

Is This The Sign Of The End, Sir?

1-1 Thank you very much, Brother Neville. Good evening, my precious friends. So glad to be back again tonight in the service of the Lord, our God. (This one's a; this is it, oh, yes; that's fine.) I held you so long this morning till I feel like I ought to be real quick tonight. My, how it was terrible, and standing up, and it is as bad tonight. So it won't be long till we'll have some room for you (See?), as soon as the church gets completed.

No, but we are not planning on staying too long tonight. But tomorrow night, we're aiming to stay a little while. Tomorrow night, if some of you can come in tomorrow night, why we expect to have a great time in the Lord. There'll be some fine men here tomorrow night . . . We'll all of us having a time . . . [Doc Branham speaks to Brother Branham—Ed.] We're going to serve communion at midnight tomorrow night. I'm sure you'll like to have—be in with that. When the rest of them's whooping, and hollering, and shooting, and drinking, and so forth, we'll just bow reverently before God and take the communion and start the year out with our pledge, our hearts to God in dedication to Him.

And there will be some fine speakers here tomorrow night, sure enough. There's some fine . . . A brother from Georgia is up here, Brother Palmer, a wonderful speaker. Brother Junior Jackson will be here tomorrow night; Brother Beeler, Brother Neville. Oh, my, my, just on and on, fine men of God who will be here. Brother Willard Collins, and all them brethren just been giving us such great messages, and maybe others will be dropping in, so we'll expect a great time tomorrow night.

1-4 Now, my wife said, "Don't you say this." But I'm got to say it anyhow. I'm sorry I said "Empire" this morning, instead of "Umpire." Billy, setting back there said, "There he goes."

I said, "The empire, he has to have a empire." I meant an umpire. Well, I'm like they said about the Dutchman, you know, "Don't take me for what I say, but what I mean." So—so I said, "I think they understand me after all these years."

You know this is about—this is thirty years I have been behind this pulpit here. Thirty years in this tabernacle, you ought to be knowing me by this time, shouldn't you? Oh, my.

My education is sure limited. But I—I don't—can't talk, but I make a truthful noise to the Lord.

2-1 I . . . Brother, I believe it was Doctor Lamsa, of the Lamsa Bible, at—was in the translation who said . . . One time I was speaking and I didn't know he was there. And he come back and was talking about the Urim Thummim, and then he was speaking of that Light, and he said, "What is the matter with these people today?" And I said . . . He said, "The reason that people, the translators, could not translate the Bible correctly, that the translators tried to translate in the high Yiddish, and Jesus speaking, spoke in the common class, just like the street people spoke." And you know, there is a Scripture over in Luke said, "The common people heard Him gladly." He spoke in their language. I hope that's so again.

2-2 We're happy for the Lord. Now, I know . . . I see them ladies standing around. It's bad enough to see men standing, let alone them girls, and boys, and ladies, and so forth, standing around the walls, and little children. But we just haven't got the adequate seating room. So we pray that—that next time we have the meetings, after this week, after this time . . . You know, the next thing up, as far as we know, is those Seven Seals; and the Lord willing, we start on them just immediately as soon as the church is over—built so we can get in here. We're coming in for a rededication, and maybe anywhere from one to two, and maybe three weeks' straight meeting now, coming up for the—the Seven Seals. So we're expecting a great time in the Lord during that time. And we'll . . . All of you out-of-town people, we'll mail you the cards and everything and let you know just exactly the time, maybe a week or two ahead of time.

The contractor, as I understood Billy to say tonight, would be done the tenth day of February. Well, if he's done the tenth, we will start about the fifteenth then. So just as soon as they're finished, we'll start right in on that.

2-4 Old Sister Kidd called me awhile ago, and she was almost in tears. She said, "Brother Branham, we tried so hard to start that old car, and it wouldn't start." And so she said, "You pray that it'll start, and I'll come tomorrow." And she said, "Wonder if I could find a place to stay?"

I said, "Don't worry, we'll have you a—a room, Sister Kidd, as soon as you get, you . . ."

Said, "Bless your heart." Said, "You know, if you're going to have services till twelve o'clock, I don't want to get out at twelve o'clock."

You know, she and Brother Kidd's about eighty-five years old apiece, and they're still in the ministry. You know what they do? Got a tape recorder, and they take my messages and go from hospital to hospital, from house to house, playing the tapes. Now, if that isn't. . . Not giving up, that's not retiring. That's holding the faith till the end, dying with a Sword in the hand. That—that's the way to go. That's the way I want to do.

3-2 And then, and she said, "You know, if I get out on the highway at twelve o'clock," she said, "and after twelve o'clock in the night, trying to get home, and all them drunken devils," she said driving, said, "running into them on their way, drinking," she said, "them demons running around." She said, "I'd be scared to death."

Brother Pat, she sure is. . . Little old thing. How many knows Sister Kidd? She's sets here as a—just sainted-looking little thing.

And when. . . Just think, years before I was born (and I'm an old man), she was up there in them mountains, she and Brother Kidd. She would wash all day long on a washboard to get fifteen or twenty cents for her washing to send him out somewhere that night to preach. In them coal mines up there in Kentucky, where you—somebody had to guard you with a rifle to get up the hill to where you went to preach. Oh, my. Then I think:

Must I be carried home to heaven on a
flowerly bed of ease,
While others fought to win the prize and
sailed through bloody seas?
I must fight if I must reign;
Increase my courage Lord. . .

That's. . . And I want His support by His Word. That's what I want tonight.

3-6 Now, I suppose the recorders are going now. And, oh, yes, I got. . . I'm sorry. A little sister had a baby here this morning she wanted dedicated. And I told her we'd sure do it tonight. And now—and tomorrow night we'll have dedication of babies, healing services, everything that we possibly can go

through with. We have plenty of time . . . So if the little sister's here and has her little one . . .

And I was supposed to have a . . . Some people come from way away, and was here this morning for a private interview, and—for something. And they was supposed to meet in there this morning, and Billy had to let them wait till tonight. And he could not find them nowhere (See?), tonight. If you're here, sister, I been back there quite a little time waiting, and seeing if he could find the lady. That was two of them, I think, that was on private interview from way out of the country. So we—we trust if I miss you, I'll be able to get just soon as I possibly can, maybe tomorrow night while coming in.

3-6a Now, I believe . . . Is this the lady coming with the little baby with the—the blue jumper? Jumper, Meda, I—I didn't mean that, honey, ever-what it is. It looks like a little dress of some—something. Jumper . . . How many knows what a—a jumper is? Why, sure. A old overall jacket to me, so . . . Why, it's Dallas' little baby. My, that's fine. Brother, would you walk up here. Excuse me.

Well, well, I kinda like that little ribbon there that you put upon . . . ? . . . What's its name? Rebekah Lyne . . . L-y-n-e. And what's your last name now? Sayban. Rebekah Lyne Sayban. Is that right? May I have her? And what's . . . ? . . . want to miss that? Isn't that sweet? Rebekah Lyne Sayban. This family has come through much. This little young lady here and her husband just recently has both been saved and brought into the knowledge of the Lord. And now, in their union God has given this beautiful little Rebekah, and they're bringing it to the Lord.

3-6b Now, many people, they call infinite—infant baptism in the Methodist church, and many of the others, and they sprinkle them with water when they are babies. Now, that's all right so far as I am concerned. But we always try to say just what the Bible says to do. In the Bible there's no—never was such a thing as baptizing an infant. Nowhere down in history till the early Catholic church, as far as we—we know of, which was as far as the Gospel . . . ? . . . [The baby cries out—Ed.] So that's just a way of saying it anyhow. See, you have to have the interpretation. So . . . But in the Bible, they brought little children to Jesus that He might bless them. And He put His hands upon them and blessed them. And that we still continue that.

3-6c Now, let us bow our heads. Our heavenly Father, this young woman and young man come tonight with this lovely little Rebekah that has been given to them in their charge to raise in the admonition of God, and they bring it tonight for presentation to the Lord. When the mother gave from her arms to mine, then I give from my arms to You this little Rebekah. God, be with her and bless her. Bless her father and mother. May they all live loyal long lives. And if it be possible to see the coming of the Lord Jesus, may this child grow in the knowledge of the Lord. And may she—if there is a tomorrow, may she be a great witness to You. Grant it, Lord.

Now, if You were here on earth, these women and men would bring their children to You. But we, the ministers of the Gospel, are Your representatives. So we give You this baby for a life of service in Your Kingdom, in the Name of Your Son, the Lord Jesus Christ. Amen.

Bless you, little Rebekah. What a sweet little thing. May God bless you both and the baby be a long happy life in the service of God.

3-6d I don't know whether I'm quite strong enough or not. This is all boy. What's his name? Daniel... Stanley Victor Cleveland. Little Stanley. What a nice little name, and what a nice little boy. Well, I guess I've...?...I think I better...?...Got a fine boy...?...Oh, he's all right. We don't practice this; we just do this, you know. There's nothing formal about it. He's a sure a sweet little fellow. I—I forgot the last name. I don't think I pronouncing it right: Cleveland. All right.

3-6e Let us bow our heads now. Heavenly Father, this couple brings this baby, little Stanley Cleveland, to be dedicated to the Lord Jesus. And as the pastor here of the church and I stand together in unity in the works of the Lord, we give to You this child for a life of service. You've given it to the mother and father, and now they give him to me to my arms, and I place him from my arms to Yours. God, bless his father and mother. Bless the little boy; may they all live long happy lives of service for You. May the child be raised in the admonition of God, to serve Him, and to fear Him, and love Him all the days of his life. Now, they brought children to You that You might bless them, and we, with our hands upon the child, bless him in the Name of the Lord, and may he live a

long happy life of health and strength to Your service, in Jesus' Name. Amen.

God bless you little Stanley. You've got a fine boy there.

3-7 Now, I'm going to ask just a little favor for—of the little folks and of the teen-age. And I know it's hard. You can't stand still very long, because your limbs cramp; but I'm approaching something tonight that I never did before. And there's something that I'm going to speak on, that I have never thought of speaking on such a thing.

That's the reason, this morning, I did not want to place that time before the message, and I never got through talking about my Absolute, and I don't think I ever will. I hope I never do. He's so wonderful.

But tonight I'm going to speak on something that I do not know. And now, that's quite a thing for a minister to say: that he's going to speak on something that he doesn't know about. But I am adventuring out to the best of my knowledge, to—that this church might understand. And I would not, by no means, hold anything back from you that's profitable.

4-2 And then this tape. . . (I suppose the boys are making the tape.) and if you happen to get the tape, whoever is listening to the tape, remember, if something is puzzling to you, don't say it 'less it's on the tape. Don't say something contrary to what's on the tape.

So many write in on the serpent's seed and say that I said such-and-such. I go get the tape, play it over. I did not say it that way. See, people misjudge things.

You know, Jesus, one time after His resurrection, was walking down the shore with the apostles, and John was leaning on His bosom, and they said, "What will happen to this man?"

Jesus said, "What is it to thee if he tarries till I come?" And there went out a saying that John was going to live to see Jesus come. And the Scripture says, "Howbeit, He never said it that way." You see, He—He never said that. He just said, "What is it to you if he tarries till I come?" He never said he would tarry, but the misunderstanding, it's so easy.

4-8 And now, it's—it's not that I'm condemning someone for doing it, because I do it myself. And all people does it. If the apostles who walked with our Lord misunderstood Him,

and they never did clearly understand Him. . . Right at last they said, "Lo, now we understand. Now, we believe, and we are sure that no man has to tell You anything for Thou knowest all things."

And Jesus said, "Do you now believe? See, after all that time, do you finally. . . Did it finally get to you (See?), that you believe?"

And that's just human, and we're all human. So we're going to misunderstand, but if it's kind of a little puzzling to you, play the tape back. Listen close then. Now, I am sure the Holy Spirit will reveal to you.

5-1 Then the little fellows, if you'll just hold your 'amens,' the children. Just wait just a little while, because I—I want this to be surely gotten, 'cause many will not have the tape. So I want you to be sure to get it, and let's approach it for, I'd say thirty-five minutes, or forty, just as reverently as we know how to do it, because this is a tremendous time for me. It's where something has happened that I don't know what to do. And I'm standing in the most terrific strait I ever stood in, in the days of my ministry, as I know of. So let's bow our heads now before we approach the Word.

5-2 Heavenly Father, then some time ago, I preached upon the subject of presuming. And "presuming" is "to adventure without authority." And maybe tonight, Lord, I have took upon myself to interpret something to the people without having a vision of it. Therefore, Lord, check me where the points is to be checked. Close my mouth, Lord. You did close the lion's mouth in the den with Daniel, that it did not hurt him. Lord, I pray that if I should try to interpret something wrong, You still have power to close a mouth. But if it is the truth, then, Lord, bless it, and send it forth. And You know the conditions and what's right at hand. And that's why I come, even to this very last moment, at the pulpit to try to interpret these things. And I pray Thee to help us.

5-3 Bless this little church. This group that comes here under the roof, that sojourns with us here in the city, coming out of many states. . . Oh, when the evening shadows are falling, we're so glad to have a place to come. When the world is so confused and do not know where they're standing, we're glad that the Name of the Lord is a mighty Tower, and the

righteous run into It, and are safe. Just not so many words, but a revelation . . .

So we pray Father, as the evening lights would come at the setting of the sun, and we believe that's the time that we're living: in the setting of the sun. And we most solemnly thank Thee, Lord, from all of our hearts, for the things that You have done for us. And, Lord, down through the age I thank You for letting the visions that You have given, every one of them just perfectly, and every interpretation of dream has been exactly that way. So we know it could only be You, Lord, for we are mortals, all borned in sin, and there's not a sound thing in us. But to think that You could take such a thing as a human being and wash them by the Water of the Word and by the Blood of Christ and stretch forth that hand in such a way till a person doesn't use your own thinking, but letting the mind of Christ Who knows all things, let It come in and speak, and use a tabernacle. Thank you, Father.

