
THE FIFTH SEAL



Let us bow our heads now for prayer.

² Gracious Heavenly Father, the Almighty God, Who brought again Jesus Christ from the dead, and has presented Him to us in this last days, in the Power of the Holy Spirit, we are grateful for these mighty visitations of the immortal God. And now, Father, we are facing another hour, a hour which might change the Eternal destination of many people.

³ And to approach this, Lord, we are insufficient. Because, it is in the Scriptures, that, “The Lamb took the Book and opened the Seals.”

⁴ O Lamb of God, come forward, we pray. We call on You, Lord, the great Redeemer. Come forth and show us Your plan of redemption that’s been hid through the years, breaking this Fifth Seal for us tonight, Father, and revealing what’s beneath that Seal for us; that we might go away a better Christians than we are now, might be better fit for the task that lays ahead. We ask it in Jesus’ Name. Amen.

Be seated.

⁵ Good evening, friends. I deem this a grand privilege to be here tonight, on this great event. I don’t know anywhere that I could feel better at, than to be on the work of the King. And now coming especially on these lessons where we’re just waiting; if He would not reveal It to me, I could not give It to you. I’m not trying to use any of my own thoughts or anything; just as He will give It. That’s right. And I—I’m sure, if I don’t use my own thoughts, and It comes in the way It has. And all through life It’s never been wrong. It won’t be wrong this time.

⁶ Now, we’re just gloriously and very, very thankful for what He has done for us, the great mysterious hand of the living God! What greater thing could be, how much more a privileged people could we be, than to have in our presence the King of kings, Lord of lords?

⁷ We would probably blow the whistles and—and hoist the flags, and lay out the carpets and everything, for the President of the nation to come to the city. But, just think, that would be all right, and it would be an honor to the city.

⁸ But think. In our little, humble tabernacle, tonight, we're inviting the King of kings, God. And we don't . . . He don't desire carpets to be throwed out, and so forth. He desires humble hearts to be laid out, so that He might take these humble hearts and reveal to them—the good things that He has in store for all those who love Him.

⁹ Now, we asked . . . And I got a testimony that I would like to—to give. Now, if I'm mistaken on this; I just heard it, and I could be that I'm wrong. But I think the people are here, and that the testimony applies to.

¹⁰ And then, a few days ago, when I was out to my home now, in—in Arizona, we got a—a call that said there was a little boy that had rheumatic fever. And that goes to the heart. And he was such a . . . His father and mother are such darling, precious friends of mine. It was one of our deacons here, of the church, Brother Collins. His little boy, little Mikey, Joe's playmate, was suffering with rheumatic fever of the heart. And the doctors had sent him home, put him in the bed, and told the parents not to even let him up, nor raise his head up, take a drink of water. Take it out of a straw; he was so bad. And the parents, faithful, comes to the tabernacle here, and believes.

¹¹ And a few nights ago, not trying to wait, we announced healing services on Sunday. But, seeing that we was going to have to answer questions, so then we had to omit the healing service.

¹² And then I had a little something that I been keeping in my inside, in my heart.

¹³ And the mother and father wanted to know if they could bring the child to the—the room. And they brought the little fellow out there, and the Holy Spirit pronounced him healed.

¹⁴ And so, the parents, being respective of that, taken the little fellow home and sent him on to school, just sent him on to school.

¹⁵ The doctor got a hold of it, so the doctor wasn't very well pleased with such a thing. So, he told the mother that the baby should be in bed, of course. And she give him the story. And I think the man is a, I understand, is a Christian believer, by a denomination. A—a Seventh-day Adventist, the doctor is. And so he said, "Well, you ought . . . it's time for the child, for me to examine it." Said, "You ought to, at least, have it examined."

She said, "Very well."

¹⁶ Took the child down, and the doctor examined it, of the blood, where the rheumatic fever lays. And so I understand that the doctor was so amazed he didn't know what to do. The little boy is perfectly normal, sound and well, not a . . . ? . . . was found.

¹⁷ Now, is the Collinses here? I might have told that wrong. I want . . . Is that right, Sister Collins? Yeah. All right. Yeah. That's little Mikey Collins, just about six, seven years old.

¹⁸ And that happened right in the room, about three nights ago. Oh, they . . . Had to be Somebody in that room besides human being! It was the—the great and mighty Jehovah, that's right, that comes to honor His Word. And I—I am so grateful to hear that. See? I know we all are. Not only me, but all are, because what if that was—was your little boy or my little boy?

¹⁹ And, remember, I'm giving testimony, just as just one, and pick out one here and there. It's happening everywhere, but just to let you know that—that my real ministry is on Divine healing. But you . . . I'm here for these Seals. Because, a little later, you'll understand why I had to do this. And, so, I'm not a teacher, I'm not a theologian. I—I just pray for the sick, and I love the Lord. And now, now in this, though, that . . .

²⁰ Last night we gave a testimony of the little girl . . . I got her name. And Billy has got it here now, somewhere, of the parent and who they are. And this little girl was in the last stage of leukemia, just about . . . Just so bad that they could not feed her by this mouth anymore; she had to be . . . her blood transfused through the veins. And she was a pretty little thing. She was small for her age, about like this little lady here, I suppose. But she was about *this* high, very . . . They were like most of us. You could tell by the dressed child, that . . . and the parents, that they were very poor, just very poor, and, so, but real reverent. And the Holy Spirit pronounced that child healed.

²¹ Now, just think of that, with leukemia, that little fellow. And the blood was so bad they couldn't even feed it through the mouth no more. It had to take, go to the hospital and take the blood, or the transfusions through the veins, feed it; I guess, glucose, or whatever. I don't know what medical terms does for that disease, but, however, it had to be fed that way. And before the child left the place, cried for a hamburger.

²² And the parents, after they had heard the Holy Spirit, of THUS SAITH THE LORD, see, they . . . And, them, strangers, never was around before. But they . . . A—a dandy old couple

that just got their seats here for them, a few minutes ago, Brother and Sister Kidd, had instructed them on what to do, and what to listen for. And the child eat its meals on the road home.

23 Two or three days after that, in school. And would went to the doctor, and the doctor was so amazed! He said, "There is not even one trace of leukemia found in the child." See? Now, that's instantaneously, on the mark, the Power of Almighty God, to take a bloodstream and cleanse it out, right like that, and—and put the pulsation of—of new life back in there. Cause, your—your bloodstream is your life, mortal. And to create new cells, and clean out the old! And—and what it is, it is absolutely. . . I'd say this, it is a creative act of the Almighty God; to take a—a bloodstream that's contaminated with cancer, until the little fellow, yellow and puffed out, and, within just a few moments time, a brand new bloodstream!

24 I believe. . . I'm not going to speak it in His Name; I'm going to speak it in my. . . in the revelation of my faith, what happened in Sabino Canyon the other day. I believe that the hour is approaching, when missing limbs will be restored, and the glorious Power of the Creator. I—I believe, if He can make a squirrel appear, that has no. . . Here is the man or woman, just got a part missing. And that's complete animal, in itself. He is God. I—I love Him.

25 Well, now, I get started on them subjects, and we just talk on. And the people around the walls, and standing in the halls and the rooms, and so forth, so I'll get right straight to the Message.

26 And I want to say this, and I want to give thanks to Him Who is omnipresent. And, that, today, not knowing one thing about that Fifth Seal, It came in that same mysterious way, this morning, just about an hour before daybreak, when I was out in prayer. And today. . .

27 I have just set these last five or six days, just in a little room, don't see no one. Just go out and eat my meals with a—with a friend, with some of my friends here. And, course, you know who that friend is, it's Brother and Sister Wood. Yeah. And—and you know, and I went over there and—and stay with them, and everybody has been nice. And there hasn't been anything, just simply. . .

28 I'm trying to stay right with that Message of these Seals. Its important. I believe it's—it's the hour of Its revealing time, of revelation of It.

²⁹ And now I want you to be sure now, early, before, as soon as you can, write out your unknown understandings of—of these Seven Seals, if you have them, and lay them on the desk. And maybe Brother Neville or somebody might put a box up here. [Someone says, “Here’s the box.”—Ed.] Oh, here—here, I see them now. That’s good. I’d rather have them tonight, that I can maybe study on them a while, for Sunday morning. Now, don’t, this time, right at this time, don’t make it requests for, say, “Is the evidence of the Holy Ghost *this*?” See? I—I’d like to know about, what I’ve taught about, you see, so we can get this one subject (like the church ages) straight, see, because that’s what we’re dealing with now.

³⁰ Now, like we was going to pray for the sick, then that takes maybe a—a different prayer. And you’re anointed, come in for a different thing, you know. And you’re seeking God, to find out, “Will there be somebody there tonight, Lord?”

³¹ “Yes, it’ll be somebody wearing a yellow dress, sitting in the right-hand corner. And when you call her, call her *this*. And say *thus* and *thus* she has did. And she has *so-and-so*.” Then you go down there and watch, and there she is. See? There you are, see. It’s different. See?

³² And this way, I’m praying, “Lord Jesus, what is the interpretation of This? Reveal It to me.” Amen.

³³ Now let’s get our—our Swords out again now, and, the Word.

³⁴ And I appreciate Brother Neville’s spiritual support, as well as his brotherly love, back here behind me, praying for me. And your all’s out there, also. And, now, tonight being Friday night, we’ll try, just make it as . . . we . . .

³⁵ You can’t possibly hit all the things. You . . . Cause, you could take That, just one of those Seals, and stay, just—just bring It right through the Scripture, right down. See? It’d take months and months and months, and you still wouldn’t have It, ’cause the—the Seal Itself ties the entire Scripture, from Genesis to Revelation, one Seal of It.

³⁶ So what I try to do, is, keep from getting way off of It, I’ll jot down a Scripture, or—or a little note here somewhere, and keep from . . . Just keeping on that one thing, I have to watch back, ’cause, I only . . . Speaking, I speak by—by way . . . I—I hope it’s the right inspiration. And then when I—when I look down to see the . . . And I—I begin to speak, and I feel myself going off on a

subject, I'll turn around, look back the other way, to try to get another Scripture, to get on that, you see, to kind of lighten it up a little on that side, instead of trying to go on with that.

³⁷ And so now we're going to study tonight, by the grace of God, by His help, the—the Fifth Seal. And It's a short one. It's a little longer than the other. The four horse riders, now, was two verses apiece, and this is three verses in this one. Now, the Fifth Seal begins, the 6th chapter of Revelation, the 9th verse.

³⁸ And, now, if you'd happen to be a—a stranger that hasn't heard these four horse riders, well, you... See, sometimes you—you just drop back and—and kind of tack something, and, when you do, you're expecting the people to understand It. So if there's a little something you don't understand, well, just kind of bear a little bit. Or, get the tape and listen to It, and—and I'm sure you'll—you'll get a blessing from It. I have. I—I hope that you—that you do.

³⁹ Now, everybody ready, from the 9th verse now to the 11th, or including the 11th.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou... judge and avenge our blood on them that dwelt on the earth?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a—a little season, until their fellowservants also... their brethren, that should be killed as they were, should be fulfilled.

⁴⁰ Now, this is rather a mysterious. And now for the sake of tapes, and clergymen and teachers that's sitting present, now, if you have a different view from This; I did, too. But I'm just taking It from the inspiration, which completely changed my view of It. See?

⁴¹ And then I find out, as you see these revealed, It's sticking right back and bringing those church ages and the Scriptures right together, and tying It up. See? And that's the reason that I believe that It comes from God. Now, we realize that.

⁴² And I am thinking that sometimes that we depend on what some great teacher might have said about It. See? And

that's—that's all right. I don't condemn the teacher, not by no means. And I don't condemn anybody. I just condemn sin, unbelief; nobody.

⁴³ And some people have said, "You condemn organization." No, I don't. I—I condemn the system of organization; not the people in there, the group of people that makes the organization, you know. But the system they're governed by, that's what I condemn, Catholic and Protestant, the same. My! I've . . .

⁴⁴ Some of the best friends that—that—that I know of, are Catholics, just . . . ? . . . Do you realize . . . And the man may be sitting here tonight, perhaps is. The only way that we got this tabernacle built, because a Roman Catholic stood on his feet in the court there, and went to the front for me, and, boy, like nobody would do. That's right. And they couldn't turn it down. That's right.

And said, "They had the figure out, 'Too many people.'"

⁴⁵ He said, "Oh, that won't make eighty more in that church, like that." Said, "That church is standing there." Said, "I—I know the pastor, and all like that." And said, "That church has been there." Said, "The rest of you can add to it, then why can't they?" A Roman Catholic, good friend of mine. See? Yes, sir.

⁴⁶ A—a boy that is a—a Catholic, a real royal friend of mine, was talking to me. Had a certain hardware store; before I left. He said, "Billy, I—I know you don't believe in our system of religion." He said, "But I'm telling you right now," said, "God has honored your prayers so much for us! I believe, if you get in trouble anywhere in the nation," said, "every Catholic in the country would come to you." So, you see, that's . . .

⁴⁷ He said, "Every crossback," he called it. I'm going to tell it just the way he did. Course, they claim to be that because the early Christians packed crosses on their backs. We know that by history. And they claim to be the early Christian, which they were, but the system has got them off of that path, you see.

⁴⁸ And them people, a Catholic, or Jew, or whatever it is, they're a human being off the same tree that we come from. See? That's right. They're—they're people who love, and eat, and drink, and sleep, and just like anybody else. And so we must never condemn individuals, no, no one, see. But, we mustn't condemn individuals.

⁴⁹ But, as a minister, I have to strike that serpent out there, that's biting into those people, you see. And I don't—and I

don't even. . . Just me, and myself, I wouldn't do that if it wasn't a commission from God, that I'm duty bound to do it, see. And I must hold that true and faithful.

⁵⁰ But if a Catholic, Jew, or whatever he was, come here; if he was a Mohammedan, Greek, or Orthodox, or whatever he might be. If he come here to be prayed for, I'd pray just as sincerely for him as I would for my own. That's right. Certainly, because it's a human being. And I've prayed for Buddhists, and Sikhs, Jains, Mohammedans, and—and every kind, you see, like that. And I don't ask them no questions; I just pray for them, because they're somebody, a human being that wants to get well, and try to make life a little easier along the road for them.

⁵¹ Now we realize, that, in this, and many of you here I know, there is at least two or three real scholars sitting here. And—and they're smart, and read out of—out of other men's doctrines on this subject. And I want these brethren to know that I—I'm not condemning these men. I'm only expressing what the Lord shows me. And that's all I have.

