

QUESTIONS AND ANSWERS

HEBREWS PART III

 . . . to be here tonight again at the tabernacle, to anticipate in this wonderful fellowship and worship around the Word of God which is given to us freely. And we are . . . love to be partakers of this blessing.

554 And I only trust that God will bless us tonight like He did this morning, with the message of the morning. And I was just talking to my neighbor, Mrs. Wood, a while ago, and we were discussing it, and Mr. Wood and them. And I believe that was Brother Neville's best sermon out of all the fine ones he's preached, that was the one that was better to me than any one he's ever preached yet. I certainly did admire and appreciate that wonderful sermon. And it give me courage, and it trimmed me down. So I—I like to admit the truth, you know. So, about the courageous parts, you know, to be courageous, and how to . . . David was there, and how that he . . . When in that great trial, instead of saying "Well, I'll go do this, Lord, You just help me," he waited, went and asked the Lord what to do. He brought down the ephod, you know, and said, "Now let's stand and ask God, 'What must we do in this crisis?'" Oh, that was really rich. That had more vitamins than all the drug stores that was got in the country. Yes, sir, that really do you good.

555 Now, tonight, we—we don't aim to stay not no longer than midnight, if we can, on these questions. So we are—we are going to get right into them, right away. It's the finishing up these questions, and every time I start to finish them up . . . Now, Sister Hattie, I didn't mean that, you know that. I—I was just saying that, see; and, all right. But I got some real stiff ones here from a minister, and they're really hard to answer. You know, them preachers, they twist it around through the Bible and try to find their own answer before they'll ask you, you see. And then . . . and this is being tape recorded, going down to Georgia to a minister friend of mine who's got eight outstanding Bible questions here which are very, very steep.

556 And now, this coming week, don't forget and pray for us.

557 And my wife is way better; she's up now, and she helped cook, today. Our dear friends from Canada, Brother, Sister Sothmann,

are here visiting with us, and we surely do appreciate their visit. And my wife, knowing that they were coming, why, she was going to be up so she could have some of the entertainment and the fellowship of these dear Christian people. We're glad to have Brother Freddie with us tonight, and she stayed with . . . She was here this morning, but I believe she stayed with . . . no, that's right, she's with Meda, to kind of be with her while we come down; 'cause I know it'll be a little late tonight, it's communion and feet washing. So we're happy to have them and the visitors with us.

⁵⁵⁸ Now, before we start to try to undertake to answer questions . . . And just remember that I—I can be wrong, you see, I—I don't claim to be right on everything that I do. I—I try to be right, but maybe I'm—I'm wrong. And—and if I am wrong, then you just forgive me; and I pray God will, too, because I don't mean to be wrong. I don't try to answer them just be- . . . or the way that I just . . . for prejudice, I answer them the very best of my knowledge, see. And if I have to alter my ideas on a Bible question, I think that's just the thing to do. We should alter, any time, when God's Word speaks, because it's God's Word.

⁵⁵⁹ And now, I think we're going to pray for the sick again tonight, as usual. And sometimes you just wonder; you take like a small group like this, less than, oh, the little tabernacle here, and sometimes you don't see the results that you would like to see. But the thing, what you're doing, you're just drawing from about two hundred people. And one of the big meetings, maybe you're drawing anywhere from three to ten thousand, you see, and—and maybe more. So that's the way, you get to see a more massive. But tonight, I have just been answering . . . Course our phone rings just every few minutes through day and part of the night.

⁵⁶⁰ Is this Mrs. Reisert setting here, I'm looking at? Your Bible, sister, Sister Wood has it back there. I brought it this morning for you, and I—I didn't get to give it to you. And I—I didn't see you this morning, and Mrs. Wood has it.

⁵⁶¹ So to answering the phone and finding the—the great things that's been done. A lady called me, she said, "Brother Branham, I was at a *certain-certain* meeting and I had been suffering with *certain-certain* trouble so long. And, you know, you just spoke back there, and just . . ." Said, "I almost fainted when It just brought up the back life." And said, "And I've never suffered since."

⁵⁶² And a lady come in and said . . . I believe she's here tonight, or she was going to drive from Bedford, I believe, or somewhere up in there. Their son was in here, I believe, that had heart trouble,

in such a bad shape. And he was setting here in the meeting, and—and the Lord moved around and touched . . . said to the boy about his trouble, and he couldn't hardly raise his arm, and a heart attack, and his arm all cramped, and his heart like this. And immediately he got right in the car and drove home, never been bothered with it since. Is that lady get here from Bedford? Are you here, lady? There she is, in the back. Yes, she just called me, a while ago.

563 Then there's a lady called me from down in Evansville. And she couldn't get here 'cause she's too far away, didn't know we was going to have service tonight of healing. And she said, "Brother Branham, I was setting in the Evansville meeting," and said, "you looked back over the crowd and said . . . told me who I was, and what I had done, and what I had suffered with, and so forth like that." And she said, "I had that asthmatic condition, and just had to burn Asthmador and everything in the room since I was a little girl." Said, "That's been two years ago, and I've never had one spot of it since." See?

564 And just for those who are here tonight, wasn't here this morning to enjoy the testimony; I was over to the ten-cent store, buying a doll, yesterday. Now, that wasn't for myself, see. That was for my little girl, Rebekah, there. And—and Sarah was going to something, another, today. Some of her little schoolmates was having some kind of a little get-together, of a birthday or something, and she had taken her a little present; and I was buying a little baby doll, about so long. And there was a lady walked up there, said, "You remember me?"

565 And I said, "I don't believe I do."

566 And it come to find out, it was a relative of Brother Neville's here, that about . . . when I was on my road to Sweden, they . . . She come in here, had a little boy in a wheelchair, just like little Edith there, and the little fellow had cancer, malignant growth on the brain. And his little head drawed down, and he . . . and the doctors had give him just three weeks to live. They had taken it out and diagnosed it, and seen it was . . . what it was, and just give him three weeks to live. And they had to wheel him around in a chair, and then put him on a stretcher when he went to the room and examine him, and then bring him back down. Went and prayed for that little boy, and asked the Lord to heal him. And the very next day, when they took him over there, said, "I don't want that wheelchair."

567 Got in the car and rode over there, and the doctor rolled out the stretcher, said, "I don't want that stretcher."

568 Run up there and set down, the doctor examined him, said, "Well," said, "instead of three weeks, I'm going to give you a hundred and eight years you're going to live."

569 And, yesterday, the mother met me. And she may be here, for all I know, tonight. And the little boy was out playing football, a young man now. Malignant, cancer on the brain, and it just goes to show . . .

570 Oh, the thousands of things, see. God cannot fail. He—He just can't fail.

571 Brother John, is your eye better, brother? He had an accident, and was driving a nail and it struck him in the eye. And we were all praying for Brother John O'Bannon, our brother from Louisville that had had the accident with the nail that struck him in the eye.

572 Now, these questions are the—the deepness of somebody's heart; that they read through the Scripture and find these things, and they don't . . . maybe can't satisfy themselves, so they hand them in here for us to try to answer. And you see what a predicament it puts us in; because, what you'd say, they'd lay on to it. So you must be sure you're right, and I'm . . . as sure as you can be. So then, the thing to be sure that we're right, let's just ask the Holy Spirit now to interpret this for us, while we bow our head.

573 Now, Heavenly Father, oh, what a privilege it is to say "Father" to the great Creator of heavens and earth. And we just ask that You will take these questions into Your Own care now. They were handed in here with the deepest of sincerity. God, let that come from our hearts, the deepest of sincerity, to answer them in the best that we know how; grant it.

574 And may Thy mercies rest upon each one. And may something be said here tonight that'll just help everyone that's here. And when we leave, after the prayer for the sick and taking the communion and so forth, may we say like those who came from Emmaus, "Did not our hearts burn within us as He talked to us along the way?" For we ask it in Jesus' Name. Amen.

575 Now, as I have said many times, that these—these here are—are the best of my opinion of them, and then sometimes it raises a little discussion. The first one here, I see it's something that I've said before, that it's handed back again. I won't . . . want to read it now, if you will.

65. When Adam and Eve had their children in Eden, was there other people on earth at this time? In Genesis the 5th chapter and the 16th verse, Cain dwelt in the land of Nod and knew his wife.

576 Now, that's a—a wonderful question. Now, we are taught in the Bible. . . And many times these. . . sometimes we have carelessly. . . I used to put on a little slip of paper, and say, "Ask. Answer any Bible question."

577 And someone said, "Well, who was Cain's wife?"

578 Oh, I'd little joke with it or something, I'd say, "Oh, that was his mother-in-law's daughter," or something like that, you know, or—or "She was Mrs. Cain." But that don't answer the question. There's. . .

579 There Cain had a wife, because the Bible said he did. And if Cain had a wife, he had to get her somewhere. And this would line right into it here:

Was there other people on the earth when Adam and Eve had their children in the garden of Eden?

580 Now, if you notice, in the Bible it's very seldom ever recorded about a woman being born. It's always the man child is the one that they record in the Bible, not the woman. Seldom is it ever mentioned about the birth of a girl baby, in the Bible. Or, frankly, I don't know as I can recall one right straight off now, in mind, where it ever recorded the birth of a baby; said, "They begot sons and daughters."

581 Now, the Bible only gives record of three children being born to Adam and Eve, and that was Cain, Abel, and Seth. Now, if all three of those being men, if there wasn't any females borned, and then when the only female (Eve) died, the human race would have ceased to exist right then, because there'd been no way for them to—to have any. . . the human race to have furthered, because there would been no females left. Eve would have been the only one. But, you see, they don't record the—the births of girl babies, in the Bible, so therefore they had to have girls the same as boys.

582 Now, the old writer, one of the most ancient writers we got, Josephus, claims they had seventy children, and Adam and Eve; one of the oldest writers, "seventy children, and they were both sons and daughters."

583 Now, if. . . And then if Cain went to the land of Nod. . . Now, if you notice, the writer was very, very brilliant writing here. Did you notice how he quoted it?

In Eden, when they had their children in Eden . . . Now, not in the garden of Eden, the writer knew that. Ever who wrote the note here, said: **When Adam and Eve had their children in Eden . . .**

584 Not in the garden of Eden, because they'd been driven out of the garden of Eden. But they were still in Eden, and the garden of Eden laid east in Eden. But Eden was like a county or—or what . . . or a state, and then Nod was another state or county next to it.

585 Now, the only person that Cain could have had, or married, would have had to be his own sister. He had to. Because there's only one male and female that they could have come from, see, and he had to marry his own sister. Now, that was legal in those days.

586 And Isaac married his own first blood cousin, Rebekah, ordained of God. Sarah was Abraham's sister, his blood sister; not by his mother, by his father. See, a blood sister that—that Abraham married; a different mother, but same father.

587 So, you see, to marry in relation then, before the—the stream of blood was weakened in the human race, it was legal and all right. Now it isn't. If you'd marry your sister today, and have children, they'd probably be . . . well, they'd just be deformed and everything. Even down to a first and second cousin should never be married, see, because the bloodstream becoming low and running low.

588 But the only thing then that Cain could have done, would been, marry his own sister. And that's where the children was that . . . He got his wife, went to the land of Nod and knew her, and from there come the—the children. See, the . . .

589 And if you notice, out of the line of Cain come the smart men. Out of the line of Seth come the religious men, I mean, the—the vine of righteousness. Right there, those two, brought forth the very line that we're living in today.

590 If you'll notice today now (just in finishing this question): that lineage of Cain still exists, and the lineage of Seth still exists. They both come down just the same. Cain's children is here in Jeffersonville tonight, and Seth's children is here in Jeffersonville tonight. As the bloodstream weakens and goes out, but that lineage still hangs on.

591 Now, watch. Cain's children were always . . . and before the antediluvian destruction, they were the smart people: the scientist, the educators; and very religious, but was the

condemned bunch. See? Now watch, they were just like their father Cain. Cain, he was a religious man. He built a beautiful altar, and made a beautiful church, and tried to make it look prettier than that little mission that Seth had down there. Did you know that? He sure. . . He decorated the altar with flowers, and fixed it beautiful, and made it pretty; and made a great, big, swell church, because he thought that he could find favor with God by doing so.

⁵⁹² And Abel went over and got a little lamb, and started pulling it over to the altar, and laid it on a rock and killed it.

⁵⁹³ And now, if God being just, if all He required was worship, Cain worshipped God with just as much sincerity as Abel did. Both of them were sincere. Both of them was trying to find grace with God. They were neither one of them infidels. They were both, absolutely, believers in Jehovah. Now, there, that gives us something to think of.

⁵⁹⁴ Some here tonight I've never seen, people; I've never seen you before. But you must realize this, and keep this in your mind. See? No matter how religious you are, that don't have one thing to do with it. You might live in church, you might be ever so sincere, and you're still lost! See?

⁵⁹⁵ And you say, "Well," you say, "our pastors are the smartest, they come through the seminaries to get the best education. They're theologians, they know all—all the theology and so forth. And they're smart, trained, the very. . . the elected best that we know of." And they could still be lost! See?

