
SOULS THAT ARE IN PRISON NOW



Thank you. Let us bow our heads just a moment.

Heavenly Father, we are grateful to Thee, today, for this privilege of assembling together one more time, knowing that someday we will assemble for our last time, as mortals, and then we'll assemble in a glorified estate with Thee, and all the redeemed of all ages shall be assembled there.

² Oh, our hearts beat high, of . . . and of great anticipation, waiting for that hour to arrive! With that, all fears vanish from us. We have nothing to fear, nothing to dread. We look forward to the promise that the Eternal God has made us, and we know that it's Truth. That is why we live. We live for that, that hour, that time, when this mortal will be changed, and we'll be made like Him, and there will be no more sickness, no more sorrow, no more heartaches. Oh, it'll all be over then. And with joy of heart, we, in faith and courage, we look forward for that Day.

³ That's why we are gathered here today, Lord, to confess our wrongs and ask for mercy. That's why we face this altar this morning, because that we know we are mortal, and there is many mistakes in us, and we're full of fault. But we come to confess our wrongs, and then look to our Heavenly Father with open hearts, for the blessings and renewal of strength and faith, that He would give us in this hour, as we have assembled here according to the promise, "in Heavenly places in Christ Jesus." For we claim that we have passed from death unto Life, by His promise, and we are caught up in a Heavenly atmosphere, sitting with Him now. May He teach us this morning the things that He would have us to know, and give us the Bread of Life, that we might be sustained for the future that lays before us. Grant it, Lord. This is our prayer that we ask in Jesus Christ's Name. Amen.

May be seated.

⁴ Good morning, to everyone. And it's very good to be assembled here with you again this morning, in this Heavenly atmosphere of worship.

⁵ Just a teeny bit late, we had a . . . some real, real bad calls just a few minutes ago; a boy laying there, dying. And just as sure as I'm standing here, the Lord touched his body and sent him on the road. So . . .

⁶ And a—a—a boy standing here, which is my cousin's son. They were really Catholic, to begin with, but they went to mass this morning and something told them to come here. And so they . . .

There's a change. So they are—they are coming now at the house, and prepare for water baptism. So then they's a—they's a . . . just wonderful things that our Lord does all the time. He's just constantly doing things. They come to get in, and they couldn't get in. They said they just no way to get in.

⁷ I said, "Well, you want to talk to me," and I said, "well, just come on up to the house, and we'll talk that over, there."

⁸ So I thought, on my road to New York now, to this meeting coming up, that it would just be so nice. . . I know I'd be refreshed to drop in and—and help light my fire from what fire you all had, and we stopped for a day, this morning. And we got in yesterday, day before yesterday, at noon.

⁹ And then we got to leave. I was going to leave, this afternoon, but I think I'll go. . . And we start in the morning, early, real early of. . . We might have some snow on the roads, and things, between here and New York. Got to go through Virginia, through the mountains, and also through the Allegheny's, and just in the bottom part then of the—of the Adirondack.

¹⁰ So we begin at, I forget, it's the arena there, a new one. They tore the old Saint Nicholas arena down, I understand. They built this new one. And as far as I know, we're getting about some of the first nights that's ever . . . that's been let out. So we're grateful for that, for the greater New York Pentecostal people. And I think we got several churches co-operating, and we're expecting a great time.

¹¹ And we'll be back, the Lord willing, sometime next week. And—and if it be the will of God, why, we hope to get to stop over for Sunday, a week, for—for the Sunday morning service.

¹² And then I barged right in on our pastor again, as always do, you see, and—and I thought maybe if I got in, and even without asking. And then being there is a nice group here, and people I see from out of town, are here; I thought maybe, tonight, if the pastor hasn't got anything special, that it would be we'd have a little service tonight, just a short one, and, well, maybe pray for the sick. [Brother Neville and congregation rejoice—Ed.] Thank you.

¹³ We are hoping to pray for the sick tonight, talk on Divine healing and—and pray for the sick. Start early so we can get out early. And if the pastor will, what. . . You usually start at seven-thirty. Is that right? How about starting at seven tonight, seven? [Brother Neville says, "Amen."—Ed.] And let me get on at seven-thirty, and that will let me out by eight or eight-thirty, and it give people time then to—to

go, if that's—that's all—all right. Everybody laughed when I—when I said eight, or eight-thirty. I—I—I hope to be out at that time. Praying for the sick, you know, we never know.

14 So we have had a—a great time since leaving you in this last Fall, early, and the Lord has blessed us in many great things. That . . . And tonight, if the Lord willing, I want to tell you on the last visitation I had, from God, in Colorado, a few weeks ago. And that's what I thought I'd bring you now, maybe stimulate faith for a good healing service tonight, for the sick and the afflicted.