⁵² Now, we don't want to never think that, because some little wash woman or—or little plow boy out there, couldn't get a revelation from God. Because, you see, it. . . God, He actually reveals Himself in simplicity. That's, we had that Sunday, to start this off on, how He reveals Hissself in His simplicity. That's what makes Him great.

⁵³ Now let—let me just. . . Let me just review that just for a minute. What makes God great, is because He can make Hissself so simple. That's what makes Him great. God is great, and can make Himself in such a simple form that the wise of this world can't find Him. They just can't find Him, because He makes Hissself too simple. Now watch. And this, in itself, is the mystery of the revelation of Jesus Christ. See? This, in itself, that the. . . There's. . . can be nothing greater than God. And you can't make anything as simple as He makes Himself. See, that's what makes Him great. See?

⁵⁴ Now, a great man, he can just get a little greater, or maybe he can stoop down and say, "How do you do?" to you, see, or something like that. But he can't make hisself little. There's just something about him. He's a human. He just can't make hisself little. Cause, when he gets to get down too small, then, the first thing you know, he's got to refer to what somebody else did, and like that. And then he starts pulling hisself back up again, you see.

But, the way up is down, in God. Yes.

55 The wise of the world is trying, in their wisdom, to find Him. They only climb away from Him, in doing so. See, the wise of the world, if you're trying to explain something by some mathematics or something. Remember, He has even put it . . . In the Bible, in Revel . . . No, I beg your pardon.

56 Isaiah 35, I believe it is, that even it's so—it's so simple that even a—a—a delinquent person would understand It. See? Oh, "Even a fool shall not err therein."

57 Wise misses it far, by their wisdom, going farther from Him, by trying to find Him by wisdom. Now, don't forget that. That'll be taped, see. The wise, in their wisdom, go so far to try to find Him by their wisdom, they miss Him, see. If they could be big enough to be simple enough, they could find Him. If you're big enough to get simple enough! See that? And, you know, that—that really is the Truth.

58 I've went in to people, in their offices, and so forth, that were really were men, big, kings, see, and potentates, monarchs, and usually them are big men. Then, I've went into places where a guy got a change of clothes, maybe some minister that wanted to argue with me a while, and you—you would think that the world couldn't run without him, see. And that—that's just puffed up in the head, see. But, a—a big man, a big man sits down and tries to make you think you're the big man. See? See, he can humble himself.

59 And, you see, God is so great till He can humble Himself, a place, that a human being can't climb down that far, you see. That's all. And in their . . .

60 And they're trying to find Him. Now look. They're trying to find Him by sending the boys to school, and getting a Bachelor of Art degree. And—and they're trying to find It by a theological terminology of—of—of—of the Bible. And they're trying to find Him by educational programs, and by organizational programs, and by beautifying things, and trying to find. He is not there, at all. You're just fighting the wind, that's all. You're—you're getting away from It.

61 They could be big enough to be—to be simple enough, they could find Him in that direction, by being simple. But as long as you're going towards wisdom, you're going away from Him.

62 Now let me get that so you won't miss it. As long as you're trying to find God by wisdom, like it was in the garden of Eden, like it was in the days of Moses, like it was in the days of—of

Noah, like it's been in the days of Christ, in the days of John, in the days of the apostles, and to this day! When you try to figure It out, and try to find God by wisdom, you're going farther from Him all the time. You're trying to understand It. There is no way of doing it. Just accept It. See? Just believe It. Don't try to understand It.

⁶³ I can't understand why, that, well, a lot of things. Not many things I do understand or can understand. I can't understand how this young fellow sitting here eats the same food I can, and—and, here he is, got a full head of hair, I ain't got any. I don't understand it. They tell me calcium makes it; and I can't keep my fingernails cut off enough, and no hair at all to cut off. I—I don't understand that. As the old saying is, I . . .

⁶⁴ Just not to kind of change the position, the seriousness; but, It is seriousness, but I haven't got to the Seal yet.

⁶⁵ How that a black cow can eat green grass, and give white milk, that churns yellow butter! I—I sure couldn't explain that, see. Cause, you see, each one is a product of the other one. And how it does, I can't explain it.

⁶⁶ Can't explain how two lilies stand, or two flowers, of the same breed, and one red, and the other one yellow, and one brown, and one blue. I don't understand it. Same sun upon them. Where does the color come from? See? I—I can't explain it, but yet you have to accept it.

⁶⁷ I just wish that some great theologian would explain to me how this world stands in orbit. I wish you could scientifically throw me a ball in the air, turning, and let it make the second revolution, in the same place. You couldn't do it. And yet this is so perfectly timed till they can tell the eclipse of the sun to the minute, twenty years from now. They ain't got them a watch or a clock, or any piece of machinery, that's that perfect. And yet it stands there. And, then, leaning backwards. What if it straightened up a little bit? Yeah. You just make yourself silly, to try, see.

⁶⁸ So, you see, don't try to get wisdom, to understand. Just believe what He says. And the more simpler you can get, then there you are, you'll find It. Now, I'm so thankful for that, thankful that He is, has made Hissself simple. Now, we find, the 6th chapter and the 9th verse. Let me start now.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony . . . they held:

⁶⁹ Notice, there is no mention of another Beast, or a living—living Creature, to this announcement of the Fifth Seal. Now remember, there was, on the Fourth Seal. There was, on the First Seal, Second, Third, and Fourth, but none here. See?

⁷⁰ Now, if you notice, let's just read back, one of the Seals. Let's go back to the Fourth Seal, see. And that's the 7th verse.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come . . . see.

. . . when he . . . opened the third seal, I heard the voice of the—of the third beast say, Come and see.

. . . of the second beast . . . Come . . . see.

. . . and the first beast say, Come and see.

⁷¹ But then when we get to the Fifth Seal, there is no Beast. Now just notice.

And when he had opened the fifth seal, I saw under the altar . . .

⁷² Right quick! See, there's no—there's no Beast there. And a Beast represents power. We know that, see. There is no living Creature.

⁷³ Now, one of those Creatures, we find out, in studying the—the—the revelation in the churches, that the one of them had . . . was a lion; and the other one—the other one was an ox; and the other one was a man; and the other one was an eagle. We find out, in the church ages, that those four Beasts, meaning four powers, was gathered around the Acts of the Apostle, just the way that the—the tabernacle in the wilderness. And you understand it, 'cause I won't take time to go into it. How we drew it out here, and showed just exactly! They were watching over This, the Lamb and the Word, to perform the Word just as they did the—the ark of the covenant in the Holy Place in the wilderness, and so forth.

⁷⁴ Now, we even positionally showed, by the tribal colors of Israel, and by the . . . How many heard the seven—the seven church ages? I guess most, half, two thirds of you. Notice, that even the nature of the Beast was exactly a tribal emblem, which way the four . . . the twelve tribes set, four on each side, or—or three tribes on each side. And the four Beasts sit and watched, these tribes, from all four ways.

⁷⁵ And, when, we went and got the Gospels, and show exactly. When you enter into the ark, they was a guarding the

ark, the covenant. And then we find out that the covenant of the new Church, Its representation on earth, was the Holy Spirit. The Blood had sent back, to us, the Holy Ghost. And the four Beasts represented, and as the—the twelve tribes of Israel, as it watched. And find their natures, and taking that same nature and bringing it to each one of those four Gospels, exactly, was exactly the same. One talked to the lion, the other one to the ox, and the other . . . The four Gospels! There it is. The four Gospels is the protection of the Holy Spirit. Amen.

⁷⁶ I just always wonder . . . It stuck with me. Now, this is about six years, I guess, since I heard a great man say that was the . . . “The Acts of the Apostles was just the framework.” I’ve heard it said many times. But to hear a man with his status, as a preacher and as a teacher, that’s wrote some of the famous books that the people read everywhere, and to say that the Acts of the Apostles wasn’t actually suitable for teaching of the Church!

⁷⁷ When, the Acts of the Apostles is the very foundation of It; not the framework. The foundation! Cause, the Bible says that the—the—the—the foundation of God “is built upon the Doctrine of the apostles,” right, “Christ, the Head, the corner Stone.”

⁷⁸ And when this fellow stood there and made that remark, I—I—I—I just . . . My heart just failed. And I thought, “No wonder.” Well, I see now, in the Seals. It just wasn’t revealed. That’s all. See?

⁷⁹ So, that, there they was, standing there, but there was something just saying that. Now, notice, they guard.

⁸⁰ Now, when we got Matthew 28:19, and run that thing down through Matthew, which represented the lion. And coming, in there, we found exactly why they baptize in the Name of Jesus Christ. And there He was, standing there with that very Scripture, to guard the sacred trust of the baptism, of the Name of Jesus Christ. All right. Well, I’m getting off on the church ages now.

⁸¹ Notice. But, here, when we come to this Fifth Seal now, there’s—there’s—there’s no rider goes forth, and there is no Beast to announce It. John just . . . The Lamb opened It, and John saw It. There was no one there to say, “Now come, look. Come, see.” Notice, no power of the living Creature. Or there’s . . .

⁸² And on the Sixth Seal, there is no Beast to announce It. And on the Seventh Seal, there is no Beast to announce It. No

powers to announce It. See, no one does it. On the . . . Look. On the . . . After the Fourth Seal, there is no announcement by any Beast power, from the Fifth, Sixth, or Seventh Seal, not at all.

⁸³ Now notice. I love this. As in the times of the rider of the four horses, the rider (singular) of the four different horses, there was a Beast that announced the power. Every time the rider straddled another horse and come forth to ride, another kind of a Beast come out and announced it, "That's a great mystery." See? "That is the mystery." Why? Announcing the mystery.

⁸⁴ Why isn't there one here on the Fifth Seal, to announce It? Here it is, according to the revelation that the Lord Jesus gave me today, see, or this morning, early. That is, that, the mystery of the church ages are already finished, at this time. The mystery of the antichrist is revealed, at this time. The antichrist took his last ride, and we found him on his pale horse, mixed with his many colors, and rides all the way into perdition.

⁸⁵ We get it on the Trumpets, and so forth, when we teach that. I'd go to it now, but we get plumb off the subject again. And we—we go . . . he rides . . .

⁸⁶ That's the reason there is no one there. Now, we no written cause, some reasons for something. Now, you remember, at the first, beginning, I said there can't be nothing without a reason. Remember the little drop of ink? See? Now you got to find the reason. There is some reason they didn't have to have a Beast, or a power, to announce this Seal being broke. And only God can reveal why, that's all, because It's all—all lays in Him.

⁸⁷ But the reason that He reveals It, as I understand, that it is because the mystery of the Book of Redemption, as far as the antichrist being revealed; and at the same time, the Church is gone, and these things don't even happen in the church age, at all. That's right. They're—they're away from the church age. The Church absolutely is Raptured, at this time. The Church goes up, in the 4th chapter of Revelation, and does not return till It comes back with Its King, in the 19th chapter. But these Seals here are revealing what has been, what is, and what will be. See? And, now, what was to be for the church age, was revealed by these Seals. And now watch what takes It.

⁸⁸ The—the four stages of his rider has been revealed. The four stages of the antichrist, riding, has been revealed at this time, therefore they don't have to have any more.

⁸⁹ And there was four living Creatures of God, to announce the rider as they rode. Four Beasts are four powers. Now, we know that *Beast*, by interpretation of the terms of the Bible symbols, means “power.” Now, let’s get that close. The four are Beasts, in the Bible, represents a power among the people.

⁹⁰ Now, if we find out, like in Daniel, when he saw a certain nation rise up, it would be maybe a bear holding a rib in his side, in symbol. Then he seen another power raise up, a goat. It represented something. Then he seen another power raise up, and—and it was a leopard with so many heads. It represented a certain kingdom. Then he saw another one rise up, a great lion with teeth, and—and stomped the residue. That represented a different power, altogether. One was a—a kingdom of Nebuchadnezzar; and another, type of—of a dream. Daniel saw a vision; Nebuchadnezzar dreamed a dream. But Daniel interpreted his dream, and was correctly with the vision.

⁹¹ Amen! Whew! Oh! [Brother Branham claps his hands together once—Ed.] If you just know what happened! What happened before we left here? You understand? Why, six straight dreams come exactly with the vision. Amen. See? A dream, interpreted, is a vision. Because a person not maybe being born with a subconscious to stay, be awake when he sees it, then God gots over in this subconscious and speaks to him. Which, He promised that, in dreams, in the last days, He would visit people, and also in visions. See?

⁹² Now, a vision is when you are wide awake, standing right like this, and certain things are revealed. And stand, tell them just right about it; see what happened, and what’s going to be, and so forth.

⁹³ But, now, a dream is when you are asleep, and your five senses are inactive, and you’re—you’re in your subconscious. You’re somewhere, because, when you come back, you remember where you been, remember it all your life. See? So, it’s your subconscious. Then in order, see . . .

⁹⁴ As Congressman Upshaw used to say, “You can’t be something that you hain’t.” And that’s just about right, see.

⁹⁵ And, then, if you’re born a seer. Now, you see, to do that, those both consciousnesses has to be right together; not one *here* with five senses, active, the other out *here* when you’re asleep, and the five senses are not active. But, you see, when both of them, you’re born, right together, you don’t go to sleep. You

just go from one to the other one, like—like that. You don't go to sleep. There's not enough room to go to sleep. And you can't make yourself that way.

⁹⁶ So, "Gifts and callings are predestinated of God." They are—they are God's gifts and callings, even "without repentance," the Bible said. See? They were ordained before the foundation of the world. See?

⁹⁷ Now, now, we find out that the . . . A beast, of Daniel, it meant that it was a power raising up amongst the people. All right. And—and John's visions here, also, showed that it was powers, nations raising up. Like, the United States appears in Revelation 13, as a lamb. And then if you want to know, different . . .

You say, "Well, that, that's talking about national power."

⁹⁸ It also represents holy power, too, a beast. Did you know that?

⁹⁹ Notice Rebekah; when—when the—the servant of Abraham, Eliezer . . . When he came to get -bekah—Rebekah, she . . . He mounted her upon a camel, the very camel she watered. And she rode this camel, to meet her unseen bridegroom. The very thing she watered, was the thing that took her to her future home and husband.

¹⁰⁰ And it's the same thing today, see. The very thing that the Church is watering, that is the Seed, the Seed of the Word. It's the very Word that becomes alive and carries us to our unseen Bridegroom. See? See?

¹⁰¹ And look how perfectly. Isaac had left the home, and was out in the fields, away from his home, when Rebekah saw him.

