

SERMONS
BY
REV. W. M. BRANHAM

"... in the days of the voice... " Rev. 10:7

KNOWETH IT NOT
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Introduction

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Knoweth It Not

1 Thank you, Brother Neville; the Lord bless you. I got into something, didn't I? I want to thank the Lord real well for undertaking for Brother Capps' boy. It just so happened that this is the little time that I come back to Indiana. I know that they're not recording this—I suppose not. And so then, I don't see nobody in there. So I came back to go squirrel hunting. And so, I guess Charlie's going to have to put up with me—him, Nellie, and them down in Kentucky, now for a day or two, to squirrel hunt. So I'd rather miss anything, any other kind of recreation, then come here on about the middle of August and go squirrel hunting with Charlie, Banks, and all of them. It's kind of a traditional thing with me. And so, I took Joe. . . .

2 When we was here the other time, everybody got sick—the change from that real hot climate down to this, to this cool climate you got here. I know you think this is not cool, but you come out to Arizona once. It was 109 in the shade when I left the other morning; and then at around midnight, in the night, when the cool air came down off the mountains, it was still 96, see. That's at midnight when the cool air was coming down. And so that place is all right in the winter time, but it's for scorpions and lizards in the summertime—not human beings. Even all the animals take off for the mountains. They just can't stand it.

3 And I'd been out shooting my little rifle in and I. . . . Somehow I just want to tell you about the little Capps' boy. And I said. . . . And Joe, I'll just have to give him the rifle, because he can out-shoot me. We'd got it shot in, and I was driving tacks at fifty yards, and I said to Joe. . . . Joe said, "Daddy, I believe I could do that." (Poor little fellow had had a headache. I'd been praying for him, a high fever. He went out to the range with me. . . .) Any two over ten bore in a twenty-two rifle, if it crosses its line of fire at twenty-five yards and then again at fifty, just the same if it was two over ten. So then, I had shot it in at twenty-five yards. And so I had two more tacks and I put them up, and if Joe didn't drive both them tacks! I didn't have no more tacks, so I put a little bit a piece of old clay pigeon that had been bursted there—what trap shooters shoot at—just about a quarter of an inch across—and took it out on fifty yards, and he cut it half in two. And the scope was set for my eyes—just a few years older than he was! So he said, "You know what? I've got to go by and tell Billy to keep off of my feet from now on."

4 So, I said, "Well, I'll tell you what, let's go down and show Brother Norman that."

I said, "Joe, in matches across the world, (I don't care who it would be) nobody. . . . (Now, the tacks weren't drove sideways, they were drove straight through. And that piece not over, I guess a quarter of an inch and a sixteenth thick and quarter of an inch high, he cut it half in two at fifty yards. I said, "There's no one in the world could have made a better shot. Champions could have done the same thing, but you couldn't have made three better shots than them. The tacks not bent—just a straight hole through the paper where the tack went through.)" And I said, "No one could have made a better shot." I think his headache left him right away.

I said, "Well, let's go show this to Brother Norman," (which works for the Field And Stream, Brother Tony Stromei's sporting goods place.)

He said, "Let's go by Billy's first." He said, "I just want to tell Bubby something." (Frankly, his brother has never done that good.) So he said, "We'll go by there first."

5 Then just as I got in the door, Billy was still in his pajamas. And he said—we went out early because it gets so hot—and so he said. . . . The phone rang, and I said. . . . He kind of looked at me like that. I said, "It may be a sick call;" and it was Brother Capps for his boy, in the operating room then with peritonitis from that appendix. And just now he told me his boy is recovering real, real good.

6 So, see how God just worked that, even in the voice of that little boy, Joe. Instead of going down to Brother Norman's. . . . wouldn't have been there, and come up, and Brother Capps and I joined together. I don't say it was our prayers that did it, but it did mean something to him for us to make contact like that. Frankly, that's why. . . . Well, you have got to have faith in what you are doing, see. And his faith to call, and Billy said he was putting in money, and he said, "This must be a real long distance," said he was putting pretty near five dollars worth of change for a three-minute call.

7 I thought it'd be coming from New York or out in one of the islands or something, but he made a person to person call to get Billy instead of Loyce, you see, and that's what cost him to do that.

Now his boy is recovering. Brother Capps said the doctor gave him very little hope of ever coming out of it, you see, from the operation, and we are thankful to God this morning—very glad for Him.

Now, we got in towards daylight this morning, and I had about three hours' sleep, and I'm pretty tired. But when the church . . . come time to come to church, well, I come down.

8 The Lord willing. . . . Now I've got to go down in Kentucky, as I said, then I got . . . promised to speak one Sunday while I was back here, and I had better make it this next Sunday, because the following I'll be. . . . I have to go back, because I'm going away again, up in Canada. So, I better make it next Sunday, next Sunday morning.

9 Brother Neville said, "Why don't you just go out, and greet the people, and talk to them just a few minutes?"

I said, "Brother Neville, I haven't even opened my Bible, only that I. . . ."

He said, "Well, go out and say something to them."

Sister Neville, I don't know how you do it. He's a very persuasive fellow.

10 But while. . . . I don't get a chance to say this when the place is all packed, and crowded, and everything, but I'm very grateful to God for a pastor like Brother Orman Neville. Faithful, just as faithful as he can be to the cause, and never hear him grumbling. I sat back there. . . . I had a good half-hour's talk with him while I was enjoying Brother Mann, and so, I'll tell him more about that when we get to Colorado this year.

11 We were enjoying his message; and I got a good talk with Brother Neville. I said, "I don't even get to tell the people nothing about our fine pastor." I said, "Are the people treating you right?"

He said, "Couldn't be any better."

And I said, "Well, that's what I'm glad to hear." When a pastor is satisfied, and the people are satisfied, it makes a real good church. And then God is satisfied. And I think to see them satisfied together, especially in this day of the message that we're carrying, I think that shows the continuity of the message with the people and with God, see.

12 And I'm very grateful for Brother Orman Neville and his fine wife and family. And I pray that God will keep them loyal to Him and the cause. And if it so please Him, may we be standing here in the tabernacle when the Lord Jesus comes for us, you see, to take us away at the rapture. We hope we're both so old, Brother Neville, that one have one arm around the other, stand there on our canes still trying to hold up.

13 Then we'll be changed in a moment, in a twinkling of an eye. These old robes of flesh will drop and rise and seize the everlasting prize and shout while passing through the air, "Farewell, farewell, sweet hour of prayer"; moved on up then.

14 Heard about Brother Coomers' healing from the Lord, and so thankful for that. So many things! So, I am grateful to be here this morning, and I thought instead of. . . . I'm always coming here with a certain text and speaking. . . . I thought I'd just come out this morning. I said, "Brother Neville, I'll watch the clock real easy, and probably let the people out on time and just talk to you from my heart, a few minutes; just things that we just have . . . know they're not taping it or anything, so we just have fellowship while it's just the church folks here, you see, just us together." So, let's pray.

15 Dear Jesus, we are grateful to You for the privilege that we have of assembling together here, and oh, as I looked upon this tabernacle early this morning after midnight—passed by—I thought of how You have stood by it. I think of the old pond that was here, big old weeds standing up, right about where this pulpit is at. As a little boy I stood here. Mr. Ingram said we could have the lot for just a little money and pay something down and no money, no collateral, or nothing to offer, but just try. How that then, it's full face value was a little over \$2,000; with twenty years to pay it out.

Now, Lord, look at it now. While it was in its infancy, still sitting down in a hole here, water pouring into it; how that You promised us by the Word: "I, the Lord hath planted it, I'll water it day and night lest some shall pluck it from my hand." The same time, the people said, "Within six months, it'll be turned into a garage."

16 But literally thousands of souls have found Christ here at the altar. And the tabernacle, the baptistry has constantly. . . . People has been baptized in the name of the Lord Jesus, calling upon His name, washing away their sins. Hundreds of crippled, afflicted, blind, halt, lame, cancer-eaten, have walked away from this platform—come in dying men, women, boys, and girls, and gone out to live a new life with new flesh on their bodies, and walking again; leave their wheelchairs, crutches and so forth. Oh, God, this 30 years of service. . . .

17 Father, remember the morning that we laid the cornerstone. And you gave the vision over there, showing the place, packed and jammed, a beautiful corner; I knew that that could not fail. So, I thank You for all these things.

18 Many of them has done fought a good fight, and finished the course, and kept the faith; laying yonder, waiting, resting, now, from their labors and their works following them—waiting for the hour for the trumpet to sound and to spring forth

again into new life—a new body. Many of them old and shaken, some young, middle-aged and so forth. But Thy name be praised for all.

19 Now, we're standing here again, before the . . . the living and the dead. I pray that You'll anoint Your Words this morning. I don't know one thing to say, but I pray that You'll furnish that, which You've always did it, Lord. Bless our pastor, Brother Neville; his wife. Bless the trustees, deacon boards, every member of the body. May together we live so in this life, that in the life to come we'll have eternal life.

20 Help us this morning to take corrections from the Spirit and the Word, that we might prepare ourselves as we move away from the doors this morning, determined in our hearts to live a better life than we have in the past. We ask it in Jesus' name. Amen.

21 Now, I just opened the Bible here, and it happened to be a few minutes ago. . . . I'm in Revelation 3, so I'll just read here, on the message to the Laodicean church.

