

REVELATION, CHAPTER FOUR #3

¹ . . . Brother Neville, the Lord bless you. Good morning, Bible class. And how's everybody feeling this morning? Fine, I hope. Amen. We kind of. . . This was kind of a short notice that we had of saying that we'd be here this morning, because of I didn't have the—my itinerary made up yet of just when I would be leaving. And this being now that it's made up for the next six months, well then, I thought we'd better have the service this morning, 'cause it'll be some time 'fore I ever get back again, as far as I know: maybe this fall.

² And um, I'll . . . We be leaving now this coming week for over at Beaumont, Texas, where we begin down there next week and go through about a eight or ten day's meeting there with the association of the—the independents and different churches. It's really sponsored by the Jesus' Name churches down in Beaumont, Texas, where we had the great meeting sometime ago, just right after this picture was taken. And they. . . I know they run a coach over there with. . . I believe twenty-seven coach—or a train with twenty-seven coaches on it, coming over to the meeting at Beaumont. There's where the mayor of the town had the parade and went through the streets, and all of them. Had a great time at Beaumont, and we're returning back this next week. And then was anticipating San Antonio, but won't have enough time for it left on the return.

And we go from there to Phoenix, Los Angeles, down to Long Beach. And then we come back, the Lord willing, and go back to the East Coast, back up into Virginia and South Carolina, come back then to Bloomington, Illinois. And from there to the Lane Tech High School, last week in April: Christian Business Men. And then I leave from there to go to northern British Columbia, up towards Alaska, and be in there until June. And then we're hoping to have a great time.

Praying then if the investigation of—that I've been under for a while by income tax, concerning the church here, will be over by that time. And then we'll—I'll be able to go overseas then if it is right in June, which will make it just right for Africa; for June, July, and August in—in Africa. So I certainly need your prayers.

⁵ And we're looking for the coming of the Lord. All these things are, if it be the will of the Lord. See? We do not know; He could . . . These are not exactly leadings; we just got all the invitations

together and prayed over it, asked the Lord, "Which way should we go?" And—and seemed like then I don't leave it all up to my ownself; I let others think about it, pray over it. And then seemed like that we all seemed to feel led to go westward, south and west at this time. So then we had invitations all around, so we just started right down. And first place fell on my heart was either Beaumont or San Antonio. So we looked up, and we had invitations in both places. And the . . .

⁶ We called one in Beaumont. And being that they had forty-two churches in cooperation of the United Pentecostals and so forth, we thought with a big auditorium it'd be better to give them about ten days instead of giving five and five to each place. I think if you centralize it like that, it's better. Then there's a lot of—of needy people around in Beaumont and down through that oil part of Texas there, and so we're expecting a great time in Beaumont.

And, now, we never try to go where there's big centers and big places. But we try to go as the Lord will lead us to go, no matter how little or how big, just so the Lord is leading. Now, at any time, He could give us a Macedonian call, and we'd leave the field at any time for whatever He'd call us to do, anywhere.

⁸ And we sure have enjoyed this time of fellowship around the Word of God with you fine people. I trust that you'll be faithful now, and come to church, and obey the teachings of the Bible through our gallant brother here, Brother Neville, which I highly recommend as a servant of the Lord God, and moving on deeper and deeper with God, and I'm so happy for that.

And the little church, I admonish you, in the Name of the Lord Jesus, to grow in the grace of God; hold yourself steady and look towards Calvary all the time, taking all the roots of bitterness out of your heart and soul, that God might use you at any time. If you ever feel to do something, or a revelation or something comes to you strangely, something warningly or something, be careful. Satan is as sly and slick as he can be. See? Put it with the Word of God and consult your pastor. See?

¹⁰ And you find gifts and so forth creeping up in the church, and the operation of these gifts. Before you let it go to operating and things, first . . . Feel it pressing on your heart . . . Now, the enemy's real slick. See? And that's just what tears the churches to pieces every time is a true gift operated wrong. See? Something God's trying to do and operated wrong, it'll just—it'll just simply not only hurt you, but it'll tear the whole church up. See? Consult it; take it

through and through the Bible, then test it and see if it's God or not. Just keep testing it and trying it, see if it's perfect right down the line and right with the Word. Then you're all right. See?

As long as the Word has said it would be here, would operate this certain way, stay right with it. Don't never get off, no matter what anybody does, how real it seems to be. If it doesn't reflect in the Scriptures from Genesis to Revelations, leave it alone. Don't take no chances; we're in the last days when Satan is just deceiving as he can be.

¹² Forgive me if I try to take the place of a boss; I'm no boss. But I feel to you like Paul said back there about his congregation once, "You're the stars in my crown." When I cross over the land over on the other side yonder and meet you in that glorified condition, I want you to stand there to shine like the stars in my crown. See? And I—I want you to be there; I want to be there.

And I remember in my vision when I seen the Presence of the Lord, or His people in that glorious land yonder, I looked around and I told them . . . And they told me He would judge me first by the Gospel that I preach. I said, "Just exactly the way Paul preached it."

And them millions of people screamed out, "We're resting on that." See? Now, I want it to be so. And we are going to meet there someday.

¹⁵ And God never sent Brother Neville and I to be bosses, not at all. We're just your brothers (You see?), instructors in the Gospel. So let's all work together.

And sometime if a—if something operating has to be called or—or said something about it, called down, or something on that order, and the person that's got that gift rejects it, just remember—refuses it, remember, the gift wasn't right. It wasn't God in the first place. The Spirit of God always is ready for correction, sweet, humble, willing. See? If it stands up and say, "I'll do it anyhow," you know how sometime . . . Just remember, arrogant spirits are not of God. See? So why take a substitute when everything, the whole earth, is filled with the glory of God (You see?), real power of God. Why will we take a substitute? We're too late in the day now; but, remember, the Bible has said he'd come in like a—just as sly as he could be, and deceive the very elected if possible. See?

¹⁷ And now, sometimes we think we are the elected, and I hope we are; but let's just stay right straight with the Bible. And then if everything is right with the Scripture, and order in the Scripture,

bringing glory to God and the honor of the church, and so forth, then we know that it is of God because the Bible backs it up. But just our theory won't back it up; it won't do no good; it falls through.

So then if something has struck us, no matter how real it seems if it's not right, not Scriptural, get rid of it right now; 'cause there's—there's a real one waiting. You see?

¹⁹ So pray now. And always, and whatever you do, pray for me. Pray for me, 'cause we're now striking the fields for the last times to my opinion. We're now going. . .

And, remember, great things are taking place; it's unknown amongst the world. Jesus come, lived, died, and sacrificed, went back to glory, and millions never even knowed nothing about it. See? It's not flowery, great, big; it's—it's. . . He came to His own. See? And the. . . “He that has an ear, let him hear what the Spirit saith to the churches,” not to the outside, “to the church.” It's the church that gets its shaking.

²¹ I used to think different from that till one day He spoke to me, had me to go back in the Word and think of how that the prophets all spoke of when John came, said, “The high places would be made low, and the low places made high.” And how the power of God would work, and the—the. . . “All the mountains would skip like little rams, and the leaves would clap their hands.” Well, that looked like that something really was going to take place. See? And when it did, what happened? An old fellow come out of the wilderness, probably a beard growed all out and an old piece of sheepskin wrapped around him. There was no conveniences out there in the wilderness. He'd been there since he was nine years old; and he was thirty then. Come walking out of the wilderness, stomping out, preaching repentance, standing in mud to his knees, probably, on the banks of the Jordan. And that's when the high places was made low and the low places made high. See? It's. . .

You have to have spiritual understanding. Remember, God never did and never will, on this earth, dwell in glamour. He's against it. He'll never. . . The great messages will never be make great big so-and-so-and-so, and. . . It don't do that way. His servants don't work in that manner. His glamour and glory is of above.

²³ Yesterday, or two days ago, going out to Kentucky, up in Kentucky with my good friend, Brother Banks Wood, there was a woman policeman standing out there, and he said, “Boy, we better slow down,” said, “she's rough.”

And I said, “Yeah, that’s right.” I said, “When a nation gets to a place where millions are employed, and they have to take women and make policemen and stand them out there, and cab drivers and things like that, it’s one of the great stains on our nation.” She’s got just about as much business out there as a—as a rabbit’s got in a kettle of grease. See? It just—it just—just is not her place. And I said, “That used to bother me so bad, but now I begin to remember, why, no wonder, this is—this is not our kingdom; we’re not of this world. They’ve . . . you . . .

²⁵ Why don’t women, our women wear their—their hair short, and makeups, and rock-and-roll’s, and all this stuff? Why people go to ordinary churches and things, think that’s all right. Why? It . . . They—they are Americans; they are Americans, got American spirit. We’re not Americans; we’re Christians. We live . . . Our spirit is of another Kingdom. If our spirit was of this kingdom then we would worship with these things, then we’d worship all these vulgar songs and worship all this rock-and-roll. “Wherever your heart is, there your treasures is.” And our treasures is above. So therefore, we’re going to a Kingdom.

²⁶ This is not our home; we’re just sojourning here trying to bring other citizens out of the darkness. And go into a city, maybe hold a city-wide campaign, just plow away for a week or ten days, for one precious soul out there, one, just one setting out there.

You might say, “The meeting was a great success; five thousand came to the altar.” There might not be one of them saved, not a one of them. See? And there might be . . . You might think there, “Only two people came to the altar”; but one of them might be a jewel. We’re just seining in the creek. God picks out the fish; He knows which is fish and which is not.

So see, we’re just preaching. And remember, you’re doing the same thing in this Tabernacle. But remember always this, “My sheep know My voice.” And the Voice of God is His Word.

²⁹ I was thinking the other day how these people that says that there never was . . . A certain denomination of churches saying, “Divine healing wasn’t right. Never was nobody given a gift of Divine healing but Saint Paul or the apostles, the twelve in the upper room. They was given the gift of Divine healing, and that was all. That settled it.”

But, you see, through this wonderful chart that Brother Willie over here so marvelously fixed up for us, that little thread has been through the churches all the way. I wonder what that same denomination says about the history of the church, about Irenaeus,

about Saint Martin? And all those martyrs down through the age, for hundreds of years after the death of the apostles, spoke in tongues, and healed the sick, and raised the dead, and performed miracles, the whole church. Wonder what about them, if it was only to the apostles?

³¹ See how narrow it is? They don't have spiritual understanding; that's all. See, "Blind, dead in sin and trespasses." Sin means unbelief. Anything in unbelief is sin. If a fellow got a—a title that long of D.D., double L., Ph.D., L.L.D., and says there's no such a thing as Divine healing or the baptism of the Holy Ghost, the man's dead in sin. He might be able to explain all kinds of mysteries in the Bible, but his very life, his testimony, proves that he's dead. He's dead in sin and trespasses, because he's a sinner.

Sin is unbelief. Anybody ought. . . Sin is—isn't committing adultery, and smoking cigarettes, and dancing, and carrying on like that. That isn't sin; that's the attributes of unbelief. But a—a believer. . . No matter if a man don't drink, don't smoke, don't do these things, never said a bad word, keeps all the ten commandments; he can still be a black sinner (See?), just as rank as he can be. If he denies anything of the power of God, he's a sinner. The word "sin" is "unbelief." Now, you just find, see if that's right or not. An unbeliever in the Word of God, he is a sinner, cannot enter that Kingdom of heaven.

³³ Now, oh, I thought then this morning, taking it—it upon myself by the will of the Lord, by the commandment of the Holy Spirit, to come down to the Tabernacle again and maybe keep you all two or three hours. But I want to finish the book of the 4th chapter of Revelations before I go. And now, I hope it's not wearisome to you; I hope it's—it's glory to you. I hope it's something that'll do you good and help you in the days ahead to come.

And now, maybe. . . I told Billy to come down here this morning and to give out prayer cards if there was any strangers in our midst, because we'll be leaving, and now, and I don't know when we'll be back. God only knows that. And I wanted—thought maybe the last meeting if. . . And when he called me up then about—about nine o'clock and said, "Dad, there's some people there to be prayed for. I've asked them," but said, "it's people that—it's people that comes to church all the time."

³⁵ I said, "Then don't give out any prayer cards." See? I said, "Because that's people. . . If we have prayer for the sick this morning,

we'll call the people up and pray for them." But I said, "If it—it's people that comes to the Tabernacle that we know. . . No, I want some stranger."

And he said then, he come out there a few minutes ago when he met me standing out there, said, "Well, I gave out some prayer cards." Said, "Just a few in there; I gave prayer cards out." Said, "You can do whatever you want to."

I said, "Well, we'll see how the message gets along, see where we're at, and then we'll go. I. . ."

He said, "Well, many of the people wanted prayer cards, of course," and said, "they were people that's there in the church." See?

³⁹ Well, we know that God is God. And, my, just the things that He does. Why, the—the phone rings all the time of people of different things, of just little bitty things sometime, and how God answers prayer.

I wonder if that little lady or her husband's here from down in New Albany, that they brought that little choked-out baby the other night with pneumonia in my house about twelve, one o'clock? There, fine. How is the baby? [Man in congregation says, "Okay."—Ed.] Fine, good, all right.

⁴¹ Just let me show you. See, it's something that you wouldn't know, that don't go on when the Holy Spirit speaks. Fred Sothmann, our precious brother, Fred; I heard him say "Amen" awhile ago, but I couldn't place him out. Where's he at? Is he here? Here, right here, Brother Fred Sothmann. And to show how simple it is. . . He had some friends coming, which was Brother Welch Evans, I presume; I don't know. They had a trailer there; they'd locked the doors, and Fred lost the keys, and been was looking everywhere and couldn't find them anywhere. And Brother Welch was coming right on up. So the day come that he was to arrive and things; they couldn't find the key anywhere; so he just called up home, said, "Brother Branham, where is the keys at? Where would we find them?"

⁴² Now, that might stump some of you for a man to ask a question like that. But wait just a minute, remember the sons of Jesse looking for the mules? "So if I had a gift in my hand, I'd take it down and show—ask, give it to the prophet, and maybe he'd tell us where those mules were." Remember that?

And while he was walking on the street, they met the prophet. He said, "You're looking for them mules." Said, "There, you go on back home," said, "they've already returned." Is that right?

I prayed. Fred walked over and picked up the keys. That's it? See?

Brother Ed Daulton, where you at? Where's Ed Daulton? I know he's here somewhere; I seen him awhile ago. Oh, back in . . . There he is. He heard me through the intercom or the public address system. Other night a call came in and Brother Ed was in serious trouble. I wanted to help him. "Nope," said, "I just want you to ask God." I asked the Lord to help him. And the next day his wife called up; somebody come to the rescue. All right. Is that right, Brother Ed?

⁴⁶ See, He's just God. That's all. He's just God. See, He's just—He's just all the time constantly from one place to another, one place to another. No matter what trouble it is, He's God. We don't go around, brag about those things; we're not supposed to. Just don't let the right hand or the left hand know what the right hand's doing. We talk it among ourselves, but we don't blast that out somewhere. Because that's self-pride, like God only could do it for one person. He'd do it for anybody that'll—that'll believe Him. It's belief, faith. Whatever—whatever you want to do, whatever your thoughts are, take it to God. He—He—He—He provides everything. Isn't that right? So He answers prayer. He's a . . . God is a prayer answering Father.

⁴⁷ Now, so therefore in . . . I thought, closing in this last meetings and so forth, as we were—as we're doing, we would—we would have maybe some of the discernment at the last of the meeting, if the Lord's willing, and maybe during the time of the meeting. We just don't know what He's going to do. I like it that way. Don't set no certain thing; just let Him do as He wants to do.

Now, get the 4th chapter of the Book of Revelations and stop the clock.

[A man says, "Brother Bill?"—Ed.] Yes? ["Can I speak?"] Yes, brother. [The brother testifies. Blank spot on tape—Ed.] Certainly, I believe that. Absolutely, I believe that.

⁵⁰ Here, Brother Welch Evans, I think that's him setting right back there. Let me . . . While we're turning to Revelations 4.

Here not long ago, you all heard and read in the papers about this band in Louisville that steals these cars, takes them down to Kentucky somewhere, real quick. And in Kentucky you don't even have to have a title; they'll make you one in Kentucky. So you just . . . The only thing you have to do to take it over there and sell it. So they'll take these cars and run them in and repaint them again,

and bring those cars out and sell them. And all you have to have is your number of your block, and you—and they'll make you a title. So they just take the car off the street and get it off real quick, and run it in some shop somewhere, just change the whole thing over all together (See?), and—and repaint it and everything, take it out and sell it. There's a racket of it, and especially all over the United States, and great—great of it is in Kentucky. I read an article in the paper here not long ago about it.