⁵⁹⁶ Now Cain, on his line: they were, every one, very religious; a very famous people; and they were scientists, and doctors, and builders, and workers, and smart men. But all that lineage was rejected, from Cain all the way down.

⁵⁹⁷ And on Abel's side: they wasn't builders nor educators or smart man; they were a, more or less, humble, sort of sheep raisers, and peasants, that just walked by the Spirit.

⁵⁹⁸ Now, the Bible said, "There's no condemnation to them that's in Christ Jesus, that walk not after the flesh but after the Spirit." The spiritual man has a spiritual soul that can never die. And the carnal man has a religious atmosphere around him (and wants to worship and so forth) but is carnal; not an unbeliever, but a carnal believer; and it was the kind was rejected.

⁵⁹⁹ Now, from there, Cain went and married his wife in the land of Nod. Now, it doesn't say who Seth married, or who others married. And the very beautiful thing of that is to know that—

that, Cain marrying, we have the answer to it. Cause he had to marry his sister, or he . . . or there'd been a . . .

⁶⁰⁰ There was no more women on the earth, but just had to come from Eve. She was the mother of all living. That's, all the people that was living, she was the mother of it. That's the reason that she was . . . The word *Eve* means "the mother of the living." So she came and brought this child. And Cain married his own sister, would be the only way that I could see out of it. So there was people living in that day, truly. See? Well, and . . .

When Adam and Eve had their children in Eden . . . Now watch, that's the question: When they had their children in Eden, was there other people on earth at this time? No! Then in Genesis 5:16, you see, Cain dwelt in the land of Nod and knew his wife. Sure. See?

⁶⁰¹ That's Genesis 1, where He created man in His Own image, which was in the theophany. And in Genesis 2, He made man out of the dust of the earth, which was the human man that we have now. And then, in 3 was the fall, and was kicked from the garden of Eden; and then the children begat children. And Cain took his wife and lived with her in the land of Nod, outside, because God had separated him from the fellowship with his own brother (because of the death of—of Abel). And that's who he had, his own sister, and married her; is the only way that I can, myself, can see how that—that he married.

⁶⁰² Now, it's been said . . . And I hope that my colored friends that's in here will excuse this remark, because it's absolutely not right. The first time I ever met anyone in my life, after I had been converted . . . I was . . . met Brother George DeArk and them down there. And I was walked, and the Lord led me to a little place. And they was discussing where the colored man came from. And they were trying to say that the colored man, that Cain married an animal like an ape, and through there come forth the colored race. Now, that's wrong! Absolutely, that's wrong! And don't never stand for that. Cause there was no colored or white, or any other different, it's just one race of people unto the flood. Then after the flood and the tower of Babel, when they began to scatter out, that's when they taken their colors and so forth. They're all come from the same tree. That's exactly right. Adam and Eve was the father and mother, earthly, of every living creature of human beings that's ever been on the earth. That's right. Black, white, pale, brown, yellow, whatever color you might be, that's absolutely the place that you live in, and the way that—that the . . . Just like . . .

603 I think I might express this while I'm on it. The people here now in these segregations and laws and things they're passing, I think it's ridiculous. I really do. Listen, just let those people alone, they know what they want. God made a man a colored man, and he's happy about it. Absolutely! If God made me a colored man, I'd be happy about it; if He made me a brown man, I'd be happy; if He made me a white man, I'm happy; if He made me a yellow man, I'd be happy. God made us in our colors, and He made us the way He wanted us, and we're all His children. Absolutely! And they oughtn't to fuss and carry on like that. That's wrong to do that. They shouldn't do it. God made us . . . the way we want it.

604 And the colored man, he don't want to get out there and break up his—his generation or his color, and mix it in the white and everything like that. I don't blame him. I don't. The colored man has things that the white man don't even possess. Absolutely! That's exactly right. And God never intended them to be that way.

605 Well, look. The colored man is . . . he's—he's a . . . he's got a—he's got a disposition about him that the white man never does have. He's got a happy-go-lucky, a "trust God, and just let the rest of it go"; whether he's got it or whether he hasn't, he's happy anyhow. I'd like to have a whole lot of that, tonight, I sure would. Well, he's got it, and that's his possession; they don't want to mix it up with some other race and break it out, either. That's exactly right.

606 I think the lady down there at Shreveport made one of the best—best comments I ever heard in my life. She made a comment, and they put it in the paper. She walked up, she said, "The way these things are going in here, in this segregation, I don't want my children going to school over at that white school." Said, "They won't get the attention they'd have if they had a colored teacher." That woman's a smart woman. She knowed what she was talking about, they get a better education. That's exactly right. So I think the people do wrong by doing that.

607 And then they say, "Cain and Abel . . ." and so forth like that. No, sir! The color had nothing to do with it. It's the spirit inside of there that has something to do with it. That's exactly right.

608 So Cain knew his wife, and that was his sister. And they . . . he took her to the land of Nod, and there come forth the great tribes of the earth: the religionists and worshippers.

609 And just think today, friend, just stop and think just for a moment. That there are tens of thousands times tens of thousands

and thousands of thousands, of absolutely church-going people, just as sincere and consecrated to that church they can be, that's just as far lost as Cain was. See? It's God Who chooses! It's God Who elects! See? God Who gives mercy! The clay can't say to the potter, it's the potter over the clay. That's right.

610 Now here's a beautiful one, the next one here:

In Second Peter 2:4—2:4 . . .

611 Somebody got a Bible, want to turn to these Scriptures right quick while I'm reading Them, if you want to, and kind of help me along here, while we get this question.

612 Now, on this Cain and—and so forth, if that don't satisfy it now, you just let us have it. We'll be glad . . .

613 Now Second Peter 2:4. All right, sir, here we are:

66. Second Peter 2:4, “For if God has . . . For if God spared not the angels that sinned, but cast them down into hell,” then why did Christ preach to the spirits in prison, in First Peter 3:19?

614 Now, we got Peter 2:4, first. All right:

For if God spared not the angels that sinned, but cast them down—down to hell, and—and delivered them into chains of darkness, to be reserved unto the judgment;

615 Now, now let's find out in First Peter (that's Second Peter), First Peter 3:19, listen at this. Here we are, right here. These just come in, the reason I didn't have them wrote out.

. . . which also . . . went and preached to the spirits in prison;

616 Oh, yes, here we are. Let's begin a little before that, the 18th verse:

For Christ also . . . once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

By which also He went and preached unto the spirits in prison;

Which sometime were disobedient, . . .

617 My dear friend, if you'd just read the next verse, and there It explained it. See?

Which were sometimes disobedient, which once the longsuffering of God waited in the days of Noah, while the ark being prepared, wherein few, that is, eight souls were saved by water. (See?)

618 Now, if you'll notice in here, I think this preacher's got another one on the . . . something on the same line, will be answered a little later.

619 First Peter 4. . . or 2:4, if you notice, "for if God spared not the angels," how is that *angel* spelt? Little "a." See? Now, over here, "the spirits that were in prison that repented not in the longsuffering of the days of Noah," same angels. It was men: messengers, preachers; "spared not the angels." Did you know that a . . . the word *angel* comes from the word "a messenger"? How many knows that *angel* is "messenger"? Absolutely, angel is a messenger, "and He spared not the angels." See?

620 And over here in the Hebrews, you remember we went through it a few weeks ago, "the angels"?

621 And over in He- . . . in the Revelation, "To the angel of the church of Sardis write these things. To the angel of the church of Ephesus write these things. To the angel of the church. . . ." Remember that? And we run the *angel* word back, and from the dictionary, and find out that that means "a messenger." It could be "a messenger on earth, a supernatural messenger," the word *angel*.

622 So in this state, if we'd take the lexicon and run it back, you'll find out it starts from "messengers, the first messengers." See, "If the . . . If He spared not . . . For if God spared not the angels that sinned," (See?) "and the supernatural beings," (See?) "after the waiting. . . ."

Now watch, he said:

. . . if . . . spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be preserved unto judgment;

623 Then look over in First Peter here again, 3:19, watch how this reads now:

For by which also he went and preached to the spirits in prison;

Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, . . . (see, it was the messengers of that day, messengers). . . while the ark was being prepared, wherein . . . that is, eight souls were saved by water.

624 Now if you'll notice when those beings were in Heaven. Now, over in Revelation 11 . . . or the 7th chapter, I believe . . . or no, no, it's the 12th chapter. He gives a picture of the woman standing;

the moon at her head and the sun . . . or, the sun at her head and the moon under her feet. And the red dragon stood to devour the Child as soon as He was borned, and he took his tail and pulled a third of the stars of Heaven and cast them to the earth. Did you notice that? Now, that doesn't mean that Satan has a— a long tail that he hooked around people, but “the tale that he *told*,” and pulled a third part of those stars. Those stars were Abraham's seed.

625 Abraham said, “Oh . . .”

626 God told Abraham, “Look up to the heavens, and number the stars if you can.”

627 He said, “I can't do it.”

628 He said, “Neither will you be able to number your seed,” the stars.

629 Who is the Bright and Morning Star? Jesus of Nazareth, the brightest that ever lived in human flesh. He is the Bright and Morning Star. And He is the Seed of Abraham, coming through Isaac. And we, being dead in Christ, take on Abraham's Seed and are heirs according to the promise.

630 So the stars of the heaven represented the spirits of man here. And when the red dragon (Rome, under its persecution) hugged in two-thirds of the . . . or a third of the stars, and cast them down, that was at the crucifixion of our Lord Jesus when they rejected Him and He was . . . and cast Him out and had nothing to do with Him; there was that third part of the angelic stars, the angelic beings.

631 See, in your body, inside of you . . . (we got another question on that, directly, to answer it better). So when . . . Inside of you is a spirit, another man. The outside of you is a one man, the inside of you is another man. So the inside of you is the supernatural, the outside of you is the physical. See? And this being, if you are Spirit-led, by God, you became a messenger of God, or an angel. God's *messenger*, God's *angel*, is the very same word; can't separate it: God's messenger, or, God's angel.

632 And which has the greatest authority? An Angel from Heaven or an angel at the pulpit? Which has it? The angel at the pulpit! Paul said, “If an Angel from Heaven comes and preach any other gospel to you than this which I've already preached, let him be accursed.” So the angel anointed with the Holy Spirit and with the Word stands next to God. That's right. In the Heaven, his authority . . .

633 “All powers in Heaven and earth is given to My hand. Go, and I’ll go with you. Whatever you bind on earth, I’ll bind in Heaven. What you loose on earth, I’ll loose in Heaven.”

634 Oh, if the great holy Church only realized its power to do these things! But there’s so much doubt and fear and trembling, wondering if it will, “Could it happen?” As long as that exists, the Church can never stand upright. And when every talk of fear is vanished and the Holy Spirit is completely in control of the Church, then all fears are gone, and that Church has the power. See? Why, they have everything that Heaven owns behind them. They’re ambassadors of the Throne. Absolutely! An ambassador of Christ has the authority, and everything that Christ owns belongs to that ambassador. And He said, “Go ye into all the world, you are My witnesses after the Holy Ghost is come on you.” And what is a witness? Is an ambassador; is to come and witness something. The whole powers of Heaven is right in your hands! Oh, why do we set? And the church is barren, and we set dormant. Is because that we don’t recognize these things.

635 Now, the souls that were in prison (that repented not), were not Angelic beings that had—had been brought down in the form of Angels, but it was the spirits of those angelic beings that fell before the foundation of the world, back there when the war went on in Heaven. And Satan and—and the dragon fought, and then . . . or Michael and—and the—the dragon fought (and Lucifer). And Lucifer was cast out with all of his children (all of the angels that he had deceived), and those angels come to the earth and was subject then to become human. And when they did, that’s when “the sons of God saw the daughters of man was fair, and took unto them wives.”

636 They are sons of God. Every man that’s borned in this earth is a son of God. Regardless of whether he’s sinner or what he is, he’s a son of God. Created in the image of God for the praises of God, he’s created that way. But God in the beginning knew who would receive Him and who would not receive Him. Therefore He could predestinate, or, not predestinate, but by foreknowledge He could tell who would be saved and who wouldn’t be saved, for He knew which person would take up which spirit.

637 And those spirits that come from the Throne of God, and stands before the Throne of God, and lived . . . and billions and billions and aeons of time before the world ever begin, in the Presence of God, do you think they don’t know something about worship? And they come down and get right into man, and they worship God! Absolutely, they worship God; and they have a

knowledge of God, and they're smart, and shrewd, and educated, always. But God rejected them from the beginning!

⁶³⁸ So therefore, friend, membership of a church, or—or knowledge of some theology or something, doesn't have one thing to do with It. It's got to be the Blood of Jesus Christ and a new birth that joins you to Him as one person. There you are.

⁶³⁹ God, in the beginning when He knowed that . . . Men and women was made one, not two, they were made one. They were separated, one put in flesh and one in a theophany. He knew that. So in order to prove that to you: when God made the woman, He never took some dust and made her like He did the man; He took a rib out of the side of Adam, and she become a by-product of a man (because she's part of him). You get It now? See? There you are.