15 Now, this morning, to get right into the service, I . . . Something struck my heart about a month ago. And it might be, now, I think they're . . . Are they taping this? Are they taping this? Yeah. All right. So that I would know where, if the tape gets out to others. I can't say that what I'm going to speak on this morning. . . I can't say that it—it—it is. . . I know it's right, see, the Message part will be right. But the thing, that I want to do, is a question in my mind. It looks so real. And yet since I come in, and since I . . . it was revealed to me, I have been so scared that I'd say the wrong thing and might leave the wrong impression upon people. And it's a . . . And I . . .

16 What I had notes wrote down, on what I was going to say, I cut part of it out, so that I might not make it too strong. Because, you see, if a—if a person . . . I—I love the Lord God, and, the only way I know I love Him, is because I love you. See? That's the only way that I know. And yet I—I don't want to have anything that's revealed to me and then not tell you, if it's to tell you. And then I'm afraid that if I say something a little too strong, it might hurt somebody. And, you know, it's a . . . You just have to almost just get to the platform and then feel led to say what you're going to say. That's all. And then sometimes you might say something, and someone would get the . . . another slant to it, and they'd run off on *that* side; and then somebody would say, "Oh, this is *this*, see."

17 But I want you to know that what I'm going to say is just presuming, and the word *presume* means to "adventure without authority." So I am . . . I—I don't say that this is true, but it's just a little thought that I might drop along to you, that you might weigh it out and see what you think about it. And then it'll, course, it'll—it'll be Scriptural, 'cause I wouldn't preach nothing . . .

18 But is that the hour yet? Has this arrived to this hour, and has these things meant that? I pray, with all that's within me, that it isn't. See? I pray that it isn't right, that it isn't that hour. It's going to be, but has it come to that time yet? See, that's what I wonder. Now, everybody understands, thoroughly, that I don't

know? [Congregation says, "Amen."—Ed.] I just . . . Is it this time? If it is, God be merciful to us. But, if it isn't that time, let . . . it's going to come.

¹⁹ Now, as soon as we can, we got a great itinerary in front of us, the Lord willing. And I've got to go overseas, right after Christmas, in Europe and Asia; Europe, especially. And then I come back here to the United States, for a few services, and then I go back down into South Africa. I begin on the second of—of September, in Durban, and go from the second, I think, till about the tenth, and then I have three days to go from there to Johannesburg and begin again. But I think it's the month of April, we start in the Scandinavian countries, in Norway and Sweden and—and Finland, and—and Holland and Switzerland and Germany, and—and through Europe there. So be in prayer for us.

²⁰ We have a few meetings here, Christmas time now, right after Christmas. By the way, we want to be here through Christmas, home. The kids wants to come home, through Christmas. And we—we love Arizona, but you know the—the thing that we miss, and just can't get over it, is this church and you people. No matter where we go, what we do, it's just . . . Kids, me, wife and all. There's just no place like this. That's right. There's just no place.

²¹ I've sailed the seven seas, and I—I've been everywhere, but there is no place that seems hallowed to me like this little spot right here. This is it. Just get away from it once, if you want to know. There is just something about here. I've preached all over the world, practically, and I've never, any time, any place, ever felt the Spirit of God, with freeness and things, like I do standing right here. This is it.

²² "God, let it . . ." As the day I laid that cornerstone over there, I said, "Lord God, don't let it fall."

People said, "In a two months, it'll be a garage."

²³ I said, "Don't let it fall, Lord. Let it be standing, and people in here praising You when Jesus returns." I trust it'll be that way.

²⁴ Now let us turn in the Bible now, and—and expect the Lord to give us of His blessings. And we want to read some Scriptures. I got some Scriptures wrote down here that I want to refer to, and some notes. And I want to read out of three places out of the Bible, and I'll give them to you, first. I want to read in Jude 5 and 6. Jude is just one Book, you know. And then I want to read Second Peter the 2nd chapter, 4 and 5. Then I want to read First Peter, 3:18 to 20.

25 And my subject this morning, the Lord willing, is: *Souls That Are In Prison Now*. Uh-huh. *Souls That Are In Prison Now*, shut up, forever condemned. Never, there's no way of being saved, see, souls that have been imprisoned now.

26 Now let's read over in the Book of Jude, first. I believe I have marked down here for the first place, in Jude; and then over in Second Peter, and then—then over in First Peter. Now, Jude, I would like to read it all; but just to save time, because it's ten-thirty already, I'm going to begin with the 5th verse. Now, Jude was a brother, foster brother, of Jesus Christ, as we all know. See? He was Joseph's son.

I will therefore put you in remembrance, though you once knew this, how that the Lord, having saved the people out of the land of Egypt, afterwards destroyed them that believed not.