⁵² Well, big, good-hearted, precious Brother Evans and his family, driving all the way from Macon, Georgia, up here every Sunday to hear the Gospel. And, oh, how loyal, and what real friends. Then he goes over to Miller's Cafeteria where . . .

I'm not plugging for Miller's, but I certainly think that they got the best food in Kentucky: Louisville, Kentucky, anyhow. As far as . . . Now, I ain't meaning you private homes that I've eat in over there, now, I mean for, you know, outside. And I eat over there too. I can feed my family there cheaper than I can feed them at home. That's right.

So then I go in over there, and so Brother Evans he goes in, and he gets him something to eat, and parks his car out there. When he comes out (with all of his clothes and family and all of them), he didn't have no car or nothing. It was all gone. Well, poor fellow, Brother Evans is a man like all of us, he has a little business down there, and he works on cars, buys wrecks and fixes them up. He's a poor man, and spends his money coming up here to—'cause he believes in this type of Gospel. I'm praying that God will send them a messenger down there somewhere to help them down in that country.

⁵⁵ Now, Brother Evans come up, so he didn't know what to do. He'd notified police, and they couldn't find it. So he come over home, he and Brother Fred and them; we'd set in the room and talked about it. I said . . . Now, that's the way we'd do; we set in the room, find out what takes place, then we go to God. So when we asked the Lord to turn the man that had the car, turn him around and send him back, wherever he was . . .

Usually they run them down around Bowling Green or somewhere, get them right out of the hot spot here (You see?), so they could—till they get them repainted and fixed up. This was a nice car; I think station wagon. Was that right, Brother Evans? It was a—a station wagon.

⁵⁷ So and so what happened, we got down and prayed. And the Lord give us witness, it was all all right, everything fine. So then the power of the Lord came in with us. Brother Evans goes out and starts out, led to go down a certain way.

He come back right here in Jeffersonville. The car was stole in Louisville; here set his car setting there with just about enough gasoline to take it all—out of it, and took it down to about pretty near Bowling Green and come back. They got out of the car, stopped the car, left the key in it, just walked away and left it setting there, right here in Jeffersonville where he could find it: not Louisville, over here in Jeff., brought it all the way back.

You know, the Lord can make birds obey Him. He can make men obey Him. He can make His enemy obey Him. He can. . . Yes, sir; He's God. Here set his car with not one thing gone, just about a half a tank of gasoline where he'd almost got to Bowling Green, and the Holy Spirit must've said, "Turn around. Get on back there and take that car to Jeffersonville. Set it right here on the street, and park it right here, 'cause I'm going to send him right around this way and up this way to find it." Is that right, Brother Welch? That right.

⁶⁰ He's God. He answers prayer, Brother Roy. He just. . . That's Brother Slaughter; that's just the same thing. He healed your little doggy. And I know that He heals; He answers prayer; He still performs miracles; He's still God. He always was God; He always will be God.

He—he's God on the housetop, (What is that brother that sings here at church?)

God in the kitchen, God out on the farm,

God in the automobile, He's God everywhere,

He's God all—all through and through, God.

Oh, how wonderful. We'd get to preaching after while and never get into this lesson. All right, let's bow our heads just a moment for prayer.

⁶² Gracious heavenly Father, we are so fond of Your holy Word, till our hearts just burn within us, when we know that Your Spirit comes down in the midst of us, and there speaks to us, and our hearts reach out and take a hold of It. And we just seem to feel so good over It, Lord.

And to know that in this dark hour where there's so much confusion. . . Like the prophet said, "In the last days there would come a famine," something to this order, "not for bread and for water, but for the hearing of the true Word of God; and men would

travel from east to the west, north, and south, seeking to find the true Word of God.” Word, what is the Word? Jesus is the Word, “The Word was made flesh and dwelt among us.” To see the manifestation of the real Word of God made manifest according to the Scriptures and brought to pass, that, how people would travel and seek and would fail to find It. . . O God, we are so glad, so glad that we found Him years ago precious to our heart, and to see that we’re not one bit confused.

⁶⁴ O God, You said, “They that know their God shall do exploits in that day.” And here we are in the last days, seeing all the things that Jesus said would come to pass, being made manifest right among us: very signs, wonders, miracles performed, doing it just the way He did it. As He said, “As it was in the days of Sodom, so shall it be at the coming of the Son of man.”

And, Lord, You let us, by the Holy Spirit, reach out in that Word and get those real things and tie them into Calvary by the Word, and see that in Him we have the fullness, and the riches, and the blessings, and the glory. And—and all goes to Him Who is the worthy, that come took the Book out of the right hand of Him that set upon the throne, and set down on it Himself, for He was slain since the foundation of the world.

We speak of Him this morning, Father. We pray that You’ll bless our hearts. Let His Spirit move among us, and bless us, and enrichen our experience, and heal the sickness in our midst, and give us overcoming grace.

And, God, as I go out yonder in the fields to face the foe, may I realize that I’m garrisoned every hour by prayer. Oh, how I depend on that garrison, the enemy approaching, but know that the garrison holds because mothers and fathers, and boys and girls, and Christians, borned again with the experience, heaven-bound people is on their knees praying, “O God, give deliverance.” And, Father, we pray that You’ll let us get out into the enemy’s lines out yonder, conquer every precious soul that’s waiting. Do, Lord; bring them out of darkness into Light. For we ask it in Jesus’ Name. Amen.

⁶⁸ Now, in the 4th chapter of the Book of Revelation. We ended up the 3rd chapter, and let us kinda be reverently, and I’ll try not to keep you too long. But in this 3rd chapter, the church went up as a type. When John was taken up, the church went up. And from that time on it’s dealing with Israel, until the coming again. Don’t you see how it is? The people today how they are, “Great something’s

going to shake the whole world and everything,” that’s unscriptural. No, sir. The next thing in order is the going of the church. Read in the church ages, you see what . . .

⁶⁹ Now, these other things that’s to take place, is during the time of the wedding ceremony when the church is in glory. God returns back with great wonders to perform, international miracles and things by the Jews; don’t go to the church at all. On the 3rd chapter ends up the church age. That’s right. And the church age goes out with such a little bitty minority that we find . . .

Just listen here. I—I read this again this morning; it just nearly tore me to pieces: the place and the attitude of Christ at the end of the church age, found from the 20th verse to 22nd verse of Revelation 3. Think of it: Christ, at the end, where He’s at. Where is He at the end of the church age? Outside His church, pushed out by denominations and creeds. What’s His attitude? Trying to get back in. That’s a pitiful condition.

⁷¹ Then we find out here, after these things, he heard a voice was speaking to him, that . . . What was it? The Spirit left the earth. “After these things,” starts out the 1st chapter—or—the 1st verse.

After this I looked, and, behold, a door was opened in heaven: . . .

Revelation 4:1, after the church is gone, then a—a Door was opened. And we’ve went through all of that and found that that was Christ was the Door. And the same voice that was walking in the midst of the seven golden candlesticks also was the same voice he heard in heaven, saying, “Come up hither.” John went up. It represented the church going in the rapture.

John went up in the Spirit, was took away into heaven and foresaw all the things that God promised (and said to the disciples: “What is it to you, if he tarries till I come?”): he saw the coming of the Lord and what would take place; he saw on earth what would take place on earth to the rapture of the church; and was taken up and showed plumb on down even to apast the Millennium. Oh, isn’t that wonderful?

⁷⁴ Now, we left him last Sunday on the 4th chapter and the 4th verse.

And around about the throne were four and twenty seats: and upon the seats I saw four and twenty elders setting, clothed in white raiment; and they had on their heads crowns of gold.

Now, we found out that these were elders. An “elder” is never applied to an Angel or any Being. It is a redeemed human being:

elders. 'Cause they . . . Thrones, crowns, dominions is never referred to, to Angels. But the—the crowns and thrones, so forth, pertain to human beings. And these elders was crowned, and clothed, and setting on thrones. And we found them over other parts of the Scripture that they were the twelve apostles and they were the twelve patriarchs: Twenty and four of them, which means twenty-four: twelve apostles, twelve patriarchs.

⁷⁶ And we found even the city that descends from God out of heaven . . . After the earth is exploded and all gone to pieces and nothing left on the earth but volcanic ashes (That's all will be left.), there'll be no more sea. The sea will dry up.

As I was speaking last night to someone, or yesterday, in somewhere, the earth once stood up like this, right, around the sun, equal heat all the way up and down. Up in British ice fields, you can blast down there five hundred feet and find palms. It come suddenly, froze them like refrigeration now. Like your dehydrating, and so forth, and your freeze and deep freezes that keep strawberries and things for years and years and years to come. See? That's the same way it was in that time. Quickly there come an antediluvian destruction and flooded the whole earth over. And when it did, atomic powers rocked it out of its orbits, and it froze over and there she laid. See? Dig down and can find them, up around the arctic zones and things, palm trees and so forth. Showed that it was once inhabited, beautifully set up. And now it's shook back.

⁷⁸ Now, where I think God got that water, when the Genesis starts, Genesis 1, "The earth was without form, and void, and water was upon the deep. The Spirit of God moved upon the waters, said, 'Let there be light.'" God separated then the land and the water, which made the earth. But the whole earth was covered over. Now, what He did, He just through the atmospheres, He just . . . Atmosphere is . . . The atmospheres is filled with hydrogen, and oxygen, and so forth. Then He just lifted it up off the earth and separated it. There was no sea on the earth then. God watered the earth, didn't even come rains. He watered it through springs and things, irrigation. Then when He . . . Only thing He did then . . .

When man blowed it out of its orbit, out to one side, what happened? It throwed it back in the heat down here, and the cold up there. And hot and cold, what accumulates? Feel it here on them windows right now, hot in here and cold outside. See the sweat? And rain is nothing but sweat, perspiration. And water is ashes. And so then when it . . .

⁸⁰ I like that song. . .

You laid Your hand, precious Lord, on the prairie,
 Laid Your wonderful hand on the range;
 Lord, You poured forth the fountain,
 Raised up the mountain,
 Oh. Lord, keep Your precious hand on me.
 You made the clouds, formed the clouds that made
 the rain,
 From the rain made the sea, from the sea brought
 the clouds
 To give us life abundantly;
 You hold the earth and the skies in Your command,
 Lord,
 Oh, please keep Your precious hand on me. (Oh,
 how great. Yes, the God of heaven. . .)

81 Then in this great time, it's leaning back like this now, and He made us a promise, "No more water, but fire this time." Instead of throwing it. . . They threw the earth away from the sun, of course, it got cold. If you throw it into the sun, it'll burn. And just as He destroy it with water and put the bow in the sky, He wouldn't do it no more, now He give a promise He'd burn it. So there you come where sin and all glamour and all filth. . .

82 And not long ago I was riding down through the prairies. As a little boy I used to think, get my history books and geographies and think of the great western plains. "Someday," I said, "I'll live there peacefully and quiet where there's no sin, and I'll roam the fields, and I'll hunt like the Indian. And I'll—I'll live there in a peaceful life all the days of my life." But now it's. . . White man's been there. Where white man goes, sin is with him. He is the biggest murderer and killer of all the people on the earth, is a white man. He's the renegade of all colors.

83 Here not long ago in the paper. . . (Brother Thom here from Africa), I seen a piece in the paper two weeks ago, I believe it was, and he said. . . They said, "If the Americans are still permitted to go to Africa, in ten years from now the great African lion will be completely extinct, the elephants. . ." The renegades shoot just anywhere they can. Picture of two big males trying to hold a wounded male up. Look like tears running from their eyes. They didn't want the. . . The males didn't want the female to die. And each one holding her by her side, like this, keep her from falling

down to her—to the ground, just shot to pieces. A guy that'll shoot anything like that don't deserve to have a gun in his hand. That's right. He ain't got gumption enough to handle it.

⁸⁴ Now, a couple of years ago, trying to run some herd of elk into my good friend, Brother Roy Roberson and them back there, where I was guiding up in Colorado, knowed we had a nice herd. Jeff and I'd had them up there for years and years, about eighty head of elk. And I heard they let some of these office guys out of Denver come out there with these blouse pants on, lace legs. . . Them's hunters? Um. Here they come up there, a bunch in jeeps and things like that, got back in our territory there.

And I was driving these elk across the mountain behind them, about a mile or two, and they was herding along. You have to keep them thinned out, the big old bulls and things; if you don't, you break your herd up. They're just like raising cattle or anything. Wildlife should be the same to us. It's not a target. If you want to shoot targets, they got range out here to shoot them on. That's right. It's a disgrace to butcher up things like that. It's sinful; it's ungodly.

⁸⁶ And I counted a hundred and twenty-three shots out of machine guns, like, firing it from their shoulders. And the next morning, Brother Banks Wood here with me, went up on the mountain, and I counted nineteen bloody beds. Didn't know nothing about hunting; you can shoot a big animal like that; you might hit him deep enough to kill him. They just turned loose, "bang, bang, bang," shoot one then the other. Why, they will die. And what will. . . After the fever sets in them, if you'd find them they're no good; they spoil right away; and the scavengers, coyotes and things, eat them up. Nineteen bloody beds, big bulls, hoofs that big around, and blood spurting out two feet where it had been punctured like that with them guns. They oughtn't to allow a renegade like that to have a gun in his hand. That's right. He ain't got the gumption to handle a gun. Oh, it's tremendous, sinful to do like that.

⁸⁷ That's awful, but that's the American. Canada, you precious people from Canada, if America keeps going on, Canada will be as lowdown as America after while. Get around the borders of Canada anywhere, and you got that American atmosphere. This America is the prostitute of the nations. That's exactly what she is, and she's going to be worse than ever now. She's coming to her end. The Bible speaks of her doom, tells how she's going to be: America: lowdown, rotten, filthy, no good. That's exactly right. She's been a great nation. She's carried the Gospel message. What makes her the way she is? Because she's turned down the Gospel message and rejected the

truth. She's horrible. She's got it coming; don't worry. I seen it in the vision as THUS SAITH THE LORD. It's coming. She's going to pay for her sins.

Back when America was America, she was a great nation. The greatest the world's ever known since Israel, was America; but she sure has polluted herself now. She's rejected the message. She's took nothing but just . . . Now, she's got herself . . . You can see where she's at now. Everybody knows that; in the last election shows where her spiritual standing is. Uh-huh. She doesn't know.

⁸⁹ Now, these elders setting upon the throne with his crown. Now, the 5th verse, we're going to start.

And out of the throne proceeded lightnings . . . thunders, voices: and there was seven lamps on fire burning before the throne, which are the seven Spirits of God.

Oh, I love this. Don't you? Oh, I—I just feel like my coat fits me, you know. I just . . . when . . . Oh, I mean in a spiritual coat, of course, you know. All right.

“Out of the throne . . .” Let's speak of this throne now for a few minutes. This was not a throne of mercy; mercy's throne is finished. No more mercy, it's without mercy. How are we going . . . How is the judgment seat going to be the judgment seat of Christ, the judgment seat, the white throne judgment? Is there going to be mercy then? There is not one speck of mercy to be given. At the judgment throne you could scream “mercy” till you couldn't scream no more, and you just might as well scream out in the air somewhere, ‘cause there's no more mercy.

⁹² Now, is the day of mercy. Now, let's go back in the Old Testament here just a little bit and find out what mercy is. Go on back and see what happened to this throne. This throne, of course, is the—the judgment seat. And the—the reason today that there is mercy, is because the mercy seat is sprinkled with an atonement: Blood. And as long as Blood is on the judgment seat then it is not judgment no more; it's mercy; because Something died to stay judgment. If you see it, say, “Amen.” [Congregation says, “Amen.”—Ed.] As long as Blood is on the mercy seat, showed that Something died to hold judgment back. But when the church is raptured, the mercy seat becomes a judgment seat.

⁹³ Over in the Old and the New Testament here too, “And the sanctuary . . .” That's where the—the jury in the sanctuary, the judge on the seat in the sanctuary . . . Now, that judgment seat and the

sanctuary become full of smoke. What was it? Like Mount Sinai, judgment. Mercy had left the—the throne of God. God will judge the world without mercy. How many knows that?

Only one thing He'll recognize in that day; what is It? Blood. That's the only thing that appeased an angry God.

