, you’ve got to bring Hollywood to your grounds. See? Not go on their grounds, let them come over here. We got something they know nothing about.

¹³⁰ So we there got down on our knees and committed it to God. I said, “I know she’s eighteen years old—will be in a few days, and she—and a girl that age will think about boyfriends, and we’ve kept her in.” I said, “I—I never wanted to see her get married. I want to put her in the office here, do the work. I want to see her filled with the Spirit and—and—and live like that.”

And she . . . Well, we all wanted that. She said, “Well, we can’t do that.” Said, “She just won’t listen to it.”

¹³¹ I said, “Wait a minute! We’ve raised her all we can, now put her in the hands of God—commit her.” And I said, “Then when she does anything say, ‘Becky, darling, mother don’t want you to do that, but I’m your pal; I’ll stick by you.’ See? Let her know that you love her. She’s going to get somebody to love her, and it might be the wrong woman.” See? I said, “You be the woman does the loving.” I said, “Honey, that sounds kind of crude, but people come everywhere, and set on personal interviews, and things.” I said, “I’m so common; we’re

common to one another, because we're husband and wife, but we never let that happen. You must remember, this is the Name of the Lord!"

So she said, "All right."

We got down and committed it to God. Said we'd take our hands off it.

That afternoon she come in; she said, "Well, I guess you're still saying I ain't going over there!"

¹³² Meda said, "No, I never said nothing about it." Said, "You know, Mother don't want you to do that; and you know that it liked to killed your daddy when he heard you up there playing that boogie woogie music, ever what it was, with that girl." Said, "Now, he didn't want you to do that, and we don't want you to do that, Becky, but we just committed it to the Lord. I want you to know we love you. Whatever you do, we still love you."

She hollared, said, "I'm going anyhow!"

Said, "All right, Dear." So went ahead. Said, "All right, I'll have supper ready when you get back." She never did go! No, she's never went since. See?

¹³³ Not long after that she met George; George is a Christian. That—that settled it then.

¹³⁴ She was trying to tell Mrs. Wood about it the other day. She said, "Oh, I got awful wild." Said, "Daddy and Mother committed me to the Lord." Said, "Awful wild." But that—that was wild to us; we don't want to get any wilder than that. See? Just let it go like that. All right.

244. Brother Branham, what do you think about our . . . (Oh, oh! I remember reading this one. I wasn't . . . I was going to keep it back late, but I guess I might as well read it. Some woman's handwrite. She must be from Kentucky, 'cause she's got a—a Kosmos Portland Cement ticket here.) Brother Branham, what do you think about our sisters in the church wearing such short dresses? Doesn't it mar our testimony and set the wrong example for our young people in this our church? It seems so i-n . . . to see a young—to see a grown woman wearing a dress so short that it shows her knees when she walks.

¹³⁵ Ever who you are, Sister or Brother, whoever it is, I agree with you one hundred percent. It's a disgrace, but tell me what to do about it! I preach it just as hard as I know how to preach it; they do it the same. So it's their judgment, 'cause the Word's went forth.

Yes, I'm certainly against them little old skintight dresses that look like . . . I constantly fuss at my kids, Becky and Sarah. I don't care how little they are, I . . . that . . . I just fuss at them all the time. I think they even wear their dresses . . . Meda takes Becky apart every day about it. See? Dresses plumb up . . . Cause kids, you can expect that in kids, and you have to correct them; but when it comes to a woman, there's something wrong there. See?

¹³⁶ Don't hurt feelings now, I'm just answering questions. You ask me from your heart; I'm telling you from my heart. If you find the solution, I—please come tell me, I'll sure do it, if I can do anything about it.

¹³⁷ Like somebody said the other day, he said, "Well, I tell you, Brother Branham," said, "I tell you what Adam and Eve . . ." Said, "It was just exactly; they had a apple!" And I noticed they changed that now; they said they had a what? I believe it was called a *something*? [Man in congregation replies, "Apricot."—Ed.] Apricot, yeah, it was a apricot they eat. Well, it's time to pass the apricots again if it makes them realize they were naked. See?

245. Brother Branham, I have accepted God's Message of today, and also our son. And we both have been baptized in the Name of the Lord Jesus Christ. My husband—my husband hasn't accepted the Message and is fighting this Message. And he has influenced our son and is taking him to a Methodist church. He wants me to go with him to church when we are not in service here at the tabernacle. Would it be right for me to go with him or would it be better to stay out of that denomination?

¹³⁸ Well now, dear Sister . . . She never signed no name, but perhaps you're listening to your question; if you don't, you'll hear it on tape. Go with your husband, but don't be partakers of—of what they're doing. See, you're supposed to love your husband, and love is what does it. You just be real salty; he'll get thirsty if there's anything in him.

¹³⁹ Don't join their denomination. He said, "Stay away from that denomination." Don't join it; go to it. If you can't get a whole loaf, get a half; can't get a half, just get a slice. See, see? But that's the way you'll win your husband, by doing that. Don't be arrogant, then he'll know he's got just as much as you have. See? But when you can show something that you have that he don't have, that'll make him thirsty to be like you. The sanctified wife sanctifies the husband.

¹⁴⁰ That was just an advice. So I—I could spend a long time on that, but we just want to get through as many as we can, 'cause I see I only got about twenty-two minutes then. All right.

246. Brother Branham, I believe the Message you teach with all my heart. It thrills my soul; however, my wife and son do not rejoice in the Word. They do not desire to separate themselves from some of their worldly habits. You said that we should claim our—claim our families. I find that difficult to do, seeming that they do not live for the Word or in the Word. What is my course, sir? Do I claim them and believe, or do I pray, “Father, Thy will be done,” and be content in the state I find myself in? I would appreciate your guidance, Brother Branham.

¹⁴¹ God bless you, my Brother or Sister, whoever you may be. I—I would just commit them to the Lord. I . . . See, because, “What all the Father has given Me will come to Me.” See? Now, the only thing for you people to do . . .

¹⁴² It made my heart swell with joy the other day going up and down seeing these motel men. The . . . I went down to Mr. Becker. He said, “Billy, you know what? I feed your whole congregation every Sunday”—when the Blue Boar feeds three hundred nearly every Sunday! See? And I went out here and this guy over here, this gentleman over here at the—the Ranch House, very fine man. I met him. He said . . .

I said, “Well, that was really fine.” I said, “I appreciate you keeping all that stuff away from out there—all that carrying on out there.”

He said, “Yes, sir, Brother Branham.”

I said, “How’d he know me?” See? I said, “How’d you know me?”

He said, “I know you,” Said, “I feed your whole congregation here every Sunday by the . . . Well,” he said, “and I want to tell you something: they’re fine people. They’re fine people!”

¹⁴³ Now see, that made me feel good. You my children. See? When I hear my children acting nice and being nice, that makes Papa feel real good. See? So you understand.

¹⁴⁴ Now, now, Mother, when . . . My Sister, if your husband wants you go down to the Methodist church, you go ahead. You might not have a whole loaf of bread, but if they even say they believe that Jesus Christ is the Son of God, you believe that, 'cause we do too. Now, if they’re going to go off on other

tantrums and things, just—just let them go ahead, but you eat that much of the bread. See? And in that, you just show by the sweetness of your life and your consideration for others. . . . And if you haven't got it, Sister dear, pray till it comes to you, that you won't have to put on anything artificially, 'cause when you do that, it's not real. Your husband can tell that. But you—when you really have prayed to a place till your life is full of salt of the Saviour, it'll make a contact. "If I be lifted up, I'll draw all man to Me." I'd go; be real careful. Don't join their church though! Please don't do that; don't you join their church, but go on!

247. Brother Branham, here is a question that's been sort of puzzling to several of us here. One—on—on (pardon me) on some tapes you speak only of the Jews being saved after the Bride is raptured. (And it's a line across.) Please explain fully about the Gentiles that don't go in the rapture. I thought you said that the Gentiles that were left went through the tribulation and gave their lives for a testimony of Jesus. When He returns from the Gentiles to the Jews—when He turns from the Gentiles to the Jews, then there isn't any more chance for the Gentiles being saved, just the Gentiles who have been saved, but not received their last day Truth will go in the tribulation period and then be saved in the end. Is this right? Please explain, because you said that there would be just a small number go in the rapture. What about the people that believed in the Lord—believes in the Lord now and the way—and don't believe the way you preach for this end-time-day Message? Will they be saved? And then the sister signed her name.

¹⁴⁵ Now, very good question. Now, the first place, the confusion is, is what I have said about the Gentile's days be done when the tribulation—in the tribulation. Now, I do not see the Gentiles in the Bible. . . . The Gentile Bride, Bride, not the Gentile church now, the Gentile church will go through the tribulation period (see?), but not for their. . . . See, the Bride is the Elected; They go through nothing but the rapture. They're just changed and taken out of the world. See? Now, I'll explain that in a further question here, bringing it from Luther up, and you'll see then what it means; it's the maturing of the Body. See?

¹⁴⁶ Now notice. Now, the Jews that's left is the one who will be preached to by the two prophets, Elijah and Moses.

¹⁴⁷ Now, this is my own thoughts, minister brethren, in my own way that I feel the Holy Spirit has revealed to me.

¹⁴⁸ Now, the next thing is to happen is the Jewish—or the Gentile elected Bride to be caught up with the rest of the Gentile elected Bride that's been down through the ages—be caught up in the Presence of Christ in the heavens. The dead raises; the ones that's alive and remain is changed; and they're caught up together in the air to meet the Lord. Then, because . . .

¹⁴⁹ After the Wedding ceremony in Glory, Jesus—after that has caught up into the skies, Jesus returns onto the earth and makes Hissself known to His people, in the type like Joseph made hisself known to his brothers. And his wife, no Gentile was present, nobody but Joseph alone, when he made hisself known to his brethren. All understand that now?

¹⁵⁰ He sent . . . Even his wife was in the palace, the type that the Bride will be in the palace in Glory at that time. Then Jesus makes Hissself known to the Jews (see?) after the Wedding ceremony, the three and a half years, and—and—and Jacob's trouble, that three and a half years, the end of the seventieth week of Daniel. The Messiah's to be cut off in the midst of the . . . And He prophesied three and a half years and was cut off. Then there's three and a half years left yet for their prophets, Moses and Elijah, and then at the end of their seventy days as yet determined upon the people, as Daniel said; then at the end of that seventy days, Jesus is to make Hissself known to them. He's that Prince that should come to the Jews. See?