⁶⁴⁰ There are the angels. And God and the spirit that's joined with God is one Spirit. That's right. Now, the Spirit of God that dwells in the Church, is the Spirit that come from Heaven, that God knew before the foundation of the world, that rejected the devil's lie. And that spirit had to take a body of flesh to be . . . to take his testings. He had to come flesh like these others did, and all of them put on the equal yoke. And God, by the beginning, know the spirits that would, and which would not. There you are. That devil is so wise he'd just deceive the very elect, if possible.

⁶⁴¹ So these spirits, these angels that preached, was in prison; *angels*, if you'll notice it here, it's a little "a" which means "man"; angels, messengers here on the earth. They sinned, and the only way that they could sin would be disbelieve! And the way . . . They had their own religions, and they did not believe the message of Noah. They did not believe the message of Enoch. And they rejected their Message, "and was condemned," the Bible said they were.

⁶⁴² Enoch prophesied to them, said, "The Lord's coming with ten thousands of His saints."

⁶⁴³ And they prophesied. And Noah built an ark, and they said, "He's a holy-roller! He's a fanatic! There is no such a thing as the rain coming." And a hundred and twenty years went on, and he had a religion that had salvation in it, there was a way of escape made, but they were satisfied in their condition.

⁶⁴⁴ That's the way it is today, that man are satisfied in their condition. But there is a way of escape, and that way is through Jesus Christ. Amen. There you are: the same tribe, the same spirits.

645 And they were absolutely religious man, very religious, but they missed the covenant vow.

646 So is it today. Man go to church, and join big churches, and try to be the most popular person in the city. If they want to join a church, they get the biggest in the city, the best and well-thought-of in the city. How far they miss the calling! How far they miss It!

647 The only way you'll ever know Jesus Christ is by spiritual revelation, not by theology and how much you study the Bible. Whether you be Christian Science, Methodist, Jehovah Witness, or whatever you are; no matter what you are, you'll never know It by the Word, it's the Spirit of God that reveals Him to you. It's a spiritual revelation!

648 When Adam, in the garden of Eden, and Eve, when those children was cast out, here come Cain with good theology. He said, "God should know that we are doing this from the best—best of my heart. I'll build a beautiful altar, I'll put flowers on it, I'll put fruits on it, I'll make it pretty. Surely I can appease God with this and let Him know that I'm sincere in my heart." He was right as far as the Word went; God wanted worship, he went to worship. He made a beautiful place to worship in, great, fine cathedral (as they call it today). And he made it right, he built it right and put an altar in it; he wasn't an infidel.

649 But Abel, upon the Word of God . . . There was no Bible wrote then, but God *revealed* to him that it wasn't fruit that brought us out of the garden of Eden, it wasn't apples that Adam and Eve ate, it was absolutely sexual things that had separated them and divided them. And knowing that they become mortal, and through the blood of Adam, and through the blood of the serpent that had started this, Abel, by Divine revelation, went and got a lamb and offered it. And God said, "That's It!" Sure.

650 When they come down off of Mount Transfiguration, Jesus said, "Who does man say I the Son of man am?"

651 "Some say You're 'Moses,' and some say You're 'Elias,' and some say You're 'Jeremiah,' and some say You're 'that Prophet.'"

652 He said, "But Who do you say I am?"

653 Peter said, "Thou art the Christ, the Son of the Living God."

654 He said, "Blessed art thou, Simon Bar-jona, for flesh and blood has not revealed this to you." (Watch!) "Not no more through the letter, not no more through the school; you never learned it in a seminary, neither did somebody tell you. Flesh and blood hath not revealed this to you, but My Father which is in

Heaven has revealed it to you. And upon this rock I'll build My Church, and the gates of hell can't prevail against It." There you are. There's the Church of the living God. That's it. Upon that church . . . Upon that *revelation*, this Church is built. It's a Divine revelation that God has revealed, that Jesus Christ is the Son of God, and you've accepted Him as your personal Saviour, you've passed from death unto Life.

⁶⁵⁵ And the Holy Spirit's moving and working in the members of this Body. There's the Church! No matter if it's poor, and in a mission, and you stand out under a pine tree somewhere, or wherever it is, if it's in somebody's house in a private meeting, no matter where it would be. Beauty and things doesn't enchant God. It's the sincerity of the heart by a revelation that Jesus Christ has been presented as the Son of God, our personal Saviour. Amen!

⁶⁵⁶ My, we . . . you never get these, going through like that, will we?

⁶⁵⁷ There's the ones that . . . over there that He went; the angels: the messengers, them preachers, them the intellectuals, them messengers that believed not when Noah went to preach to them and told them, "Why, come into this ark."

⁶⁵⁸ They said, "Listen to this holy-roller. Listen to that fanatic. Why, there's no rain. Who ever heard of such a thing? Why, my, don't we have churches? Aren't we religious?" Why, they were religious!

⁶⁵⁹ Jesus said it would be a generation that passed just then, would be that generation would repeat again just before His Coming, "As it was in the days of Noah, so will it be in the coming of the Son of man. For they were eating, drinking, marrying, given in marriage." They had a Reno, Nevada then, somewhere. They had all kinds of nonsense that they got today; rallying, and frolicking, and making fun, scoffers and so forth; having a form of godliness, but denying the real Truth: the covenant, the Message of grace. God making His way, and giving the people His—His covenant, how they could escape; It had salvation in it, salvation was a place to escape.

⁶⁶⁰ "What do we need with salvation?" Today people say, "Aren't we living under a good democratic form of government? What do we need?"

⁶⁶¹ I don't care how much democratic form of government we live, we need the Blood of Jesus Christ. Right! We need Christ. I appreciate a democratic form of government; that has nothing to do with the salvation of the soul. Absolutely! Those governments

will pass, and every nation will pass. And I've stood by the . . . where the pharaohs stood, and you have to dig twenty feet under the ground to find their thrones where they set. All the pharaohs and his kingdoms of this earth, and all of its faltery things will fail and go away, but Jehovah will reign forever, for He's the immortal God. Solidly upon the Rock Christ Jesus we stand, for all other grounds is sinking sands.

⁶⁶² Care whether it's . . . kingdoms will rise and fail, but, oh, there's nothing, I don't care whether it's anything, there's nothing present, nothing future, nothing (starvations or perils or anything) can ever separate us from that love of God that's in Christ. When a man is borned of the Spirit of God, he's a creature no longer of time, but he's a creature of Eternity. Amen. He's passed from death unto Life. He's passed from the . . . He's passed through the time element, into the Eternity. He can never perish! And God swore that He'd raise him up in the last days.

⁶⁶³ So they can have all your big churches, and all your big times, and all you wish to, and tell your dirty jokes and have your Bunco games, and soup suppers and everything else that you want to; and have some educated preacher standing there. Maybe he can do a better job at it than some of these little ol' boys hardly knows their ABC's. But I'm telling you the truth, I'd rather have a boy didn't know his ABC's preaching to me (that knowed Christ) than all the great theologians there is with all your educations could be thought of. Absolutely!

⁶⁶⁴ Down here in Kentucky, not long ago, a little ol' boy that couldn't even hardly read his own name, said the Lord called him to preach and he wanted a schoolhouse. Why, the authorities wouldn't let him have it. Some great big preacher come by there with a handle on his name like *that*, some great doctor of divinity, why, they let him have the school. Sure. Held a two weeks revival, not one soul. And his father went back, said, "Now you let him have it, I'm a taxpayer, I got a right for my boy to have it. And my boy should have it also."

⁶⁶⁵ So he went back to find out, and ask them, they said, "Well, we'll let him have it at least two nights." And they went on and let him have it two nights.

⁶⁶⁶ And that night that little ol' boy got up there and couldn't even read the Bible, had somebody read his text. But when he walked to the platform, he was anointed with the Holy Ghost. And when he preached, about twenty come to the altar; and that self-styled preacher wept her way through to Calvary, at the altar.

667 Sure, brother, it's not—not what you know, it's Who you know. That's the idea, that's what it takes, it takes to know Christ. To know Him, is Life; to reject Him, is death.

668 Quickly to our other questions, the questions now that goes down to Georgia:

67. What do the stones in the . . . represent in Revelation 21:19 and 20?

669 If you wish to take the time to open your Bibles, which we haven't too much time now, but I'll try to answer them quickly. Revelation twenty- . . . I believe it's 21:19 and 20. Yes.

670 All right, in there you'll find out that he was talking of the stones that was in the building. And the stones were foundations. If you'll notice . . . I do believe you have it there, Brother Neville. And each stone was a foundation. Not one stone a foundation, and the others . . . But each stone was a foundation. Each stone was a constant foundation. And there were twelve stones. And if you notice those twelve stones, give each . . . First starting out with jasper, and sardius, and so forth like that, representing each stone.

671 In the Bible there you'll find out it was called certain stones. Some of them a little difference, you never heard of it. If you look back in the dictionary you find out it's the same stone, just a different name; changed.

672 But it starts out with—with jasper. Jasper was the stone of—of Benjamin, or, the stone of . . . oh, the first son, Reuben. The first stone was Reuben, which was jasper. The last stone was Benjamin, the last stone on top.

673 Now, these twelve stones that the foundations was laid on, them—they twelve stones hung on the breastplate of Aaron. And they—they represented, he was the high priest of these—of these tribes. Each one of their birthstones in here, in this—this plate. And when the people saw this plate, they recognized that Aaron was the high priest of that entire tribe, when they seen the birthstone in this plate.

674 Now, when we got this morning in Brother Neville's message. And as many times they brought the Urim Thummim. You see it mentioned in the Bible as the way they knowed whether their message was Truth or not. Those stones, when they would go to telling what the man said, the prophet prophesied, and those stones all reflected together. It made a conglomeration of lights that took sapphire, and jasper, and carbuncle, and all those

other stones reflecting their light, it made one great big beautiful rainbow color that blended the whole thing together.

⁶⁷⁵ Now, now, today, when that Urim Thummim was taken away with that priesthood, now this Bible is God's Urim Thummim today. And when a preacher preaches, it must not be just one little place here, and that's all he puts his hopes upon; it must be the entire Bible reflecting the message that the man's preaching. That is the thing. Not just one place, and say, "Well, the Bible says *this*." Oh, sure, It says lots of things. But you must make it all be put together. And when the Spirit of God comes and gets into the—the Word, It places it all together and reflects one great big Light, and that Light is Jesus Christ. Amen.

⁶⁷⁶ Now, these twelve stones was twelve foundations that was started out from Reuben, and Gad, and on down to Benjamin; twelve tribes, twelve stones. And those stones in the Temple, in the new Heavenly Jerusalem, each foundation will be laid upon one of the patriarchs.

⁶⁷⁷ Now watch, you notice the stones, now you're going to watch them patriarchs reflected right into something else, just in another question.

68. Explain—explain the fourth...the four beasts of Revelation 5.

⁶⁷⁸ Brother Neville, if you've got that right there close, or some of you, of Revelation 5, we'll read this just for a minute. It's a—it's a beautiful picture here of the . . . Here, I have it myself, Revelation the 5th chapter:

*And I saw in the right hand of him that set upon the—
upon the throne a book written within and without and—
and—and on the backside, sealed with seven seals.*

And I . . .

⁶⁷⁹ Now, that's not the place. I'm wanting to get just a little further, the four beasts. Let's see, the 14th verse. All right, sir. Now here we go, that's right. Now let's begin up here at the—at the 12th verse, no, I guess the . . . "And the four beasts said, 'Amen.'" No, there's a little place behind that, Brother Neville. "Behold, I heard the voice . . ."

⁶⁸⁰ Let's see, just a minute, I was reading it a while ago. Oh, here we are, let's begin at the 6th verse. The 5th verse:

*And one of the elders said unto me, Weep not: behold, the
Lion of the tribe of Juda, the Root of David, has prevailed
to open the book, and to loose the . . . seals thereof.*

And I beheld, and, . . . in the midst of the throne and . . . four beasts, and, in the midst of the elders, stood a Lamb as, it had been slain, having seven heads and seven eyes, which are the seven Spirits . . . sent forth from . . . unto the earth.

681 I want you to hold that question, and if I don't catch it down here in a minute, I want you to bring back again, I want to deal on that, "the seven Spirits of the seven eyes that was on the Lamb." Oh, that's a real beautiful thing. (Well, we want to get this brother's question now.) All right, don't forget that now.

And he came and took the book out of the right hand of him that set upon the throne.

And when he had taken it, the four beasts and the four and twenty elders fell down before the lamb, . . . every one of them having harps, . . .

682 Now, that's the—the four—the four beasts here, if you'll notice. Now let's go ahead and read just a little farther:

. . . golden harps, . . . full of vials and odours, . . . and prayers of saints.

And they sang a new song, . . . Thou art worthy . . . (and went ahead and made their . . . all their worship to the Lord)

683 Now, these four beasts of Revelation, if you notice them, every place . . . (You Bible readers, and which the man is going to listen to this tape recording). Those four beasts, they had four faces: one had a face like a man, the other one had a face like an ox, and the other face was like an eagle, and the other face was like a lion. And they never went backwards, they couldn't go backwards.

684 How many remembers the old book of Revelation when they taught it years ago, when I took about two years here on the Book of Revelation? A lot of the old-timers do.