5-4 Now, we bless Thy holy Name. And we bless this little group tonight in Thy Name. We bless the pastor, Brother Neville, God's gallant servant. We bless the deacons and trustees, and every member of the Body of Christ both here and around the world in the Name of the Lord Jesus.

Oh, as we see this dark, dingy, horrible shadow falling across the face of Christianity, we know the time is drawing near. There'll be a rapture and the church will be taken up. Lord, let us march on, looking to the Author and Finisher, Christ. Grant it, Lord. And as we move forward now in the Name of the Lord Jesus to undertake these things that's been put upon our hearts, we pray that You will be with us and help us, and get glory out of it, Lord, for we commit ourselves to You with Your Word, in the Name of Jesus Christ. Amen.

6-2 Now, if you got a pencil and paper, I—I would like for you to write some things down as—or anything that you wish to; just have it ready. And then on the tape also. If you wish to jot the Scriptures down at any time, because I believe it's the Scripture that counts.

Now, we want to read a text tonight, or read a Scripture reading out of the Book of the Revelation of Jesus Christ. And I believe that this is the Revelation of Jesus Christ as written in the Book. And any other revelation that would be contrary to this revelation would be wrong. I believe that would bear

quoting again. Any revelation that will not fit in with this revelation and bring this revelation to light, is the wrong revelation. It must be Scriptural.

6-4 Now, in the 10th chapter of the Book of the Revelation of Jesus Christ, I wish to read the first few verses, the first seven verses: 1 to 7. Listen close now and pray for me.

And I saw another mighty . . . another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face as it were the sun, and his feet as pillars of fire:

And he had in his hand a little book open: and he set his right foot on the sea, and his left foot on the earth,

And he cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

And the angel which I saw standing upon the sea and upon the earth lifted up his hands to heaven,

And swore by him that liveth for ever and ever, who created heavens, and the thing that in them are, and the earth, and the things that therein are, and the sea, and the things which . . . therein, that there should be time no longer:

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets.

And my text, if I should call it that, tonight is this: "Is This The Sign Of The End, Sir?"

7-2 We all know that we're living in a—a glorious time for the church, but a horrible time for the unbeliever. And we're living in one of the most dangerous times of all—all that ever was since the world began. No prophet, no apostle, never in no time, ever lived in such a time as we live now. This is the end.

It's written in the skies. It's written over the face of the earth. It's written in every newspaper. This is the end, if you can read the handwriting. The prophets lived in the time when

the handwriting was on the wall for a nation, but we're living when the handwriting is on the wall for time. All nations, earth, everything, time is at the end. So we must search the Scriptures to find the hour that we are living.

7-4 Always, a true prophet of God will go to the Scriptures. Therefore he's absolute that it's going to be that way. In the Old Testament when prophets said anything, there always somewhere was a prophet with the Word, who stayed with the Word. He watched God for visions. And if his vision was contrary to the Word; then his vision was wrong. That's God's way of getting His Word to His people.

Can you hear me, way back? All right.

I just hardly know where to start. Now, it has been a great privilege to me to know that this tabernacle was my first church. It's a glorious thing. And I shall never forget, though I—Jesus tarry and I would live to be hundreds of years old. I'll remember the day I laid the cornerstone there at the corner and the vision He gave me that morning of this tabernacle. And all of you remember it. It's wrote in the books. And it's absolutely been fulfilled to the letter, not one bit of it missed.

7-6 And now, I do not believe that there's anything that He has spoken all these years of my life, that I have spoke to the people, but what come to pass. And many people has come with dreams that He's let me, by His grace, interpret for the people. And many has come with dreams and with problems that I was unable to interpret.

But I haven't tried to introduce to you people a gimmick that has all the answers. I've tried to be honest and to tell you what was truth, and I could only tell you, as He told me. And then as it come to me, then I could tell you.

And I want to warn you. In this day that we're living in, there's many. . . Not—not saying anything against people, but when you see a person that's got the answer to everything, that's contrary to the Word.

8-3 Jesus said, "There was many lepers in the days of Elijah, but only one was healed." In the many years, eighty or more, that Elijah lived and one leper was healed. Many widows in the days of Elisha, but he was only sent to one. And we find out that there's many things that God does, and that He doesn't reveal to His servants; and no servant is greater than his Lord. And then, God will not share His glory with

nobody. He's God. And when a servant becomes a place that he tries to take the place of God, then God takes his life and moves him away somewhere, or something. We must remember that.

8-4 Now, in those visions and interpretations . . . I cannot tell the interpretation of a dream until I see exactly by a vision what the dream was. And many of you know that you've told me your dream, and would not even tell it all. And when I saw the dream come back to me, I turned around and told you that there's much of it you left out, and then tell you what you left out of it. You know that's right. If that's right say, "Amen." The things that you didn't tell me . . . Therefore (You see?), if the—like Nebuchadnezzar said, "If you can't tell me what I dreamed, then how would I know you got the interpretation of it?"

But all these impressions, we mustn't take them and say, "THUS SAITH THE LORD." We mustn't do that. We must have a direct voice, an answer from God, before we can say it's God, not an impression, not a sensation. No matter how much it's pulsating, you might say, "I believe it could be this way," but when you speak, "THUS SAITH THE LORD," it's not you.

Watch on the platform. Have you ever seen it fail? THUS SAITH THE LORD is perfect, never has failed. And as long as it is, THUS SAITH THE LORD, it can't fail.

8-6 But so far He's protected me, 'cause I've waited on Him. I haven't tried to seek popularity or vain glory of men. I've tried my best to live humble, and live the kind of a life that I think a Christian should live. And I haven't been able to do that within myself, but He has done it unto this day. As I say that He is the One that's led me.

Many things could be said this way, but it would take too long. But all of you are aware of these things. And the only reason I had you to say, "Amen," awhile ago, you people, that's told me dreams, then I'd come tell you what you left out, because this message being taped, men of all nations will hear this, and when they hear that "Amen," then they know that there's voices there that's set under this ministry, that knows better than to do anything wrong, or to say "Amen" to something that's wrong. "Amen" is "so be it." It's sanctioning it.

9-2 Now, all my life, since I've been a little boy, there's been something that has bothered me. And I've had a very odd life, hard to understand. Even my wife scratches her head and says, "Bill, I don't believe anybody can understand you."

And I said, "I don't understand myself," because I submit—commit myself to Christ many years ago. He does the leading. I don't try to understand it. I just go where He leads, the best of my knowledge.

I am thankful for a wonderful wife and children, and for my wife and children who has confidence that I would not tell them anything wrong. That they believe. . . Every time you tell them anything, they hold right with it. They know that I wouldn't tell them anything wrong. And would I tell one of God's children anything wrong then? Not wilfully, no, sir. God wants His children in the right kind of training. And be honest with them and truthful with them, and He will bless it, I believe.

9-5 Now, all along down through the journey, there's been things that's happened that I couldn't understand. And one of the things that I could not understand was when I was a little boy and them visions would come upon me. And I'd see them and tell my parents the things that was going to happen. They thought I was just nervous. But the strange thing, it happened just the way It said so. You say, "Was that before your conversion?"

Yes. "Gifts and callings are without repentance," the Bible said. You're born in this world for some purpose. And you don't. . . Your repentance don't bring gifts; they are predestinated to you.

Now, along the road. . . And when I was a little boy my longing was. . . I was dissatisfied in the country I lived in. I longed somehow to go west.

10-1 And I was operated on, when I was shot, when I was a little boy. And when I come from under the first anesthetic, I thought I was in torment, going down. The ether had me out. And I'd been gone out for eight hours; I think. They was worrying about getting me around to myself again. They had a great operation with no penicillin. Blood. . . Both legs almost shot off with a shotgun. . . A little boy friend let his gun go off.

And then about seven months later, I took another anesthetic, and when I came from under that anesthetic, I thought I was standing out on the western prairies and a great golden cross in the sky, and the glory of God shining down off of it, me standing there like this.

10-3 When the Light, which you see on the picture tonight, that's been proven to be a Supernatural Being by scientific research. . . To me it was the same Light that struck down St. Paul. Is the same Light that led the children of Israel by night. Did you notice here, this Angel, He was clothed in a cloud. See, He was a cloud by day.

Now, that same Light. . . As to people not understanding, first thought that it was wrong, that I was just saying that. But the Holy Spirit happened to have the scientific instruments, and the people there, for a vindication, and took the picture of It several times. I said, "I see a person shadowed to death," black shadow over them.

10-5 A few weeks ago when I was in a city, and when we're preaching. . . You're not—you're not supposed to take pictures, you know, while they're preaching. And when. . . (Same thing was when that was took.) But someone had a camera. And I said to a lady setting out there, a stranger. (I was in—in Southern Pines.) I said, "There is a shadow over this Miss so-and-so (a lady that I'd never seen in my life). You just come from the doctor and two cancers, one on each breast, and you're given up. You are shadowed with a black hood to death."

And something said to a sister setting by who had a flash camera, said, "Take the picture." And she didn't want to do it. Yet, "Take the picture," and she still refrained. And then again it come. And she grabbed the picture and shot the picture, and there it is, scientifically. It's on the bulletin board: black-hooded shadow.

Then, when the woman believed and prayer was made, a picture shot right straight back behind it: clear. I said, "The shadow has gone." See? The lady lives by the grace of God.

10-9 Do you see what I mean? If you'll tell the truth. . . You may be laughed at for a while; you may be misunderstood for a while; but God will vindicate that, that it is the truth, if you'll just stay with it. Just hold on. Might take

years, but like in Abraham and others, but He will always make it the truth.

When that Angel there . . . And I suppose, besides my wife, there's people here tonight from thirty years ago that was standing close when that come down . . . Is there anybody in the audience now that was there when the Angel of the Lord, that come down on the river the first time, before the people, raise up your hands. Yes, there they are. See? Now, I see Mrs. Wilson raised up her hand. She was standing there. My wife there, she was there. And I don't know who some of the rest of them is that was standing on the bank here, before many, many people, when I was baptizing at two o'clock in the afternoon, and right out of the brassy skies, where there hadn't been rain for weeks, here He come with a roar. He said, "As John the Baptist was sent forth to forerun the first coming of Christ, you're sent forth with a message to forerun the second coming of Christ."

11-2 Many men, from businessmen of the city was standing on the bank, asked me what it meant. I said, "That wasn't for me; it's for you, I believe." On it went. And when that Angel left, if you'll remember, he went westward as He went up, right out, up over the top of the bridge, and went westward.

Later on I met an astronomer, which is a Magi. And they told me of a constellation of stars that had come together at a certain constellation when the wise men in Babylon saw down towards Palestine this three stars in a constellation. You've heard me tell it many times. Do you know that's proven these last couple of weeks to be the truth?

11-4 Brother Sothmann, you have that paper with you tonight, ever where you are? It's in the paper, a sheet of a Sunday paper, December the 9th. The reporter went over there, and they dug up all these things. And we're actually living now, proven, that we're, this year coming up is nineteen hundred and seventy: seven years out of date by dug up rocks, and proved that it's wrong. It is later than you think.

I didn't see Brother Fred, somehow. Brother Sothmann, are you here? Do you have the paper with you, Brother Sothmann? (You have . . . He has the paper.) Maybe tomorrow night I'll have you read it. We haven't got time tonight.

11-6 So you can see and watch, exactly. . . Those magis, Jewish magis, up in Babylon, studying the stars, saw those stars fall into their constellation, and when he did, they knew that Messiah was on earth. And here they come into Jerusalem singing (two years' journey), "Where is He That's born King of the Jews?" Up and down the streets they went. And why, Israel laughed at them. These bunch of fanatics. They never knowed nothing about it. But the Messiah was on earth. And now. . . You know the rest the story, what they said. Now, we'll read that tomorrow night.

12-1 Now, coming to this, that the visions don't fail, because they're from God. And all along the journey has been something pulling me, tugging at me. Then when that Magi told me these things when I was just a boy, game warden (or before that, I believe it was), about these things, and it scared me, because I was afraid of—of what the Magi was. But later on I found out that the magis of the Bible was right, because God declares it in heaven before He declares it on earth: watching those heavenly bodies.

"God is no respecter of person of all nations," said Peter. Now, "But those who fear Him, in all nations God accepts." [Blank spot on tape—Ed.]

12-3 And then we find. . . then. . . I tried to give the thought up. But, oh it would take hours to go in, how they constantly it moved that way, moved that way, but I was scared of it. This Magi said to me, "You'll never be successful in the east." Said, "You were born under a sign." And he said, "You. . . that sign, that constellation, when they crossed way out in there, the day of your birth, they were hanging westward, and you must go westward."

And I said, "Forget it." I—I had nothing to do with it. And all along though, still that didn't take it out of my heart.

12-5 Then, when I was up there that night about these visions, I couldn't understand. My Baptist brethren told me that was of the devil. And then when that Angel appeared, He absolutely threwed it into the Scripture, and said as it was then, when the priests were arguing about things, not knowing nothing about what kind of coats they should wear, and clothes, and everything, and arguing about their differences, the magis was following the star to Christ.

When the preachers said that Jesus was an impostor, a Beelzebub, a devil raised up and said, "We know who You are: the holy One of God. Why are You coming to torment us before the time?"

12-7 When Paul and Silas came down preaching the Gospel, a little fortuneteller, setting on the street. . . And the preachers of that country said, "These men are impostors. They tear up our churches, and so forth, turning the world upside down with their corruption."

But what happened? That little Magi, that little fortuneteller, said, "These are men of God that tell us the way of life."

And Paul rebuked that spirit in her. He didn't need any help to testify who he was. Jesus always told them to hold their peace. But it goes to show that sometimes devils knows more about the things of God than preachers does. They became so ecclesiastical bound. That was so in the Bible, and God doesn't change.

13-2 One day, coming down five years ago from Brother Norman's, I was driving down the road. And I just had a meeting up there, and the Lord God appeared to me in a vision. And I was setting in front of my gate up here at my house. And it seemed to be bad weather.

Many of you people will remember the vision. It's wrote in my book of visions. I put them down so that I'd be sure that I don't forget them.