¹⁵¹ Now, and then at that time . . . See, the Gentile Bride is in Heaven, and the sleeping virgin, the Gentile virgin, is not to be saved during that time; she's already been saved, but has been rejected in the Bride. And she only goes through the tribulation period for the time of purification, because she has rejected Christ, the Word, for her purification. Then she has to suffer for her deeds, but the Bride who has become the Word, a complete atonement was made of Christ, 'cause He is the Word. That body was rended, and when that body was rended, the Bride was in that body, because It's all the Word! Amen! You see it?

¹⁵² When Jesus suffered in that body, He suffered . . . Cause a man and a woman are one person. Eve was taken out of Adam, and the Church . . . What happened? God opened up the side of—of Adam and took out of there a helpmate, the bride. And God opened up the side of Jesus at Calvary and took out the

Bride. See? And when Jesus died at Calvary . . . Remember, the Bride was not taken from the body until the body was dead. He had already died, and they was going to break His legs. And the prophet said, "There'll not be one bone broken." So they done drawed back the hammer to break a leg, and a man went up with a spear and pushed it through His heart; and water and blood came forth; He was already dead. She was already redeemed in the body by His death, so there's no more suffering tribulation period for the Bride. See? She goes in. But the Gentile church that just believe on Him and take the denominational creeds and so forth, and still . . .

¹⁵³ Like this poor person said: "My husband and son, they still love the things of the world and things like that . . ." See, they haven't accepted that redeeming, for when you do, it cleanses you automatically. "He that's borned of God does not commit sin." There's no desire, nothing in him for the things of the world.

¹⁵⁴ Jesus said, "He that loves the world (*Kosmos* now), or the things of the world, the love of God's not even in him." He's not in love with the Groom. See? Therefore, she has to pay that penalty, and not . . . She's not saved during that time; she's saved now from eternal death; but she will have to go through the tribulation period for the purification. See what I mean? Now, now, that—I believe that settles that question. Let's see, there's something else here.

¹⁵⁵ "Please explain, because you said that there would be just a small number go in the rapture." That is these on the earth that's going to be changed. Jesus said, "Strait is the gate and narrow is the way, but few there'll be that find it."

¹⁵⁶ "What about the people that believe in the Lord now and don't—and not the way you preach?" They don't have to believe this. They don't have to believe the way I preach it. See? Don't have to believe that. " . . . for the last day Message. Will they be saved?" Yes, if they believe the Lord. See? And if they—if they disagree and say, "I don't believe He's the Word. I don't believe that this is right. I don't believe in the baptism of the Holy Ghost," that shows where they're headed for, the tribulation period. But those who can accept the Word in Its fullness, not me preaching It, because It's the Bible says so. Those who accept that is free, because they—the Word's already been judged.

¹⁵⁷ Now, could a righteous Judge judge a man twice for anything if the penalty's been paid? If I was in the pawnshop,

and you come by and said, “I’m going to redeem him”; and you went in and paid the price for my redemption (and that’s my penalty of being in the pawnshop), and you pay my redemption, then how can the pawnbroker claim me again? Unless I sold out again. There you are. When I rejected the Fullness of the Word, then I go right back in the pawnshop again. See, see? Then fight my way out then, if I can. But He redeemed me. All right. I hope that that . . . I’m—just got so many here I want to get these that . . . [End of first side of tape. Second side begins with part of question missing—Ed.]

248. . . .this the Third Pull and is speaking the Word. It seems entirely possible for you to speak the word and one would be completely and fully restored, placed entirely ready for the rapture in the resurrection, the Son of man. This is so, or is it not? And you would do this if properly pressed upon, would you not? “Escape all these things (it’s got a ditto there)—escape all these things and stand before the Son of man”? (Luke 21:36)

¹⁵⁸ Now, my—my dear friend. See? Now, I think here that you—you—you got a—you got a good statement. Yes, sir! Yes, sir! Now, that would be so. You said, “Brother Branham . . .” In other words, here’s what I’m . . . I don’t think that it’s . . . I can . . . I believe I . . . Not polishing up what you said, but I believe I can make it a little clearer to people. See? You are believing, because of the Spoken Words and things like that that He said about. And all of you here witnessed the squirrels and all these other things that’s been done. But did you notice, that was Sovereignly given! I never asked Him, “Lord, let me do this, speak these things in like that, do these things there.” I never asked Him that. He by His own Divine will came to me and said, “You go do *this*.” See? I wasn’t asking one thing about it. Moses never asked to go down in Egypt, but was God that sent him down to Egypt. See?

¹⁵⁹ Now, I believe that the Holy Spirit would come to me and say in a vision, “Go tell *certain-certain* person that they are not—they are trying to overcome a *certain* thing, and they cannot do it. (And they’re smoking; they’re drinking; they’re lying, stealing, or committing adultery, whatever it might be; or they got lustful spirit.) And you just go where they are and say, ‘Thou spirit, come out of there; I set this captive free.’” Would it take place? Absolutely! Yes, indeed, that absolutely would; it’d take place. But now, upon my own presuming . . . Now, *presume* is—means “to adventure without authority.” See? I go

down there to help this person; I'm just presuming that it'll be all right. See? Then I don't know; I can call the Name of the Lord over them; I can pray for them, do whatever I wish to.

¹⁶⁰ If I had my own way this morning. . . I—I just had a interview with this little lady setting in this wheelchair. To come to this meeting today, they had to have the fire department to take her out of her house in Chicago; and people live across the street and don't come to the meetings. See?

¹⁶¹ What would I do? If it was in my power. . . It is in. . . I have the authority to do it, but I have to wait for orders to do it. See? I have the authority from God to do it; but now, when He gives the orders, she'd go back home well. See? I know that is the truth. See? I'd just be as willing to die this morning on that as I—I'd be in anything. See? That's the truth.

¹⁶² But first, you see, it's all that. . . No one, even Jesus Himself said, "The Son can do nothing in Himself, but what He seeth the Father do, that doeth the Son likewise." We know that. Saint John 5:19. All right. "The Son does nothing in Himself, but what He sees the Father doing, that the Son will do likewise." All right.

249. Has the vision you had years ago of the great miracle to happen near Corydon, Indiana, ever come to pass?

¹⁶³ I looked in my book when I got this and put a question mark. Now, there was to be a time that I was—had to watch where those cedar trees. . . Just as you start down the hill there, on the other side, going down towards Corydon, after you get out top of the hill at New Albany, I was to watch at those cedar trees for a horrible accident that I would be in. And by the grace of God, I escaped it when a young girl, drinking a bottle of whiskey, was killed—her throat was cut right there with the bottle she had in her mouth, sixteen year old girl, and I'd been right along there at that time. See? Now, that might've been what you was talking about. I read that.

¹⁶⁴ And then also, when I had this meeting in Brother Beanblossom's. . . It might have been that. It might've been Georgie Carter. See? That was another one that happened there. And then there's four or five of them in there. . . I didn't see nothing but what had come to pass. If—if the person who wrote this would just write it back again and tell me what I said during that time, then I'll look it up. See? If you just tell me what I said, the vision. . . Cause I noticed in the vision there

the things that I set down in the book, and here it is where it happened like this. I didn't have nothing set down, that I knowed, any certain thing outside of that.

¹⁶⁵ And then there was another thing; that was the conversion of Omar Price down there that time when he was so critical against me. And you know, he come to the tabernacle and was baptized in the Name of the Lord Jesus. Oh, he fought me so hard on that; and I stayed with him at nighttime. I just kept loving him, staying right there just the same; but he finally come, 'cause the Lord told me he was going to come, and so I—I just stayed right with it. See?

¹⁶⁶ Same thing with the little preacher setting behind me here. I went down to Clarksville to speak with him one time, speak for him in that Methodist church, and he was Methodist through and through—what I mean. I come back up here; I said, "Someday I'll baptize him in the Name of the Lord Jesus Christ." And I did; that's Brother Neville!

250. If it is wrong for me to—is it wrong for me to run a—a beauty shop? I'm a beautician and don't believe in Christians cutting her hair, but I cut others' and (I guess it's t-i-n-t, tint, that means the color, I guess, isn't it?) color also.

¹⁶⁷ Sister dear, I would—I wouldn't know what to tell you. Listen, I can't say for women about that, putting color in their hair. I have no Scripture against that; I can only stay with the Scripture. See? The Scripture don't say for them not to do that. The Scripture says she must have long hair, and after that, I don't know where to go. See? I—I don't know nothing about that.

¹⁶⁸ Now, a little minister that's present here somewhere I know, a dear friend of mine, we was talking together the other day at the Blue Boar when we was having dinner. He said, "My wife's kind of ashamed to come before you." A very saintly, godly, little woman, and she's a—a pretty little lady, grandmother, and. . . But she's a nice, clean, real. . . My wife's just crazy about this woman, and—and I think she's a real, real woman. She. . . I don't know if she's setting here; I guess she is. I think her husband's here. And he said to me; he said, "She let her hair grow out after she heard you preach and she sees it was right, but," said, "she's been using some coloring in her hair; and she's trying her best to get all that color to grow out before she comes around where you are."

¹⁶⁹ Now look, Sister dear, I highly respect that. I have a honor for a woman that'll do that. For some woman just to come up and do her hair any way, or spit on your feet and walk around arrogant and no respects at all, remember, Jesus said, "What you do to these, you've done it to Me." See? And I respect that in you, and God will bless you for that.

¹⁷⁰ But, Sister, about the hair color or something like that, I—I don't know. I—I can't back that up with the Scripture, so I—that's just up to you. You see? You, if you want to do it, that's perfectly all right with me. As far as I know, the church has no such custom. If you want. . . Anything that's not in this Bible, well, you just. . . That's up to you. You see? But I'll just give you my advice, you see, and as far as I would know. . . You know, it's just the nature of a woman to want to look pretty; she's supposed to be that way.

¹⁷¹ You know, in every life there is, the male is the prettiest, but the human race. Take any bird, cow. Take a bunch of cattle. Which is the prettiest, the old crumpled-horn cow or the big bull? Take a deer; which is, the little doe or the buck? Take a bunch of elk; which is the prettiest, the male or female? Moose, whatever you want to do. Take it—take it in the bird; take it in the chicken, the rooster or the hen? Take it in the bird, the little—big pretty cardinal or the little speckled hen, set on her nest and raise her eggs? See? Everything in the whole race, always the—the male is the prettiest, but the female to the human. Why? She caused the fall. Satan chose her right there, and beauty is of the devil. See?