⁹⁵ Adam and Eve made just as good an apron as any Methodist, Baptist, Presbyterian, or Pentecostal could make; it covered their nakedness. But God could see through it, so He killed something and took the dead skins of the—skins of the dead animal and covered it. Blood had to take its place. That stayed His wrath. He seen the blood and backed off from it; because something had shed its life. O God. . .

Think of it. Only thing that'll back off God is Blood. And there's only one Blood that He'll back from, and that's His own Son. When He sees that's His own Son's Blood, He'll back back. 'Cause that's the gift that is—God has given to His Son, to redeem those who He foreknew, and it brings God back from His judgment. But when that Blood is removed, and all that was foreknown has been called into the precious body, His church has been made ready and taken up, then God's wrath is on the people.

⁹⁷ Oh, brother, don't never want to stand there. Let me stand before a machine gun; let me be cut to pieces; let me be sawed inch by inch; let anything happen (as the oath of the Knights of Columbus), let them split open my belly and burn sulphur and everything else in me, and my arms and legs cut off, whatever it may be; but never let me stand at that white throne judgment before God.

Oh, let me take this little throne here before the seat of Christ and accept His Blood. Nothing in my arms I bring, Lord.

No—no other fount I know,

Nothing but the Blood of Jesus; (That's all I know about.)

This is all my hope and stay,

Nothing but the Blood of Jesus.

⁹⁹ No wonder Eddie Perronet, turned down on his songs when he was a Christian, a staunch Christian, they didn't want to buy his songs. One day he said, "I'll write one (and someday) that they'll receive" (and the people was wanting something more modernistic in the religious songs.) One day there the Holy Spirit took hold of him; he grabbed the pen and he wrote:

All hail the power of Jesus' Name!

Let Angels prostrate fall;
 Bring forth the royal diadem,
 And crown Him Lord of lords.
 For on Christ, the solid Rock, I stand;
 All other grounds is sinking sand,
 All other grounds is sinking sand.

Whether church, whether it's friend, whether it's foe, whether it's nation, whether it's riches, whether it's poverty, whether it's good, or whatever it is, all other grounds is sinking sand. That's the only thing; it'll finally go away. But . . .

Christ, that solid Rock, I stand;
 All other grounds is sinking sand. (Bear that in mind.)

¹⁰¹ Notice. Let's go over to Leviticus 16 and read in the back, way back in the back of the Bible now in the Levitical laws, and see over here of Leviticus—Leviticus the 16th chapter, and begin with the 14th verse of the 16th chapter. Oh, I—I love to take my time on these things, bring them out: Leviticus four—or Leviticus 16:14.

And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat . . . (upon the mercy seat . . . Watch, we're going to get into this after while.) . . . eastward; . . .

Don't forget that word "eastward." Where's Jesus coming from? The east in a cloud of glory. Where does the s-u-n rise? East. Where will the S-o-n rise? East. Where was the mercy seat setting? Towards the east. Why have I got you all setting this a-way towards the east? Why? The altar is to the east. We'll see it after while, how beautifully; I'm going to draw it out. I asked as many as I could to bring papers and so forth to get these maps in a few minutes. All right.

¹⁰³ . . . sprinkle it . . . eastward; and before the mercy seat shall he sprinkle . . . the blood with his finger seven times.

Oh, isn't that beautiful? "Seven times towards the east." What is it? The seven church ages shall be covered by the Blood. Hallelujah. Jesus Christ's Blood just as sufficient, yesterday, today, and forever, and to every age, to save every sinner, heal every sick person, bring every miracle, every sign to pass: "seven times." Way back yonder in the Old Testament, fourteen hundred and ninety years before Christ come, think of it. Symbol . . .

. . . seven times shall . . .

Then shall he kill the goat . . . the sin-offering, that is for the people, and bring his blood with the . . . in the veil, to do with that blood as he did with the blood of the bullock, . . . sprinkle it upon the mercy seat, and before the mercy seat:

And he shall make an atonement for the holy place, because the . . . of the uncleanness of the children of Israel, and because of their trespasses in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them that is in the midst of their uncleanness.

What was it? The mercy seat where they knelt? And there inside of the ark was the what? The law. And the law, to trespass one commandment was to die without mercy. But being that you could have mercy, the blood had to lay on the altar. They sprinkled the mercy seat. And the mercy seat is the altar where you kneel and ask for mercy. God forbid that we ever take it from our churches, the old fashion altar where men can kneel and call on God for mercy. And mercy is rich and flowing free from the Blood of the Lord Jesus. Now, also that's the mercy. That's mercy seat.

¹⁰⁵ But you notice in here, it was not mercy seat, for there was lightnings, and thunder, and voices. There's no lightning and thunders at mercy. That's judgment.

Let's turn to Exodus, 19th chapter of Exodus and the 16th verse. Exodus, 19th chapter of Exodus and let's begin with the 16th verse.

And it came to pass . . . (Listen what . . . When God ascended up on Mount Sinai . . .) And it came to pass on the third day in the morning, that there were thunder and lightning, and a thick cloud upon the mountain, and the voice of a trumpet exceedingly loud; . . . (What is the voice of the trumpet? The archangel.) . . . so that all the people . . . (Listen.) . . . all the people . . . was in the camp trembled.

Judgment . . . Whew. They'd marched out there, and God had given them grace to travel by; but they had demanded a law. They . . . God wanted them to be interdenomination; they wanted to make a denomination out of it, something they could argue about, instead of just following God and living under His jurisdiction, under His power. Grace had provided a prophet; grace had provided an atonement (a lamb); grace had provided all these things, and yet they wanted judgment. They wanted something they could do.

God said, "Assemble them together, I'll let them know what it is. I'll show them what it is." Read. Listen. And the voice of the trumpet got louder and louder until it shook the earth. You see what judgment is? I don't want that. Give me mercy. And the . . .

[Someone asks, "Brother Branham?"—Ed.] Yes. [The brother asks for the last Scripture reference—Ed.] That was Exodus, the—the—the 19th chapter and the 16th verse, Brother Fred: Exodus 19:16.

110 Now, notice the 17th verse.

And Moses brought forth the people out of the camp to meet . . . God; . . . (Oh, my. I want to meet Him in peace, not like that.) . . . and they stood at the nether part of the mountain, . . . (way back)

Remember, that mountain had lines drawn around it. Even if a cow touched that mountain, it had to die right there, can't come in the Presence of God. And God . . . "And Moses brought forth the people."

Now, the 18th verse, the next verse.

And mount Sinai was altogether on . . . smoke, because the LORD descended upon it in fire: . . . (just smoking and burning like a furnace)

What did He descend? Not in His Shekinah Glory, but in the wrath of His judgments.

. . . and the smoke thereof ascended as the smoke of a furnace, and the whole mountain quaked greatly . . . (Brother, I don't want to be there.)

And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spoke, and God answered him by a voice . . . (Moses spoke, not the people; they were shaking to pieces.)

And the—and the LORD came down upon mount Sinai, on the top of the mountain: and the LORD called Moses up to the top of the mountain; and Moses went up.

And the LORD said unto Moses, Go down, and charge the people, lest they break through unto the LORD to gaze, and many of them perish.

114 [Blank spot on tape—Ed.] People set in the back of the church and laugh at somebody that's speaking with tongues or dancing in the Spirit: gone, blasphemed the Holy Ghost, sealed forever.

"Whosoever speaks a word against the Holy Ghost will never be forgiven in this world, neither in the world to come." Don't gaze upon It. Stay away from It or either accept It.

We'd better leave that Scripture. Read It on, the rest of It; see what God said. And the people said, "O Moses, you speak. Don't let God speak any more. We wish now we hadn't have asked for this. (See?) Let you speak to us, Moses. If God speaks, we'll all die." See, God had made an atonement.

¹¹⁶ Now, "The voice of the throne..." Notice in this throne, "before the throne was the seven stars," the voice of the stars. "Voices..." You see, there was more in the Revelations 4 here, or 5, we find out, "And out of the throne proceeded lightning, thunders, and voices." Not one voice: voices, plural. What was it? God speaking to the church, reflecting Himself through the seven Spirits. When the true anointed of God speaks, it's the voice of God. To reject it is to remove the candlestick. See? "Voices," the voice of the Seven Church Ages (over here in the corner), the voices speaking with thunder and lightning.

¹¹⁷ Nowadays they're so, "Well, we don't believe in saying 'hell' in the pulpit." Oh, mercy. So...?...Uh. We need men of God, men who won't hold back.

Now, everybody can't be a preacher, but you got a voice. And if you can't preach the people a sermon...If you're a preacher, you're called to the pulpit to preach. If you're not, you're still a preacher, but live the people a sermon. Let your sermon be lived, and it's the voice of God that'll bring reproach to them who reject it. They say, "No one can put a finger on his or her life. They're sweet, living...They...If there ever was a man of God, it's that man or that woman." See, live your sermons. Don't try to preach them if you're not called to be a preacher; get all mixed up, anyhow, and messed up, and you'll get people tangled up, and you won't know...Well, you'll—you'll ruin them and yourself too. Just live your sermon.

The preacher's called to preach his and to live it too. If you can't live it, then stop preaching it. But you're supposed to live your sermons.

¹²⁰ All right, here was "voices." Oh, how we need in Jeffersonville thousands of lived voices, the thunder of God thundering out in sweetness, and holiness, purity, undefiled lives, walking around in the earth today without a blemish. Yes, sir, real Christians, that's thunder against the enemy. The devil don't care how loud you can holler; the devil don't care how much you can jump, how much you can do this

or shout. But what hurts the devil is to see that sanctified, holy life consecrated to God; say anything to him, call him anything, just as sweet as it can be and move right on. Oh, my. That throws him away; that's the thunder that shakes the devil.

Just like, "Well," you say, "if he could preach like a Billy Graham, or an Oral Roberts, or somebody, a great influential speaker, he'd be. . ." Oh, no. Sometimes the devil just laughs at that. He don't pay no more attention to that than nothing. You get all the theology—theology you wanted to and all the seminary training, and the devil just set back and laugh at it. But when he sees that life. . .

¹²² Look at those disciples down there, that maniac child that day with epilepsy, saying, "Come out of him, devil. Come out of him, devil. Come out of him, devil."

The devil setting there, said, "Now, aren't you making a pretty shame of yourself? Now, you see what you're doing? Jesus told you; He commissioned you to go cast me out and not a one of you can do it."

But, brother, when they seen Him come, One come walking quietly (Uh-huh. Oh, my.), He didn't have to say nothing. That devil was already scared right then. He knowed he had to leave (That's right.), 'cause there come a Life, not only a sermon, but a Life. Said, "Come out of him." Oh, my. That done it. Quietly, knowed what He was talking about. He knowed what He was doing.

¹²⁵ Now, "voices," the voices of the seven trumpets, there was voices of the seven stars, seven messengers. But now watch here:

. . . and seven lamps . . . before the throne, which are the seven spirits of God.

"Seven lamps. . ." Let's draw a little bit here: the throne, the holy place, the congregation. Right here was one, two, three, four, five, six, seven, seven stars, seven lamps, seven messengers, seven Spirits; not altogether meaning that God's in seven Spirits, but seven manifestations of the same Holy Spirit.

Where's the Holy Spirit? Here at the throne, shining out in each church age. This church age is reflecting back this a-way the voices of God, Jesus Christ the same yesterday, today, and forever. See, seven. . . There was voices and seven lamps on fire, seven Spirits—which are the seven Spirits of God."

¹²⁸ Remember a couple Sundays ago we got to it, the big diamond? But it's cut in many different ways to reflect the fire and lights from it. That's the way, "Jesus Christ is the beginning of the creation of God," Revelations 1. That right? Then when was God created?

He is the beginning of the creation of God. And God is eternal. Is that right? But when God was created when a little baby that was conceived in the womb of a mother, a virgin. . . And she begin to develop these cells within her to bring forth this little baby; that was the beginning of God's creation, "For God was made flesh and dwelt among us and become Emmanuel, God with us, the beginning of the creation of God.

Then in that great Jewel that come from the dust. . . because He was made of dust. Is that right? He eat food like I do; He eat food like you do. Which, dust of the body, He become calcium, potash, petroleum, cosmic light, but in Him dwelt eternal Light. No wonder the wise men said to the star, "Guide us to Thy perfect Light."

They were just reflecting the Light of One perfect Light. And there He was, the perfect Light of God, beginning of the creation of God. Now, in there was He. . .

¹³¹ How did He be able to reflect Hissself back through His stars of the earth, after the wise men saw Him in heaven, and they become ministering spirits here on the earth? "He was wounded (the big Diamond, cut off) for our transgressions, bruised for our iniquity; the chastisement of our peace upon Him, with His stripes we were healed." What was it doing? Reflecting.

Any man that claims to be a servant of God, that denies Divine healing and His power, is not getting his light from that Diamond, not getting his light from that throne. Because it's reflecting Him the same yesterday, today, and forever. You can see the seven stars and the seven church ages.

¹³³ Oh, praise be to God. Guess it's appropriate for a minister to worship God from the pulpit with thanksgiving, and praise, and honor, and might. Oh, how real, how it just thrills my soul till I feel like I could scream, and run, and jump as high as I could jump, because there is Something within me that's changed me from what I was. I'm not what I ought to be, and not what I want to be, but I know I've been changed from what I used to be. Something has happened, something taken place.

And stand here and see this eternal Word that's waved every storm. When they tried to burn the Bibles and everything, It waved right on just the same, because It said, "Heavens and earth shall pass away, but My Word shall not pass away."

¹³⁵ Up here near Chicago now, and a—a Bible lays on a pulpit of a church. Way back before the First World War, a missionary had. . . A

fellow was converted, and he wanted to give this missionary a Bible, said, "I can't give you this one; my mother had give me this one." Said, "When I get home I'll send you one."

He started back across the sea and a German submarine blowed the—the ship up. They never found a piece of it. And two years later, way down on the coast, they seen a box floating. Some of them thought it might be something that drowned, so they got the box out and opened it up, two fellows walking along. And in there, the only thing survived it, there was that Bible that he was sending back to the missionary. It lays on a pulpit here near Chicago today in a Methodist church. "Heavens and earth shall pass away, but My Word shall not pass away."

¹³⁷ During the time of the flood here in 1937, this little old church, when the mud floors and so forth that was in it, we could ride over the top of it here in a—in a rowboat. The floods went up, and that night when I preached the Gospel and had left my Bible laying open on the pulpit when I went home. Predicting that flood would come, I said, "I seen them measure twenty-two feet over Spring Street down here."

Old Brother Jim Wiseheart and them laughed at me. You remember that, Brother George? I said . . . He—he said, "Oh, Billy, in '84 it only was about six inches on Spring Street."

I said, "I seen a man come down from the skies, and take a measure stick, and stick it there on Spring Street, said twenty-two feet."

He said, "You're just excited."

I said, "I'm not excited. It's THUS SAITH THE LORD."

Ask them how many feet was over Spring Street: twenty-two feet to the inch. Exactly.

¹⁴² And that old Bible where I had been preaching on that night . . . She started raining, the floods breaking through and so forth, and this old church . . . The seats went right straight up to the ceiling, the Bible went right straight up to the ceiling, washing through here with all that water raising it up. The pulpit went right straight up. They come right down; and every seat set right back in the same place, and the Bible laid right back in the same place, and all that water, and still opened up, the same chapter at the same place.

"Heavens and earth will pass away, but My Word shall never pass away."

How that Bible float in that salty water for two years without even soiling the words on It . . . God's Word's are true. Amen.

¹⁴⁵ I remember after that, old Brother Jim Wiseheart was so satisfied with that, every time he'd get a pain on his arm . . . He got some kind of a wrong with him when he got about seventy-five years old, he got rheumatism. The pain go to hurting here, he'd run get the Bible, and open it up, lay it on there, another pain down here. I come up there one day and he had so many Bibles over him I couldn't see Brother Jim; he just had Bibles all over him. He said, "It's God's promise." That's it.

"Heavens and earth shall pass away, but My Word shall never pass away."

¹⁴⁷ Remember the old fellow used to come by and see me. And none of his people's here I don't think. And I used to help him a little, you know, along, 'cause he was old and needed money, and he'd come down. He said . . . One day I was leaving for Canada, turned around, just went out the gate, and he said, "Billy, my son, one of these days you'll come back and old Uncle Jim won't be dragging up and down this road here any more." That was the last time. When I was in Canada, I got a telegram; he had died right out there in the arms of Sister Morgan. He had a heart attack, and they run him out to the hospital, looked up at her and passed away.