And in this vision I saw, there was something that had come through the lane, and there was stones lying all over my yard. And there was graders and scrapers up and down the lane, and trees had been cut down and rooted up. And I started to turn into the gate, and it was all blocked off with stones. And I got out to say to the man, "Why this?" And he got very hostile, shoved me backwards and said, "That's the way with you preachers."

I said, "I only ask you, why do you do this? You—you're coming over on my side of the street here. Why did you do this?" And he just almost slapped me and shoved me back.

13-6 And I thought, "I am just going to tell him that he doesn't know what he is talking about," and a voice spoke, said, "Don't do that. You are a minister."

And I said, "Very well."

And I turned around, and to my right, setting in front of the gate, was an old prairie schooner. If you know what: a covered wagon, with horses hitched to it. And setting opposite the driver's side was my wife. I looked back in the back, and my children was setting back there. I climbed up on the wagon. I said to my wife, "Honey, I've stood all I can stand."

And I picked up the lines, and pulled the lead horse, and started heading westward. And a voice said to me, "When this comes to pass, then go westward."

13-9 Brother Wood, the contractor here in our church, and trustee. . . How many remembers the vision now? Remember me telling you? Sure. It's wrote out on paper. And I said to Brother Wood. He bought from the church this lot in between there. And he was going to build a stone house there. I said, "Don't do it, Brother Wood, 'cause they would never give you your money out of it." Perhaps maybe. . . That was years ago, five years ago, I said, "They're going to maybe bring that bridge through here, and them stones were probably my basement bursted up and my walks and things lying out here. Instead of being stones, it was hunks of concrete, and then they're going to put that down here; 'cause they said in the paper that's what they were trying to do. Well, he did not build it. Finally they decided about a year later, or two, they was going to bring it through down this a-way. So that settled it, so I just forgot it, and let it go.

14-1 Now, the strange thing happened about a year ago. I was having services one night down at Brother Junior Jackson's, setting right here, a Methodist minister that's received the Holy Ghost and been baptized into the Name of Jesus Christ, and is pastoring one of our sister churches.

Just to show you how God deals with His people. . . I say this with all my heart. I don't know of any congregation in the entire world, a congregation together any more, where I believe the Spirit of God is than in this congregation. They've got their differences. They're sure not up to where they should be, none of us, but they're as close as anybody else that I know of.

14-3 Now, I show you, knowing what was going to happen, Brother Jackson dreamed a dream. He couldn't get away from it. And I was leaving his church, and he just

couldn't stand it. How long ago has it been Brother Jackson? [Brother Jackson says, "I had the dream in February of '61."—Ed.]

February of '61 he had the dream. And he come to me, and he said, "Something is on my heart; I must tell you, Brother Branham."

I said, "Go on, Brother Jackson."

And he said, "I dreamed a dream," and there it was. I just set still. And I listened and watched. He said, "I dreamed that there was a great big hill, like out in a field where bluegrass, or something was." And said, "Up on top of this hill, where the water had washed away the soil, there was a top rock up on top of the hill; like the—the top of the mountain. It was rock, no grass. And where the water had washed down, it had cut some kind of readings on these stones, and you were standing there interpreting this reading on these stones." And said, "All of it. . ." And here's the way he put it, said, "The brethren from Georgia, and from all around, we were all standing together, listening to you interpret that mysterious writing on those stones that mountain."

15-1 And said, "Then you picked up something, like from the air, something like a wrecking bar, or—or a crowbar," wasn't it, brother? Something like that, a wrecking bar, real sharp, and said, "How you done it, I don't know." And said, "You struck the top of that mountain, ripped it around, and lifted the cap of it off. It was in the shape of a pyramid. And you ripped the top of it off." Now, that was months and months and months before the pyramid message was preached. And said, "Beneath that was white stone, granite, and you said, 'The sun, or the light, has never shined on this before. Look in on this. Watch this.'"

And that's right, because in the formation of the world, the world was formed before there was light. We all know that. God moved upon the water, and—and then in the beginning He spoke for light. And naturally, down under there in the age that formation was, that light had never come upon that stone.

15-3 And he said, "Look upon this. Light has never come upon it before." And when all of them got up, and I told them to watch that, and all of them come up to look in. But he said while they were looking in, he looked out of the corner of his eye, I believe it was, and watched me. I slipped off to one

side and started going towards the west, towards the setting of the sun, coming up a hill, going down a hill, coming up a hill, going down a hill, getting smaller and smaller, and went all the way out of sight.

And he said then, when I did that. . . He said, "Then the brethren turned around after while, and said, 'Did he vanish? Where did he go?'" And said, "Some took out that way, some took one way, and some another, but a very few stayed and looked on to what I had told them."

Now, notice, the interpretation of the dream, which I never told him one thing, or none of these did I tell any of them. But I said, "Yes," and my heart shaking, I was watching. Now, the mysterious writing. . . Wait; I'll just leave it for a little bit.

15-6 Not long ago, Brother Beeler. . . Brother Beeler's usually with us. Are you here Brother Beeler? Yes, back here. Billy said, "Brother Beeler's all tore up. He had a strange dream." I went to Brother Beeler, and he said, down at his house one night when I was going on some calls. And he said, "Brother Branham, I had a strange dream." Said, "I dreamed that I was going down a stream of water towards the west. And there was a road on the left side, and I was on the left side, going westward on the road, seeming like, hunting for cattle. And on the right side, I happened to notice after I got down there, there you were. And you were rounding up a big bunch of cattle, and there was plenty of feed over there." And said, "Then you got those cattle and started them back up the river." And seemingly that I must've nodded to him to watch those cattle, and he said, "Now, it'll be easy for those cattle; I know they'll go the way of least resistance; but Brother Branham wants them to stay on the right side of that river. So I'll go back up this road, and keep them from coming across the river on this side and keep them on that side," but he noticed, I never followed the cattle, but went on westward.

He said, "He must be hunting strays."

16-1 No more than he spoke the dream, I saw it. And then, notice, he said he got a little leery about me, so he went back to look. And said that I was coming to a solid mountain. And all at once I vanished. And he wondered what was wrong. He went down, and then he had a little stream on his side that forked off to the left (I think that's right, Brother Beeler.

Yeah.) And he noticed from—and over on my side was a terrific falls. And then, he thought I could've got in those falls and—and perished. Then he noticed then, and he said he looked around and he seen the effects of those falls had went down this way, and was causing an artesian well to spurt up; but the water wasn't going back in the ground. He looked across the little branch, or little stream, and he seen some little animals with round ears. And said, "I believe I'll take one." And he crossed.

16-2 Then he got to thinking about me. And he got up on a little knoll to look over and see if there was a little, bitty, narrow ledge you know, that I could've walked around, but said, "There wasn't nothing." And he got worried and said, "What happened to our brother? Wonder what happened to Brother Branham?" And when he got scared, he said he heard me speak. I was standing up on top of a mountain, and told Brother Beeler an interpretation of a dream that I'd give him not long ago, and told him to wait on the Lord, that someday I'd meet him on an island and there he was.

Now, the interpretation of that dream is this: Insomuch that the stream was large, it was the Stream of Life. I was going westward on it, and so was he, because he was on a road. . . He was running down this road, and on the other side was lots of grass, but lots of thickets, and briars, and jungle. But in there was much grass. That's the way we hunt for the Lord, and the food of the Lord, through difficult. Rounding up the cattle was this church, keeping them on that side. Cattle will actually go on the smooth road, the denomination, if they can, which the road represented denomination.

I started him back up the road to see that they did not go to any denomination. Insomuch that he saw a wall, that was totally impossible to pass, that kept me from going west was that tax case with the government. Nobody can understand how I ever got out of it. It was a wall that blocked me off, but the Lord taken me through it, and I was over it. I'll meet you, Brother Beeler, on the island.

17-2 So now, then immediately after that, Brother Roy Roberson. . . Brother Roy, are you here tonight? Yes, I—I believe. . . What? Over at the side. He called me, and he had a dream. And he dreamed that we were rounding cattle (Now, that is the third one.), rounding up cattle. And there was grass belly-deep, plenty of food. All of us brethren were together.

And we come to a place for dinner, and Brother Fred Sothmann raised up and said, "Elijah, the great prophet, will speak from here today at noon." And then when we all had dinner, everybody went away, and he wondered why they didn't wait to hear it being spoke.

Now, see how that exactly curbs with Brother Jackson? See that exactly, hits exactly what Brother Beeler said? No one waited to find out.

17-4 Notice, immediately after that, Sister Collins (Are you here, Sister Collins?), dreamed a dream of being here at the church, and there was a wedding fixing to take place. And when she did, she saw the bridegroom come in perfect, but the bride wasn't very perfect, yet it was the bride. Now, that's the church. And there was like a communion, or a—a service, going on here, like a dinner being set. And it kind of got next to her because that Brother Neville was serving a dinner in the church, but she said it was the best food that she'd ever seen. She was so hungry. But she thought maybe that in the dream that he shouldn't serve it, and she and Brother Willard was going to go up to the Ranch House and eat. And when they did, the light on the right hand side went out. Now, you know what that is.

Now, the food: the Bride isn't perfect, but the Bridegroom is perfect. The Bride is not perfect yet, but the food that was being given was not literal food; it is the spiritual Food that you have been having all along. Let me stop here on that fourth dream, just a moment.

17-6 Do you not remember Brother Fred Sothmann, Brother Banks Wood, when we was out in Arizona last year; when we were out hunting javelina hogs, and the Lord spoke. Don't you know the things He done perfectly, showing what would come to pass, as we went along the road. If that is right, you two brethren say, "Amen." Never misses. . .

And I saw in a vision while we were driving one day; a—a vision of the Lord came to me, and I was getting ready at that time, when I come back home, to go overseas. And when I went overseas, well, I saw on the ship—or side of a sea, where the ships went out. And there was a little short man there, and he said, "I have prepared a boat for you, Brother Branham." And it was a little bitty canoe, about—about a foot long, but it

was snow white. And he said to me, "This is for you to cross in."

"Oh," I said, "It—it—it isn't sufficient."

He said, "It'll go forty miles an hour up and down this way." That's up and down the bank.

"But," I said, "It won't take me across." And then he looked down, and he said, "Go like they go." And I looked, and there was Brother Fred Sothmann and Brother Banks Wood setting in a canoe painted green, with some camping rigging in the back of it, Brother Banks with a turned-up hat like this, Brother Fred with his pinched on the bill. And he said, "Go like them."

I said, "No, I won't." And this man said to them, the little man, said, "Are you boatmen?"

Brother Banks said, "Yes."

Brother Fred said, "Yes."

But I said, "They're not. I am a boatman, and I know I wouldn't go just for that, and I am sure I wouldn't go that way."

He said, "Why don't you go with them?" I said, "No, no."

Well, I turned, and when I did, the little man at the dock turned out to be my good brother, Brother Arganbright.

18-5 And I went back in this vision, and there was a little long building, and then a voice said to me. . . . And all of you remember this, or many of you. A voice said to me, "Bring in food. Store it in. That's the only way to keep them here, is give them food." And I brought in—had brought in great big barrels full of the prettiest carrots and the prettiest vegetables, and things I have ever seen. Do you remember now the vision? Now. . . . And I told you later what the interpretation was. I was supposed to go to Zurich, Switzerland, with Brother Arganbright for a five night's meeting. I told the brethren before it happened, "I will not go."

And I was down with Brother Welch Evans, down there, when it—I give the interpretation.

19-2 One night, I believe Brother Welch come and got me; we was going on a fishing trip, and said Brother Arganbright was calling me. I said, "All right, here it is. They're going to put me off." And many times, not through

Brother Miner, he's one of the finest friends, but sometimes, if they can just . . . If they think you're going to preach something that's against their doctrine, they just say you are going to be there to get your friends there. And they said . . . Brother Arganbright called me up and said, "Brother Branham," just what the Spirit said. Said, "You come on, and bring your wife with you," said, "because you won't have to preach very much," said, "because I think they only got you for one night." And said, "You might not have to preach that one."

And I said, "No."

"Well," he said, "Come on, you and your wife, you all come on," See? "and if you do, I'll take you on a tour. All, my wife and your wife, and all of them, we'll go up through Switzerland and over through Palestine."

I said, "No."

I had the interpretation. I told Brother Welch or Brother Fred and them, "I'll tell you in the morning, but first my wife has to say something." And when I called her, then she refused to go. I said, "Here it is." See?

19-5 Now, that little white boat was that one meeting. It's all right to go anywhere here on the bank with one meeting, but it's not enough, though it was white and good, to call me across seas.

Brother Fred and Brother there represented, in the vision they represented: go as a tourist for fun. But I did not care to do that. And refusing them to be a boatmen, it meant they wasn't preachers. But I was a preacher.

And then the food in that little long building. . . I did not go overseas, and returned to this little building, and we made dozens of tapes of the pyramids and everything to show the people the hour that we're living in.

Now, compare even that with the others, the dreams. This was a vision. The food, here it is. This is the place.

20-1 Notice, then what took place? Then immediately after that fourth vision come on, or fourth dream that was told me, up come a Brother Parnell. He's here somewhere: right here. And Billy wasn't here, and the man was frantic. He is from Bloomington I believe, or Bedford? Lafayette, holding meetings. . . And he had a dream, and he come down to Brother Wood. And he said, "I just can't let this

go. I've got to tell it, got to tell Brother Branham. It's bothering me." And God knows, not one dream in between them. Just come one, two, three, four, five, six.

20-2 Brother Parnell said, "I had a strange dream. I dreamed that I was going to have a meeting up there, and somehow another there was a meeting here in a new church like." And he said. . . This new church, how it come out, that he wondered why they wasn't cooperating between the two, or something on that way. And said he was standing here, thought, "Well, I have been in here; I'll just wait, and I'll attend the service." And said a man come through the building with a brown suit on and a book. I think he was writing. And he told Brother Parnell, said, "This is a closed meeting. It's only for deacons and trustees." Well, he kinda felt a little stepped on. So he went out the door of the new church, the church that had been erected, or this one repaired, fixed over; and when he went outside it was snowing, bad weather, wintertime. And none of these people knowed nothing about this.