27 Saved them, first, brought them out of Egypt, and then had to destroy them because they didn't continue with their message, you see.

And the angels which kept not their first estate, but left their own habitation, he has reserved in everlasting change un- . . . chains under darkness unto the judgment of the great day.

28 Angels which once stayed in Heaven, and kept not their estate and the way that they were in, fell away, and now is in Eternal chains of darkness, everlasting chains of darkness, kept in this condition until the Judgment of the great Day when they'll be judged with all the rest of the unbelievers.

29 Now in Second Peter, the 2nd chapter, beginning with the 4th verse, which will be just a book or two behind it, see.

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

And spared not the old world, but saved Noah, and eight persons, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

30 Spared not the Angels; put them in chains of darkness, and condemned the whole world by the destruction, of—of Noah.

31 Now in First Peter, the 1st chapter and the . . . First Peter, the 3rd chapter, and beginning with the 18th verse, we read again. Now, listen close now.

For Christ also has once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: . . . put to death in the flesh, but quickened by the Spirit:

By which also he went and preached unto the spirits in prison; he preached to these people in prison;

Which sometimes were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

...like figure whereunto even baptism does also now save us (not the putting away of the filth of the flesh, but the answering of a good conscience towards God,) by the resurrection of Jesus Christ:

Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

Let's pray again.

³² Now, Heavenly Father, such a—a line of Scripture here, three witnesses, three places in the Scripture giving testimony. And Thou has said in Thy Word, that, "In the mouth of two or three witnesses, let every word be established." Now I pray Thee, O God, that Thou will come to the people and will interpret this Word, this Message, in the light that it should be in, that every man, woman, boy, or girl, might understand in the capacity that You have ordained for them to understand in, and now knowing that these three witnesses bear record of Truth.

³³ And I pray that You will send the Holy Spirit upon us now. And we'll look to Him Who is our King, in our midst this morning, the Lord Jesus Christ; where we have raised now by faith, sitting in these Heavenly places in Him. We wait for His Message. Speak it through us, Lord, hear it through us, as we ask You to circumcise the lips that speak and the ears that hear, that it might be to the honor and glory of Him Who is the Scripture. For we ask it in His Name. Amen.

³⁴ Now, remember the services tonight, a healing service. I don't think it'd be necessary to give out prayer cards, so we just pray for the sick. I have something that I want to tell you, and I—I hope that it'll just bring the congregation into a place till where there'll just be all kinds of healing. I know it will be if we'll just believe it that way.

³⁵ Now this, souls now in prison, souls that are now in prison!

³⁶ Now, the soul of man is not the body of man, it's the soul. See? And the soul is something that's the—the nature of the spirit. And then when the nature of a man. . . When he said, "We are dead," the Scripture plainly tells us that, "we are dead, and our lives are hid in God through Christ, sealed there by the Holy Spirit." Now,

it wasn't that your body died; it wasn't your spirit died. It was the nature of your spirit died; see, the nature, which is the soul. The nature of your soul is—is God, if you're born again. If it's not, it's of the world. Anything that begin has to end, so therefore the only way that you can have Eternal Life is to have a Life that never did begin. And then your life did begin when you were born, when God breathed the breath of life into your nostrils and you became a living soul, then you begin then. But when you . . .

³⁷ That nature that was in you, by nature you was of the world, alienated from God, you were actually an animal. That's exactly right. Anyone knows that we are mammal. How many knows that? We, we are mammal, we are warm-blooded animal, but that is what we are by our earthly creation. But, you see, what made us different from other mammals, that—that God put a soul upon us. See? Now, the other mammals don't have to wear clothes. No other animal has to wear clothes to hide his shame, but us. We're the only ones that does, because we have a soul. But, see, God, in the beginning, knew what a man would be like. And He created the earth, and brought up all kinds of animals, from the very lowest to the highest; and the highest animal come forth, was man.

³⁸ And then, first, man was made, he was a spirit man, in the image of God.

³⁹ Which, "God is a Spirit," Saint John 4. Now, "He is a—a Spirit. And they that worship Him, worship Him in Spirit and in Truth. And Thy Word is the Truth." Now, we worship Him in Spirit and Truth. He is a—a Spirit Being.

⁴⁰ Then there was no man to till the soil, and then God formed man out of the dust of the earth.

⁴¹ Then He taken from his side, a by-product, a rib; and, from that, separated this man which had a dual nature, which was both feminine and masculine. And He taken the feminine out, 'cause it was love, and He placed it into a person called Eve, that Adam called Eve, which was his wife. That's where his love, natural, phileo love, held to his wife. That's the way a man should be today, and her back to her husband. The man, the masculine; the woman, the feminine.