¹⁰² And the Church meets Christ in the air, and then He takes Her back into the Home, Father's Home, where the mansions are prepared. Isaac took Rebekah the same way.

¹⁰³ And, notice, it was love at the first sight. Oh, my! She just run to meet him.

¹⁰⁴ And that's the way the Church will meet Christ, in the air, and forever be with Him.

¹⁰⁵ Now, terms of the Bible, these Beasts are powers. Notice. I want, now, I want you to notice.

¹⁰⁶ The devil had his four, changing, colored beasts, to go forth on. He had his four beasts. That was all three of them, put into the color of one, and made that one a—a pale horse; a

white horse, red horse, black horse. And we seen, each one of those was a stage of his ministry, a stage of the early church that had formed into a denomination, at Nicaea. The original Pentecostal church, upon whom the Holy Ghost was poured out, coming down, took up an antichrist spirit, formed an organization, gave birth to some daughters of organization. Changing his power, three times, and put them in one, and made a pale horse. And then given a name called Death, and rode him into Eternity. Just as plain as it could be! Now, now notice, he is given this—this horse, and he is riding it.

God, God has, also, as every time . . .

¹⁰⁷ Now watch. When the antichrist appeared, first, what did he appear in? White horse. See, why, innocent as he could be, just a doctrine in the church. They wanted fellowship. Your fellowship is with Christ. But they wanted a fellowship. They just couldn't stand it, they wanted to get . . .

¹⁰⁸ Well, you know, like little cliques will rise up in the church. You, you know it, you pastors. See? They, like they say, "Birds of a feather." But if we're born again, brethren, that—that's not the attitude to take, see. No. Now, we—we—we . . .

¹⁰⁹ If we see something wrong in our brethren, let us just pray and keep it before God, and love that man till we bring him right into the Presence of God. See? That's the way, really the way to do it.

¹¹⁰ You know, Jesus said. "There will be weeds in there," because Jesus said there would be, "but don't pull them up; you'll take the wheat with it." See, "Just let them alone." He'll do . . . Let Him do the segregating when the time comes. See? Let it all grow together.

¹¹¹ Notice, as the beast went out, the antichrist went out on a beast, his power.

¹¹² Oh, I love this! I just beginning to feel religious right now, see, maybe the stimulation. Notice, when the antichrist . . . Oh, them—them revelations, in the Presence of that ball of Fire hanging there in a room! Till . . . Oh, brother! Although I've seen It, since a child, every time It comes near me, It alarms me. He almost puts me in an unconscious condition. You never get used to It; you can't. It's too sacred.

¹¹³ Notice, as the antichrist went (four) on his beasts of ministry, there, God sent forth a Beast to combat it. See? Now watch. Then, every time (the beast rode) on his horse,

the antichrist rode on his horse, on his beast, to announce his ministry; God sent His Beast, also, and He was on That, to announce His combat to it.

114 Now, the Scripture says, “When the enemy comes in like a flood, the Spirit of God raises a standard against it.”

115 And so when the enemy went out as an antichrist; God sent a certain type of power out to meet him. And then when they . . .

116 He went out again, as a red-horse rider, another color, another power, another ministry; God sent another one after him, to combat it, to hold His Church.

117 Sent the third one; again, God sent His, third Beast come and announced it.

118 He sent the fourth one; God sent His fourth one. And then the antichrist end, and the church ages ended, too, at that time. Watch. Now, oh, this is really good!

119 Now, we see that the devil’s changing, four—four beasts, meant what power they was revealed to the . . . or what power he revealed to the world, and how they ended on this pale, “death” horse.

120 Now let’s look at God’s powers, of these Beasts, to combat them.

121 The first Beast of God, that He went out to meet the antichrist with, the antichrist spirit when it’s in just his teaching. Now remember, when the antichrist first rode, he was in a teaching ministry. The antichrist rode, first, in a teaching ministry. Now watch the one that went to meet him: the lion, the Lion of the tribe of Juda, which is the Word. When his false teaching went forth, the true Word went to meet him.

122 That’s the reason we had an Irenaeus, and a Polycarp, and—and—and—and those fellows, a Saint Martin.

123 When that antichrist was riding with his false teaching; God sent His Teaching out, the Word, the Lion of the tribe of Juda, which is the Word made manifest in the Holy Spirit. And the Holy Spirit, there, to manifest Himself, which is the Word!

124 That’s the reason the early Church had healings, and miracles, and visions, and power, is because it was the living Word, in the form of the Lion of the tribe of Juda, riding out to combat that. Amen! Now you got it? He sends his power, antichrist; God sends His, the Word. Antichrist, false teaching;

the true Teaching went with it, to combat it! Now, that was the first one. Now, this was the first Church, apostolic, that went to meet him.

¹²⁵ Now, the second beast that the antichrist sent out, was a red beast, which was to . . . that he rode on, was to take peace (and) from the earth, and—and war.

¹²⁶ Now, the second one that went to combat him, was the ox Beast. The ox means a labor, a Beast of burden.

¹²⁷ And now if we could just stop just a minute. Let me, yeah, let me, just so you be sure to see this now. Now, that's the kind that might be a little puzzling to you. But let's get Thyatira over here. Watch and see if it isn't a—a—a laboring Church, you see.

And to the angel of the church of Thyatira write; These things saith the Son of God, who his eyes are like the flames of fire, and his feet are like fine brass;

I know thy works, . . .

¹²⁸ See, becoming all works now, see, because that's the one was riding with him.

. . . and thy charity, and service, (see, it's all just . . .) and faith, and . . . patience, and thy works (again, twice, "thy works"), and the last to be more than the first.

¹²⁹ See, that shows that, the Thyatira Age, after the antichrist got settled down and come into a Thyatira Age, the little Church could do nothing but just—just simply labor.

¹³⁰ And another thing, the ox is, also, is a Beast of sacrifice. See? They give their lives just as freely as they could give them, in the dark ages, a thousand years there that Catholicism controlled the world. And they just went right in, yes or no. They didn't mind dying. If it was death, that's all right. They went and died, anyhow. Why? The very Spirit of the age!

¹³¹ That's the reason them, that's the reason Irenaeus, that's the reason Polycarp, John, Paul, those great and mighty men out there, combating that thing!

¹³² Paul saw it. He said, "I know, that after my departing, that wolves are going to enter in among you, brethren, teaching perverse things, and it'll draw you away." Look at that stern, little, old apostle standing there, his back beat full of stripes, his eyes watering. But he could see farther than their . . . that scope playing it out yonder, that they can see a hundred and twenty million light years of light space. He could see plumb

into Eternity. There he was. And he predicted it and said that's what would take place. And said, also, went on down to the other age to come. Now notice, there he was.

¹³³ Along, after him, Saint John lived the longest. And when Saint John was trying to take all the sacred epistles, anointed with the Holy Ghost, and put them together and make the Bible, the Roman empire caught him and put him on the Isle of Patmos. He was out there on the Isle of Patmos for the Word of God's sake. Polycarp was helping him translate it.

¹³⁴ I read, the other day, the letter that Mary herself wrote to Polycarp. And upbraiding . . . not upbraiding him. But commending him for being a gallant man that who could teach and accept the teaching of Jesus Christ, of Who was born of her, from God. Mary's own note that she had wrote to Polycarp.

¹³⁵ Polycarp was fed to the lions, you know. No, he was burned. It—it was too late for them to turn a lion loose in the arena, and so they tore down a bathroom, an old bathhouse there, and put him in the—in the—in the arena and—and burned him.

¹³⁶ And on his road, coming down, he was walking with his head down. The Roman centurion said, "You're an old man, and well-respected. Why don't you denounce that thing?"

¹³⁷ He just kept looking towards Heaven. And a Voice spoke from somewhere. They couldn't understand where. Said, "Polycarp, don't fear. I'm with you." Uh-huh. Why? He was standing with that Word.

¹³⁸ And when they began to pile the boards on him, to burn him, there was a Heavenly music come down. And—and the anthems from some Angelic somewhere sang the song. He never even one time batted an eye to the scoffer.

¹³⁹ That's gallant men. That's men who can stand. The martyrs down through the ages, there, suffered terribly. But what was they? They were under the inspiration, the Spirit of God, the power. I . . .

¹⁴⁰ Don't forget this, church. And you brethren, on tape, I want you to examine this. How could men do anything else besides the power of God that had been released to them? I'm going to set this box up here, to represent that. If God sends a certain Spirit among them, that's the only thing that they can work by, is the Spirit that works among them. Now we'll prove

to you, by the history of the Church, and by the—the opening of the Seals, and the powers that let loose; and watch, exactly, the Church responded to the—the anointing, and they couldn't do nothing else.

¹⁴¹ Now, the first was that lion that roared, that pure, unadulterated Word.

¹⁴² The second, in Thyatira, was the ox. And It was a—a burdened . . . a Beast of burden. Pardon me. And It was also a sacrificial Beast. And wasn't that exactly the poor, little Church? Rome had settled down there, to a thousand years of dark ages, and anything that didn't profess to be of the Roman church was put to death immediately. And they had to labor, go from place to place.

¹⁴³ You Masons, I'll call your attention. You remember the sign of the cross? Now you—you know what I'm talking about.

¹⁴⁴ Now notice. Now, if you—if you notice, that was packing and preserving that Bible. See? And they had to labor among one another. There you are, the ox. And when it come time . . . We read it last night. See, when the thing went forth, and the sacrifice come, and they had to go.

He said, "Don't you hurt the wine and Oil."

¹⁴⁵ What did they do? They willingly walked up there and died. They didn't but care, because the Spirit of the Church in that day was sacrifice, labor. And they walked up just as freely as they could walk, anointed with the true Spirit of God of that age, and died like heroes, a sacrifice; thousands times thousands, sixty-eight million of them on the record.

¹⁴⁶ Ox, sacrifice! Oh, my! Do you understand it? [Congregation says, "Amen"—Ed.] Okay. All right. Now, sacrifice, it only could labor in that age, to combat the great opposition for that one thousand years.

¹⁴⁷ Now, the third beast that went out from the devil, was this black horse. See?

¹⁴⁸ Now, the third Beast that went out, a power from God, to combat him, to combat the powers of the black horse; was a man, cunning, smart, with the wisdom of God. You know, a man is the smarter, than any of the beasts. See? He is smarter, 'cause he can outwit him, mostly. He is cunning, shrewd. See? And he . . .

¹⁴⁹ The—the age, from the dark age, now coming out from the dark age; now, this other side, when this black horse was riding,

when they charged for their—their—their—their sacrifices and everything they done. And money was just . . . Oh, you know how it was.

¹⁵⁰ Now, the next thing went out, to combat that, was the Beast with the face of a man; smart, educated, shrewd, fine, anointed with that Spirit of that day. You notice it? Now, he went to combat him, with the cunningness of God's wisdom with him. That was the age of the reformation, Martin Luther, John Wesley, and so forth. See, it was the reformation. Zwingli, and, oh, who all, Knox, Calvin, and who all, see, went out. It was a cunningness. Now, you watch, exactly from the dark age, from the reformation, this a way, watch, it was the shrewdness of man.

¹⁵¹ If you'd drop your windows just a little bit! I believe people are getting kind of a little warm, yeah, maybe, in there. If you'd just pull the windows down just a little bit! Cause, I know, if me standing here preaching, getting hot, I know you're bound to be, out there.

¹⁵² Well, notice, it was the shrewdness of man. Now, do you understand?

¹⁵³ That third beast that Satan sent out, he become shrewd, too. Watch, "A measure of wheat for a penny. Three measures of barley for a penny." See? Oh, my! See? The money-making scheme, the shrewdness, to get the gold of the world, and the wealth, brought into it. That's exactly to fulfill. That's what begin to charge for prayers. And for . . . Made a place called purgatory, and prayed their ancestors out. And, oh, you had to will your deeds and everything, your property. The church, and was state, was the same, and the church taken your property over.

¹⁵⁴ And don't you see, some of these evangelists, this day, still has that same anointing on them? Making old people give up their pensions, and deeding their homes over to certain things. Why, brother, I—I don't want to get on that, see. But now I'll stay right with this; I look back to see where I'm going. Now notice, them men, that's up to them. That's up to them. That—that—that don't have one thing to do with me. I'm just responsible for This here.

¹⁵⁵ Now notice, the—the Beast come to combat it, now, was man. And we all know that this Beast, of man, this power of man, in his intellectuals, recognized that that kosher that Martin Luther had in his hand, when he was climbing those steps . . .

156 They said, “*This* is the Blood of Jesus Christ. *This* is the body of Jesus Christ.”

157 And Luther throwed it down, and said, “It’s bread and wine. It’s not the body of Christ; ’cause, it’s been exalted, and sitting at the right hand of God, making intercession.” See, wisdom; see, man.

158 And when John Wesley come along, after Zwingli had come in, and Calvin.

159 And they got the church to a place, on security, till they didn’t want more revivals. “Whatever is going to be is going to be.” That was all. And they just lived any kind of lives. The Lutheran church is so twisted, and the Anglican church! Oh, my! The whole country become corrupt, just like it is now. The churches had twisted. When King Henry the—the VIII, and come into England, and after bloody Mary, and all these things taken place. And, then, the church was so full of violence and corruption. Many claiming Christianity, and living with four or five wives, or doing anything they wanted to do, and carrying on, and filth.

160 John Wesley, studying the Scripture, watching It, it was revealed to him that the Blood of Jesus Christ sanctifies the believer. And you’re . . . shouldn’t . . . Then what did he do? He come out in another reformation. He saved the world in his day, like Luther did. See? What was it? That man, Beast power, going out.

161 Give man wisdom, of understanding, that the thing is wrong. “That isn’t the Blood of Jesus Christ. That isn’t the—the body of Jesus Christ. That represents the body.” See?

162 That’s still a great fuss between Catholic and Protestant now. That’s the only thing you can’t get together on right now. Everything else, they can get together on, but that; these in them councils they’re having. Notice now. But, this, but they—they couldn’t get together on that. [Brother Branham knocks on the pulpit three times—Ed.] See?

163 The one, “Is the Blood, and,” says, “it’s the literal Blood; that the priest has the power to change this bread to the literal body of Christ.” That’s what the little tabernacle is, in the—in the church, you know. That’s the reason they make signs and any kind of a pagan offer as they go by, you know, and bow theirselves, and tip their hats, and so forth. That is not to the building; it’s to that kosher that’s in the—the tabernacle. And notice how Satan shrewdly pulled that!