22 I want to announce, also, (Brother Neville was just telling me) Brother Parnell—just happened to look down and see him sitting here—is in a revival, just this side of Memphis. If any of you know where the old Wimpy, the hamburger stand used to be, he's got a tent setting in there, trying to bring in the sheaves and find if there's any lost ones out in that way that's been ordained to life, that he might win through his ministry to Christ. And he closed it up for Sunday on account of the services being at the tabernacle, and that's very loyal of the brother. And we want you to know that the service will be open Monday night following next week, and I know you're all cordially invited out to hear Brother Parnell bring his message of the love of Christ.

REV3:14-19

23 And now, let us read from Revelation the third chapter, just a portion to say that we read the Bible, because what I'd say might fail, but what He says won't fail. And I don't know where to start from, what to do, where to go, but let us read the Laodicean church age.

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, and the beginning of the creation of God;

I know thy works, . . . thou art neither cold nor hot: I would thou wert cold or hot.

So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

Because thou sayest, I am rich, and increased in goods, and have need of nothing; and knowest not that thou art wretched, miserable, . . . poor, . . . blind, . . . naked:

I counsel of thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that thy shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

As many as I love, I rebuke and chasten: be zealous therefore and repent.

REV3:17

24 You know, somewhere in there as I was reading—if you'll excuse me a minute—I found some place that sounded good to me, and I don't know just where it was at, now. Here it is: "And knowest thou not, wretched, miserable, poor, blind, naked." Oh my! That is kind of the picture here of the church of today. Now I think that that church age here that we're speaking of. . . . Of course I've got the church age coming forth now in the books. But being that is the Laodicean church age that we're in, let's just look at the conditions.

I don't want to take any text or anything, because we're not . . . just talking casually, as we'd see to talk on whatever the Lord would lead us to do. But something that would help us.

25 Let's think of the Laodicean church age and its condition today. As far as I know, I don't see anything to hinder at this time the coming of the Lord Jesus, outside of the readiness of His church. I think that's one of the prophecies.

MATT22:21 MARK12:17

26 Yesterday, coming up in the car. . . . We drove it in two days from Tucson, here, right, two thousand miles, Billy and I. And so, we. . . . Now, that wasn't breaking any speed laws. We stayed right. . . . I sit there if he's driving. . . . I'm all . . . got my fists back like a shotgun with the hammer back. I see him go, I say, "Wait a minute, boy." Now, we're told, "Give Caesar what's Caesar's."

27 Then we, come in down here last night. . . . A little girl lying sprawled across the road, about three years old; mother dead over in the ditch. Some drunken boy, coming from the ROTC, 18 years old, driving 120 miles an hour on the left

hand side of the road . . . killed, and I guess he was dying, too. Then you could realize what it is. “Give Caesar what’s Caesar’s.”

28 Innocent people dying. A little three year old girl lost her life, because of some drunken soldier driving 120 miles an hour, estimated, on the wrong side of the road. Coming up over the hill, shot right down, and killed them all right there together. He was dying, too, so . . . Then you see, even though the innocent party was doing . . .

Now that boy is guilty of cold-blooded murder, see. I think if a man would be caught on the road drinking, he ought to be given ten years flat for premeditated murder—any man, ‘cause they just, any man . . .

29 We’ll never do any good with politics. It’s rotten. God’s idea of having a king, a righteous king, is right. But politics just simply spread out . . . You can buy anything out; cheat, lie, steal, everything else. As I said a few Sundays ago, “And look where you’re at.” See, nothing but just a crooked mass of everything. But a righteous king can make his own laws. And you can kill a man, if you know good politics, that’s all right, you can get out of it, see. Democracy is a good idea, but it won’t work. Just like Communism: all things in common. It sounds good, but it won’t work. No. God’s way of having a king, like David, was . . . was right. And you got one mind centered over . . . Like one leader in a bunch of geese, or so forth. You can’t take two or three of them. Then you mess them all together, you come up with any kind of an idea. So we find the conditions today ready for the coming of the Lord.

30 But, while Brother Neville and I, and these other brothers, are trying to shepherd a flock, I’ve got something on my mind now, that comes that we might talk about. That is . . . I got a letter the other day from a fine lady. I never got it; it come through another person. And she was certainly tearing me to pieces, or trying to. Was saying, “Did you ever . . . Can’t you Christian Businessmen do something to stop Brother Branham?” said, “because that he’s got this book out now called *Laodicean Church Age*, bringing out more.” And said, “He’s just simply tearing Pentecostal doctrine to pieces.” Said, “Now he’s talking about the initial evidence ain’t speaking in tongues.” And said, “Then, he’s against women preachers.” (And this was a woman preacher!)

Her boys—some of the best friends that I got in the world—they are among the best friends that I got. And she said now . . .

This man and wife, (I was eating breakfast with them) they said, “Brother Branham, look at this, would you think it?” and pulled out a letter.

I said, “Well, sister, she just don’t understand.”

1TIM2:12

The boys told me their mother was a woman preacher, and that she didn’t go for the message. And now, she says in here . . . She said now, he said, “Women should not have authority over men.” Said, “How about Phoebe in the Bible, Paul’s helper.”

ROM16:1 1COR14:34

31 Certainly. She was a seller of goods. And Paul asked the people . . . Do you think Paul would say, “Let the women keep silent in the churches,” not permitting them to speak, and turn around and say, “Now, Phoebe, my helper in the gospel, she’s going to preach in a few nights.” Why, he’d contradict his own word, see.

And said, “Then, to top it all off, (I believe it was Esther, was one of the judges in the Bible) said a woman was a judge in the Bible. If that’s not authority over men . . .”

This businessman that was healed right here in the church not long ago, he said, now . . . his wife said, “Brother Branham, that always puzzled me.”

I said, “Why, sister, how would that puzzle you?”

She said, “Well, here is a woman judge.”

1COR14:34

32 I said, “That’s politics, not the church. That has nothing to do with the church.” Paul said, “Let it be under obedience as also saith the law.” And the law can’t put a woman up to be a priest, can’t put it up . . . You never seen a woman high priest; you never seen a woman a priest—nowhere in the Bible. You never seen a woman a preacher in the Bible. Certainly, some of them was prophetesses and so forth; Miriam and different ones, and Esther or one of them was a judge over Israel. Sometimes they were queens over them and so forth like that, king and queens. At the decease of the king, the queen had to take his place till they elected another king, and so forth.

33 In Tucson, Arizona, we got a woman judge there in the city. That's the reason the city is so polluted. And we got. . . . A woman ain't got no business in politics. She's got no business over any authority in the church. Her place is a man's queen at home. Outside of that, she has nothing. And we know that to be the truth. You'll never find. . . . I know that sounds old-fashioned, but I'm responsible.

34 I know that after my going away from this earth them tapes and them books will be living on, and many of you young children will find in the days to come that this is exactly the truth, because I speak it in the name of the Lord.

Now, we wonder how a woman that's a good woman—and she has brought on this earth by her loyal husband, a good man, some of the finest boys that I ever met, they are men, that I've ever met—and just quickly, just as soon as they heard the message, they were sold on it 100%. Now, that could only come by foreordination. It's the only way it can come.

REV3:17

35 Now, the question is here, I was thinking that. . . . See, now, while the Lord was bringing me back—"and knowest . . . know it not thou art naked, miserable, wretched, blind, and know it not."

Before I get to that spot, I might brief what I said a few days ago here in a message on, I believe it was, *The God of This World*. Blinded the eyes of the people that they absolutely worshipped the devil in religious services. Did you all get that—all of you understood it?

Then, in that same message I brought the subject that a woman wearing immoral clothes indecently, she is to be judged at the judgment bar as a street prostitute. That sounds awful strange.

36 Let me draw you a little picture. Now, here is an attorney in the city, a young fellow. And he's a nice man as far as politically. . . . I imagine he may be decent in his politics; and then, he goes with a girl that's very popular. They fall in love and marry. They attend all the parties and the great things, and they all drink together. Finally, she . . . he has a nice home; he lives in a nice neighborhood. He's well thought of amongst the people, but he . . . both of them drink; she wears shorts, cuts her hair, wears make-up; everything just as sexy beautiful woman—displaying herself.

37 Well, she never goes to church at all, neither one of them. So, moving in next door to them, comes a woman from the Baptist church or the Methodist church, her and her husband. Now, this woman. . . . (Let's make it Methodist, because the Methodist go a little more on holiness than the Baptist—all except the New Testament Baptist; they believe in holiness. But usually Baptists don't go for holiness at all, see, they don't believe in such a thing. So, then now, let's make it Methodist because they believe in holiness.)

38 And then, a Methodist woman moves next door to this woman on the same street. Her husband is a . . . Let's say he is a public accountant or some office. Well, this Methodist woman looks over to the other woman, and when this lawyer goes out of town . . . his name is John. Say, his name is John. (Now, don't presume on that, now; I'm just taking fiction names, now)—and his name is John. Well, she used to go with Ralph. (And, that's fiction name—all of it, see, just so you can get the story to make the picture.)

Well, first thing you know at a drunken party, Ralph hugs her again. Well, she gets all fired up, because she's in love again with Ralph, she thinks. Then, after a while, Ralph begins to meet her, and she can put it over John; pull it over his eyes, and she thinks she's a pretty smart duck, because she can run with Ralph; married to John.

See, the woman don't even have the very bearing of decency. And she thinks nothing about that.