⁴² And then, see, after He done made man in His Own image, "created He them, male and female," there was no man to till the soil. And He put him in the dust of the earth, and therefore he become . . . he was that man. This human man was mammal, see, he was animal; but He put this spirit of God, a life, into him, and made him on the basis that he could make a choice. And then when this man . . .

43 Now we think we're something. Just remember, what are we? A clod of dirt. That's all. "And because dust thou art, dust thou shalt return." So when you see this man walking down the street, thinks he is somebody, you know, and got a little education and things; remember, it's a clod of Indiana dust. That's all. And that woman that's all dressed in shorts, and smoking cigarettes and carrying on down the street, twisting like she owned the whole country, it's a clod of Indiana dust, and that's the way it's turning back. So you're not very much to begin with, see. So that, that's right, that's what you are.

44 But, that soul that's in there, see, that soul is what God is working on, see. If He can only get that nature, that spirit, to agree with Him, then that nature dies, the nature and the love of the world dies, and the things of the world is dead. See? Because, "If you love the world, or the things of the world, the love of God is not in you." See? And a man must be born again. So, this nature has to die, and the nature of God comes and lives in you. And God is the only thing there is that never did begin or never can end.

45 So, therefore, He has partnershiped, you see, and taken this man, earthly, and this Eternal Spirit, and put it together. Because, God reflected Himself back in that, that He become a Man when He become Christ Jesus, and He was God, see. God was in Christ; that, see, lived in Him, reconciling the world to Himself. And, through that perfect Man, each one of us imperfect that believe in God and has accepted That, becomes the perfection of Him.

46 And He never left His body see corruption, neither did He leave His soul in hell, but raised Him up on the third day, and He's alive forevermore. And we will have a body like His Own glorious body.

47 That's why we're baptized into His Name, that we might come forth in His Name, in His death, in His resurrection, that we rise again, testifying to the world that we have new Life, that the old man is dead. We buried that first nature. See? That first nature is gone, and now we are the nature of Him. He lives in us, and we don't do our own will. We do His will. We don't think our own thoughts. The mind, the mind is what thinks. The mind that was in Christ Jesus is in every believer. See, there—there is the soul, and that's what we're speaking of. Now, that's the part that I'm thinking of now, that that's within us, the soul.

48 Now, if we notice, in this, there is many things that happen sometime, and we wonder why they happen, and we question ourselves, and we question others. But finally, after a while, we find out that, if we're Christians, it all works out just right, somehow. You've seen that. All Christians see that. We wonder why we did it.

49 I wondered sometime, when I first read the Bible, “Why did God let Abraham, that great man, ever stand there and say that Sarah wasn’t his wife?” And how that He let him stand there and lie about that, and the things that he did, and then how that He ever let Abraham leave the promised land where He told him not to leave. Any Jew that leaves the promised land is backslid, ’cause God gave that to them and promised them to stay there, see, and they left it. So he went down into Gerar. But if it hadn’t have been for that. . .

50 And then Abimelech, that king down there in the Philistine country, fell in love with Sarah and was going to marry her, and was a good man, a righteous man. And after he probably. . . This sounds ridiculous, but to make it so real to you. After he had his evening bath and put on his pajamas, and said his prayers and went to bed, the Lord appeared to him and said, “You’re just as good as a dead man,” and the man had done nothing. See? He was absolutely deceived, by both Abraham and Sarah. That’s right. He said, “You’ve got another man’s wife, see. And I—I won’t hear your prayers, no matter how much you pray. You’re as good as dead. But that man is My prophet.” See?

51 See, it’s hard to understand that, see. But if it wasn’t that, we wouldn’t know what grace was.

52 Why did he go and marry Hagar, after having a lovely wife like Sarah? And he didn’t want to do it, see, but Sarah told him. And then the Lord told him, “You listen to what Sarah told you.” Why? There had to be an Ishmael, “that the bondswoman and her child would not be heir with the free woman and her child.” See what I mean?

53 All these things are types. Why did that prophet have to marry a prostitute and have. . . with these children, have two children by her? As a sign. Why did one lay on his right side for three hundred and forty days, and then laid so many days on the other side like that? As a sign. One stripped his clothes and walked before Israel. And, now, all those things, it was types and shadows, see; and we have to have those things, to fill in.

54 And, many times, things happen to us that we wonder why it is. It’s God foreshowing us something.

55 Now, as a little boy, and you know my life story, I—I always believed, since I can first remember. . . One of the first things that I remember. . . Now this, now, you might have told me something yesterday, and I’d forget it by today. But there is some things, back, that happened in our young days, many of us are that way, that we always remember. And this sounds almost ridiculous to say this, but I remember when I was crawling, with a long dress on. Little babies,

now some of you people my age would remember that, babies used to wear real long dresses. And I remember crawling, and dipping snow off of my uncle's feet and eating it, when he come in and was standing by the fireplace.