¹⁶⁴ But, see, at that time, upon the man's being, see, God put a Spirit of wisdom upon man, to understand that's wrong. Now, that was to combat the third beast, that had got the church so corrupt, that he was riding, that it was terrible. The reformers, what did they do then, they in the reformers' age? They brought the Church, from its pagan ceremonies of idolatry, back to God again. See? That's what the Beast went forth, that cunningness of man, the rider, to do it.

¹⁶⁵ Now, but, read now verse 3 and . . . or, Revelation 3:2, just a minute. Now, I got it marked down here for some reason. Now this is, comes in now, the Lutheran age, in the reformers' age, of Revelation 3:2.

¹⁶⁶ What they did, they organized. As soon as Luther got his church started on, they organized it. All right, the same thing Wesley did. Same thing Pentecost did, exactly, organize it. And what do they do? They take up the same system that they come out of. See?

¹⁶⁷ Now watch this, Revelation, speaking of this Sardis church. "To the angel of the church," is the 1st verse, of course. See? All right.

Be watchful, and strengthen the things which remain,

¹⁶⁸ That is, "The Word that you've been taught," see, "the things which remain."

. . . that are ready to die: . . .

¹⁶⁹ He is right then ready to start back in an organization just like the Catholic church he come out of. See?

. . . for I have not found thy works perfect before God.

¹⁷⁰ There you go. There is the . . . There he goes, right back again. Don't you see why organizational systems is wrong? Who started it? Did God? Did the apostles? The Roman Catholic church did it. Now just let any historian say different. It's not there. They are, they say they're the mother church, and they are. But they organize the thing, and put a system, with man's head to it. And we didn't take one man, like they did; we take a whole council of men, put them together, and then you really got a confusion. That's right. How can a council, anyhow?

¹⁷¹ It's just like, we think democracy is right. I believe it is, too, but it'll never work right. It can't. With a bunch of Rickys around here to run it, how in the world you going to get it right? You can't. Notice, the real thing was a godly king.

172 Notice the Beast, the third Beast, now, was the cunningness of a man. And he represented the reformers that went forth.

173 From the idol, of taking, say, “*This* is the bread.” [Brother Branham claps his hands together four times—Ed.] “*This* is the wine.” [Brother Branham claps his hands together two times.] See, the antichrist has still got something symbolizes Christianity. He has got to, ’cause he’s “against,” you see. And then, if he’s got to be against something. . .

174 Now, if he come all along, say, “Oh, I’m a Buddha.” Well, that hasn’t got nothing. They all do. That’s just a heathen, to begin with.

175 But the antichrist is cunning. He’s got all kinds of things that represents Christianity there. Only, got it off on the other side, something against the original Doctrine of It. See, that’s what makes him antichrist. See?

176 So, the reformers, when the Beast went forth in the form of a—of a man, to combat that!

177 Now, don’t forget this, class! Don’t forget it! [Brother Branham knocks on the pulpit four times—Ed.] See? Remember It, all the days of your life! See? These Beasts are correct. It’s THUS SAITH THE LORD. See?

Notice, idolatry brought the. . .

178 The man Beast went forth with the power of God, by wisdom that God gave him, and brought the Church from idolatry, back to God. But in the. . .

179 We find out, in that same church age, when they started to denominate, to do the same thing that they did in the beginning, that Rome did, now she is going to make daughters to that church. And what does she say?

180 Said, “Now that you’re. . . I haven’t found you perfect. And you got to strengthen that little strength you got left.” Now listen to Him warn them, in Revelation again, 3:3. Let’s get. . . Well, I believe I got it, just a few minutes ago.

Remember from how thou hast received and heard, and hold fast, and repent.

181 Just, in otherwise, “Remember that you come out of such a corruption as that.” See? And look here.

. . . If therefore thou shall not watch, I will come onto thee as a thief, (uh-huh), and thou shall know. . . and thou shall not know what hour I will come upon thee.

182 On down, He is going to move the candlestick, see. So, that's it. What is it? The Light of the Church.

183 And she went right into the same organizational system of pagan darkness that she come out of, and there she remains today, with honest-hearted-people thinking that that's the Truth, just the same as Catholics are. And the Protestants laugh at the Catholic; when, it's a six of one, and a half a dozen of the other, exactly, according to the Word. Man's wisdom!

184 Now notice. Oh, how I love This! Listen to Him now warn them. Now, now we . . . You perfectly agree, every one of you? Now, if you don't, write me a question. That, those Beasts are exactly identified in each age, as the Bible has identified them here. That's exactly what they done there. History shows what they done. We look right here and see what they done.

185 And here, them Beasts, I—I—I never knew that before. I was just sitting there. I could just see it moving up there, just the same as you looking at me. See? And it's got to be right, 'cause it's right here with the Bible. So how you going to do anything else but say it's right? Notice.

186 Now, the fourth Beast, that was sent forth to combat the antichrist, in this last Beast. Are you ready? [Congregation says, "Amen."—Ed.] The last Beast that was sent forth, or the last power to combat the antichrist who was against the Teaching of God, the antichrist, was an eagle. See? The fourth living Beast was an eagle. Now, you just study the ages, study the Scriptures. Is the eagle! And in the Bible, the last age was an eagle age. And God likens the eagle to His prophets. See? It . . . Now watch. The last age, the eagle age, a—a revealer of the true Word. See?

187 Before God moves to action, like He did in the days of Noah, He sent forth an eagle. When He brought Israel, and Pharaoh's army was ready to go, He sent an eagle. Every time, He sends an eagle at the last, end of it.

188 And here He sends an eagle, again. That's exactly with the Word. So how can you make it anything else? Sends an eagle, (why?) a revealer of the Truth that's been falling all through the age.

189 So how in the world could the—the ox, or the—or the man, or whatever Beast was riding, how could it ever be revealed until the eagle's come? They had their place; they were godly, sent Beasts, just the same as anybody else was.

190 The lion, that was the original. There is where the antichrist come up in—in combat.

191 Then he raised up another power; He sent a power to meet it.

192 Then he raised up another power; He sent another power to meet it.

193 And then at the last power, He brings down the eagle, “To restore the children back to the original Faith again, of their fathers.” The eagle age! Then, you notice, there is no more Beasts. That’s all of it. That’s the end. Now, if you would take now Revelation 10:1, 7. I’ve been referring to it. Remember, in the last messenger’s age, see, what was to happen? “All of the mysteries of God would be revealed.” The eagle! Amen!

194 Now you see the four beasts that rode. That was perfectly right. Do you believe that? [Congregation says, “Amen.”—Ed.] And now here is each age, or each power that rode behind it. And there is the Scripture that shows what the enemy’s rider did. That’s been revealed in these Seals. And also it’s been revealed now that each Beast, power that God sent out, to combat it, hits exactly on the dot, up to the eagle time. Now, if this is the last time, there’ll come an eagle, right, and to that. Now, remember.

195 Now, in the days that the lion came, the original Word, about one-hundredth of them listened to the lion.

196 In the days that the—the ox came, just a teeny little drop of them listened to the ox message.

197 In the days that the—the man come, he worked among men, you see, so He was shrewd. He got a little group out.

198 And what did they do? Satan seen that, so he just sends them right back and marries them into it.

199 And remember, when the eagle finally comes, it’ll be one hundredth of one percent that’ll listen. It’s an eagle age. Remember, it’s all these other riders. . . . And then even Jesus predicted, “If He didn’t hasten His Coming, there wouldn’t be any flesh, at all, saved for the Rapture.” . . . ? . . . Is that the Scripture? [Congregation says, “Amen.”—Ed.] You see where we’re at then, don’t you, brother and sister? [“Amen.”] See where we’re at?

200 God, I’m so glad, I—I—I don’t know what to do! This just not me standing up here to—to talk. I’m in here, too. I, I’m among you. See, I, It’s me. I got family. And I got brothers

and sisters that I love. And the God of Heaven, kind enough to come down and—and reveal that thing, by His own, by visions that's been proved for thirty years, is the Truth. We're here. We're. . . We have arrived. That's all. Scientific search has proved It. The vindication of the Word has proved It. And we're here! And this Revelation comes from God, and It's the Truth!

²⁰¹ Have you caught anything? [Congregation says, "Amen."—Ed.] I just wondered if you was. See? Yes, sir. I might not have to tell you then, Sunday. Notice. Notice. Wonderful! Now, now, notice now.

²⁰² And then according to the—the time that God was going to deliver the antediluvian world, He sent the eagle.

And time He was going to deliver Israel, He sent the eagle.

²⁰³ Do you believe that the time, even on John, on the Isle of Patmos, this Message was so perfect that He couldn't trust It with an Angel? You know, an angel is a messenger. But do you know the messenger was a prophet? You believe that? [Congregation says, "Amen."—Ed.] Let's prove it. Revelation 22, let's see if it was a eagle. Yeah. See, he was a. . . Sure, he was an angel, he's the messenger, but it was a prophet that revealed this whole Book of Revelation to him.

²⁰⁴ Revelation, the 22nd chapter and the 19th verse, I believe that's right if I have got it written down here. . . 22:19, I may be wrong. No. [Someone says, "It's 22:9, maybe."—Ed.] 22:9, that's what it is. I was looking at 22:9. That's right. Oh, yes, here.

Then said he to me, See thou do it not: for I am of thy fellow servants, and of thy brethren the prophets, . . .

²⁰⁵ Watch what John seen here.

. . . I John saw these things, and heard them.

²⁰⁶ Now he's closing. This is the last chapter.

. . . And when I . . . heard and seen, I fell down to worship before the feet of the angel which showed these things, which showed me these things.

²⁰⁷ And, "he," then, "the angel," see.

Then said he to me, See thou do it not: . . .

²⁰⁸ No true prophet would be worshipped, or messenger of any kind, see. That's to God alone.

Then said he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them that keep the sayings of this book: worship God.

209 See? Now, the Book was so important, that, It is the Word of God. Now watch. And when the Word of God is brought forth, It's got to be brought by the prophet, because that's who the Word of God comes to.

210 I was expecting to get a question on that, in—in this box here. I thought I'd just beat them to it, a little bit, you know. I just feel there's one in there like that, that's all. I—I just thought I'd get to it, you see. See?

211 Every Word of God is brought. The Bible doesn't change the system, at all, see. It's the same thing. It's got to come to this seer that we're expecting to arrive, now notice, Revelation 10:1, 7.

212 Now let's read the—the 9th verse again. Now we get . . . we . . . Now, before we go to that verse, I want to ask you something.

213 Do you see, perfectly, before we leave these Seals? Now remember, there is no more powers goes out after that eagle, see, no more. Every time the antichrist sent forth something, God sent a power. The antichrist sent another power; God sent something to combat it. Then he sent another power; God sent something to combat it. See? And then when He got down to the eagle, that was His Word, back like It was in the first place.

214 Now watch. Isn't the prophet that we're looking to come, some man anointed with the—with the Spirit like Elijah? It won't be Elijah, of course. But it'll be a man, like that, will come down. And his very ministry is to send, to restore back, to this fallen people through these denominational twists, back to the original Faith of the fathers. Now, if that don't tie that Bible together, I—I don't know what does. I—I—I can't say no more about it, 'cause that's it. You just arrive. That's the Truth. You take anything from there, you twist it. See? So, it, it's just got to be that way.

215 Now notice, now, in the 9th verse, "Souls under the altar." Now, here is where I'm going to get some real disagreements. But just watch just a minute. And just . . . See? I thought that, too, but it didn't come that way. We have . . . I have always thought that these souls under the altar were the—the—the martyrs of the early Church. And I'm sure that Dr. Uriah Smith, and every one of them, says it is. See? But, I thought so, myself. But when the Holy Spirit showed the vision to it, it wasn't; it isn't the souls.

Now, now you say, "Well, now, I don't know about that."

216 Well, now, just a minute, we'll find out. Look. These are not the souls of the—of the Bride Church, not at all. We thought that was the Bride Church waiting there, souls under the altar, you see, crying, "How long, Lord, how long?" Let me read it again now, so we get it right.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

217 See, "The Word of God, and the testimony which they held." Now, don't—don't move from there. Just a minute, see.

And they cried . . . How long, . . . Lord, how long? . . . (see?) . . . holy and true, dost thou . . . judge and avenge our blood on them that dwell on the earth?

And white robes were given to every one of them; and it was said to them, that they should rest yet for a little season, until their fellowservants also and—and . . . brethren, that should be killed as they were, should be fulfilled.

218 Now, for they, at this time, if you notice, this Fifth Seal being opened, see, the Church is gone. It just can't be, the souls under the—the early Church.

219 Now, now, please, if you ever did give this attention now, 'cause this is a great controver- . . . controversy, so I want you to listen real close now. And you got your papers, and things to write with. Now, I want you to notice.

220 Now, these cannot be them souls. Because, the—the souls of the—of the righteous, martyred, and the righteous people, the Church, the Bride, has done been took up, so they wouldn't be under the altar. They would be in Glory, with the Bride. Now watch. For, they are gone in the Rapture, in the 4th chapter of Revelation. They was taken up.

221 Now, who are these souls, then? That's the next thing. Who are they, then, if they're not the early Church? This is Israel that's to be saved as a nation, all them that are predestinated. That's Israel. That's Israel, itself.

222 You say, "Oh, wait a minute." You say, "They can't." Oh, yes, they are to be saved.

223 Here, let's settle it, just a minute. I got four or five Scriptures. I'll take one. Let's take Romans, just a minute, and find out if they are. Let's take the Book of Romans, and go to the—the 11th

chapter of Romans, and we'll find out. Just . . . Let's just read it, and then we'll have it by ourself. Romans, the 11th chapter, the 25th and 26th verse. Now listen at Paul here.

224 And Paul said, "If anyone else, even an Angel, preached any other gospel," (what?) "he was to be cursed." Watch.

For I would not, brethren, that you should be ignorant of the mystery (uh!), lest ye should be wise in your own conceit (there you are); the blindness in part is happened to Israel, until the fulfilling, fulness of the Gentiles be come in.

225 The last Gentile Bride be brought in, for the Bride, the blindness come to Israel for that purpose.

And so all Israel shall be saved: as it is written, There shall come out of Sion a Deliverer, and shall turn away ungodliness for Jacob:

226 Right! Now, they are Israel, that's under this altar. Watch. Israel was blinded for the very purpose of us being saved. You believe that? [Congregation says, "Amen."—Ed.] Now, who blinded them? God. God blinded His Own children.