Sister Margie, is she here this morning? She usually comes in. You all know. One of the great cancer cases where yonder in the Baptist Hospital she's been dead for seventeen years, on the Medical Clinic over there on the records, of dying with a cancer, seventeen years ago. She lives at 412 Knobloch Avenue, nursing in the hospital out here. Oh, amazing grace, how sweet the sound.

¹⁴⁹ Jim Tom Robertson, an attorney in Louisville, and we all know Jim Tom. That's what brought him to believe in this message; he went up there. And his father's one of the heads of those staff up there at the hospital. He went up and searched it to find out if it was true, and she was dying with cancer, and was given up and sent home, and thought as far as they know she was already dead. And his father searched it through, and it's the truth. And Jim Tom said, "It's a lie; she's setting right up here now. I can take you to her."

Oh, He—He's a real God, isn't He? I'm so glad He can look over our mistakes, aren't you? Makes us love Him with all of our heart.

¹⁵¹ Thrones, lightnings . . . What? Seven lamps, or lamps, or seven stars, called seven Spirits, meaning the mani—seven manifestations

of the Holy Spirit of the seven church ages, as the seven seats of mercy for the people. Here they are, seven seats of mercy, seven seats, seven churches, seven stars, seven manifestations, seven Spirits, seven lamps. Oh, my, how God is so perfect. Every . . .

Let it be in the numerics of the Bible, numerics of the Bible is the most perfect thing there is on earth. You can't get one flaw from Genesis to Revelations in the numerics of the Bible. Not another piece of literature written that you can't find a flaw 'fore you read three verses; but not in the Bible.

They been trying for over two hundred years to add one phrase to the Lord's prayer, or take one away from it. It's perfect. You can't add no more or take any more from it. They been thinking they'd make the prayer a little bit better. They'll try to comb this into it, and put that into it, or take this out of it; it just ain't right. See, it's perfect. All of God's ways is perfect.

Therefore we are imperfect, but He said, "Be ye therefore perfect even as your Father in heaven is perfect." How can we be? Through the precious Blood of Jesus Christ, to forget our own-selves and just live in Him. There you are. How precious is it.

¹⁵⁵ All right, the 6th verse now if we get into it, "Seven lamps."

*And before the throne . . . was a sea of glass like unto crystal:
and in the midst of the throne, and around about the throne,
were four beasts full of eyes before and behind.*

Oh, my. Look at this. "Beasts full of eyes, full of eyes before and be . . ." Now, wait. All . . .

*. . . before the throne . . . was a sea of glass like unto crystal:
and in the midst of the throne were four . . . and around the
throne, were four beasts full of eyes before and behind.*

Now, the "sea of glass." You that's going to . . . I'm . . . This ain't very much of a symbol here, but I want to erase this for a minute. Now, now, we want to study here just a little bit. The sea of glass is symbolized in the old temple, for Moses was commanded of God to build the temple on earth like he saw it in the heavens. Everyone knows that. All right.

And let me just draw a little bit here now. Say, here was the ark in the Old Testament. All right, the next thing, that was called holiest of holies. And the next place here was the altar, which was called holy place. And right before here was the sea of brass, it's called. In other words, it was a place where the sacrifices—sacrifices was washed—was washed here before they was received on the altar, at the brass altar, or the brazen altar where the sacrifice was burned.

¹⁵⁹ Now, we want to watch this now where the—where it was. And now—now, in—this sea of glass was before the throne and before the holy place. Just . . . Now remember, the seven golden candlesticks set here like this, and come in a laver. See? Now, that's the one reflects the light from the holy place out to here. Now, if you . . . You don't have to write this down 'less you just want to, but that's . . . I got something else here I drew out myself, that I wanted to get to you on. But now (You see?), this was called the sea of brass; it wasn't quite that big; it was set over more or less positionally in the temple. It was set along about like this here, was the sea of brass; it was a laver made out of brass where they washed the sacrifices. Before the sacrifices was burnt or accepted, they had to be washed.

Oh, wouldn't that make a sermon right now. Oh, my. Wouldn't that—wouldn't that just . . . It just strikes me: "washed." Before any sacrifice is received to God, it's first got to be washed. How? Not emotionally, but washed by the Word.

Now, we could go back and get where this Jewish rabbi . . . When I was preaching on that sermon of the waters of separation, the red heifer, waters that kept up, that they were made a waters of separation . . . And before we can ever come to God with true faith, we first got to come by the waters of separation. Yes, sir. You've got to come by what? The Word.

Oh, let me just see if I can talk this so that you'll, every one, will get it. Now, put on your spiritual thinking. Take off the war bonnet and put on your spiritual thinking now, 'cause here comes something. "Washed before it can be received at the altar," must first be washed by the waters of separation.

¹⁶² Now, turn with me right quick to Ephesians 5, just hold your place and go back just a few pages back to Ephesians the 5th chapter and the 26th verse.

That he might sanctify and cleanse it . . . (The church, he's speaking of.)

See, now, let—let me go back a little farther than that. Go back about the 21st verse, while you're looking.

Submit yourselves one to another in the fear of God.

"Submit yourself . . ." Congregation, submit yourself to your pastor. Pastor, submit yourself to your congregation. If a little clique rises up, don't be on either side; submit yourself to the whole congregation. Congregation, if you start in a clique, submit yourself to your pastor in the fear of God. See? Oh, brother. Um.

¹⁶⁵ Wives, submit yourselves unto your own husbands, as unto the Lord, ('cause he is your lord)

How many knows that, you women? That's exactly right. The Bible said so at the beginning. It's still the same way.

Wives, submit yourself unto your own husband, as unto the Lord.

For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body. . .

So is the husband; you ought to know that, you married people and adult, or children that's old enough to know the way of life. All right.

. . . as unto the Lord.

For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; . . . (Don't run over her. If you do that, you're not fit to be a husband. That's right.)

That he might . . .

Listen, here it is. Get it now.

That he might sanctify and cleanse it with the washing of the water by the . . . [Congregation says, "Word."—Ed.] (Hm.)

¹⁶⁸ Then every worshipper that ever gains access into this has to come by the Word. There's too many comes otherwise. I believe in little stories and things, that about mother died long years ago and she's waiting for you in heaven; that does all right after the Word has been applied. Many people come to the altar 'cause they want to meet their mother in heaven. That's all right; you should do that, but that's not the reason that you come to the altar. You come to the altar confessing your sins because Christ died in your stead by the Word.

Then any sacrifices not come according to the Word is unaccepted then. Is that right? (Oh, brother, I hate to say this. No, I hate to say it. Forgive me for saying it.) That's the reason Acts 19 stands in the Bible, "Have you received the Holy Ghost since you believed?"

They said, "We . . . not whether there be . . ."

Said, "Then how was you baptized?" Why ain't you got into here? They come some other way besides the Word. Said, "Oh, we went through the formula, we was baptized . . . John."

He said, "That won't work. John only baptized unto repentance, not for remission of sins."

And when they heard this, they were rebaptized. Why? By the Word. "Washed by the waters of the Word," the Word said, "The Name of Jesus Christ." Anything that tacks anything else onto That is false.

¹⁷⁴ Now, my precious brother, I know this is a tape also. Now, don't get excited. Let me say this with godly love. The hour has approached where I can't hold still on these things no more: too close to the coming. See? "Trinitarianism is of the devil." I say that **THUS SAITH THE LORD**. Look where it come from. It come from the Nicene Council when the Catholic church become in rulership. The word "trinity" is not even mentioned in the entire Book of the Bible. And as far as three Gods, that's from hell. There's one God. That's exactly right.

¹⁷⁵ "Now, do you say then, "Do you believe that all these people that—that's trinitarians are of hell?" No, sir. I believe they are Christians. But the hour is approaching, brother, where they are sincerely wrong.

Any man, anywhere, any time, that wants to talk on the subject, come to me; any minister, bishop, archbishop, whatever you might be (And this is taped, will go around the world.), I ask in brotherly love, for any person that hears me on this tape around the world, that will come to me and show me one text of Scripture or one paragraph in any history (that's authentic history) where that any person was ever baptized in the name of the Father, Son, and Holy Ghost until they organized in the Catholic church, I'll change my doctrine. Every person was baptized in the Name of Jesus Christ. And my precious brethren, your eyes are blinded to those things. Pray God give you Light.

Now, if you got Scripture to support it, I'll be looking for you or listening for your call. Uh-huh. You're, you . . . Beyond this tape, you're willfully walking in spiritual ignorance if you don't challenge me on that. If you want to know what's Light and what's dark, let's ask God. Remember, I say **THUS SAITH THE LORD**. If you believe me to be His servant . . . And if that wasn't according to the Word, it would be wrong. Then if it isn't according to the Word, it's your duty to come straighten me out (uh-huh); see what happens. It's a error.

178 I believe that many thousands of trinitarian people who believe in three Gods is saved, because they don't know any different. We're going to get to that on down in the message.

Now, don't you all stop your tape and walk out of the house, you trinitarian brethrens, listen to this. But you just set still a few minutes. You owe it to yourself. You owe it to your congregation. See? Don't stop getting the tapes; just stay with it. Search it by the Word and see if it's right. The Bible said, "Prove all things."

I know it's unpopular; so was Jesus; so was the message, always. You loved me when I come and healed the sick and afflicted among you; you thought it was great, great crowds and build up the church. Now, Jesus did the same thing until one day He had to get down to truth. And when He did, even seventy turned away from Him. And He turned to the rest, the twelve, and said, "Will you go also?"

And Peter said those notable words, "Lord, who would we go to, for Thy Words alone are eternal?"

And God's Word alone is eternal. And find me anywhere that God ever had anybody baptized in the name of the Father, Son, Holy Ghost.

183 You go to Matthew 28:19, "Father, Son, and Holy Ghost," where Matthew said, "Go ye therefore, and teach all nations, baptizing them in the Name of the Father, Son, Holy Ghost. . . ." And anybody that thinks that Father, Son, Holy Ghost is a name, it shows there's something wrong with their education, now, for a seventh-grade student to say that to bishops that's listening to this. . . . Father's not a name; Son's no name; and Holy Ghost is no name. They're titles that goes to the Name of Father, Son, Holy Ghost, which is Jesus Christ.

Remember, that's not in anger; that's said in love and godly respects, with love and consideration for the full body of Christ to where I'm invited by my trinitarian brethren (and all over the world) to come and preach in their congregations. But I never mention it when I'm among you. I want to be. . . . Unless you ask me yourself, and I'll go over to the parish with you and talk with you about it. But before your congregation, it would stir them up. It's your place to get the revelation and go teach your flock; you're the shepherd of the flock. I'm speaking to ministers. If you don't understand, come, let's set and reason together. The Bible said, "Prove all things, and hold fast to that what's good."

¹⁸⁵ Sea of glass, where the sacrifice was washed. . . And we are washed. Oh, don't forget that; we're coming back to it after while, "Washed by the water of the Word. . ." Then you've got to hear the Word before you can enter there, because only one way you can approach God; that's by faith. Is that right? "Faith cometh by hearing, hearing of the Word," washing our conscience. Not to meet a man, not to meet father, not to meet mother, not to meet baby (Them's all true, we will do that.), but the first thing we got to come is God's avenue of approach to be washed when we hear the Word of God.

¹⁸⁶ By faith we're walking. Grace, what God did for you. . . That's right. You believed God. You believe on God; and as soon as you are sorry, you're already forgiven.

As I was speaking to a brother yesterday, kinda got a little mixed up on it, and I said, "Look, brother, if you said something to hurt your wife's feelings, immediately you'd feel sorry for her; you're sorry you did it; you're already repented in your heart. That's right. But you got to go tell her about it. You got to go and say, 'Honey, I—I'm sorry I said that.' Then you've thoroughly repented." Now, that's the way it is with God.

A man that would go and say, "I hurt her feelings; don't make any difference; I'll tell her I'm sorry but really I'm not," you're a hypocrite. See? That's right. That will never be received by God.

You've got to thoroughly be sorry for your sins. Then when you know that you're sorry for your sins, and then repentance, and be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive forgiveness, receive the Holy Ghost. See, just simple, God's made it so simple.

¹⁹⁰ Here the. . . We notice here in the sea of glass, it was likened unto crystal. Now, the sea of glass is symbolized, typed by the brass sea. This is the glass sea in heaven. Moses saw it as a glass sea and made what was called the "brass sea," a brazen altar, brazen sacrifice—brazen altar, rather.

You know what brass speaks of in the Bible? Judgment. He made a brass serpent. What does a serpent mean? The symbol of serpent meant "sin already judged," in the garden of Eden, when, "Thy heel shall bruise its head; his head shall bruise the heel."

And brass represents Divine judgment, the brass altar, where the sacrifice was burnt; brazen laver, where it was washed by the

water of the Word. See? Elijah in his days went out and looked up and said, "The sky looks like brass (Divine judgment upon a rejected nation)." Oh, my. Brass, brazen.

¹⁹³ Now, we're at the laver. And you notice this laver was empty and was as clear as crystal. Why? The church had already been redeemed.

Now, now, we notice a little later on though, when the tribulation saints comes up, we find it again full of fire. Did you know . . . Would you like to read that? Let's go over to Revelations now, 15th chapter, the 2nd verse, and read where we see this brassy fire again. All right.

And I saw another angel. . . I saw another sign in heaven, great and marvelous, seven angels having. . . seven last plagues; for in them is filled up with the wrath of God.

Now, the wrath of God. . . Watch.

And I saw as it was a sea of glass mingled with fire: . . . (Now, watch). . . and they that had gotten the victory over the beast, and over his image, and over the mark, and over the number of his name, stood on the sea of glass, having. . . harps of God.

And they sang the song of Moses the servant of God, . . .

Oh, do you see it? Tribulation period. Oh. Are you in a hurry? [Congregation answers, "No."—Ed.] All right, listen, let's notice something here.

¹⁹⁷ How do we come? We've got to come (this Gentile church) to this Word, sea of glass, water, water of the Word (Is that right?), recognize the Word the way It's written. Then the sacrifice is received and filled with the Holy Ghost from the inside, shining through, the Light of that age. From this. . . Here it comes out of the holy place into here, out of the star into here. Get it?

Notice. Now, at the end of this age, John when he saw the sea of brass there, it was clear as crystal. What was it? The Word had been taken from the earth, raptured in the church, and it was clear as crystal, no more Blood; the church age was over.

¹⁹⁹ Now, in Revelations 15, the remnant of the woman's seed, which was the tribulation saints that went through the tribulation was found (Look.) standing on this sea. And it was filled with fire, blood, red blazes licking forth, the fire of God. They had gotten the victory over the beast (Rome), over his number, over the letter of his name, and over his image (the Confederation of Churches), and had come out. And through the preaching of Moses and Elijah, those

two prophets that will appear to Israel to pull out the—this group of people, those tribulation period saints, back in that time that'll be brought in would . . .

See, the church is done raptured now, but remember the Wife is on the throne. The tribulation period . . . Lived in the kingdoms, out, and brought all of their kings and their honor and glory into the city. As we get down into Revelation 22, you'll see it. If you're writing this out and holding it, when we get to it you'll see what we mean. We haven't got time to just catch every little thing and run it back and forth, but hit the high spots of it. Then someday, maybe, the Lord willing, we'll have a lot of time to talk of it.

²⁰¹ Now, these tribulation period saints that come up, had went through great tribulation . . . The church will not go through the tribulation. Do you see they was already in glory? And here's the tribulation saints, the sanctified ones that had . . . Being it's mine and your fault they had never heard the Word. If they heard It and rejected It, they went on to hell; they was cast out into outer darkness because they rejected the Word. But if they would never heard It, God's just; tribulation period comes to them.

Now, notice just a minute, saints washed by the same Word, 'cause it's the same altar; it's the same sea of glass and the same Word. Revelations 2:5, Revelations 15 (or rather) 2 to 5. Now, notice, just a minute. Now, we never took the Word to them; that's the reason they was—they was like that. We never took the Word to them; we're going to be held responsible. So we'll not be able to catch all the people, the church won't in this age, that's got the truth. Because they'll go through the tribulation; they're not the saints that died way back yonder in them church ages, because he said, "They come up out of the great tribulation," and the great tribulation's yet future, after the church goes home.

²⁰³ Oh, there you are. Oh, I love it. Listen. Let's go a little farther; I want to see what kind of Word they heard. Now, let's start again on the 2nd verse of the 15th chapter.