39 But this Methodist woman has raised up in another bracket. She does, at least, go to church; and she thinks that that woman is horrible. Why, she says to her husband, when he comes in, "I see that man go in there and meet her. And when John's out on a case somewhere, Philadelphia or somewhere, he takes her out in his roadster, and they lay out on the beach. I see them come home; don't even pull the curtains down sometimes, kissing her and making love to her. Oh, isn't that awful," she says to her husband. "Why, she's nothing but a public prostitute."

It's true. She's worse than a public prostitute because she is a married woman, see. And this woman, this Methodist woman, thinks that's horrible. She never goes to church.

40 Now, this Methodist woman would not do a thing like that. No, indeedy. She's a decent woman. And another thing, she would not touch a bit of whisky, because the Methodist church . . . 90% of their program is prohibition against whisky, against whisky. So, they got a prohibition program, and them people of that Methodist church don't live no higher than that church teaches.

But this same woman, this Methodist woman goes out in the evening with her husband, wearing shorts on Sunday after Sunday school, she cuts her hair, she wears lipstick, and even smokes a little.

MATT5:28 REV3:17

41 Now, in God's Word, they're both prostitutes. But this one here is naked, miserable, wretched, blind, and don't know it. One's just as guilty as the other. For a man that looks upon a woman to lust after her has committed adultery with her already in his heart.

If this woman... Now, she'd say, "Now, wait just a minute, Mr. Branham. I'll give you to understand, I am no prostitute!" My sister, maybe if you'd be took before a Bible, put your hands upon it in the presence of God and swear an oath that you had been just as true to your husband as you could be. Your body belongs to your husband, but your soul belongs to God. There is a evil spirit that's anointing you. If you're not, then I can prove that you're totally insane.

What would have happened to your grandmother if she would have walked out on the street with them shorts on? They would have put her in the insane institution—she came out without her dress on. There's something wrong with her mind. If it was so then, it's so now.

So it throws the whole world into insanity. The whole thing is insane. And it so gradually crept in till the people don't know it.

42 Now, is she a prostitute? Not by her husband's vow to her body, but before God she has got an evil prostitute spirit on her that makes her dress like that, and she's in the Laodicean church age and don't know that she's doing that. The innocent woman don't know that God will judge her for a prostitute. There you are.

You get it to her. You can't tell her. There's no way of getting it to her. The Bible said, "They're naked and don't know it."

43 If you would call her a prostitute, personally, she would have you arrested; she would. I never talk personally about anybody. I talk about sin. I don't say "This certain church, Mr. So-and-so here, Reverend So-and-so, he's a..." No, no, I say that... the doctrine of that, see, the whole thing together... I don't call individuals. It's not individuals; it's the system that they're in, it's the world system.

44 Brother George Wright sitting here—he's seventy-five or seventy-eight years old, I guess—what would you think would have happened if you would have went to see Sister Wright some day, and she would have been standing in a pair of shorts? Why, you would have never... you would have had the woman locked up. You would have never married her.

Well, if any young man in that day would have done it, the same thing would have took place. Well, if it was sin and wrong then, it's the same thing; but the people have grown into insanity.

45 Let me prophesy something to you just before it comes to pass. The whole world is groping in insanity, and will get worse, and worse, and worse, until it'll be a bunch of maniacs; and it's almost that way now.

Could you imagine a man driving with his lights off on the wrong side of the road, a Ricky, a young kid supposed to be right out of high school, kill a bunch of people? Did that stop them?

The next one came right behind him doing the same thing. Can you imagine a young man that thinks of himself... anything of himself, getting out here and acting the way they do? Could you imagine a young woman in the bloom of womanhood, beautiful, well-built, shaped, profile, face, beautiful; and the very thing of her being pretty shows that we're at the end time. See, she has went all together to worldly feature, worldly things and not the beauty of holiness, sweetness in her soul. I've seen women, on the outside of them wasn't nothing to look at, but you speak to them one time, talk to them a few minutes; they're real genuine; something that you can't get away from. See, beauty of the outside is of the devil; it's of the world.

GEN6:2

46 Look at Cain's children, how they went into it. When the sons of God saw the daughters of men were fair, they had taken unto them wives, and God never did forgive them.

NUM25:1

Look, when them Israelite women with callused hands and hair stringing; when those sons of God came up through the land of Moab and met them dainty women with well-set hair, fancy and a lot of manicure on their faces—or what you call it—and when them sons of God saw those real fair women, a false prophet said, "We're all the same." And they married among them, and God never did forgive them; they perished in the wilderness.

47 Every one of them died there, without hope, without God, and is eternally lost, damned forever though they had seen the goodness of God, though they had drank from the fountain that never runs dry. They drunk from the smitten rock. They had seen the brass serpent perform miracles. They come out from under the baptism of Moses in the sea. They had

seen the hand of God. They had eat angel's food and done all of those things. But married in . . . let women bring them in, and marry among them. Not commit adultery; just marry among them. God never did forgive it.

That's the second time it met. Now, here we're on a third time: more deceiving now than ever. I know that's hard, and I've often wondered in many ways, how will it ever be? Why do I have to talk so rashal to people? What makes it so? And yet I notice, if it wasn't God, there wouldn't be nobody; not a woman would sit and listen at me. But they come back. Because there's somebody that's got a little anchor of truth there that knows that that's right; regardless, they know it's right.

REV3:17

48 Now, watch what happens. I know it's hard. It's just like if a doctor give you medicine and you refused to take it, then don't blame the doctor if you die. And this is like medicine. What about these people that always claim to me being a woman hater. You see, you just watch the way the women act, and I'll show you where the church is. The women's morals is in Laodicea, in the world, physically—naked, miserable, blind, and don't know it.

The people, the women of the world . . . and the church is in the same stage. Watch the natural type the spiritual right through each time.

Now, someday at the judgment bar. . . . I know it's not popular to say it; and if a man's not ordained to say it, you better not say it, because your impersonating; and then, you'll get in trouble sure enough.

49 Now, notice, I actually, look like at times, held a woman's mouth open and poured the medicine in her mouth; and then hold my hands over her mouth, and she'll spit it out every time. What if a doctor did that to a patient, then the patient died because they refused to swallow it, the medicine. At the judgment bar, when all these things like cutting hair and wearing shorts. . . .

I'm only building. The hour is close at hand when you're going to see something happen, when something is going to take place and all this background here has only been laying a foundation for a short, quick message that will shake the whole nations.

50 Why, I've been picking on women: it's just been laying up here, for something you could hit around the head with it. Even trying to tell them what's right. And holding the hand down like this, this is where their mouth is; they spit it out. Then, who can blame the doctor?

How are you going to say at the day of the judgment, when the very voices that's cried out against it will play the record right back in the face of the people? Then how are they going to get away from it, see?

Spit it out between your fingers. Pour some more down and kind of shake their head, walk back, and go back—won't do it. Yet, you come back again and pour it in again. Then who is to blame? Not the doctor, not the medicine, but the attitude of the person. It's exactly.

It'll be a horrible day one of these days when this sinful adulterous generation stands before Almighty God.

As I see my years creeping up, my shoulders stooping, and I know. . . . Thirty years here in this platform . . . yes, thirty-three years here on the field, that's a long life. That's thirty-three years of service. Only one regret I have: that I didn't have 133 years of it. For this will be the last opportunity I'll ever have, while here mortal, to preach the Gospel; God help me to stand true as true can be to that Word and say just as He said.

51 What made that Methodist woman; how could you ever get it to her? Here she is in that Laodicean church age.

52 Now, we'll take the Pentecostal woman. She shouldn't wear shorts, make-up, or cut her hair, but she looks back down at the Methodist: "Say, look at that woman do *so* and *so*." Say, the woman don't wear shorts but she said . . . and herself with bobbed hair. The higher you rise in God, the more sinful the whole thing looks.

1SAM4:21

53 And then sometimes in prayer you can imagine when the Holy Spirit takes you up into a sphere, then the whole thing looks chaos. Then when you come back down, you seem like you're . . . to the people, you're a rascal, that you're nothing but an old sarcastic. . . . You're a fool, because you stand as an old crank and always rebuking the people; but if you ever climb into them spheres one time when you can be in the presence of God—not through emotion, but through genuine Holy Spirit lifting up—the whole thing is wrote "Ichabod": *The glory of the Lord has departed* from the whole denominational outfit. That's right. There's none of them that's right.

54 Now, let me draw you a little circle. If I had a blackboard. . . . I want you to watch here. I'm going to make one ring like this. Now, I'm going to make another ring on the inside of that ring; that's two. Then, I'm going to make a ring on

the inside of that ring; that's three rings, three circles. Now, that's you. That's God. God in a trinity is one, and without a trinity He's not God. He can't be manifested any other way. And neither can you be manifested without being the trinity person that you are. That's body, spirit, soul. Without either one of them, you're not complete, see. If you didn't have a soul, you'd be nothing. If you didn't have a spirit, you would be nothing. If you didn't have a body, you'd be a spirit—not a body. So, God is complete in the tri-unity of a being; not tri-unity of beings, but one being in a tri-unity. Father, Son, and Holy Ghost is one true manifested God.

REV3:14

55 God... Notice here... Just wait. I believe I read this a few minutes ago. Listen to this: "...unto the angel of the church of Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;". God is the Creator and how was He ever created? But this is the beginning of the creation of God. When God, the Spirit, was created in the form of a man; that was God being created: God, the Creator Himself, becoming a creation. God, Who made the dirt; made the calcium; made the potash, cosmic light, and petroleum; took the thing together and created Himself, in the beginning of the creation of God—the Amen, the final. *Amen* means "so be it." The final of God, when God completed in His creation.