685 Look, they could not go backwards, because every way they went they were going forward. If they went *this* way, they was going like a man; if they went *this* way, they was going like a lion; went *this* way, they was going like an eagle; if they went *this* way, they was going like an ox. See, they couldn't go backwards, they were going forward all the time.

686 Now those four beasts. Now to quickly get this, 'cause I don't want to stay too long on this. But the four beasts . . . The *beast*, in Bible, represents "power." And you notice these beasts were not out yonder in the lake or in the sea somewhere coming up, but they were at the Throne of God, and they were worshipping

God. Those four beasts means four powers that come up out of the earth, and those four powers was the four Gospels: Matthew, Mark, Luke, and John; one don't contradict the other one.

⁶⁸⁷ And one of them, the . . . As the Gospel goes forth as a lion, it's stern, it's bold; the Gospel is brave like a lion, and it's a king like a lion. If it goes towards a man's face, it's cunning and shrewd like a man. If it goes the eagle, it's got the swift wings and the high heights. It . . . See what I mean? If it goes like the ox, it's the work horse that can pull, the work ox that pull the—the—the burden of the Gospel. The four beasts was the four powers, which were: Matthew, Mark, Luke, and John; the four Gospels that ring out in the Presence of God. That was . . .

⁶⁸⁸ If you noticed, they had eyes in front and in the back. They—they . . . Everywhere it went, it reflected. They seen everywhere they were going. And that's the power of the Gospels as it goes out, it can . . . It's got the shrewdness of a man; it's got the swiftness of an eagle; it's got the—the—the—the power, the pulling power, the burden-bearer like an ox; it's got the—the sternness and the boldness of a lion. See, it's the four Gospels, which are the four powers of the Revelation, the 4th chapter.

All right, now the next:

69. Who are the twenty and four elders? All right, I believe that would be on the—the . . . **Who are the twenty-four elders?**

⁶⁸⁹ Now that's just simple, we could get to it. The twenty-four elders was setting before the Throne. That's in the . . . I believe it's in verse 4, is where it's found. "And there went out another . . ." I've got to . . . Let's see, I've . . . 4:10.

⁶⁹⁰ All right, the Revelation, the 4th chapter, and the 10th verse. That's right. We'll get to it.

And the four and twenty elders fell down before him that set on the throne, and worshipped him that liveth for ever and ever, and cast their crowns before the throne saying,

Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

⁶⁹¹ Now the four and twenty elders. An elder is an overseer. Now notice, they were twelve patriarchs and twelve apostles. And they were setting, twelve on one side and twelve on the other. There were the twenty and four elders, which were the twelve patriarchs on one side, the Old Testament, the twelve apostles on the other

side, of the New Testament. Didn't Jesus say, "You'll set on twelve thrones, judging the twelve tribes of Israel"?

⁶⁹² Now, the foundations. Look, there's even a tree in there. And the tree on either side bears twelve manners of fruit. And they yield their fruit once a month, which is twelve months in the year. They render twelve manners of fruit every year as it goes by. *Twelve* is that "worship" number, you see. And there's a twenty and four, would be twenty-four, twelve apostles and twelve patriarchs. They're setting at the Throne.

⁶⁹³ All right, now the 4th verse, or, the fourth question:

70. What did the scarlet thread in Genesis 38 represent?

⁶⁹⁴ The scarlet thread, if you'll notice, it was Judah. And he had sons, and one of his sons married a Canaanite woman. And this Canaanite woman didn't have any children, and his son died. Then, the law then was to take . . . the next son had to take the brother's wife, and raise up seed to the dead. And the other man did not cooperate and do as he should do, and the Lord slayed him. Then he had one young son; so Judah said, "Wait till this son drives . . . grows up until the place where you can marry him."

⁶⁹⁵ And when he grew up to a place that he was supposed to marry his two brothers' former wife, well, he was supposed to take her then, to raise seed up to his brethren that had been . . . that had died before him. Judah did not give the woman (the Canaanite woman) the son, the boy, and just let him go ahead. So she seen that she was doing wrong, so she goes out and wraps a veil over her face, and set in a public place as a harlot would set.

⁶⁹⁶ Judah come by and took the woman as his wife, and she was a harlot, and lived with her. And said, she said, "Well, what would you bargain with me?" And he . . . she said . . .

⁶⁹⁷ He said, "I give him a—a kid." He said, "Well, give me a sign that you'll do it." So she took his staff and his signet and so forth, and kept it.

⁶⁹⁸ And when they brought the kid, they couldn't find the harlot, 'cause she wasn't a harlot.

⁶⁹⁹ After while, she had showed up that she was to be a mother. And when she showed up that she was to be a mother, they come told Judah, "Thy daughter-in-law has played the part of a harlot." Said, "Because that she—she's to be mother, and your both boys are dead."

⁷⁰⁰ He said, "Well, she'll be called forth, and burn her."

701 And so she sent word to Judah, and she said, "The man that did this, owned this staff and this signet." All right, that was her father-in-law.

702 And he said, "She's more righteous than I am."

703 Now, when she knew that her children was to be delivered, they were twins. And when the twin . . . The first baby that was to be borned, the old Jewish custom, the first child has the birthright, the first child to break forth. And that, remember, was her first child. None of the rest of the boys had had any children by her. She had never had a child till this time.

704 And when her first child broke forth, it was just a hand. And the midwife put a scarlet streak around it, because a scarlet streak spake of redemption that the first son of the virgin Mary would be . . . have the scarlet streak of redemption.

705 And when he drew his hand back, the other one come first. And when he did, said, "Why did you do this? The other one has the birthright."

706 So that's what Genesis 38 means, you see, that the first child still remained until the coming of the Lord Jesus Christ, that the first was under the redeeming law.

707 You know I said . . . the little mule, you know, I've told about, that his eyes was . . . whatever more, his ears broke down, but, if he was born with a birthright, a innocent, perfect lamb died in his place. There it is.

708 So that was for the birthright. The first baby that broke forth from the mother, and they seen that hand (and knew that it might turn back again). And when he pushed forth his hand to show that he had it, he was the first one, the midwife bound the scarlet thread around it and he pulled his hand back. See? But, absolutely, he was the first. That was the scarlet streak, the scarlet streak has . . . all the way through the Bible, it means redemption; which was pointing forward to the first child coming.

709 The first horse borned, the first cow borned, ever what it was, everything that was borned first (that come forth) was under redemption, had to be redeemed; everything had to be redeemed! Hallelujah! Oh, that just thrills me. Do you get it? The *first* had to be redeemed. It was a law. Blessed be the Name of the Lord!

710 And when Jesus Christ was borned, He redeemed the whole world. Certainly, He did. He was the Redeemer of every creature that was ever created on the earth. He was the Redeemer. And at . . . all redemption lays in Him, and no other way at all can you

ever come by good works, by joining church, or whatever it is; you must come by that scarlet streak, that Redeemer, that kinsman Redeemer.

All right, now the next is:

71. Where are the gifts... What are the gifts to be sent regarding the death of the two witnesses of Revelation 11?

Oh, Brother Palmer, if you can't ask some questions!

⁷¹¹ Now, the redemption, these streaks here, this scarlet streak, we see it meant redemption.

⁷¹² Now the next question is:

What is the gifts in Revelation 11?

⁷¹³ There's coming a time... Now here's going to answer a question that was answered the other night, that a preacher friend of mine wrote about the Jews, how it would be.

⁷¹⁴ Now these Jews has got three-and-a-half years promised to them. How many knows that? Seventy of weeks was promised. Said, "Messiah will come and be cut off in the midst." Three-and-a-half years Christ preached, was killed in exactly three-and-a-half years, three years and six months He preached.

⁷¹⁵ And then the abomination maketh desolation, the—the moslem of Omar was put on the Holy Ground; as God said, twenty-five hundred years before it happened, it would be standing there. The prophet saw it, and seen it, and said they would, the Gentiles, would be in possession there until the Gentile dispensation would be finished.

⁷¹⁶ Now there's yet three-and-a-half years promised. If you notice, these witnesses of Revelation 11 prophesy a thousand, two hundred and three score days; exactly three and a half years. Now... and they were in sackcloth. Now, watch their ministry, what they are. Now, these two witnesses are killed.

⁷¹⁷ Now, the... They returned to the Jews after the Rapture of the Gentile Church. The Gentile Church goes Home for the Wedding Supper, and as Rebekah was taken into Abraham's place with Isaac and there was married. And Rebekah and Isaac come out with full possession of everything that Abraham had, it all went to Isaac. Absolutely! And it could not come to Isaac until first Isaac was married. Oh hallelujah! There you are.

⁷¹⁸ And Christ becomes... God dwells in that perfect, marred body completely forever and through Eternity. When the Lamb and the Bride is married in Heaven, She walks out in full

possession. Absolutely! Isaac and Rebekah came forth in full possession.

⁷¹⁹ And while this ceremony is going on in Heaven, of the Bride, the Gentile Bride being married to the Prince (God's Son), in Glory; while they're being married, there's three-and-a-half years that takes place while the . . . Moses and Elijah . . .

⁷²⁰ Which, Moses was never absent . . . no, his body was packed away. The Angels took him, he did not mortify, he did not corrupt. He was a perfect type of Christ. He died and the Angels packed him away, and even the devil don't even know where he was buried, and tried to dispute with Michael the Archangel about his burial. That's what the Bible said. God took him up in the Rapture.

⁷²¹ And Elijah, when he was walking there, a prophet of God, walked down to the Jordan, took off his mantle and struck the waters, and she parted right and left. He walked up on the mountain. Elisha said . . . Said, "What are you following me for?"

⁷²² He said, "I want a double portion of your Spirit."

⁷²³ Said, "You've asked a hard thing, but if you see me when I go." He kept his eyes on him.

⁷²⁴ And after while, down from the Heaven come a chariot of fire and Angels of fire, horses of fire, and Elijah stepped on and went up into Glory. He never tasted death, he was translated, he's got to die!

⁷²⁵ And if you'll watch these two prophets of Revelation 11, they do the very same thing that Moses and Elijah done. You say, "Brother Branham, do you mean to tell me that Elijah and Moses is still alive?" Absolutely!

⁷²⁶ Why, before Mount Transfiguration . . . At Mount Transfiguration, before Jesus went to Calvary, there stood both Moses and Elijah standing there talking to Him. Certainly, they did, they're not dead. And they had never died; they're mortals, they got to die. So they're just in a glorified state waiting for that time.

⁷²⁷ And then when they come back and preach exactly three-and-a-half years under the anointing of the Baptism of the Holy Ghost, while the blessings is taken from the Gentiles (and the Church is taken up); and the cold, formal church is hunted down like dogs, by the communist and Roman party, and when they're hunted down and killed. They—they are killed then; these prophets preach three-and-a-half years, and the Bible said that

they were killed in the great . . . in the street, called spiritually, Sodom and Egypt, where our Lord was crucified. That's back in Jerusalem; see, back in Jerusalem, spiritually called.

728 And they laid on the street for three days and nights. And then at the end of the three-and-a-half days, the spirit of life come into them and they rose up. They had to die like other mortals, they had to do it. And when they killed these two preachers . . .

729 They preached against wrong, and they brought fire out of heaven. Who did that? See? They brought plagues out of heaven, and smote the earth as quick as . . . and at any time they wanted to. And they brought fire out of heaven. And they stopped the heavens from raining, as long as they wanted to. Who was that? Exactly Moses and Elijah. And there's them two witnesses.

730 And when they tormented the church, or the world, by their preaching, and receiving back the Jews, and bringing them back to repentance, bringing them back to believe on . . . When they see Jesus coming for the Bride, they'll say, "Lo, this is our God Who we waited on. That's Him!" But He's not coming for them; He come for His Bride. And His Bride . . .

731 When Joseph went into Egypt, he did not take his brethren with him, but he got his bride there. Absolutely! But when he made hisself known to his brethren, there was nobody present. That's exactly right. And when He makes Hisself known to these Jews, there'll be nobody there but the Jews. There's them who killed Joseph, standing there; and he said, "Well, I'm Joseph, your brother." And he wept.

732 And they said, "Now we know we're in for it, because we killed him."

733 The same thing, those Jews will have that great time of trouble just before the coming now, of the persecution running them back into the homeland. It shoos them like a bunch of sheep back to Mount Carmel yonder.

734 When the Lord Jesus shall come for His Bride, and they see Him, they'll say, "That's the One we've waited on, there He is!" He'll rise with healing in His wings. That's right.

735 And the church, the remnant of the Jews, when they finally kill these two prophets, and they lay in the street spiritually called Sodom and Egypt, where our Lord was crucified, they send gifts one to another (the world does).

736 Now, Brother Palmer, here you are. Look back into the Roman history and you'll find out there's only one nation in all the world that ever sent gifts after a battle, that's the Roman Empire.

737 That's the reason I say that the antichrist comes out of Rome. The beast comes out of Rome, it can't come out of Moscow. It comes from Rome, the red dragon that stood at the woman to devour her Child as soon as It was borned. That devil, where was that devil? Who was it? Caesar Augustus that sent forth and killed all the children from two years old down. The red dragon, the dragon, *beast* means "power." The Roman power persecuted and tried to find that Christ Child.

