
STANDING IN THE GAP

 Thank you, Brother Neville. Let us remain standing just a moment now, as we bow for prayer. Let's bow our heads. And if there's any special request, would you just let it be known by your hands uplifted. Now hold in your heart those things that you need, and ask the Heavenly Father that He'll grant it.

² Our Heavenly Father, we are coming to Thee now in the Name of the Lord Jesus. We are coming, believing that the things that we desire is to be made known in prayer. And if we would believe that we receive what we ask for, it would be granted. Now that promise is so true. All these years, we've seen It tested, and we know that It's true. We want to thank You, first, for sparing our lives and permitting us to be back here again, together, assembled here in the congregation of the Lord.

³ We thank Thee for the church and for the pastor, and for the great Truth in which it's built here and stands for. We thank Thee for every person that's in Divine Presence. And we ask that You'll be merciful to us, today, and grant unto us the understanding that we have need of, that we might be a more efficient servant for Thee. It's our heart's desire to serve Thee with reverence and with a true heart, and that You might get the very best out of our lives. Every day, may our walks be so that You'll be well pleased with the things that we did for that day.

⁴ Now we pray for all the sick and the needy, today, that's in the Divine Presence here, and in the presence of Your sanctuaries everywhere around the world, that the great Jehovah will come in His power and heal all the sick and afflicted. Get glory unto Thy great Name! Bless every secret in the heart, this morning, of those requests for prayer. We pray, now, as You look down into every heart and see what they had reference to as they raised their hand, and give to them their desire. And bless us as we further worship You. And when we leave the building this morning and we go to our homes, may we be able to say like those who came from Emmaus, "Did not our hearts burn within us as He spoke to us along the way?" We ask it in Jesus' Name. Amen.

You can be seated.

⁵ I would like to say that it's good, this morning, to be here again in the congregation of the people, in the Presence of the Lord. And it's been a few months since I was back. And last Sunday I intended

to come down, but I—I suppose it wasn't the will of the Lord. Somehow, the valley here is very unhealthy for me. Soon as I come into the valley, I'm allergic to this air that's in here, and I break out in hives all over. And I think the hives went right straight into the stomach, and I was so sick, I . . . shivering, and shaking, and chills. And I just couldn't come down, although I got up and tried to force myself to do so. And I—I know that I—I've . . . The valley is very unhealthy, and it's unhealthy and—and I'm not suppose to live in it.

⁶ Now we want to report, we have had a great time in the services of the Lord, out across the different parts of the country where the Lord has called us to minister. And now I wasn't expecting to speak this morning on any certain thing, yet Brother Neville so wanted me to—to say something of being here with the people. So I . . . He is always gracious in that way, as we all know Brother Neville. And we love Brother Neville. Now, there isn't a day that I don't think about he and his wife and family, and his children, pray for them. God give him strength to go on, carry on! As we know, our time is running out. We're just so close un- . . . of tomorrow, that the evening Lights of today. And I . . .

⁷ Our family is out in the West. We all got along fine. And I gained twelve pounds, and lost ten of it since I been back. And Billy Paul gained eighteen pounds. And Rebekah and Sarah and Joseph, all gained. Of course, my wife didn't gain. So—so I'd be daresn't to say that up here, you know, 'cause I have to go home after a while. So I . . . But we had a—a wonderful, wonderful time, and so grateful. We . . .

⁸ Kind of bad, I thought, to come back, but there is one great thing, two things mainly that we missed, that there is no other place can take its place. One thing, our friends here, and the church. No matter where we go, we find friends, and we're grateful for our friends. But there is something about those friends who has stuck with you through the thick and thin, that there is no way to substitute them friends. No matter what any other friend could be, there is no way to substitute a friend like that. You're just squeezed into them, you're one. And we, together, looking for the Coming of the Lord, as the days go on. And it's kind of hard to try to think that you could . . . You cannot be separated.

⁹ It comes to my mind of a Scripture that I believe Paul wrote, and said in the Corinthians, that, "There is nothing present, nothing future, and no powers, neither nakedness, starvation, peril, or any creature present, neither life, nor death, can separate us from the love of God that's in Jesus Christ." How that even death itself will

never separate us, because we have been joined together in heart, in this great fellowship around the Word of God. And even death itself will not separate us. We'll be united in the great Eternals, for all times and ages.

¹⁰ And then the children . . . Of a morning, we would go to church, of course. But everywhere you go, there is not a . . . It isn't the little tabernacle on the corner. And there is something about it, I—I miss hearing that little old bell and I . . . ding up there on top, of a morning. And I think it isn't ringing at the time, because they haven't put the steeple on just yet, for the bell.

¹¹ And then to gather here at Eighth and Penn Street, where some thirty-five years ago, kneeling here in an old swamp, to build my first church, and how the Lord Jesus dealt with me on that. And today it stands as a little shrine here. And the brick and mortar, it stands as a shrine. But down in the inside of my heart, it's a shrine that'll last as long as I have memory. It's a . . .

¹² And what makes a church is not the building, it's the people who gather beneath it to worship God. We're grateful for these things.

¹³ And now I thought, maybe being that our time was up, almost, and—and we don't have much time left, I would just kind of brief you on some things that's happened. And then I'm going to make some tapes while I'm here, because I promised you all, see, that any new message, tape message, would first be from this platform. Here is where all the tapes are made, not out there. Now, Brother Jim and them goes along and sells tapes in the meeting, and so forth, but there it's always on something that's come forth from here first. See? You check anywhere back, you'll find it. That's my promise to you, and it will continue that way until the Lord God changes it.

¹⁴ And I think now that our tape customers, which around the world, a Message that goes forth from here, It circles the globe. See? Out into the jungles and everywhere, It goes by tape recordings. And to the heathens and so forth, by many, many different languages It's interpreted in. So I want, while I'm here, the Lord willing, to make some new tapes. And maybe, if the pastor hasn't got something burned into his heart tonight, well, I'd like to maybe make a tape tonight.

¹⁵ And then I'm going to Arkansas tomorrow, and, or Tuesday, rather, Tuesday morning, to help out in a little convention there with the International Brotherhood of Christians. I think . . . Or maybe I mispronounced that. It's something about National Brotherhood of Christians. I really don't know. I'm sorry. That's awful, isn't it? [A brother says, "Associated Brotherhood of Christians."—Ed.] Thank

you, sir. Associated Brotherhood of Christians. And I was supposed to have through, from Sunday now, on through. But I held today for the tabernacle, to be down here. And then—then I'll get out on Friday. . . . Is that the, sir, is. . . . Friday is when the—the meetings close down there. And I'll try to get back Saturday night, to be here Sunday morning, the Lord willing. I'll make another tape. And maybe sometimes, along now, I want to make a few tapes before we go.

¹⁶ And then I'm really pressing for Baton Rouge, Louisiana, to that convention. And then—and then come back. And then I'm supposed to go, by all means, to Anchorage. See? And—and from Fairbanks and Anchorage, for the Christian Full Gospel Business Men, on those chapters. And then back. And if the Lord willing, up to Chicago at the last week in July.

¹⁷ And I suppose then, about that time, I'll have to hurry the children off to Arizona again to be in. . . . to get them in school out there. Because, Charlie, I have to be here about the fifteenth of August. So I—I want to be back by that time, the Lord willing, down in Kentucky. Everybody laughing, maybe some of the newcomers wouldn't know what that meant. And just kind of hope it don't sound bad from the platform, but that's when squirrel season comes in. So, Mama Cox, I'm depending on that, you see, so for a couple weeks down there for my vacation.

¹⁸ Now I believe the. . . . I got something here that Billy wrote me, some little notes. And one of them said, "Daddy, Brother Neville wants to know if you could dedicate two children." Certainly, just be fine. And, yes, we have a—the dedicational service that the. . . . We might as well have that now. And then I think we'll kind of take the next forty-five minutes, or something, on briefing on some of the things that's taken place.

¹⁹ Now, many of the people and churches, being that when I. . . . This is a open tabernacle. It's never been a denomination, and God grant that it won't, never. Because, we want this a place where we have no—no law but love, no creed but Christ, no textbook but the Bible. And then, we do not have membership, we have fellowship one with another, for all people, all denominations. Everybody is welcome and we have—and we have fellowship around the Word of God, where everybody can feel welcome as they can be. And principle, we just love the Lord Jesus. And—and we're not a—a scholarly group here. We're just plain people that try to just read the Bible and put no interpretation to It outside of what It just says. Just. . . .

²⁰ I believe that God will judge the world someday by the Bible. Now if they are. . . . He is going to judge the world. And if there isn't

a standard to judge by, how will the people know what to do? See? It would be God. . . You could not pin injustice to—to God. And God has got to have something for His standard, that He judges the people by. Therefore if He judges it by the Roman Catholic church, then the Greek church, the Orthodox Catholic, and many of those, are certainly lost, and all the rest of the world. If He judges it by the Greek Orthodox Catholic church, and not by the Roman church, then the other. . . Then the Roman church and all the rest is lost. If He judges it by the Lutheran church, then the Presbyterians is gone. If He judged it by the Presbyterians, the Lutherans and Baptists is gone. See? So if He judges it by the Pentecostals, then all besides Pentecostals is gone.

²¹ But He'll not judge it by any church, to my opinion, because there is too much differences and too much confusion. But He'll judge it, the Bible says, "He'll judge the world by Jesus Christ." Now, that's Scriptural. Now. . . And the Bible said, that, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." "The same yesterday, today, and forever." So, He is the Word, and *This* is Christ in letter form. And in the Book of Apocalypse to the Catholic, Revelation to the Protestant, in the 22nd chapter when this Book was finished, Jesus said, Himself, "If any man will take one Word from this Book, or add one word to It; the same, his part, will be taken from the Book of Life." So I. . . The reason we believe this, and stay just exactly. Nothing. . . He can do things that He hasn't written here, we know that. But as long as we just stay with what He has wrote, that'll be fine.

²² And now in dedication of children, many of the people, the Methodists sprinkle them. And—and I think they have their first communion in the Catholic church, or Lutheran, along about twelve years old, and kind of a—a baptismal service when they're born. I—I think the babies are sprinkled. And—and I think that split the Nazarene from the Methodist, many years ago, in infant baptism. I think that's right, Brother Brown. I—I—I believe that that was what split the Methodist church and the Nazarene, 'cause the Nazarene didn't accept infant baptism. But to us, here at the tabernacle, if we are going to stay with what the Bible said, there is no place in the Bible where they ever did sprinkle anybody, let alone a baby, not even an adult. But they. . . The Bible says, the only place of our Bible for the children, "They brought infants to Jesus, and He. . . that He might put His hands upon them and bless them." And He said, "Suffer little children to come to Me, and forbid them not, for such is the Kingdom of Heaven."