¹⁷² Satan was the most beautiful angel. He was the cherubim that overshadowed. Look how difference the woman is getting now to what they used to be. How many remembers Pearl—reading of Pearl Bryan? Let's see your hands, some of you older people. Sure. See? Supposed to be the most beautiful woman in America. Any little teenage snicklefritz on the street would be as twice as pretty as she now. Why? That's just exactly what the Bible said: "When the sons of God saw the daughters of man were fair. . ." That was a bunch of renegades that sent the flood upon the earth, that God destroyed the whole human race. See? It's exactly. And today everything is based upon Hollywood and—and beauty and things like that, when beauty is the secret thing of the heart (see?) and not the outward appearance. Let them adorn themselves, not with outward appearance, but inward, of meek, gentle spirit. That's—that's the Christian.

So now, on your question, Sister, I don't know just what to tell you.

Now, I can stop right now or take another thirty minutes then, and then. . . Would thirty minutes. . . ? How many will just stay another thirty minutes, and then that'll give us a little more time tonight. Well, I'll hurry right quick then.

251. Brother Branham, does this First Timothy 2:9 mean a woman cannot braid her hair? Does "broid" hair mean "braided" hair?

¹⁷³ Now look, Sister, now this. . . I'm—I'm glad that followed this. I never fixed it there, but it just—it followed that good.

Notice, a braided hair in that day was the sign of a street woman; that's what she done, braided her hair. And Paul said to the Christians, "Now, that adorning, not let it be of a braided. . ." (or "broided" and "braid" is the same thing)—to braid their hair, because it looked like the rest of the world.

¹⁷⁴ Now, you're supposed not to look like the world or act like the world! See? The women are supposed to be different there. See? No, now, braiding hair. . . Now, today braided hair is pretty, and it's a long ways from the fashion of the world. Now, you see the women, the way they do their hair today. . . Just keep your hair in any way; just don't look like the world! See? Don't look or dress like it! If they wear shorts, you wear a dress. If they—if they do their hair all—cut it all off and bob it, and do them ever. . . You—you—you just let yours alone. See?

¹⁷⁵ And the braid—but braided. . . The question was: Does "braided" mean—"broided" mean "braided"? Yes, that's right. And now, on the street. . .

¹⁷⁶ Now, I looked that up to find out years ago what the "braided" hair meant. See? The woman, actually, the women of old, they just pulled their hair back and tied it, more like in the ponytail today. And they went around. . . They had robes on like that, but the women of the street took their hair and braided it all across their heads, and wrapped it around like that, and put flowers in it and things like that, and that was kind of the—the flapper on the street; just like we would see the flapper today, the way she dresses. I'm saying *flapper*, 'cause you know I'm an old man; so that's what they's called them in my days. What is it they call them today? I. . . My, I don't know. *Chicks* or something or another. So. . . Ever what it is. Give them any kind of a name, they like it.

252. Brother Branham, you said on one of the tapes that Noah saved his household. Does this mean a mother can have the same faith for her household? And does it mean every one of the family will be saved if we believe it?

¹⁷⁷ Now, that's—yeah, that's kind of a . . . You'd have to watch the way I answer this now. See? First, "You said . . . (Now, let me see that.) You said on one of your tapes that Noah saved his household." Why? Because they believed. That's it, because they believed his message.

¹⁷⁸ "Does this mean that a mother can have the same faith for her household?" Yes, Sister! I can see a little mother's heart crying for her people. "And does this mean every one of the family will be saved if we believe it?" Yes, if they will accept it. That's right.

¹⁷⁹ Remember the Philippian jailer. Believe for both you . . . If you've got enough faith for your own salvation, can't you have that same faith that'll work upon your people? What is faith? It's an unseen force. See? What is—what is—it's a Spirit. The Holy Spirit brings faith. See? It's a unseen force.

¹⁸⁰ Why would I lay hands upon the sick? See? If I can get that personal contact with that spirit in that person there, something's going to happen. See? Here stands the Holy Spirit; He'll reveals the secrets of the heart. He'll do just exactly what He said He'd do in the last day. The people believe that; they look at it, "Yes, sir, I believe that."

¹⁸¹ Now, if I just don't become too common to you (see?)—becomes just a common thing. You tromp through one day and tromp through the next day. See? That's—that's just chance-taking. You don't believe it in the first place (see?), because just as soon as you really believe it . . . That woman said, "If I can touch His garment, I'll be made every whit whole," and she did it. See? She didn't say, "Let me try it again." See? She believed it. See? That's—that's . . .

¹⁸² Now, if you will just believe with all that's in you for your family . . .

¹⁸³ Now, like here, what motivates me? What—what is this strength in my arm? It certainly is not my muscle, it's my spirit. Certainly, take that spirit out, and what's the muscle going to do? It's as dead as it can be. See? It'll rot, but it's . . . See, it's the spirit that strengths.

¹⁸⁴ Look at little Samson. A lot of them seen doors looked like it'd be between these two posts here. Why, a man that big could take up a lion and tear him to pieces, Brother Jackson.

A lion jump at a man like that with door—with shoulders like a barn door, why sure, that wouldn't be no mystery; but the mystery was, he was just a little curly-headed shrimp, little bitty, old guy, about—little sissy, little mama's boy, seven little sissy curls hanging down his back. But you notice, he was just as helpless as anything until the Spirit of the Lord come upon him. And when the Spirit of the Lord come upon him, that lion run out and growled, he just tore him to pieces. It wasn't Samson; It was the Spirit of the Lord.

¹⁸⁵ Now, how is he going to take the jawbone of a mule, that'd been laying on that desert and bleached white . . . And them Philistine helmets was about a inch thick of solid brass. Well, you take that jawbone and hit it against one of them helmets, it'd go to a thousand pieces. You know that. They'd hit that old, dry jawbone . . . But look there, he stood there with this jawbone in his hand and beat down a thousand Philistines; the rest of them run to the rocks. He said, "Come on, you want some of it too?" Still—still holding it! What was it? The Spirit of the Lord came upon him. See?

¹⁸⁶ Therefore, It is the Spirit of the Lord. And when you've got Spirit of the Lord in you to believe for your own salvation, place that upon your family. Say, "I claim them in the Name of Jesus Christ; I claim it! God, I don't know how You're going to make her do it, and how You're going to make him do it, but I believe it. I believe it, Lord! Help my unbelief." Claim it and watch what happens. It'll do it.

253. Will the Bride—will the Bride before Jesus comes, will She have all power of Holy Ghost to perform miracles, raise dead, and so on as in the latter rain—or is this the latter rain for the hundred and forty-four thousand Jews? Will all ministers have this, are we—or are we just waiting for the coming?

¹⁸⁷ Yes. See, friend, I—I—I am not a theologian. I am not a theologian; therefore, I have to teach all that I know about the Bible from shadows and types. You kind of call me a typologist. But if I can look on that wall, and I've never seen myself; and I look, and I can see that I got a head, and ears, and hands, and—I know something about what I'm going to look like if I ever see myself. See? If I see my reflection in a mirror, I know what I would look like if I could stand off and look at myself.

¹⁸⁸ Now, that's the way I think of the Bible. "All of these things," Romans 26 said, "happened for our examples." We can

look back and see what it was, like the moon reflecting the sun. We know what the sun will be when—if we never see the sun; we can see the moon, and see that it's going to be greater than that. Well, when you see what happened in the Old Testament, it's just a reflection of what happens in the New.

¹⁸⁹ Now, in here, I believe with all my heart I—we are, or this days. . . If we're not, somebody is; it's got to be. Time has run out; we're at the end!

¹⁹⁰ Every. . . The world. . . God made the world in six thousand years, and the seventh thousand He rested. He said a man will never live that time out—a—a year—or—or day—"day you eat thereof, the day you die." Adam—or Methuselah was the oldest man that ever lived in the Bible, and he was nine hundred and sixty-nine years old; and he never lived that thousand years. But the man that's going to live through the Millennium, one thousand years, to show that the—that the penalty has been paid. . . Man lives forever; the day is finished; the time is finished; they're in eternity.

¹⁹¹ By the way, I got so many letters on my message two or three Sundays ago on the—*The Future Home of the Bride and Groom*. That sure hit home somewhere to a lot of them. That. . . It did to me too. I've never got over it.

¹⁹² Now, notice. On this (see?), Abraham saw. . . Now, as He dealt with Abraham, so has He with his seed. Now, one of these days when I come back sometime, I want to take that a little more closer and show you exactly the stations of Abraham's life. It's exactly with Luther, Wesley, and on down to here, just exactly how He's dealt with the churches like He did with Abraham; how He appeared; how that there when He confirmed the covenant to him under the shed blood, it was the Philadelphian age. Yes, sir, that was the blood age, Luther—the Wesleyan age.

¹⁹³ But then watch the Pentecostal age. After He come to there, He made the promise of *El Shaddai*, "nurse from Me." The question is: Can you nurse? That was brought before the Pentecostals. See? Can you nurse? But they didn't do it; they grabbed them a—a breast from the denomination where they come out of. But then the Seed, real Seed, come on to nurse that breast.

¹⁹⁴ And what was the last sign they had, before that promised son that they'd waited on all these years, when He come back? Was God standing in the form of a Man and could discern the thoughts that was in Sarah's heart (Sarah being the

Church, representing the Church)—discern the thoughts that’s in the Church that was even behind Him. Is that right? And immediately after that, she changed back to a young woman and him a young man; and Isaac was brought on the scene, the promised son.

¹⁹⁵ I believe you’re seeing the last thing that will happen to the Church before the rapture. That’s exactly. I believe it. The rain is over. Just read the first three chapters of Revelation and you’ll see what’s promised to the Church. That’s what’s promised, Church, right there—the church ages.

¹⁹⁶ You noticed the other day when we started them Trumpets, the Holy Spirit said, “That don’t belong here.” See, see?

¹⁹⁷ Now, latter rain, a hundred and forty-four thousand Jews, no, that isn’t—that—they won’t—that’s—that’s when Elijah and Moses. . . There’s where the miracles take place. The things that the people’s been looking for, the Pentecostals, for miracles, that’s where that’ll take place in that—under them. See, that’s Elijah’s and Moses’. They smite the earth with curses as oft they will; they close the heavens that it don’t rain in the days of their prophecy. And God will stand and fight for them like He did, and He’ll bring them out under a mighty hand just exactly like He did in Egypt (see?), out of these “isms” of the world. And He’ll do that, but that is not. . .