20-3 And when he went out the door, I was standing there, looking westward. And I said, "Don't feel stepped on, Brother Parnell. I'll direct you what you should do."

And Brother Parnell and any of the rest of them knowed I never told them no interpretation. It's right now. Yet seeing it when they would speak it. Did you notice how quick I got out of there, Brother Parnell, to keep from having to tell you? And went on up never said nothing to Brother Wood or nobody else, nobody. Just left it, 'cause I wanted to see what it was leading to. Have you heard me say lately, "I'm bothered?" That is what it was.

And then, Brother Parnell, he said that I said to him, "Brother Parnell, start, and the first place you'll come to will be Zipporah," Zipporah? "Zipporah," which means "hyphen, or stop or something." I said, "Don't stay there." Then go next, and you'll find an old woman; and then don't stop there. Go again, you'll find a real old woman; don't stop there. And all the time we were—I was talking, we were walking through the snow. And I said, "Go till you find my wife, and when you find my wife, stop there." And said he looked, and we was out of the snow on the desert. And I'd vanished. And he looked back and he saw his wife pumping water from a well, and

some minister pulling on her, to pull her away from the pump. She was watching him, and he woke up.

21-1 Here's the interpretation of your dream. And I could've told you that night, but I just turned away. Inasmuch that Zipporah, and one old woman, and another real, real, old woman, that's churches. See? And Zipporah, being actually the—the wife of Moses, Zipporah, and we notice that I told him not to stop at them; no matter how old they was, they were organizations. Don't stop at them. They've lived their time. But when he comes to my wife, which is my church that Jesus Christ has sent me to in this last day, and here it is; stop there. And I was gone westward.

21-2 Then Sister Steffy... She may not be here because she's been in the hospital. I don't know where... Is Sister Steffy... Yes, here she is. Sister Steffy comes to my house for prayer before she went to the hospital for surgery, that God would help her and bless her, and He certainly did.

And she said, "I had a strange dream, Brother Branham."

I said, "Yes."

And she said, "I dreamed that I was out west and I..." That's the sixth one. And she said, "I dreamed I was out west, and it's rolling country, and when I looked, standing upon a hill, there was a real old man with long white beards, and what hair he had, was growed down across his face, and he had a white wrap-around, something, garment," said, "the wind was blowing it." I think that's right, Sister Steffy, like that. And said, "I kept drawing closer; he was standing up on top of a mountain, watching eastward." And said, "I wondered, 'Who is this old man?'" And she moved closer, closer; and when she got closer, she recognized who it was. It was the immortal Elijah the prophet, standing up there watching the east.

21-4 She said, "I must see him." She had a need. And she ran up the hill, and fell down there to speak to him in the name of Elijah, and said when she spoke, she heard a voice say, "What do you want, Sister Steffy?" And it was me.

Your dream was fulfilled right there, Sister Steffy. For immediately after that, I'd went to Louisville. What you was needing was the prayer, see that she got through all right at the hospital; and the sign of me going westward, watching eastward, for my flock.

Notice, when . . . I went to Louisville, and when I come back, I kind of started in the gate, and there was stobs drove there over my gate. Mr. Goyne, of the city street here, was going up the lane. He said, "Billy, come here." He said, "You have to move your gates and things: fence, stone fence, and gates.

I said, "Well, okay Bill. I said, "I—I'll do it. When?"

He said, "I'll tell you. I'll let you know when."

I said . . .

"Right, the first of the year they're going to start doing it.

I said, "All right."

22-1 So I started to go back in the house, and wife said, "I have got to grocery right quick." And I went down the lane, and a boy, Raymond King, which is a city engineer . . . I always called him "Mud Ear" 'cause when we was little kids swimming together, he hit a guy in the ear with a lump of mud, and we always called him, "Mud Ear." He lives right down the lane from me, about—about second door below Brother Wood.

And so, I said, "Mud, come here a minute."

He said, "All right, Billy." He come over there.

I said, "That stake that you drove down . . ."

He said, "Billy, it's—they are going to take the whole thing in." Said, "All these trees, these fences, and everything else has got to be moved."

I said, "Well, the engineer told me that my property come to the middle of the street."

He said, "Yes, but they're going to expand it. Going to take it in anyhow." He said, "Mine's also."

I said, "Well Brother Wood is a—is a stonemason." And I said, "I—I'll just get him to move it back."

He said, "Billy, don't touch it. Let the contractor do that. That's the parsonage, ain't it?"

I said, "Yes sir."

He said, "Let him do it." He said, "You know what I mean."

I said, "Yes."

And I turned away, and that quick something struck it. I went home, went into my den room, picked up that book, and there it was. Wasn't concrete blocks; it was stones. I said, "Meda, get ready."

23-1 Six straight dreams, and then the vision capped it. "When these things comes to pass, turn westward."

I called Tucson. Brother Norman's got a place. I don't know where I'm going. I don't know what to do. I'm just in a . . . I'm standing. . . I don't know what to do. I'm leaving a home I don't have to pay rent on. My wages is a hundred dollars a week. And I almost have to pay a hundred dollars a month for a house. I'm right here with my brothers and sisters, where I am loved. And I'm going, I don't know where. I don't know why. I can't tell you why. But there's only one thing I know: just follow what He says do. I don't know which a-way to turn, what to do; it's none of my . . .

I guess Abraham felt that way when He told him, "Go over across the river." He didn't know what to do. "But sojourn." Separate himself. I didn't know what to do.

23-4 Last Saturday morning, one week from yesterday, along about three o'clock in the morning, I'd gotten up and got a drink of water, and put the cover over Joseph in his room, and then I'd come back and was just laid down and went to sleep. And when I went to sleep. . . I'm getting these little dreams and things off, so you'll see the background of what I'm fixing to say. I—I covered up Joseph, and I went back, and laid down, and went to sleep; and I dreamed a dream: and I dreamed that I saw a man that was supposed to be my father, though he was a great big man; and I saw a woman that was supposed to be my mother; only she didn't look like my mother. And this man was very mean to his wife. And he had a three cornered stick, where he'd claved this wood and made a—you know when you chop a wood across a log it makes a three cornered stick. And every time this woman would start to stand up, he'd just grab her by the neck, and hit her on the head, and knock her out. And then she'd lay there, and snub and cry, and then she'd start coming back up again. He'd walk around proud, with his chest stuck out, great big fellow, and when she'd raise up again, he would take her by the neck, take this three cornered stick, and crack her on the head with it, drop her down. Walk back, and stick out his chest like he'd done something big.

23-5 And I was standing off watching it. And I thought, "I can't tackle that man. He's too big. And then he's supposed to be my papa. But he ain't my papa." And I said, "He ain't got no business treating that woman like that." And I got kinda a little bit upset with him. So then, all at once I got up enough courage, and I went over to him, and gabbed him by the collar, and turned him around. And I said, "You have no right to strike her." And when I said that, muscles growed; I looked like a giant. And the man looked at those muscles, and then he got scared of me. And I said, "You strike her again, you're going to deal with me." And he kinda hesitated to strike her again. And then I woke up.

And I laid there a little while. I thought, "What is that? Strange I'd dream about that woman." And just in a moment, here He come. I got the interpretation.

24-2 The woman represents the church of the world today, all the world. I was born right in this mess, and here I am. She's supposed to be kind of a—a mother of—if she was a mother of harlot, but yet I was born right into it. And the—her husband is the denominations that rule her. The three cornered stick that she had is that triune baptism in false names, that every time she starts to rise up, the congregation, to accept it, he whacks her down with it. And 'course, him being so big, I turned around, was a little afraid of him, and then I dashed into him anyhow, and the muscles was faith muscles. That made me think, "If God's with me, can give me muscles, let me stand up for her." Quit striking her.

24-3 Must've been ten o'clock in the day when my wife was trying to get into the room. And it happened. I went into a vision that morning, and I somehow . . . Now, remember it was not a dream.

There's a difference between dreams and visions. Dreams is when you go to sleep; visions when you don't go to sleep. We're born that way. An ordinary human being, when he dreams, it's in his subconscious. And his subconscious is way away from him. His senses is active, as long as he's in his first conscious. In this conscious, you—you're normal; you see, taste, feel, smell, hear. But when you are in your subconscious, asleep, you don't neither see, taste, feel, smell, or hear. But there's something when you dream that you return back to this conscious. There is a memory that you remember something that you dreamed about years ago.

An ordinary human being is that way. But when God predestinates something, this subconscious is not way away from here to the seer, but both consciousnesses right together. And the seer in a vision doesn't go to sleep, he's still in his senses, and sees it.

24-6 I was explaining that for some doctors the other day, and they raised up and said. "Marvelous. Never even thought of such a thing." When I was taking a wave test, and they said I'd—they'd never seen anything like that. See? Well, said, "There is something happens to you."

And I said . . . I told them. He said, "That's it, exactly." See?

The two consciousnesses set right close together. It's nothing I could do, and it don't make me no more than anybody else. It's just God made it that way. You don't go to sleep; you're right here, just like asleep. You're standing here looking right like this and . . . All of you seen it, around the world. You don't go to sleep, standing here on the platform talking to people. You hear me go into visions and come back when I am riding in a car with you, anywhere else, and tell you things that's going to happen, and never fails. It never has. Has anybody ever seen it fail? No sir. It can't fail. It won't fail as long as it's God.

Notice, right on the platform, thousands, before tens of thousands of people, even in other languages that I can't even speak, still it don't fail. See, it's God.

25-3 Now, in this vision, or as I was speaking, I looked, and I saw a strange thing. Now, it seemed like that my little son Joseph was by my side. I was talking to him. Now, if you'll watch the vision real close, you'll see why Joseph was standing there.

And I looked, and there was a big bush. And on this bush in a—in a constellation of birds, little bitty birds, about a half inch long and a half inch high, they were little veterans. Their little feathers was beat down. And there was about two or three on the top limb, six or eight on the next limb, and fifteen or twenty on the next limb, coming down in the shape of the pyramid. And those little fellows, little messengers . . . And they were pretty well worn out. And they were watching eastward, and I was at Tucson, Arizona, in the vision. For it made it so purpose that He didn't want me to fail to see where it was at, I was picking a sand burr off of me from the desert.

And I said, "Now, I know this is a vision, and I know that I'm at Tucson. And I know that them little birds there represent something." And they were watching eastward. And all of sudden they taken a notion to fly, and away they went eastward.

25-5 And as soon as they left, a constellation of larger birds came. They looked like doves, sharp pointed wings, kind of a gray color, a little lighter color than what these first little messengers was. And they were coming eastward swiftly. And no sooner than they got out of my sight, I turned again to look westward, and there it happened. There was a blast that actually shook the whole earth. Now, don't miss this. And you on tape, be sure you get this right.

First a blast. And I thought it sounded like a sound barrier, or ever-what you call it when planes cross the sound, and the sound comes back to the earth: just shook like roared, everything: Then it could've been a—a great clap of thunder and lightning like. I didn't see the lightning. I just heard that great blast that went forth that sounded like it was south from me, towards Mexico.

26-2 But it shook the earth, and when it did, I was still looking westward. And way off into eternity I saw a constellation of something coming. It looked like that it might've been little dots. There could've been no less than five, and not more than seven. But they were in the shape of a pyramid, like these messengers coming.

And when it did, the power of Almighty God lifted me up to meet them. And I can see it. I . . . It's never left me. Eight days is gone, and I can't forget it yet. I never had anything to bother me like that has. My family will tell you.

26-4 I could see those Angels, those shaped-back wings traveling faster than sound could travel. They come from eternity in a split like a twinkling of an eye, not enough to bat your eye, just a twinkle. They were there. I didn't have time to count. I didn't have time, no more than just look. Mighty ones, great powerful Angels, snow white, wings set in head, and they were "whew wheew," [Brother Branham illustrates—Ed.] and when it did, I was caught up into this pyramid of constellation. And I thought, "Now, this is it." I was numbed all over, and I said, "Oh, my. This means that there will be a blast that will kill me. I'm at the end of my

road now. I mustn't tell my people when this vision leaves. I don't want them to know about it, but the heavenly Father has let me know now that my time is finished. I won't tell my family so they'll worry about me, because He's fixing to go and these Angels has come for me, and I'll be killed pretty soon now in some kind of an explosion."

Then it came to me, while I was in this constellation, "No, that isn't it. If it would've killed you it would've killed Joseph, and I could hear Joseph calling me." Well, then I turned again, and I thought, "Lord God, what does this vision mean?" And I wondered, and then it come to me, not a voice, just come to me. Oh, that is the Angels of the Lord coming to give me my new commission. And when I thought that, I raised up my hands, and I said, "O Lord Jesus, what will You have me do?" And the vision left me. For almost an hour, I couldn't feel.

27-1 Now, you people know what the blessings of the Lord is. But the power of the Lord is altogether different. The power of the Lord in them kind of a places, I felt it many, many times before in vision, but never like that. It feels like a reverent fear. I was so scared till I was paralyzed in the presence of these Beings. I tell the truth. As Paul said, "I lie not." You never caught me saying anything wrong about something like that? Something's fixing to happen.

Then after while I said, "Lord Jesus, if I'm going to be killed, let me know so I won't tell my people about this; but if it's something else, let me know." The—nothing answered.

After the Spirit left me for about a half hour I guess or more I said, "Lord, if it is then that I am going to be killed, and You're finished with me on earth, and—and I'm going to be taken home now, which if that's it, that's fine. That's all right." So I said, "If it is, let me know. Send Your power back on me again. Then I'll know not to tell my people, or anybody about it, because You're fixing to come catch me away." And I. . . And nothing happened. And I waited awhile. Then I said, "Lord Jesus, if it did not mean that, and it means that You've got something for me to do and it'll be revealed to me later, then send Your power. And it almost took me from the room.

27-4 I found myself somewhere over in a corner. I could hear my wife somewhere trying to shake a door. The door in the bedroom was locked. And I had a Bible open, and it was reading. . . I don't know, but it was in, I believe,

Romans the 9th chapter, the last verse: “Behold I lay in Sion a cornerstone, a stumbling stone, a precious cornerstone, and whosoever believeth on Him shall not be ashamed.” And I thought, “It’s strange I’d be reading that.” (Spirit still packing me in the room.)