²³ Now, therefore, we know that we are poor hands, the pastor and I, or any other pastor, to take the hands of the Lord Jesus. And if He was here this morning, these parent would bring that baby to Christ. But being that we are here in representation of Him, that we represent Him, they bring the children to us. And we dedicate them to the Lord, by laying our hands upon them, in commemorations of His great Word and His act. So that's how we dedicate the little ones.

²⁴ I thought maybe some mother might be here with her baby that's never been dedicated to the Lord, that she might want to come along with these mothers or fathers who will be dedicating their children. We just bring them up here and present them to God, and pray over them, and tell the Lord that we lay our hands upon them, and—and a substitute way for His. And that's as close to the Scripture as I've ever found yet. Now, you might get your textbook out and find something that some group of man said, but I mean what the Word said, you see. Now I think I've made it real, real clear what it is.

²⁵ Now if the pianist (Are you the pianist, brother?) will come up here. Isn't that awful, in my own church, ask, "Who is the pianist?" I almost have to knock at the door. All right. They sing this little song, or play it.

Bring them in, bring them in,
Bring the little ones to Jesus.

²⁶ And while the congregation sings this, let's stand to our feet. And let the mothers and fathers that's bringing their little ones, come now and stand. All right.

Bring them in, bring them in,
Bring the little ones to Jesus.

Now, pastor . . . Now we have a little—little fellow here is a sleeping. And sometimes they "amen" a little loud, so we understand that, they're babies. What is your name, sir? William Henry Vincent. And your little girl? Christina Maria Vincent. What a lovely little fellow laying on the—the shoulder of her father. May I have her? Christina, I can't substitute for your father here, see. Let us . . . Will you lay your hands upon the baby.

Let us bow our heads.

Our Heavenly Father, we are approaching Thy Throne, that today, up beyond, our faith lifts us beyond the moon, stars, beyond the solar system, into the Presence of the Almighty. We bring this lovely little child. We know not what we hold in our arms, Lord. It might be a great servant to You, in the days to come. We trust that it's so. But the father of the child has brought the little one to us, that we might lay

our hands upon it. That, we have confessed to be Your servants to act in Your place until You return, then You take over all things. Until then, Lord, we're to serve You with trueness and sincerity.

And with our hands laid upon this little girl, we bless her in the Name of the Lord Jesus Christ. Trust that You will give her a long life, if Jesus tarries, and may she become a great servant to You. Bless the home that she'll be raised in. May she be brought up in the admonition of God, and serve Him all the days of her life. Bless her parents, and may they live to see this child an honorable vessel unto the Lord, because of their act today, in the Jesus Christ's Name. Amen.

God bless you.

God bless you, sir. Her name is . . . [A sister speaks to Brother Branham—Ed.] This is Sister Tabet, Teresa. I just don't know whether we're going to be able to hold Teresa, or not. I don't think so. She knows a little more.

Well, let us bow our heads.

Our Heavenly Father, as we lay our hands upon the sister of this little one just dedicated to You, the parents wants this little one dedicated, also. May the grace of the Lord Jesus Christ rest upon this child, and give her a long life, a blessed life of service to You, in the Name of Jesus Christ. Amen.

God bless you now, bless you all. You're mighty fortunate parents, this morning, to have those two lovely little fellows.

His name? [The father says, "Joe William Cartwright."—Ed.] Joe William Cartwright. He's taking his siesta this morning, I think. All right. Now, if you—you all . . . Well, you can hold him if you—if you rather, ma'am. That's good. Joseph, come up here. All right. And you can hold him if you wish to.

Our Heavenly Father, we bring to You, this little Joseph William Cartwright. The father stands, this morning, to give back to You that which You've given to him, in a life of service. God, bless the little one, and may he live a long life, healthy, strong, and become a great servant to You. Bless his father and mother, the home he'll be raised at. May Christ be that unseen Guest at all times. And we give this little boy to You, for a life of service, in Jesus Christ's Name. Amen.

Bless you, Brother Steve Cartwright.

Little girl? [The sister says, "Yes, sir."—Ed.] Ma'am? ["Pam Lewski."] Sylvia Shippy.

Our Heavenly Father, we're laying our hands upon this little girl, as the loved one brings her here this morning, standing at the altar. May the blessings that would come upon her, if the Lord Jesus laid

His Own nail-scarred hands upon this child, may them blessings rest upon the little one. Bless her now, and may she live a long, happy life, and be a servant to You. And bless her home, her parents, her loved ones. In the Name of Jesus Christ we do this act, according to the Bible. Amen.

Blessing you . . . ? . . . Bless you . . . ? . . .

She's going to be a singer. What's the name? [The brother says, "Roy Allen Myer."—Ed.] Roy Allen Myer. I said, he is going to be a singer.

It reminds me. I hope this doesn't sound bad, at the church, but one day I was talking to an Indian. Had a little baby standing there, and I said then, "He's a nice fellow. And he's a nice fellow."

And the chief watched me, a few minutes. Then he looked down, said, "But, him, a her."

I guess, that's about the way it is yet.

What's the boy's . . . [The brother says, "Roy Allen."—Ed.] Roy Allen. Allen is your last name? ["Myer."] Myer. ["Roy Allen Myer."] Roy Allen Myer. He's a beautiful little thing.

Our Heavenly Father, as we lay our hands upon this little child, and in the Bible they said they brought little infants to You, and You laid Your hands upon them and blessed them. And that's the act that we perform in commemoration of Your great act on earth. Bless this child, his parents. May the home be a constant place of prayer, peace. And may the little girl live a long, happy life and be Your servant all those days. And may this family never be wheel-broken. In Glory, may every member be assembled around the great Throne of God, at that Day, and go to live forever. Until then, Lord, may Your Eternal blessings rest upon the child, who we bless in Jesus' Name. Amen! . . . ? . . .

This little . . . That's her little sister, Rebekah.

Heavenly Father, we lay our hands upon little Rebekah and bless her, also, in the Name of the Lord Jesus, just as though she was going to the water, to the pool. And I trust, Lord, that the day will come when she becomes of age, accountability, that she will make her stand, and walk right down to the pool there, and be baptized for the remission of her sins, in the Name of the Lord Jesus. Grant it, Father. Now bless her, with her little sister. May she live a long, happy life, and serve You. Amen.

Bless her. Lord bless you.

This her? [The mother says, "This is Jacqueline Grenault."—Ed.] Little Jacqueline Grenault, another pretty, little girl.

Our Heavenly Father, we lay our hands upon the little girl. In commemoration of the great Lord Jesus, Who laid His hands upon infants and blessed them. And may the blessing come upon the child, as though Your Own hands was upon it, today. If You were here on earth, in a physical body, the mother would bring the child to You. But as we, as Your representative, she comes to second, then, Father. And we ask that You will bless this child, who we bless. In the Name of Jesus Christ, may it live a long, happy life into Your service. Bless its home, may be raised in, may it be a constant house of prayer, in Jesus' Name. Amen.

Bless him. You have two of them? [The sister says, "I have two girls. And another one here, who has come, also, brother."—Ed.] All right. Now, this little boy is . . . ["James David."] James David. ["Humes."] Humes. I thought I knew you, Sister Humes. You're missionary, you and your husband. Is your hubby with you, this morning? Well, the Lord bless Brother Humes. Say, you sure have some fine, nice little children. This is David? And this is . . . ["James David, and Joseph! . . . ? . . . Florida . . . ? . . ."] I was just speaking with a sister from Florida, in the study, this morning. This little boy, when he was . . . They're from Florida. When he was there, the little boy, just a lad, little bitty, tiny fellow went into the back yard, and was looking up. Claimed that he saw Jesus

Now, it's little David Humes. We lay our hands upon him, in dedication of a life to service to Jesus Christ. Continue Your blessings upon his home.

[Blank spot on tape—Ed.]

Thirty years ago, standing in the school door up here on the Utica Pike, did I ever know that that little boy, we, bashful, looking across at each other, that some day I'd lay my hand upon his grandchild, to dedicate it to the Lord God of Heaven. Receive little Shawn this morning, Lord, as a servant to You. The mother and father gallantly bring him, to give back to God what's been given to their care. And may they live a strong life of health and strength, and determination, in Christ. Now we give You this little boy, in the Name of Jesus Christ, as a life of service. May he live long, to serve You.

Is the little girl dedicated? What's her name? Karla.

Likewise, upon little Karla, we lay our hands, this morning, and dedicate her to the service of Jesus Christ. God, bless her. May she live a long, happy life. May she be a servant to You, all the days of this life. Grant it, Lord. Bless her home. Let it always be a place of prayer and faith. I give You this lovely little girl, this morning, from the hearts of the father and mother who stand on this little altar, in the Name of Jesus Christ. Amen.

[The father says, "His name is James Pool."—Ed.] A little boy. It's named after Jim. ["Yes."]

Our Heavenly Father, the father of these little ones holds now in his arms the last little treasure that You give him in the form of a child, named him from his father, James. God, grant that he'll be a man of wisdom like James and in the Bible. I pray that You'll give him a long, healthy life, Lord. And may he raise up, and if there is a tomorrow, let him pack the Word of God. Grant it, Father. Commemoration of what Jesus Christ our Lord did when He was on earth, I lay my hands upon little James Pool and dedicate him to the service of God. In the Name of Jesus Christ. Amen.

Bless you, James! Bless the little one!

A little boy; two of them now. What say? Jerry Dean Allen.

Lord God, upon the head of this little boy, Jerry Dean Allen, may the blessings of Jesus Christ rest. As we lay our hands upon him, as we dedicate this young life to You. Bless his home, his parents. And may he live a long, happy life of service to our God and his God, Who we give him to now, in the Name of Jesus Christ. Amen.

Bless you, little one!

²⁷ Now, I think that just about—about does this now. Now we're just exactly on time, at eleven o'clock. Now, you know, I can just imagine, seeing those mothers coming along, and daddies, with those babies, I could think of Joseph and Mary, the morning of the dedication of the Lord Jesus.

²⁸ Brother Kidd, I was having a little interview with someone in the office, but I—I heard your emotion this morning out here, of a—of a man of your age. And I suppose you were telling of how the Lord healed you . . . the audience. And I almost tore my car up, one morning, to get to the elderly . . . He's an old minister.

²⁹ Just think, this man was, his little wife here, was preaching the Gospel before I was born. Preaching this Gospel, up over the mountains and valleys of Kentucky and Tennessee, with coal miners, and being run out. And they live without anything to eat. And this little wife here, washing on a washboard, for about twenty or thirty cents a day, to send her husband into the field to preach the Gospel. That's enough to make a person excited, ain't it?

³⁰ And then to think, that there he laid, when the very best of doctors said, "He's dying. His prostrate, cancer all through him. He can't live but just a number of hours, and mainly a day or two." And that's been two or three years ago, three years ago. And here he is, this morning, healthy, well, giving God glory. Then how old were

you when you were healed, Brother Kidd? About what was the age when God. . . How old are you, is he now? [A sister says, "Eighty-two."—Ed.] Eighty- . . . ["Eighty-three in August."] All right. He was about eighty years old when God healed him. Now does God care for us old people? Sure, He does. Yes, sir!