738 And that same thing! Every time that the Romans, the old pagan Romans used to have a great victory, they would send white stones and everything to one another, as gifts like that, as memorials. So those stones that was . . . What it was, was little gifts sent between the Roman church. Absolutely! Exactly. It's got to be.

739 I stood right there in the Vatican City and verified it with the Bible. The pope wearing a triple crown, *Vicarivs Filii Dei*, all those things which I've heard and so forth, it's absolutely the truth; a religious group that governs every nation under the Heaven, and it does. There it is, it's so.

740 Nothing against Catholic people (no, sir), they're just as good as anybody else, but their religion is wrong according to this Bible. If this Bible's right, they're wrong. They say they don't . . . "It doesn't matter what the Bible says, it's what the church says." We believe that the Bible speaks with the supreme authority! Absolutely, it's God's Word.

741 So you see there, these stones that were sent then, of Revelation here, is the—the stones that were gifts sent one to another. Which only goes to show . . . The Bible said, the Revelation here, said, "Let him that has wisdom count the numbers of the beast. Let him that has wisdom do *so-and-so*. Let he that has the spirit of certain gifts do *so-and-so*." You see how short the church is?

742 A young man asked me this morning about spiritual gifts, about speaking with tongues. A young fellow, very sincere, I believe he's to be a minister some of these days. And about the church, I said, "There's so much of it that's flesh. We don't want that, but we want the real thing. We long to have it."

743 You can't go to teaching it in the church; the first thing you know, you get, one's got a tongue, one's got a psalm, then you have

to battle the thing out. But when God has give a gift sovereignly, it'll manifest itself. That's right. See, that's the gifts of God, that's what He sends to the Church for overcoming.

⁷⁴⁴ Now, the antichrist has something like pro and con, it has the—the—the perverted way of doing it. And that's the Roman empire which sends gifts one to another, natural gifts. God sends spiritual gifts to overcomers; the Roman sends natural gifts to one another.

⁷⁴⁵ We believe the Holy Ghost is a Spirit, we receive It by a baptism that comes from on High.

⁷⁴⁶ The Catholic church teaches, "A holy eucharist which is the body of Christ; that when you receive this bread and kosher, it is the Holy Spirit, the Holy Ghost, the holy eucharist." See?

⁷⁴⁷ We believe it's a piece of bread, we don't believe it is the body of Christ, (we're fixing to take it in a few minutes). We believe it represents the body of Christ. But it isn't . . .

⁷⁴⁸ That's the difference between Catholic and Protestant doctrine. See? The Catholic church says, "The body is . . . The bread *is* the literal body. The church has the power to transform this." Did you ever see a Catholic passing a church, bow his head, make crosses? And because that little light's burning in the church there under that little tabernacle. It's got a little light in there, and that kosher bread lays in there. "And that's the body of Christ. And when you take that, you're absolutely taking the literal body of Christ on your first communion and your confessions and so forth. You're taking, literally, the body of Christ."

⁷⁴⁹ We say that it *represents* the body of Christ, see, that it's nothing in the world but a piece of bread. And no matter if it wasn't even bread, if it was anything else, it was to represent just the same. Just—just exactly. Whether they . . .

⁷⁵⁰ Like these people that say, "I wouldn't be baptized in a pool, I want to be baptized in the river."

⁷⁵¹ What difference does it make, as long as you are baptized? If it's in a pool, and . . . Why, Philip was baptized in a pool . . . when the eunuch was baptized. When Philip baptized the eunuch in the pool, the Holy Spirit raptured him so much that He caught Philip away, he wasn't seen for two hundred miles. Caught him in the Spirit, give him a—a chariot right out of Heaven for two hundred miles. Amen. Wonderful!

Now:

Where will the saints be after the one-thousand-years' reign? And what kind of a body will they have? I'll get back to that in a moment. [Brother Branham answers this question at paragraph 820, as question 74—Ed.] They'll be with Jesus.

752 All right, the—the seventh question:

72. How shall we judge angels?

753 That's found in . . . How shall we judge angels? By being sons and daughters of God. Angels are servants; we are sons and daughters of God. And the Bible said that we'll judge angels. That's right. Now, now if you . . .

The 8th question:

73. Why hair because of angels of First Corinthians?

754 Now somebody get me First Corinthians, the—the 11th chapter, and we'll see there, that you'll find out that the—the . . . In First Corinthians, the—the 11th, we find out that Paul is speaking. Let me get over to it just a minute, and then we'll read it right quick and then we'll—we'll have it down.

755 I got something to say on this other verse here, that I hope the Lord gives it to us the way we should have it. If somebody find it . . . I think that's the 11th chapter, yeah, all right. Now listen close, real close now, so that you'll understand. Now take all your conscience and put it in your vest pocket till after I read this, you see, comment on It. Listen real close, this is **THUS SAITH THE LORD**:

Be ye followers of me, even as I . . . am of Christ. (Paul said, "You follow me, just as I follow Christ.")

Now I praise you, brethren, that you remember me in all things, and keeping of the ordinances, as I delivered . . . unto you.

But I would have you to know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

756 See how it is? God, Christ, man, woman. Now:

Every man praying or prophesying, having his head covered, dishonors Christ.

But every woman praying or prophesy with her head uncovered dishonors her head: . . .

757 Now we get just a minute, and show you that the hair to the woman is her covering:

. . . for that . . . even all one as if she was shaven. (That means that if—if she's going to cut her hair, then shave it off.)

For if the woman be not covered, let her also be shorn: (shorn means shaven, see). . . *but if it be a shame for a woman to be shorn or shaven, let her be covered.*

758 Now we're getting right down to the question here you're asking. See? All right, now it is wrong for a—a lady to cut her hair, according to the Bible. Now you listen right here and see if the Bible don't give a man a legal right to put away his wife if she cuts her hair, see if this is right or not.

If a man . . . For a man indeed ought not to cover his head (that's, have long hair), *forasmuch as he is in the image and the glory of God: but the woman is in the glory of the man.* (Did you ever think of that?)

759 Now I want to stop here, 'cause I want this to soak in real good, see. And now remember, I've seen tens of thousands of lovely women (know them right now, and plenty of them setting in this church) that has short hair, that's Christians. And what I lay it onto is not you, it's the way you been taught. See? That's it. Your preacher never told you this. But if any of the women around the tabernacle like that, then they're guilty. See, 'cause we sure tell them about it.

760 Now, now watch this:

. . . a man . . . For . . . (7th verse). . . For a man . . .

761 Now, who's speaking here? Now, sometime a lady say, "Oh, Paul was an ol' woman-hater."

762 Well, now while we're at that, let's just turn over here to Galatians 1:8, and see what Paul says about this, see, in Galatians 1:8. You'll find out that Paul said here in Galatians 1:8:

. . . though we, or an angel from heaven, preach any other gospel than this you've already heard, let him be accursed.

763 Now don't blame me, you blame Him, see.

For a man indeed ought not to cover his head, forasmuch as he is in the glory and the image of God: but the woman is in the glory and the image of man.

764 Now watch the next verse:

For the man is not of the woman; but the woman is of the man.

Neither was the man created for a woman; but the woman was created for a man.

765 Now, I mean this now with real love and sweetness, and I hope you understand it the same way I say this. But America . . . As an international traveler, America has some of the most low-down, degraded rules for their women of any nation in the world. Paris, France could be a sky-high scraper up the side of the way America lets their women do. It's a disgrace!

766 Did you realize that the god of America is woman? I can prove that to you by this Bible. That's right. Do you realize it has to come that way so the Catholic church can bring in their doctrine of the virgin Mary?

767 Now, if a woman was made not for a man, not . . . If a man was not made for a woman, but woman made for a man, then how you going to worship a woman? See? Now, what did it, it started in Paris and landed in Hollywood. Now Paris has to come to Hollywood to get their models and get their fashions and things, it's the degrading of our American women.

768 What is it? Our nation has come so little until they've even taken the jobs away from the man, and put women out here in these places, till ninety percent of them, nearly, are prostitutes. And talk about men being gone, sure, it's because they got women out there in their jobs. And they got so low-down till they put women as peace officers on the street. That's a disgrace to any nation! Yes, sir. What are you going to do about it?

769 "What do you do about it, Brother Branham?" I have to respect it, I'm an American citizen, I do what the big boss says do. If I ever . . . If a—if a family ever loses its respect for the family (the children lose the respect to the parent), that family's tore to pieces. If a—if a church ever loses respect of its pastor, why, that church is gone. And if a nation ever loses their respects of the Supreme Court and its decision, that nation is gone to pieces. That's exactly right. We got to respect those things because they're the big boss, see. But it isn't right in the beginning. Absolutely!

770 Did you know that a man in the Bible . . . of Genesis, the 1st chapter, when God created woman and—man, and made the man and women, and God told Eve that "Your husband will rule over you, be your ruler"? Speak that in America and see where you'll get! Boy, it's not that, the woman rules over the man; they have to do that, the public places are set up . . .

771 I could bring women, if I had to, from my room there, by the dozens, of decent women . . . I don't say all women shouldn't

sometime have to work; maybe they got a sick husband or something, and they have to work. But if they don't have to, they shouldn't do it. Their place is at home, their little castle, that's exactly where they should be.

772 And our American women's been privileged to go and eat hog or die. Even in all animals and so forth, when that thing prevails, it takes place and it degrades the whole race of it.

773 There's a little bird in Africa, and she's a little pick bird.

774 Now, usually, the female is always the ugliest of the two. The male's always the most beautiful, the male deer, the male elk, the male pheasant, the—the male chicken, and always is the most . . . Because, the female is the home bird. She sets on the nest, she raises her little ones. She's disguised from the hawk, the snake, the coyote, whatever more, see, to raise her little ones.

775 But in the race where that the . . . or in the sex that—that—that woman, or the female, prevails in beauty, it's always a degrading type. In Africa, you take a bird . . . There's a little bird there, and the only one on the continents that I know of, that the female is more prettier than the male. And when it does . . . That—that bird is a constant prostitute. She'll run around and find a mate, and run out and lay the bunch of eggs after she's mated with one, and lets the mate set on the eggs while she goes and hunts another mate. That's exactly right. See? See what I mean?

776 In, now look, in America today, of our women. A young man from Kentucky told me, a few days ago, that there was eight hundred women working at a certain plant here in Kentucky. And he said, "I could possibly feel safely in swearing that four hundred of them is absolutely street prostitutes, and married women with children." One guy took his wife out there and worked her up with a board, and then he liked to killed her. And another one went on to shoot a man. And another one cutting and fighting. That shouldn't be. That's not right.

777 Put the woman back in the kitchen where she belongs, then everything will be all right. But you put her out there in public work, she's gone. Abso- . . . I don't say that . . .

778 The American women snicker up their nose and say, "There's nothing to That." And, "You show me." Certainly, you've got to do it, because the Bible predicted you would do it. You have to do it.

779 And here when . . . It used to be, a long time ago, in a Methodist church, if a woman cut her hair, she was put out of the

church. Certainly, they did it. Yes, indeedy. Nazarenes, Pilgrim Holiness, Pentecostals, all of them used to do it. What happened?

780 You know why? You got some sissies behind the pulpit. That's exactly right. Somebody's afraid their meal ticket . . . afraid you'd excommunicate them, run them out of the church. They didn't have the very audacity to stand, stand on God's Word whether It hurt or whether It didn't. That's exactly right.

781 Listen here, the man is the ruler. Don't you think you'll rule the house. You're not the ruler of the house. You're absolutely . . . You're not a slave now, but you're a helpmate. And Adam . . . The man has the rule over his wife, and he's responsible solely for his wife. God makes the man answer for his wife. Now, read and see if God says that now.

For a man indeed ought not to cover his head, forso much as he is in the image and the glory of God: . . .

782 God is not a woman, God's a Man. You know when they make virgin Mary and all that, and interce- . . . or intercessions and everything like that, and pray to the virgin Mary, you know what it reminds me of? The great goddess Diana, who Paul rebuked and run out. That's right. He said, "Why, God ain't no woman!"

783 A rock fell out in the field, and they said the goddess throwed down their image, that's the reason woman at Corinth, and up into there, the . . . that worshipped Diana, they wanted to become preachers.

784 They said, "Why, the spirit told us we could preach."

785 He said, "What? Came the Word of God out of you, and came it from you only? If any man thinks himself to be spiritual or a prophet, let him acknowledge what I say is the commandments of the Lord: let a woman keep silent and be under subjections in the church, not to teach or to have any authority." That's exactly! That's what the Scripture said. See? And God's going to make a bunch of preachers answer for that at the Day of Judgment.

786 Well, listen! You say, "Well, I tell you, I was taught that." You know better now! That's right. If you or somebody start to take a dose of medicine, and somebody tells you it's arsenic, and you—and you go ahead and take it anyhow, that's your own fault after that. See?

787 Now listen to this:

For the man is not of the woman; but the woman is of the man.

For this cause ought a woman to have power on her head because of the angels.