And I closed up the Bible and stood there. I went over to the window (It was about ten o’clock in the day or better.), and I raised up my hands, and I said, “Lord God, I don’t understand. This is a strange day to me. And I’m beside myself almost.” And I said, “Lord, what does that mean? Let me read again, if it be You.” Now, this sounds juvenile. And I took up the Bible, opened it up. There it was again at the same place: Paul telling the Jews that they tried to—telling the Romans that the Jews tried to accept it by works, but it’s by faith that we believe it.

28-1 Well, it’s been a terrific time since. Now, you see where I stand. I don’t know what’s happening. I don’t know what to say. But now, let me now, from now on, for the next about fifteen, twenty minutes, let me try to say something here now. Remember, not one time has those visions ever failed.

Now, I’m going to take the Scriptures for a moment. If you notice, in Revelations the 10th chapter . . . Now, let me say this: If the vision is Scriptural, it can only be interpreted by the Scripture. And then I want you to put this together. And now, you present and you on tape, be sure you say this the way I say it, ’cause it could be mighty easy misunderstood.

Are you in a hurry? All right just . . . I thank you for being so quiet and nice.

28-3 Now, the Seventh Angel . . . Now, “Sirs (as I entitled this), Is This the Sign of the End Time?” Where are we living? What time of day is it? As the weary wrestler through the night, raising and turning on the clock to look to see what it is, turning up the light . . . My prayer is, “God, let us turn on the light.” I’m standing in an awful place, if you but knew it. Remember, I tell you in the Name of the Lord; I’ve told you the truth. And something’s fixing to happen. I don’t know.

Now, you on tape, get that? I don’t know. I’m going to try what come to me yesterday setting in my den room. I don’t say that this is truth. It was only something moving in my heart when I walked the floors.

I—I was supposed to go down, get off a little time and come down with Charlie, and go hunting with him one day, before we had to part from one another.

28-5 Let me say, that because that I am going west, it isn't that I am leaving this tabernacle. This is the church that the Lord God gave me. Here's my headquarters. Here's where I stay. I'm only going in obedience to a commandment that's given me by vision. My son, Billy Paul, will remain my secretary. My office will be right here at this church. By the help of God, I'll be here when this thing is finished and preach the Seven Seals; and any tapes that I make, or anything else, will be made right here at this church. And right here, as far as I know, is the place where I can preach with more liberty than I can anywhere else in the world, because of the group of people here that believe and are hungry and holding on. And this feels like home to me. This is the place. And if you notice, the dream spoke the same thing. See, where the food. . .

Now, but I don't know what lays in the future. But I know Who holds the future. That's the main thing.

29-1 Now, God, if I am wrong, forgive me and then close my mouth, Lord, to anything that wouldn't be Your will. I'm only doing this because I am impressed, Lord. May the people understand: only impressed.

The reason I think the interpretation never come immediately, it was by the sovereignty of God, because I believe it's wrote out here in the Bible for me. And then if it is Scriptural, it's only the Scripture can interpret it. And if this is true, brother, sister, I don't mean to scare you, but we better be very careful now. We're fixing to. . . Something's fixing to happen.

Now, I say this with reverence and the fear of God. And you think I would stand here, and you people even believe in me to be a prophet. I don't claim to be. My motion was this. They—last year I said I—only thing I seen, the revival's over in the nations, or this nation anyhow. I took an evangelistic tour. Many of you went with me. Oh, it's all right. We had great times, fine meetings, lots of crowds, but it just didn't hit the spot. This year I'm taking a missionary tour. As soon as I can, I'm going to Africa, India, around the world, if I can, on another missionary tour. If that don't work, then I am neither taking water or food, and I'm climbing some of them high

mountains yonder, and I'm going to stay there, till God answers some way. I can't live like this. I just can't go on. This may be the answer here. I don't know. Until He changes me. . .

29-4 Do you remember the vision about three weeks ago, standing in the sun, preaching to the congregation? You all been here last Sunday. Many Sundays you people here that gets the tapes and is here when it's made, you understand these things, because now I'll just strike these places, and you watch it. Just even every bit of that has been said, types right into this. So it must be the interpretation. I don't know. That's why I am saying, "Sirs, is this it?"

29-5 I believe that the seventh angel of Revelations 10 is the seventh church age messenger of Revelations 3:14. Remember. . . Now, let me read. . . look. . . where I can read. . . Now, this was the seventh angel.

But in the days of the voice of the seventh angel. . . (7th verse) . . . when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets.

Now, you notice, this was a angel; and it's the angel of the seventh church age, because it says here, it is the seventh angel of the seventh church age. Found that. . . If you want to see who the—where the angel is, Revelations 3:14, it's the angel to the Laodicean church.

30-1 Now, you remember when that was told there, the angels and the church ages. And now in this, it'll dovetail right into these seven seals that we're coming to speak. And the seven seals that we're trying to speak of when I come this time, is the seven written seals. And these seven seals, as you know, is just the manifestation of the seven angels of the seven churches. But there are seven other seals that's on the back side of the Book, that's outside the Bible. Notice, we'll get to it in a moment.

Now, before I start this, are you tired? Would you like to stand, change position?

30-3 Now, listen close. The seventh angel of Revelations 10:7 is the seventh church age messenger. See? Now, watch. And in the days. . . Now, watch here.

But in the day's of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished. . .

Now, sounding forth, this messenger, the seventh angel here, is sounding forth his message to the Laodicean church. Notice his type of message. Now, it wasn't to the first angel (wasn't given that), second angel, third, fourth, fifth, sixth; but it is the seventh angel that had this type of message. What was it? Notice, his type of message: finishing all the mysteries of God that are written in the Book. The seventh angel is winding up all the mysteries that's lain loose-ended, all out through these organizations and denominations. The seventh angel gathers them up and finishes the entire mystery. That's what the Bible said: finishes the mystery of the written Book.

30-5 Now, let's note a few of these mysteries. And if you want to, write them down. First, I'll take what Scofield says here in Matthew 13. If you would like to—to type some of them down. . . If you haven't got a Scofield Bible, you might read what he thinks some of the mysteries are.

Now, in the 11th verse:

He answered and said unto them, Because it's given to you. . . (his disciples). . . Because it is given to you to know the mysteries of the kingdom of heaven, but not to them. . . but to them it is not given. (The mysteries)

Here's the mystery: A "mystery" is Scripture—is "a previously hidden truth, now Divinely revealed, but which is a supernatural element still remains despite the revelation." The greater mysteries and the great mysteries are:

31-1 Number 1. The mystery of the Kingdom of heaven. That's the one we are talking on now, 13. . . Matthew 13:3-15.

Now, 2nd mystery is the mystery of Israel's blindness during this age: Romans 11:25 with the context.

3rd—3rd mystery is the mystery of the translation of the living saints at the end time of this age: I Corinthians 15 and also Thessalonians 4:14-17.

The 4th mystery, of the New Testament church as One Body, composed of both Jews and Gentiles: Ephesians 3:1-11, Romans 16:25, and also Ephesians 6:19, Colossians 4:3.

The 5th mystery is of the church, as the Bride of Christ: Ephesians 5:28-32.

6th mystery is of the living Christ, same yesterday, today and forever: Galatians 2:20, and Hebrews 13:8, many places like that.

The 7th mystery is of God, even Christ, as the incarnate Fullness of the Godhead embodied, in Whom all Divine wisdom and godliness is restored to man.

9th mystery is the mystery of iniquity found in II Thessalonians and so forth.

The 10th mystery is of the seven stars of Revelation 1:20. We just been through that. The seven stars are the seven churches, the seven messengers, and so forth.

And the 11th mystery is mystery Babylon, the prostitute: Revelations 17:5-7.

31-2 That's some of the mysteries that this angel is supposed to wind up, all the mystery—all the mysteries of God. . . And the other one. . . May I say this with reverence, and not referring to myself, but referring to the Angel of God.

The serpent's seed, that's been a hidden mystery all through the years.

The grace straightened out, not disgrace, but real true grace.

No such a thing as an eternal burning hell. You'll burn for millions of years, but anything that was eternal had never beginning or end, and hell was created. All these mysteries.

The mystery of the baptism of the Holy Ghost without sensation, but the Person of Christ performing in you the same works that He did.

The mystery of water baptism, where the extreme trinitarianism has brought it into titles of Father, Son, Holy Ghost, and the mystery of the Godhead being fulfilled in the baptism in the Name of Jesus Christ according to the Book of the Revelations, that the church in this time was to receive. There's some of the mysteries.

The Pillar of Fire returning back. Amen. That's the thing that is supposed to take place, and we see it.

32-4 Oh, how we could go on naming the mysteries. Seeing that Pillar of Fire that led the children of Israel, the

same one that struck down Saul on his road down to Damascus. And the same One, coming with the same power, doing the same things, and revealing the same Word, staying word by word with the Bible.

The sounding of the trumpet means Gospel trumpet. And the sounding of a trumpet in the Bible means, get ready for Scriptural war. Are you getting it down? Scriptural war... Paul said... If you want to put this down, I Corinthians 14:8, Paul said, "If the trumpet gives an uncertain sound, how will a man know what to prepare for?" And if it doesn't have a Scriptural sound, a vindicated, a vindication of the Word of God made manifest, how will we know were at the end time? If it says they believe that Jesus Christ is the same yesterday, today, and forever, but deny His signs and wonders that the whole realm of nature believed on Him, and all the church believed on Him by this, how will we know how to prepare?

32-6 Somebody's come forth with a chart, and drew it all out, and somebody's come forth with another thing and drew this all out contrary to this one. Some's come forth and said, "This is it," coming back to this, and others has wrote books and things like that. But God comes in the power of His resurrection and who's going to speak against it? If Jesus Christ is the same yesterday, today, and forever, He does the same that He did yesterday, today, and forever. That's what this angel is supposed to do, take them mysteries, them loose ends, that people run out on. . .

Notice, if it gives an uncertain sound, unscriptural, who can prepare himself? But a trumpet. . . Did you notice, each one of those ages, as I told you about the church coming in, there was a trumpet sounded, a seal tore loose. And a trumpet means war. And if it don't give a Scriptural sound, what about it? But let me call this to your memory. Don't miss it now.

33-1 Notice, each church age had its messenger. We know that. Paul was the first messenger. And when the first trumpet sounded, and the first seal was tore loose. . . Paul was the first messenger as we found. And what did he do? Declare war. On what? The orthodox church for not believing the Messiac sign that Jesus had produced to them. Why, they should've knowed it. They should've knowed Him.

Remember Paul come at the end of the age. All messengers come at the end of the age. It's at the end-time when these things are—are brought forth.

Paul, knowing the Scriptures, and knowing that Jesus was Messiah, and he blasted those synagogues from place to place with the Scriptures and was put out of every one of them, till finally he shook the dust from his feet and turned to the Gentiles.

33-5 What was it? Sounding of a trumpet, an angel messenger standing there with the Word. Oh, my. Don't you miss that now. The Word. . . And Paul with the unadulterated interpretation of God's Word, blasted every one of them synagogues. Cost him his life.

How we could go down to Irenaeus, the one—the messenger of the next church age, and Saint Martin, the next church age, when they begin to get the doctrine of the Nicolaitanes begin to come in. And they blasted that age. Saint Martin blasted his age. And then Luther, the fifth messenger, he blasted that Catholic church with the Word of God. "The just shall live by faith," he said; and "This is not the literal body of Christ," and he throw the communion on the floor, walked out, and blasted that Catholic church. That trumpet sounded. That's right. That right?

33-7 John Wesley, raised up in the days of the Anglican church, when they said, "There is no more reason to have revivals," it went to seed. But John Wesley stood up with a message of the second work of grace: sanctification. And he blasted that Anglican church with the Gospel trumpet prepared for war. That's right. He did it.

Now, we're in the Laodicean age, when they've again denominated: Methodist, Baptist, Presbyterian, Lutheran, Pentecostals, and we're looking for a prophet to come to blast this age and turn them back from their iniquity.

Now, if that's been the trend all the way down through the age, will God change His trend in this day? He can't change it. He has to keep the regular strike. And remember, this messenger was the seventh angel, and he was to take all the mysteries and gather them up.

34-2 Notice, the seventh angel was to blast the Laodicean rich church. "I'm rich, and increased in goods, and have need of nothing."

He said, "You're miserable wretch, poor, blind and naked, and don't know it." That was his message.

Oh, God, send us a fearless prophet with **THUS SAITH THE LORD**, that the vindicated Word of God will move through it, and prove that he's sent from God. And when he comes, he'll blast them ages. Sure will. He'll set that Laodicean church against him. Certainly he will. They did in every other age. It won't change in this age. It's got to be the same.

34-4 Notice, now the Laodicean church: the messenger will finish of the Laodicean. . . The seventh angel will finish all of the mysteries that's been lost in the battles before for the truth.

Luther raised up, but he didn't have all the truth. He only had justification. Right. Along come another messenger named John Wesley with sanctification. He didn't have it. The Bible said. . . The Philadelphian church. . . Then comes the Laodicean church age with the baptism of the Spirit, but they messed it all up and went right back into the formalism like they did in the first place; when He was to look upon as Alpha and Omega, His hand laying one way and one way: the first and the last.

34-6 His Spirit fell on the day of Pentecost and filled that group. She gradually drained out, till it come through the dark ages, the seven golden candlesticks, the seven church ages. The last was the farthest away from Him. That was a—nearly a thousand years of dark ages the Catholic church. Luther begin to bring the next light, a little closer to the Word. The next light come a little closer. The next Light, the Laodicean, then it come right back like it did the first place: went right off into the same mess it did in the first place. Don't you see what I mean?