³¹ He healed Abraham when he was a hundred years old, and Sarah when she was ninety. And they brought forth Ishmael, or, beg your pardon, Isaac. Is that right? We're very happy for this.

³² Now you're so nice, I could talk to you all morning just like this. But let's just read some of the precious Word and then go right into the service. Now, I think, if it be the will of God, I would like to kind of brief you on things that's happened. And then tonight, if the Lord willing, I want to speak on a—a subject. I want to tape it, mainly, to go out. Is. . . And if you want to come and listen, all right. After the pastor gets through with his message, then I'll have my. . . I'll make this tape. I want to preach it on *The Flashing Red Light Of His Coming*. How one of the flashes is right on us right now! And I want to speak on that tonight, the flashing red light of His. He's here, being right on the hand right now. The—the signal down, the train is in the block.

³³ Numbers, 16th chapter, to you who will turn and read. This is the Eternal Word, so let's read reverently. I want to read two verses of Numbers 16, the 3rd and 4th verse, to get a little background on what I wish to say.

³⁴ And now, if the tapes are not on, I wish they would turn them on now. Or fix it so that this part here will be able to be sent out. This is going out. If you want to, can you fix your tapes in there to where this part here will be separate from the rest of the service? You see, this is a—a new thing. Now, if you can block it right here, or whatever you do, well, then we'll. . . Would you like for me to snap it off just a second, then turn it back on, so it give you a block to know where to start it from, or can you start there anyhow? Start anyhow? All right. That's fine.

³⁵ Now we're going to read Numbers 16:3 and 4.

And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the LORD is among them: wherefore then lift ye up yourselves above the congregation of the LORD?

And when Moses heard it, he fell upon his face:

³⁶ Our Heavenly Father, bless these few Words. "And may the meditation of our heart, and the fruits of our lips, be acceptable in Thy sight." In Jesus' Name we pray. Amen.

³⁷ I want to—to take this as a text, for what I wish to say this morning: *Standing In The Gap*.

³⁸ Of this time that we're speaking of, or reading, of course, we all understand that it was when Dathan and—and—and Korah had decided that—that they would interfere with the—the commission that God had give to Moses, saying, "You ought to let the whole congregation do *such-and-such*. They're all holy." And God had commanded Moses to lead the people to the promised land. And they said, "You take it upon yourself to do too much. You, trying to make yourself the only one in the bunch that—that's got any say-so."

³⁹ And this displeased God so much until He told Moses, "Separate yourself from among them. I—I'll just—I'll just kill the whole bunch, and start a new generation with you." And Moses fell in the Presence of God and said He'd have to come over him. See?

⁴⁰ Now, today, if God was going to a liquidate the people, and there was a time that when God had gotten tired of fooling with our sin, we constantly going wrong, who would stand like Moses, today, for the people? Where would we find a person that would stand, or could stand, that God would accept like He did Moses? And Moses' own life on earth meant so much to God till it stayed the wrath of God, and God would not cross over Moses. That always was a puzzle to me till I. . . One day, in revelation of the Scripture, there came this thought to me. That, you see, Moses, in act, was every way substituting. He was a type of Jesus Christ.

⁴¹ And when God was going to take the life of the whole world, and destroy it, and all the sinners, and condemned to die, Christ died for us all. And God could not cross over Christ, being His Own Son. And then Jesus gave Himself freely, that He might pay the way then if. . . Moses couldn't have done that. Moses had no blood but human blood, like we are. So, therefore, his blood would not be, it would not suffice. But Jesus being the Blood of God Himself, the creative Blood of God, God just excused the entire human race then, of sin, because it was all laid upon Him. And He went to Calvary and died out, of the Presence of God, and suffered. And was cast into hell, because that He was sin, made our sins upon Him. And there being our—our burden bearer, took our sins to—to Calvary, and from Calvary to hell; and God raised Him up on the third day, for a propitiation of our sins.

⁴² And today He is the only mediator between God and man, and we're freely pardoned and forgiven. God don't even know we ever sinned. Our sins were put in the Sea of Forgetfulness, never to be remembered no more. We cannot do that ourself; we are finite. He is

infinite. And our finite, we can still remember, because we're not big enough. But He is so great that He even forgets we ever did sin. We are sons and daughters, in His Presence. And all things that He was, we are. He become my sin, that I might become His righteousness. He become your sin, that your . . . He . . . you might become His righteousness. So God cannot see no sin in you as long as your confession is in Christ Jesus.

⁴³ Someone said, sometime ago, said, "If I believed a thing like that, would I ever turn on the steam! I'd paint the town red. I'd go to every dance hall. I'd get so drunk, and everything, because, . . ."

"Why?"

"You're already secured in Christ. What difference does it make?"

⁴⁴ I said, "That shows you haven't got it." See? If the love of God ever struck your heart, in the tenderness of Jesus Christ, you would be so in love with Him, the world would be dead, as your sin. That's how you know you have the Holy Spirit. Not because that you could scream, shout, speak, or tongues, or whatever it is. But when sin becomes dead, and you're alive in Jesus Christ. Oh, love of God, how rich, how pure! See?

⁴⁵ Now here in Louisville, Kentucky, not long ago, a minister was talking, that there was a—a young lady. She had waited a little long in life to be married, somewhere around her twenty-five, thirty years old. And she was a fine, staunch Christian girl. And there was a certain man in Louisville that wasn't; he hadn't lived such a good life. He had run to dances and roadhouses, and so forth, but one day he found pardon for his sin and he—he become a real Christian, real staunch Christian. About a year later, he fell in love with this young lady, and the young lady madly fell in love with him. And they were married.

⁴⁶ And after they lived together about two years, they said that this young lady said to her husband one day, she said, "Dear, I suppose that's kind of hard for you, just a new Christian," said, "I've been a Christian since a little girl." But said, "For you, a young Christian, to have to stand all the—the—the wiles and temptations that goes with it after you—you've sinned so long."

And he said, "Well, it does become a battle."

⁴⁷ She said, "I want you to remember one thing, that if the enemy does upset you somewhere, and you fall and you go back into sin, don't stay away from home. I want you come on home." Said, "You're going to find at home the same wife that you married." And

said, "I'll help you to pray back, and pray through, and get back to God again." Said, "I—I—I—I don't want you to stay away." Said, "Look, I married you upon the basis not of what you were, but I married you because I loved you." And she said, "No matter what you do, I still love you. I married you because I loved you."

⁴⁸ And the man that day went to work, was heard repeating it in a . . . the place where he was working. He said, "Now, how could a man do anything wrong against something like that?" When a woman, that loves him so much that, no matter what he did, was willing to come back and take him again, and try it again. See? It shows . . . Now, you multiply that by a billion and then you have some idea of what the love of God is. See?

⁴⁹ That when a man falls in love with Jesus Christ, the things of the world . . . When you think of what He did for you in the light of the Scripture, not in the light of some emotion, but in the light of facts, what it is, then there is something happens in you. When the new Birth comes, the sin is dead as midnight. When as long as that Light is in you, how can darkness shine? It cannot do it. That's what God did to one man who threw himself in the gap, that could take the promise. And Moses being a—a type of this Antitype, that's why Moses stood in the gap for the people.

⁵⁰ Then I wonder, in this day, of this loose, lazy, soft Laodicea age that we live in. We all know, and have been through the *Church Ages*, that we're living in the last age, the Laodicea Church Age. And this lazy, loose, happy-go-lucky, joking, sinful age of lust that we're living in now, it's a wonder that God doesn't just say, "Step back, church, I'll just liquidate the whole group." See? What a age that we're living in! And He will do that one of these days, too. We know that it's coming. There isn't going to be no sparing to this, because He's, already, Someone died for those who wanted to escape. But He'll take those who was, or has accepted Christ and become Christians, they'll be taken out of the wrath. Cause, then He could not do it; there was no way of doing it in the time of Moses.

⁵¹ Now in the Book of the Revelation, when we get to the Laodicea Church Age. In the Revelations, the 3rd chapter, the Bible said that this age, the Laodicea age, was "blind." Said, "Because you are 'rich,' you say you're 'rich,' and you're 'increased in goods'; greatest churches, the finest dressed people, the greatest that there has been in any age. Because you say, 'I have need of nothing.' Knowest thou not that thou art poor, miserable, wretched, naked, blind, and don't know it."

⁵² Now if a man was in this condition, and you could tell him his condition, he would try to help himself if—if he was mentally right. But when he's in that condition and you can't tell him any different, he just don't believe that he's naked, he doesn't believe that he's in that shape, then it shows here that he is blind. The god of this world has blinded the eyes of those that refuse to serve Christ, and they've . . . so blind they can't see the sign that we're living in, the hour, the time that we are living in. And remember, there's already been One stand in the gap, and no one else can stand. You either have to accept that, that remedy, or you're doomed.

⁵³ Now, now to us, to get close now to what I want to say. Could we stand . . . Now I'm preaching to myself, in this. Could we stand and see a human being that's blind, physically blind, and know that he's walking over a cliff, could we in our—our stall state of mind, that we're in this morning, could we stand and see a blind man walk over a cliff, blind, and not try to warn him? It would be, there, would be so cruel. We would be so indifferent in our heart. Could you imagine, a person getting so indifferent that he could almost laugh, and see a blind man, that cannot see and can't help himself, deliberately walk over a cliff? That would be a—a bad thing; do nothing about it.

⁵⁴ Well, to my brethren, world over, I want to make this confession. I—I humbly say it, that that just about what I was doing, or fixing to do. I had been preaching for years, and I—I become an old man and an old veteran preacher, and had a lot of hard battles, and maybe I'm scarred, all cut up on the inside, from fights. Because, my lot, that the Lord gave me, was not back to kiss the babies, and—and to marry the young, and bury the old. But it was to hold a two-handed Sword at the battle front, against the wiles of—of paganism and demonology, and—and the powers of darkness, and fight it with the Word of God till I seen the enemy defeated. I been cut deep, many times.

⁵⁵ Then when I come with the Message in this day, and have said to the church the things that I am about to say. And I predicted years ago, when the Holy Spirit called me to this work. And there isn't a person living on earth today, that could ever say that the Lord ever let me tell you anything in His Name, but what come to pass just exactly the way it was to be done.

⁵⁶ How that He sent me out first, and the first gift, and the second gift, and the things that's been said or done, the world over, and literally millions have come to Christ. And tens of thousands of preachers inspired, that started a revival that sweeps the entire face of the earth today. And being that the Pentecostals was the one received

my Message, they was the one that's gained ground. The Pentecostal church shows more conversions in the little group of Pentecostals than all the rest of the churches put together. That's statistics. Why? Because of them receiving Truth and receiving the revival.