JOHN1:18

Now, how was it? No man had seen God at any time, but the only begotten of the Father has declared Him. Do you get it?

COL1:9-15

56 Say, just a minute. You're in no hurry. Let's turn over to Colossians, just a minute. I just happened to come a scripture in my mind. Let's turn to Colossians, the book of Colossians, and get... I believe, it's the first chapter. I'll have to look at this, because it's not premeditated here, so, I'll... As I used to be, when I was a young preacher, I could think of these things just right now, but as I get older I can't... Let's begin at the ninth verse, I believe.

For this cause [This is Paul telling the Colossians about Christ—who He was.] *For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that you might be filled with all the knowledge of his will in all wisdom and of spirit and understanding;*

That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and to the increase in the knowledge of God;

Strengthened ... all ... according to his glorious power, of patience and long-suffering with joy;

Giving thanks to the Father, which is meet, which ... made us meet to ... partakers of the inheritance of the saints....

Who hath delivered us from the power of darkness, and has translated us into the kingdom of his dear Son: [Here we're getting now. Watch.]

In whom we have redemption through his blood, even the forgiveness of sin:

Who is the image of the invisible God, [Get it? Fifteenth verse, Colossians 1:15] the first-born of every creature.

COL1:16

Amen! The what? "The first-born of every creature." Let it be angel; let it be anyone it may be; He's the first-born of every creature.

For by him were all things created [all things created], *that are in heaven, or in earth, visible, ... invisible, whether they be thrones, whether they be dominions, ... principalities, ... powers: all things were created by him, and for him:*

COL1:17

Let it be anything it might be, no other being. Notice.

And he is therefore ... he is before all things, and by him all things consist.

COL1:17

Whether it be Father, Son, Holy Ghost; whatever it is,

And he is before all things.

COL1:17

57 Before all things that's in heaven, in earth, visible, invisible, anything; this Son of God was before all things. Is that right? I don't care, thrones, dominions, whatever it is, heavenly thrones, kingdoms, whatever it might be. The great supernatural realms beyond, in the eternities, where it was, whatever it was, angels, gods, whatever it was, "... he's before all things." Amen! Can't you see Him? "He was before all things" and "were created by him."

COL1:17

He ... now, seventeenth verse:

And he is before all things, and by him all things consist.

COL1:17,18

58 There's nothing can make it run but Him. Whether it's God the Father, God the Holy Ghost; whether it's angels, principalities, powers, dominions, whatever it is—all things run by Him. All things consist by Him.

And he is the head of the body, the church: who is the beginning, [Who is the beginning!] the first-born from the dead; [that is raised up when He came to redeem] that in all things he might have the preeminence.

COL1:20

By preeminence—you know what it means? That's over all. He's over all things that was ever created: every angel, every being, ever ... everything that there is—He's over all things. What creature is this? Who can it be? Over all things.

And having made peace,...

COL1:19

Let's see just a minute.

For it pleased the Father that in him should all fullness dwell;

COL1:20

59 All the fullness of all things, all the fullness of God, all the fullness of angels, all the fullness of time, all the fullness of eternity—everything dwelt in Him. That's this fellow.

And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

There's that great being we're talking about at the beginning of the creation of God.

1COR12:13

Now that the church—that His very whole purpose was the church. ... Now, how do we get into this church? By one Spirit we're all baptized into one body: the church, the body of Christ. It cannot fail. Now, here's what happens. Now, watch this, just a little figurative picture here.

60 Now, this outside man is the flesh. That's what we look at, what we see. And it has five inlets to that body. And any grammar school child, as myself, would know there's five senses control the body: see, taste, feel, smell and hear. Without that, you can't touch the body. That's the only way you have to the body—see, taste, feel, smell and hear. You see it, taste it, feel it. Now, that is the evil one, on the outside.

Now, inside of that is a spirit, which you become when you're born in here, and the breath of life is breathed into you. That spirit is of a worldly nature, because it was not given from God, but it was given ... permitted by God. Now, you got that?

PSA51:5 PSA58:3

61 For every child that's born in the world is born in sin, shaped in iniquity; come to the world speaking lies. Is that right?

So, that person, inside there, is a sinner to begin with. But now, it has got five inlets, and them five inlets (I don't know whether I can call them right off now) first, I know, is thought, conscience, and love—choice, (no) conscience, love, reason: there's five inlets to the spirit. You can't think with your body; you have to think with your spirit. You can't have conscience in your body. It has no mental faculties at all—your body doesn't. So, you have to think with your spirit. You have to reason. You can't reason with your physical being, because reason doesn't see, taste, feel, smell, and hear. Reason is what you can make in your mind.

62 If you're asleep or you're out; your body is lying there dead, but your spirit can still reason. There's five senses that controls that inside man. Now, to the last man, which is the soul. ... There's only one sense that controls that, and that is free moral agency, free will to choose or to reject.

63 And now, the reason that people today—now, don't forget this, now, and you'll see what the Holy . . . what the initial evidence of the Holy Ghost is, see. Now, people can live in this spirit, and they dance in the spirit. They shout in the spirit. They go to church in the spirit, and they can absolutely have the real Spirit of God anointed on that spirit, but still be lost and just as devil possessed as they can be with that spirit. Because. . .

REV22:18,19

64 Watch. That's the reason you couldn't tell that woman, she's wearing shorts, was wrong. You couldn't tell her bobbing her hair was wrong. "Well, what's your hair got to do with it?" Well, it did to Samson, see. "Whosoever shall add one word to this or take one word from it. . . ." You've got to have an ultimate somewhere.

Now, for instance, if I was a Baptist man, and you come down and told me I must be baptized in the name of Jesus Christ: it's in the Bible. Well, first thing you know, I'd say, "I'll ask my pastor."

65 I go to the pastor, and he says, "Oh, that's something back yonder, see, see. We Baptists . . . here's what we believe: We believe that we should be immersed in the titles of Father, Son, Holy Ghost. That's the way all the churches done it. Since John Smith founded it, that's the way it's done."

Well, that's your ultimate. "[unclear words] with what that guy says!"

66 What if you're a Methodist, and sprinkling is your system, and you're told you must be immersed? See what I mean? You go back to the Methodist pastor, and he will write and ask the bishop, and so-and-so said, "so-and-so" about this. "But we, the Methodist church, which was founded three hundred or four hundred years ago in England by John Wesley and Whitfield, and all the rest of them there; and Asbury, we founded this document, following John Wesley, that we are to be sprinkled, because it's just an outward form. And we think that sprinkling is just as good as it is the other way."

If you're a real. . . If the Methodist church is your ultimatum, that's as far as you go.

67 If you're Catholic. . . . And I'll tell you, it's not in the Bible not to eat meat on Fridays and all these things like this, and the holy Eucharist isn't a wafer, because it's a Spirit and so forth, and you go to your priest, and the priest will say, "Here it is wrote right in our document." And if the church is your ultimate, you don't give a hoot what anybody says. That's your ultimate.

Oh, God help this to sink in!

To me, the whole thing's wrong. God's Word is the ultimate! Whatever that Word says, then that's right.

Now, the only way up here in these spheres that you could ever be in this little inside man, you have to be foreordained, because you was with God; you're a part of God.

68 I was in my father. I also was in my grandfather, my grandfather's grandfather. By seed, I was in that. And I was in Christ! You were in Christ before the foundation of the world! He came to redeem His own—His own that was in Him. Hallelujah! His children, that was in Him.

He never came to save the devil's children. They never will know it. And they are so shrewd in the ways of their intellectual learning, that you can't compare with them at all. You can't out-talk them. But by faith you see it.

Now, science don't need any faith. Science proves what they're talking about. It doesn't need any faith.

The Catholic priest will tell you, "Look how long the Catholic church has wavered. Look how long she's stood under the persecutions of paganism." The Methodist church says, "Looky here. How long. . . ."

I seen a church. . . . Talk about a hypocrite sign. Coming up the road yesterday, I seen . . . it said, "The Church of Christ, established AD 33." It ain't a 100 years old yet, see—the denomination.

PROV3:5

69 Oh my, doctrine of the apostles—hardly got anything. They are the Sadducees of the day. No spirit, no. . . . And you can't tell them. You can't talk to them; you can't reason with them, because we go beyond reasoning. "Lean not to your own understanding." Faith doesn't reason at all. Faith believes it. They say, "Now, look here. You believe we have to do these things back there? Nonsense." But the Bible said so. I can't explain how it happens, but it happens. God said so. So you don't have. . . . I can't tell you nothing about it.

Faith doesn't explain it. Did you know that? Faith just believes it.

JOHN3:2

Jesus said to Nicodemus from the ecumenical council of His day; come to Him by night, and said, "Master, we know You're a teacher, comes from God, because no man could do the things You do, unless God is with him.

He said, “Verily, I say unto you except a man be born again, he can’t even see the kingdom of God.” JOHN3:3

He said, “Me, an old man, enter into my mother’s womb to be born?” JOHN3:4

He said, “Now, how am I going to tell you heavenly things, when you won’t even believe earthly things?” JOHN3:12

Then He said one day, “Except you eat the flesh of the Son of Man and drink his blood, you have no life in you.” He didn’t explain it. JOHN6:53

70 Those apostles and them at that day who was ordained to life, He knowed it. He said, “All the Father has given me will come. (Only thing He have to do was just make my voice known; they know it.) For my sheep know my voice.” And a voice is a word expressed. . . . They believe it, anyhow. They don’t have to scientifically prove anything or ask any Sadducee or Pharisee or anything else about it. “I said it; they believe it. For my sheep hear my voice.” And this is the voice of God in letter form, because this is the entire revelation of Jesus Christ, Old and New Testament put together. Amen! There you are. JOHN6:37 JOHN10:27

Why? You say these are good people. What makes them? Because one thing: their tie-post is on a church. And in here. . . .