227 No wonder, Jesus, standing there at the cross, and them Jews howling for His Blood! That was His Own kids. And He was the Scripture. He was, Hissself, the Word. And here, He knowing that those people would have gladly received Him! And that's the reason He blinded them, so they wouldn't recognize Him. He come in such a humble way, and blinded them to it, that they wouldn't receive it. See? The Scripture said they would do it. And He blinded. Was blinded! Jesus pitied them, even so much, as He said, "Father, forgive them. They don't know what they're doing." See? They were blind. Paul said they were blinded for a cause, for us.

228 Notice. Now I want you to watch this real close. "They were given robes." They didn't have them. They were given robes, white robes, each one of them. Now, the saints now have, already have one; they get it here. But, there, "They were given robes." And the saints already had theirs, and gone on. See? See? They had—had not . . .

229 They, see, they had not a chance, because they were blinded by God, their own Father; so that the grace of God could be fulfilled, so the Bride could be took from the Gentiles. Is that right? [Congregation says "Amen."—Ed.]

230 Let—let me show you a beautiful type here in Joseph; Joseph, the Spirit man, the eagle. He was born among his brothers, just like the real Church is among the other. And he could interpret dreams and see visions. And the rest of them hated him. His father loved him.

231 Notice, then, he was out, ousted by his brethren, not by his father. Out, by his brethren, and was sold for almost thirty pieces of silver. Thrown into a ditch, and supposed to be dead.

232 Taken up, and set at the right hand of Pharaoh. And because he was ousted by his brethren, see, he was given a Gentile bride, not of his own people. Through there, he bore Ephraim and Manasseh, which was added into Israel.

233 As Israel blessed them, by crossing his hands, from the youngest to the oldest, to cross the blessings from the Jew, back . . . or from the Jew to the Gentile. See? Crossed his hands, to the younger son, which is the younger Church to come in. “The—the mother church stood in the sun; she brought forth this baby.” And notice, to get him, Israel crossed his hands, in the type. And Joseph . . .

Them same children, was a Gentile mother.

234 The bride of Israel, back there, become crossed, from the old Orthodox, over to the Christian way, by the Holy Spirit that crossed Israel’s hands. He said, “God has crossed my hands.” He had nothing to do with it.

235 Notice. Then, Joseph, rejected by his own brethren, his own people, took a Gentile bride. Just exactly what Jesus done; rejected by the Jews, took a Gentile Bride.

236 Now let’s read something here. I got a Scripture wrote down, Acts 15. And, oh, this is just kind of just what we’re supposed to teach it, anyhow. Now, I believe I have this right, read Acts 15:14. All right. I hope this is right now. All right. “Simeon has declared how God . . .” No, let’s start at the 13th verse.

And after they had held their peace, James answered, . . .

237 Now, you see, what had happened, they had went to the Gentiles. See? And the fuss was on, ’cause they were Jews. See?

And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

Simeon (that’s Simon Peter) has declared how God at the first did visit the Gentiles, to take out of them a people for his name.

238 Huh! See, my wife's name was Broy. When I took her, she was a Branham. See?

239 Jesus takes His Church out, or His Bride, out of the Gentiles. It's the Scripture, typed, just like Joseph was.

240 Now notice this, now, these souls under the altar. Well, the . . . this, "These souls," understanding now, "that's under the altar," why they were martyred by sinful men like Eichmann. See? They're holding right on, millions of them, see, but they remain Jews.

241 Now, remember. What was it? "They were killed for the Word of God's sake," not for the testimony of Christ. Did you understand that?

242 But, remember, the Church come in, also, the martyrs of the Church, was for the Word of God and the testimony of Jesus Christ. How many knows that, here at the . . . [Congregation says, "Amen."—Ed.] Yeah. All right.

243 Now, but these didn't have the testimony of Jesus Christ.

. . . for the Word of God, and for the testimony which they held:

244 The Jews! And Hitler hated them, so did Eichmann, so did Stalin, all of the rest of the world. See? But they stayed true to what they believed. And they killed them because they were Jews.

245 Did you know Martin Luther kind of had that same idea, too? It's the truth. He said, "All Jews should be taken out. They're antichrist." See? But he was just under another dispensation, and didn't see it, didn't see the Word.

246 Now the Word, Truth, comes forth. How you going to ever blind out Israel? You can't do it. No.

247 Oh, how could that prophet stand up there, that day, and say, "You look like a unicorn, Israel"? When they was trying to show him the worst parts of it! He said, "Why," he said, "whoever blesses you will be blessed, and whoever curses you will be cursed." That's right. Oh, man! How you going to do it?

248 One time they thought God would forget, when the prophet seen that dark thing coming for the Jews. That man standing there, and the Word of God poured to him. He said, "O Lord, are You going to forsake Your people?"

He said, "What's that laying there by you?"

He says, "A measuring stick."

249 Said “How high is it to Heaven? Measure it.” Uh-huh. “How deep is the sea?”

He said, “I can’t do it.”

250 He said, “Neither can I, neither can I ever forget Israel.” No, sir. He ain’t going to forget her.

251 He had to blind His Own child. Now, think of that. Blind His Own child, to give us a chance, and we turn It down. Now, don’t that make you feel about so little that you could crawl under a concrete block with a ten-gallon hat on, and never touch it? That’s pretty small, you know. Oh, my! Yes.

252 “They held for the Word of God.” They were Jews. They had their law; they stayed with it. Remember last night, now? See? They stayed with that. And they were Jews, and they had the law. And the law was the Word of God, and they stayed right by it. That’s right. “And for the testimony they held, they were martyred.” And here was souls under the altar, after the Church had been gone.

253 Now watch. They had, in their blindness, martyred their Messiah, and now they were reaping for it. They realized it. They recognized it, after it was gone on. They seen Him then, when they come before the altar of God. But now the grace of God is to them.

254 Watch. Now, they could not, by no means, be saints, ’cause they’d already be robed. But here they are now, just “souls under the altar, for the Word of God, and the testimony they held,” to being God’s people, the Jews.

255 But now, watch, the grace of God comes to them. And Jesus gives them, each one, a white robe, (oh, my, watch; plumb over, after the Church is gone), because they were loyal to their cause. And they were blinded, and they didn’t know it. They didn’t know it. They were playing exactly the part that God had ordained for them to play. And here, here, John looks over and sees souls under the altar. Now watch, he sees those souls. Watch what he calls them.

They cry, “Lord, how long?”

Watch, “Just a little while longer.” See?

256 Let’s get that, as we go down, right through the Scripture now. They realize they had murdered their Messiah. See? And they didn’t know it, but then they realized. They got—they got murdered, back, to pay for it, there doing the wrong. And

now look what a thing they had to do! See, they was guilty of murder, so they got murdered. See? They cried out, "His Blood be on us!" See? That's right. And they were blinded.

²⁵⁷ Now, if they hadn't have been blinded; God said, "Let them alone. They're not worthy." But being that they was blinded by God, His grace reached down to them. Amen! Talk about amazing grace! And give each one of them a robe, because all Israel will be saved, every one has his name written. That's right. Jesus give them robes.

²⁵⁸ Like Joseph did to his brethren; a type. Look, when Joseph stood there, and when he finally . . . He made himself known there by the altar, his own altar, in his palace, his throne. He said, "Everybody leave me." His wife was over in the palace; where the Bride will be.

²⁵⁹ And he said to them, he said, "Don't you know me?" Hey, he is speaking Hebrew now. "I'm your brother, Joseph." Oh, my!

They said, "Now, oh, you're going to get us."

²⁶⁰ Said, "Wait a minute. Wait a minute. God did that for a purpose. Had you to throw me out, in order to save life." Glory! There you are, exactly. Said, "Don't, don't be angry with yourselves." Remember Joseph said that? Said, "Don't be angry with yourself. Everything is all right now. It's all over. God sent me here, ahead of you."

²⁶¹ You know, the Bible said they'll say to Him, when they see Him come, said, "Say, You're the Messiah, we know. But, but, what about them scars?" See?

²⁶² He said, "Oh, I got them in the house of My friends." Friends?

²⁶³ And then when they realize it, them that's left, the hundred and forty-four thousand, the Bible said that they'll separate, one house from the other. And take days, just to cry, and wail, and walk up-and-down the floor; say, "How did we do it? How did we do it? Why, we crucified our own Messiah." Said, crying like a home would for its only begotten son, "How did we do it?"

²⁶⁴ Them Jews, they're—they're the most religious people in the world; God's chosen. But He blinded them, to take us, and we turn It down. What is the judgment of the Gentile church! There you are. See? Blinded purposely, by God, so that He could get us, a Bride for Jesus. Take them out of the . . . See? And fore-typed it, and everything.

265 Now you see who the souls are? They're not the martyred saints. They done gone. That's right. Notice, they were, they was done gone. See?

266 So, these are given robes, each one of them. And now I want you to notice. But now God's grace stoops to them. Jesus gives them each a white robe, like Joseph did, his grace to his brethren.

267 Now watch. Though they had tried to rid Joseph, also, but his grace reached right down to them. See? "Oh, it's all right. That's all right. You didn't mean to do that. But, see, that was God doing that. See? God let you all do that so He could run me out, and bring me down here so I could save lives for people, these Gentiles here, where I got my wife from. I wouldn't have had no wife if—if I'd have stayed back up there. Now, I love my wife. She has got me these children here." And said, "I—I. . . And now—now I'm coming to get you all. Now you're all going to have it good, too. I'm going to bring you down here. We're all going to live together, as one big family." See? See? See? Said, "One thing I want to ask you. Is my old father still living?" Oh!

268 And watch him, what he did to little Benjamin, which is a type of the hundred and forty-four thousand, as we'll get later. See what he did? He just run right quick to Benjamin, fell on his neck and started hugging him. His little brother that had been born into the family after he had been gone, see; by his mother, the first church, the Orthodox church. The hundred and forty-four thousand were born in His absence, while He was away to get His Gentile Bride. Oh, my! Don't that just do something to you! There it is. So you see who they are? There they are.

269 Notice now, though they had tried to get rid of Joseph, his grace reached to them.

270 Though they had tried to get rid of Jesus, He still comes right back around ('cause they was blind) and give them, each one, a white robe. He is going to take them right on in, home, anyhow. Doesn't make a bit of difference, 'cause He done said, "I'll save them all, anyhow." See?

Now verse 10. Notice, they asked for "revenge." See?

271 Now, if that had been the Bride, it'd a been like Stephen's. "Father, forgive them," you know. See?

272 But these are Jews that's just come in, see. They asked for "revenge." Notice again, see, again He said . . . Notice, it's not . . . He said, "It's thy brethren," the Jews. The hundred . . . Now they wanted revenge. They said, "Oh, we're going to . . . We, we want You to revenge us down there."

273 He said, "Just a little while, now, just a little while." For, notice, let me read it here. It's in the—the 10th verse. All right.

And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given to every one of them; and it was said unto them, that they should rest yet . . . a little season, see, (what?) a little season, until their fellowservants . . .

274 See? Now what is it? The prophets now are preaching to Israel. See?

. . . till thy fellowservants also . . . thy fellowservants and also thy brethren, that should be killed . . .

275 See, the ones predestinated to be done so. You see?

. . . should be killed as they were, should be fulfilled.

276 See, in other words, it's predestinated to them. It's the Scriptures, that they have to do it. "And just rest for a little while. Now you got your robes; you're going home; and just sit there a little while, see, wait just little bit."

277 Now notice. Now notice, "Thy brethren." "Thy brethren had to yet be killed," which means the hundred and forty-four thousand yet to be called in the Tribulation. The hundred and forty-four thousand that's called.

278 Wish we had time. We might get it tomorrow night, if the Lord willing, we . . . just before we get in on the other Seal. See?

279 Also, now watch, they have to be martyred by the antichrist. We just come through; and notice, in his last ride, where he break—breaks that covenant with them Jews down there. And there she goes. See?

280 These Jews, the hundred and forty-four thousand, is to be called out by the two witnesses of Revelation 11. Now, you remember, they was to prophesy.

281 You've read that. How many has read that? [Congregation says, "Amen."—Ed.] Sure, we all acquainted, reading the Scripture.

282 And they prophesy, these two witnesses prophesy, in the time of Daniel's second half of the seventy week. That is the last three and one half years.

283 Remember how we took the Daniel's seventy week? I said we would need it when we got in here. I didn't know why, but I just . . . Something told me we would need it, and here we are. Yeah. See?

284 Notice, in the time of Daniel. Now remember, Daniel was told that, "The Messiah would come," the prince, "the Messiah," rather, "and He would prophesy. Israel still had seventy weeks left. And in the midst of the seventy weeks, the Messiah would be cut off, and the daily sacrifice taken away." Is that right? [Congregation says, "Amen."—Ed.] "But there were still three and a half, weeks determined."

In this block, He takes the Gentile Bride.

285 Now, She goes up. And when She goes up, two prophets arise to Israel. See?

286 And those souls that's been martyred, now, down through here, real, true Jews down through there; that had their name on the Book, that lived the right life and done the right thing, lived Judaism to the dot. They, they were martyred by Eichmann and many others. Honest people, millions of them down there! And them Germans shot them to death, and murdered them, and killed them, and hung them on fences, and burnt them up, and cremated them, and everything else. That bloodless, or blood-hearted, hungry Hitler, and Stalin, and Mussolini, and all them people that hated them Jews!

287 I think that's the one of—one of the things that's holding this nation together, 'cause they've always respected the Jew, that's right, given him a place. You honor the Jew, and God will honor you.

288 Now, there's a bunch of Jews that's renegades, just like there is Gentiles the same way.

289 But the real Jew, God has put his name on the Book before the foundation of the world. And here he was, murdered down in this time. And remember, think of it now, how perfect this is. Right after them millions of slaughtered Jews, innocent people, by the nations of the world; here the Scripture says, right in this time, that they're each one under the altar, realize what's happened, and they're given white robes.

290 And they said, “Well, why? Can we go back to the kingdom right now?” The Jewish kingdom is to be set on the earth, you know. John said the kingdom was there, see, to be set.

Now, this is the Kingdom of the Gospel, you see.

291 But the kingdom of Jews will be preached by these—these two prophets, so notice the—the—the kingdom of the earth here.

292 “The Kingdom of Heaven is preached,” . . . by the Jews, or to . . . I mean, “to the Gentile.”