788 Any of you reading it? First Corinthians, the 11th chapter, and the 10th verse. If you notice, “power,” (Why?) “of the angels,” First Corinthians, because the angels is the man, the messenger. Look, it’s a little “a” again. Where Angels are concerned, of Heavenly Angels, it’s a big “A,” capital “A.” Where it’s a little “a,” it’s men angels.

Nevertheless neither is there man . . . or woman, . . . neither is the woman without the man—the man, in the Lord.

For as the woman is of the man, even so is the man also by the woman; . . . all things are of God.

Judge . . . yourself: is it comely for a woman to pray to God (with short hair) uncovered? (think of it now)

789 Now watch:

Does not even nature itself teach you, that, if a man have long hair, . . .

790 Say, “What did it pertain to?” Hair. Don’t you see what Paul’s talking about? Hair, long hair! If . . . The woman ought to have long hair. 14th verse now:

Does not even nature itself teach you, that, if a man has long hair, it’s a shame to him?

791 You get it? It’s a shame for a man to have long hair, but a wom- . . . that’s a woman’s place. God made a man different from a woman, sex and in looks, and in everything else. She oughtn’t to wear a garment . . . The Bible said that “If a woman will put on a pair of slacks or any garment that pertains to a man, it’s an abominable and dirty and filthy sight in the front of God.” And God will make her pay for it. Who you going to listen to? But this is the Bible!

792 And you run around and say, “Why, I think it’s nice for . . . see women wearing slacks.” But God made them different, He wants them dressed different.

793 And the Bible said, “If a woman will even put on a garment that pertains to a man, it’s an abomination.” You know what *abomination* is? It’s “something that’s filthy in the sight of God.” And the Great Jehovah Who looks down upon you as being a filthy thing . . . And the Bible said . . .

794 And you that says . . . Some of you ladies now, to your young girls around teenage, eighteen, twenty years old, letting them run out here dressed like she is!

795 And you, too, mama! See? When you go out and wear those slacks and things and live . . . and get on the street, and—and have those old clothes that they’re making nowadays, and make you look like something that you’re not. See? And you go out there on the street all sexually looking, you might be just as innocent and pure before your husband and everything, but if you go out on the street and a man looks upon you because you presented yourself like that, you’re guilty, and going to answer at the Day of Judgment for committing adultery with every man that looked at you like that. That’s what the Bible said.

796 The Bible said, “Whosoever looketh upon a woman to lust after her, has committed adultery with her in his heart already,” and you’re guilty and will . . .

797 You come to the Judgment and say, “Lord, You know my heart; I never committed adultery, I lived true to my husband.”

798 But here’ll be a man, here’ll be another one, here another one, another, another, fifteen, twenty, thirty, forty of them standing there saying, “Guilty of adultery!” Why? Some man looked upon you.

799 “Well, I had nothing to do with it.” Well, why’d you present yourself like that for? When God told you not to put them on, it was an abomination to do it, and you go listen to *Who Loves Susie*, or what’s that . . .

800 Did you find out what taken place with that *Who Loves Susie’s* husband? You all seen that here recently in the paper. When we was out in the Casper, Wyoming, it come out. And what’s his name? That guy that . . . on that *We Love Susie*, or what in the—what in the world was that? The . . . Oh, what you all stay at home Wednesday night and miss prayer meeting to see. What is that now? *We Love* . . . What is the name of that? [A sister says, “*I Love Lucy*.”—Ed.] *I Love Lucy*, her husband, supposed to, beats around, has been caught out yonder at Reno, Nevada, with a colored girl, been living with her for years. And that’s what you stay home to see instead of going, hearing the Gospel. The woman confessed it. Oh, mercy! There’s nothing clean outside of Jesus Christ!

801 Bless your heart, brother, I—I’ll tell you—you guy, some of the . . . You say, “Oh, my, look at the class.” Some of the—the very

worst vultures we got, the scavengers, are pretty birds. You can't judge a bird by its feathers, see. So just remember that. Oh, my!

802 Now watch:

Does not even nature . . . (that's that 14th verse) . . . teach you, that, it's a shame for a man to have long hair? (That belongs to a woman.)

But if a woman has long hair, it is a glory to her: . . .

803 Now what's he talking about? A hat that you Catholic people wear in church? No indeedy! A little covering over top of your head, with a handkerchief? He's talking about your hair!

804 Now! And if a woman cuts off her hair, she cuts off her glory, and is not permitted to the altar to pray. See, just what it said here, "Is it a common thing for a woman to go pray with the head uncovered?" Says here, says, "Well, she got to cut her hair." So let her be shaved off slick then. "And if she's going to be shaved off slick," said, "that's a dishonor, it's a shame for a woman to do that." Then said, "She ought to be covered." Now, I'm just—I'm just reading Paul's letter. You all, it's up to you, see.

But if the woman has long hair, it is a glory to her: for her hair is given to her for a covering.

805 Did it say she'd be given a hat? You Catholic people or you Protestants, either one, that goes to church and wants to wear a hat, say, "Well, I'm going to church, ought to put on a hat." No, you ought to let your hair grow. That's the difference. See?

. . . for her hair is given to her for a covering. (And it's a shame for her to come in church without covered, to go to the altar to pray.)

But if a man seem to be—to be . . . (I don't believe I can pronounce that word, c-o-n-t-e- . . .) . . . Contentious—contentious (you know what contentious is), we have no such custom, neither the Church of God.

806 Now if you want to argue about it, you argue with That. All right, if you want to be contentious about it, "Oh, it don't make any difference. Let's let them go ahead. Why, I think it's nothing. I . . . It's not what the hair is, anyhow, it's what the heart is." That's true; if the heart's right, the hair will be right (Uh-huh).

807 Go ahead, if you want to be contentious, Paul said, "We have no such custom, neither the Church of God." Said, "If you want to belong to Cain's side, well, just go ahead." But This is what Paul was saying.

808 Oh, and I don't mean to laugh, 'cause it's not a laughing matter. But I tell you friends, it's a shame to see the way that these things has been permitted to do. I . . .

809 Listen! To you, my dear sisters, I want you to look your best and be your best, that's what you ought to be. That's what you ought to be. And you ought to be as sweet and fresh and everything as you can when you husband comes, just the same as that was your sweetheart. And you ought to meet him at the door with just—with just with a kiss as sweet to him as it was the day you kissed him at the altar to be your husband. That's right. I don't blame you for looking your best and being your best. And I want you to be that way, God knows I do.

810 Here some time ago, I was talking to Jack Shuler. Whoever heard of Jack Shuler? The most famous preacher the Methodist has got. He said, "A woman come and said . . . hair all dirty, and chewing chewing-gum, and her clothes half on her, said, 'You know, my husband won't even put up with me anymore.'"

811 He said, "I don't blame him."

812 That's right. Now, but what you've got to do, you've got to be in the right way. Don't take your freshness and beauty out of Hollywood, take it out of the Bible, before God. Be a lady, act like a lady, dress like a lady, be clean. Act like a lady, don't wear those . . .

813 Any man that lets his wife get out and wear those little of things before men, and them little ol' things . . . get out on the lawn and mow the yard, and things like that, mister, I'm telling you, brother! I don't—I don't mean to be mean, I . . . God knows that that's my heart. But I'll have to . . . I'm going to have to change a whole lot before I'd let mine do it. I'm going to be boss up on the hill up there as long as I can, you see; and when I can't, I'm going to move off from there. That's right.

814 Oh, brother, that's a shame and a disgrace for women to do that. And I—I don't mean, sister . . . I—I'm not degrading you, I'm just trying to say . . . Our church here has no members, people just come here. But this is a house of God, and we absolutely tell people not to wear those things. That it's . . . you're going to answer for it at the Day of Judgment. Now watch here. And let your hair grow out, see, and be a lady.

815 Now:

Now in this that is . . . I declare unto you I praise you not, for that you come together for . . . not for the better, but for the worse.

For first of all, when you come together in the church, I hear that there are divisions among you; and so forth, . . .
(it goes on now to the communion table)

816 Now listen to That. That's why that the angels . . .

817 Now, Brother Palmer, I ain't telling you on this tape you preach the same thing down there that I'm doing here. But you know good and well, and you being a preacher, you know that's the Truth, brother. All right.

818 So the *angels* here are the "men." If you notice it, Brother Palmer, it's in the little letter, the "angels." And the Bible goes ahead . . . He's talking about the man and his wife, see, that's what the subject is.

819 That's the way people get so confused in the Bible, they say, "Well, God says one thing *here*, and one . . ." No, you—you get off the subject. Stay right on the same subject, that's all. He's talking about man and wife.

820 Now one more thing I want to hit just before we close, it'll take me about two minutes:

74. Where will the saints be after the one-thousand-years' reign? And what kind of a body will they have?

821 I think that's the sweetest question, I just love that. Now let's look right straight into it.

822 In the beginning, God . . . We'll go back to our Hebrew teaching just for a few minutes. God was this great big Fountain of seven colors. How many knows that? See? And how many knows that God has seven Spirits? Absolutely, seven Spirits. And there was seven eyes in the Lamb, and so forth, all that coming together now. See? Now, that was God.

823 Now when He (the Logos) went out of God, which was God coming from this one big fountain into a body in the form of a—of a man; and it made the Logos, which we call theophany.

824 Now, if you take the theophany when you are looking at that, that's a man. Now that we . . . Now, that's where we were in the beginning. Now, you do not understand it now, but you was back there in the beginning that way. When man made . . . When God made man in His image, He made him a theophany. And He only placed him in flesh . . . When God made man in His image, in His likeness, they were . . . In Genesis 2, there were . . . or Genesis 1:28, I believe it is, "There was no man yet to till the soil," and God had done made male and female. That's right, "No man to till the soil."

825 Then God brought man a little lower down and put him in animal life, that's this body, just like the animals so that he could till the soil, could touch. That theophany doesn't touch, it doesn't see, taste, smell, hear; these senses that we have. So God put man down there in order to—to touch and to feel.

826 And—and as he walked through the garden of Eden, first as a theophany (like the Holy Spirit is in here now walking in here), it led the animal life. It controlled everything, but it couldn't till the soil, see. So God put him in flesh so that he could till the soil. Give him his five senses, to till the soil and fix up the—the vineyards and—and so forth, and then the man still looked lonesome. Oh, this is a beautiful picture.

827 Look, for when he was first made, he was made two people together. He was made both male and female, the man was. The Bible said he was. God made man both male and female, "created He him." Notice now, when man was separated from the theophany and put in flesh, he was—he wasn't just altogether there; part of his being was still a theophany, so it didn't look right.

828 There went the male and female in the cow, there went the horse, and there went the ox, and there went everything else, pairs. But Adam, he . . . it was . . . See, there was something lacking. That very crave showed that there was a mate waiting for him. You get it? And the very thoughts that we have to die here, that we're troubled and perplexed, and we long for a Life that has no death, it shows it's waiting for us. See?

829 And Adam was lonesome. And God, to show that they could not be separated. . . Now I'm going to get back into this same thing, just a second.

830 Look, He never went and got dirt and made a Eve, but He made from the original dirt, Adam. He took a rib from his side and made him a helpmate, and that was Eve. She was made for the man, and part of the man. She was part of him in the beginning, in the creation, in a theophany. She was part of him down here in this creation. She could not be divided in another creation, she had to be made in the same creation.

831 That's exactly why Christ and God had to be the very same Person, it could not be anything different. If He had been a good man or a prophet, He wouldn't have been a Redeemer; He had to be the Creator Himself. But He's still a theophany now, you see, and the way He was then.

832 Now a man come down here and he—he was wonderful; and God loved that, He said, “That’s beautiful, let them be on earth and live there forever. That’s all; for—for Eternity, on and on and on. Let it just grow, and every plant bring forth, and everything like that. And let the man live, and the beasts live, and everything else, forever and ever. That’s all right.” See?

833 And then sin entered. And I want to make this statement. In the . . . So many people make such a terrible mistake on this one Scripture, and that is on the 23rd Psalm. They read It like this, “Yea, though I walk through the *dark* valley of the shadow of death.” Now, there is no such a thing. The Bible doesn’t say, that, “The dark shadow of the valley . . . the dark valley of the shadows of death.”

834 Says, “Though I walk through the valley of the shadow of death.” Now, before it can be a shadow, it has to have light to make the shadow. See, David being a prophet and under the anointing, he didn’t make a mistake, he just said the Truth: “Yea, though I . . .” not, walk through the *dark* valley, but, “through the valley of the *shadows* of death.”

835 Then you have to have a certain percent of light to make a shadow. And that’s the way it is here. We are both natural and supernatural. This body is subject to death, and was brought forth by a woman; not by nothing but through . . . Not by God, you’re a reproduction from Adam and Eve. Be black, white, or whatever you are, you are a production, an offspring from Adam and Eve. That makes your body “born in sin, shaped in iniquity, come to the world speaking lies.” You’re damned and condemned at the beginning of your life, not even, without a chance.

836 Now, because the spirit that you have come to you by nature, and by nature coming from sexual intercourse, desire by men and women produces a earthly child. And let that child alone, and don’t teach him nothing right, he’ll go wrong. Don’t teach him neither right nor wrong, he’ll take wrong. Because it’s his nature to do such.