71 You remember last Sunday as a week ago. . . ? How many was here and heard the sermon on the *Anointed Ones in the Last Days*? I think all of you. See, they are anointed. Their spirits are anointed in this second realm.

Now, that first woman says, “No.” She don’t give a hoot what the church says, what anybody else says. She’s a smart duck. She’s got college education. She could put it over on her husband, and think she’s smart by doing that.

This other woman is naked, blind and don’t know it. Oh, it’s pitiful, but that’s the picture the Bible paints us.

72 Now, she goes to church. That woman. . . . It’d probably be better. . . . That woman would be. . . . She lives a good clean life. There’s nothing against that. God will be the Judge of it. I don’t know; I’m not the judge. I’m only responsible for what He shows me.

That’s what the apostles said: “We do speak that what we know, what we heard, what we seen.” That’s all I’m responsible for. That’s all you’re responsible for. JOHN3:11

But now, see, if you’d take that same woman. . . . Where did she wind up at, see? She moved right around. She heard; no doubt turned the radio on many times. The voice of God has been speaking many times.

73 Well, now see, she comes over into this cult here, a clan—all churches are clans, everything. That’s exactly right. They’re just lodges, where people group together as membership. And she comes over here; well, that fits her just right. Now, if you go to telling her what she has to do, she won’t listen to you. You show it to her in the Bible; she won’t listen to it.

Now, my dear brother, sister, just one or two more comments before closing; a quarter till . . . time to let out in fifteen minutes.

74 Now, look, I want to ask you something. Why can’t that woman see it? Why can’t she? As far as living in adultery physically, to her husband, she’s not guilty; she has nothing to confess. She’s as clean as she was the day she was born; no man has touched her. I’m speaking parallel now, to the woman to the church. She’s as clean as she was born.

Well, that’s exactly what the church is. As she was born, but she was born in sin, shaped in iniquity. See what I mean?

75 Now, you tell her that it is wrong for her to cut her hair. The Bible said so. It’s wrong for her to wear them shorts. The Bible said so. She would say, “Nonsense.” Why? Her ultimate is not down here in that third man—the soul that’s predestinated and sent from God—but her ultimate is on an organization out here, that some man has organized outside of this, see. But if the Word of God is down in that soul, it says, “Amen, I see it.” It lines up with it.

76 Now, look here. Therefore the man that’s born of the Spirit of God. . . . See, here is the outside flesh. Now, I speak in a mixed audience, but I speak as your pastor, as your brother. Here’s the flesh; it’s weak. It’s bound to. A little lady walks down the street and some young man, just in his young age, when he’s seventeen, eighteen, twenty years old,

twenty-five, thirty, walks around in there; and this young lady comes twisting every form of body, walking with a pair of high-heeled shoes on; her dress stuck all out in front and back, and dresses that high above her knees, or a pair of shorts on. Do you know the Bible said she would act like that? You know, the Bible said that's the way she would act, how she would be so filthy.

77 Did you read this here . . . this month's *Reader's Digest* that men and women of this day . . . little girls from twenty to twenty-five years old is in menopause; that you go through the change of life in the middle-age of life, according to science, between twenty and twenty-five. It used to be around thirty or thirty-five in my age; in my mother's age, a woman never struck menopause till she was forty or forty-five. What is it? It's through science, and the food, the hybrids that's perverted the whole human body till we have become a bunch of . . . a mass of corruption. Well, if the physical being is corrupted, isn't the brain cell in that physical being?

78 Now, watch the spirit follows it. There will come a time, in the name of the Lord, that people will go completely insane. The Bible said so. They'll scream and holler; great hideous things in their imaginary mind. The radios and things or television programs are producing it. There'll be such things as ants raise up on the earth that'll be as high as fourteen trees. There'll be . . . a bird will fly across the earth with wings four or five miles across, and people seeing them; they will scream and holler and cry for mercy, but it will be the plague. Wait till I preach on those plagues opening up.

EX8:16,17

79 Watch what Moses done under the physical being, not the Spirit. When He said, "Moses. . . ." God said to Moses, "Go out there," (to His prophet) "pick up a hand full of dust; throw it up in the air and say, 'Thus saith the Lord,' fleas will come upon the earth." There was no fleas. The first thing you know they begin to see something crawl on a bush. Looked over, there's something else. And after while they were so deep, you couldn't wade through them. Where did they come from? God is the Creator. He can do what He will. He's sovereign. He can make a bird that will reach his wings from one side of the earth to the other.

EX8:24

He said, "Let there come flies, and clothed upon all the earth. There wasn't a fly in the land. First thing you know, an old blow-fly began to fly around. First thing there were eight, ten or twelve. First thing you know, you couldn't walk through them. God the Creator keeps His word.

EX8:6,14

80 And he stretched forth his rod at the command of God and said, "Let frogs come up and cover the earth." And the frogs come till they heaped them up in piles—stink was everywhere—maybe forty or fifty feet high of frogs. They were in the cupboard of Pharaoh. They were in the . . . turn down the sheets and there would be 500 frogs under the sheet, under the bed, in the rugs. Everywhere, there was frogs, frogs, frogs. Where did they come from? God the Creator is sovereign. What He says, He will do.

REV9:3-5

81 And He said there would be hideous sights upon the earth: locusts with hair like women—long hair—to haunt them women that cut their hair; teeth like lions, stingers in their tails like scorpions. They will torment men months.

Just wait till we get in to open those plagues and seals and them seven thunders. Watch what takes place. Oh, brother, you better get to Goshen while there's time to get to Goshen. Don't pay any attention to this outside.

82 Look here, here's a little lady twisting herself down the street. Here's a young fellow, his eyes catches it—he's a member of the church; he's a Pentecostal, whatever he is—but the first thing you know, there's no hold post in there.

She'll say, "Hello." He's got curly hair and kind of nice-looking; straight shouldered young man, maybe tried to live right. She starts walking up to him—even a preacher. The first thing you know. . . . What is it? This out here—the flesh desire—and the spirit down here, yet anointed, saying, "Don't do it, don't do it." But what will it do? It will move right around, there hold . . . there he goes. First thing you know he's trying to make a date with her. He's guilty of committing adultery whether he touches her or not. But a genuine born-again son of God. . . . Amen!

83 You can't do it yourself. It's totally impossible for a red-blooded male to walk before a female like that, without something taking place. But when there is something on the inside, that little born-again something there. . . . Though that man might have shouted, spoke in tongues, jumped, danced, everything else; anointed with the Spirit; done all the signs and wonders that God said in there. By His Spirit. . . .

84 Jesus said, "Many will come to me in that day and say, 'Lord have not I prophesied in your name? Haven't I cast out devils in your name? Have not. . . ?'" He said, "Depart from me, you that work iniquity." What is iniquity? Something that you know to do, and don't do it. "Depart from me, you that work iniquity, I didn't even know you."

But down on the inside of that man. . . . If that little tie-post had been there, that seed of God that was predestinated before the foundation of the world—I don't care what takes place—it holds him; it's there to stay.

85 That's why that woman will wear them shorts. She's counted a prostitute the same as the woman in the act, see. She doesn't know that that spirit. . . . How does she know her ultimate? What is an ultimate? It's the last word. The ultimate is the Amen; it's the end of all strife—your ultimate.

ICOR11:5,15

86 And if your church . . . a Pentecostal church that tells you that long hair stuff is just fanaticism—"You've got a spare tire on the back of your head," and so forth and them kind of things—the man is possessed of the devil; for God's Word said, "It's a shame for a woman to cut her hair. She'll dishonor her head." And if she dishonors her husband, and her husband is the church, and the church is Christ, she is a dishonorable religious prostitute, naked and don't know it. Naked. Don't the Bible said the woman's covering is her hair? Isn't the hair given to her for a covering?

87 Some day yonder at the judgment bar. . . . I've tried to pour the medicine in and hold it with my hands, and you spit it right straight back out between your fingers. But God will judge them someday. That's "Thus saith the Lord." It hasn't been a bunch of foolishness or some crazy old man all worked up. It isn't, because it's the Word of the Lord.

88 And a real genuine Christian will cope with that inside man: that Spirit that was back yonder at the beginning, which is the Word. As He was the fullness of all of you, you were in Him back yonder at Calvary.

He foreknew you would be here. He only broadcast what would take place. And you were in Him. You died with Him. You died to your pride, you died to your passions, you died to the world. When he who died with Him at Calvary, and you arose with Him when He arose again on the third day; and because you accepted Him, now you're sitting in heavenly places in Christ Jesus. Hallelujah!

89 There you are. It's that inside man, that inside that will punctuate the Word, hang with the Word regardless. You can't help it. I learned that, many years ago.

My little baby laying there dying; my wife laying yonder in a morgue, embalmed and laid out. They called me out there, and Sharon was dying. That's the hardest temptation I ever met in my life. I was about twenty-five years old. I walked out there, and Billy Paul laying at the point of death.

90 Dr. Sam come and said, "Bill, I don't think we're going to save Billy." He said, "He's so bad." Said, "Bill, I feel so sorry for you." And he put his arms around me.