And I saw as it was a sea of glass mingled with fire: and them that had gotten the victory over the beast, . . . over his image, . . . over his mark, . . . over the number of his name, stood on the sea of glass, having . . . harps of God.

Now, see, they never entered in, but they'd heard the Word. They heard the Word. Now, listen, see what kind of doctrine they heard, see if it compares with the churches now.

And they sang the song of Moses the servant of God . . . (That's after Moses had crossed over.), and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; . . . (Who is that Lamb? Lord God Almighty.) . . . just and true are thy ways, thou King of saints.

See what they recognized Him to be? Not no third person in a trinity but the Lord God Almighty, the King of Saints.

²⁰⁶ Listen. Are you ready? 4th verse . . .

Who shall not fear thee, O Lord . . . (capital L-o-r-d, Elohim), and glorify . . . Who is it left that'll not fear thee . . . and glorify Thy name? . . .

They was washed by the same waters that you're being washed by now, hearing the Word in the faith and power of Jesus Christ being the Almighty. It's the whole revelation at the beginning. The whole thing's wrapped up in the revelation of Who Jesus Christ is: God made flesh among us.

. . . Great and marvelous are thy Name, . . .

Who will not fear . . . and honor thy name? Thou art . . . for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

In other words: "We see what it means to not to receive it. Your judgments has been made manifest. So here we stand; we are washed now; we're being washed by the water after we've come through the tribulation period. We've took our stand for You, and we believed You, and now we stand on the sea of glass, and we're honoring and glorifying Thee in the reflection of Thy holy Word. And Thy candles are true and Thy judgments is righteous."

²⁰⁷ Oh, my. We can stay a week on that. "Baptism of the Holy Spirit," let's draw something right here now, just a minute; I got something I want to draw. Now, let's go on take that right there where we are.

Now, if we'll notice, here's a great picture. Now, here is the holy of holy. All right. Here is the holy place. And here is the first, before coming there, is the—the sea.

All right. Now, notice. How do we approach God? "Faith cometh by hearing, hearing the Word of God" that's being reflected from the holiest of holies into the messenger of the age.

Back in—in that . . . In Solomon's temple, it give the reflection; those candles reflected its lights out into that brass laver. So here, the angel of the church age is reflecting into that water Who this Guy is

in here, reflecting His mercy, His Word, His judgment, His Name. All is reflected in here where you're separated by believing it. You get it?

²¹¹ Notice how beautiful this is here. We was talking on it the other day. Watch here, here, "Therefore being justified, justified by faith. . . ." All right, second place, after being washed, sanctified, and then filled with the Holy Ghost. Justification, sanctification, baptism of the Holy Ghost. You see it? How was his message? Justification by hearing; sanctification is what you do; and in regards to what you did in appreciation of that, God sealed you by the Holy Ghost.

Now, you, my Baptist brother, I want to ask you something. You say, "What more could Abraham do but believe God, and God imputed it to him for righteousness?"

That's all he could do right here; he believed God. But God, to accept his belief, give him the seal of circumcision and sealed him, showing that God had accepted his faith. And if you profess faith in God, and has never been sealed by the Holy Ghost. . . . Ephesians 4:30, if you want to put it down, Ephesians 4:30, "Grieve not the Holy Spirit of God whereby you are sealed. . . ." And you're not sealed until you have received the Holy Ghost.

²¹⁴ How long does it last? Till the next revival? Unto our redemption, the very day of redemption. There's no way of getting away from it. You can't get away from it, because it won't get away from you. See? "For you are sealed until the day of your redemption." There's nothing future, nothing present, perils, hunger, thirst, death, or nothing, can separate us from the love of God that's in Christ." Paul said, "I'm fully persuaded of that." There you are. There you are; you're sealed until the day of your redemption.

²¹⁵ Notice, that'll bring up to last—last Sunday again. Have I got time? I just. . . Watch, watch this, the spirit. . . Spirit, soul, and body. . . All right. See, body, soul, spirit.

Now, let me erase that and fix something here for you. Now, I'm going to draw something here; I didn't get a chance to draw it last Sunday, so I got it drawn out here myself on this piece of yellow paper. I want it so that you can mark it down and see what I mean now, you with your pencils. Now, this is the body; and this is the soul; and this is the (capital) S-p-i-r-i-t, Spirit, Holy Spirit. All right, Now, that's what we're made up of.

²¹⁷ If you notice over here, holy place, holiest of holies; here altar, holy place; and here the sea—the sea, that's where you hear the Word, "Faith cometh by hearing, hearing the Word," separation, sea

of separation, separation sea. Now, notice this. Now, there's only one entrance to get into here, and that's you have to come here first. Is that right?

Now, I wished I had room; I'd put over here, "the—the virgins." When the . . . Or "Wedding supper," another one. See how this man got in here at the wedding supper, and he come in some other way? Here was the Door. Jesus said, "I am the Door." And this wedding table was set here, and the people all setting around, and here was one man up here that didn't have a wedding garment on. And when the King come in, He said, "How'd you get here, my friend? How'd you ever get in here?" It showed that he didn't come in by this Door. He went in at a window, or come the back way, or through some creed or denomination. He didn't come by the Door.

²¹⁹ 'Cause in the old orients they still have the same thing, the bridegroom that's going to be married, he gives out the invitations and furnishes the robe to everybody he's invited.

Oh, how my heart spins around and around when I think it. "No man can come to Me except My Father's give him an invitation first, and all the Father has given Me will come to Me." How was we called? Before the foundation of the world our names were put on the Lamb's Book of Life to see the Light, to receive the Holy Ghost and walk in it. Our names, when the Lamb was slain, was put on the Book the same time the Lamb's Name was put there. The Bible (We get to it after while.) said, "He deceived all upon the earth whose names are not written in the Lamb's Book of Life since the foundation of the world."

²²¹ Notice, then if he . . . The bridegroom himself, when he stood at the door . . . The fellow brought the invitation up, said, "Here it is."

"Thank you." He took the invitation, laid it down here, and put a robe on him so they'd all look alike. I like that. See? In the power of God, in the church of the living God, the rich, poor, bond, free, black, white, brown, yellow, all look the same, for they're robed with the same power of the Holy Ghost. See?

Now, it showed he didn't come by the Door.

²²³ Now, notice here. Oh, if a man tried to go in the holiest of holies (somebody, some Bible teacher tell me), if somebody started into this holiest of holies without coming through here, he died. Aaron's son took strange fire one day, some denominational fire

(when it wasn't denominational fire), and they died at the door. Is that right? Or Eli's sons it was; I believe. Eli's sons took them in, when it represented the sons of Aaron which was the priest.

²²⁴ Now, now, there's one way to get into the body. How's this body controlled? Now, watch real close now and you get your pencils ready. Here's the gate on this side that goes into the body: one, two, three, four, five. Now, you got that drawed? Now, the first gate over here is, see, smell, hear, and taste, and touch or feel (either one it wants to be, doesn't matter). Now, that's the senses in the body. Is that right? How many knows that? Six senses control the body. Now, we got a soul after you get through this. The senses is outside; that's the outer system.

Now, in here there's one, two, three, four, five, five attributes in the soul. Now, you want to write them down? The first one is imagination, imagination. The second one is conscience. And the third one is memory. And the fourth one is reason. And the fifth one is affection.

Now, did you get them all? If you don't, then let me know now. You got them all down? See, taste, feel, smell, and hear: the body, that's the open to the body.

The soul is imagination, conscience, memory, reason, and affection, is the senses or the attributes, or like the senses of the soul. And the soul is the nature of the spirit that's on the inside, 'cause the soul only puts out an atmosphere of what's on the inside of you. It takes the place of sanctification, the soul is, sets in the same category there. All right, now, every—everybody got that all down? All right.

²²⁸ Now, to this gate there's only one, one gate, that's called "self will." You're the boss of what goes in there. And what does it do? What is this? The body must be washed, the laver; sanctified, at here; filled with the Holy Spirit here, and this becomes God's judgment seat again, where God sets in your heart, and if you do something wrong, say, "Oh, my, I did wrong."

Some people say, "It don't condemn me to—to wear short hair," the women. "It don't condemn me to wear manicure or makeup," or whatever it is. "It don't condemn me to go to dances. It don't condemn me to tell a little white lie. It don't condemn me to play bridge at my bridge party." You know why? You ain't got nothing to condemn. "That don't hurt my conscience." You got no more conscience than a snake has hips. So you just . . . You ain't got no conscience; there ain't nothing there will hurt you. You're of the world.

But I challenge you to let Jesus Christ come in here and try to do it one time. Brother, you'll be so condemned you'll back off and shake your head from that thing just as certain as I'm standing here, 'cause He's holy. Listen, I'm quoting the Scripture, "If you love them things (That's the world.), things of the world, it's because the love of God's not even in you."

²³¹ How did it? Self-will. "Why will you call that self-will, Brother Branham?" Because it puts a man and woman back again just like Adam and Eve at the garden of Eden, On what? The two trees? Self-will, this one is death. This one is Life, self-will. Immoral. . . Free moral agency. . . God placed the first man, Adam and Eve, right here on free moral agency. He places you the same place. And the only way that you can get this thing fixed in here is your own self-will. Hallelujah. Your self-will. You have to will to do God's will. You have to get rid of your own will to let God's will come in, for this is the only channel that leads to the heart.

²³² Oh, you can join church, you Baptists and Presbyterians. And you Methodists and Pilgrim Holiness can come to sanctification. But you have to will to do God's will, self-will, to let the Holy Spirit come in here to bring forth: "These signs shall follow them that believe; In My Name they shall cast out devils. They shall speak with new tongues. They shall lay their hands on the sick, or take up deadly things, and so forth. These signs shall follow them that—that has let their will become My will, and the works that I do shall they do also." I hope you don't miss it. There's a will to do God's will. You see what I mean?

²³³ Look here. Talking about the holy place, the laver, here's the lights, the candlesticks (one, two, three, four, five, six, seven), each one of them's got a light. Where they getting their light? Where's the Light reflected? Where's it reflecting to? It ain't reflecting over here in a corner on some denomination. It's pointing back here to the Word, the waters of separation. Whew.

"For repentance and remission of sins (Luke 24:49) must be preached in His Name to all nations, beginning at Jerusalem." How was repentance and remission of sins taught at Jerusalem? How far does it go? To all the world. "Repent ye," said Peter in Acts 2: 38, "and be baptized in the Name of Jesus Christ for the remission of your sins." That message is to go to all the world, and then the end shall come. Then the end shall be, after this message has gone to all the world.

²³⁵ How these candlesticks here reflecting light over here on some Methodist, Presbyterian, or Pentecostal denomination? Well, certainly not.

It reflects in here as the “I AM,” not the “I was.” Not three or four different people, but God setting in there reflecting Himself out to each one of those churches. Look back there and see what they did. We just come through history. They reflected Him as He was, as He is, and like He always will be.

“He that was. . .” As soon as John got the first glimpses of it, he said, “He that Was, which it Is, and Shall Come, the Almighty God, the Creation of God, Alpha, Omega, the Beginning and the End.” That’s the true Light’s being reflected. Do you see it? Amen. Whew.

²³⁸ After twelve o’clock, and I—I got. . . Listen, let’s just hurry so you can copy it down. I just hate to keep you too long, but I don’t know when I’ll see you again. See? And I want you get this. Friends, this is Life. Now, look, I don’t mean because I’m saying it. If I—if I’m reflecting that sort of, then I’m. . . You—you misunderstand my heart. I’m not trying to reflect, “Oh, this is just a. . . You’re nothing.” I’m not trying to do that. If you haven’t received the Light, I’m trying to point you to One here, not the one here at this pulpit, the One there at that throne. And that throne must become in your heart, then you’ll see exactly the same thing that it’s reflecting here.

What is this up here? It’s reflecting this. And this is This, the Word: washed by the waters of the Word, by the Word; washed through the waters of separations from the things of the world—the world, by the Word. The Word says He’s the same yesterday, today, and forever. It don’t say, “He’s the same in the Pentecostal age, back in the disciples, then the next age He changed.” No, He’s the same. See? You can’t make it say nothing else.

We could just stay on one of those things for hours, but I hope that you’re getting it now. If God’s called you, you’ll get it. That’s what I believe. All right, sir.

²⁴⁰ Now, what is it? Justification, sanctification, baptism of the Holy Ghost; soul, body, spirit; all the same. Now, the lamp’s reflecting the Word. The true Word reflects what? What would this lamp, if it was getting its reflection from this Shekinah Glory? It would reflect Shekinah Glory. Is that right?

If you got it in a seminary, your light, you’ll reflect the seminary. You got it in a Methodist seminary, you’ll reflect

Methodism. You reflect. If you got it in a Pentecostal seminary, you'll reflect Pentecostalism. But if you got it in the glory of God, by the burning bush. . .

²⁴² Why, when Moses come out from His Presence, he had to put something over his face, so the people could even look at him. Is that right? He was full of the power of God.

Stephen, a man full of the Holy Ghost. Trying to stop him, why, it was like trying to put out a house on a windy day, in a fire; put the fire out of the—in a house on fire on a windy day. Oh, the more they—the more they blowed it, the worse it got. Why, you couldn't stop him. Directly when they put him before the Sanhedrin Court, the Bible said he stood there, looked like an angel.

Now, I don't think an "angel" just meant he was a certain Being standing there; but an angel knows exactly what he's talking about. So does any angel, a messenger of the church age don't have to go back and see what the seminary thinks. He knows what God said in His Bible, the power that's reflecting to prove that He is the same yesterday, today, and forever. He's not afraid; he's telling just exactly what he knows to be truth. And God's standing right there backing it up with the same kind of signs and wonders, and with the same Word. That's an angel.

²⁴⁵ Stephen stood there, said, "I know what I'm talking about." Said, "You stiffnecked and uncircumcised in heart and ears; you always resist—resist the Holy Ghost. Like your fathers did, so do you." Said, "Which one of your fathers hasn't killed the prophets and then build their tombs to them?"

You denominations, which one of you hasn't done the same thing? See? Build big white-walled castles, and morgues, and things around here, and then talk about God. You're the very one that put Him in the morgue; you're the very one put Him in the tomb. That's the very thing that put Him in the tomb back there, was a big white-castled church, the denominations, Pharisees and Sadducees that put Him in there, and then try to build a memorial to it.

²⁴⁷ Let me tell you that Christ is a living Being. He's not something that died; He's Something that rose from the dead and alive forevermore. Oh, brother. Sure. What does it do? It reflects what? It's reflecting from here, what would it be? It would. . . What's the reflection of Him? Then the first thing it would reflect, would be His Name. Is that right? It would reflect His Name. Next thing would reflect, would be His power. See what I mean? It'd reflect everything He is.

So if this is reflecting to this age here everything that He was, then He is the same. Glory. What is it? It's reflecting Him as He was, as He is, as He always will be, 'cause it's coming straight from the throne of God: Jesus Christ the same yesterday, today, and forever, same God, same power, same glory, same everything. He's the same yesterday, today, and forever. Oh, brother.

²⁴⁹ Let's get just a little bit farther. Now, let's take the rest of this 6th verse over here of the 4th chapter. I got some comments wrote down here on that, that I want to hurry and get to if I can. Now, the—the rest, after you leave this chap. . . . After we leave this verse, it just simply just rotates, saying what they did. Let's see if we can get through there. "Glass, sea of glass," now we know what that was.

. . . and in the midst of the throne, . . . four living . . . (creatures—or) . . . beasts.

Now, now, how many's got a revised version of the Bible? In your revised version, it says "living creatures." Well, I wonder how that this King James here said, living . . . was four beasts? Well, I gets me a Greek—Greek dictionary, and go back in the Bible dictionary and find out what that meant. Now, here's what it is. Now, notice close. The word translated here, now you mark it down so you can look it up too; be sure. See, I want you to mark down what I say (See?), if you can or want to. All right, the revised version says, "living creatures," in it. Now, watch.

. . . and there were four beasts full of eyes before and behind.

And it goes ahead and describes the beasts, which we'll get to it in a minute.

Now, the beast here is represented. Have you got a margin reading in your Bible, what—on—on beasts? If you have, get over in the margin reading. I notice Doctor Scofield here has it marked out in his. The "beasts" means (He's got over here.), says, "living Creatures." Oh, my.

Now, watch. The Greek word there is, "Z, double o, m"—or "Z, double o, n" it is, "Z, double o, n." Now, in—in the Greek, it's called "Zoon" which means "a Creature."