⁵⁶ And then the next thing I remember taking place in my life, was a vision, the first one I ever had, and told me I would live a big portion of my life near a city called New Albany. And I was a little mountain baby up there, not even a doctor when I was born. And—and I—I. . . You know, they. . . I've lived here around fifty years, right here; a vision.

⁵⁷ And then how I've always knew there was God somewhere, and as a little boy He spoke to me, "never to smoke, or drink, or defile my body," that's to run immorally with women and things. I had always had a dread of it, and was a young man.

⁵⁸ And then I was out hunting one time, which seems to be a second nature to me, to love to hunt. And I was out hunting with a boy, Jim Poole, a lovely kid. I think his boy comes to church here, little Jim, and fine family of people. I know the Pooles. Jimmy and I slept together and lived together since we were little boys in school. We're about six months apart, in age. And Jimmy let his gun go off, and it shot me through both legs, real close to me, with a shotgun. I was taken to the hospital, and, there, laying there dying, no penicillin or nothing in those days. And, now, they had a rubber sheet under me, and I know that night. . . They was going to operate the next morning.

⁵⁹ They just took and cleaned off the wound, and big pieces of flesh blown up, and they take scissors and cut it off, and I had to hold a man's hands. And they had Frankie Eich, he just recently committed suicide, and they had to hold, pry my hands loose from his wrists, when—when they got through. I screamed and cried, and holding onto like that, and them cutting that part of the leg off. I was fourteen years old, just a boy.

⁶⁰ And that night I tried to go to sleep, and they. . . I woke up, something splashed. And here was blood, nearly a half a gallon, I guess, had come from them veins. And they had. . . they taken the x-ray, and they said the shot was laying so close to that artery, on either side, that just a little scratch would cut it right in two, and I'd start bleeding. "Well," I thought, "this is the end of me." And I put my hands down like *this* and raised it up, and the blood running down my hands, it was my own blood I was laying in. I called, rang the bell. The nurse came, and she just soaked it up with towel because there was nothing they could do.

61 And the next morning, under those weakening conditions, they didn't give the blood transfusions in them days, you know, so they—they operated on me. And they gave me ether. And when I. . . The old ether, I guess you remember, it's the old anesthetic. And under that ether, when I came out, I was coming out of the ether after eight hours. They had to give me so much, they thought I couldn't, I wouldn't wake up. They couldn't get me awake.

62 I remember Mrs. Roeder stood by me, out there in the hospital. I'll never forget that woman. No matter whatever happens, I could never forget her. She was just a young woman then. Her husband was the superintendent down here at the car works. And I—I remember she standing by me, her and Mrs. Stewart. And they was the one actually that paid my hospital bill. I. . . We didn't even have food to eat, in the house, so how could we pay a hospital bill, hundreds of dollars? But she, through her church society and the Ku Klux Klan, paid the hospital bill for me, Mason's. I can never forget them. See? No matter what they do, or what, I still. . . there is something, and that stays with me, see, what they did for me. And they paid the bill to Doctor Reeder. He is still living, lives here in Port Fulton, could tell you the story.

63 When I came out from under that ether, there was something happened to me there. I've always believed it to be a vision. Cause, I was so weak, and I. . . They thought I was dying. She was crying. When I opened my eyes, could look, I could hear her talking, and then I went back to sleep, and woke up, two or three times. And then I had a vision then. And then I had. . .

64 About seven months later, I had to go and have shotgun wads and greasy hunting clothes taken out of my legs; the doctor didn't get it. And so I had blood poison, both legs had swelled up and doubled back under me, and they wanted to take both legs off at my hips. And I just. . . I said, "No, just come higher and take it off up *here*." I just couldn't stand it, see. And so finally, Doctor Reeder and Doctor Pirtle, from Louisville, performed the operation, and cut down in there and taken it out; and today I got wonderful legs, by the grace of God.

But under the—the last vision that I had. . .

65 The first vision, when I come to, and then I went into this trance. And I thought I was in hell, just as plain. . .

66 [A brother in the congregation says, "Pardon me, sir."—Ed.] Uh-huh. ["There is a woman over here that's passed out, right there."] All right, somebody lay your hands on her, and she. . . probably get her to the air. Now ever who is standing there, lay your hands on her.

Let's pray.

⁶⁷ Dear Lord Jesus, may our sister who is sick this morning, and she's fainted in the room, may Thy grace and strength and power . . . there is hands laid upon her now, representing You. And the Scripture has said, "These signs shall follow them that believe. If they lay their hands on the sick, they shall recover." And now may our sister come out of this sickness, and be made well for the glory of God. In the Name of Jesus Christ we ask it, and commit her to You. Amen.