⁵⁷ And now, after the great time come of the healing of the sick, the casting out of devils, and the raising up of the dead; which we're all witnesses, and so is many doctors and great man of the earth. And the appearing of the Lord Jesus among us, that in the sign there as you see, I guess on the wall, wherever it is, of the Angel of the Lord. And how the scientists has copyrighted it, and it's—it's a known fact, the world over. And see the very things that He did, come to pass, every time. Then, if the Pillar of Fire that went with Israel across the wilderness, in the days of Moses, that we . . . or now that Moses was called, "The servant of the Lord," and he followed a Pillar of Fire by night, and a Cloud by day.

⁵⁸ And when Jesus was on earth, He said that He was that God. He said, "Before Abraham was, I AM." And "I AM" was the Pillar of Fire that was in the burning bush, that spoke to Moses in the—the days gone by. I think that's correct, Brother Vayle. Then He said, "I come from God and I go to God." And when He was crucified, died, and rose, and ascended on High, and laid His body down upon the great altar of the Eternal God, to there ever be present to act in our place, to know that He had paid our sin debt. And there He returned back to the earth again, in a form of a great Pillar of Fire.

⁵⁹ Saint Paul, on his road, before he was called Saint Paul, he was called Saul of Tarsus. And on his road down to Damascus, to arrest some people who were making too much noise, and shouting, and preaching a Gospel that was contrary to their tradition of their churches. On his road down, one day, about this time in the day, he was stricken down by a great Light. And this great Light, him being a Jew and know that the Pillar of Fire had led the children of Israel, and here It was before him again, he cried out, "Lord!"

⁶⁰ Now if you notice in your translations on both King James and your Standard, and all, it's capital L-o-r-d. And anyone who knows their Bible, knows that when that's capital L-o-r-d, is Elohim, the all-sufficient One that created the heavens and earth, in Genesis 1:1. See, capital, "Lord!" Now Paul would have not called some optical illusion, he wouldn't have called some something that he didn't know about, because he was a trained man in the Scriptures. Come up under Gamaliel, the great teacher of that day, and he would not have called that, "Lord," if he wasn't satisfied that That was Jehovah. He said, "Lord, Who are You?"

⁶¹ Listen at the Voice come back, “I am Jesus,” the same yesterday, today, and forever.

⁶² So I think, in the midst of all of it, before going any farther, both here and across the world, the people who will be listening, and listening now, will know that it is proven by every act to be Jesus Christ the same yesterday, today, and forever. Done the very same things that He did, healed the sick, knowed the thoughts of the mind, for It showed forth things that would come to pass, and every time perfectly through these years. I’m fifty-four years old, and saw visions since I was about eighteen months old, and, not one time, but every time it’s been the truth. See? Now, that has to be God. And then me thinking that, “Why are the people so blind that they can’t see that?”

⁶³ And constantly when I talk to our—our women about bobbing their hair, and the ministers bawling me out about it; and about them wearing immoral clothes, of these shorts, and—and laying out like that, and—and carrying on of that evil way; and about our man the way they were doing, smoking, and taking sociable drinks, and—and everything; and then still calling themselves Christians, and taking Communion at the table because that they belong to an organization. Oh, it was just simply, they thought I had blasphemed God. And did the women get better? They got worse, across the nation.

⁶⁴ Then I, being a nervous, (I say this kind of quietly), maybe a neurotically type of person that I am, and knowing that I was insufficient, at the beginning, for the job; as many has complained, that had it to do. It was hard. But I—I thought, “God, why didn’t You call somebody that could have done it? And I—I’m sorry, but I—I failed. The people just won’t listen to me. And I failed to do what I should have done, somewhere, because they won’t listen.”

⁶⁵ My mother, that’s just passed on into Glory, about—about a little over a year ago. My mother, her father was a—a hunter. And I think I got all that come out from him, in that stand, ’cause I—I—I love the woods. And I thought, “If this people that call themselves Christians, if they don’t want to listen to the Message that I’m preaching, then let them alone. I’ll just stop it, altogether, and I’ll go up into the mountain. And I know a friend to where . . .” Many of you, here, remember me predicting the time, about six months before it happened, how that I would go to a place, right from this platform here, and there would be a—a animal that look like a deer with pointed horns, and how it would be forty-two inches, and how there’d be a seven foot silvertip grizzly. You got it on tapes and

everything. I guess that you remember the time, all of you. [Congregation says, "Amen."—Ed.] Well, it's laying in my room up there now, to—to show that it's the truth.

⁶⁶ Now just on things like that, because it's just before the going of my mother, and He was wanting to quieten me for that great shock, that He knowed He was to take her.

⁶⁷ Now, I met a man was a Christian, and he's got a great country right under Alaska. And I had made up in my mind, that being that I had left here and gone West, that I would take my wife and kind of trap her into something; I'd get her up there, and I'd become a guide. And then if the Lord wanted me to do something, I'd let my hair grow out and—and I—I'd. . . my whiskers. And—and I—I'd go back in there and be a guide. There's only about two or three Indians live back in the country there. I—I'd just be a—a guide and I'd help Bud. And if the Lord wanted me to do anything, then I'd—I'd say, "All right, Lord." He'd give me a vision. I would slip on out.

⁶⁸ I say the people. . . I've never regarded myself, anybody knowing this, but people have said, "Brother Branham, the Lord called you to be His prophet." Well, I—I've never regarded myself as that, but I begin to get to the time that I was about ready to do it, to think, "Well, maybe I am. If I am, I'll live back in the wilderness. And if I live back in the wilderness, then I'll—I'll—I'll be His prophet, see, and then if He wants to send me somewhere. And while He's not using me, then I'll sure to catch some fine fish and—and do some things." Course, that was kind of a selfish attitude, see, because I wanted to do that. Now, it isn't just exactly the thing that's to do. And now I had that made up in my mind to do that.

⁶⁹ And now, just before the *Seven Church Ages* was preached, as they're drawed there. . . There is many, today, that was here during that time, and know that how the Lord did bless that, on the wall back there, It reflected it. Just to. . . How many is here now, that was there then when He—He came? [Congregation says, "Amen."—Ed.] That did it.

⁷⁰ Then I remember then of a Brother Jackson. He is usually with us. Brother Junior Jackson, the Methodist was a Methodist minister. Yeah, here he is setting over here now. Now, that he come to me with a dream, and then some more brethren come with similar dream. Now, the Lord has been real good to me, and I have never, take you to record this morning, have I ever told you a wrong interpretation of a dream? No, sir. Because, that the Lord. . . I will not speak it till I see it over again and know what He says about it, then I'll tell you. And then he said I—I was having a service down to

his church, and he, somehow or another, he was real nervous that night, and he ran out of the church and come around the other way and met me in the car, and the people passing by. Said, "I want to tell you something."

⁷¹ And he told me that he dreamed a dream, that up here somewhere, like in Indiana, that there was a long, great grassy hill, and the water had washed all the soil off the top, and it become rock like a—a bald top on the—on the mountain. And then in this rock there was funny Writing. And said I was standing there with all the brethren around the church here, interpreting this Writing. And then when it come to the time that I got all of It interpreted, then the . . . somehow or another, if I understand the dream right, got a hold of something like a crow bar, or—or some kind of a angle bar or something, or not a angle bar, I meant a—a pry bar or something, and just cut the top of that mountain out and lifted it up. And on the inside of it was white rock, something on the order of granite or—or something on that side, some white rock that wasn't written on. And I said to the brethren, "Stay here and look in on This." And I, while they were all looking, I slipped out from among them and started going West. And Brother Jackson said that he saw me going over one hill, and then another hill, getting smaller and smaller, going West. You remember that.

⁷² Well, the interpretation of that, of course, was given here at the church before it come to pass, that the—the time is now, that I believe, that the full revelation through the age of Luther, Wesley, and John Smith, Alexander Campbell, and different ones that's preached on the Bible, and then we got over in the Bible and showed that there would be a—a seventh angel's Message. And at the sounding of the seventh angel's Message, all the mysteries of God would be made known. Then come seven mysterious thunders.

⁷³ And now if it is that end age that we're living in, where we've come up through justification, sanctification, baptism of the Holy Spirit; and had signs, wonders, and all different things. And the gifts has returned to the church, such as, Divine healing, and prophecy, and—and speaking with tongues, and interpretations. And though it's been misrepresented, terrifically, but yet, that don't take away, there is a good one. There is a true one, of real genuine, a gift of speaking in tongues, that's always supposed to be in the Church.

⁷⁴ We have a lot of impersonations. We have people that get up and try to act like Christians, and their lives don't compare, so there is something wrong. Jesus said, "By their fruits you'll know them."

See? That's how you know a Christian, by how he lives. Don't never jump any higher than you live. So then just . . . But in that, but it's a—it's a devil making a scarecrow, to keep the real genuine believers away from the true thing of It. But God help us to separate and be able to discern between right and wrong. And—and the Word will always straighten that out.

⁷⁵ Now we find that, in this, I told you that, the interpretation on the Rock. And the Rock is Christ, that was in the brother's dream, and that's the Bible. And for all these years, the Bible has been interpreted, till we've absolutely give It the ecclesiastical interpretation through. And the last gift being added in the Laodicean age, which is the seventh angel's time to preach, in the Laodicean age, at that time, that they would be a lot of things that was misconstrued down through the ages.

⁷⁶ Like Luther preached justification, but he let it run wild because he didn't live long enough. And along . . . Then they organized the church. Luther never organized it; after Luther. And then Wesley come forth. And after Wesley, they got the Wesleyan church. And then after that come John Smith, the Baptist; and then Alexander Campbell, and so forth. But the man, the reformers, didn't live long enough to get it all together. And, so, a lot of loose ends left, like. And then when they did, for instance, of the water baptism that John Smith brought back, the water baptism in—in immersing; but using a title. And many of those things that was left loose. And then when we come down to the end, the last Message is supposed to straighten that all up, to bring these thing to "one faith, one Lord, one baptism." See?

⁷⁷ And now after the Bible had been interpreted, completely, then you notice it opened up the top of the pyramid-like Rock. Not pyramid teaching now, not that, because I . . . The man who teach that pyramid doctrine, I guess they know what they're talking about. I know nothing about it. But, however, it was in the shape of a pyramid, but the cap on the pyramid was never put on. I've been in Cairo and—and in Egypt, and—and the cap never did come, because it was a cornerstone, it was a headstone. In the church It was the cornerstone. In the full Church, It was the headstone. So It never did come. It was rejected, Christ. And It will come. And I believe that when It's coming, that the Church will shape into a place, from justification under Luther, sanctification under Wesley, and the Pentecostal message will bring the Church to such a minority, and a ministry will be among those people till it'll be exactly the same ministry that Jesus Christ did. That'll bring Jesus and catch the whole thing away.