293 The kingdom of here on the earth, is to be set up in the Millennium, after, the Millennium to the Jews.

294 Now notice. Notice this now, here, while they—while they are preaching, see.

295 Before these—these prophets ever rise on the scene; these Jews that had to die under Eichmann and them is, each one of them that was predestinated, is given (by grace) a white robe. Each one of them given a white robe. Notice.

Now what happens? As soon as that takes place . . .

296 I’m watching that clock back there, and I know we’re—we’re getting late. But I don’t want to . . . See, I—I . . . Them . . . noticing them poor fellows standing there. God help you, brethren. I hope each one of you is given a white robe that day, see. Standing, changing back and forth, with legs a hurting. And some of you worked all day. I know what that is. And look here . . . And some of the poor little old women standing. I notice some of these men give the women their seats; and somebody else give, some poor little mother with a baby. And I—I—I—I see all that, see, and I’m sure He does. Notice. But I don’t want to keep you too long. If I can just get you to see the Message, that’s all I want you to do, see.

297 Now notice these Jews. I have to do this, in order to let you see the revelation of this Seal; see what it is, these souls under the altar, and who they are. Now notice.

298 In the time of Daniel, now, the second half of the seventieth week. Now remember, “Messiah was to be cut off in the midst.” That’s the middle. Well, what’s half of seven? [Congregation says, “Three and a half.”—Ed.] Three and a half. How long did Christ preach? [“Three and a half.”] That’s right. Now, “But there is determined yet, to the people,” (what?) “another three and a half years.”

299 Well, during this time, why, see, what happens, is, the Gentile Bride is selected in the seven church ages, and goes up.

300 And when it does that way, all these Jews that's martyred along there because of blindness, laying under the altar, God comes over and says, "You see what it was? Now I give each one of you a robe."

They said, "How long, Lord? Are we going in now?"

301 Said, "No, no, no, no. Your fellow man, the Jews, has got to suffer a little bit, yet. They got to be martyred like you was martyred. The beast has got to get them when he breaks his covenant."

302 Now notice. And now notice, once . . . Now just remember, these prophets are to prophesy according to Revelation 11. You, you raised your hands, you had read it. See? And they are given power.

303 And we're going to find out who they are, just in a minute, the Lord willing. Now notice who these prophets are. And now the Bible tells it here. Sure, He does. Sure! See?

304 Now, notice, in the middle of this, three and a half weeks now, that they're prophesying down here and the—the Revelation here said . . . And they—they prophesied a thousand three hundred and twoscore days. If . . .

305 Now, the regular Jewish calendar, the regular time of God's calendar, is exactly thirty days in a month. The Roman calendar, what mixed it up. The regular calendar is thirty days in a month.

306 Now, if you want to take thirty days, and add three and a half years to it, and see a thirty days, and, well, what you got? One thousand three hundred and . . . or two hundred and threescore days. "One thousand two hundred and threescore days (sixty days)," exactly three and one half years.

307 Now, you see, there's no mistake to that. There it is, just fits together like a—a dovetail coming together. Notice, them two prophets preached for three and a half years, to the Jews. In that, is called out, the hundred and forty-four thousand.

308 And then, notice, these two prophets are exactly Moses and Elijah. See? See? Now look, look, their . . . Look at their ministry. Now watch what these prophets do. "They have power to smite the earth with a plague, as oft as they will." Who did it? Moses. "They have power to shut the heavens, and it rain not in the day of their ministry." Who closed the heavens for three and a half years? [Congregation says, "Elijah."—Ed.] There they are. That's them. See, it's . . .

309 See, the man, when he dies, he doesn't change his status. He doesn't change his make-up, see. Look, when—when, before . . .

310 When Saul had backslid, and there was no prophets in the land, he couldn't understand what to do—what to do. He was up against it. He was going to battle. He went to the witch of Endor.

311 Now, just the blood of bulls and goats, she could do this. And she called up the spirit of Samuel.

312 And when Samuel come up, there he stood, in his prophet robe. Not only that, but he was still a prophet. Said, "Why did you call me out of my rest," see, he said, "seeing you've become an enemy to God?" He said, "By this time, tomorrow night, you're going to fall in the battle. And this time, tomorrow night, you'll be with me." And that's exactly what happened. See? Not only . . . He was still a prophet. See?

313 And these fellows are still prophets. Now we're going to get a little deep in that, just in a few minutes, the Lord willing. See?

314 Oh, my, how I love that Word! No wonder, "Man shall not live by bread alone. Every Word that proceeds out of the mouth of God!"

315 These two prophets are Moses and Elijah, according to their works being re-patterned again. That, that has always been their ministry. Now notice, just as they did. That didn't change them. Remember, these guys never died. Watch just a minute.

316 Now, don't confuse, before we get away from this. Don't confuse Elijah's fifth-time ministry with his fourth-time ministry. I've been telling you, the Gentile Church is looking for Elijah. Right.

317 And here he is over here with the Jew. Remember, he can't come four; that's—that's the enemy's number. He has to be five.

318 The first time he come, he was Elijah, himself. Next time he come, he was Elisha. Next time he come, he was (what?) John the Baptist. The next time he comes, is for the seventh angel. And the fifth time he comes, he is with Moses over yonder, preaching to them. Sure. Yes, sir. Don't confuse him. Uh-huh.

319 Five, if you know your—your numerals of the Bible, five is the number of laboring grace. And that's what He has done. Now, watch, you want to know where it is. Was Jesus a labor of grace? J-e-s-u-s, five, l-a-b-o-r. Is that right? Labor, for—for

love for you. And if you get to Him, how do you come, by what? F-a-i-t-h in l-a-b-o-r. Is that right? Labor is the number of grace, all right, to the believers.

³²⁰ Notice, the first Elijah, that was him. The second was Elisha. The third was John. The fourth was the seventh angel, or the last messenger to the Church, according to Malachi 4 and Revelation 10:7. Now, the fifth time, he is a messenger to the Jews, to the hundred and forty-four thousand, to the Jews, after the Church is gone.

³²¹ I—I—I just feel a little funny, see. See? Look, if some thinks. . . I want you to get this now, see. If some still thinks that Malachi 4, “to restore” the people, is the same thing he’s going to do down there to the Jews, and think it’s all the same, let me just straighten that out for you, just a minute. See, it would be a little bit confusing. Cause, remember, in Malachi 4, says, “Return the Faith of the fathers. . . or the children back to the father.” See, back to the father!

³²² Now let me show you the difference of the ministry. If he comes to return the Faith of the children back to the fathers, he would deny Christ. He would go back to the law. That right? The fathers kept the law. You get it? [Congregation says, “Amen”—Ed.]

³²³ Notice, when Elisha, when he come to fulfill his ministry in Malachi 4, see, as Malachi 4, Elijah was by himself.

³²⁴ But when he come to minister to the Jews, of Revelation 11, he has Moses with him. [Brother Branham claps his hands together two times—Ed.] So, there’s no confusion, not a bit. See? Get it? [Congregation says, “Amen.”]

³²⁵ When Elisha comes, of Malachi 4, he is by himself. Elijah will run; not Elijah and Moses. “Elijah” will arise. But the same inspiration, that, said Elijah will come for the last part of the church age, “to restore the Faith of the children back to the original Faith of the fathers,” the apostolic Faith, which you’re supposed to go back. And the antichrist has got them all pulled out. “To restore back,” as all the rest of the Scriptures has blended together. See, he comes by himself. See?

³²⁶ But when he comes to the Church, the Bible. . . or comes to the hundred and forty-four thousand, the Bible plainly states that both he. . . There is two of them, not one of them. Two of them! And his first ministry couldn’t take the Jews and put them back to the law, becomes he. . . ’cause he comes,

preaching Christ to the hundred and forty-four thousand, amen, "There He is, that Messiah that was cut off." Amen! That's it, so don't have it confused. It's not confusion. The Scripture don't lie, not a bit.

³²⁷ Glory! Oh, when I seen that, I was jumping up! I said, "Thank You, Lord," when I was watching it take place out there. Seen that Elijah walk out there for that first age, by himself, and he was by himself. Then when I seen him come again, way on over to somewhere else, there was two of them there when that took place. Said, "There it is. That, that does it, Lord. Amen! I see it now! Hallelujah!" That's exactly.

³²⁸ If I hadn't have mentioned it, it'd been a little confusion to somebody. But He—He told me to mention it, so I did.

³²⁹ Notice, these men are kept alive by God, from their original ministry, for future service; they served it so well. See? Just think, that spirit of Elijah ministers five times; Moses, two. What? Keep alive for farther, further service.

³³⁰ They were neither one of them dead now; don't you believe that. They were both seen, alive, talking to Jesus on Mount Transfiguration. But, remember, they must die.

³³¹ Now, now, Moses actually died. But he rose, 'cause he was a perfect type of Christ. See? Nobody ever knowed where he was buried. The Angels come took him. See? He had Angel pallbearers. Uh-huh. Why? No mortal man could pack him where he was going. He just went through an act, that's all. He had Angels, pallbearers, see, 'cause They took him where he was supposed to be. No one knows.

³³² Even to Satan, didn't even know. He disputed with the Archangel. That's right. He couldn't understand what happened to Moses. "I seen him trembling over there. And looking out over the land, and looking back to the children, and so forth, I seen him trembling. But he stepped up on the Rock, and that was the last time I saw him."

³³³ That's the Rock! That's the Rock! Let me stand on that Rock, at the end of my road! Yes, sir! Now, the. . . My colored brethren used to come up here and sing a little song, "If I could, I surely would stand on that Rock where Moses stood." Yes, sir! Oh, that's the Rock I want to stand on, too. By faith I stand there.

³³⁴ But remember, Elijah, he just got tired, 'cause he had a lot of work ahead of him. [Brother Branham pauses. Congregation

laughs—Ed.] So he was pretty well wore out, and God just sent him a ride Home, that's right, sent a chariot. Is that right? ["Amen."] Took him up. He never died, 'cause He kept him alive. He had a future work for him. Let him anoint a man, too, see, come forth in his Spirit.

335 But they must taste death. Now Revelation, the 11th chapter. Now, let's go, I'm right here anyhow. Let's just hit it, Revelation 11. Watch and see if they're not both killed. Yes, sir. They both have to taste death. Yes, sir. After their ministry is finished, they taste death. Revelation 11, and let's start at 7.

And when they . . . have finished their testimony, the beast that ascendeth out of the bottomless pits . . . makes war against them, . . .

336 Oh, my, he can't stand it; them holy-rollers are back again, see. All right. All right.

. . . out of the bottomless pit . . . makes war against them, and shall overcome them, and kill them.

337 But watch what happens. They're perfectly typed now.

And their dead bodies shall lie in the street—in the street of that great city, . . . spiritually . . . called Sodom and Egypt, where also our Lord was crucified, (Jerusalem, see).

338 Now they have to taste death, (don't they?) that's right, after their ministry is finished.

339 Why? The seventh angel's ministry, the seventh angel's ministry, Elijah's ministry to the seventh angel, not . . . Why don't, why could not, rather, I'm trying to say, the seventh angel's ministry then be by Moses, if he's immortal, the same as it could be by Elijah? Why don't they . . . Why didn't God just send, said, "Elijah, you—you done worked so hard, I . . . and everything, all these different places. I—I believe I'll just send Moses down"? Why?

340 Look at Moses' ministry. Elijah was a prophet to all nations; but Moses was a law-giver to the Jews only. Amen. Moses is there to say . . . The reason he come with Elijah . . . Them Jews saying, "Wait, we're still keeping the law here." But here stands Moses himself; and here is Elijah standing with him. Oh! See? He comes to the Jews only. See? Moses only went to the Jew; the prophet Elijah was to all nations. But Moses become a prophet to the Jews, and a law-giver. See? That was his message, the law.

341 But what was Elijah's message? To bobbed-hair women; denominations. Yes, sir. And he really tore them to pieces. Painted-up faces; told them, "You're going to be fed to the dogs." He just really tore into them.

342 And then when his Spirit come upon John, he stomped right out of the wilderness and done the same thing. Right. Said, "Don't you think that we belong to *this* or *that*. God is able of these stones to rise children to Abraham."

343 Walked up to Herodias, said, "And you mean to tell me that you married your own brother-in-law . . . ?" Said, "It's not lawful for you to do it!" Oh, brother! Whew! Hum! He told her. Sure.

344 Notice, these souls are to wait a little season, for the hundred and forty-four . . . to be martyred. Oh, isn't that, isn't . . . That just puts the Bible together.

345 Now my time is exactly up, if I let out on early. But I got just a few more little things to say, if you can stand it. [Congregation says, "Go ahead!"—Ed.] I know it's hot. And I'm sweating.

346 But, listen, I just got something to tell you. It's just so good, it's just burning right in my heart. I hope you haven't forgotten it, see. Let me say this, in the presence of Him. By His grace, He also let me see my people, not long ago, in white robes. You remember it? [Congregation says, "Amen."—Ed.] Remember? You remember the story, not long ago? ["Amen."] The Gentile Bride, they're there now. They all was in white robes.

347 I had woke up. I had been on a meeting. It's been about a year ago, a little more. I woke up one morning, and I raised up. And I said, "Sweetheart?" to my wife. She didn't move. The kids about . . . Had to get up and take them to school, right up here at the old place. Well, I—I raised up in the bed, you know, and leaned. You know how; sit up and just lean your head back against the headboard. We got one of the old-fashion beds. And so I just leaned back like *that*.

348 And I thought, "Boy, you are already fifty-three. If you're going to do anything for God, you better get doing it, 'cause you're going to be too—too old, after a while." See.

349 And I thought, "You know, that's right, now." I thought, "Boy, you know, I ain't very far away. I got to go pretty soon." I said, "That's—that's a year older than my daddy lived." See? I thought, "I got to move away pretty soon. I saw it. And,

here, I ain't done nothing for God, yet." I thought, "I always wanted to do something for Him." I thought, "I got to hurry and do it, if I'm going to do it. And I don't know how I'm going to do it, that's all."

350 I thought, "Man, I hope I live to see Him coming. I don't want to be a spook, or a spirit."

351 See, I was always afraid of a spirit. And now, you know, that kind of a . . . I always thought, like if I'd meet Brother Neville and he would be a little white cloud moving around, you know. And I'd say, "Hello, Brother Neville." And he would say, "Hello, Brother Branham," by some other sense; he couldn't talk. But I'd just know that it was Brother Neville. Yeah. I'd want to shake his hand like I always do. Cause, that's all I know, is human beings. See, I'd want to shake his hand, but he ain't got no hand. It's down there in the grave, rotted away. See?