¹⁹⁸ We’re just to wait on the coming of the Lord. Just wait; keep your lamps trimmed, all filled full of oil. Pray up every hour, not every day, every hour. Just keep ready; be ready, be sweet, and watching. . .

Oh, we’re watching for the coming of that
glad Millennium day.

When our blessed Lord shall come and catch
His waiting Bride away.

Oh, my—oh, my heart is filled with rapture as
I labor, watch, and pray,

For our Lord is coming back to earth again.

That’s it; that’s the hope of the Church this hour.

254. Is the Name of “Jesus Christ” all right for baptism, or does it have to be in the Name of the “Lord Jesus Christ”?

¹⁹⁹ Either one. I take it *Lord Jesus Christ* (see?), because I think He is our Lord. Now, just the *Name of Jesus*, like some of our brethren baptize, I—I different there (see?), ’cause I know I’ve

got a lot of friends named Jesus, a lot of—a lot of preacher friends in Mexico, and—and Italy, and so forth. They call them *Jesus*, and so *Jesus* is not enough. He was born Christ the Saviour, as He was born the Saviour, Christ, the anointed. And eight days later He was given the name of *Jesus*. See? Then He was the Lord Jesus Christ. That's what He was. All right.

255. Brother Branham, would the Lord permit you to instruct us on the marriage and divorce question at this time?

Question: Can a man marry a woman and be divorced by her and then marry another? If both of them marry another, are they both committing adultery? You mentioned it would tie into serpent's seed. How so?

²⁰⁰ Now, here—here is one of the most treacherous questions that we have in these bunches, and it's the most questioned in the—in the—in the world today. Now, hear me, and I have a reason for this. If I really brought to this church and on this tape this morning, the correct thing about marriage and divorce, it'd break up every church in the country, if they listened to it. See? That's right.

²⁰¹ Now, so help me, here lays the Bible before me, I have on that question, THUS SAITH THE LORD! And both sides that are arguing are wrong. Both those who remarry the married and so forth, they're both wrong on what they're doing, but in between it is the Truth, the middle of the road. I don't want to . . . I'm going to make a tape whether if something happens to me, then the brethren can play it after I'm gone (see?) to the churches. But I—I want to make a tape on it and just show you where it's at; but until I feel led of the Lord, I will not say anything about it. But I feel that on these things that I must be led of the Lord; if I don't, I'll do more damage than I do good. See?

²⁰² Now, I want you to notice this. Question: "Can a man marry a woman and be divorced by her and then marry another; and if both of them marry another, are they both committing adultery?" Now, my friend, I don't want to hurt your feelings, but that's the Truth. Jesus said, "Whosoever marries her that is put away commits adultery." See? I—I just don't want to say it, but it's the Truth.

²⁰³ "You mentioned this would tie into the serpent's seed." See? I don't remember mentioning that, but I probably did somewhere, said something about it.

²⁰⁴ Like the other day, I got something mixed up, I happened to hear it, and it's . . . I caught it right there; and it's on the tape,

and I—I'll probably hear from it. When I was talking about the Seven Trumpets, I said it was seven trumpets. I was referring to the Pentecostal feast. From the Pentecostal feast until the seven—until the—the Trumpets, there was seven Sabbaths. Seven Sabbaths was between the Feast of Passover to Pentecost (you see?), which made the fifty days. See? But what I was referring to, being that, I said, "That means the Seven Church Ages."

²⁰⁵ On that tape (if you happen to get it or anything)—on that tape it should be, that the seventh month after that brought in the—the Feast of the Trumpets, which meant the Seven Church Ages—seven months, not seven Sabbaths. Seven Sabbaths went to . . . I did explain it on there. I said the seven Sabbaths, like that, but then I carried that same thought on over, when it's the seventh month after the Feast of the Passover—or at the Feast of—of Pentecost, then come the feast after the sheaf was brought in, waved. You see then—then . . . Remember there, the sheaf turns into a loaf of bread after that time. See? When the—the sheaf of—one sheaf, then all goes into one loaf. Oh, it's a great teaching there; I didn't touch the edge of it. But if you happen to catch that on your tape, remember, look in the Bible. You see, it's seven months after that. Count off seven months: January, February, March, April, May, June, and July—it'd be July, seven months, which represents the full Seven Church Ages. Some minister might pick that up, and then you'd have it, you see, there. All right.

²⁰⁶ Now, on this here, let—let—let's just kind of . . . You . . . Here's what I say. Let me say this, not the Lord, let me say it. If you are married at this time, and you both are saved, and you're filled with the Holy Spirit, and you love one another, and you've got little children (now, remember this is me, not the Lord. See?), go ahead and live together; be happy; 'cause you couldn't live with your first wife or you wouldn't have married her. Then if you leave this and go back to your first one, you're doing worse than you did in the first place. See? So you see, you're all messed up; there's no way of getting out of it. There'd only be one way truly that I can say from the Bible: both of you live single. See?

²⁰⁷ Now, but . . . That's the only way I could say right now, but there is another thing in there, that I—I can't tell you now, and the reason I say, "Not I, but the Lord, continue on." If you'll ever bring that to a tape, and someday, if I ever bring it, you remember the way I said that. If you were wise, you could've picked it up (see?), on how I said that then, and then you would know.

256. Brother Branham, should we go to the other churches even when they disagree with you?

²⁰⁸ Sure, yep! Jesus did when they disagreed with Him. Go ahead. We notice here, says, "Should we go to another church that disagrees with you?" Sure, I don't. . . I'm not the only pebble on the beach, you know. There's—there's just other godly man everywhere; I hope I'm one of them. See? But don't never get down here. . .

²⁰⁹ I was called in on something like this the other day. A—a group in Arizona called my attention to that. See? A ministerial group said, "The only thing that we have against you, Brother Branham, is (one of the things) the people that comes out here with you, we can't get them to go to church anywhere." Said, "They got children and everything; they won't go to church." And said, "Well, we told them they was welcome to come—come to our church."

²¹⁰ Now, I know they put a pressure on you and want you to join, but you don't have to join; but put them kids in Sunday school somewhere! And you go to church; don't set at home, go fishing, and hunting, and things like that on Sunday.

You say, "Well, I'm not a legalist."

Well, you'd better be in that manner for a while, dishonoring the resurrection of Christ. You go to church somewhere!

²¹¹ If I—if I went. . . If I couldn't get. . . If I went to a *certain* church that I know there's only one thing them people ever said that I believed—they said they believe Jesus was the Son of God. They said it (I doubt it), but I'd go hear them say that. Maybe you say. . . That's this church, maybe the next church would be something like the Baptist. They say, "Yeah, I believe you have to have an experience." I'll—I'll go with them that. Then I believe Jesus Christ is the Son of God; I believe you have to have an experience. All right.

²¹² Then maybe there's the Assemblies of God. Now, they believe. . . See, I—now I can eat about three or four slices of bread with them (see?), 'cause they can believe. . .

²¹³ Like the other day, this same person called up and wanted to know about that, and said, "You said. . ." (This minister out there, this fellow down there that wanted discuss that. Poor brother, he's in such a delusion.) He said, "Well, Brother Branham," see, he said, "he's against you Assemblies of God." And if a Assembly minister happens to pick up this tape, I want

you to tell me when was I ever against the Assembly of God man or any other man! Why is it, when your own headquarters admit that I have sent to you three-quarters of a million of my children that I've begotten to Christ? How am I against the Assemblies of God? Why am I against the oneness? I'm not against no oneness, Assemblies of God, Church of God, or no man! I'm against every system that separates man.

²¹⁴ Look, I have sent to the Assemblies, by their own count, three-quarters of a million of my own children. If they're so bad, why'd I do that? Why? I think it's the best there is in the land to send them to—either the oneness or the—some of the Pentecostal belief, 'cause they believe in Divine healing; they believe in the supernatural; they believe in the baptism of the Holy Ghost. That's the best. . . I—I can't bring them all right here; they're all over the world. I got friends all over the world, children that I've begotten to Christ. I'll send them to the best. . . Did you ever hear me when I'm making an altar call? I say. . . When I get them up there and get them saved, I say, "Now, you go to some good Full Gospel church and get you a church home." How many ever heard me say that? Sure, sure. Well, why would I send them there then? Would I be a hypocrite to send my own children to death? Far be it from me. No, sir!

²¹⁵ If you can't go. . . If you can't come here at the tabernacle, get some church somewhere; go to it. You don't have to take all they do. What part of the bread they're serving, you serve the bread. When they got the garlic, why, you just leave it alone. See? That's right. I can't make them do it, but that's exact. . . Sure, you go to church. Wherever the church door opens, you take off as hard as you can go. If they don't believe, well. . . Now, you don't have to partake. Don't join them, don't join any of them churches; but go to them; fellowship with them. How do you know it's not the Lord? He said He'd make everything work together for the good! And maybe there's a soul in there that ought to be saved, and you can shine the Light to them. See? Go on down there. Don't go arrogant, go sweet; and the people begin to say, "That's such a Christian woman, and a Christian couple; that's such a Christian boy or girl. My, I'd like to. . . Boy, they really act like they've got something." See? And say, "What is it?"

"Here it is." Then tell them. But you just be salty, and they'll get thirsty.

257. Dear Brother Branham: Do you believe that signs should follow all who have the Holy Spirit?

Jesus said so, Mark 16.

If so, what about the people who believe the Message with all that is in them, yet they have not these signs? Are they unbelievers or do they need the Holy Spirit? If so, please instruct us today, how to receive the Holy Ghost. We believe you are God's mouthpiece for our day. Your brother.

²¹⁶ Thank you, my brother, for regarding me as your—your brother, and I think that that's a very good question. Friends, yes, it is a little slack. I'd like to deal a little bit longer on that if I could. See? It is slack. Look! Some of you . . . See? When—you cannot receive the baptism of the Holy Ghost without having an experience when it happens . . . Now, if you believe “every speck of the Word,” you say . . . You say you believe every speck of It, then the Word is laying in there waiting for the Holy Spirit to put It to work; but it takes the lighting of the candle.