⁷⁸ All those honest and true Lutheran, Presbyterian, Baptist, Methodist, and whoever is born of the Spirit of God, will be caught away with Jesus Christ when He comes. I believe that. I differ with some of our Pentecostal brethren who believe that the remnant of the church is those who will be caught away in this last age. I differ there, because God. . . How could a man, and how could God. . . If we would say, "How could He?" He can do what He wishes to. But God, who promised Luther, and under justification, that's all they knowed. See? He promised to take the Church. And He. . . I can believe by the grace of God and by the Scripture's support. Because, He didn't come in the first watch, and they went to sleep; and the second watch; on down. In the seventh watch, He come. And that's the Seventh Church Age, at the seventh angel's Message. See? And when He come, all those virgins rose and trimmed their lamps. See? Presbyterian, Lutheran, Baptist, whoever that's born of the Spirit of God, shall go in that Rapture. I believe that the Bride will be called out during that time. I believe there will be some in the last days won't have to taste death, but will be changed in a moment, a twinkling of an eye.

⁷⁹ Now, but insomuch as you noticed, in Brother Jackson's dream, that there was no writing on this Rock on the inside, that's what I went West for. Now, as it's happened, and I told you, someday I would tell you what it meant. I went West for it. And told you the vision, which the people, both on tape and present this morning, will know in taking Sirs, *What Time Is It?* And any of you tape brethren that doesn't have that Message, and want to follow This, take: *Sirs, What Time Is It?* Before, weeks and months before it happened, here I saw the vision of being at Tucson, north of Tucson; that'd be east of Flagstaff, north of Tucson; and would be picking burrs off of my trouser legs, and a—a blast would go off that would actually look like shake the country. How many of you remember that? [Congregation says, "Amen."—Ed.] That's right. That would shake the country.

⁸⁰ Well, it happens to be that at least one man is present this morning who was standing there when it happened. It actually shook the rocks off of the mountain. And now they. . . We find out that, during that time, I saw seven Angels in a—in a form of a pyramid, that swept down and picked me up. And I was brought East, to open the Seven Seals for God. If you haven't got them. . . If Jesus tarries, and I. . . my great-grandchildren, little Paul's children, that will still be the Eternal Truth of the living God. Now, that was to find out, that was sealed inside this mountain, that wasn't wrote. It had to be interpreted. And when I come back, the first Angel, on the first

night, opened the Seal contrary to anything we ever heard in our life. And all seven come out the same way. You know that. You were here present when it happened, many of you.

And, now, I didn't know it at that time, but . . .

⁸¹ Brother Fred Sothmann, I know he's here. And I'm pretty sure Brother Norman is here. We was up . . . I had to go to Houston about getting that little boy saved from the electric chair. And then I went back and I went hunting up there with the brethren. And that morning, I was standing there picking cockleburs, or—or what they call *goatheads* there, burrs off of my trouser leg. And the blast did just exactly the way It said it. Is that right, Brother Fred? And I—I—I must have jumped way off of the ground. And just above me was the Angels of the Lord that sent Message back, for me to come here to break these Seals. Why here, why at the tabernacle? Why didn't I do it there? Because I had made a promise to my church and to God, that any new Message would come from this tabernacle, recorded from here. And He was helping me to keep my word, to stay back here to do it. And then immediately I went back again.

⁸² And, now, I didn't know at the time, that they were taking pictures of that, scientists was, as the Angels lowered themselves from Heaven, to bring the Message. And you remember, I said the One on the right side of the constellation had, kind of, His chest back, and His wings. You remember me saying that, all of you? [Congregation says, "Amen."—Ed.] And how that I watched Him? He was very distinctive from the others. And I didn't know they were taking a picture of It, 'cause immediately I hurried East. But going back home to Tucson, there It was all through the papers that had been seen almost nation-wide, or plumb into Mexico, and all the Western States, and I think the Courier over here. It was on the Associated Press. How many saw, "A mysterious cloud in the sky"? You see the hands. And now the *Life* magazine picked it up. And I have the—the article here this morning, in the *Life* magazine, of to show. Now here It is, the same time I was there. See the pyramid of the Cloud? I was standing just below this. And there, see the distinctive Angel on the right-hand side? See the pointed wing of It? Just exactly what was said. And here it's in the view of Mexico and different places from where they took the picture. Now, this scientist here is trying to—to get all the information about the picture, that he can, about the people who has the picture. He is studying it.

⁸³ Now, he says here that it would be impossible for it to be a cloud, because moisture doesn't go over about, I'd say, about six or eight miles high, something like that. When we go overseas we

usually fly nineteen thousand feet, and we're above the storms then. But this cloud, according to this article here of this scientist, is twenty-six miles high. It would be miles and miles beyond moisture. And he said, checking the area, and now, you know I . . . How many remembers that I told you, "It sounded like the sound breaker on a plane"? Remember? [Congregation says, "Amen."—Ed.] But there was no plane in the district. The book says so here. They've checked it. There were no one, no planes up there. And, besides, it couldn't. . . That fog behind a plane is nothing but broken-up air, moisture, 'cause it sucks through this unit, as a jet. As it's pulling itself, it breaks the moisture in the air. It can never get rid of it, as long as there's a jet, because it's got to . . . That's what it propels on, and it's the moisture scooting out from it.

⁸⁴ But here it is, miles above where there could be moisture, and no planes in the district. And It couldn't be moisture up there, and hung up there that day. It's thirty miles across it, twenty-six miles high. You see? Just as the same it was that picture *there*, when I told you, "The Angel of the Lord looked like a Pillar of Fire," years ago, before It was ever took; God makes science recognize that It's Truth. And here, of the prophecy that was given, God make science testify that It's the Truth. Now where do we stand? I want to keep this, for I—I may speak to a friend of mine, that's present this morning, to—to write those *Seven Seals*. He might want to use this for it. And so you have a copy of it, why, if you get one, hold it for reference. See?

⁸⁵ Now he is wanting to find out, but what good would it do to go to tell him that? He would laugh at it. See, he would just merely laugh. So don't cast our pearls like that. But we know, the Church knows, and God knows that it's the Truth.

⁸⁶ And then while I was praying on this subject, of wondering what would happen to me, and you know where I was at? North of Tucson, east of Flagstaff; just exactly, positionally, where I told you, months before it happened, I'd be standing. And exactly according to this paper here, and of papers and this magazine, and our own testimony, exactly where it taken place. God is perfect and cannot lie, and it will come to pass.

⁸⁷ You remember on the tape: *Sirs, What Time Is It?* I'll quote it over. "Remember, something is fixing to take place, major." And now It's made the whole nation testify to It. Every newspaper on the Associated Press, and one of our leading magazines, and everything else, testifying about Him, and it ain't all over, yet. But what a privileged people, a—a privileged people that's Christian, to know

that in this dark hour, when there's no hopes according to sciences, and atomic bomb waiting for us. And no hopes in our organizations, ever getting together, they are consolidating with the mark of the beast. And when all of our hopes that way is gone, in our economy, of our Christian fellowship amongst the organizations. It's heading up into Catholicism, which will be a mark of the beast in the confederation of church.

⁸⁸ But, and those who love God and are looking for a reality, that the very God Who made the promise in the Bible, spreads it before our face; and makes the church, and the people, and science, and magazines, and everything, recognize that He is still God and can fill the promises. What a time!

⁸⁹ Then in Sabino Canyon that morning, praying and wondering what would happen, holding my hands out to God, up on top of that mountain, that Sword dropped into my hand; with a pearl handle, and its guard over it, and a long blade about three foot long, and glisten like pot metal or like chrome, razor sharp. And I didn't know what it was. And I said, "I'm afraid of these things."

⁹⁰ And just then a Voice spoke, that shook the canyon. Said, "This is the Sword of the Lord." And the Sword of the Lord is the Word of the Lord, for the Word of God is sharper than a two-edged sword.

⁹¹ Then coming back to that, then, during that time, a gallant little brother here in the church . . . And he was a soldier and got blowed all to pieces in the army, almost, and laid out for dead, and said he'd . . . They didn't, the medics didn't think he'd live, and wasn't even worth fooling with, he was so far gone. The main nerves in his leg bursted; his little arm almost blowed completely off; his leg, one leg off, nearly. But God seen grace, saved him and healed him one day.

⁹² He, Brother Roy Roberson, was present when that picture was taken there at Houston. How his wife was told by a vision, what she had been doing in the day, and how she had a trouble and it would be healed. And that brought him a believer. But he, being a military man was kind of (I hope he forgives me for saying this) from where all the—the rough, precise side, giving orders in the army. As a command of man, he had to sass-out, and, "Do it!" See? And he—he believed, though. But steady, and coming around with the church and seeing the supernatural, he said, "I believe that, but that's for somebody else."

⁹³ One night the Lord woke him up, one morning. We were setting, he and I, looked like in Jerusalem at the Lord's Communion table, and I was talking. He couldn't understand it. And Brother Roy, setting present, looking at me right now, and he saw it. And he called me up, in Houston . . . or out in Arizona, or sent me a letter and I

called him back. He said, “You were setting there, Brother Branham, and I saw that big Pillar of Light come in and get you, and take you away from the Lord’s table, and you went westward.” Cause he was setting on the east side watching me go west, and this Light come in and taken me out.

⁹⁴ Said it was one morning, like it was a vision. Got up in the bed, about three or four o’clock in the morning, something like that, and saw this happen. And said he screamed, look like, for days, “Brother Bill, come back!” And Roy and I have been real brothers. We live together, and hunt together, and we’re just brothers. And he—he screamed for me, till he was hoarse in his throat, “Come back! Bring him back! Bring him back,” crying. He said I . . . Here come that Pillar of Fire coming back, or a Cloud come back, and He set me at the head of the table, and I had been changed. It was a mystery to Brother Roy, me being changed, to look different. I lay *this* up here for something I want to remember, “being changed,” when I give him the interpretation of it.

⁹⁵ That was just before I come back for the Seven Seals. When I come back for the Seven Seals, then I . . . One morning he got a hold of Billy, and he wanted to talk to me. And I was busy, under prayer for the Seven Seals. And then he told me of . . . It happened again, and repeated it again. Brother Roy, if I get this wrong, you—you call my attention. And he said he—he got up again, in the—in the morning, I guess early again, in the morning. And there he looked in the room and he saw this big Light, or a Cloud up on a mountain. He asked me, not long ago, “Was there something about a Cloud being on a mountain,” and I said . . . “in the Bible?”

⁹⁶ And I said, “Yes, when Peter, James, and John was took up, and the Cloud overshadowed the Lord Jesus. And—and God spoke, said, ‘This is my beloved Son.’” I preached on that here, not long ago. A little message, the tape brethren might understand, *Hear Ye Him*. I suppose maybe you have it on tape. I’m sure.