²⁵² Now, it isn't so . . . If you want to read it now . . . We haven't got time. I was going to read it, but I haven't. Put down Revelations 11, 13, and 17. Now, there where beast is, the chapters in Revelations 11, 13, and 17, it's called beasts the same way; but the beasts there, interpretation is "t-h-e-r-i-o-n," therion. The word, Greek word "Therion," which means "a wild, untamed beast." "Therion," that means "a wild, untamed beast."

But “Zoon” means “a creature.” See? “Four living (Zoon) Creatures,” not the beasts of wild (therion); but, (Zoon,) living creatures.

And “therion” is “wild, untamed savages.” In other words, if you’ll watch the 11th chapter, “the beast of Rome,” the 13th chapter, “the United States,” the 17th chapter, “both United States and Rome,” of the denominational churches consolidated with Catholicism makes them a unconverted, untamed to the Gospel (Whoo): untamed.

²⁵⁵ “Bless God, we come from the big Methodist church, the Baptist, the Presbyterian, the Pentecostal denominations. We know what we’re talking. Nobody needs—going to tell us.” There you are. Untamed, unconverted, without natural affections, truce-breakers. false accusers, incontinent, and despiser of those that are good, having the forms of . . .

[Blank spot on tape—Ed.] . . . go through that now. And I just love to tear that thing to pieces right now, but I—so it’d get on this tape anyhow. But we haven’t got time to do it.

Now, you understand. How many understands, say “Amen”? [Congregation says, “Amen.”—Ed.] See, these are . . .

²⁵⁷ What is Zoon (Z, double o, n)? Living Creatures. It might be pronounced “Zoon,” Z, double o, n. How would you pronounce that, “Zoon”? “Zoon,” I’d say.

And therion is t-h-e-r-i-o-n, “therion.” See? So that means “untamed beasts, wild, savage.” That’s what them beasts . . . You take your—get your Greek dictionary and go right back and see if that ain’t the same word. You look in there and see it. Get your—get your Greek textbook, get your “Emphatic Diaglott” and find out if that isn’t true, that—that is true, that it means “a untamed beast,” in Revelations 11, 13, and—and 17.

And here in Revelations 4, it means “a living creature,” not a beast; but it’s called “beast,” but it isn’t. Same thing in Ezekiel 1: 8, 1 to 28, it is. Maybe we get to it in a minute . . . All right. Untamed, unconverted, wild beast, untamed . . .

But these are “living Creatures.” What are they? They’re not Angels. I tell you what; let’s read in Revelations 5, right across the page, Revelations 5 and 11th verse.

And I beheld, and . . . heard the voice of many angels
 (“Angels,” plural) *around about the throne . . . (“and” is a*
conjunction) . . . and the beasts and . . . elders: . . .

See, “and,” a conjunction. See? They were not Angels; neither were they elders; they were living creatures at the throne. Oh, don’t you love this? Living creatures, they’re not angels, ‘cause this proves it right here. See?

I beheld, and . . . heard the voice of many angels around about the throne and the beasts and the elders: . . .

²⁶² There is three different categories here. I hope you all got this system down here now. Now, I want to show you. There’s three different categories of it, three different species (Now, look.) around the throne.

Here’s the throne. Now, the first at this throne is four living creatures. Outside of that is twenty-four (just like that) elders setting upon their throne, upon their—their thrones, little thrones under. And around this, this great hosts of Angels around the throne. Oh, oh, oh. See what I mean? They’re every one different, one from the other. There is Angels; here is elders; and here is living creatures.

²⁶⁴ Let’s not leave that for a minute. Let’s just hold it there a minute, “living creatures.” What are they if they’re not Angels, they’re not redeemed men? What are they? Would you like to know? Here’s my interpretation. I hope it’s right; I believe it is. They are God’s guards of His throne.

Now, we’re going to erase this just in a little bit. Now, you see, they—they’re not Angels nor men. They’re not wild beasts. They’re creatures, living creatures.

Now, here’s the throne of God. And these are His guards. Let’s read just a little back and find out in a few minutes. See, they are God’s Angels—or God’s guards of His throne, and they . . .

Let’s get . . . Just—just a minute, let’s get back to Ezekiel. I—I got these things wrote out here, and I just hate to pass them by and know that this is a . . . [Blank spot on tape—Ed.] Let’s get back to Ezekiel the 1st chapter, and let’s begin with the 12th to the 17th verse, just a minute.

And they went every one straight forward: . . .

²⁶⁶ Now, we’re going to look in a few minutes . . . And remember this 7th verse here, now look what they looked like over here in the 7th verse of the same chapter of Revelations the 4.

And the first beast was like a lion, . . . the second beast was like a calf, . . . the third beast was a face . . . had . . . of a man, and the four beasts were like flying eagles . . . the fourth beast . . . like a flying eagle.

Now, when Ezekiel saw the glory of God, he saw the same thing that John saw. You remember last Sunday how we got the Glory of God, and got the picture where He had it taken with us? Remember that? The Glory of God, the same thing Ezekiel saw, same thing John saw, here It is today, makes Jesus Christ the same in Ezekiel's time, same thing was here on earth, the same God is here with us today: same yesterday, today, and forever; He that Was, Which Is, and Shall Come; the entrance to the soul, body, and spirit; the brazen sea (the Word), the Sanctifier of our soul, and the Filler with the Holy Ghost. The same thing (See?), just the same. . .

268 Now, watch this. All right.

*. . .and the spirit . . .wherever they went now to go, they went;
and they turned not when they went.*

They couldn't turn. If they was going this way, it was going like a man; going this way was going like an eagle; going this way was going like an ox; going this way they was going like a lion. They couldn't go backward. They had to go forward everywhere they went, each one of the beasts. Now, what does a "beast" mean in the Bible? "power." All right, means "a power". . .

270 Now . . .

As for the likeness of the living creatures, and their appearance was like burning coals of fire, and like of the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth Light . . .(That's God. From the fire went Light, the—not cosmic light now, but eternal Light.)

And the living creatures ran and turned . . .(Let's see.) . . .the living creatures ran and returned, and as the appearance of a flash of lightning.

Now, as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces.

The appearance of the wheels . . .their work was like unto . . .colour of . . .beryl: and they four had one likeness: and their appearance and their work was . . .it was a wheel in the middle of a wheel.

"What's the symbol here, Brother Branham? What is it?" It means that these guards—these guards was God's ark . . . They were in journey, rolling on wheels when Ezekiel saw them; but when John saw them, they'd already come into their right position in heaven. The ark of God was on earth, rolling on wheels, as they took it from place to place, meant it was in travel; they took it all the way

up through the wilderness and all the way into the temple and so forth; but now it's received up, 'cause the church age is over, and it's received up into glory. See? It's stationary now in heaven with all the Angels and things around it. We find them after while taking off their crowns, and falling on their faces, and giving glory to Him. See? It was God's guards of the temple—of the ark.

²⁷² Now, remember, God's guards of the ark, or the mercy seat. Now, remember. To how many. . . John saw, how many? Four. How many did—did he see? He seen four too, four living creatures. Now, watch; they both seen the same vision.

And four is the number of earth. Did you know that? How many knows now before we have to go into it, four is an earthly number? Sure. Like the four Hebrew. . . It's an earth. . . It's a number of earth, of deliverance, deliverance. Now, keep that in your mind, "deliverance," 'cause I'm going to strike it just a minute real hard (See?), deliverance." Now, there was three Hebrew children in the fiery furnace, but the fourth One come; it was deliverance. Lazarus was in the grave three days, but when the fourth one come he was delivered. Four is God's number of deliverance, so it showed that these beings must have been something about the earth.

I hope you're not too hungry now. I hope your spiritual appetite is a little—a little above your natural now. See? All right.

²⁷⁵ Now, notice, "They have eyes (in Ezekiel and here) in front, and in back, and within." Let's just read that. Look here. See? You see here, I believe they spoke in here, "beasts," four faces, like an eagle, and wings, full of eyes without, within. Look here.

And the four beasts and each of them had six wings about him; . . .

"And they flew," and so forth, "and had eyes without, within, and behind." It spoke of their intelligence. They knowed what was, which is, and which shall come; for they was right at the seat, so close till they wasn't even human. Temple guards—or not temple guards, the temple guards are the hundred and forty-four thousand. But this is the mercy seat guards, the throne guards. The throne right up next to God, "living creatures," next thing to God, standing there. Their intelligence, they knowed what was, which is, what shall come. They had "eyes without," showing what they could see, what was to come; "eyes within," knows everything now; and "eyes in the back," which knowed what was. Which was, which is, which shall come, reflecting through the church ages "He that Was, Which Is, and Shall Come; Jesus Christ the same yesterday, today, and forever."

277 Hold them now. We're going to drive—drive that thing plumb through the blackboard in a few minutes. Watch it. Now, just a minute.

Reveals their intelligence, and it showed they knowed—know . . . They knowed all the future and the present and past, and all about it. And their . . . They were tireless. They never grew tired. They couldn't be anything connected with men; he grows tired. But they were tireless; they sang "Holy, holy, holy. Holy, holy, holy. Holy, holy, holy, Lord God Almighty. Holy, holy, holy." all day and all night through every age, "Holy . . ."

280 Let's just go back just a minute. Let's go back; I got a Scripture in mind, Isaiah 6, right quick. Watch. Isaiah saw the same thing just exactly.

Every vision of the Lord . . . That's what I say. If the visions we have today is not exactly Bible visions, then they're wrong. If they reflect, or, any revelation that shows God anything but what He always was, it's a wrong revelation. The whole church is built upon it, Matthew 17.

282 Let's see, Isaiah, the 6th chapter . . . This young prophet had been leaning on the arms of the good king, and he had bought him all kinds of nice clothes. And he was a prophet, and he got along over there. But one day the king died, so he had to—he had to shift for himself. So he went down to the temple to pray. Because he begin to get out from amongst where the king's place was there then, to get a . . . Good old king was a good holy man. But he got out and seen how the people was living, so he got down in the temple. Now, listen.

In the year that the king Uzziah died I saw also the Lord setting upon a throne, high and lifted up, and his train filled the temple. (Glory.)

What's "His train"? There it is, Angels, Beings, His train that followed Him. The train's what comes behind (See?), "His train filled the temple."

And above it stood the seraphims: and each of them had six wings; with twain he covered his face, . . . with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of . . . glory.

And when the Posts of the door moved at the voice of him that cried, and the house was filled with smoke. (My. Oh, my.)

That shows them visions are just exactly the same to each one of those men. “Holy, holy, holy.” They are tireless, day and night, “Holy, holy, holy, unto the Lord.”

285 Let’s go back just a minute now, to be sure that we got these fellows right. The first time that these guards was mentioned is in Genesis. Now, remember, everything that we preach has got to come from Genesis to Revelation. Any time you want to be question, come ask me. See? It must be the whole Bible, not just part of it, ‘cause God don’t change. What He was in Genesis, He is today, and He was in the middle age. He’s always the same. See? Now, in Genesis, when these Cherubims. . . That’s how I come to find them, I had to go back to find out what they was at the beginning.

286 Let’s turn to Genesis 3:24, just for a moment now: Genesis the 3rd chapter and the 24th verse. You love it? [Congregation says, “Amen.”—Ed.] All right. Now, let’s begin about the 22nd verse. I—I just like this. This is something I just want to put in here, just a little extra, but it may do a whole lot of good someday.

And the LORD . . . said, Behold, the man is become . . . one of us, . . .

Now, my loving and precious and darling sisters (Let me place it like that.), do not think that I am throwing a reflect upon the—the loyalty and the gracious, precious jewel of womanhood. I’m trying to show here what a woman. . . Please. And to you on tape, you women that’ll be listening to this tape. I am not trying to scorn you; I’m only a servant of the Lord to bring Light. The lowest, and immoralest, and most filthy thing on earth is a woman when she’s bad. And the most precious jewel that there is to a man, besides his salvation, is a good woman. And I’m speaking to that low, immoral, degraded. . . And I’m going to show you right here while we’re at it, just might as well show you why that I. . . That the Bible teaches for women not to be preachers, pastors, teachers, or anything else in church. Now, just listen to this.

288 And the LORD . . . said, Behold, the man is become . . . one of us, . . . (Now, He never said the woman has become one, the man has become one. . .) . . . and knows good and evil: . . . (The woman didn’t; she was deceived. Do you see it?)

Now, Paul said, “I suffer not a woman to teach or to usurp any authority, but—for Adam was first formed and then Eve. And Adam was not deceived, but the woman was deceived.” So she didn’t become one of God. She didn’t know no difference; she was deceived. You get it? If you do, say “Amen,” so I. . . [Congregation says, Amen.”—Ed.]

...the LORD...said, Behold, the man is become...one of us, to know good and evil: and know...and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

Therefore the LORD...sent him forth from the garden of Eden, to till the ground from whence he was taken.

So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flying sword—flaming sword which turned every way,...(See the four beasts? There's only four ways you can go, see?: east, north, west, and south. These Cherubims had a flaming sword at the gate of the garden)...to keep the way of the tree of life. ('Cause if man ever got a hold of the Tree of Life, then he could live forever.)

289 And these Cherubims, first mentioned, was placed at the east gate of the garden, going four ways. I should've made that a little different from that; I can't do justly to God's orders and things like that, but I—I just...So that you'll know what I mean. There's the garden of Eden. And this is the gate right here, opens up here, swings out, and at this gate there was Cherubims—Cherubims. And remember, it doesn't say "a Cherubim," it said, "Cherubims." Cherubims was placed there to guard what? The Tree of Life. That's what they was to guard, the way of the Tree of Life. The Way, Who is the Way? Jesus. Where's it reflected from? Here is the holy place; here are the Cherubims.

Now, watch, put all this down. Here is the holy of holy, this holiest of holies, holy of holies; this is the holy place; and here is the sea; and here is the light, candles, the seven that's reflects the Light from here, in here, in here, in here, in here, in here, in here. See? What do they reflect? They are guarding and reflecting with the fire of God the Way to the Tree of Life. See, it can't come from over here, Presbyterian seminary or a Pentecostal seminary; it's got to come from here, reflecting the Light. All right.

291 You notice, these—these Cherubims that John saw here must've been interested in keeping the Tree of Life, so they must be interested in human beings. Or read Genesis, getting back to Genesis again; They kept the Tree of Life, guarded it, the Way of Life, the Way of Life. How is the Way? Jesus said, "I am that Way. I am that Bread that come from God out of heaven. If a man eats this Bread, he'll live forever." Now, there is a way back to that Tree of Life. You get it?

Now, at this, I want to show now and make this sure, it's an altar. Now, this must've been an altar at the garden of Eden. I tell you why. Do you remember both Cain and Abel come up here to worship? So that showed that God's altar was moved and set here at the garden of Eden, and the only way back to Eden is by the altar. Here you are again (See?), back to Eden through the altar. And they were to keep that way there, guard it, that they couldn't get back there until this altar was covered with blood.

(O God, can't people see it?) See, nothing but the Blood. There has to be an atonement, a mercy seat there; this altar of judgment must become a mercy seat; and when this altar, if the Blood is lifted, there'll stand on that judgment day the fire of God's wrath to guard that Tree again. Only one thing will enter into this gate to Eden again, will be through the Blood of Jesus Christ. You see it?

²⁹⁴ Now, notice. Yeah, now Cain. . . Oh, here's Cain, and here's Abel: Abel. All right. Now, both boys come up to this gate to worship. Is that right? So it must've been God's altar. Is that right? And before this altar they built substitutionary, another altar. Here's the true altar of God, is in the heart of man. Then there's another altar down here, which was representing the holiest of holies and the holy place.

Oh. Oh, I feel like speaking with tongues. Oh, my, the glory of. . . Can't you see it's perfect? Just notice. Oh, the reason I said that, because I can't find enough words in my own English dialect to express my feeling. See, something has to express.

²⁹⁶ Like Brother Rowe, a diplomat to President—or about four or five different Presidents, he said, “O Brother Branham, one night I come to the meeting.” He said, “I didn't know what to do.” He said, “I stood out there.” And he said, “Oh,” said, “I've loved the Lord all my life.” He said, “I've been a (I think) a Episcopalian.” He said, “And I thought I knowed the Lord.” He said, “And one night I looked around. I didn't know what to do.” Said, “I—I wouldn't go in for nothing,” but said, “I heard the Word coming forth. Oh, It begin to come.” He said, “I begin to walk up and down on the outside of the tent, walking back and forth,” and said, “directly I couldn't wait to get to the door; I crawled under it when the altar call was made, and run to the altar and fell down, said, ‘Lord, I am a sinner.’” And he said, “Then He filled me with His Holy Spirit.”