352 I thought, "My, I hope I don't have to go through that." Now, I was. . . Now I'm going to tell you the truth. I—I was afraid to die; not afraid I'd be lost, but I didn't want to be a spirit. I wanted to remain a man. I wanted to wait for the Rapture, see. I just wanted to stay like that. I didn't want to be no spirit, go around. I was laying there, thinking that.

353 And, all at once, there was something happened. [Brother Branham snapped his finger once—Ed.]

354 Now, you know, and all of you are acquainted, of the visions. And if this was a vision, I never had one like it, see. And I've had them since I was a little bitty boy.

355 And, all at once, something happened. And I felt myself leaving. I thought, "Uh-oh." And I—I thought, "I—I have already died, see, and I'm—I'm gone on." See?

356 And I got to a place, and I thought, "I believe I'll look back." It was just as real, friends, as I'm standing right here. See? And I turned around, to look back. And there I was, laying on the bed. And I was stretched out, laying by the side of my wife.

357 I thought, "Well, it was probably a heart attack." See? I thought, "Well, see, I just died instantly," which would be a fine way of going. So, I thought, "That's a heart attack. I didn't have to suffer." I looked, and I thought, "Well, now, that's strange. There I lay, right there; and here I stand, here."

358 So, I turned. It looked like a great big—like a great big field, like, or something, just a great spreading field of bluegrass. And—and I said, “Well, I wonder what this is?”

359 And, all of a sudden, as I looked, here come thousands times thousands of young women, all in white robes, hair hanging down to their waist, barefooted, and they were running right towards me. I thought, “Now what’s this?”

360 I turned around, looked back *there*, and there I was; and looked up *this* way, there they come. I bit my finger. “I—I—I—I’m not asleep, exactly.” But, I could feel. And I said, “Well, then, something here, funny.”

361 And these women all come, running. And I never seen such pretty women! And they all come, running up to me. And when they run to me . . .

362 You know how I’ve been, kind of . . . They call me a woman-hater, but I’m not, see. But, I—I just think, a good woman is one of the . . . is a jewel. But, I think, one that is no good, is, as Solomon says, “water in your blood.” So I certainly ain’t got no use for—for ill-famed woman or smart alecks.

363 And so these women all come. They started throwing their arm around me. Now, that’s unusual. You know I wouldn’t stand for that. So, and they were . . . Now, I’m going to have to say this in a way, that, I’m—I’m a mixed crowd. But, they were, they were women. They were woman. And they—they hugged me, each one, and said, “Our—our precious brother!” And one would hug me, and then the other one would hug me.

364 I was standing there, looking. I thought, “Well, now, what’s this?” See? And they was standing there. I thought, “What’s happened?” I looked back down. There I was, laying right down *there*; and here I was, standing *here*. I thought, “Now, that’s odd. I—I don’t understand it.”

365 And them women holler, “Oh, our precious brother,” and hugging me. Now, they was every bit, in feeling, women.

366 Now forgive me, sisters, as I say this, ‘cause . . . But you listen to your doctor; and if we ain’t got clean minds, then we’re not Christians. I don’t care . . .

367 I’ve always lived clean. God knows that. When I was a little boy, the Angel of the Lord told me to not defile my body, smoke, or drink. And that’s been truth. By the grace of God, I’ve kept that. When I was a sinner, I didn’t run around with women. And so . . .

368 But any man that lets a woman hug up into his arms, him being made up of cells of male, and her a female, there's a sensation. I don't care who you are, now, don't tell me you're not, if you're a healthy person.

369 But, not There; because you don't have, anymore, different cells. You'll never sin There. There was a change. There was no more than just a brotherly love to them women.

370 Although, in the grace that they looked at; I think, a—a woman, a nice woman that holds herself right, and walks like a lady, she is a—she is an example of a jewel on earth. I—I like anything that's graceful. I think, a—a woman that holds her place, and tries to be a lady, is a—is a statue of honor. I do believe that. And I think, one that isn't, it's just like the—the Christ and the antichrist, the same thing.

371 I—I like anything that's natural. Like a pretty horse, or anything, it just stands in its statue of a real pretty horse. Or, anything like that, a pretty mountain, pretty women, pretty men, anything that stands in the making of God, I always admired it.

372 And these were perfect. But no matter how much they would hug me up into their arms, and they were women, you understand, but there could never be no sin. The male glands and the female glands, both, was gone. [Brother Branham claps his hands together once—Ed.] Thank the Lord! They were my sisters, completely.

373 I looked. And I begin . . . I—I looked at my hands; I seen they was all so young. And I looked; I was young, too. And I . . .

374 And losing my hair, as a young man; putting carbolic acid on it, a barber did, and took it all out when I was just a boy. And it's been always a kind of a—a thing to me, that I—I—I get a cold so quick, because that my scalp is still soft, you know. And the roots of the hair is still there, but it was burnt by carbolic acid, and the hair can never grow, see.

375 And I went, my wife, when I . . . long years ago, and got me a hairpiece to wear, a little piece of hair, put on, cover my head up. But I was always ashamed to wear it, because it looked like it was something false. And I didn't want nothing false.

376 And so I thought, "I'll just put me on a stocking cap." Then, I did, for a while. You know what they did? They wanted to call me "bishop" then, said I wanted to be . . . See? I just said, "Let her go."

377 So I just suffer out the bad cold, and let it . . . But, now, you just raising them windows, anything, that little air come right across like that, boy, I got it.

378 And I went to a doctor and asked him, what did he think. He said, "Well, see, your—your pores are open. You're sweating, from preaching. That air comes. It—it puts a cold germ up here in the mucus, and it runs down over your throat. The next morning you're hoarse. That's it."

379 And—and so, oh, my, you fellows that's got hair, you don't know how thankful you should be, and of have it. That is right. See?

380 Well, now, I found out, then, that I—I'm going to . . . One of these days, if I don't get my teeth, I'm going to have to have some of them, and, so, or either do without them.

381 So if a fellow—if a fellow . . . Well, I wouldn't think it would be any more for a man, if he wanted to, to wear a hairpiece, than it would for a woman to wear one of these mouses or rats, ever what they put in their hair like that, to make it up. See? But—but, course, if you do it, depends on what you're doing it for. See? It depends on what you're doing it for. And so . . .

382 But, however, standing there, I felt up, and I had my hair again. My! I was young. And these, all these, young! And I thought, "Well, isn't this strange! Here they are." And they was all run . . .

383 And I looked, coming, and I—I seen Hope coming. She looked . . . You know, she died at twenty-two. She was still just as pretty as ever. Many of you remember her; them big dark eyes. She was German. Her black hair hanging down her back. I thought, "Now, when she gets here, she'll say—she'll say, 'Bill.' I know she will. I know she'll say, 'Bill,' when she gets here."

384 I was watching. And every one of these women coming and hugged me, saying, "Oh, precious brother, we're so glad to see you!" I thought . . . Every one dressed just alike, but they had their hair different, you know, red hair, and black hair, and blond hair. And—and they was coming by, but they was all young.

385 And when she got to me, I thought, "I'm just going to see what she says."

386 And she looked up at me, and she said, "Oh, our precious brother!" She hugged me, and she just went on. Some other woman come, hugged me, next.

387 And I heard a noise. And looked over *this* way, and here come a bunch of men, young fellows, all in the age about twenty. They had dark hair, and blond hair. And they all had white robes on, and barefooted. And they run to me and begin to hugging me, hollering, "Precious brother!"

388 I thought. And I turned back around, and there I was, still laying there. And I thought, "Well, now, this is strange."

389 And just then a Voice went to talking to me. I never did see the Voice. It said, "You have been gathered, you—you have been gathered to your people." And then some man picked me up, set me way up, on a big high thing like *this*.

I said, "Why did you do that?"

Said, "In earth you was a leader."

And I said, "Well, I—I don't understand this."

390 And that Voice talking to me. I never could see the Voice. Now, It was just above me, talking to me.

391 I said, "Well, if I—if I have passed on, I want to see Jesus." I said, "I . . . He was so . . . He was all my life. I want to see Him."

And so He said, "You can't see Him now. He is still higher."

392 See, it was below the altar, yet, see, the sixth place, where men go, see; not the seventh, where God is, seventh dimension. The sixth!

393 And they were—and they were all there, and they was passing by. And I said. . . Looked like there were actually millions of them. I never seen them. . . And, when I sat there, these women and men still running by and hugging me, calling me "brother." And I sat there.

394 And then that Voice said, "You've been gathered to your people, like Jacob was gathered to his people."

I said, "All these, my people? Are all these Branhams?"

He said, "No. They're your converts to Christ."

395 I looked around. And there was a real pretty woman run up. She looked just about the same. She threw her arm around me, and she said, "Oh, my precious brother!" She looked at me.

396 I thought, "My! She looked like an Angel." And she passed by.

And that Voice said, "Didn't you recognize her?"

I said, "No, I didn't recognize."

397 Said, "You led her to Christ when she was past ninety." Said, "You know why she thinks so much of you?"

I said, "That pretty girl was past ninety?"

398 "Yeah." Said, "She can never change no more now." Said, "That's the reason she is saying, 'Precious brother.'"

399 I thought, "Oh, my! And I was afraid of this? Why, these people are real." They, they wasn't going anywhere. They wasn't tired, being There.

And I said, "Well, why can't I see Jesus?"

400 Said, "Well, now, He will—He will come someday. And He'll come to you, first, and then you'll be judged." Said, "These people are your converts that you have led."

401 And I said, "You mean, by being a leader, that I . . . that He'll judge me?"

Said, "Yes."

402 And I said, "Does every leader have to be judged like that?"

Said, "Yes."

I said, "What about Paul?"

He said, "He'll have to be judged with his."

403 "Well," I said, "if his group goes in, so will mine, 'cause I've preached exactly the same Word." That's it. I said, "Where he baptized in Jesus' Name, I did, too. I preached . . ."

404 And millions screamed out, all at once, said, "We're resting on That!"

405 And I thought, "My! If I had only knew this before I come here, I would make people come here. They can't afford to miss this. Why, looky here!" And then . . .

406 And He said, "Now, someday He'll come, and then . . . Now, in here, we neither eat, drink, or sleep. We're just all one."

407 Well, it isn't perfect; it's beyond perfect. It's not sublime; it's beyond sublime. There is no name can . . . You can't think . . . There ain't no words in the vocabulary to say it. You've just arrived, that's all.

408 And I thought, "Well, this, this would be perfect. And then what are we going to do next?"

409 Said, "Then, when Jesus comes, and we're . . . and He judges you, or for your ministry, then we go back to earth and take up bodies." Well, I—I never thought about it then. That's

exactly the Scripture. Said, "Then we go back to earth and take up bodies, then we eat. We don't eat here, neither do we sleep." Said, "We eat down there, but we go back to the earth."

⁴¹⁰ I thought, "My, isn't this wonderful! Oh, my! And I was afraid of it. Why was I afraid of dying, to come to this? Well, this is perfection, plus perfection, plus perfection. Oh, this is wonderful!"

⁴¹¹ See, we was right under the altar. See? That was it, see, right under the altar, waiting for the Coming, see, for Him to go get the ones that was sleeping in the . . . the—the bodies sleeping in the dust, to raise us again; come by, raise us up.

⁴¹² Like Jesus come through paradise, and brought up Abraham, Isaac, and all them, you know, was waiting the first resurrection. They entered into the city and appeared to many.

⁴¹³ It's perfectly Scriptural. The vision was that, or whatever it was, it was perfectly Scriptural.

⁴¹⁴ And I said, "Well, isn't this wonderful!" And then I thought, "Isn't that wonder- . . .?"

⁴¹⁵ I heard something nicker, like a horse. And I looked. And my little saddle horse that I used to ride, little Prince, I thought so much of him. Here he was, standing there by me, and put his head over on my shoulder, to hug me. Like I used to give him sugar, you know, and he put his . . . I put my arm around him. I said, "Prince, I knowed you'd be here."

I felt something lick my hand. There was my old coon dog.

⁴¹⁶ When—when Mr. Short, down here, poisoned him, I swore I'd kill Mr. Short for it. I was about sixteen years old. He poisoned him, give him a dog button. And my daddy caught me with a rifle, going down to shoot him, right in the police station. And I said, "I'll kill him." I said, "Well. . . ." I went over to the dog's grave. And I told him, I said, "Fritz, you've been like a companion to me. You've clothed me and sent me to school. When you got old, I was going to take care of you. Now they've killed you." I said, "I promise you, Fritz, that he won't live." I said, "I promise you, he won't live. I'll catch him on the street sometime, walking, then I'll run right over him, see." And I said, "I'll get him for you."

⁴¹⁷ But you know what? I led the man to Christ, baptized him in Jesus' Name, and buried him at his death. Yes, sir. I got converted about two years after that. I seen things different then, see. I loved him instead of hating him.

418 So then, but, however, there was Fritz standing there, licking me on the hand. And I was . . . I looked.

419 I couldn't cry. Nobody could cry. It was all joy. You couldn't be sad, 'cause it was all happiness. You couldn't die, 'cause it was all Life. See? See? Couldn't get old, 'cause it was all youth. And that's what . . . It's just perfect. I thought, "Oh, isn't this wonderful!" And the millions . . . Oh, my! I was right at home, see.

420 And—and just then I heard a Voice. And It cried out, said, "All that you ever loved . . ." the reward for my service. I don't need no reward. He said, "All that you ever loved, and all that ever loved you, God has given to you."

I said, "Praise the Lord!"

421 I felt funny. I thought, "What's the matter? I feel funny." I turned around and looked. And on the bed, my body was moving. I said, "Oh, I don't have to go back, surely. Don't, don't let me go."

422 But the Gospel had to be preached. In just a second, I was on the bed again, see, like that.

423 No more than about two months ago, that . . . You heard it read it in the—in the Business Men's *Voice*. It's went all over the world, see. And Brother Norman, in here, I suppose he's in here somewhere tonight. He translated off of there, and sent it in pamphlets. It's went everywhere. And ministers wrote in, many of them, and said . . .

424 One here, I'll just tell this very one. There's been hundreds of them, of course. This one ran, said, "Brother Branham, your vision in the Business Men's *Voice* . . ."

425 And I appreciate Tommy Nickels, although he isn't with the Business Men, no more. I don't know why, but he isn't. But he put it in there just right, where I said. Right there in that trinitarian magazine, he said, "Where I . . . Where Paul baptized in Jesus' Name, and commanded the people do the same, I have done the same." See, he put it just the way it was. See? And so then I—I—I thought, "My!"