²¹⁷ Here's the candle with the wick in it, and with all the—the tallow, and everything it has to have in that candle; but until the fire comes on it, it will not shine any light. No matter how perfect the candle is, and how perfect it'll burn and everything, it's got to be litten, and then it burns. And when you believe and are made up of the instructions of what the Holy Spirit is, love, joy, peace, longsuffering, goodness—the fruits that It bears out, until the Holy Spirit with a fiery experience comes down and lights that candle, then you are—you are—you haven't received the Holy Ghost. See? You've got to have the experience to have the Holy Ghost.

258. I belong to a labor union. Is this wrong for a Christian? The Word says, “Swear not—swear not.” We must swear to uphold the constitution of the labor union. I have taken no active part since becoming a Christian, but I still pay my dues.

259. Was Judas Iscariot's name blotted out of the Lamb's Book of Life, or was it on the Lamb's Book of Life?

²¹⁸ All right. Pertaining to labor union, I know you work . . . You man have labor unions and things that you . . . If you want to work, you have to belong to it. That's exactly right. You have to do that. But watch it (see?), because it's going to come from labor to religion one of these days. See? Now, you just remember, it's a forerunner of everything becoming unionized. You can't work; they won't let you on the job; you're—you're a “scab,” unless you—unless you belong to this union.

219 Now remember, you young people, remember what Brother Branham's saying. And may my words be graved with a iron pen in a—a—a mountain of steel! THUS SAITH THE LORD, that same thing will happen in religion. You'll belong to a denomination of some sort, or you cannot buy or sell. So be real careful, Brother. Let it go just to labor alone. Watch it; it's a warning!

220 "Was Judas Iscariot's name blotted out of the Lamb's Book of Life, or was it ever on It?" Yes, it was on It and was blotted out. See? Cause in Matthew the 10th chapter, Jesus called Judas and all the rest of them, and gave them power against unclean spirits. They went out casting out devils, and Jesus said, "I even saw Satan falling from Heaven." Is that right? And they come back, all those disciples together, and they was rejoicing; and He said, "Rejoice not that your—the devils is subject unto you, but rejoice that your name is written on the Book of Life." See? That's right. And Judas was right with them! See?

221 So remember, at the judgment, watch, at the judgment seat, "The judgment was set; the books were open; and another Book was opened, which was the Book of Life, and every man was judged thus."

222 Now, there you are, to the question a while ago. See? At the judgment seat. Jesus, the Church, the Bride, was raptured, went up into Glory, and was up there and was married, returned back to the earth, and lived a thousand years. At the end of the thousand years Satan was loosed out of his prison, that is bound by an Angel with a chain, not a log chain, but a chain of circumstance; all of his subjects was in hell. All that was resurrected on the earth was redeemed and Jesus with them. He couldn't work on nothing; but at the end of the thousand years, the second resurrection. . . "Blessed and holy is he that has part in the first resurrection on which the second death has no power."

223 Now notice, in this second resurrection, when they come up, then Satan's loosed out of his prison for a little season; then the judgment is set. Now watch, Jesus with the Bride, as King and Queen, set at the throne, White Throne judgment; and the books were opened, the books of the sinners. And another Book was opened, which was the Book of Life; and every man was judged thus by the Bride. "Know ye not (taking these little matters before the law)—know ye not that the saints shall judge the earth?" See, see? All right.

260. Could you please explain who the group of Revelation 20:4 is? Are they the part of the Bride of the past or in the future?

²²⁴ They are the Bride completely, both past and now. They are the Bride complete, because they are living in the Millennium. All right.

261. Could you please (Well, it's exactly the same question.) . . . Revelation 20:4, are they souls of the beheaded for the witness of Christ who would not worship the beast nor receive his mark in the (Oh, I see what they're getting to now. This was just give to me, just handed to me.) . . .since it says they lived and reigned with Christ a thousand years? So it's puzzling, because the persecution of the Bride, but who else could they be and reign with Christ a thousand years? Would they—they—would they be the hundred and forty-four thousand?

No, no! They are the Bride. Now, remember, remember, they . . .

²²⁵ You said, "While they're beheaded for the witness . . ." Now, you say, "For the—worship not the beast . . ." Sure! You say, "The beast is yet to come."

²²⁶ The beast has been all the time; the beast was the one that fed them back there in them lions' dens, fed them back there in that arena there in Rome. That was the antichrist; that was the beast right there, set up a form of religion. Just exactly like—almost a pattern. The Roman church was taken right out of the Bible, and then . . . What they did that, they organized the thing and made a institution and made a—a universal church out of it, and all wouldn't bow down to it had to be destroyed. See? It was.

²²⁷ And them in the part of the Body that was then . . . Now, the Body has grown just like a tree till It's coming to the Head. See? And all, both martyr, and persecuted, and so forth . . .

²²⁸ But Jesus has given us peace this side the river, just like He did the tribes that . . . there (see?) didn't cross over. Now.

262. What can I do for him? Should I continue to (Oh!) care for Dad on the farm? What can I do . . . make a—a living for . . . ? And he signs his name.

Yes, my brother . . . It—it's wrote here. I don't know who . . . It says, "Brother Branham . . ." It just starts out, "What can I do for him?"

²²⁹ Now, probably some boy for his dad. Look, my dear Brother, blessed are you when you will take care of your dad, for your dad took care of you when you could not take care for yourself. And the first commandment with promise, first commandment with promise: "Honor thy father and thy mother which may lengthen the days upon the earth that the Lord thy God giveth thee." See? Yeah, take care of dad any way that you can. See that he gets the very best.

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

Here we go. I'd better wait till after dinner on this one. Yeah, I'll wait till after dinner on that. Oh, that's going to take about a little time to explain that. All right.

264. Dear Brother Branham: Would you explain this verse to me, Isaiah 2:2: "And it shall come to pass that in the last days, that the mountain of the Lord—in the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it."

²³⁰ Yes, I did, Sunday before last. See? The—the house of the Lord shall be established in the top of the mountains, and all nations shall flow into it. The big... If you haven't got the... If you've got the tape on the *Bride and Groom's Future Home*, it explains it just exactly that way.

Oh, my! I might as well quit right now, because my, oh my, brother, we never get through all of these here. Whew!

265. Brother Branham, is... (Let's see what this is.) Brother Branham, it is commonly believed by many that follow your Message that you are the Messiah of this day. Is that so?

²³¹ No, sir!

Plainly tell us, Brother Branham. You seem to hesitate in making yourself known, and we know that with such a ministry as God has given you, you should be identified in the Scriptures somewhere.

266. Number 2: You told us your purpose of going to Arizona the first time. You told us why, and it came to pass, but you did not tell us why you went back again.

²³² First place, I am not a Messiah! See? *Messiah* is Jesus Christ, but we are "Messiahettes," every one of us. *Messiah*, *Messiah* means "anointed One." And in Him dwelt the fullness

of the Godhead bodily; in me just dwells part of His Spirit, the same as dwells in you. I've been given a gift to—to—to know little things and foresee things. That makes me just still your brother. See? I am not the—no Messiah; I am your brother (see?), just a shepherd to the flock. And if I told you I was the Messiah, I'd be a liar. See? And I don't want to be a liar.

²³³ “Now, why did I go to Arizona the first time?” You understood that. I went in the Name of the Lord, because I was sent there by a vision. I returned the second time for a purpose. Just let it alone. I know what I went for; I can't tell everything. When you—devil don't know—can't get it out of my heart. If I speak it out, then he can get that, but he ain't—he can't get it when it's in my heart. If I say, “Wait till it comes to pass!” . . . Just remember, hold this tape; I have went to Arizona for a purpose. Please bear with me. See? Just do what I tell you to do (see?); just—just do as I say do. See?

267. Brother Branham, I have some questions I wish to ask—ask you. I have heard people say that you have advised people to sell all their. . . (Maybe I'd better leave that one alone too. Let's see. Well, it's already time to quit. We maybe get this after dinner, but I—I'll answer this or try my best. I don't know; it's just handed to me. See? Billy brought me a handful just there—there at the door. See?) I have heard people say that you have advised people to sell all their homes and follow you to Arizona or—or they would not be in the rapture. Is this true?

²³⁴ That's a lie. See? Uh-huh!

. . . or should we sell our homes, or did you even say this?

²³⁵ No, sir! I did not say it! If anything, I've advised people not to do it. Uh-huh! Remember, remember “Junie” Jackson's dream that time when I went out there? “Junie” dreamed that he saw this. . . How many remembers the dream, and how the Lord gave the interpretation. That great mountain, we was standing upon it, and old washed-out letters there; and I was trying to interpret it, and I couldn't do it. And I—I was interpreting it to them. After I got it all interpreted, all of it interpreted, then I reached over and got (in his dream now) a some kind of a—like a bar and just cut the top of the mountain off and looked in there, and it was all snow-white, like marble. But it wasn't written on, and I said, “You all stay here and look in on this now, while I go yonder.”

236 And “Junie” . . . All of them went up and all the brothers and all looking in on it, another . . . They couldn’t understand; said, “Well, what do you know? It’s not even written here,” but yet he was reading the outside of it. “Why isn’t it written in here? We can’t understand.”

237 And Junior turned around and looked, and he seen me going towards the west, towards the setting of the sun, going over one mountain, another mountain, real fast, just getting . . . And then they turned around and looked and seen me gone; a whole big group of them took off that way, and they wanted to go *this* and do *that*, after I told them to stay there. Stay there, stay right here; this is the place.

238 And then, when I did that, then—and I went just exactly; and a little bit after that, the Angel of the Lord appeared to me, say, “Go out to Arizona yonder.” I heard that blast go off and went there, and what was it? That boy dreamed that dream just exactly right, and the Lord gave the right . . . Remember, I said, “There’s something I’m going there for.” And when I went there, it was the mystery of the Seven Seals, that was sealed up on the inside of that mountain of the Lord. Come right back with the opening of the Seven Seals. See?

239 No, you shouldn’t do that. If you want to go, that’s up to you. Course, I don’t . . . My, I don’t care where you go, but just to do that, think the Bride’s going to go from there, you’re mistaken.