34-7 Now, watch. There's a lot of truth lost out there. Why? Where others compromised on truth. But this seventh angel don't compromise on nothing. He gathers up all the loose ends, gathers them all up, and at his sounding, all the mystery of God should be finished. Oh, God sent him. All of the hidden mysteries was finished when he. . . It was revealed to him. By what? If these are hidden mysteries, the man will have to be a prophet. And didn't we just get through and see that the prophet that would come in the last age

would be that great Elijah that we been looking for? Because these mysteries that's hid through the theologians will have to be revealed to God, and the Word comes only to the prophet. And we know it. He will be the second Elijah, as promised. Oh, my. The message he—he will bring will be the mysteries on all these things.

35-1 We have water baptism; it's all mixed up. That's right. One sprinkles, one pours, one takes Father, Son, and Holy Ghost, one takes this, one baptizes three times face forward for a—one for a God named "Father," another for a God named "Son," and another for a God named "Holy Ghost." The other one says, "You're wrong, you have to baptize backwards three times that way." And, oh, what a mess. But the whole thing has been wound up. For there's only one God, and His Name is Jesus Christ; and there's not another name under heaven but that Name. There's not one text of Scripture, nowhere in the Bible, where anybody was ever baptized in any other way but in the Name of Jesus Christ. Not one time was any of the new church, or the church of Jesus Christ ever sprinkled, poured, or anything else. Not one time was ever a ceremony used, "I baptize thee in the Name of the Father, Son, Holy Ghost." It's creeds and things. And in the battle for truth, them ends has been lost; but God said they'd be restored again in the last days. "I will restore, saith the Lord." We went through that not long ago, the "Bride Tree."

35-2 It will take a prophet. The Bible says that he would be here. That's right. Malachi 4 speaks that he'll be here, and we believe that he will. We're looking for him, and we're looking for his manifestation. And we'll see the vindicated Word of God.

There'll just be a few understand it. "As it was in the days of Noah, so will it be in the coming of the Son of man." What was saved? Five souls. In the days of Lot there was actually three saved. The wife started out and lost. So shall it be in the coming of the Son of man. There'll be very few saved, translated in that time. One of the mysteries of that church being taken up, like Lot was taken—like Lot was taken out away. Noah was taken up, and the church will be taken up also. One went in, and one went out, and the other one goes up. See, it's exactly, perfectly. The Word comes.

36-1 The Book that is written within is then completed, when this—all these mysteries have finished to be sounded.

Now, let me read it again, so you will be sure. Now, look.

But in the days of the voice of the seventh angel, . . . (the last angel) . . . when he shall begin to sound, the mystery of God should be finished . . .

Now, what is the mystery of God . . . one of them? Paul said in I Timothy 3, I believe it was, said, “Without controversy great is the mystery of godliness . . . For God was manifested in the flesh.” We handled Him, seen Him, received up into glory. Witnessed by angels, vindicated here on earth. God was.

Sure, it’s a great mystery, but it’s all solved: not Father, Son and Holy Ghost, three Gods, but One God in three offices. The Fatherhood under Moses, the Sonship under Christ, the Holy Ghost under this dispensation: three dispensations of the same God, not three Gods.

The mystery’s finished now. The Bible said it should be.

36-6 When they . . . I seen the other day where the scientists are trying to contradict me in what they used to say. When I said, “Anybody that believed that Eve ate a apple . . .” Now, they—science said, you see in the paper the other day in big headlines, she eat a apricot. Nonsense. Would that—would that beguile her? Oh, certainly not. See, they’re just . . . That—that’s what Cain thought, you know. He brought the same thing back, but God didn’t receive his sacrifice; and Abel, righteous, was revealed to him it was blood, and he brought the blood. Oh God, this church and the age that we’re living in . . .

36-7 The Book that is written within is then completed when this angel ceases. Now, please understand this. When the seventh angel’s message is completed, the godhead mystery, the serpent’s seed mystery, all the other mysteries of all these things, eternal sonship, as they talk about. How can He be an eternal Son, when eternity never began or never ends? And a son is something that’s begotten of. How can it make sense?

How can there be an eternal hell, when hell was created? I believe in a burning hell. Certainly. The Bible said so, but it’s to destroy. The Bible said, “Blessed is he that has not part in the second death.” See? See, you won’t be destroyed by second

death. The first is a physical. The second is a spiritual death when everything is finished. The soul that sinneth, that soul shall die. You'll punished for your sins, maybe through the hundreds of year—thousands of years, but there can't be an eternal hell, because the Bible said hell was created. How can it be created and be eternal? If there ever was. . . The Bible said hell was created for the devil and his angels. And then if it was created, it can't be eternal; 'cause eternal, anything eternal never had a beginning or had an end.

That's how we can never die, because we was always. We're part of God, the offspring of God. And He's the only eternal Thing there is. Amen. You can no more die than God can die, because you're eternal with Him. Amen. Let it come (Hallelujah.), kinda getting tired of this old pest-house anyhow.

37-2 Notice, the Book written. . . When this angel finishes all these loose-end ministries that through the battle they fought, Luther fought, and Wesley fought, and the Pentecostals fought, but there's coming one, says the Bible, that in the days of his sounding, all these mysteries. . . The Oneness run off on Jesus' Name. The Trinity went off on Father, Son, Holy Ghost, just like they did at the Nicaea Council: same thing. They both was wrong. But now, in the middle of the road, in the Scriptures lays out the truth. You see where we are at? The angel of the Lord. . .

37-3 Notice, Revelations 5:1. Listen at this now.

And I saw in the right hand of him that set upon the throne a book written within. . . (The writing was with inside.) . . and on the backside, sealed with seven seals.

Now, there's writing on the inside of the Book, but the backside had seven seals on the back of it that wasn't written in the Book. Now, this is the revelator talking: John. Now, remember, it wasn't written in the Book. "And in the days of the voice of the seventh angel all this mystery that's written within should be finished." It should be taken care of in that day. Now, do you see what I mean? Are you following me?

Then is the time for the seven voices of Revelations 10 to be revealed. When the Book is finished, there's only one thing left, and that is the seven mysterious voices of thunder that

was wrote on the backside of the Book that John was forbidden to write. Let me read it.

And I saw an angel—a mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as the sun, and his feet like pillars of fire.

And he had in his hand a little book open: . . . (See, now watch this.) . . . and he set his right foot on the sea, . . . his left on the earth.

And he cried with a loud voice, as when a lion roareth: and when he cried, seven thunders uttered their voices. (Watch.).

And when the seven thunders had uttered their voices, I was about to write:

There was something said. It just wasn't a noise. Something was said. He was about to write.

. . . and I heard a voice from heaven saying unto me . . .

38-2 Look where the voices was in the thunders, not in heaven, on earth. The thunders never uttered from the heavens; they uttered from the earth.

And I was about to write: when I heard a voice from heaven saying unto me, Seal . . . (Capital S-e-a-l) . . . Seal up those things which the seven thunders uttered, and write them not.

It's on the backside. When a book is complete . . . Now, He didn't say on the front side; He said on the backside. After it's all done completed, then these seven thunder voices is the only thing that is stuck to the Book, that's not revealed. It's not even written in the Book.

Oh, my. I wish I could get that to the people and could actually . . . Don't fail; don't—don't fail, please don't this time. I'm fixing to leave you. Don't fail. If you ever listened, listen. These seals are on the backside of the book, and at the time that the seventh angel is sounding, all the mysteries that are written in the Book is completed. And immediately, the Book that was open and written and within, is closed. The mysteries of God is finished; and this is the mysteries of God, the going of the church, and all these other things. The mysteries is over.

38-5 When that seventh angel sounds out every mystery, it's over. Let him be who he may. Whatever it might be. God's Word can't fail, and He said,

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

All those things, like oh, Rome being the—the whore, and all the Protestant churches, denominations, denominating after her has become her harlots. See, all those mysteries that the prophets spoke of will be revealed right here in this last hour. And when this seventh angel rises in the Laodicean age and begins to sound forth the true trumpet. . . Because it will be contrary, they won't believe it. They sure won't believe it. But it'll be an inspired prophet, because there's no way to figure it out. Men try to figure out the trinity and go gray-headed and go crazy. No one can understand it. They still believe Eve eat a apple, and all those things. Because it's tradition that man has held onto, just like Jesus found the church. But it'll have to be a Divine led prophet for the Word of God to come to him with the true interpretation of the revelation of Jesus Christ. So then it's—it's got to be that way. God help us.

39-2 Now, when his sounding forth. . . Now, that's **THUS SAITH THE LORD**. We have that clear. When he sounds forth his message, declares war, like Paul did on the orthodox, like the rest of them did, like Luther, Wesley, against the organizations, when he declares war, and telling them they're lying, and it's not the truth, and they're deceiving men; when he sounds forth that, you can't fail, it won't fail, because he will be a-vindicated by the Word of God. You'll know exactly what it is. And when he does, he sounds forth to call from Babylon, "Come out of her, my people, that you be not partakers of her sins." God send him. Don't miss it.

39-3 Now, when he begins to sound, the mystery will be finished. Now, note. Then it's time for the seven sealed voices of Revelations 10 to be revealed. Do you understand? When all the mysteries of the Book is completed, and the Bible said here that he would finish the mysteries. . . When men back in other ages has fought for truth; they fought for justification; they wondered why. Sanctification, they fought for this, and they fought for that, they fought for this. What

did they do? Turned right around and organized into it. Same thing, Pentecostals, and the Baptists, Presbyterians, Lutherans; every one done the same thing, turned right around and done the same thing. And the Bible said in Revelations 17 that's what they'd do: Old mother whore and her daughters, the mystery Babylon.

39-4 The Bible said here that that would be one of the mysteries that would be unfolded. Protestants, prostitutes committing spiritual fornications, leading people by denominations with their cup of iniquity of man-made doctrine, and pulling them away from the fountain filled with Blood, where the power of Almighty God flows freely to manifest Jesus Christ.

If that's true, then God will back it up; and He has done it; and He will continue. But when that comes to pass, the Word is finished.

Now, there's only one thing left. That is the seven thunders that we don't know; and it would not have thundered in vain. God don't do something just to be playing. We play and act silly, but not God. Everything with God is "yea and nay." He doesn't just fool. He doesn't kid. He means what He says, and He says nothing 'less there's something meaning to it.

40-3 And seven thunders right in the revelation here of Jesus Christ, is some mystery. Does not the Bible say that this is the revelation of Jesus Christ? Why, there's some hidden mystery then of it. What is it? The seven thunders have it. For John was just about to write, and a voice came down from heaven, said, "Don't write it. But seal it. Seal it up. Put it on the backside of the Book." It's got to be revealed. It's the mysteries.

Now, we solved out these things by the Holy Spirit. It's told us it wasn't apples; it was sexual. Told us these things... There's not no-one able to stand before it. I never seen a preacher in my life agreed with it. But I've asked them.

40-5 You know in Chicago, when we stood before them, about three hundred and fifty preachers. You women here from Chicago; you were there, heard about it. The Lord told me three nights before. Said, "They're going to set a trap for you." He said, "Stand at the window yonder, and I'll show you." He said, "Mr. Carlson and—and Tommy Hicks will meet you tomorrow morning and want to go to breakfast, and you

tell Tommy to stay.” But said, “Here’s the way it will look: Tell them that they’re not going to have that meeting in the place they’re thinking about. They’re going to be in another place.” Said, “Don’t you fear; I’ll be with you.” That’s good enough for me.

The next morning Mr. Carlson, president of the Full Gospel Business Men, come said—called me up and said, “Brother Branham, I want to go to breakfast with you.”

I said, “All right.” I said, “Watch Tommy Hicks be there too.”

Went down at Town and Country, and he said, “Well, Brother Branham, oh this is wonder . . .”

I said, “Tommy, would you do me a favor?”

“Sure, Brother Branham.”

I said, “Wonder if you would speak for me?”

He said, “Oh, I—I couldn’t do that.”

I said, “Why? I’m just a seventh grade student and I—I’d say . . . I’d say empire instead of umpire.” See? “I don’t know how to speak before them, and there’s going to be the Ministerial Association of Greater Chicago. How am I going to speak before them with my seventh grade education, Tommy? You’re a Doctor of Divinity.” I said, “You’d know how to talk; I don’t.”

He said, “Brother Branham, I couldn’t do that.”

I said, “Why? I’ve done you many a favor.” And I just put it real straight.

And Brother Carlson said, “Oh, Brother Branham, he couldn’t do that.”

I said, “Why?”

He said, “Well . . . duh—doh—doh . . . it . . . uh.”

41-2 I said, “You know why? You know why, but you don’t want to tell me. They got a trap set for me.” And I said, “Brother Carlson, you got that hotel room, haven’t you, where we had the other banquet?”

“Yes.”

I said, “You’re not going to get it.”

He said, “Well, Brother Branham, we done got the deposit on it.”

I said, "I don't care what you got; it's not going to be there. That is a green-colored room. We're going to be in a brown-colored room. I'm going to be back in a corner. Dr. Mead will set to the right. That colored man and his wife will set here, and so-and-so. There'll be a Buddha priest setting to my extreme right, and how they'll be dressed." And I said, "You know what it is, Tommy. Your—your Greater Chicago Ministerial Association is going to challenge me on the baptism in the Name of Jesus Christ. The Greater Chicago Ministerial Association is going to challenge me on the evidence of the Holy Ghost speaking in tongues. They're going to challenge me on the serpent's seed, and on the preaching of grace."

Tommy looked over and said, "Mercy goodness." He said, "I don't think I'll even go." He said.

I said, "Yeah, you come on."

42-1 And the next day, the man who had took the deposit, give him back the deposit, and said, "We got an orchestra. We had it booked up, and we forgot it, and had lost that thing; and we had to give it to the orchestra, and you can't have it." And we went out to Town and Country.

Walked in that morning, and there they all stood. When I set down behind the desk, back there, and waiting, after they had had breakfast, I looked around at them like that. We had breakfast in a room, come out, set down there, and there was the Greater Ministerial Association of Chicago. And I looked around to them. Each one introduced themselves as Doctor Ph.D., LL., Q.U.S.T. and all them kind of things like that. I just set and listened at them till they got through.