837 Watch a little ol’ baby, not over higher than *that*, just get so mad; he’ll just . . . he—he’d wring his hands, and turn red in the face, and hold his breath. Sure. What is it? It’s his nature. He got it from his pappy or his mammy, one; she had enough temper to fight a buzz saw, or his daddy. If they didn’t, his grandfather or grandmother did. See, it’s offspring.

838 So that makes . . . You're borned in the world. You come by nature, and your whole being is black and smutty, and damned, and cursed and going to hell. That's right!

839 But when you're borned again, then the Light of God shines down into that soul (hallelujah) then it's no more a dark valley, but it's a valley with a shadow in it. You may be veiled here with the flesh, and the things over our face, but there's enough Light in there. And someday that Light and darkness has to separate! And when the light shines, darkness flees. And when we go to be with Christ in that body, darkness and death vanishes, and we burst out into perfect Light. Glory to God! There we are; no more sickness, no more dark mixed with it.

840 Right now we have both sickness and joy, and have health and strength, and we have *ins* and *outs*, and *ups* and *downs*, and joy and sorrow, so forth. Well, it's just a shadow. We got enough light to know that there's Light there; and we're still in the body, in flesh. But someday the Day's going to break. That's when the death angel sets at the foot of the bed, that's when the doctor says it's all finished; and this natural comes away from the supernatural, and the light springs back to Light, and darkness goes back to darkness. Then this mortal puts on immortality. That's when this corruption puts on incorruption. That's when this mortal puts on immortality, and we become from a creature of time to a creature of Eternity. You can not go out there with total darkness, you've got to have light in the darkness. There you are. That's that body you receive.

841 What do we do? Well, my dear sainted brother, my dear sainted sister, before the foundation of the world, when God created you in His image, or created the—the man in His image, and created the woman in the image of the man for the glory of the man, He made you a theophany. Just like Hissself, when He said “let Us” to the creatures that He had made, “let Us make man in Our Own image, in Our likeness, a theophany.” God had never become flesh yet, He was in a theophany.

842 And Moses saw Him. Moses cried, “Lord, let me see You.”

843 He said, “Go yonder and hide in the rock, in the cleft.” And Moses got back in that cleft; and when God passed by, the lightning and thundering . . . And as God passed by, He had His back turned like *this*.

And Moses said, “It was the back of a Man.” Hallelujah!

844 Who was It? The Melchisedec that come down, the King of Salem, with no father or mother, no beginning of days or ending of

life. That's Him! And He come down. That's the One that talked to Abraham; that gathered Him up a little body of flesh like that, and "Whew!" breathed into it, stepped into it, and come down and eat a calf, drank milk from a cow, and eat some butter and some corn bread. And the two Angels.

⁸⁴⁵ And when they walked out there, and all of that stuff just, "Whew!" vanished and went away.

⁸⁴⁶ I never thought of that. Here some time ago, loading a rifle shell, I had a .22 rifle, it's a .220 Swift. And you rifling brethren in here know. The little bullet, it's a forty-eight grain bullet, just about *that* long, regular .22 bullet. It's loaded almost on a chamber power of a .30-06. Now I . . . The factory only loads that to about forty-four hundred feet per second. All right, but you can put enough . . . load it yourself, and you can put it up to five thousand feet per second. And—otherwise, if you were shooting. . . We were shooting, the other day, at two hundred yards, and the bullet was hitting the dust, it'd fly before the gun would ever echo. That's how fast it is.

⁸⁴⁷ Then you take a tooth pick (you know, the flat part on a toothpick) and reach down in your powder and get that thing full of powder, just about four or five little grains, and lay it on top of there, and then put your bullet in there. Stand here, and you got a bullet in your hand in a second. And shoot it out there at the ground hog setting two hundred feet from you, and the ground hog never even moved. The bullet turns back to its original conditions, back to gases. Here's a bullet that's copper and lead mixed together, and one split second, it's back till you'd never find it again. It went back like it was a hundred billion years ago, back to gases. Those gases have to form and come back into copper and into lead, and so forth, like that. Those gases has to settle.

⁸⁴⁸ Now, there you are. That's the way we are here, we come from a higher being. In the beginning we were in the image of God. The veil and the darkness keeps us from knowing it now. But Jesus told His disciples He "was with them before the foundation of the world." See? We were! You can't know it now, but you was in the beginning. "And if this earthly tabernacle be dissolved, we have one already waiting!" Hallelujah! And then we move into this theophany, what we once lived, so we can eat and shake hands. And the souls under the altar cry, "How long, Lord?"

⁸⁴⁹ There's seven steps that goes to God, for the seven Spirits as—as It comes down. All right, as you go under the altar of

God, they was crying, "Lord, how long? Can we go back, through down here?"

850 God said, "Just for a little season, until your fellowman suffer the same thing that you've suffered." See?

851 And then the souls return back, and they become men and women again, and live forever when all the darkness and death and sickness and sorrow of the blackness has faded out; there's no more shadow, it's absolutely sunlight!

852 Listen. Here's what. Let it get as dark as it wants to get; it cannot get too dark until the sun will smash every bit of the darkness. Darkness and light cannot dwell long together. For the . . . Which is the most powerful? Is the light. And when the light shines, darkness flees. Amen. Aren't you glad? Aren't you happy that you know? No doubt, there's not a shadow nowhere. But this blessed Light that's in our hearts right now, something testifying back: the Son of God, the power of God.

853 And we walk here, watch the power of the Holy Spirit come down and go out into a meeting, and say, "You was Mrs. *So-and-so*, that you did a *certain* thing, at a *certain* place. You've been plagued with this *so long*, but THUS SAITH THE LORD, 'Stand to your feet, you're healed.'" And a cripple and blind rise to their feet. And a shadow of a man, eaten up with cancer, rise to life and new health again.

854 There's no doubt, Jesus said, "These things that I do, shall you also." And He said, "I do nothing till the Father showed Me."

855 What is that? That's the Light that's come mixing into this darkness, you see, to redeem us. Get what I mean?

856 Now, someday goes right back to there, and then when the theophany becomes immortal flesh again like it was in the beginning, then Jesus comes, and God . . . when Christ will be one. Christ will set on the Throne, and all the people will be human. Christ will be on the throne of David, a Man, the Lord Jesus; never to die. Never will we die, never will we be sick, have no more sorrow, and we will live through the thousand years.

857 And when the thousand years are expired on this earth, then the devil comes up; and the second resurrection comes, the resurrection of the unjust. They gather a great army like the sands of the sea, and they come up to compass the camp of the saints, and when it does, God rains fire and brimstone out of the heaven and destroys them.

858 And John said, "I saw a new heaven and a new earth, for the first heaven and the first earth was passed away, and there was no more sea. And I, John, saw the Holy City, the New Jerusalem, descending from God out of Heaven, prepared as a bride adorned for her husband." There you are.

859 There he said, "The wife . . . The Lamb and the Bride will be there forever." There'll be a new earth, millions and millions of square miles. Oh, my. The City, the Bible measures out the City of fifteen thousand square miles. It's fifteen thousand miles long, fifteen thousand miles wide, and fifteen thousand miles high. That's exactly the description the Bible gives of the City. No wonder there's no more sea, there wasn't no place for it.

860 Oh, there'll be such beauty! And in there, there's a fountain right at the Throne of God, that flows before the Throne. There's a tree on either side of the tree . . . of the river of Life. And in this tree dwells twelve manner of fruit, and yields its fruit every month.

861 There's the twenty and four elders. There's the Bride. There's the forty and four thousand, the temple eunuchs. Oh brother, we're going somewhere! Things lay ahead for us. The four . . . The twenty and four elders. The hundred and forty-four thousand eunuchs. The Bride setting with Christ. My, you talk . . . My Home, sweet Home! Amen.

862 To think that I have the privilege of going there, and you have the privilege of going there. And why would you choose to walk in this darkness and see no Light, and die and go into chaos and become nothing? For when Light takes its supreme authority, there's no place for darkness. Go find where the darkness went when light comes. That's when it is, when all things are turned back to God. It had, darkness had a beginning, darkness has an end. Light never had a beginning or it never has an end. God never had a beginning or never has an end. So, someday, the whole debauched world with all of its sin and its beauty, so-called, and all of its fantastics and sensations, and all of its glamour and everything will fade out into nothing, and it'll be no more. It'll be no more, no more thought of! It said, even, "It won't even come into the remembrance anymore."

863 But the blessed of the Lord shall always be with Him. We'll have a body like His Own glorious body; and live with Him, and eat with Him, and set with Him, and dwell with Him forever and forever and for the aeons of time; and the Eternal ages will roll on with world without end.

864 And you have a choice tonight. If you're not prepared to meet that place, no matter how much you go to church, how good a member you are, you're lost until Christ has give you new Life in that darkness that you walk in. You may be religious. Religious, listen, friends, religion is intellectual. See? All the Cain's children has always had religion. Those Jews had a religion when Jesus come, but they rejected salvation.

865 You may be very religious tonight. You may be Presbyterian, Methodist, Pentecostal, Nazarene, Pilgrim Holiness. You may be just as religion; go to your church and testify, you may sing and shout and praise the Lord, you may bring your tithes to the church, you may treat your neighbor right, that doesn't have one thing to do with your Eternal destination. Cain did every bit of that. Absolutely.

866 The Bible said that "the wheat and tares come together." The little ol' wheat set, it's starving for rain, and the—the briers is too. When the rain come, the briers are just as happy to get the rain as the wheat is. "But, it's by their fruits, you shall know them."

Now let us pray while you examine your fruits.

867 Now, Father God, there's been some stiff questions here tonight. I may not have done the right thing, but the best of my knowledge; You know my heart. I pray, God, that You'll receive it. And now, maybe, in some of these questions, if I haven't made them right, then You speak to the people's heart, and You make them just where they should be. I feel that You told me. But if I could be wrong, then You forgive me.

868 And I pray, God, that each one of these will take these things in their heart, and may they ponder over them and think like this, "Yes, there is the church, there is these things. That's what the Bible said."

869 Maybe the ladies, Lord, You know I didn't mean anything personal by telling them. But, God, I—I love my sisters, and You know that, Father. You know how I think of them. But to stand and tell them something wrong, I'd be a—a deceiver to them. I do not wish to be a deceiver to my sisters, I want to tell them the Truth. And, Father, I take It right from Your Word.

870 And now I don't condemn my brethren, but, Lord, I say that they been wrong when they permit these things. And if the lady knowed different and went and done it, then it's up to her, the pastor's not guilty.

871 The Abba Father, those things are Your Word, and they're to You. Now You speak to the hearts of the people. I commit them

all to You. I'll see what You've done, Father; You know. Speak to each heart. We ask in Christ's Name.

And with our heads bowed:

872 I wonder if someone would raise their hand, say, "Brother Branham, just remember me that I can be a complete overcomer, and at the last day wear the wedding garment and be with Christ." Will you raise your hand, say, "Pray for me"?

873 Everybody keep your head down now, and just bow. God bless you, that's fine. There, God bless you, my sisters; and my brothers, too, raising your hands. That's wonderful.

874 Now, Father, You see their hands. (I know, sometime you think, "Well, just a little prayer like that?") God, I'm thinking about that mother, said yesterday, "Just a little prayer there in her house that day when that boy was dying, three weeks to live, that malignancy on the brain, and now to change things."

875 I think of Hezekiah, leaning his face towards the wall, and crying, "Lord, I beseech Thee, be merciful to me. Consider me, for I've walked before You with a perfect heart." It changed from death to life.

876 One scream from the Son of God, "Lazarus, come forth!" and a dead man came forth.

877 O God, You said, "Speak, ask, and it shall be given. When you say anything, believe that what you say comes to pass, you'll have what you say."

878 Now, Father, I pray that each that raised their hand will receive what they raised their hands for. And may they be blessed. And God, I pray that You'll help our sisters, that they'll be . . . let them conduct themselves, that Satan through television and *True Story* magazines and so forth, that's been so loosely handled, and uncensored programs, how the dirt and vulgar on the televisions and so forth, which would . . . Could be an instrument to win millions of souls to You, but how they're not censored, and put out all these ol' dirty things that they . . . Oh, how pitiful! And to know that the spirit of the devil has got in and around our sisters, and are trying to make them fashion and dress like that.

879 And we find out that in the . . . in our brothers, also, Lord, that how they figure that they can smoke and drink, and carry on like that, and still be Christians because they say they "believe." Let them know that "the devil believes, also." And he is not saved, "he believes and trembles."

880 And now, Father, we pray that You'll be merciful to us all, and forgive us of our sins, and maybe some didn't raise up their hands, O God, be merciful. May the next opportunity they have, may they raise their hands.

881 We're fixing to take the communion, Lord. Forgive us of our trespasses and our by-gones of life. And may we receive of Thy blessing, for we ask it in Christ's Name. Amen.

882 The Lord bless you. I'm sorry to keep you like this. I just wonder, just before communion, if there's anyone come to be prayed for, would want to be prayed for, well, we'd be glad to do that just at this time, if there's anybody to be prayed for.

883 All right, brother, you bring her right on up, that'll be fine. And just a moment, and then we're going to—we're going to dismiss. And then when we dismiss, then those who wants to stay for communion, can stay. But right now we're going to offer prayer for the sick. What did the Bible say?