240 “Also I have heard this . . . I have (Let me . . . I got it wrong somewhere here. Let’s see.) . . . the rapture. Is this true or should we sell our homes, or did you ever say this?” No, I never said it. I never . . . I’ve always advised people to stay where you are and keep on keeping on till Jesus comes. If I’ve told you many times, let this tape be a memorial; let this day be a memorial; let my word be a memorial; I have never, at one time, ever told anybody, ever proselyted, ever tried to get somebody to come to this church! I have never . . . As far as telling them to leave their own church and sell out their goods and things, God knows that I’ve always advised people to remain a Christian and stay where you are until God calls you. Everybody knows that. Stay right there! But now, to tell people . . . Somebody say, “Well, I want to go over here. I want to live over . . .” You go wherever you want to go; that’s all right. I don’t care where you go; that’s not my business for that.

²⁴¹ But now, to think that . . . See, what does it? It starts a cult (see?), and then I get in trouble. They got a group out there now that's going to be on charity pretty soon. And then what's it going to be? "We come out here for the rapture of the Bride." That's just what the newspapers are waiting for! They're waiting to get it when they fall on charity and can't go back to their homes. Then what they going to do?

²⁴² "Well, we followed Brother Branham out here. Supposed to be . . ." And I am just as innocent of it as I can be. The dear, sweet people, they—they know that I love them, and even in their error. And they . . . Why, the . . . They . . . I love them anyhow. See? I love them; they're my children; but they just won't listen to me, what I'm trying to tell them. I'm trying to work out something in the Name of the Lord, and they won't let me do it. See? They're actually going against me instead of for me. They're doing . . .

²⁴³ Didn't I tell you if ever a message was preached, it'd be right here at this tabernacle; anything I had to do, I'd come here and tell you first, right straight from this tabernacle? That's my promise!

268. Also, I have heard there is a teaching out, that a book you wrote several years ago about the bread of life . . . They interpret it that we must all be with you or miss the rapture.

²⁴⁴ Well, the book is wrong. The book of *The Bread of Life*, I remember that now. That was feed the church universally, everywhere. See, the trouble of it is . . . Now, now, you people, you're solid yourself, but you've got to have that. That follows every meeting. The—the . . .

I was reading about Martin Luther here not long ago, not comparing ourselves with that; but this is a reformation just the same as that was. And the—the question was . . . The—the—the historians, they said, "It's a marvelous thing to think that Martin Luther could protest the Catholic church and get by with it. That was a wonderful thing, but," said, "the most wonderful thing about Martin Luther wasn't that. How he could hold his head above all the fanaticism that followed his meeting and still stay true to the Word, his calling . . ." See?

²⁴⁵ No, sir! Don't put your own . . . Any man or woman that puts anything to what I say, don't believe what I say. They don't . . . They say . . . They . . .

269. Also about these families that have sold out and moved to Sierra Vista, Arizona, where they have interpreted from one of your tapes titled (just a minute) “Little Bethlehem”—“Little Bethlehem,” the rapture will take place in Arizona. Did you advise them to go there?

²⁴⁶ I certainly did not. When they wrote a letter about that, somebody up here in Connecticut or something, I answered the letter back and said, “You’re making the worst move you ever made in your life. Don’t you do a thing like that.” See, you can’t. . . Well, you just remember, you people. . . Now, you all know that I’m not telling them people to do that; I’m telling them not to do it. But you see, that’s got to follow the meeting. Why does people call me *Messiah*? Why does people. . . ? They got carry. . . Well, one fellow out there showed me the other day, he had a little thing and he was go—carrying on, wanted all the people to be baptized in my name. That’d make me an antichrist! But I’m not for those things, and all you people know that. But you see, this has got. . . That only identifies the Message true.

²⁴⁷ Did not they come and try to tell John, the—that forerun the first coming of Christ, “Aren’t you the Messiah?”

He said, “I am not! I’m not even worthy to loose His shoes. I’m not even worthy to look at Him.” See? But he said, “He that cometh after me. . .”

270. Now, Brother Branham, are we missing out on something? These people claim to believe every word that you say to be true. (But they don’t! They don’t believe it. Their own actions prove that they don’t.) Please let me know your straight answer: yes or no (You’ve got it! All right.) about these things, and if it is true, we want to make ready to go join with the rest of them there—the rest of them. I thank you very much for your answers to these questions, as I will be waiting to hear them this Sunday, if the Lord should tarry.

²⁴⁸ Oh, my! Well, Brother, Sister, I—I hope it’s understood (see?) that I did not, do not. . . Now, if people. . . Oh, sure, if you want to come out to Arizona to live. . . And now, I’ll be out in Arizona maybe this first semester. I’ll have to come back here. I’ll have. . . I—I want to stay there; kids are healthier and everything. I—I want to stay there a little while, and I’ve got a purpose. Remember now, on the tape, **THUS SAITH THE LORD**, I have a purpose in doing what I’m doing; you know I have; but I can’t tell you that.

249 Why am I telling you not to sell your homes? You're going to come up missing, and you're going to be on the short end of the rope. Don't do that. I won't stay in Arizona but a little bit. Why? I can't do it now.

250 If I let those people stay out there and go on charity, what's going to happen? Then, that's just exactly what the denominations and all of them is looking for. "Aha, I told you what was behind him, another school of prophets or something!" See? There you are, that's just what they're looking for! After all, them people, I'm responsible for them; though they have not done what I told them to do, and they've done exactly. . . You say, "Let them go; they—they did what you told them not to do!" That isn't in my heart. I still want to go for them. They're my kids. I might give them a little spanking when I get them back, but I—but I—I'm sure going after them. And how am I going to do out there?

251 They said, "We come to follow the Word." I haven't even got a church to send them to there. The kind of churches they'll go to there is the same kind you leave at other places, maybe worse. See? And they won't go to church anyhow, and I have no church to preach to them. Then I'm morally obligated to take my children out of Arizona, where. . .

252 I ask you something. I've preached better than thirty messages in this church last year. And for five years, outside, since I been in Arizona, I've preached more in this church in one year than I did in five years any other time (certainly!), here in the church. This is my home base; this is my headquarters; here's where we're set up at. Now, hold that in mind no matter what takes place. Now, if you're wise, you'll catch something. No matter what takes place, this is our headquarters, right here! And keep that in mind and refer back to this tape someday, that you heard me prophesying. All right, remember that!

253 If you want—if you must leave and come to the church, don't go out there to find it, 'cause I'm not even there. I have no place to go; I have no place to preach from. They won't let me preach in their churches. I have not even a place, and I promised the man when I come there. . . They all got scared I was going to come there and build a big building—drain out the churches. But that's not my purpose of life. See? I—I get the people saved. It's up to them. Like the Samaritan come down and took the man to the inn, then let them take care of them from there on. I'm not here to break up churches, I'm here to

get converts to Christ! See? And it makes me misunderstood among the people (see?) when—when they’re interpreting their own way and not—and—saying what I’m saying. See?

²⁵⁴ Don’t you remember the vision? How many remembers Junior Jackson’s dream? And all them follow it just exactly. What was it? Stay here till I go yonder! See? And got the interpretation and come back.

²⁵⁵ Now, I’ve got something else in my heart that I’ve been warned of the Lord to do, some move to make pertaining to this tabernacle, and this church; that I must go there or somewhere for a short time. It’s for a purpose, a great purpose, a purpose that you know nothing about. But remember, I’m just not “ratting” around, ’cause I act like I am. I’m working in the will of the Lord, as far as I know how to work in it. See? That’s the reason if you believe what I say, then do what I say do (see?), then listen to me and believe me as your brother. If you believe me to be a prophet, don’t misinterpret my words!

²⁵⁶ If there’s anything, so help me, if there’s anything that you should know that God would tell me, God knows I would tell you just exactly! And don’t add to it or take away from it; just do it just the way I say it (see?), ’cause I’m telling you from my heart the best that I know. See? You just believe that. Just—just take just—just what I say about it, and just leave it go like that. All right.

²⁵⁷ So now, I’ve got to bring them kids back here for something to eat. They’re down there in the desert starving.

²⁵⁸ A minister came to me the other day, said, “Brother Branham, they’re getting the awfulest cult down there you ever seen.” Said, “Each one of them, every morning, they go out; and they said they ain’t going to work, it’s too close to the rapture.” They’re not going to work. Well, that just shows you don’t even understand. See? Right. (This tape’s going down there!) So, yes, sir! You ought, take a lesson from the ant, the Bible says, you know. If they don’t work, they don’t eat. So that’s—that’s exactly right.

Here’s—here, just picked up another one of these.

271. Is . . . (I don’t know. See, it’s just some—it’s different—it’s a different handwrite from this other. Just to show you, I think there’s about eight or ten of these in there. See?) **Is the more—is the more perfect church going to be in Tucson, Arizona? I want to be in God’s perfect will. Shall we move to Tucson?**

²⁵⁹ It's not at all the other—other handwriting. It's . . . I . . . Just look around here; I'll just show you how many there is on that one question. I don't. . . I—I couldn't find them, I guess. Here's—here's. . . I got some marked on here, "I'll let you know."

272. Brother Branham: Please . . . (Let's see.) Knowing that you are the prophet, and the hour that we are living, will—and prophet for the hour we are living (That's what it is.), will there come a time when God's people will have to flee to Arizona with you? If so, will you let us know when the time comes?

²⁶⁰ Sure will. I'll tell you. I'll tell you. Now see, there's two different handwrites, two different people. See? There's one handwriting, and there's the other. See? That's what must be, what's on the church's mind. See? Well, let's just get this settled. Let's see if I could find . . . Let's see.

273. Brother Branham . . . (There's another one, different altogether.) Brother Branham, some understood you to say in your message of the "Future Home of the Bride and Groom" was to be (No, this is different.)—be fifteen hundred miles from the tabernacle—square—seven hundred each way (In other words, the tabernacle setting right in the middle would be seven hundred each way—be fifteen hundred miles. Oh!)—each way. Is this true? I live outside of this area; should I move into it?

²⁶¹ No, Honey, don't you do that. Look! Now, you see how easy it is for people? How many was here when I preached that message? I said that when I was measuring the New Jerusalem, that it would be fifteen hundred miles square. I said it would reach approximately from Maine to Florida, and six hundred miles west of the Mississippi; that would be fifteen hundred square miles. I said the City, to my opinion, will be setting right on the ground where prophet Abraham searched for that City, when there'll be no more sea. The Bible said there'd be no more sea, which about three-fourths of the earth is in water. And there'll be no more sea; so therefore, it won't be too big a City setting in a place like that. I believe it'll set in that little place where they fuss so much about, and God was born, there in Bethlehem. I believe it'd be right along in Palestine there, where it'll raise up out of the earth right there and be that mountain.