⁶⁸ Now get her to the air. It's—it's awful stuffy. I can feel it here, real, real bad. It's just a fainty feeling, here on the platform. I felt it, four or five times here. If there is . . . as soon as she gets feeling a little better, why, get her to where she can get to the air. That's good. Uh-huh. See, it's just so awful stuffy, you know. Human beings create, each one of us, so many square feet of just sickness. If you have, somebody has some water there, or something to put on the sister. She is—she is to, all right now. See? All right. [A brother in the congregation says, "Let's still open the doors, Brother Branham."—Ed.] Yeah, maybe if you could open up the doors, maybe, or give just a little bit of air, as much as we possibly can, in some way, see.

⁶⁹ Now in this time, as I had this vision, and thinking that I—I had passed from this life into torment.

⁷⁰ And seven months later, here at the Clark County Memorial Hospital, I had the second operation. And at that time, when I come out, I thought I was standing out in the West. I had another vision. And there was a great golden cross in the skies, and the Glory of the Lord flowing off of that cross. And I stood with my hands out like *this*, and that Glory was falling into my chest. And I . . . The vision left me. My father was setting there looking at me, when the vision came.

⁷¹ I've always felt, you . . . All people that's knowed me all these years, knows I've always wanted to go West. You know how it is. It's always been something to the West. But because an astronomer told me one time, the same thing, that I should go west . . . The stars, when they cross their cycles and so forth, I was born under that sign, and I'd never be a success in the East; I'd have to go West. And last year I took off, West, to fulfill what a lifetime's desire has been, see, to—to do it.

⁷² Why I'm there? It's the most ridiculous thing. Setting out there in the desert, paying a hundred and ten dollars a month, rent, and here is a house sitting up here, a parsonage, furnished to me, see. But it's following the Lord, see, that—that's all I know to do. And you know the visions and what has taken place out there. Now—now in this I want to say to . . .

73 Now if our sister feels a little weak, Brother Roy, and she'd . . . want to get her out somewhere and set her in a room over here, where she get more air or something, and that's perfectly all right, because, I feel that she'll be all right now, see. It's okay. She just fainty, sick. And so I—I tell you, if she . . . if you want to bring her over here where the air . . . raise these windows, Brother Roy, and if the sister wants to come through, that—that'll be fine. See, if she wants to—to come over here, well, just don't fear that.

74 I want to lay hands on her when she passes by here. You all excuse me just a minute. And God forgive me for . . . That, that's right, brother.

75 Heavenly Father, this Your daughter here sits here this morning, and she come to hear the Message, and got . . . Satan is trying to beat her from it, but he can't do it. He can't do it. "Satan can't, in the Name of Jesus Christ."

All right. Well, that door, I think if a few . . . ? . . . brethren, then the air can come through here, to you.

76 Oh, you talk about stuffy, you ought to get in some of these places overseas where they just pile in on top of one another, with leprosy and cancer. And, oh, my, you can't hardly get your breath, you know, in things like that. Lay in them great big buildings, just contaminated with—with diseases. And you know what leprosy would be. There, laying there with no ears, and half their face eat off, and no arms, and little pegs for feet, and things like that, laying, piled on one another. And many of them dying right then, laying out there, from piling on one another, trying to get in somewhere, you know, to hear the Message.

77 And now—now in this, I tell you what happened. In the vision that I had, I'll go back, 'cause I brought that, the two visions in, to show you about one of them. I was to be out West. I've always longed for that.

78 And now, the purpose of the Message this morning is to post the church, in everything that He will let me post the church to, as far as I know, until the . . . as I go along. And this struck me, so I wanted to post the church. Now, this is to this tabernacle only, see, to here. Now, and in this vision, the first one, here is what taken place.

79 After the vision struck me, and I was so weak, and I had lost all that blood, and went . . . I thought I was sinking into a endless Eternity. Many of you has heard me tell this before, and—and sinking into an endless Eternity. First, I was going through like clouds, and then through darkness, and sinking on down, down, down. And the

first thing you know, I got into the regions of the lost, and in there I—I screamed. And I looked, and there, just everything, there was no foundation to it. I could never stop falling. For Eternity, looked like, I was going to fall. There was no stopping, nowhere.

⁸⁰ And then what a difference it was from the vision I had here, not long ago, of being in Glory with the people, the contrast! But in this, as I was falling, I finally, I—I screamed for my daddy. Course, being just a kid, that's what I would do. I screamed for my daddy, and my daddy wasn't there. And I screamed for my mother, "Somebody catch me!" There was no mother there. I was just going. And I screamed then to God. There was no God there. There was nothing there.

⁸¹ And after a while I heard the most mournful sound that I ever heard, and it was the awfulest feeling. There is no way. . . Even a literal burning fire would be a pleasure to the side of what this was. Now those visions has never been wrong. And it was just one of the most horrible feelings I ever had, and what did. . .