⁹⁷ And he said that he went up the mountain. And when he did, I was standing there. And a Voice came from the Cloud, (Wasn’t it, Brother Roy?) and said something on this order, “This is My servant. And I’ve called him to be a prophet to the age, to lead the people just as Moses did. And he’s been given the authority, he could speak into existence.” Or something like that, like Moses did, like speaking in the flies. And we know about the squirrels, and so forth, and things that’s already took place. Little Hattie Wright back there, I suppose you know what taken place at the house. And He told him that I had done what Moses had done.

⁹⁸ And now he told me that, coming down after a—a trip. And in my mind, I had made up my mind that I was going to go up to Bud's, because he's in a bad shape up there as a hunter.

⁹⁹ Before leaving here. . . I might drop this in, and we'll hurry. I dreamed a funny dream, an odd dream. And I hope, when my brother-in-law gets a hold of this, it doesn't hurt his feelings. And I hope I don't hurt my wife, who is setting present now. But she knows it. About many months ago, right on, well, it was around about October or November, I dreamed that I—I was a roaming out in the dark, and I. . . Well, I—I had no place to go and nobody cared for me, and I had become a bum, just a—a bum. And I was cold, and I looked in the distance and I saw fire. And when I got over there, it was a—a city dump, and they had ditches and the fire was in these ditches. And between the ditches, was slick, where bums would sleep there, to keep warm, keep from freezing, between these fires, on a cold winter night. And I—I was cold. And I—I walked up to this fire, to get warm, and it was laying full of bums. And they were. . . I didn't see any of them, but they all like had stalls or places where their sleeping place was. And I saw my brother-in-law, Fletcher Broy.

¹⁰⁰ And Fletcher, how I remembered him. He's a good kid. But this might be a lesson to the young children. I remember a few years ago, a handsome young man, of James Fletcher Broy, and he got with the wrong crowd, and he took his first drink. I remember him calling me behind the curtains in my house. And his daddy has gone on to Glory, years ago, was out there picking a guitar, "On the hill far away stood an old rugged cross."

¹⁰¹ And Fletcher called me back and said, "Brother Bill, pray for me. Listen to that piece my daddy is playing, and I've been drinking today."

¹⁰² I said "Fletcher," about eighteen-year-old boy, I said, "don't go that route." But he never listened. He went on. He become a complete alcoholic. And his wife left him, his children, and he's just at this hour. . . And God knows I love him.

¹⁰³ I went to pray for him, just a bum. I went to pray for him, here not long ago, he got hurt while I was here for the Seven Seals. I said, "Fletch, I got a couple suits up there I'd—I'd like to give you."

He said, "Don't do it, Brother Bill."

And I—I knew he had no clothes. And I said, "Why don't you take the clothes?"

He said, "Huh-uh." And he looked up at me, "See, you know what I'd do with them. Pawn them and get drunk."

And I said, "I'll give you a little money, Fletch."

¹⁰⁴ He said, "No, don't do it, Brother Bill. I—I—I don't want you to do it." He's a real guy, at heart, but he's become an alcoholic and a bum. And his—his wife has took the wrong road. And, oh, just everything has happened to the poor fellow.

¹⁰⁵ And when I woke up, before I woke up, Fletch said to me, he said in the dream, he said, "Billy, I'll—I'll hunt you a place, Brother Bill. You fed my children when they were hungry." And said, "You was a daddy to them. Now I'll find you a place here to keep warm." And we went walking by the bum's places and finally come to a place, he said, "I'll sit down here."

And I said, "I'll walk up here and see if I can find a place."

¹⁰⁶ And I walked up, and looked out into the dark, cold night. And I thought, "Think of it. One time, God Almighty let me lead His Church. One time, He let me preach His Gospel and see souls saved. Men and women come from around the world, to speak with me for a few minutes. And here I am now, a bum, and nobody wants me. And I'm cold. What must I do?" Then I woke up.

¹⁰⁷ I told my wife, I said, "Maybe it means that Fletch is in need." So we hurried up, to see if we could find him. And his brother found him. He was staying out here with Weidners. Out there where they have . . . trade horses and things; sleep in a corner of a barn or something. I went on. I thought, "Well, just have to let it go."

¹⁰⁸ So I come back down now from Canada, with Fred and them, the other day. And in my mind, I had it made up, "If these people didn't want to hear my Message, all right, they didn't have to." I had preached now for about thirty-five years. And the last fifteen to eighteen years I've done nothing but just to the Lord. I've tried to live so close to Him and not say a word till He told me first, everything.

¹⁰⁹ People say, "Now if Brother Branham tells you he's coming, remember, look out for a meeting, because he's coming in the Name of the Lord. He won't do nothing till the Lord tell . . ." That's right. I waited till He told me. I didn't move till He told me. And then He got so, for the last few months, He didn't tell me nothing about places to go.

¹¹⁰ Then I come down from Canada, and Fred told . . . Or Brother Roy told me his dream, as he and I and Brother Banks rode along together, just before we separated.

¹¹¹ And then the next day we got down to Brother Fred's. And his boy, Lynn, wasn't at home, so he couldn't come on with us. Him and his wife had to wait. He picked up his wife there at Rosewood . . . or Melrose, Saskatchewan.

¹¹² And Billy and I come on in Brother Fred's truck. That night we traveled most the night, and the next day. And then on the next morning we had left Helena, Montana, and was coming on towards the border.

And I—I can stay up till about nine o'clock, and I get sleepy. I got to sleep. And Billy, he wants to sleep till about ten o'clock the next day, when the daylight comes up, so it makes it pretty good for us to travel.

¹¹³ So I—I got up at about four o'clock and got started, driving, and Billy was sleeping. We went into a place and I was thinking on my mind, "You know what? One of these days, as soon as I can get the wife up there . . . And I won't tell her what I'm going to do. But I'd get up there, and then I'm going to tell her, 'I love this place so well, no need of us going anywhere else. Let's just stay here.'" And that's back from civilization, eleven hundred miles from anywhere. See? Way in the wilderness. I thought, "Won't that be fine! I won't have to get a haircut, and I—I—I won't have to dress up. And I'll just be a—a regular mountaineer, what I always wanted to be." And I said, "I got some guns, and some people give me, and I'll be a guide like you never heard of. I'll just love it. Then if the Lord tells me go down and tell somebody something, I'll run out and tell them and come back again. And I'll help Bud, and we'll really have a real place here." I was thinking on that.

¹¹⁴ We went into a restaurant, to eat, a little place in the mountain, just about seven o'clock. It was getting a little late, so I woke Billy up. We was out of gasoline, so had to get some gasoline. And went into this little place, this little restaurant. And while there, a man come across the street, maybe a teeny bit older than I was, but he looked like a man, to me. He had on a pair of overalls, overall jacket, riding boots, a black hat, whiskers down on his face like *this*, snow-white, his hair hanging out from under, back of his hat. I thought, "That looks like a man." Not some soft, lazy, with a cigar in his mouth, about *that* long, setting with a pair of shorts on, around some patio or swimming pool, some pot-bellied Easterner, like. Excuse that expression. But, however, the guy looked like a man, to me; hard, rough. Looked like he lived where God made man to live. And I was admiring him.

¹¹⁵ He come into the restaurant and ordered some pancakes. There was about fifteen, twenty people. He had to sneeze. And you know how some people will . . . [Brother Branham imitates stifling a sneeze—Ed.] Pardon me. But he let out a great big healthy, wood sneeze, "Ker-choo-ee!" My, it looked like the windows blasted. When he did, nobody dared to say nothing. No, sir. I said, "Billy, there is a man after my own heart."

He said, "Aw, daddy, you don't want to be like . . ."

"That's what, that's me in the future." See? I said, "That's me."

¹¹⁶ And I set there a little bit, and Billy looked up at me and kept on eating his pancakes, and I—I was finished mine. In a few minutes, somebody, in a booth right around front of us, with the boards *this* way, a back of the booth, I couldn't see around. A man got up, that looked exactly my profile, about seventy-five years old, little bitty fellow. His clothes tied on him, ragged. And the buddy that got up with him was Fletcher Broy, exactly, gray hair hanging in his face. And Billy looked around, he said, "Daddy, that looks like you and Fletcher." You can imagine how I felt. And the little fellow, looked like me, wobbled up. You . . . They had been standing over a campfire, with smoke all over them, faces dirty. I think their breakfast, together, the man must have paid twenty cents, maybe a cup of coffee or something. My heart bounced within me. And I watched. And Billy said, "What's the matter with you?"

I said, "Nothing." And I watched that, and they went around and went out.

He said, "Daddy, what's the matter?"

I said, "Nothing." And he got in the car. I said . . .

He said, "Do you mind driving again?"

I said, "No."

He said, "I'm still sleepy."

¹¹⁷ So he went to sleep, and I went speeding down the road, about fifty-five miles an hour, in the truck, over the mountain, coming on towards the—the border, down to . . . Coming home to Arizona, but I was coming now into Utah. And as I got there, coming down from the mountains, about twenty miles out of the city, just as if . . . You've heard it, as I told you about the morning about the squirrels, and all these things, how something . . . Somebody went to talking to me, a Voice just the same as you hear mine. I know it sounds neurotically. But as I've got through expressing, "Have I ever told you anything but what was right?" And a—a Voice got to talking. I was talking to Him.

¹¹⁸ It said, "Carry out your plans and you'll be like that."

I said, "Lord, I don't want to be like that."

¹¹⁹ Said, "Your wife will go, too. She won't live up there in them hills like that. And you'll become a bum just as the dream showed you you would."

¹²⁰ I said, “I don’t want to be that, but the . . . I—I—I don’t want to have to live like that. I—I want to do something different. But I—I was told that—that You had called me to be a—a prophet, and I want to live in the wilderness like the prophet.” But I was using my own excuse so I could hunt; my own good.

¹²¹ And He said, “But that was the prophets of the Old Testament. You’ve been called to be there in a much higher office than that.” He said, “You have more gifts besides that. You was called to pray for the sick and to preach the Gospel. And in the apostolic form, you know of—of greater things, many great gifts.” He said, “Why do you wait for Me to move you every time you move? Where is your reward?” Then I seen. And then said, “Do you remember?” I told you. . . ? . . . “Do you remember what Brother Roberson told you in your dream, in his dream, or vision? That you had done like Moses. You’ve forgot the feeling of your people. You forgot the call that I called you to.”

¹²² I let the sick lay. I want the Lord to tell me where to go and not to. That’s wrong. I had built myself a complex, because the people didn’t hear my Message. And if you’ll. . . And God forbid that I’ll try to compare the life of now like Moses, but it’s exactly what Moses did. The people wouldn’t listen to him when he come to deliver them, so he just left them alone and went into the wilderness, but God turned him around. And he had long forgot the suffering people.