²⁶² But, dear friend, it has nothing to do with this tabernacle. See? Abraham, Isaac, Jacob, Paul, all the saints, they died all over the world, was burnt up, drowned, eat by lions, and

everything else; and they'll come forth out of every crack, crevice, and corner of the world. I hope I'm there. I don't know where I'll be, but wherever it is, if I am in that group, there's nothing can keep me from being there! See? And I don't have to be any certain place. Only place I have to be is in Christ, for those that are in Christ will God bring with Him. I don't care where it's at, He'll bring. . . Bury me in Jesus.

²⁶³ Look at those prophets back there. They knowed in the literal sense, now, that the first resurrection, the firstfruits, would be in Palestine. Abraham bought a place, and he—not—and he buried Sarah. And he begot Isaac. Isaac was buried by the side of his father and mother. Isaac begot Jacob; Jacob died down in Israel—in Egypt, brought back into Palestine. And then, Joseph also died down there. And they brought Joseph's bones back, 'cause he said, "Make. . ." had Joseph to swear to it—Jacob, that he'd not bury him down there, but bring him back to the promised land. Joseph said, "Someday the Lord your God will visit you. Let me—my bones go and be buried with my father." And they did, because, being prophets, they understood that the firstfruits of the resurrection would be in Palestine.

²⁶⁴ Now, the Bible. said. . . And if you call me a prophet, I don't say I am; but if you call me that, remember, I'm saying to you in the name of a prophet (see?)—in the name of a prophet, the resurrection and rapture will be general all over the entire world! No matter where you're at, when that hour comes, you'll be caught up to meet Him! That's all! There's nothing going to stop you, no matter where you are. And I only hope that I'm there, one of them. I just only trust and hope in God that I'll be one of them and each one of you will be in the—in the same.

Now, do we have time for another? Then it's going to be just (see?)—just almost one o'clock.

274. Dear Brother Branham: My wife and I were separated. She is suing me for a divorce. She is not a Christian, and I believe the Message and want her to be saved (Isn't that nice? That's real Christian spirit. See?) and believe. What must I do? We also have two boys. (Signed their name.)

²⁶⁵ Brother, look, let me tell you, she's going to sue you for a divorce; that's Satan. See? Shouldn't do that, but if you're a Christian and done nothing in the world to hinder that woman, then it's Satan doing that. He's only trying to tear you up.

²⁶⁶ Now, if she is one of God's elected, she will come to Him. If she's not, she's not worth worrying about. Then if it does. . . If you worry it'll break your health down, and that's what Satan wants to do. He's working, I know, at you. So you just commit the whole thing to God and go right on serving God just as happy as you can be. God will take care of the rest of it. "All that the Father has given Me will come to me." Get down on your knees; I'll pray with you or anything. I'll pray over the matter. Just say, "Lord God, I love her; she's the mother of my children," (if she is) and say, "I—I—I just commit the whole thing to You, Lord. I want them saved, You know I do; but I can't go no further. She's going to divorce me anyhow. I haven't done nothing; if I have, reveal it to me; I'll go make it right. I'll do anything." Then commit it to the Lord and just let it alone then, just let it alone. Go right on living just the same as—as nothing had ever happened. And God will take care of the rest of it.

275. Now: Brother Branham, what is all this about the people (Oh, again!) moving to Arizona? Explain it. There's another kind of a handwrite. See, see?

Well, we've already explained that (see?), what that is.

276. Brother Branham, will the Bride go through the persecution as the early apostolic church did?

²⁶⁷ No, I just explained that a few minutes ago. No, next thing is a rapture now. Remember, we're at the promised land; we're at the border. You understand the march of Israel?

277. Is it lawful for—to use any type of birth control?

²⁶⁸ I'd better leave that till this afternoon (see?), 'cause it's. . . I want to—I want to talk something on that.

278. Brother Branham, I just. . . (I'm waiting just 3 more minutes if I can. Let me get something short here maybe.) I can't give over completely to Jesus. Have I an evil spirit?

²⁶⁹ Let me just spend the rest of the time on that there. You can't surrender to Jesus? They don't. . . See, I don't know man or woman; I couldn't tell which it is. God knows that.

²⁷⁰ You can't surrender to Jesus. Why? What's the matter? If you are a woman, don't you have to surrender to your husband to be a wife, surrender all you are? A little lady when you were married, virtuous, fought all your life to stay virtuous; but one day you found a man that you loved. You were his completely. The things that you'd fought against all your life and tried to

live clean, and clear, and virtuous; now, you surrender every bit of it to one man. Is that right? You put yourself completely in his hands; you are his. All that you have stood for in decency, and moral, and everything like that, now you turn over to a man, because you surrender yourself to the man. Can't you do the same thing to Jesus Christ? Just surrender yourself that way—all that I am, all my mind, all my thoughts. Certainly.

²⁷¹ I don't think that you're possessed of an evil spirit; I think that evil spirit anoints you with them kind of thoughts, trying to make you think that you cannot surrender yourself to God. When . . . Let me show you something. Why would you *want* to surrender to Him? Because there's something out there calling to you to surrender. It's a very good sign that you ought to surrender yourself.

²⁷² Now, all you do, Brother or Sister (might be a young person or old, whatever it is), you said . . . Just can't find themselves so they can completely surrender. Just give yourself over. "Lord, my thinking, my all that I am, I—I want to give to You. My life, I give as a life of service. Take me, Lord, and use me just as I am." And it's such a simple thing; I wish the church could really . . . I believe if—if—if the tabernacle now, benefiting on these questions . . . Do you like them? All right. It'll help a little.

²⁷³ Now look, on this, if the church would just ask these things (you see?), ask these things: if they should do *this*, or do *that*, and everything, I'll try to do the best I can. If I've advised you wrong, it's not been in my heart to do it. If I said anything wrong just to uphold some of my own thoughts and things, not—knowing—knowing that it's wrong to do that or tell you that, I'd be a filthy hypocrite. That's right. But from my heart, if I'm wrong, God knows (see?) I have done it with all that's in me to answer your questions.

²⁷⁴ And to you ministers out in the land where this tape will go, I didn't say these things to hurt you. I said it because I love you. See? And I truly, with all my heart . . . It's . . . Now, I'm not trying to work to show that—that I—I know something that you don't know. That isn't it, my brother. I'm only doing this because I love you, and I—I—you love me, I believe.

²⁷⁵ What if you saw me going down the river in an old boat, out here on this river, close to where we're at now, here at the tabernacle, the Ohio River; and the river'd be up and flooded; and the falls was just below me. And you know that boat won't go over those falls; it just won't do it. And here I am setting

out there with my head back, and singing, and resting, and going right down—floating down that—leisurely down that river; and you know right down there I'm going to wreck up. If you loved me, you'd scream, or you'd jump in a boat, and run out there, and konk me on the head with something, bring me in. "Brother Branham, you're out of your mind! You're out of your mind; the falls is right here!"

276 And I said, "Oh, shut up! Leave me alone!" And yet you love me anyhow. You'd do anything in the world; you'd grab me. If you had to—if you had to bust up the boat, you'd get me out of there, 'cause you love me; you know what's going to happen.

277 And brother, I know that's what's going to happen to that denomination. She won't stem the tide. See? You're going right straight to the World Council of Churches; and now, you either got to take it or it's come out the way we are now. So, it's just exactly, you got to make your choice. And I—I don't mean to be . . . I'd like to bust up the boat, all right; I'd like to do anything I could, not to hurt you, brother, but to wake you up that you're wrong. Don't do that!

278 And this water baptism in the Name of Jesus Christ, there's not a man on the face of the earth could condemn that by the Scripture. There's no man can condemn that. There's not one Scripture . . . You people, you brethren—you brethren, remember, just remember, search the Bible; find one place where anybody was ever baptized in the New Testament (they wasn't baptized in the Old, but in the New Testament)—where anybody was ever baptized otherwise than in the Name of the Lord Jesus Christ; then come show it to me. Or go find the history book where they ever did baptize for hundreds of years after the death of the last apostles . . . The Catholic church started the baptism. Their catechism says the same thing, using the name of the Father, Son, Holy Ghost.

279 On a interview with a priest, right here at Sacred Heart Church, told me the same thing. Said the Catholic church used to baptize like that, when I told him I baptized this Frazier girl, when the bishop wanted to know. He said, "Will you swear to these statements?"

I said, "I don't swear at all."

He said, "The bishop wants you to!"

280 I said, "The bishop will have to take my word or don't believe it, either one he wants to." See? I said, "Bible said not to swear at all."

And he said, "Well, uh . . ." He said, "The . . ."

281 I said, "I baptized her by Christian baptism in water, immersed her at the foot of Spring Street in the Name of the Lord Jesus Christ."

And when the priest put it down, he said, "That's the way the Catholic church used to baptize."

I said, "When?"

He said, "In the days of the apostles."

I said, "You call them Catholics?"

He said, "Sure, they was."

282 I said, "Then I'm a better Catholic than you are. I follow their teaching." That's right. See, see? They claim that, but it isn't so.

283 The Catholic church was established at Nicea, Rome, under Constantine, when church and state and—united together, and—and the state give the church property, and stuff like that; they actually thought they was in the Millennium. They thought they hit a Millennium. That was Satan's millennium. That's exactly right. Don't you believe that stuff. Yes, sir!

284 Now, but . . . Then when they made up—or had instead of having a—a idol, they took down—they took down Venus, put up Mary; take down Jupiter, put up Paul or Peter. Right there at—at the Vatican, right there at—at Rome now, right in the Vatican City, a nineteen foot statue of Peter, they claim they've kissed three of them toes or feet off of that statue. See? And everything is a . . .

285 All down . . . Went to a church, Billy and I, one morning there, went down in the basement there where they bury all the monks and things like that and let their bones rot up in this dust—one bone rot from another up there—and then take the bones and make fixtures of light fixtures of honey hands hanging out like *this*, and skulls; and them people come in there has rubbed them skulls white, trying to get blessings off of those dead men's skulls. It's a form of spiritualism. See?

286 And that's where it begin right there, in Rome, and that's where the seat of the beast is, and from there come the old mother whore. And her daughters are harlots just exactly like she is, because she give the whole world a cup of her indignation—a cup of her testimony, which was mixed in there with the gall of the earth. And she had her testimony. She said, "I set as a virgin, and I—I set as a widow (I mean), and have need of nothing"; and she don't know that she's

miserable, wretched, blind, poor, and don't know it. That's it. And that goes for the Catholic church plus every Protestant denomination! But in all of that whole mess out there, they's precious people who love the Lord God with all their heart, soul, and mind. And they think they are right. They think they're doing right. God will be the Supreme Judge.