42-3 Brother—Brother Carlson stood up. He said, "Gentlemen. . ." And all of you know Hank Carlson. Ask him. Well, you got it on tape right here. If you want to buy the tape it's here. The boys has got it. He said, "Gentlemen. . ." He said, "I introduce to you next, Brother Branham." He said, "You all might disagree with him on his doctrine, but let me tell you something: Three days ago we set in a place, and if that man didn't tell me everything that's happened this morning, I am not standing here. He told me that you all were fixing to question him on his doctrine, and he told me that I'd have to cancel out that other place and be here, and told me exactly where Dr. Mead, and these people would be setting,

just exactly, and here they are.” He said, “You might disagree with him, but I say one thing; he’s fearless with what he thinks about.” He said, “Now, Brother Branham, the floor is yours.”

42-4 I said, “Before we start.” I read what I did this morning; “I was not disobedient to the heavenly vision.” I said, “Now, let’s settle this. Now, you all speak of being Doctors of Divinity, and I stand here by myself.” I said, “If that is so, you want to question me on the baptism in Jesus’ Name, we’ll start with that first. I want one of you men to bring your Bible and stand here by my side, on anything that I’ve taught.” I said, “Stand here by my side and with the Word of God, disprove it.” I waited; nobody said nothing. I said, “I am asking for some of you men to come, stand by my side. So what’s the matter with you? Then stay off my back, if you’re afraid to stand here by me.” It’s not me they are afraid of. It is that Angel of the Almighty God, that they know if He could foretell me to come. . . They was brighter than I thought they were. They knowed better than to stand there.

43-1 You know you’ve been in times—of them times too, but they didn’t do it. What is the matter? If it’s so great and they know it’s so truthful. . . I’ve put it on tape, and anywhere else I’m ready to talk it over in a Christian way with any brother. I won’t argue with nobody, but I want you to come, disprove any of it by the Word, not by your textbook now, not what Doctor so-and-so, or Saint so-and-so, said. I want to know what God said. That’s the basis. I want to know what That is. They don’t do it.

43-2 Now, look, when it is time for the seven voices, then it’s time for the seven Voices when the Book is completed of Revelations 10 to be revealed. Now, notice, listen. Now, I won’t keep you too much longer; I know I’m wearing you out here; its twenty minutes till ten. Listen close now. I know standing up and you all changing positions and things. I’ll be glad when the church gets fixed so we won’t have to be cramped up. We can take all day to preach it.

Now, notice. Now, note, the seven voices was thunders: blast.

God help us. If I’m wrong, Lord forgive me.

I’m asking you the question. It blasted with thunder when this voice rung out. Did you notice that when the seven seals,

that followed the seven church ages; when the first seal was opened, that there was a thunder? The first seals in the Book was opened, there was a thunder. Would not the first seal on the outside Book open the same way? God doesn't change His program.

43-5 Let's turn over to Revelation 6.

And I saw when the Lamb had opened one of the seals, and I heard, as it was the noise of a thunder, and one of the four beasts said, Come and see.

Now, there never was another thunder; and the last seal was opened, there was space in heaven for a half hour of silence. But the first seal was opened, there was a blast of thunder.

Oh, church, could it be? Are we that far? Friends, think. Maybe. . . I hope it isn't, but what if it is? What was that blast? Before God and this open Bible, I lie not. Blast that shook the earth, and when the first seal of the seven that was opened in the Bible, it come forth, just one, but a blast that shook the whole thing: a thunder. And then, if the seals that's on the backside would open, would not it be a thunder too? I don't know. I can't say.

There was a thunder. The first seal. . . And the seal was a thunder, the trumpet was opened at that time, and the trumpet was blown at Pentecost, of course. I won't get into that.

44-1 Now, if the vision was Scriptural, the vision I'm speaking of, that I saw last Saturday morning as a week ago now. If, now remember here. If the vision was Scriptural, it must be interpreted by the Scripture, or a continuation of the same Scripture. I just waited so that soaks in. If this that I have seen. . . What it was, I do not know, but I'm scared to death. Are we wasted away? Are we at the end? Remember, this angel said when this taken place, He swore there'd be time no more. I wonder if we really get this?

You say, "Well look like it'd be blasting across. . . Brother, He comes in a minute when you think not. You'll hear it your last time.

44-3 Now, is it plain? When the first seal was opened, the seals that was inside the Book, these mysteries that was sounded forth: justification, sanctification, Roman Catholic church, Protestants, and when all their little battles

and things left these loose ends in the Word of God, the seventh angel comes on and gathers them all up and explains them. See? And then he finishes; seven thunders utter out. John started to write. He said, "Don't write it, but seal it." And the first seal was opened of the seals on the inside of the Book; it opened with a thunder.

If this is Scripture, it can only be...If any Scripture is...Anything that's supposed to be of the Bible...It's just like you can't tell me there's such a thing as a purgatory and things like that. There's no Scripture in the Bible to back it up.

44-5 You can't tell me of these things like the Book of the Maccabees, which would might be all right, and that fourth Book of Daniel, where an angel grabbed him by the hair of the head and said—set him down. There's no such stuff as that ever took place in the Bible. Where Jesus of Nazareth made a little clay bird, and put legs on it, and said, "Fly away little birdie." It's nonsense. There's nothing in the Bible to back that up.

So it don't fool...The—the translators...God seen that the translators wouldn't even add that dogmas and nonsense. It might been good people, the Maccabee brothers of the...I don't say they wasn't good people, but it wasn't Scriptural. This is the complete revelation of Jesus Christ. Nothing could be added to It or taken from It. And if we put that in there, it don't act with the rest of the Scripture. There's sixty-six books of this Bible, and not one word will contradict the other one.

45-1 And then if this is a continuation for the sounding of these last trumpets or these last seven thunders that's coming forth, the mysteries, the last seals, it will have to compete—or compare with the rest the Scripture. And if them first ones in there opened with a blast of thunder, the second ones will too, that's on the backside.

Watch what happens. If the vision was Scripture, then it must be interpreted by the Scripture, or a continuation of the same Scripture.

45-3 Notice, Revelations 3 and 4. Seven thunders—seven thunders and then notice...(3 and 4). And then what? An oath from that mighty angel that time was finished. When these thunders (You see?), brought forth their voices, then the angel...Just think of it. A Angel clothed in a

cloud, and a rainbow covered over His head. Why, you know Who that is. Put one foot on the land and on the sea and lift up His hand and swore that when them seven thunders uttered their voices, that time would be no more. And if the ministry of the mysteries of God is finished. . . What if that is them seven mysteries coming forth?

In a humble little church like ours, that the Almighty has come and regarded the low estate of His people.

You say, "Well, I don't think so." It might not be, but what if it is? Then time has run out. Did you think it? Be serious. It may be later than we think.

45-6 Those stars falling into their constellation back yonder; that Angel coming and said, "As John was sent to wind up the Old Testament and to bring forth the introduction of Christ, your message will wind up the loose ends and will introduce the Messiah just before His coming." The message of the last days, notice, the mighty Angel swore with an oath, that time would be no more. Now, I don't want to keep you too long. Just think of this a minute now.

45-7 Now, listen. This Angel come down from heaven. See, the other seven angels of the seven churches was earthly messengers, but this Angel. . . All the message is finished. The seventh angel winds up the whole thing. And this Angel comes, not to the earth; He isn't a man from the earth as the messengers to the church ages; that's finished. But this Angel brings the next announcement. And a angel means a messenger. And He comes down from heaven clothed in that Pillar of Light, cloud, with a rainbow over His head. And a rainbow is a covenant. It was Christ, with one foot on land and one on the sea, and swore that time will be no more.

46-1 Where are we at, sirs? What's all of this about? I'm asking you.

The other angels was messengers, men of the earth. But this Angel. . . This said, to the angel of the church of Laodicea; to the angel of the church of Ephesus, messengers of the earth (See?), men, messengers, prophets, and so forth to the church. But this One didn't come from the earth; He come down from heaven, because the mystery's all finished. And when the mystery's finished, the Angel said, "Time shall be no more," and seven thunders throwed their voices out.

What if it is something to let us know how to enter in to the rapturing faith. Is it? Will we run and leap over walls? Is there something fixing to happen, and these old marred, vile bodies are going to be changed? Can I live to see it, O Lord? Is it so close that I'll see it? Is this the generation? Sirs, my brethren, what time is it? Where are we at?"

46-4 Let's look at the watch, the calendar to see what date we're living in. Israel is in Palestine in her homeland. The ensign, the six-point Star of David, two thousand years ago, yeah, nearly twenty-five hundred years ago, the oldest flag is flying. Israel's back in her homeland. "When the fig tree put forth its buds, this generation shall not die, shall not pass out—pass away until all things are fulfilled."

Nations are breaking,
 Israel's awakening,
 The signs that the prophets foretold.
 The Gentiles' days numbered;
 With horrors encumbered,
 Return, Oh dispersed, to your own.
 The day of redemption is near.
 Man's hearts are failing for fear.
 Be filled with the Spirit,
 Your lamps trimmed and clear.
 Look up, your redemption is near.
 False prophets are lying;
 God's truth they're denying,
 That Jesus the Christ is our God.

(You know it's the truth. Sure enough.)

But we'll walk where the apostles have trod.
 For the day of redemption is near,
 Men's hearts are failing for fear.
 Be filled with the Spirit,
 Your lamps trimmed and clear.
 Look up your redemption is near.

47-1 It might be closer than you think it is. It's got me scared. Oh, I haven't done enough. Where are we at?

Time shall be no more. He announces that time is over. What happens? What happens? Could that be so now, brethren? Seriously think. If it is, then the pyramid is capped by the seven thunders.

You remember the pyramid message? It's the capstone. What did it do? The Holy Spirit capped off the individual and sealed it when we added to our faith, righteousness, and godliness, and faith, and so forth. We kept adding to it till we got seven things, and the seventh one was Love which is God. That's how He makes the individual. He caps him and seals him with the Holy Spirit. Then if that be so, He's got seven church ages that He's had seven mysteries that's been sounded away and they fought for to bring back, and now the Headstone comes to cap off the church. Does the thunders mean that, my brethren? Sirs, is that where we are at?

47-4 Junie, I want to take your dream. Look, Junior, before the pyramid was ever preached, months before it, seen this dream. You say, "What about a dream."

Nebuchadnezzar dreamed a dream that Daniel interpreted, told the beginning of the Gentile age, and when it would leave. And it's done just exactly that way. Not one bit has failed.

You notice, the writing that the—was on the rocks; I was interpreting it for them. They were elated. That's the mystery of God that's been not understood for years. Could that be that? And then notice. In some mysterious way, we picked up out of the air a sharp tool that opened up the top, and in there was white granite, but it wasn't interpreted. There was no letters. I didn't interpret that, Junior. I just looked at it, and said to the brethren, "Look on this," and that's fulfilled tonight. While they were studying that, I slipped towards the west. What for? Maybe to understand the interpretation of what's written in the top of this. Could it be?

47-7 And those blasting the other morning that shook me plumb till I raised up in the air as high as this building, and that constellation of angels, seven angels, in the form of a pyramid... Is that them thunders that's coming forth? Could it be? This is all interpreted. According to his dream, it's all finished. According to God's Word the seventh messenger will finish—seventh message will be finished.

And then the seven thunders, and he saw the capstone rolled over, which many people don't even know there is seven seals to be revealed. I've read many men's books on Revelations, never did hear it talked on. They skip that. But it's been told you that it's there. I don't know what it is. Could that be that? God, be merciful to us. If that is, we're in a serious hour.

48-2 Now, just a minute. Look. If that be so, and the mystery's finished that was wrote in these rocks, I'm glad to be setting in a church with godly people, who God can give a dream to. I'm glad to introduce to these men and women that goes to Junior's church, and to this church, to Brother Neville's and them, that there's people setting in this congregation, and the Bible said, "They would dream dreams in the last days." And here it is, and look at it. It's comparing with the Word.

Knowing nothing about it, a blast come forth and here come seven angels from eternity. I said, "Lord, what would You have me do?" It wasn't told. I may have to go first to find out. I don't know. Might not even be that; I don't know. I'm just saying, "What if it is?" If it's Scriptural, that sounds very close to it. Don't you think so?

48-5 Look, then look, the Capstone was not interpreted. See? "Get west and come back." Or is it this? Is these seven angels in this constellation that came to me. . . When I meet you at the day of the resurrection, you'll see that I lie not: God my Judge.

Or is this that second climax that I talked about the other day. Is there something coming forth for the church? I don't know. I could stay on that a little bit, but I'll move on.

Could it be that? The mighty thunder, or the seventh angel in the seven constellation, seventh period constellation, the pyramid made in a form, three on a side, and one on top, and they dropped from eternity. Could it be? Is this the mystery of the thunders that will bring back the Headstone?

48-8 And you know, the pyramid never was capped. The Headstone's yet to come. It's been rejected. Could it be, brethren, sisters.

Or is this that third pull that He told me three or four years ago.

The first pull, you remember what happened? I tried to explain it. He said, "Don't do that."

The second pull, He said, "Don't try. . ." And I pulled anyhow. You remember? All of you remember; it's on tape and everything.

And then He said, "Now, there's a third pull coming, but don't try to explain it."

You see how I approached this tonight? I don't know. But I feel duty bound to my church to say something. You draw your own conclusion.

49-5 Now, will this be the mystery that would open up, that would bring Christ, bring a power to the church? See, we've already. . . We believe in repentance, being baptized in the Name of Jesus Christ. We believe in receiving the Holy Ghost. We have signs, wonders, miracles, speaking in tongues, and the things that the early church had. And, frankly, there's been more done right here than is wrote in the Book of Acts, in this one little group of people, this little bitty ministry of ours here. What about the world over? See? More than is wrote in the Book of Acts. . . Same kind: the raising of the dead. Remember, there's only about three people raised from the dead by Jesus Christ, and we have on record, doctor's record, five. "Works that I do, more than this shall you do."

49-6 I know that King James says "greater," but you couldn't do nothing greater, more of it. He was in one Person then; He's in the whole church now. See? "More than this shall you do, for I go unto My Father."