¹²³ And then I said, “Lord, if. . . How could I, that’s right, with no education, with a grammar school education, be able? And the people would stand in rows and everywhere, to hear the simple Gospel.” It’s more, it’s greater now than it was under the Old Covenant. He ascended on High and give gifts unto man. See? Jesus Christ the same yesterday, today, and forever. Then I was talking, and I heard It talking to me. And It left me.

¹²⁴ And I said, “Billy.” And he was sound asleep. I said, “Billy, was that you?” And he didn’t even wake up.

¹²⁵ And I thought, “Lord God,” I slowed my car down, “what does this mean?”

And I said, “Billy. Billy.”

Said, “What do you want?”

And I said, “You talking to me? ”

“No. Why?”

¹²⁶ And I said, “I want to tell you something. I dreamed a dream not long ago. You remember seeing that guy that looked like me and

Fletch? Ask mother when you get back to Tucson, I told her this dream. And, Billy, there is something is happening, It's going on now. Something was talking to me, and I—I thought It was you.”

¹²⁷ He looked at me kind of strange, and waited a little bit, we was driving on. So, a few minutes, he went back to sleep again. And I was driving along, thinking about what could that mean? Driving along, right in the road, and, all at once, here It come talking again.

¹²⁸ And He said, “Return! Did not I tell you, in the beginning, to do the work of an evangelist? When I called you, down on the river, did not I say, ‘As John the Baptist was sent forth to forerun the first coming?’ Wasn’t John more than a prophet? Jesus said so, Himself. ‘What’d you go out to see, a prophet?’ Said, ‘More than a prophet.’”

¹²⁹ Then it all begin to come to me. I begin to—to wonder. Then He reminded me again of the—of the people. How, doing what Moses did, how could Moses reach the people in the wilderness? And how could I reach the people in the wilderness? Exactly the same thing. Then it come to this, Second Timothy 4. Remember when we dedicated the church that morning, thirty years ago, some of you old-timers, when He showed me them trees and I planted them on both sides? Remember that? You remember the vision. It’s all wrote in books and on tapes and everything. Been years ago, how I seen these and I—I never crossed up the Oneness and the Trinity. I stood between them and planted these trees, and they were the only two trees that had fruit. And I. . . All the trees grew up about thirty feet and stopped. These went plumb into Heaven; broke off of the same branch. See? One on one side and one on the other, and I broke them. You remember the vision. See? It’s wrote in books and it’s in my life story and all. And they went plumb up into Heaven like that, quickly. And He said, “Hold out your hands for the fruit.” And then I found the same fruit in the cross, when I run down there. And He said, “Do the work of an evangelist. Make full proof of your ministry. And the time will come when they’ll not endure sound doctrine.’ Don’t quit them then. Keep going.” That all come into my mind.

¹³⁰ And then I remember this Marilyn Monroe, the girl that I saw die about a week before she died, and how that they said she committed suicide, when she didn’t. I told them about it, before, what would happen, and it did. And like it did the boxers up there; one was going to kill the other one. I mistaken the girl. There’s another girl there, her cousin is—is—is Danny Henry. What is her name? Jane Russell. Her cousin, a Baptist boy.

¹³¹ And I was preaching in Los Angeles, at the Business Men’s breakfast. And Something there just laying down on those

organizations, and there set the head man of the Assemblies, and many of the great dignitaries had gathered in there. And when I got through speaking and started to leave the platform, getting ready . . . Cause, the Message was being sent out across the—the—the nation, on radio, and had to change back. During this change, when they cut off the radio, then, to send that Message out, and come back and announce the station. And I was at Clifton's, where we have the breakfast. And as I was walking from the upper platform to the lower, a fine handsome-looking young fellow of about thirty years old, run forth and threw his arms around me. He said, "I'm Danny Henry." And not knowing that that was his brother doing the televising. And, uh, it televises there for the Christian Business Men. And it's Jane Russell, that movie star, her cousin. Her mother is a Pentecostal preacher.

¹³² And then when they started running to me, and he threw his arms around me, and said, "God bless you, Brother Branham." He said, "I hope this don't sound sacrilegious, but, to my way of seeing it, that Message could be the 23rd chapter of Revelation." And when he said that, he started speaking in tongues. A boy who had never even heard of such a thing, a Baptist by denomination. And as soon as . . . He turned white, and he looked at me. He didn't know what to do. There is man setting here was there. Were you there, Fred? How many was there at that time? Yeah, there is the three here, was there at that time. And he didn't know what to say.

¹³³ And there was a great big French woman setting down here. She raised up, she said, "Why, that don't need any interpretation. That was purely French."

The boy said, "I don't know one word of French." And she had wrote down what he said.

¹³⁴ And then there was a man setting on the corner, he said, "That's correct. I've got wrote down what he said, is French." Way back in the back, a blond-headed, handsome-looking fellow, standing up against the wall, come forward and compared notes. He was the interpreter for the U.N., for French. And this man over here was Victor Le Doux, of the Arne Vick church out there, and he wrote it down. And I've got the interpretation to it.

¹³⁵ Listen to this, if I can read it.

"I, Victor Le Doux, am a full-blooded Frenchman; born-again Christian, filled with the Holy Spirit. My address is 809 North King Road, Los Angeles 46. I attend the Bethel Temple, Pastor Arne Vick, pastor. A true translation that I

proclaim, of prophecy said over Brother Branham, given by Danny Henry in French, February the 11th, 1961, at the Full Gospel Business Men's breakfast. A true translation of the prophecy."

¹³⁶ Now, here is what It said.

Because thou has chosen the narrow path, the harder way, thou has walked in your own choosing.

Now, I can see that. Moses had to make his choice, too. See?

Thou hast picked the precise and correct way, correct decision, and it is My Way.

Underlined, "My Way," the Holy Spirit speaking back.

Because of this momentous decision, a huge portion of Heaven awaits you . . . awaits thee.

What a glorious decision . . . (Now listen close.)

What a glorious decision thou has made. This in itself is that which will make, and come to pass, the tremendous victory in the love Divine.

¹³⁷ You notice, it's the verb before the adverb. See, the French. Now the U.N. interpreter interpret that. And the boy knows not one word, never heard—never heard of such a thing as speaking in tongues. He was a Baptist. Just happened to drop in there, and heard that music, and said . . . come up there and stand up there and listen at me preach.

¹³⁸ Now, "in the love Divine," Divine love. How can that be Divine love if it isn't the—the Holy Spirit? The Holy Spirit is Divine love.

¹³⁹ Now, and as Billy and I started on down the road, see, started going on down the road, Billy went to sleep again. And It said, "I'll give you an everlasting sign."

¹⁴⁰ And I said, "Lord, what . . ." I waited a little bit and nothing happened. I said, "What is the everlasting sign, Lord?" And I waited a few minutes. And just then I looked over to see Billy; he was asleep.

¹⁴¹ And He said, "I'll give you an everlasting sign," again. He said, "Look westward from where you're at."

¹⁴² And I turned my head like this in the truck, to look; slowed down, you know. And, oh, my, the Spirit of the Lord! I felt like I could scream and cry. And I looked, and I just saw a mountain with white caps on it. I said, "I don't know, see no everlasting sign about that."

¹⁴³ He said, "You're name is wrote all over it."

144 Oh, I thought, “What is that?” And I got real weak and I started stopping.

145 And Billy raised up and said, “What’s the matter with you?” And I pulled my hands like this, perspiration dropping off my hand, and it snowing.

146 I said, “Billy, something is happening. At one time I know where I’ve done wrong. I know that I’ve failed God.” And look like I could hear that song being sung, and see thousands of mixed people, lame, halt, blind, and withered; heard a choir, a voice of some great renown voice, singing:

Unclean! Unclean! The evil spirits drove him. (You
know the song.)

Then Jesus came and set the captive free.

147 I could see the sick lines a laying everywhere, and I had to stop. Billy didn’t know that was taking place. And I looked up.

148 I stopped and looked up on the mountain, and I seen those seven hills. Now, here, if you want to see something. There was seven peaks on top of a mountain, one mountain, that run for several miles. The last mountain before you go into the other country; no more mountains after that. And it was running from east to the west, the mountain set, and it was snowcapped on top.

149 The first two small peaks, and then a large peak; and then another small peak, and then a larger peak; and then a small peak, and then a great, large, long, snowcapped mountain. And I said, “Lord, I do not understand what that means.”

150 He said, “How many peaks are there?”

151 I said, “There is seven.”

152 “How many letters is in your name?” B-r-a-n-h-a-m, M-a-r-r-i-o-n
B-r-a-n-h-a-m.

153 And there was three outstanding peaks. He said, “Those three peaks are the first, second, and third pull. The first one was your first part of your ministry, small hill; then your first pull, pretty high.” You know, sign in the hand. Then there was a little interval in there, the time that I was taken off from being too tired. Many of you remember it. And then come the discernment, the second pull. Now I’ve had another, about a few years here of just kind of little peaks, see, back like my ministry wasn’t yet, and then come the third one.

154 Three is a number of completion, see, the third one. The next peak was five, number of grace. And the next peak was seven, the

number of—of perfection, the end. “Six days shall you labor. The seventh is the Sabbath,” the end of the week, the end of time. See? And I stopped and I showed it to Billy. And I looked at them.

¹⁵⁵ He said, “That, let that stand. If there is ever a doubt in your mind, remember this place, come back here.”

¹⁵⁶ And Billy punched me on the shoulder, he said, “Daddy, look eastward!” And how it ever happened, I don’t know, but there on the east side of the road was that burning dump. Miles and miles from any kind of a city, an old rubbish heap dump laying there on the left-hand side of the road.

¹⁵⁷ I am returning to the field. Amen. Old or young, live or die, I’ll obey God until death shall set me free. I have failed the Lord, not willing. Whether I make . . . I’ve tried . . . Let me insert this. See? Some more tape left? Let me insert this. I have wanted, I have wanted to see Jesus Christ manifested without one flaw. And let the brethren who hear this tape, and this church remember, from this day, the reason you haven’t had no flaws, and the reason that all these years you can’t say one thing that ever said or done but what it happened. I challenge anybody to bring any of the thousands of things on the platform, and the discernment, and the prediction of what would happen; it’s happened exactly to the letter. Now, the church believes that, say, “Amen,” so that . . . [Congregation says, “Amen.”—Ed.] There’s not a person in the world can show one. But be it known to the church here and to the church hereafter: if God pushes a man through a pipe, and he don’t move at all until God tells him, there is no faith connected with it. It’s God pushing you to something. And it’s built the ministry to a place to where there is nobody can say one word against it. But from henceforth, let me first speak to you in the Name of the Lord, before you listen, because I must go out by faith. I must do it by faith, whether I think it’s right or wrong, or what. I do the best of my choosing, and then go do it. Because it hasn’t been wrong, is because I’ve waited till He told me to go do it. I’ve waited for Him. So it wasn’t me; it was Him.