I said, "Doc, I ain't got no more strength." Couple hours of calling my baby, Sharon; run her out there. He'd just see her in spasms; it wouldn't stop. They put a needle in the spine; they punctured it, brought this right up: tubercular meningitis.

I waved my way out to the hospital; stopped my old truck out there and got out and started walking down to the room. Here came Sam down the hall with his hat in his hand, crying; put his arm around me and said, "Come on back, Bill."

I said, "What's the matter?"

He said, "You can't see her. She's dying, Bill."

I said, "No, Sam, not my baby."

He said, "Yeah." He said, "Don't even ask for her, Bill; if she would ever live she would be afflicted." Said she would always be drawed up, and she would be afflicted all of her life. He said, "She's got meningitis." Said, "Don't go around her. You'll just kill Billy by doing it."

I said, "Sam, I got to see her."

He said, "You can't do it, Bill. I forbid you. Now, you know how much I think of you. You're my buddy and everything." Said, "How much I think of you," said, "and how much I believe you, Bill." He said, "But don't go to that baby." Said, "If you do that, that meningitis is on her, see," said, "she'll be gone in a few minutes," and said, "we'll bury her." Said, "Bill, I just feel so sorry for you." He called the nurse to order me some kind of medicine. He said, "I don't know how the man's standing up."

I stood there a little bit. He brought the medicine in and I sat down in the hall. He said, "Sit," and the nurse said, "I want you to drink this, Brother Branham."

I said, "Thank you, just set it down there a minute."

91 When she left, like that I poured it over in that spittoon, set the glass back down. I said, “Oh, God, what have I done? You’re a good God. Why did you let her die there?”; me holding her two little arms like that, begging Him for her. “Why did You let her go? There’s Billy laying there dying, and here she is dying. What have I done? Tell me! Lord, I just might as well go with them.” I opened the door and no nurse was there and I slipped down in the basement. That was before the hospital was fixed. Screens, no screens, on the windows hardly; flies on her little eyes. Had a piece of mosquito bar, we call it —netting—put over her face. I shoed the flies off; laid there. Her little eyes. . . . She was suffering so hard till they were crossing.

Then, Satan moved up by the side of me there. He said, “Did you say He was a good God?”

I said, “Yeah, I said that.”

“Did you say He was a healer? Well, why did your father die in your arms over there, and you calling—him a sinner—calling for his life. Why did your brother die in your other brother’s arms, out there, and you standing in the pulpit preaching a few weeks ago?” Said, “Then why didn’t He answer you? You said He loved you. He saved you.”

92 You couldn’t tell me there’s no God because I already seen Him. But he was telling me He didn’t care for me.

He said, “There lays your wife; your babies will be there pretty soon. Your daddy’s buried. Your brother’s buried. Your wife’s going to be buried, now, tomorrow, and here’s your other baby dying. He’s a good God. You say He’s a healer.” He said, “You made a sap out of yourself.”

What did it do? It was working from the outside, now, to this first man.

He said, “Now, look. You know, when you was a . . . a few years ago, about two or three years ago before you accepted this, you was well thought of amongst the people. You lived a good clean life. Any girl in the city that wanted to go out would go out with you because they felt clean and decent.”

93 I can stand before any of them. I never insulted one, never said anything. If she even acted smart, I’d take her home.

“And you were liked amongst the people, but what are you now? A religious fanatic.”

That’s right. I was. See these things begin to move together. The outside reasoning, and the spirit moving these things together. “That’s right, Satan.”

“Then, did you say He was a healer?”

“Yes, yeah.”

“And you begging and crying and the people telling you it wasn’t so, that you’re all off the line. Your own church turns you out for this. Your own Baptist church down there, put you out the door for the very same cause.”

“Yeah.”

“Your daddy buried; your brother buried. Your wife lying there to be buried, and here’s your baby just about fifteen minutes longer, and she’ll be gone. And He’s a healer? Your own flesh and blood; one word from Him would save the baby’s life. ‘He’s the healer,’ you said. The people tried to tell you. The preacher told you you was all messed up, you was all insane. You’d become a religious fanatic, and you said He loved you. Could He love you?”

94 “And how you cried for your daddy. How night after night you fasted; and daytime when you’d have to pray to get up a pole to work, and He let him die in your arms a sinner. How your wife. . . . What a fine woman she was, and how you loved her.” (Billy’s mother—many of you remember Hope.) “What a fine girl she was. How happy you was; your little home over there, with about seven or eight dollars worth of furniture. What furniture you had, but yet, you loved her; you loved one another. And you went and prayed for others and—some mental emotion—they got up and walked away and said they were all right. But now your own wife. . . . And there she is, dead, second day now. Laying in the undertaker’s establishment down there, Scott and Combs. He’s a healer, huh? And your little boy at the point of death, Billy Paul, eighteen months old. And your little girl at eight months old is laying here, dying with meningitis and you just prayed, and God pulled a sheet down and said, ‘Shut up; don’t hear . . . won’t hear you at all.’ Turned His back on you. He’s a good God, huh? He loves you! And that every girl you ever went with, every boy you ever associated with, your very best friends has walked away from you as a religious fanatic.”

JOB1:21

95 Everything he was telling me was the truth. Everything that he would say just fall right in line. See, here? I was just then about ready to say, “Then if that’s the way He has to act, then I won’t serve Him.” Just as I said that, there was

something come from somewhere else. Way down on the inside said, “Who are you to begin with? The Lord gave, and the Lord taketh away.”

96 See, that’s that inside man. Don’t reason at all. I looked back, and I thought, “How did I get on earth. I come from a bunch of drunkards. How did I get here? Who give me life? Who give me that wife? Who give me that baby? Where did my wife come from? Where did my life come from?”

JOB13:15

I said, “Though He slay me, yet I’ll trust Him.” I said, “Get away from me, Satan.”

I laid my hand over on the baby. I said, “Sharon, Honey, I’ll lay you on your mother’s arms in a few minutes when the angels of God comes to take you away. But one day Daddy will see you again. I don’t know how it’s going to be, Honey. I can’t tell you how, when He turns His back upon me, won’t even hear for you.” He let my wife die, and me holding her by the hands, crying for her. And my daddy in his arms died on this arm right here, looking up at me trying to get his breath. And I prayed as hard as I could. How could I face the public again to preach divine healing. How could I preach He was a good God and let my own daddy die a sinner. How could I preach that? I don’t know how, but I know He’s right.

97 The Word of God shall never fail. It’ll triumph no matter what that is. Then I knew there was something inside of all reasonings, something inside of all emotions, everything else like that. There was an inside man that held in that hour, nothing else could have done it. Every reason—everything that could be showed, everything could prove that it was wrong, and I was in the wrong; but the Word of God that was predestinated before the foundation of the world held on the inside.

I felt a little wind come through the building. Her spirit went to meet God.

98 Brother, Sister, let me tell you that’s the only thing. Don’t try to reason it out. Don’t try to have long hair because I said so. Don’t try to do these things just because in your flesh. . . . Don’t try to do it just to kind of cope up, but just wait before the Lord till something way down on the inside. . . .

99 Many of you think because you have long hair, that means you’re going to go to heaven. That doesn’t mean that. Many of them thinks, because you’re a good moral woman, your going to. . . . It don’t mean that. Many of them think because their churches and belong to *this* and *this* great group and great doctors of divinity. . . . That don’t mean that, see. Many think because they speak with tongues, they’ve got the Holy Ghost. That don’t mean that, though the Holy Ghost does speak with tongues. But until that real, genuine Holy Spirit in there will cope with every word. . . .

ISA28:10,13 MATT5:18

100 If that Holy Spirit in you makes you speak with tongues, looks back there and doesn’t agree with the rest of the Word, then it’s the wrong spirit. It’s got to come from the inside, which is the Word from the beginning. In the beginning of the creation of God when God began to create, bring you into existence. . . . You see, you started back there as a seed and worked down to where you are now, and then you were all in Christ. Then when Christ died, He died to redeem all of you. And you are part of this Word. And how can the Bible, all of it—“precept upon precept; line upon line . . . here a little, there a little.” Not one jot or tittle shall fail. How in the world can you, being part of that Word, disagree with the rest of it, or any part of it?

101 God bless you. I’m overtime now. I didn’t mean to do this, keep you that long. Sorry that I kept you; not sorry for what I said. We’re right at the end of something, friends.

All of you here, I guess, are just members of the church. I don’t get around in time to see what members there is. I imagine all you are constant comers here.

Let me tell you something that happened. Will you just spare, say, six more minutes?

102 Is that Reverend, Mr. Orland Walker, here from Oregon, that was here that Sunday I was here? Anybody know about this great, strange thing? I come down here. There’s so many people in—I had a pile of interviews—and everyone of them worthy: their children married, drunkards, and different things, and just things that was worthy. Everyone of them should have been seen. I can’t do all that. I commit you to God and hold my hands over them prayers.

Oh, God, I couldn’t do it. Get to them, Lord. You know how to do it. I pray for each one.

103 Billy called me, and I’d just come in with Brother Banks. He said, “Daddy, you. . . .” And look, I see people drive out there, sometime in the lane, look in; and I look out at them and wave at them like that, and they **almost** turn their head. I don’t want you to do that.

104 The other day when they was buying that place out there at Tucson for me to live in, Brother Tony had a place up there he wanted to buy me for about three or four times what this place cost. He even wanted to put in so many thousand dollars on it himself, but the only way he could get in there. . . . A gate-man was standing out there. A great big . . . well, it's an addition up there, but any of the people that lives in there, you have to have a written permission. Then this gate-man calls you to see if it's all right for them to come in.