And said, “I can speak eight different languages,” ‘cause he's a diplomat. See? He is a—he's a—he—he's a diplomat to the President, and has always, from Woodrow Wilson down. He's a diplomat to every one of our Presidents, foreign diplomat, can speak any foreign

language. He said, "I practically know every known written language in the world." But said, "I was so full of glory I couldn't even use any of them to praise Him, so the Lord give me a brand new one out of heaven to praise Him with." Oh, oooh, there you are.

²⁹⁸ Guarding this gate . . . Cain and Abel come up here to worship. So it must've been an altar that they guard (Is that right?), these Cherubims.

Another thing, notice here's another evidence. Cain . . . Watch the Bible now. I'd have you to turn to it, but never mind; you get it in Genesis. All right, watch. Cain went out. Cain went out from the Presence of the Lord from the gate at the garden. So the Presence of the Lord must've been at the altar, and the altar was at the gate. Glory. Oh. All right. It's God's dwelling place at His altar.

Now, Cain went out from the Presence of the Lord, from this place. You want to put it down? Genesis 4:16, if you want to put it down. Now, now, you got all that, have you, wrote down?

Now, I've got something else I want to draw here just a minute. I just hope none of your beans scorches or anything. Now, notice. Let them scorch; that's all right; they'll perish anyhow. Let's—let's think of here; this is—this is the thing that's—that's real.

³⁰¹ Moses was taken up into heaven: Moses, taken from the earth up into heaven and saw the altar of God. Is that right? I'm trying to prove my point here. You know what I'm trying to do, don't you? All right. He went up in the Presence of God. And when he descended from the Presence of God, he said . . . God told Moses, "Make everything on earth as patterned after heaven." Is that right? All right.

Now, then when he did, when he made the ark of the covenant, he put two Cherubims to guard the ark. See what it is? It was the temple . . . It was the altar, the throne guards. The two Cherubims, He said, "Mold them out of brass and put their wings a touching like this," because that's exactly what he saw in heaven.

That's exactly what John saw in heaven, these four Cherubims on the four sides of the ark of the throne in heaven. They were the guards of the ark. Cherubims, guards at the mercy seat.

If you want to read that Scripture (We ain't got time to go to it.), put down Exodus 25:10 to 22.

Now, they guard the mercy seat when God is in His Shekinah Glory. Where was the Shekinah Glory? At the mercy seat. Is that right? They guard that Shekinah Glory. Um. Whew. Listen, friends.

Then it goes to show that every scallywag can't come there and take of that. You've got to be prepared before you come into the Presence of it.

³⁰⁶ Look at Aaron, in type, Before... Now, remember, the congregation in them days couldn't even approach it in no manner. But when Aaron went in... How many times did he get to go into it? Once a year. How did he have... He had to have on certain clothes that was made with certain hands, a peculiar type of clothes. He had to be dressed in such a way. He had a pomegranate and a bell, that every time he walked it played, "Holy, holy, holy, unto the Lord." He was approaching the mercy seat with the blood.

And he had to be anointed with a certain oil, perfumed with a certain perfume made out of the rose of Sharon. And Jesus was that Rose of Sharon. And notice, a rose is a beautiful thing; it has perfume in it. But before the perfume can come out, the rose has to be crushed, and then the perfume is squeezed from the rose. Jesus, in His Life, was the most beautiful Life ever lived; but He couldn't remain that way, 'cause He had to anoint His church to approach His holiness, so His Life was squeezed out. And the same Holy Ghost was upon Him is put upon the church, and He makes Him the same yesterday, and today, and forever, the Rose of Sharon, the perfume thereof. Oh, the person that's approaching into this holiest of holies has to be anointed with the same Holy Spirit. And as he walks, "Holy, holy, holy, unto..." (not with a cigar in his mouth) "holy," (not with his collar turned around) "Holy, holy, holy," dressed in the holiness of Jesus Christ. Hm. How wonderful Thou art. Oh.

³⁰⁸ Now, "the mercy seat..." Now, the mercy seat's in the heart, seat where the shining forth of His—His Glory in all of His children, the Shekinah Glory in the human heart. Here's the human heart. Is that right? Is that the mercy seat? How do you come through it into that, through these different systems? Through self-will, self-will, comes into here, and through there comes out what? Shekinah Glory. What—what is the Shekinah Glory? It's God's Presence. And when a man's walking, or a woman, he's reflecting the Shekinah Glory. He don't go into gambling dens, and—and carry on, and go out here and deny the Word. No matter what the people says, he's got his heart set on one thing: God. And if he's truly called of God, then Jesus Christ reflects Himself through him with the Shekinah Glory, doing the same things He did back there, manifesting the same Gospel, preaching the same Word, same Word being made manifest in the same measure it was then; just like it was truly at Pentecost it's measured back again. Oh, my.

309 “Mercy seat . . .” Ezekiel and John both seen the same things. Now, notice. Now, we’re just about to come to the end, just in a little bit. Now, here’s where I want you to get something. Oh, please don’t miss it. Now, how many knows that those Cherubims was living Creatures and not beasts? They were the—a higher order.

Now, is an Angel a higher order than a man or a lower order? All right, sir. Which is the greatest, a son of God or an Angel? Son of God. Which would God hear the best, an Angel standing there before Him pleading for something, or one of you all pleading? One of you all. See? ‘Cause you’re sons and daughters. They’re—they’re servants. See? They’re servants, and you’re sons and daughters. So see what authority you have, just afraid to use it.

311 Now, I want you to notice here; this is beautiful. Oh, my. Let me get over here and skip some of this so I can get down to this. Get your pencils out; here’s what I really wanted you to draw in. [Brother Branham draws on the blackboard—Ed.] Maybe I better make that a little smaller.

Now, Israel in their journey, when they camped . . . Now, watch this close. They camped: one, two, three, four. (No, made it wrong.) One, two, three; one, two, three; one, two, three; one, two, three; that’s the way they camped around the mercy seat. Now, and all of you know that; you’ve watched the—read in the Old Testament.

312 Now, on the east side, the east side, right here, I’ll put it down so you’ll be sure to get it. East, the east side was always Judah. This is the gate, J-u-d-a, Judah. And with Judah was the head of three tribes with their banner: three tribes with their banner, the banner of Judah. You remember . . . How many seen The “Ten Commandments,” Cecil DeMille’s “Ten Commandments”? All right. See, you read it right here in the Scripture, in the Scripture there, rather; there was Judah on the east side. All right.

On the west side, down here (Now, you put it down; you can read it right if you want, Exodus, and so forth, as they come out.) was Ephraim, E-p-h. And he had three tribes with their banner. All right, Ephraim . . .

Now, and on the south side was Reuben, R-u-b, with three tribes and their banners.

And on the north side was Dan: Dan with three tribes, and three tribes and their banner. All right.

316 Now, that’s the way they camped. Now, remember. Let’s read now in the Scripture now so we get this just exactly right. I’ll begin back at the 7th verse.

And the...beast was liken unto a lion, and the second...liken unto a calf...(or a young ox),...and the third beast was like the face of a man, and the four beast was—and the fourth beast was like a flying eagle.

And the four beasts each had of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy,...Lord God Almighty, which was, which is, and shall come. And when these beasts gave glory and honour and thanks to him that set on the throne, who liveth for ever and ever.

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—cast their crowns before the throne, saying,

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

317 Now, now, you watch. On the east side, east side, he saw what kind of a face? Did you notice? It was a lion, l-i-o-n; that was the banner. That was the—that was the standard banner of Juda. Because He is...Jesus come out of the...True. And He is the Lion of the tribe of Juda.

Now, how many ever seen the zodiac? Many of you know what it is: the stars. See? That was God's first Bible. Now, what does it start off at, the first number in the zodiac, the first figure? Is the virgin. Is that right? And what's the last one? Leo the lion. The first coming and the second coming of Christ. All through there they get the crossed cancer—or the crossed age is just where it's crossed fishes, which is the cancer age, and we live right through it.

319 And notice in the pyramid when he built it in time of Enoch, every stone was in there. They could measure them things just exactly and tell the wars and things. Everything is complete but the headstone. Why? You notice on your dollar bill? Take it out and look; the cap's off of it. Why? It never was capped. Christ is the Headstone that was rejected; He was the rejected, the Headstone. He's coming back pretty soon. Watch how that church, way back there in the Lutheran age, way wide at the bottom; then become minority, little bit more minority, little bit more until it comes right down; after it leaves the Pentecostal age, then comes right down to every stone to fit right in to put that cap in there, a church that'll bring Jesus the same yesterday, today, and forever. Just as perfect as it can be.

Now, He was the Lion of the tribe of Juda.

³²⁰ Now, anybody that's ever read the Bible know what Dan's number was over there—what Dan. . . Oh, I mean what, yeah, what Dan was. His. . . He was an eagle. That's right. He was a eagle. Somebody's been reading the Bible. He was a eagle.

Now, the Reuben was the man. He was the first one, the weakest one of the bunch. Didn't Jacob say so in—in Genesis 49? "Reuben, thou art the first of my strength; but like water, you went up on my couch and defiled my couch," and lived with his father's concubine. See? That's the immorals of the human being. See? The animal don't have them immorals, the lion, none of these things has that; but the man does, run with the next man's wife and so forth. Just like. . . Just the same thing, everything's completed.

Now, this down here, this, Dan was an eagle. And, this, Reuben was the man's face. And Ephraim is the ox. Now, you get the picture there? Ephraim. . . There's the way they camped, in the Bible.

³²³ Now, if you'll notice, Dan is the head of three tribes; Judah is the head of three tribes; Reuben is the head of three tribes, and Ephraim is the head of three tribes. Three fours is twelve, the twelve tribes of Israel. See each one with their banner; and the banner of Judah was a lion; the banner of Reuben, man; the banner of Ephraim, an ox; the banner of—of—of Dan was an eagle.

Now, look back here what John said, "And one had the face. . ." Let's read here now, just see if it isn't the same thing was like in heaven:

. . . the first beast was like a lion, . . . (Judah) . . . the second beast was like a calf, . . . (That's a young ox.) . . . the third beast was the face of a man, and the fourth beast was . . . a flying eagle.

Just exactly the tribes of Israel camped around, guarding, this earthly guards of the right to the ark. Hallelujah. Don't you see it?

³²⁶ Here. Mercy, m-e-r-c-y s-e-a-t, "mercy seat," nothing could come anywhere around it without crossing those tribes. Crossing what? The lion; crossing the man, intelligence of the man; and crossing the workhorse, as an ox; by crossing the eagle, the swiftness of it. See? The heaven, the earth, in between, and all around. . . You see, they were guards. And above it was the Pillar of Fire. Brother, nothing touched that mercy seat without the approach. . .

And the only thing that could approach it was through the blood. Aaron went in there once a year with the blood. Now, you see it?

Now, watch. Each head of three tribes guarding the mercy seat, the mercy seat of the Old Testament. . . Now, have you got that down, everybody? Now, here's a brand new one, brother. Listen to this, then we'll go. Now, remember, that was the guards of the Old Testament. How many's ever read it in the Bible, you know that that's right? See, that's the guards of the Old Testament.

³²⁸ Now, we're living in another age. Glory. Oh, I love this age. Don't you? Now, God has a mercy seat today to be guarded. You believe that? Where's the mercy seat found? In the heart of man. Where did it come in the heart of man? At the day of Pentecost when the Holy Ghost (which is God) come into human hearts. Is that right? Now, let's mark this down here, and get ready to draw it if you want to. Pentecost, P-e-n-t; I'll put: Pentecost. This is the mercy seat, the Holy Ghost. Put in here. . . I'll tell you what, make it more appropriate, let's put in here the "Dove" which means the bird. See? All right, guarding the mercy seat, now has God got guards for the mercy seat today? Now that. . . Now, watch how beautiful it's drawn out.

³²⁹ I was setting the other day and saw this, and I just jumped up and run around and around and around the chair, saying, "Glory. Glory. Glory. Glory. Glory," around, around. Charlie, I act worse than I do up in the woods sometime. Sister Nellie, if I'd act like that, you'd run me out of your house, I guess. Oh, I just had a glorious time. Now, watch what it was, what the Lord give me.

Now, Pentecost, after Pentecost, wrote a Book of what? Acts of the Holy Ghost, A-c-t-s. Is that right? What does the Acts start off with, the first thing to enter into salvation? Acts 2:38. Who's that last one. . . ? . . . Is that right? They was all filled with the Holy Ghost and begin to speak with other tongues. And Peter stood up and preached them a sermon. They said, "What can we do? How we going to get into that?" He said, Acts 2:38, "Repent, and be baptized every one of you in the Name of Jesus Christ."

³³¹ Now, remember, God's got some guards for that—for that mercy seat. What is that mercy seat guard? All right. M-a-t-h, Matthew, on the east; Luke—Luke, Mark, and John. All of their four Gospels vindicate the Book of Acts to come; they guard it anywhere you want to look at it.

Let's just take one, just one, we ain't got time. I got twenty or more wrote down here, but let's just take one on this subject for salvation. Are we going to have time to pray? No, it's one o'clock,

so I guess we won't have it unless you all want to pray for the sick. Now, I got—I got, yeah, plenty of time. See? [A brother says, "Stay all day."—Ed.] All right.

³³³ Now, notice this. Matthew, Mark, Luke, and John, what is it? Earthly number of the Gospels, four. All right, notice.

Now, Matthew 28:19. 28, now, that's where you trinitarian brethren's going, 28:19. All right. Matthew, at the last part of the chapter, said, "Go ye therefore, teach all nations, baptizing them in the Name of Father, Son, Holy Ghost." But here comes around Pentecost, and Peter said, "Repent, and be baptized in the Name of Jesus."

Something's wrong there. "Matthew, are you that eastern gate guard?"

How is the gate? The gate is what? Jesus. Jesus said, "Strait is the gate." Is that right? Is it spell. . . How is it spelled, s-t-r-a-i-t or s-t-r-a-i-g-h-t? "S-t-r-a-i-t" means "water," "water is the gate." How do you come in? "Repent, every one of you and be baptized in the Name of Jesus Christ," unlocks the gates. Aaaa. . . Whew.

"Oh, but, Brother Branham, you got Matthew 28:19 down there." That's exactly right. "But Matthew, are you a guard to it?"

"Sure, I'm the full guard."

³³⁸ Now, get Matthew 1:18 and see what it says, see if it guards—guards this. See if Matthew 1:18 is guarding Matthew 1. . . 28 and Acts 2:38. See if it guards it.

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

"Here's God the Father, God the Son, God the Holy Ghost," they try to say.

. . . birth of Jesus Christ was on this wise: When . . . his mother Mary was espoused to Joseph, before they came together, she was found with a child of the Holy Ghost.

Which one? That put them both One. "And this was all done that. . . And behold. . ."

Now, Joseph her husband, being a just man, . . . not willingly to make her a publick example, was minded to put her away on this wise.

. . . behold, the angel of the Lord, descending, come upon him . . . (you know) . . . and said, Joseph, thou son of David, fear not to take unto thee Mary Thy wife: for that which is conceived in her is of the Holy Ghost. (See?)

And she shall bring forth a son, . . . they shall call his name JESUS: . . . It was all done, that it might be fulfilled . . . by the prophet, . . .

Which, a virgin shall conceive . . . (Isaiah 9:6) . . . a virgin shall conceive, and . . . bring forth a son, and they shall call his name . . . [Congregation says, "Emmanuel."—Ed.]

Does he guard it? "Father, Son, and Holy Ghost," Father, Son, and Holy Ghost, just this: titles to that one Name. So the guard stands right there to back it up. You get it? Oh, my. Now, how many knows that? Here it is. He's a guard.

³⁴² Now, let's just . . . I've got a whole bunch of others for salvation, take these others. But now, if we're going to have a prayer line just in a minute, for just about ten minutes let's try something else here just a minute. Let's take some Scriptures now. Where'd I write them? Here they are. All right.

Now, let's take and see if Matthew up here now will guard it for Divine healing. Got your pencils and things out, you're writing this down? All right. See if Matthew divides it—or divide—or will guard it. Let's take Matthew 10:1.