⁸² I heard a noise, sounded like some kind of a—a—a haunted affair. And when it was, I looked, coming, and it was women. And they had green stuff, just could just see their face, and they had green stuff under their eyes. And their eyes looked like run back, like the women today paint their eyes, run back like *that*, and just their eyes and face. And they were going, "Ooh, ooh, ooh, ooh!" Oh, my!

⁸³ I just screamed out, "O God, have mercy upon me. Have mercy, O God! Where are You? If You'll only let me go back and live, I promise You, to be a good boy." Now, that's the only thing I could say. Now, God knows, and at the Day of Judgment, He'll judge me for that statement. That's what I said, "Lord God, let me go back, and I'll promise You I'll be a good boy."

⁸⁴ And when I got shot, I had told lies, I had done pretty near everything there was to be done, only one thing that I say. . . I might as well just clean it out while I'm right here now. And when I looked down and seen I was half blown in two, almost, I said, "God, have mercy on me. You know I never did commit adultery." That was the only thing I could say to God. I had never accepted His pardon, and all these things. I just say, could say, "I never did commit adultery."

⁸⁵ And then they taken me out there. And then, in that, I cried, "God, be merciful to me. I'll be a good boy, if You'll only let me go back," for I knew there was a God somewhere. And so help me, those weary creatures all around, I had just been a new arrival. And the most hideous, horrible, ungodly feeling in that. . . Looked like great big eyes, big eyelashes out like *that*, and run back like a cat, like back like *this*; and green stuff, and like it had cankered or something.

And they were—they were going, “Ooh, ooh, ooh!” Oh, what a feeling! Now when I. . .

86 Then in a moment’s time, I had come back to natural life again. That thing has bothered me. I thought, “Oh, let it be that I’ll never go to a place like that; no other human being will ever have to go to a place like that.”

87 Seven months later, I had the vision of standing in the West, and seeing that gold cross coming down upon me. And I—I knew that there was a regions of the damned somewhere.

88 Now, I never noticed it too much until about four weeks ago. The wife. . . Never thought of it in this terms. About four weeks ago, the wife and I went down to Tucson, to do some shopping. And while we were sitting. . . The wife, we went in downstairs, and—and there was a bunch of sissy-like boys had their hair ratted, you know, like the women does, and—and bangs combed down here in front, and these real high trousers on, kind of, I guess the beatniks, or ever what you call them. And they were in there, and everybody was looking at them, and their heads was *that* big, like the women that wears these here “waterhead” haircuts, you know. And they were down there.

89 And a young woman came by, and she said, “What do you think about that?”

90 I said, “Then you ought to be ashamed of yourself, if you can think that.” I said, “He has just as much right to do it as you do. Neither one of you have a right.”

91 So I went upstairs, and I sat down. And when I did, there was an escalator, it was in J.C. Penney’s store, and the escalator bringing the people up. Well, I really turned sick at my stomach, seeing those women come up there; young, old, and indifferent, wrinkled, young, and every way, with little bitty shorts on; their filthy body, and those sexy dressed women, with those great big heads like that, and here they come. And one coming right off that escalator, just coming right up like that, where I was sitting back in a chair, sitting there with my head down.

92 And I turned and looked. And one of them coming up the steps was saying, “Ooh,” Spanish speaking, to another woman. She was a white woman speaking to the Spanish woman. And when I looked, [Brother Branham snaps his finger—Ed.] all at once I was changed. There, I had seen that before. Her eyes, you know how the women are doing now, painting their eyes, just recently, like cat, you know put it up like *this*, and wearing cat glasses and everything, you know, with eyes up like *this*, and that green stuff under their eyes. There

was that thing that I seen when I was a child. There was the woman just exactly. And I just got numb all over, and begin to look around, and there was those people mumbling, you know, going on about the prices and things in the building. And I just . . .

⁹³ Looked like that I just changed for a moment. And I looked, and I thought, “That’s what I saw in hell.” There they was, that canker. I thought because they were in hell what made them that way, a greenish-blue under their eyes. And here was these women painted with greenish-blue, just the way that vision said about forty years ago.

⁹⁴ See, about forty years ago, is what it’s been. I’m fifty-four; I was fourteen. So about forty years ago, I . . . And that’s the—the . . . That’s the number, anyhow, of the judgment, you see. Now there was . . .

⁹⁵ I had seen that and I couldn’t even speak to my wife when she come. She was over there trying to get Sarah and the kids something, kind of a—a dress or something for school, and I—I couldn’t even . . . I couldn’t even speak to her. She said, “Bill, what’s the matter with you?”

I said, “Honey, I’m as . . . I’m almost a dead man.”