If this is the third pull, then there's a great ministry lying ahead. I don't know. I can't say. I—I don't know.

Watch. Third pull. Let's stop on that a minute. In the vision the first flight was little messenger birds; that was when we first started. It growed from just taking the person by the hand. And you remember what He told me: "If you'll be sincere, it'll come to pass that you know the very secret of their hearts." How many remembers that announced from here and across the nations? And did it happen? Exactly. Then said, "Don't fear, I'll be with you." See? And it shall go on.

49-9 Now, the first pull was little bitty birds, them flights. They went on to meet the time, meet the coming of the Lord, the first message. The second time, the secrets of the heart, from taking a person by the hand, and just standing

there and saying what they had. The next time it revealed their sins and told them what to do and make. . . Is that right? Then that come to pass perfectly just as God said it, and you're witnesses and so is the world, so is the church.

When I said, "I saw an angel, and it was a emerald fire burning," people laughed and said, "Billy, get next to yourself." The magic scientific eye of the camera took It. I wasn't lying. I was telling the truth. God vindicated it. I said, "Darkness overshadows; its death, black; and this is white. One's life, and the other one's death." There it is on the picture back there. That the. . . As George J. Lacy said: "The mechanical eye of this camera won't take psychology." Are you following me?

50-2 Notice, the first little flight: hand. The second was greater, whiter, doves: Holy Spirit revealing the secrets of the heart. And the third flight was angels, not birds, angels. And that's the end time. That's all of it. Will this be the time, brethren? Is this the time?

Now, listen real close and don't misinterpret this. I want to ask you something.

Let's go back, just a minute. The church knows it's the truth. The scientific world knows it's the truth. And people are setting here tonight, and many still living, that was standing here on the river when that voice spoke that out and said, "As John was sent forth with a message of the first coming, so is this the second message of the second coming." You remember? And if it's finished, what did John do? John was the one who said, "Behold, there's the Lamb of God that takes away the sin of the world. That's Him."

50-6 Is the hour, has it arrived, my brethren. I don't say it has. I don't know, but I'm asking you. I want you to think. Or will this be the time when it will be again, "Behold, the Lamb of God," or the time of Malachi 4, to return the hearts of the children back to the faith of our fathers. Will it be such a blast that will—that will do such mighty things until it'll set the church, that has been sloping, and cannot understand the mysteries of God, and so forth; when they see that mighty blast sweep forth, will it turn their hearts back to the fathers as the Bible said it would do? Or was this the message already past, that should've done it? I don't know.

This is the sign of the end time, sirs. Or is this the sign that it's over? It looks very Scriptural to me. I don't know.

50-7 There was them Angels. There was a blast like a thunder that shook the whole earth. God knows I tell the truth. Just remember, something's fixing to happen. I don't know what it is. But could it be this? The reason I say this: prepare yourselves.

Let us pray. Pray how? Take our position in the army of His believers and prepare ourselves, for it may be later than we're thinking. You know me, and I have never told you a lie yet, as I know of. And as Samuel said to them, "Have I ever told you anything in the Name of the Lord, but what come to pass?" Now, I'm telling you now. I don't know what this is. I can't say what this is. I don't know. But I'm going to tell you the truth; I'm scared. As your brother, I've been scared since last Saturday.

51-2 It may be the end time. It may be time for the rainbows to sweep across the sky, and an announcement from the heavens saying, "Time is no more." If it is, let's prepare ourselves, friends, to meet our God.

There's been plenty of food laid in now; let's make use of it. Let's make use of it now. And with me from this platform, I cry to God, "Lord Jesus, be merciful to me."

I've tried to live the best I knowed how. I've tried to bring the messages, the best way I could, from the Word of God. God knows my heart. But when that constellation of Angels swept that ground, I was paralyzed. I couldn't even feel for a long time. Even felt like a long time later trying to walk through the room, even from my spinal cord, and up and down my neck, was perfectly paralyzed, like had no feelings. I couldn't feel in my hands. I was in a daze all day long. I—I just went in the room and set down.

51-5 Sunday I come down here to speak, and I—I tried to shake myself from it by speaking. Monday it was there again. And it's here now. And I don't know; I don't know, sirs. I'm only honest with you as my brothers. I don't know.

Is it—is it time? Is the minist—the mystery all finished? Has the sounding all over? Is that really them seven thunders fixing to utter out something that the little group that He's gathered together will receive a rapturing faith to go in the rapture when He comes; for we'll be changed as quick as those

Angels come: in a moment, in the twinkling of an eye, and shall be caught up together with those that is asleep to meet the Lord in the air.

My prayer is: God if this be so, I don't know Lord; I just telling the church. If it is so, Lord, prepare our hearts. Make us ready, Lord, for that great hour that all the history of time, all the prophets and sages has looked for that time. Lord, I don't know what to say. I'd be afraid to say, "Don't come Lord." I feel ashamed of myself when I look and see the world in the condition; I've done no more than what I've done about it; I'm ashamed of myself. If there is a tomorrow, Lord, anoint my heart; anoint me greater, Father, that I can do everything that I can to bring others to You. I'm Yours.

52-1 I feel like Isaiah in the temple that day when he saw the Angels flying back and forth, with wings over their faces and over their feet, and flying with wings, "Holy, Holy, Holy." Oh, how that young prophet was shook. He begin to age up a bit; and when he seen that, though he'd seen visions he screamed out, "Woe is me."

Father, maybe I felt somewhat like that, when I seen those Angels the other night—or the other morning, rather. "Woe is me, for I'm a man of unclean lips, and I dwell among unclean people."

And, Father, clean me; and here am I, send me, Lord, whatever it is that. . . I stand at this pulpit where I have been for thirty years. If there's something, Lord, You want me to do, here I am. I'm ready, Lord. But may I find grace in Your sight, humbly, I pray.

I pray for the little flock, that the Holy Spirit has made me overseer of, to feed them. And I've done all that I know how to do, Lord, to feed them on the Bread of Life. As in that vision, many years ago, where that big curtain laid in the west, and a mountain of the Bread of Life. . . The little book, "I Was Not Disobedient To The Heavenly Vision." Here it all comes to pass, revealed right in our face.

52-5 You're God, and there is no other but You. Receive us Lord; forgive us of our sins. I am repenting for all of my unbelief, for all of my iniquity. I plea on the altar of God.

As I come tonight with this little church before me. By faith we move from this building in rapture, as we set together

in heavenly places around the throne of God. Our hearts has been warmed many times in the things that we've seen You do and unfold Your mysteries to us. But, Lord, tonight I'm all weary. Woe is me. And as Jacob, when he saw those Angels coming down the ladder and going back, he said, "This is a dreadful place, none other than the house of God." There Bethel was established.

God, people don't understand that. . . They think it'd be so much joy, but Lord, what a weary, what a dreadful thing, for a human being to come in the Presence of a great mighty Being of heaven.

I pray for forgiveness of my little church here, that You've sent me down to—to—to lead and to guide. Bless them, Lord. I did according to what the visions and dreams and things has said so the best of my knowledge. I've laid in all the food, that I know how, for them, Lord. Whatever it is, Lord, we are Yours. We commit ourselves into Your hands, Lord. Be merciful to us; forgive us; and let us be Your witnesses as long as we're on the earth. Then, when life is over, receive us up into Thy Kingdom. For we ask it in Jesus' Name. Amen.

53-2 Every one of you, cleanse all your heart. Lay aside everything, every weight. Keep it out of your way. Don't let nothing bother you. Don't be scared. There's nothing to be scared about. If Jesus is coming, it's a very—it's a moment that the whole world has groaned and cried for. If it's something breaking forth now, for a—a new coming—a new coming of a new gift or something, it'll be wonderful. If it's coming time that the revelation of the seven thunders will be revealed to the church, how to go, I don't know. I have just stated what I saw.

Oh, my, what a time. It's serious and solemn thinking. And if it would be time for me to go, I'm Your, Lord—I am Yours. When You're finished, come, Lord Jesus. Wherever it might be, or what time it may be, I am His. I don't say I desire to depart; I don't. I've got a family to raise; I got the Gospel to preach, but that's according to His will, not mine. That's His will. I don't know. I'm just stating to you what if. What is, God will bring it to pass. But I tell you what I saw and what happened. What it meant, I don't know; but, sirs, could this be the end?

53-4 The people are present now, the six people that had those dreams. Isn't it strange there wasn't seven? Isn't it

very strange that six led right up, and then that vision immediately. The people are here. Brother Jackson here was one; Brother Parnell was another one; Sister Collins was another one; Sister Steffy was another one; Brother Roberson was another one, and Brother Beeler was another one. And the heavenly Father knows there was not one more pertaining to it. At the end of that seventh one, which was Sister Steffy, immediately, the vision broke forth.

You see? You see why I'm leaving? You see why I got to go? I must do it. Friends, don't look to me. I'm your brother. Don't pay no attention to me, because I'm just a mortal. I have to die like everybody else. Don't you listen to me, but listen to what I've said. What I've said is the message. Don't pay any attention to the messenger; watch the message. Keep your eyes, not on the messenger, but on the message, what it said. That's the thing to look to; and God help us is my prayer.

54-1 Now, I hate—I didn't want to come tell you this, but I wouldn't hold nothing back from you. Now, as far as I know . . . Let me tell you. As far as I know, I'll be leaving in the next two or three days, Wednesday morning, to—for Tucson. I'm not going to Tucson to preach; I'm not going there to preach. I'm going to Tucson to establish my family in school, and then become a wanderer. I'm going up to Phoenix to hold that little line of meetings, which will probably be just little messages around; and—and then . . . maybe . . . I don't . . . I think they want me to preach in the convention one night. They never said nothing about it; they just said I'd be there. See, that don't sound very good to me. And I've got a word, **THUS SAITH THE LORD** to Brother Shakarian too. I don't know what he'll do about it, but I've got the word to tell him. I don't know what he'll do; it's up to him.

54-2 Did you notice the last "Voice"? It is supposed not to be an organization, but they declared their creed. An organization, then I'll drop away. I'm out of such.

Now, presumingly Brother Arganbright and Brother Role, a Washington diplomat under seven presidents, has got to be in Africa. Brother Role, and I, and Brother Arganbright will be going into Africa right away for some meetings: down in South Africa and Tanganyika and with Brother Boze, and on down through and probably up through Australia, and through that way coming back, if the Lord doesn't do something different. But before I go, I'll be back here.

Then when I come back from there, if God hasn't spoke to me in some other way, I'm going to take the family and move up to about Anchorage, Alaska. This is southwest, that'll be northwest. And then, let them stay there through the summer, when it's so hot down in Tucson till it'll burn the hide off you. I don't think they could stand it. They'd be so homesick and disheartened. We're not selling the place. It's staying right there with the furniture in the house. I don't know what to do.

54-5 Then time the summer's over, if the Lord willing, I want to leave Alaska and come down to about Denver—central west. Southwest, northwest, central west, crying, "Oh Lord, what would You have me do."

In the meantime, every message, as far as I know of, to be preached will be right here, this tabernacle. Here's where the tapes will be; here's where the headquarters is. And I do not intend to stay with my family in the west. I'm going to seek till I find what God wants me to do. If this year doesn't settle it, then next year, without water or food, I'll walk out into the desert, and I'll wait till He calls me. I can't go on like this. You've got to get desperate. You've got to get to the place where you want to know what's the will of God, and how can you do the will, if you don't know the will? I'm propping because of that vision background what you did (See?), going around as missionary and evangelism until that call come.

Remember the first one when we laid that cornerstone? "Do the work of an evangelist," He said. He didn't say you was an evangelist, but do the work of one; perhaps until the time come for something else, another change of work. Might be something different. I don't know.

55-2 Do you love Him? Be real sure of that. Be real sure of it. They that love the Lord. . .

They that wait upon the Lord,

Shall renew their strength.

They shall mount up with wings like an eagle,

They will run and not be weary;

. . . walk and not faint.

Oh teach me, Lord, teach me, Lord to wait.

I love Him, and I know you do too.

Now, tomorrow night. . . I think I have made it plenty clear (Have I?), as clear as I know how to make it. That's all I

know. That's all I know what to say. And if it's revealed to me for something, I'll quickly tell you. I know you're interested to know. I'm interested to know. I don't know what it meant; I don't know where—where I'm going; I—I don't know what's going to happen. I—I am just. . . The only thing I know, I'm just going by the grace of God. Then He will tell me when I get there maybe. But my part now is go. And I might not be there two weeks till I'll be somewhere else, and it might be back here. That's right. I don't know but I. . . That vision had my wife and my children in that, and the very thing it was. . . I was in a covered wagon and the minute that I walked in there, there was—I was in my station wagon. And that is the way we leave in a couple days. Not knowing where we're going, not knowing what we're going to do when we get there, just going.

56-1 God is strange to us because His ways are past finding out. He wants obedience.

“Where are you going?”

“That's none of your business; just keep going.”

“What do you want me to do, Lord?”

“That's nothing to you, Follow thou Me. Just keep walking.”

“Where will I stop?”

“What's that to you? Just keep walking.” So here I go. In the Name of Jesus Christ. Amen.

I love Him, I love Him,
 Because He first loved me,
 And purchased my salvation
 On Calvary's tree.
 I . . . (He's my Life,)
 I . . . (all that I have lived for.)
 Because He first loved me.
 And purchased my salvation
 On Calvary's tree.

Sirs, is this the time?

[Brother Branham hums “I love Him”—Ed.] While we sing it again, shake hands with somebody by; say, “Brother, sister, pray for me; I'll pray for you.”

I . . . (Pray for us.) . . . (Real
soon . . . ? . . . Brother, pray for me. Pray for
me, brothers. Pray for us.)

And purchased my salvation . . . (Pray for me.
Pray for me.)

on Calvary's tree.

For I love . . . (Let's raise our hands now to
Him.) I . . . (real love)

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

Yes, I love Him . . . (With all my heart) I love
Him

Because . . . (Now's the time.)
And purchased my salvation
On Calvary's tree.