884 If the brother can't raise up . . . That's all right, just let him set there, we'll come to him. That's all right, just let him set right there. And we'll come down and pray for him. That's okay. All right, sir, just let—let him set right there. It's hard for him to stand here, why, we'll be glad to come right to him.

885 Now I want to make this one little mention, my dear friend. See, I—I know that the Lord has proved this over and over so many times. See? I'm not much of a preacher, I have not education and so forth. I love the Lord Jesus, God knows that I love Him. But one thing I was called to do, pray for the sick. Do you believe that? Even before I ever knowed about the gift, I used to go out here at the hospital; and I remember them nurses saying, "Now you're going to get well." See? And just something, that God has been so gracious to honor my prayers for the people.

886 I imagine, tonight, if it would be called, just a whole world-wide blast to everywhere in the world. And say, everybody that Brother Branham has prayed for, come here, I'd like for you to give an answer to the United States government, with a letter. And that would be a world-wide broadcast. I guess, maybe four or five million people would answer that call if it were known. See?

887 And them people, or some of them were already been dead, laid out by the doctor, and—and the undertaker. Some of them has been killed in accidents; some of them died a natural death. Some of them are blind, halt, lame, twisted, afflicted, mentally . . . in hospitals, didn't even know we was in the hospital to pray for them. Bring them in, have to take them. They'd fight their way

through and cut theirself to pieces, not even know where he's at. In a five minutes, be normal, sweet, loving people, and sane the rest of their days. See?

⁸⁸⁸ It's . . . What is it? It's not Brother Branham. It's Jesus Christ, He sent me to pray for the sick. Now here's what it is. It's not been too successful in Jeffersonville, because, here's why. Now, I want you to know I got some of my closest and best friends is right here in this city. Although the city itself, the state of the city, I do not like it. I do not like this situation, and never did; when I was a little boy, setting, reading my history books, I said, "Someday I'll leave here." See?

⁸⁸⁹ I don't like Jeffersonville, it's a swamp, it's down in here. It's just real swampy, and—and it's very bad. Go up here on top of Spickert Knobs or somewhere, and look off down towards New Albany and Jeffersonville, if you want to see. Look here, the doctors are even saying now, that, "The people of this valley is becoming anemia because of the condition."

⁸⁹⁰ A little lady up here, Mrs. Morgan, was healed of cancer, took her dog out here to the clinic, thought it had mange. You know what it was? The settlings of Colgates and things on the weeds where it went through. It's the most unhealthy place.

⁸⁹¹ A fellow was in the Army, went down here and got . . . He had asthma. Went down here in Florida and his eyes become real black, and he went over to the doctor, and he said, "Doctor . . ."

⁸⁹² The doctor said, "Now, you been in a fight, haven't you?"

⁸⁹³ He said, "No, sir, I haven't."

⁸⁹⁴ If you want to know who it is, his name is Herby. Now, if I can just think . . . It's—it's in Union National Bank, in New Albany, he's a teller. Just go there and see the one says "Herby," ask him.

⁸⁹⁵ And he said . . . He went, he said, "Doctor," he said, "I've got sinus."

⁸⁹⁶ And he examined him, said, "That's right." He said, "I thought you had been in a fight." Said, "Boy, where do you live?"

⁸⁹⁷ He said, "You might not know the place," said, "I live in a little city across from Louisville, Kentucky, called New Albany, Indiana."

⁸⁹⁸ Said, "You mean to tell me that you taken sinus trouble off this saltwater here in Miami, from coming?" Said, "If you could live in Jeffersonville, Indiana, or New Albany, Indiana, you can live anywhere in the world the United States army would send you." That's all. See?

899 It's the most unhealthy place there is in the world, that I know of, 'less it'd be in some malaria swamp. See? And I—I—I—I've got friends here.

900 Look here, I can just go to call them like this. Look at Dr. Sam Adair, my buddy. All right, there's Mike Egan, setting there. Oh, my, how many could I name! Just hundreds of real good buddies, my old chums, that I've chummed. . . . No matter how many new friends I find, there's nothing will take a place from an old buddy. You know that.

901 There's my old mother setting back there, not many days for the earth, she's in her sixties now. There's my wife's mother, seventy, going on seventy-one; setting back here somewhere, I think, tonight. And there, leave her. My daddy's buried up here; the wife buried out here on the Walnut Ridge; my baby laying out there. See what I mean?

902 I—I—I don't like. . . . I—I—I—I don't want to stay here, and I believe that soon, right away, I'm going to have to leave. See, 'cause it's been coming to me, I say this over the pulpit and my Bible, constantly.

903 When I told my wife, when they give us the money to build that parsonage which I turned over to this church. . . . This church owns that parsonage; go down here, find out if it isn't. See, I wouldn't take it myself.

904 Now, when I was going to build there, Meda said, "I want to stay here on account of my mother."

905 I said, "Honey, just as sure as we do, we'll be sorry about it. See, it just won't work. God has said, 'Separate,' I've got to do it."

906 And said, "Well, my mother!"

907 I said, "My mother, too. 'But he that won't forsake his own, and follow after Me, is not worthy to be called Mine.' And that's true."

908 Someday, shortly, I feel I'm going to have to move, that's, go away. But here's the way, the meetings won't work here. It won't work like it does anywhere else, and anybody that's ever been in the meeting knows that's true, because it's right here in my own hometown. That's it.

909 Jesus said the same thing when He come.

910 They said, "Who is this guy? Isn't that the carpenter's boy out here? What school did he ever go to? Where'd he get this learning? Now let me see you do. . . . You said you did miracles over here, let

me see you do the same thing here. What you done in Capernaum, let me see you do it here.”

911 Jesus said . . . “He marveled at their unbelief.” He turned and said, “Verily, verily, I say unto you, a prophet’s not without reward unless he’s amongst his own people in his own county.” Is that right?

912 And we know . . . look at . . . Take Finney, take Sankey, Moody; take John Wesley, never could make a go of it, see, till he left his country. Look at—look at—at—at Moody. When Moody, a Boston shoe cobbler, couldn’t go at all, he come to Chicago before he ’come famous. See? He had to get it from his own. You’ll always have to do it.

913 But now, here, God will answer prayer if you’ll forget it’s William Branham (See?), if you’ll forget it’s William Branham has anything to do into it, only just one to stand and pray for you. It’s Jesus Christ that’s already did what you’ve asked to do, if you’ll just believe it. See? It isn’t anything to do . . . I have nothing to do with it, just to witness. But seeming like after raising here with you, and you know every weakness I have, and every fault I have . . . And you know what God has done, right in this city.

914 This city, at the Day of Judgment, will answer a great price someday, for there’s been hundreds and hundreds of outstanding healings right here (That’s right.), right here. Signs and wonders, and the appearing of the Angel down there, and the papers blasted forth and everything, and still people don’t . . . Why is it?

915 Now someday, I’m going to leave here. I’m wondering: “What will be my end? Is it over? Is it just about? I’m forty-eight years old. Is it just about over?” I wonder this. If it is . . .

916 Look, why didn’t the world realize that picture there? Why didn’t they catch that right quick? Why don’t they catch these other things? Why don’t they catch these prophecies and things? You know, they can’t do it now, but one day I’m going to leave the world, and when I leave, then they’ll recognize It. Some of you young people will realize that after I’m gone. See? But God wouldn’t permit it to be done now. See what . . . you understand what I mean. [Blank spot on tape—Ed.]

917 . . . Just a little girl’s bracelet. Anybody can have it. And I believe Brother Sothmann said that he left a Bible here the last time he was here, I believe. Anybody find a Bible, a—a straying Bible along here? If you do, it belongs to Brother Fred Sothmann from Canada. Now let us pray.

918 Lord, be merciful, as the music is sweetly to play and Brother Neville is to anoint with oil, I go to lay hands on the sick in the Name of Jesus. Grant it, Lord, for their healing. Amen.

919 Everybody pray, now, everyone. All right.

Lord, the little one, as his grandfather stands here for him. He's allergic to milk, all milk. But Thou has all Power and the little fellow can't have faith for itself. And then, Lord, I'm having faith for it, with the parents and the grandparents and we say, in Jesus' Name, that that baby will be able to drink milk and live for the glory of God. Amen. It'll be that way.

Oh, God, she prays for her father. I pray with her that You'll heal her father and give to him that what he needs, in Christ's Name. Amen.

920 Now, simple isn't it? People praying, but that's what people . . . They look for a big thing and they complicate it. God makes it simple. You make it complicated and miss it. See? Just make . . . Let it be simple like God said: "These signs shall follow them that believe; if they lay their hands on the sick, they shall recover," like God said.

921 We lay hands on this woman, Lord, this our sister standing here, and may she be healed as we ask it, in Jesus Christ's Name. Amen.

922 Father, as we lay hands upon our sister, in the Name of Jesus Christ, in commemoration of the Bible and the teaching of the Lord, may she be healed.

Father, in Christ's Name, we ask for the healing of our sister, and I pray that You'll make her whole as we obey Your Word, not one doubt in my mind but what she could be . . . ? . . . Amen.

923 Father, we lay hands on our sister, and ask that, in the Name of the Lord Jesus, that You will heal her and make her whole. Amen.

In the Name of the Lord Jesus, we lay hands on our brother and ask that You make him whole for the glory of God.

Father, in the Name of the Lord Jesus, we anoint sister, and lay hands upon her and ask for her healing in Jesus' Name.

Father God, we lay hands upon our brother, we ask that, in the Name of Jesus Christ, as we anoint him that You make him whole.

Father, here, his beloved wife . . . ? . . . anoint her and lay hands upon her, asking it, in Jesus Christ's Name.

924 Lord God, we anoint little Edith, lay hands upon her, and ask in the Name of the Lord Jesus Christ that You'll grant her request.

Father, to her mother, we also anoint and lay hands upon her and ask for her healing, in the Name of the Lord Jesus Christ, may she be made whole.

925 Father, we anoint this precious little jewel of this family, little heartbeat, in the Name of the Lord Jesus, one day committed to Him, and I pray that You'll heal it . . . ? . . .

926 O God, Thou knowest the request of our sister and we thank You for her gallant faith. Now, may those things that she's asked, that . . . ? . . . she played with when she was little, and God, may the enemy turn the woman loose and may she come home well, Lord. We pray for that man, also, that she's requested for, Thou hast promised, "If you ask anything in My Name, I'll do it." I pray that You'll grant this request, in Jesus' Name. Amen. God bless you.

927 Lord, as this nerve dying in my brother's forehead, we ask for life to spring forth, as we lay hands upon him and ask it, in Jesus' Name, that that nerve will be well.

Father God, we lay hands upon our sister after anointing her with oil, in the Name of the Lord Jesus Christ, we ask for her healing. Amen.

928 Heavenly Father, as our sister has stood for many great successes You've brought forth, she's standing for one of Your servant, a minister, very nervous; our heart of sympathy goes for him we know what he goes through. I pray, God, that You'll anoint our sister for standing here for him and anoint him for his healing. I pray, in Christ's Name. Amen . . . ? . . . The Lord knows . . . ? . . .

929 Good. I'm so happy. That's really anointing of the Lord. Lord God, after this woman would be delivered from a demon that she had fought for years, one day You had her coming by the house there and then the Spirit come down, "THUS SAITH THE LORD," after she had cried, she'd laid on the altar, she had done everything that she knewed how to do, but it took THUS SAITH THE LORD. Now, she's coming for her sister's baby who is vomiting; not able to walk, over a year old already. I pray, Lord, that You'll grant the blessings of God to her in the Name of Jesus Christ. So happy for that, sister, looking different, too. And you're a long ways from dying now, aren't you?

Father God, we pray that You'll bless our sister as we anoint her and lay hands upon her and ask that this thing You said:

“These signs shall follow them that believe. They shall lay hands on the sick, they shall recover.” We confess to be believers, Lord, so we pray that You do something, in Jesus’ Name . . . ? . . .

⁹³⁰ Father God, knowing the heart of this little woman, as she has poured it out, we pray that You’ll be merciful to her and grant the request that she has asked. O Father God, for her family, for her children, her boy, especially, God, I pray now, that You’ll grant these things . . . ? . . . with all my heart, I ask it, in Jesus’ Name. Amen.

Father God, as we anoint this woman with oil, and pray over her in the Name of the Lord Jesus, that You would heal her and make her well for God’s glory.

⁹³¹ Your name wouldn’t happen to be West, would it?

Father, we pray for the little lady. She asks for her daddy. Now, I pray that You’ll grant her daddy, call upon his heart, Lord. She wants him saved. She don’t want him to be in the world as he is, this, his own child, his offspring. I pray, Father, that You’ll be merciful to him, in Christ’s Name.

⁹³² Bless you, my daughter, may God give to you the thing you’ve asked.

Dear God, we pray for mercy for her, and we ask that You’ll be merciful, as we anoint her . . . ? . . .



QUESTIONS AND ANSWERS ON HEBREWS PART III

57-1006 CONDUCT, ORDER AND DOCTRINE OF THE CHURCH SERIES

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