426 This minister wrote in, said, "Brother Branham, your vision . . ."

427 Which, it could have been a vision. Said . . . Now, I don't want to say, "translation." If Paul . . . If I was caught up into this first heaven and seen that, what about Paul that was caught

plumb up into the third heavens? What was that? He said he couldn't even talk about it, see, if he was caught up. If it was a catch-up, I don't know. I can't say. I couldn't tell you.

428 But this minister said, "Brother Branham, your vision sounded very Scriptural and all right until you talked about a horse being there." Said, "A horse in Heaven?" Said. . . Now see that ecclesiastical man, wisdom, mind? See? He said, "Heaven was made for human beings, not horses."

429 Well, I sit down. Billy, my son here, put the letter right here in the old church office, about three or four months ago.

430 I said, "My precious brother, I'm surprised at your wisdom, but, and your knowing of the Scripture. I did not say that I was in Heaven. I said it was in a place like paradise, because Christ was still above, see. But," I said, "if it might satisfy you, you turn over to Revelation 19. And when Jesus comes out of the heavens of Heaven, He is riding on a white horse, and all the saints with Him are riding on horses." Right. Absolutely. Yes, indeed.

431 And up in that same Place, there was one looked like an eagle, and one looked like an ox, and one. . . Well, my, where is them horses that come got Elijah? Just goes to show, you see, the human mind just wants something to pick on. That's right.

432 Now notice. But I was just thinking, as this precious, godly brother, John. . . I just thought it would be a good place to inject that, just before closing, see. If John looked over There, and them was of his brethren, see, his brethren that had to suffer a little; then, see, the Lord God permitted me to see my brethren and the saints that were waiting for the Coming of the Lord. Notice, they were not under the altar of sacrifice; mine wasn't. But, these was, they were martyrs. See? Mine wasn't under the martyrs' altar.

433 Now I want you to listen real close. And I'll close, honest, just about in ten minutes, at ten o'clock, if I have to just cut it off and finish it tomorrow.

434 Look. They, they were not my. . . the ones that the Lord showed me, the Bride, She was not under the martyrs' block, no, the sacrifice altar of the martyrs; but had received white robes, by accepting the pardoning grace of the living Word. Christ had give them a white robe. I do not think, by the opening. . .

435 Or, I do think, rather, by the opening of this Fifth Seal, as I believe, that It's open to us. I did it with good conscience, with

clear revelation before God. Not trying to just make it, think, because I always was against organization, never would belong to them. But It's open to me now.

⁴³⁶ And I do think another thing. By the opening of this Fifth Seal, in this day, straightens up a doctrine right here, that I might speak of, of soul-sleeping. Now, I realize that there is people in here that does believe that, see, in the soul sleeping. I think This disproves that. They're not sleeping. They are alive. Their bodies, asleeping. But, the soul, not in the grave, they're in the Presence of God, see, under the altar.

⁴³⁷ Here is where I differ with a precious brother, a teacher. And, I notice, I know I see some of his people sitting here. That, I realize that this is a great teacher. He's a doctor, and a—a Doctor of Divinity, and a Ph., LL.D. And he's a—he's a real good man, too. I think he's gone on, at this time. But he was a good man, and a good writer. And it's Brother Uriah Smith, the author of *Daniel and Revelations*. Now, to you people who are a follower of his teachings, see, now I don't. . . I'm not just. . . don't want to say this arrogantly, but I just. . . See?

⁴³⁸ But, Brother Smith, and trying to support, see, and trying to support soul-sleeping, there he mentions that, "The soul sleep. And there is no altar of sacrifice in Heaven. That, the only altar spoke of is," that he—he believes is in Heaven, "is the altar of incense." But to you dear people. . . And not differing with my brother. I'll prob-. . . hope to meet him on the other side, see. Not differing with that great teacher.

⁴³⁹ But just to show you how This disproves that, see. It disproves it. The opening of this Seal, in this last day, it just takes soul-sleeping plumb out of the way. See? They're alive. They're not dead. See? Notice.

⁴⁴⁰ Notice this now. Now, if there is no altar of sacrifice in Heaven, where is the sacrifice for sin laying then, the Lamb? There has to be a place where that slain Lamb, bloody, is laying there, where the Blood. . . it.

⁴⁴¹ Now, the incense was the odors, odorous stuff that they burnt, which the Bible said was "the prayers of the saints." If there isn't no sacrifice on the altar, then the prayers cannot be received. It's only by the Blood, on the sacrificial altar, that lets the prayers go through to God.

⁴⁴² Brother Smith was wrong, see. Not disagreeing with him; I think I've made myself clear, with brotherly love and respects for his great work, see. But he was wrong.

443 The Fifth Seal has opened that, see, see; many other things, if you caught it. See? I'm waiting for my questions, see, if I . . . All right.

444 Now, where was the ark; the slain, wounded, bleeding, bloody Lamb for atonement, for these odorous prayers?

445 Notice, the Bible says, "If this earthly tabernacle of our dwelling be dissolved, we have one already waiting." That's where I seen those saints. See?

446 Watch when a baby . . . Excuse me again, sisters, for this plain talk before young women. But, look. When a mother has conceived, and that little bunch of muscles is twisting and jumping, you understand, it is a natural body. And just as nature is performing the natural body . . .

447 Did you ever notice your wife before the little ones was born? She always, right along, the last, becomes real kind, sweet. If she hasn't been, all of her life, she will be then. Did you ever notice how saintly, or kind of a feeling, you notice the mother?

448 And you see some sinner out there, make fun of a mother that's a—a pregnant-ed woman. I think that's ridiculous. That's life coming to the world.

449 But did you notice, around that mother seems to be a sweet feeling? What is it? It's a little spiritual body, spiritual life, waiting to come into that little body as soon as it's born. Now it's only begotten; but, when it's born, it's born. The spiritual body unites with the natural body.

450 And, then, the Bible teaches that we are now begotten of God. We're begotten of the Holy Spirit, that, in us is Christ, a son of God being formed in us. And when this earthly body be dissolved, this spiritual body comes from the bowels of the earth, there is another body waiting to receive it. "If this earthly tabernacle is dropped, there is another body to receive it." This mortal body puts on immortality. This terrestrial puts on celestial. This, see what I mean? There is a natural body that's sinful; but, in its making, just like it, is another body that we go to.

451 And I am so grateful to God that I can say, as your pastor and brother, I've seen those people, so help me, in that body, and handled them with my hands. That's right. Notice.

452 Watch. Look at Moses, Elisha. After Moses had died, and Elisha had been taken into Heaven, he stood here on

Mount Transfiguration with his senses of speech, hearing, understanding, and talked to Jesus before the crucifixion. Now, what kind of a body did he have?

⁴⁵³ Look at Samuel, after being dead for about two years. Was called back in the—the cave that night, by the witch of Endor, and talked to Saul with language; heard Saul, spoke back, and foreknew things that was going to happen. Still, his spirit hadn't changed. He was a prophet.

⁴⁵⁴ When Elijah's spirit comes upon the man, it will drive him just like Elijah. He'll go to the wilderness. He'll love the wilderness. He'll be a hater of immoral women. He'll be against organization. He'll pull no punches for nobody. And that's just . . . That's, that'll be his spirit. It was, each time it come, see.

Moses will be the same person.

Now, and we find out, in Revelation 22:8, the same thing.

⁴⁵⁵ Now, or to settle it, for those who . . . Those souls (now watch this) under the altar, of the breaking of this Seal, that had been slain in the time between the death of Christ and the going up of the Church; the Eichmann group, and all that, them true Jews with their names on the Book. If you'll watch, my brother, according to the Scripture, they could talk, cry out, speak, hear, and had all five senses. Not sleeping in the grave, unconscious. They were very much awake, and could talk, speak, hear, anything else. That right? [Congregation says, "Amen."—Ed.] Oh, help us!

⁴⁵⁶ Two minutes. Amen. I was sorry I kept you a half hour. No, I can't, I oughtn't to say that, see. See? That's right, see.

⁴⁵⁷ But, look, here is to the best of my understanding, the best. And according to the revelation that was given me this morning just before daylight, by the Lord Jesus Christ, there is the opened Fifth Seal, to go with the other four. By His grace, He gave it to me, His grace to you and I. We thank Him for It. And, with His help, I intend to live closer the . . . as I can live, teaching others to do the same thing, until I meet Him, with you, in Glory, when all things are over. I love Him for this, and it's the best of my knowledge to It.

⁴⁵⁸ And I truly believe, with all my heart, that the true revelations of the revealings of the First, Second, Third, Fourth, and Fifth Seal, is now open to us.

I love Him, I love Him
Because He first loved me

[Brother Branham quietly speaks with someone—Ed.]

On Calvary's tree.

[Brother Branham begins humming *I Love Him*—Ed.]

⁴⁵⁹ Now, quietly, reverently, before God! As we seen this Seal opened to us, God having to take His Own beloved children and blind their eyes, and send them, because His Own justice—justice requires judgment of sin. Think of it. His justice, and His holiness requires justice. A law without a penalty is not law. And His Own laws, Himself, He cannot defy and still remain God.

⁴⁶⁰ That's the reason God had to become man. He couldn't take a substitute, a son that wasn't. . . just an ordinary son to Him, or something. God became both, Jesus became both Son and God, the only way He could justly do it. God had to take the penalty, Himself. It wouldn't be just, to put it upon somebody else, another person. So, the Person of Jesus was God, manifested in the flesh, called Emmanuel.

⁴⁶¹ And to do that, and to take a Bride, and to save a lost bunch of heathen Gentiles, He had to blind His Own children. And then punish them for it, in the flesh, for rejection. But His grace provided robes. But, the Life, see what happened.

⁴⁶² And if He had to do that, in order for us to have a chance, how can we spurn that chance in love? If there is in this building, tonight, that person, young or old, that has to this time spurned that opportunity that cost God such a price, and you would like to accept that offer to God, tonight; that you don't have to, as far as we ever know, to be a martyr, though you may be. But a white robe has been provided for you. And if God knocks at your heart now, why not accept it! [Brother Branham knocks on the pulpit three times—Ed.]

Now let us bow our heads again.

⁴⁶³ If that person, or persons, are in here, that desires that, or want to accept it upon the basis of your faith in the shed Blood that God had to shed for you, suffered beyond anything that any other mortal. There couldn't have been a mortal being suffer like that. Till, His Own grief separated His water from His Blood, in His veins. Before He went to Calvary, drops of Blood was coming from His body, with such grief and broken heart that what He had to do. But, could have refused it, too. But, willingly did it for you and I. Can you reject such matchless love?

⁴⁶⁴ And you see that now, by the opening of these Seals; that what you have did, and what God has did for you. And you're ready to surrender your life to God, and if He'll snatch you out of the hands of the antichrist that you're now in? Would you accept His offer, by just raising your hand to Him, saying, "God, by this, I signify. I accept that offer of grace."

⁴⁶⁵ "And, Brother Branham, I desire your prayers, that I'll ever remain faithful."

⁴⁶⁶ Raise your hand, and I'll pray. God bless you. God bless you. Mean it now. Don't—don't do it unless you mean it. And right where you're sitting, accept it right there. Cause, remember, you could not have raised your hand unless Something told you to do it. And nothing else could have done it but God.

⁴⁶⁷ So, now, when you see the Scriptures so perfectly unfolded! You see what's been going on, down through the ages, the last few years, twenty or thirty years. You see it perfectly a vindicated. You see the Scripture telling exactly what's happened, and what's fixing to happen. Then, upon the basis of the faith in the work of Christ, where you're sitting right now, and have raised your hands, say, "From this minute on, it's settled. I take Christ now for my Saviour. And I'll live for Him, the rest of my life. And I desire God to fill me with the Holy Spirit." And if you haven't been baptized in the Name of Jesus Christ, the pool will be waiting for you.

Let us pray.

⁴⁶⁸ Lord God, there were some great number of hands among the people, that went up. I'm sure that You're the very same Lord Jesus that made the atonement for us, many years ago. And by seeing those Seals revealed, and the great things that's taken place right here in the last few years, I believe with all my heart that the door of mercy is beginning to close, and You're ready to take Your journey now to redeem Your people. While there is room, and a door open, as it was in the days of Noah, may these precious souls that lives in the body of this tabernacle that's going to be dissolved someday, that raised up that mortal hand, on the inside of them; because of their—their conviction and their profession, that they believe and want to accept Your proposition to them, for salvation, on this open sealed-Book that's been opened to us. Give to them, tonight, Lord, a robe of the righteousness of Jesus Christ, and clothe their soul in that, that they might stand before You in that Day which is close at hand, perfect, by the Blood of Christ.

⁴⁶⁹ Lord God, if they have not been baptized into the Name of Jesus Christ! And upon the revelation that You give me concerning it; and seeing that Paul commanded people that had even been baptized by John the Baptist, to be rebaptized again in the Name of Jesus Christ, in order to receive the Holy Spirit, in Acts 19. I ask that You'll convince them, Lord, of the Truth, and may they obey You.

⁴⁷⁰ And then in obedience of their acceptance, and obedience to their confession, and to the water; may You, in return, fill them with the Holy Ghost, for power of service, the rest of their life. I commit them now to You, in the Name of the sacrificed Lamb of God, Jesus Christ. Amen. Amen.

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

⁴⁷¹ Now, to you that had your hands up. Obey the commanding of the Spirit, that would follow the—the constitution of the Word, for a repented sinner. Follow it, in every act. And the God of Heaven reward you for your stand for Him. The Lord bless you.

⁴⁷² Tomorrow night, bring your pencils and papers, now, as you have been. We expect to be here at the same time, at seven-thirty, sharp, the Lord willing. And by . . . pray for me, that God will open the Sixth Seal to me, tomorrow, that I'll be able to bring It to you as He gives It to me. Until then, we sing again. Not only through hymns, but through praises for Him that died in our stead and redeemed us. *I Love Him*. "I . . ."

Here's your pastor now.

. . . love Him, I love Him
Because He first loved me.



THE REVELATION OF THE SEVEN SEALS

These ten Messages by Brother William Marrion Branham were delivered on March 17 through March 24, 1963, at the Branham Tabernacle in Jeffersonville, Indiana, U.S.A., and *The Seventh Seal* continued on March 25 at the Sherwood Motel. Having obtained clearer and more complete original tapes, these Messages have been redone according to the present format. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recordings to the printed page, and are printed herein unabridged by Voice of God Recordings.

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