105 I said, "Could you imagine me? My brothers and sisters, who come to see me, that wants to shake my hand and ask God's blessings for me. Could you imagine me put myself in there, Tony?"

He said, "Well, you have. . . ."

I said, "Tony, the way the church and all of them ask the people not to come around. . . ."

I said, "That's for people that's got everything they want me to do." They say, "Well, the Lord told me. . . . Hallelujah! I'm going to stay right here! Glory to God! The Lord told me you have to hold meetings over here in our group, yes sir. Glory to God! God told me that. If you don't do it Brother Branham, you're sure backslid," and me in there trying to study, see. And that's what. . . . And many a good person gets beat out of coming in, because of that.

106 Just like a man going hunting out here on a farm. A farmer said, "Come on in. You can hunt." And you get out there and shoot one of his cows. A rabbit run under the cow, and you shoot the rabbit anyhow. You get upon the fence, instead of going to the post and climb over like a decent man should do; climb up on the fence and break it down like that, see. And then he will say, "I'll post the place!" I don't blame him one bit—not one bit. But what does he do? He keeps the decent hunter from coming in. It's always that way. It's the evil that keeps the good from having the preeminence. It's always.

But them people are. . . . Thousands are really needy and nice people, loving people, full of God's grace.

107 Now, we have this . . . how these people come like that. We don't want that, no. But this man come. Billy said, "Run down now, right quick, Daddy." He said, "Mrs. Waldrop is down here with some people dying. Must see them right at once." And I run in, come down here; and coming back, they said, "There was nobody here but a man sleeping on the side of . . . out there, on a pillow every day, on the side of the building." Said, "He said he wants you to pray for him."

108 I said, "All right." He said, "I'll put him in." I came in. There was, I think, a Cadillac sitting back there in the back or some kind of big car, I rode in. And that man said, "How do you do." He didn't know me, and I walked in and Sister Waldrop, poor old thing, come in. You know, she was. . . . You know her case don't you? See, she had cancer; died in the prayer line about an hour before I got to her, and her doctor came and showed. . . . That's been about eighteen years ago—cancer in the heart, see. And she's living today. And she's living down in Arkansas now, and she was in Phoenix then, and she said, "Brother Willie, I hated to come in like this," said, "but I didn't have no place to stay. Hated. . . . They said this woman is going to die, Brother Willie." Said, "I wanted to bring you a little offering in my hand, Brother Willie," said, "but I couldn't do it, but I canned some blackberry jelly." Oh!

109 When I went up there and seen them little glasses of jelly she had sitting there, it looked too sacred for me to eat. That dear little old woman, about seventy years old. I said, "Sister Hattie. . . ." I couldn't say "no."

No, Jesus seen that widow putting in three pennies, and He let her alone, see. No. God will reward her for it. And so, the Lord healed the woman, healed all she had; revealed to her pastor what he had on his mind, what he was supposed to do—another thing. Oh, they all went out shouting.

Then Billy ran in and said, "Daddy, that man's gone. I can't. . . ."

I said, "Who's that out there in that car?"

"Oh," he said, "some guy come down from Oregon," said, "got some kind of dream. And I told him I couldn't give him no false hope. There's three hundred here, waiting now. And said . . . and I told him just to write the dream out. I got a pile of them here that high anyhow and just add it to it."

I said, "Bring him in. Give him five minutes."

110 Well, as soon as the man walked in—five minutes! He said, "I'm Rev. Walker" (I think his name was), from Oregon. I think he was some other denomination. I don't know—Presbyterian, Episcopalian; something.

He said, "I met you about twenty years ago. I came down to Grants Pass where" . . . not Grants Pass, but I forget the name of the place. "There," said "the whole country . . . headlines in the paper every morning." Said, "Everybody knew about it." Said, "I couldn't even get to the building where you were at, but I seen you go up one day on the street. I

walked up.” Said, “Four or five men around you, and I shook your hand. I told you I was Brother Walker, and you told me who you was, and we passed a couple words, and then three or four big men with you just pushed you on.” He said, “I wasn’t your critic, and I wasn’t for you.” He said, “I just didn’t understand.”

He said, “It went on that way for a few years, and after while a man told me to come listen to some tapes about three years ago.” Said, “The man played the tapes, and when he did,” he said, “I heard him talk.” He said, “This man believes that you was a prophet. I said . . . I told the man, ‘I don’t know about those things—might be, for all I know.’”

111 So he said, “Then, another man moved into our town, had a meeting. I met him, and he said, ‘I’m God’s prophet for this day.’” He said, “How many of you guys are there, anyhow?” He said, “I hear where a man down here is listening to tapes who said William Branham, back in the east, was a prophet of the day, and things like that.”

112 He said, “This man . . . [I’m not going to call his name because it doesn’t sound right here, you see?] He said, ‘I know William Branham.’ He said, ‘But he’s all false in his doctrine.’ Said, ‘He isn’t Pentecostal, he doesn’t believe in initial evidence.’ Said, ‘Another thing,’ he said, ‘these major and minor prophets—there is no such a thing.’ He said, “You’re a prophet or not a prophet, and that’s all.’”

He said, “Well, Mister, I didn’t argue with you about it, I just said I heard this man say that this man, William Branham, is . . . this man claimed that he was a prophet.” He said, “I just wondered how many there was. He said, ‘But I want you to know this. I’m the prophet of this age.’”

He said, “You are? The Lord bless you and be with you.”

He went on, never paid any attention to it. Said he started on amongst his brethren a series of three or four meetings. And he went down to the Post Office and said, “Don’t change my mail. Leave it here till I come back about four or five days later, all right?” They said . . . put a ticket up there not to change it. He went down, seen his daughter. On the road out, he stopped at a church and he had that night’s meeting. The next morning he said he just happened to think, “Go get general delivery,” and when he did, one letter had crept through the post office and got to his daughter. His daughter sent that general delivery.

113 He opened it up, and said it was a man, Mr. Hildebrandt, which is a friend of mine, that had been playing the tapes. He said Mr. Hildebrandt had a word from Roy Borders (and that’s one of the managers, you know) said that I was going to hold a meeting back here, from the twenty-eighth to the first. Come back and see for himself. He said, “Now, looky here. Them guys trying to pull me into something like that,” see. He just flipped the letter over in the wastebasket, and went on, see, like that.

He went on and held that meeting that night, and the next morning. . . . Then he started holding his heart to crying, right there in the room.

He said, “Mr. Branham, I realize I got to stand before God.” He said, “I don’t know whether I was asleep or what happened.” He said, “I dreamed. . . . I’m going to say I was asleep and I dreamed.” Said, “I thought my son in the market stuck his hand in a sack.” Said, “When he did, it was a sack of apples, and they all turned over. When I went to pick them up, they were all green apples with one bite taken out of them.” Said, “I was picking them up, putting them back in the sack.” Said, “Some of them rolled out and rolled down. I went to try to get them on the grass,” and said, “they rolled under one of these chain-lock fences, and there was a big super-highway running there. I looked back east,” and he said, “the chain was hooked against a big rock back in the east. I went back there; thought I’d let this chain down, then go over and get the apples for the man.” Said, “I started to let the chain down.” Said, “A voice shook the whole earth.” Said, “The earth shook from under my feet.”

114 He said, “After it quit shaking, I heard a voice.” And said, “Brother Branham, it was your voice. And I know, something said that to me.” Said, “It said, ‘I’ll ride this trail once more.’” Said, “I started looking up the rock like this, and looked on, in past the clouds, and way up there standing on a rock that reach from the east to the west in a pointed shape like that, like a pyramid. Run back there to the east,” and said, “there you was standing there on a horse that. . . . I never seen anything like it in my life: great white horse, white mane hanging down.” And said, “You was dressed like an Indian Chief, with all the things the Indians use.” Said, “It had a breastplate, them bangles on the arms, and all down around like that.” And said, “You had your hands up like that.” And said, “That horse, standing there like a military horse, with a prance like this, walking, me standing still. And said, “You pulled on the reins, went riding off towards the west.” Said, “I looked down there and there was a whole lot of scientists.”

115 The next morning (that was Saturday) . . . on the next morning I preached on science, you know, being of the devil.

And said, “Scientists, they were pouring things in tubes and mixing them.” And said, “You stopped the horse, raised up your hands and began to scream, ‘I’ll ride this trail once more.’” And said, “The whole earth shook. Them people shook”; said, “looked up at one another, looked up to you, they just shrugged their shoulders and went on with their scientific research.”

116 He said, “You started going on towards the west, and when it did,” said, “I seen this man that called himself a prophet, you know. He came up on a horse that was mixed with white and black together.” And said, “He got up behind this great big horse.” Said, “It was way up above the clouds, and the road wasn’t over about that wide.” And said, “That horse just, with the wind blowing the feathers and everything on your garb,” then said, “the horse’s mane and tail blowing. Great master, big white horse walking right in line.” And said, “This guy ran up behind you, came from towards Canada [and the man lives in Canada.]” And he said “Come back,” and said, “He took his little horse, trying to knock your big horse off, turning him around, make his hips hit against the. . . .” Said, “He never moved the big horse; he just kept walking.” Said “Then all of a sudden,” said, “you turned around. And that will be the third time you spoke, but the second time you said, ‘I’ll ride.’” And said, “You didn’t speak like you did; you commanded.” Said, “You turned around and called the man by name and said, ‘Get off of here. You know that no man can ride this road here without God be ordained him to do it. Get off of here.’”