²⁸⁷ To me, if God is going to judge the church by the world—the Catholic church says so—then I asked this man that I was interviewed by . . . He said, “God will judge the world by the church.”

I said, “Which one?”

He said, “The Catholic church.”

²⁸⁸ I said, “Which Catholic church? They different one from the other.” Which church? The Greek Orthodox or the Roman? Or which one is He going to judge it by? If He's going to judge it by the Protestant church, which one? The Methodist, Baptist, Lutheran, Pentecostal; who is He going to judge it by? The Bible said He'll judge the world by Jesus Christ, and Jesus Christ is the Word. So to me, it's the Word of God that He'll judge the world by. That's right. And I believe His judgments are in the earth now, and I believe . . . Let us seek with all of our heart to escape the wrath of the damnation of the wrath of God that's going to be poured out upon this unbelieving world; and there's no way at all for it to it—escape it.

²⁸⁹ There will never, never, never come salvation to the world any more. They have passed their line between grace and judgment. There's . . . You might put a Abraham Lincoln in every county in the United States, and it'll never turn this bunch of “Rickys” and “Elvises” back to God.

²⁹⁰ When you seen in the paper (I got it. Bring it to you this afternoon if you want to see it tonight), where a Presbyterian church (many of you might've seen it)—a Presbyterian church going through the masses or through the—the—through the sacrament with rock-and-roll. The pastor standing there clapping his hand like that; and they were going through the motion of the crucifixion and all “shindigging it” as rock-and-roll in a Presbyterian church.

²⁹¹ And when this low-down, screaming, filthy bunch of Beatles, that's so called, that got below man and want to become beetles . . . They turned down a hundred thousand dollar contract in St. Louis a few weeks ago; wouldn't stop for that. Come over here, a bunch of little, renegade Englishmen

there with the hair hanging down in their eyes. And now, they've got a religion of their own they're starting. You seen it in *Look* magazine. See?

292 Oh, how this world is contaminated. There's not a hope for it at all; they have crossed the dividing line between—between reason and common sense, let alone between salvation.

293 Man can't even judge. We don't have man no more like we used to have. Where is Patrick Henry? Where is Abraham Lincoln?—Man that can stand for solid convictions.

294 Where is that man can raise up and make these crazy women out here, stripping themselves off with—and out before these men; and then—and run them out there like a bunch of striptease, and then put the boy in penitentiary that'd insult one of them? Where is your reasons? What's common sense? If she puts herself out there, let her go like a dog. Yes, sir! If she's going to no more to . . . common decency for her than that . . . Where's the laws that could stop it?

295 Right here in Louisville, Kentucky, two weeks ago when that woman with a—trying to make a—get her name in the paper, put on a plastic bikini, walked out there from the Brown Hotel; and a policeman tried to stop her, and she wouldn't stop; laughed at him. And he'd throwed a gun on her to stop her; he pushed her in the car and made her meet him at the police station for immoral dressing and things like that, and she went and met . . . You know what they done about it? Fired the policeman.

296 God help a nation that's that rotten! You can't get by 'less you do wrong. We might not get by, but we can get up; and that's where we're looking for. Let us bow our heads.

297 Lord Jesus, let the great Shepherd come and take us out of this, Lord. We're waiting for Him. We're watching for that hour. When we see the world so corrupt, You said it would be this way. Your great prophets prophesied that these hours would be here. We believe the prophets, Lord; we believe it.

298 And now, we pray, God, that You'll give us prophets to interpret this Word to us, that we might know whether we're right or wrong. We see false prophets raises up; they're in the deserts, Salt Lake City, all parts of the nation, all kinds of deserts, and all kinds of secret chambers, all kinds of Father Divines, and so forth, everywhere.

299 Seeing those poor colored brethren, sisters out there now; they wanted integration. As soon as they got it . . . That's

right; they should have it; they're brothers and sisters. Now, when they got it, they're worse than ever. It shows that it's communist inspired. Oh, God, can those poor men see that? That it's only done . . . Well, it has to be done, Lord.

³⁰⁰ Come, that's what we want. You just come, Father. We're waiting. Come, Lord, take us under Your arms. Forgive us of our sins. There's no—no justice no more in this world. One thing pulls against another, and yet it's just so worm-eaten till you—there's no soundness in it. You said the whole body had become like putrified sores. Truly, every table is full of vomit. You said, "Who can I teach doctrine? Who will I make understanding in that day?" The whole table of the Lord is full of vomit. We see it, Lord. We see the hour here. Help us, please.

³⁰¹ Dear God, so many of these questions here about the people coming to Arizona. Oh, dear God, let those dear, precious people . . . They'll listen to this tape out there. Let them know that I'm no dictator to tell them where to live, what to do. And may they clearly understand it. If they love that country, so do I, let them be there, Father. But when they're teaching that the rapture must come from there, and there alone, or they must be with me, a poor, unworthy, filthy sinner, saved by the grace of God—have to be around me . . . Lord, I want to be around—I want to be around Paul; I know he's going. And Peter, and James, and John, they're in Palestine buried somewhere there. I know I'll go with them if You've just had my name on that Book since the foundation of the world. I'll be there. And I pray, God, that each one of them will be there. Help me, Lord, to gather them all back here somewhere, where they can . . . They want to hear the message with these great teachers as Brother Neville, and Brother Capps, and—and all these other brothers here: "Junie," and Brother Ruddell, and oh, J. T., and all them—all of them: Brother Collins, and Brother Beeler, and Brother Palmer, and . . . God, I pray that You'll just grant this to these . . .

Let—let—let them come here where they really hear It, if they want to hear It, not run off out there in that desert. They're trying to do exactly what this Scripture told them not to do. "Lo, it's in the desert; believe it not! Lo, it's in the secret chamber; believe it not!" Lord, I'm trying my best to warn them, but it all indicates that the hour is close now. The evening shadows are falling.

³⁰² I pray for mercy, Lord. Have mercy on me; help me. It makes me nervous, Father. I pray that You'll help me. I—I don't want to

seal my life. . . All my work here would be out here some fanatic to lead some group or cult out into a desert somewhere. Don't let my name have to go down like that, Lord. I fought hard for this. I'm sincere in it as I can be. God, don't let it happen. Help me some way. I don't know what to do; I'm just depending on You, but You help me. I'll do anything You tell me to do. I'm Your servant; these are Your children. Lord, these. . . Most of these people, ninety-nine out of every hundred, Lord, is really solid. They believe; they know; they understand. And they know it's not me; but I know these things has to follow every revival, and this is not immune from it. So I pray that You'll help us now.

³⁰³ Help us as we go to have a little lunch today, Lord. Bless our fellowships together. Gather us back here early this afternoon. Many of them will have to go home now, Lord. They'll have to go on to their—their home, and I pray that You'll help them. May they be able some way, Lord, to get ahold of the tape to hear the rest of their questions. Maybe theirs wasn't answered. I pray that You'll help them, Lord.

³⁰⁴ Help me real fast tonight just to answer these questions and get every one of them in that I can. Until we meet here again this afternoon, may You bless us. In Jesus' Name I pray. Amen.

I love Him, I love Him,
Because He first loved me,
And purchased my salvation
On Calvary's tree.

³⁰⁵ Wrote across there, I wrote it so it'd always be before me: "Christ before me, while I'm answering these questions." Do you believe I said it from my heart? Everything, from my heart, to help.

Some of them might come to get their parcels here.

³⁰⁶ Dear God, here's handkerchiefs, parcels laying here. It's going to the sick and the afflicted. Let the great Interpreter of the Word, the Holy Spirit who wrote It, may He come near now for this portion of the service and bless these cloths. Lord, if I think of myself, who am I to lay my unclean, filthy body across these handkerchiefs that stands between death and life to many? Oh, God, I tremble. But when I think that. . . You don't see me, You just hear my voice. It's coming through the Blood of the Lord Jesus there. Now, I'm believing that You'll answer for me just as You did for Him, because He went before me to set at the right hand, up there, of the Majesty on high. And His Blood lays there as an atonement, and I'm covered under that Blood.

³⁰⁷ I believe, Lord, that You'll heal them, for they're needy. They wouldn't have had these laying here. I pray that You'll make them every one well. As I place myself across them, as . . . They said they took from the body of Paul. . . He was just a sinner too, Lord, saved by Your grace. The people believed him, though he scolded them and everything, but they knowed he was the shepherd. They knowed he—sent from You, because You proved Yourself by his ministry. God, these people believe the same thing today. I pray You help them now and heal each one in Jesus Christ's Name. Amen.

³⁰⁸ Are you hungry? All right. I'm hungry for more of the questions. "Man shall not live by bread alone, but by every Word that proceeds from the mouth of God." Now, I may be . . . Some of these questions, I may not have them right; I just done the best that I can. Tonight, I'll try to begin just at seven o'clock. Well, church will open at six-thirty. And you that can stay . . . You that can't, we understand; that's all right. But I'll try to get every one of these I possibly can tonight. God bless you till we meet.

Now, let's us stand on your feet and sing this good ole song, our dismissing song, *Take the Name of Jesus With You*. All right.

Take the Name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it then, where'er you go.

Precious name, Oh how sweet!
Hope of earth and joy of Heaven;
Precious name, Oh how sweet!
Hope of earth and joy of Heaven.

³⁰⁹ I want to make this announcement. Billy just said they took a love offering this morning (see?), and said they had a nice love offering. I have him to go at the back of the building and stand back there. To the people here that never come prepared, don't have the money for your dinner, Billy will give you the money for your dinner and for—to pay your hotel bill or motel bill, whatever it is. You take and pay that now. If you're . . . If you can stay . . . Billy will meet you back there and take your name and where you're at, and we'll pay for your dinner and your motel bill out of the love offering that's taken for me this morning.

Till we meet! till we meet!
Till we meet at Jesus' feet;



CONDUCT, ORDER AND DOCTRINE OF THE CHURCH
VOLUME TWO

These Messages by Brother William Marrion Branham, delivered at the Branham Tabernacle in Jeffersonville, Indiana, U.S.A., have been taken from the magnetic tape recordings and printed herein unabridged and distributed by Voice Of God Recordings.

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