¹⁵⁸ But, you see, even the great Saint Paul got between the straits one time. And many times that God has did things or let His servants do it, that was mistakes, in order to prove these things. Now, we know that human beings can make mistakes, but God can make no mistake. But now if I get into the field of preaching, and going the way I—I do, then I have to set up meetings ahead and—and get things lined up. And perhaps this is that great time coming that we been looking for. And surely if “This in itself is a tremendous thing that will bring to pass, and make come to pass,

the tremendous victory in the love Divine,” and that’s the verb before adverb, then it’s Divine love, which is God. See? And it takes the love of God to dash out there on the front line and stand in the gap for the people.

¹⁵⁹ And these Rickies and Rickettas, that have so sassed the words, and I’ve called them “Ricky” and “Ricketta,” God give me to understand I shouldn’t do that, because that’s many of them are still His children. I’m a . . . They can’t help because they act so much different. Some of these old, cold formal churches has got them, that spirit upon them, and they’re in much in—in prison as Israel was in prison, just as much as Moses went down to deliver them from slavery. Human beings that loved Jesus Christ, would serve Him if they only know what to serve Him by. And they’re in bondage under denominationalism that tells them, “Don’t you do *this*, and don’t you do *that*.”

¹⁶⁰ But the call of God must come, “Whoever wants to march towards the promised Land, let him march.” We’re on our road to the promised Land. Amen. Let them come, march. We’re on our road to meet Christ at the end time. And I wanted to bring this to you so that you would see, and show you that, the mistake that a man can make, yet being sincere.

¹⁶¹ Moses lost the feeling of his people because they wouldn’t listen to him. And, Brother Roy, you see your dream? And now I cannot go, with a ministry like that, until I feel different in my heart about it, no matter if God did tell me. But that is that change that Brother Roy . . . that seen coming. Something’s got to change me, because I, in my heart, if I go out there feeling the way I do now; I still feel that they ought to have heard that Message, they ought to a-done it. And I don’t have the feeling for the people that I should have. Until I can get that feeling, there is no need in me going, because I’d be a hypocrite.

¹⁶² And all these years I’ve tried to serve Him with a true heart, and I won’t go out there being a hypocrite. I got to feel that, that it isn’t *Ricky* and *Ricketta*, and it isn’t this *bunch*. It’s God’s children that’s in bondage, and I must go to them. Until I can feel that way, I’ll just have to loaf around, preach some conventions and things, but wait.

¹⁶³ I got a little song. I can’t sing. I would just like to quote it to you. Brethren, I just kind of mapped out. I ain’t got it filled out yet. It ain’t wrote right. I don’t know whether I can even read it or not. It’s in the tune of the *Battle Hymn Of The Republic*, “Glory, glory, hallelujah!” You’ve heard it. “Glory, glory, hallelujah!” How many? Of course, we’ve all heard that.

The circuit-rider preacher went riding through the
land,
With a rifle on his shoulder and a Bible in his hand;
He told the prairie people of a blessed promised Land,
As he went riding, singing along.
Leaning, leaning,
Leaning on the everlasting arm;
Leaning, leaning,
Leaning on the everlasting arm.
He preached the coming judgment of fire and
brimstone;
And a glorious, endless Heaven of the justified alone.
As he rode across the mountains you could hear
him sing this song,
As he went riding on.
There is power, power, wonder-working power,
In the Blood of the Lamb;
There is power, power, oh, wonder-working power,
In the precious Blood of the Lamb.

¹⁶⁴ The old circuit preacher. You remember him. See?

Now his rifle's old and rusty, and it's hanging on
the wall;
His Bible is very worn and dusty, and the . . .
seldom touched at all; (That's right.)
But the Message that It brings us will meet us on
that Day,
For God's Truth's still marching on.

All:

Glory! glory, hallelujah!
Glory! glory, hallelujah!
Glory! glory, hallelujah!
His Truth is marching on.

¹⁶⁵ I'm going to learn that. I stood this morning when I was writing
that down, put my hand on my old rifle hanging on the wall. I
thought, "It won't be long."

His rifle is old and rusting, as it's hanging on the
wall, (That's right.)
And the Bible is worn and dusty, and is seldom
touched at all;
But his Message from this Bible . . . at the Judgment
one day;
And His Truth keeps marching on.

¹⁶⁶ God's Truth in this Bible! Yeah. Jesus Christ is the same yesterday, today, and forever.

¹⁶⁷ The old circuit preacher with his rifle across his back, his Bible in his hand, rode across the prairie, and up over the mountains, and down through the ditches and everywhere, preaching of a coming Millennium, of a coming fiery Judgment for the unjust, and preaching a Kingdom of God for the just. It's true. The old Winchester is a rusting away. And the Bible, they—they got some sex book instead of It. But God's Truth still marches on. He makes Himself just as real today, and proves it, as He ever was. "God's Truth keeps marching on!"

Glory! glory, hallelujah!
Glory! glory, hallelujah!
Glory! glory hallelujah!
His Truth is marching on.

¹⁶⁸ Why? Somebody will take It. For Jesus Christ is the same yesterday, today, and forever. Let's sing it again. Now we're mixed up here, Methodist, Baptist, Lutheran, everything else. While we sing that last chorus, let's shake hands with somebody around you, and then we'll be dismissed.

¹⁶⁹ And now, remember, you that have to go to your own church, go tonight. Greet your pastor for me. And—and then pray for me, each one of you. And then again I want you to remember, if you have no place to go. . . [Brother Branham says to Brother Neville, "And if you'd have anything."—Ed.] After Brother Neville's message tonight, after he has his message, then I want to make a tape called *The Red Flashing Light Of His Coming*, see, tonight. The Lord bless you now. And next week, I'll, next Sunday, the Lord willing, I may be down again to make another tape, 'cause I'll have to be in Arkansas this next week.

¹⁷⁰ All right, now let's sing again, and shake hands now.

Glory! glory, hallelujah!
Glory! glory, hallelujah!

Lord Jesus, bless these handkerchiefs! . . . ? . . . [Brother Branham prays while the congregation sings—Ed.] In the Name of Jesus Christ, we lay hands upon these handkerchiefs.

. . . on.

Praise be to God! Now let us bow our heads just a moment.

¹⁷¹ You're just in time, Brother Ruddell. Walk up here just a minute and pray. Brother Ruddell, another one of our associate brethren here, of a little association of churches we have together, this

interdenominational. And I have heard the gallant stand that Brother Ruddell taken for the—for the Gospel. And so I—I say this, Brother Ruddell, that everything along the road . . . God has not promised a flowery bed of ease. But He promised a battle, yes, but He promised victory. That's the thing.

¹⁷² I remember when I first took this stand, even my own mother and father want to turn me from the house. See? But, oh, my, how I baptized them in the Name of the Lord Jesus! The only hopes I ever have today is because of the stand. I'm so glad that the Message of the Bible, from the old circuit preacher down to this time . . . Though people has got a hold of It and they've trimmed It around, and they've made denominations and put creeds and everything else in It, that Truth still marches on. That's right. It still marches on.

¹⁷³ God bless you, each one, and we hope to see you again real soon. Till then, will you do this one favor for me now, both here and on tapes also, you brethren? Pray that God will place into my heart that something that I lost out there in that complex. It's so easy to build a complex.

I had an interview the other day with my Brother Way sitting here, standing here in front. A good man, but built hisself around a complex, another kind of a complex, did the same thing. Brother Way, you can so easily do it; it's you just get a little something in your mind, keep thinking that way. Go back and check it with the Scripture, and see if it's right or not, and then go from there on. Yeah. Don't lose the feeling of the people. See? You must remember they're not made out of sawdust. They are flesh and blood, human beings and a soul. Pray for me, all of you, if you will. God bless you now.

We're going to bow our heads and ask Brother Ruddell if he'll . . .

¹⁷⁴ Pardon? [Brother Parnell says, "Brother Branham, I have something I'd like to say, just take me a half a second."—Ed.] Okay, brother. [Brother Parnell tells about a dream he had dreamed.] Praise be to God! This is a minister. Somebody might not know. And he was one of the group that, I didn't have time this morning, that was in one of those dreams, speaking of me going the other way, see, going West, going out West on this last time. Brother J.T. Parnell.

¹⁷⁵ Now, there might be strangers that wonder about people having dreams, of dreamers. No, we don't go for all kinds of dreams and things, but we believe that the Bible said, "And it shall come to pass in the last days, that I'll will pour out My Spirit upon the people; and they shall prophesy, and shall see visions, and dream dreams." And

as long as that's in the lids of the Bible, it's my duty to believe it and to preach it. And when people tell dreams, if the Lord doesn't give the interpretation, we let it go. And if it's something. . . When anyone speaks with tongues, it must be something to the church, and it must happen, too. We don't, it'd be an evil spirit. It must come to pass, 'cause interpretation of tongues is prophecy. We know that's right. So we try here to live the Bible just the way It's taught. Take nothing away from It or add nothing to It, but just live It the way It is. The Lord be blessed. That helped me, Brother J.T., to believe that. . . God didn't tell me go out now and compromise with sin; but just go out and just keep on doing. See?

¹⁷⁶ Let us pray now. Brother. . . [A sister in the congregation cries out—Ed.]. . . Someone fainted. Just a minute. Sit still, everybody. See? [Brother Branham leaves the pulpit and goes down into the congregation.]

¹⁷⁷ Heavenly Father, let Thy mercy and goodness be with Brother Way. In the Name of Jesus Christ, may he come back. Give him back, Lord, and give him strength and health.

So help me, his heart starts beating again! Be still, everybody, and just pray.

Lord Jesus, let Thy goodness and mercy be with Brother Way, in the Name of Jesus Christ.

¹⁷⁸ It's over. As I stand here on this altar, where funerals has been preached. Where I stand here, where hundreds of people has prayed through to Christ. I reached out, his eyes was set, his pulse was gone. And no more than called the Name of Jesus Christ, and his pulse started coming back again. Praise the Lord! Praise the Lord! As a minister of the cross, I say that in the Name of Jesus Christ. Isn't He wonderful? [Congregation says, "Amen."—Ed.] A heart attack. See? I'm so thankful it happened just now, instead of wait till we got away. See the grace of God? The Lord be blessed!

Let us just bow our heads.

¹⁷⁹ Heavenly Father, we thank You now for Your goodness and Your mercy. You are ever in our midst. Give me, Lord, Oil in my lamp. Give me the—the—the—the Rod of the Lord, that I might stretch It out, up over the sick and afflicted. That I might bring it out upon. . . to bring deliverance to those who are needy, and judgment to those who are rejecting It. Grant it, Father. We thank You for all Your goodness, in the Name of Jesus Christ. Amen.

Brother Ruddell, God bless you, brother.



STANDING IN THE GAP

63-0623M Vol. 6-7R

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