He said, “The man turned around”; and said, “the man has wrote me letters. And across his horse’s hips [that black and gray and mixed up together]. . . .” Said, “Across his horse’s hips was wrote his name—signature just exactly like is on this letter. And he rode off toward the north.

117 Said, “Then you went on down; that big horse turned around, way as far west as you could.” He said, “You stood, raised your hands up like that.” Then he started crying. He said, “Brother Branham, see that horse standing over there, see that war bonnet and everything like that, and that breastplate and everything shine.” He said, “You held your hands up a little while; and you looked at it again, picked up the reins and said, ‘I’ll ride this trail just once more.’” He said, “The whole earth shook back and forth like that, and,” said, “there was no more life left in me. I just fell down by the side of the rock, and I woke up.”

He said, “What does it mean, sir?”

I said, “I don’t know.”

118 Next morning Junior Jackson, who dreamed about the pyramid, you know, when I went out west—you remember that; he called me a month or two before that. He had a dream that was burning; he had to tell me. I said, “Billy. . . . There’s about twenty standing out there.” He said, “Junior Jackson down there said that he had to tell you that dream.”

I said, “Send him in just about five minutes.”

He brought his wife in, and he said “for a witness.” He said, “I dreamed, Brother Branham, me and my wife was out riding. And I looked back in the east and I saw—look like a spot, like one of those flying saucers.”

119 See, the world don’t know what that is. You know . . . you know; we know what it is. We know it’s investigating judgment angels, you see. How that the Pentagon, all about how it comes right down to the intelligence; how they go like a flash and be gone; pull away from anything they got. See, and they don’t realize what it is, see. Let them think whatever they want to. They call them flying saucers or whatever; they don’t know, see.

He said, “And I seen it coming, and I watched it. And what it was, it was a man on a horse.” And said, “He was coming with lightning speed.” Said, “I seen he was going to come down in front of me, and I stopped my car, jumped out. When I did, a horse was standing in the road, a great white military horse walking in a prance.” That’s the Word, of course, you know it, walking in a prance.

He said, “There was a man sitting on there. He was dressed in western garb; wasn’t a cowboy, but” said, “he looked like a chief over rangers or something. [See, all of his chief authority from the west. The Indians over the Indians, rangers over the. . . .]” See? And said, “The man had his hat pulled down and was looking sideways.” And said, “When he turned sideways,” he said, “it was you, Brother Branham.” Said, “You never talked like you did. You said, ‘Junior’—called him three times. He said, ‘I’ll tell you what to do.’” And said, “Then you pulled upon the reins of this horse; he made about three lopes and took to the skies, and you were gone, towards the west.

He said, “Just a minute. I looked around and here came a horse smaller than that one of the same breed, but smaller; it stood.” Said, “I walked around.” He said, “He must have sent this one back for me. I got in. [Junior has done a little riding, too.]” And he said, “You know how your saddle fits you, Brother Branham, the stirrups and everything.” Said, “I thought, ‘Well, this fits me just right.’ So I pulled upon the reins; walked to the sky.” Said, “I pulled on the reins and

stopped him, turned him around and went back, see. When I went back,” said, “I stopped the horse, got off and talked to my wife, and the horse was gone.” And he was worked up.

120 Then day before yesterday, three days ago, come Leo Mercier, coming down with exactly the same dream, not knowing nothing about it: about trying to breed a big white stallion to a black mare, and they couldn’t do it. Nervous. He said, “I walked up there; and said ‘Leo,’” and told him what I did. (I don’t want to say it here, see.) I told him what I did. He said, “Don’t you see? Not to know this. . . .” I didn’t know Ed Daulton had a son-in-law, and the son-in-law had a dog with this name.

“‘You’ll know, Leo, that your dream, but when you wake up, remember it!’” He said, “I never heard such a command.”

About that time Roy Roberson come in; said, “Brother Branham, you remember back there before you left the church the first time? I seen you sitting, like, in Palestine. We was . . . all the board and everything, sitting like the Lord’s supper table, and then you talked, and you wasn’t sure what you were talking about.” He said, “A white cloud come down and got you, packed you away.”

121 How many remembers the dream of Brother Roy? “And,” he said, “The white cloud packed you away, and” said “then you was gone, and I walked through the streets screaming and crying; when I came out here and that little old arm crippled up like . . . was the reason he dropped the rake and started crying when he seen me come up out there. I hadn’t seen him, so he could tell me the dream. And he said . . . and he was raking . . . and said, “And you went away, so I walked the streets everywhere trying to find you; I couldn’t find you nowhere. I was screaming, ‘Oh Brother Branham, don’t leave!’” Said, ‘A white cloud came in and got you and packed you away from us towards the west.’”

122 That was before the pyramid or anything. He said, “It packed you toward the west. And I cried and walked the streets, and after awhile I went and sat at the table. I happened to look up there at the head of the table.” Said, “I could just see that much of you was snow white.” Said, “You were standing there and,” said, “you spoke with authority. There was no guessing to it.” Said, “Every man understood exactly what you was saying.”

MATT24:24 MARK13:22

123 Oh, my brother, sister; now, everyone of you conscious ‘I know what that means,’ see. Just watch. Stay close to Christ. Let me warn you now, as a minister of the Gospel, that this . . . don’t take any foolishness! Don’t imagine anything! Stay right there until this inside of the inside is anchored to the Word that you’re right in Christ, because that’s the only thing that’s going to. . . . Because we’re in the most deceiving age that we ever lived in. It would deceive the very elected if it was possible, because they have anointing. They can do anything like the rest of them.

ROM13:8

124 Clean your lives up, pay your debts, owe no man. Jesus said, “Not. . . .” Now, I don’t mean things like your house rent and stuff. You got to do it. Get all your things off your hands. Get everything right. Make ready. Get ready. Remember, in the name of the Lord, something’s fixing to happen!

I’m going into the hills this week, not exactly to hunt squirrels—‘course I like to hunt squirrels—but I’m going out there for this purpose, saying, “Oh, God, I don’t know which way to move, and I don’t want to miss this. Help me.”

125 You pray for me. Will you do it? I’ll be praying for you. I hope by the mercies of God that I meet everyone of you, and we meet in a better land than this here.

And what are we coming here for? What are we doing? Are we coming here, playing a game? Are we coming here, meeting as a lodge? Christ can’t come until that church is perfectly right. He’s waiting on us. I believe we’re at the end.

126 Look at California. Look at the riots. Look at 19 people being killed—racial. Didn’t I tell you here not long ago that that Martin Luther King would lead his people to a massacre? How many remembers that? It isn’t them colored people; it’s them leaders stirring them up. It isn’t integration, segregation, and whatever you want to call it. It’s the devil! That’s right. Not only to the white, colored; it’s all of them. It’s the devil! The mental faculties and reasons of men is broke down. There’s no hopes. It’s beyond hope. The whole thing is a putrid sore.

127 The mental faculties of men. . . . They can’t make decisions. I’m not a politician. . . . I don’t . . . neither Democrat or Republican; they’re all filthy. I’m for one kingdom, and that’s the kingdom of Jesus Christ. That’s all. But how in the world. . . . Did you ever see a bunch of puppets like we got up there now? Like that bunch of Texans we got in there. Why, they say, “Whatever the people wants. If they want Communism, we’ll give them Communism. If they want integration, we’ll give them integration. Want segregation, we give . . . whatever.” Where is man?

Oh, God, that's like the pulpit. Where is men—men that's men that stands for a principle? Where is women that stands for a principle! Where is a church that stands for a principle? I ain't got a nickel's worth of time for a wishy-washy, give-in, compromising spirit!

128 If a woman's a woman, let her be lady. If a man's a man, let him be man. If he's a president. . . . Where is our John Quincy Adams? Where's our Abraham Lincolns?—men of principle. Where's our Patrick Henry? Said, "Give me liberty or give me death." Where's a man that stands for what's right? Where's a man that's not afraid to speak out regardless if the whole world's against him, speak out for what's right, and stand for it, and die for it?

MATT16:18 MATT24:35 MARK13:31 LUKE21:33

129 Where is our Arnold von Winkelried in this world again today? Where is men of integrity? Where is men with spirit? They're so wishy-washy and gaumed up until they don't know where they stand. God, let me stand with the principles of one man as a minister, the Word of Jesus Christ: "For heavens and earth will pass away, but it'll never fail. On this rock I'll build my church. The gates of hell shall not prevail against it." Let us stand.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Now, join your hands with one another.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

Till we meet, till we meet,
Till we meet at Jesus' feet;
Till we meet, till we meet,
God be with you till we meet again!

REV22:18,19

130 Let's bow our heads now, while Brother Neville dismisses us in a word of prayer. Be back tonight, now. We're expecting a great service tonight, here at the tabernacle. God bless you and pray for me; I'll pray for you. Don't think that I'm a fanatic, friends. Don't think I'm trying to push something on you. I love you. And I have a principle; that's the Bible. Not one word can be taken from it. Not one word can be added to it. I believe it the way it's written.

Let's bow our heads, now. Our loyal, good pastor dismissed the congregation. God bless you, Brother Neville.

The remarkable ministry of William Marrion Branham addressed every major doctrine of the Christian faith. If you wish to access any of the more than 1100 messages, or have questions of a spiritual nature, please refer to our website at

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