Let's take and see if John . . . Just one or two, let's take two, or one or two of each one, John 14:12 and 15:7. See if they're guarding Divine healing around the throne of God. Mark 16, Mark 11:21 and 22.

Luke 10:1 to 12, and Luke 11:29 to 31. Let's run a few of them, see if they guard, see if they guard the right to Divine healing the same as they guard the gate for Jesus Name's baptism. We can take it through each one of them. That's right.

³⁴⁷ Now, let's just go back and see Matthew 10:1. Just turn back now so we . . . Then we're going to close just in about another five, ten minutes, at the most, the Lord willing. All right, let's get Matthew 10, see if Matthew guards the Acts of the apostles.

Did you think that—that God don't put a guard around His Word? See if that ox, lion, man, eagle; isn't it still setting at those gates right here on earth right now? They're the Gospels, the four Gospels. See? And you notice, every way they went they went straight forward. They don't contradict one another; they stay with one another. See? One goes with the shrewdness of a man; the other one goes with the swiftness of an eagle; the other one's a pastor . . . One's evangelist, to fly like evangelist. See? The other one's

a pastor; the other's sturdy; the other one's shrewd. See, guarded on every side, God guarding this Holy Ghost Gospel. Believe it, brother. All right.

349 Now, let's take Matthew 10:1.

And when he had called unto him his twelve disciples, he gave them power . . .Hm.

They gathered in the upper room,
All praying in His Name,
Baptized with the Holy Ghost,
And power for service came;
What He did for them that day
He'll do for you the same,
I'm so glad that I can say I'm one of them.

Oh, just pacify the babies just a minute now. Just listen, listen close.

. . .and gave them power against unclean spirits, . . .

Many pastors just let the unclean spirits stay right in his church; women dress, act . . .and card parties, bunco games, dances, soup suppers there. Oh, mercy.

. . .against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of diseases.

See that guard setting there at the gate? The Gospel guard to back up that book of Acts that was wrote . . .

353 Now, I heard a great teacher not long ago, said, the . . . one . . . A great man, fine man, met him, shook his hand, a fine brother, he said, "But the Acts of the apostles was just the framework for the church." Huh. In other words, he had the framework out here. See? When the Acts of the apostles was inside, and these Gospels are the framework to hold it together and protect it. See how the—the—the mind of a man can do anything. I'd thought the same thing if it wasn't for Him. See?

The framework, Pentecost wasn't the framework of the Gospel. The four Gospels are the framework to back Pentecost. After they had this framework up, Pentecost become into existence. Is that right? Which was wrote first, the Book of Acts or the—or the apostles? The apostles. Jesus walked along doing works and predicting what would come, and Matthew, Mark, Luke, and John, them four guards come and was writing everything they seen coming to pass, telling it just like it is, how it was going to happen, what was

going to take place. Then all at once they framed it around, and here it come. Amen. Matthew, Mark, Luke, and John is the framework, or the guard work that protects the main temple, the throne, the Pentecostal blessing.

³⁵⁵ Not Pentecostal denomination, brother, sister; they're plumb back outside of the whole thing, farther back than any other churches. They're farther away than Lutherans was; Lutheran did keep a little better than they did (That's right.), more like it. Just exactly right, Gene, 'cause, now, didn't see Jesus on the outside of the Lutheran church trying to get in, but was trying. . . 'cause I think He never was in the first place. . . ? . . . He—he was in the Pentecostal church and was put out. That's right.

Now, Matthew 10:1 . . .

³⁵⁶ Now, let's go over here to John 14:12 and see if—if—if John's going to back up and guard the precious things of Pentecost. In John, 14th chapter and the 12th verse, Jesus speaking. . .

Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; 'cause I go to My Father.

Oh, brother, that gate there, with the eagle was setting right there, 'cause that's the evangelistic service, you know, flying like an eagle. Swiftness, go plumb up into the prophetic land up there (You see?), and foresees things, and tells things that was, which is, and shall come. See? Setting right there guarding, said, "The works that I do." Watch that eagle. See?

Here's the lion, the servant. Jesus gave them power. And He protects it; He protects Acts 2:38. He backs her right up there, that lion.

Here comes that swiftness of the Gospel, with this eagle, saying, "These works that I do shall you do also. More than this shall you do," fly across the world with it. Like the dove that had the mate's head pulled off, and pulled under the blood, sprinkled down, crying, "Holy, holy, holy, unto the Lord," clean the leper. Yeah.

³⁶⁰ Now, I got another one there, John 15:7. Let's turn right over to 15th chapter the 7th verse.

If ye abide in Me . . . (now) . . . and my words . . . (not the seminary's word) . . . my words abide in you, ye shall ask what you will, and it shall be done unto you.

That right? Then that Gospel guarded right here. This Pentecostal blessing's guarded by John and his Gospel; guarded by Matthew, his Gospel.

362 Now, let's go down to the next Gospel, Mark, 16th chapter, see if Mark guarded this Pentecostal blessing. Mark, the 16th chapter, now, let's begin here about the—after it talks about the resurrection. Now, let's go on down till we hit about the—the 14th verse of Mark 16.

After he appeared unto the eleven as they set at meat and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

They didn't believe the ones that was trying to tell them the message. See, that's the way it is today. The people that's got a witness of the Holy Ghost; the people said, "Nonsense, a bunch of holy-rollers." And He upbraided them for the hardness of their heart (See?) and their unbelief, that had knowed Him in His resurrection.

364 And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

What? To preach the—this. There's only one Gospel; four guards. "Preach this Gospel to every creature." Now, remember, He's taking in both, all four guards Matthew, Mark, Luke, and John (See?), "Preach the Gospel to every creature."

He that believeth and is baptized shall be saved; and he that believeth not shall be damned. (See, you have to enter this baptism here.)

He that believeth and is baptized shall be saved; . . . he that believeth not shall be damned. (Oh, brother, believe, please.)

And . . . (conjunction, to tie the rest of the sentences together) . . . And these signs shall follow them that believe; . . .

365 Well, now, let's see, what does the Methodist say? "If you can shout, live a good life."

The Baptists says, "Just have faith and be baptized."

Episcopalian says, "Stand like a Episcopalian, like that, and bow when the chanting's being done."

And the Catholic says, "Say a Hail Mary."

The Pentecostal says, "Join our denomination. Be baptized in the Name of Father, Son, and Holy Ghost." There you go. See?

. . . these signs shall follow them that believe; In my Name . . . (no Father, Son, Holy Ghost about that) . . . In my name they shall cast out devils; they shall speak with new tongues;

They shall take up serpents; . . . if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover. (Amen. Oh, brother.)

³⁶⁶ Now, get right back to the 11th, and then we're just about ready to close. Matthew 11, and I got 20 and 21, Jesus speaking. All these are Jesus speaking now, not a one of them but what Jesus is speaking, every one.

And on the morrow, when they . . . came near Bethany, he was hungry:

And seeing a fig tree . . .

That's when He cursed the tree, that's Matthew 21. I got . . . 12, pardon me. Mark 11: 21 and 22.

And Peter calling to remembrance said unto him, Master, behold, the fig tree which thou cursedst in the way. . .

And Jesus answered and said unto him, Have faith in God. (See?)

For verily I say unto you . . . (them that's on the inside) . . . say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but . . . believe that those things which he saith shall come to pass; he can have—he shall have whatsoever he saith.

Boy, the south gate's guarded by the ox. The north gate's guarded by the lion, the north gate . . . I mean the east gate. And the north gate is guarded by the flying eagle, John, the evangelist. Then the physician on this side, Luke, the man.

³⁶⁹ Now, let's see what Luke says. Take Luke the 1st chap . . . I believe we got Luke 10 and 1 to 12. Actually, it's the commission. You all know what it is, but . . . Luke the 10th chapter, and 1 to 12. All right, we could go right ahead and read it all, but we won't have time to do that.

Go your ways . . .

I'll start at the 3rd verse:

Go your ways: behold, I send You forth as lambs among wolves.

Carry neither purse, nor scrip, . . . (See? Don't go in some name of the denomination; you go as I send you. See? Don't go with the assurance that you're going to get a hundred thousand dollars for this revival; if you don't, don't go. You see? Set up your campaigns, and He said, "Go where

I'm sending you." See?) *Carry neither purse, nor script, nor shoes: . . . salute no man by the way. . .* (Don't stop by and say, "I'll go over and see how they're—these are going along, how these. . . ." Go right on where I send you. Pay no attention to nobody else.)

And to whatsoever house you enter, . . . say, Peace be unto this house.

. . . if the son of peace be there, your peace shall return . . . shall rest upon it: if not, it shall return unto you again.

And in the same hour remain—in the same house. . . (rather). . . *remain, eating and drinking such things as they give: . . .* (Now, all this stuff about not eating meat, and so and forth, my, goodness. See?). . . *for a labourer is worthy of his hire. Go not from house to house. . .* (go with the Joneses today, to dinner, and go with the—the next pair the next day, and the next pair next. You stay right there.)

That's when I go into a meeting, you know, why I stay right in the hotel, and stay right there, that's exactly where I find peace. See? Don't go from house to house.

And to whatsoever city ye shall enter there, when they receive you, eat such things that's set before you:

And heal the sick, heal the sick that are therein, and say unto them. The Kingdom of God is come nigh unto you.

371 But now, let me read the next verse.

But into whatsoever city you enter, and they receive you not, go your way out of the city in the same day, . . . Even the very dust of the city, which cleaves on—on us, we. . . (Let's see now). . . *Even the. . . And even the very dust of your city, which cleaves on us, we do wipe off against you: notwithstanding be ye sure of this that the Kingdom of God is come nigh unto you.*

But I say unto you, that it shall be more tolerable in the day of judgment for Sodom, than for that city.

Oh, brother, with that blessed assurance. If they don't see, receive you, go ahead, just say, "Well, if you don't want me, I'll just wipe the dust off—and off my shoes, and go right on out." In other words, say, "I never took nothing; if I eat anything, I'll pay you for it," and just go on. He said, "Verily. . ." And every one of those

cities that they went to and was not received, every one of them is sunk and gone today. And every city—city that received them, is standing till this day. There you are.

³⁷³ Now, one more, then closing. Let's see, we got 10. 11:29 to 31, Luke 11:29 to 31, then we'll be closing. Oh, I love This.

And when the people had gathered . . .

Let's see, have I got . . . Is that Luke, Luke 11:29? Yes, I guess this would be it. Yeah.

And when the people were gathered thick together, he begin to say, This is a evil generation: that seeketh a sign; and there shall be no sign given it, but the sign of Jonah the prophet.

For as Jonah was a sign unto Nineveh, so . . . also the Son of man be to this generation.

The queen of the south shall rise . . . in the judgment with . . . this generation, and shall condemn it: when she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

The men of Nineveh shall rise up in the judgment with this generation, and . . . condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

³⁷⁵ What am I saying now? Closing, I'll just have to let the rest of it go. But in closing, I want to say this because I've kept you so long. What's He saying here? There will come a day that a wicked and a generation, adulterous (now remember.) will seek a sign. And this is a wicked and an adulterous generation." And He said, "That generation will receive a sign." What bound—binds with the rest of the Bible, the sign of Jonah. "Jonah was in the belly of the whale three days and nights; so must the Son of man be in the belly of the—the earth three days and nights." What will it be? The sign of the resurrection. See? The sign of the resurrection will be done in a wicked and adulterous generation, and it was done in the Book of the Acts. Jesus raised from the dead, come into Peter, James, and John, and the apostles, and they did this Book of the Acts. It wasn't the acts of the apostles; it was the acts of the Holy Ghost working in the apostles.

³⁷⁶ It's not a man today; it's the Holy Ghost working through a man, or men (See?), that does the work. It's not the man; the man's just a vessel (See?), but the Holy Ghost is the Oil that's in that vessel. See?

And look what they did; look at the signs that they done of Jesus. They had to take notice to them 'cause . . . They—they—they

were ignorant, unlearned: Peter and John. But they had to take notice to them; they had been with Jesus. They done the things that He did. So you see, every Book in the Bible, every . . . The four Books, the four Gospels guard the Pentecostal blessing with every Scripture to back up exactly what they said. And now the Acts of the apostles vindicates today with the four Gospels that Jesus Christ is the same yesterday, today, and forever. Do you love Him?

³⁷⁸ They were gathered in that upper room,
 All praying in His Name,
 Baptized with the Holy Ghost,
 And power for service came;
 What He did for them that day
 He'll do for you the same,
 I'm so glad that I can say I'm one of them.

Let me sing it:

They were gathered in the upper room,
 All praying in His Name,
 Baptized with the Holy Ghost,
 And power for service came; (That's what we need
 today.)
 What He did for them that day
 He'll do for you the same,
 I'm so glad that I can say I'm one of them.
 These people may not learn to be, (not . . . Just like
 Peter, James, and John)
 Or boast of worldly fame,
 They have all received their Pentecost,
 Baptized in Jesus' Name;
 And are telling now, both far and wide,
 His power is yet the same, (Just the same as it was.)
 I'm so glad that I can say I'm one of them.
 I'm one of them, I'm one of them,
 I'm so glad that I can say I'm one of them;
 One of them, I'm one of them,
 Oh, I'm so glad that I can say I'm one of them.
 Oh, come, my brethren, seek this blessing

That will cleanse your heart from sin,
 That will start the joy-bells ringing
 And will keep your soul on flame;
 Oh, it's burning now within my heart,
 Oh, glory to His Name,
 I'm so glad that I can say I'm one of them.
 One of them, one of them,
 I am glad that I can say I'm one of them;
 (Hallelujah.)
 One of them, I'm one of them,
 I'm so glad that I can say I'm one of them.

³⁷⁹ [Blank spot on tape—Ed.] It deceives a lot of them people. Are. . . Many people out here in the streets that goes to church, belongs to churches, they're deceived like Eve was at the beginning. They don't know no different.

Oh, come take the Tree of Life. Now, instead of the Cherubims. . . Now, I want to say something. Instead of those Cherubims a-guarding this throne, they're out here seeking, trying to run people, guard to the throne, trying to bring them through the gate, back to the Tree of Life again that they might take This. Jesus said, "I am the Bread of Life that come from God out of heaven. He that eats My Flesh and drinks My Blood has Eternal Life and I'll raise him up at the last day." That's right. Oh, I'm so glad.

³⁸¹ How many sick is in the room? Let's see your hands, raise up your hand. All right. How many's got. . . Is that. . . Did—did I understand Billy? Where's he at? Did he give out prayer cards? Did. . . [Blank spot on tape—Ed.] All right, who's got. . . [Blank spot on tape—Ed.]

Now, look this a-way, you all. Now, that's just like it is when it comes under glory here. See. See, see? They took. . . It's the Light over here. You're moving here. You see? Now, look, it's just—it's just a reflection, just a reflection that is. See? It's not the Light. Here's the Light hanging right here (See?), right here at this woman. I just happened to catch it and I thought it was over somebody.

³⁸³ Now, you're seeing one and I'm seeing two. One of them is the natural, and the other One is the Supernatural. There's a man setting on the outside here, under this line looking over towards that Light. It struck him. He's from Seymour, Indiana, and he's got—had a stroke. If you'll believe, sir, God will heal you of that stroke. Amen. Believe now.

You believe with all your heart? Then if the Lord God, Creator of heavens and earth, will let me do something to prove to you that it is God, then you'll believe with all your heart? You're—you're condition is a nervous condition caused by a—a—a menopause. You believe that God will heal you? You're not from here either.

³⁸⁵ [Blank spot on tape—Ed.] . . . what your trouble is? And, doing so, that He would make you well? [Blank spot on tape—Ed.] . . . could make you well, because it's not you that's wanting to be made well; it's your son. See? He's in Virginia. Do you believe that I can tell you what's wrong with him, by the help of God? He's got ulcers. That's right. And there's another thing wrong with him; he's unsaved. And you're praying for him. Now, Mrs. Baker, you return back to Somerset and believe with all your heart; Jesus Christ will make him well.

[Blank spot on tape—Ed.] . . . ? . . . make you well, you accept Him as your Healer? If you could . . . [Blank spot on tape—Ed.] . . . healer. Paul said one time . . . [Blank spot on tape—Ed.]

This audience of people who's listened attentive till way up here in the day, Lord . . . Now, Lord God, I pray that Your mercies and goodness will rest upon them.

Satan, I challenge you in the Name of Jesus Christ, come out of these people. They're stayed to listen at the Gospel. You can't hold them no more. Let the power of the devil that's bound these people, to leave . . .

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