And she said, “What’s the matter? Are you sick?”

I said, “No. Something’s just happened.”

⁹⁶ Now she don’t know. She is waiting for this tape to return. I’ve never said it to nobody. And I thought I’d wait, as I promised, bring it to the church first. See? Bring it to the church. That was my promise. And you’ll realize, after tonight, the reason I try to keep my promise. See?

⁹⁷ I thought then, as I noticed them cankered-looking eyes on them women. There were the Spanish, the French, and Indian, and white, and all together, but that great big heads, you know, bushed up, with that combs, the way they comb it back, way big, and then comes out. You know, you know how they do it, fix it in like they do it. And then them cankered-looking eyes, and the eyes with the paint, they run back like a cat’s eyes. And them talking, and there I was again, standing there in J.C. Penney’s store, back in hell again.

⁹⁸ I—I—I got so scared. I thought, “Lord, surely I haven’t died, and You’ve let me come to this place after all.”

⁹⁹ And there they were, making . . . just around like that, in that vision like, you could just barely hear it with your ears, you know. Just the mumble and going on, of people, and them women coming up that escalator and walking around there, and that, “Ooh, ooh!” There was them green, funny-looking eyes, and mournful.

100 And wife come up. And I said, "Just let me alone a minute, honey." I said, "If you don't mind, I—I—I want to go home."

And she said, "Are you sick?"

101 I said, "No, just go ahead, honey, if you got any shopping to do."

She said, "No, I'm finished."

102 And I said, "Let me take you by the arm." See? And I walked out.

She said, "What's the matter?"

I said, "Meda, I—I—I . . . Something happened up there."

103 And while I was under that, I thought this, "What day are we living in? Could this be the Third Pull?" Now I've got some notes here.

104 Jesus. We find out that, Jesus, in His ministry, after He had preached to the people. Now we're going to be real Scriptural on this. After Jesus had finished His ministry, and His ministry was rejected by the people. Now you'll read between the lines, draw your own conception. Remember what I told you at the first. After He had preached . . .

105 He come as a promised One for that day. We all know that. The Scriptures identified Jesus Christ as Messiah. That's right. Thoroughly, firmly, vindicated by God and His Word, that He was Messiah. There is no question. If anybody question it, if you do, then you should come to the altar, that, "He wasn't the Messiah." He was clearly identified as the Messiah. But after He clearly . . . God identified Him.

106 As Peter said on the Day of Pentecost, when he talked to the Sanhedrin there, at the four . . . about four days later. He said, "Jesus of Nazareth, a Man approved of God among you by signs and wonders, which God did by Him in the midst, which we all are witnesses. See? You have took, and by wicked hands, and have crucified the Prince of Life; which God has raised up, and shown forth these things that you see." See? Christ lived on. Of course, still lives today.

107 Now after Jesus had clearly come, identified Himself; God identified Him, and He prophesied. And after the days of His prophecy, though Scripturally identified, the people rejected Him. That's right. And He preached then after they rejected Him here, the ones that had a possibility of being saved. Remember, when He was preaching, there was a possibility of anybody being saved. We don't know who they are. They're predestinated. But He continually preached.

108 But after the days of His preaching, His ministry continued on, 'cause the last group He preached to was the souls that were

in hell, that could not be forgiven. I have clearly read that from the Bible here, from Second Peter. See? He went and preached to souls that were in prison, which is hell, locked up until the Day of the Judgment.

¹⁰⁹ Cause, you see, the Judgment isn't now, and there is no burning hell now. Somebody tell you, "The guy is in burning hell now," that's wrong. See? A judge of this earth is just enough to never condemn a man until he's brought to trial. And God will never throw a man into the—the fiery furnace until first he is condemned by God's Own laws. He rejected mercy, so, you see, he first has to have a trial, and the trial is the Great White Throne Judgment. But now he's in a place called a prison house.

¹¹⁰ As I saw the vision of both places, and by the grace of God . . . I say this not to be sacrilegious, and, if it's wrong, God forgive me. I believe I've been in both places, see, in both places. And I seen the redeemed, the blessed; and I seen the lost, and where they were at. And that's why I stand as your brother, today, to warn you to flee from that downward path. Don't you never go that road. And you've got everything to live for, that blessed upward way, where the redeemed are in joy and peace, and they can't sin. They can't—can't be sorry. They can't. There, there is nothing; they are perfect. Seen both places! I know that's an awful statement for a person to make, but, God being my Judge, I solemnly believe I've seen both places. I—I believe that.

¹¹¹ And, oh, far be it from any person ever entering that regions of the lost! If you were standing with hot wires bored through you, tormented in every way, it'd be not like that devil torment there is in that place. There could be nothing could . . . Human mind couldn't, the human mind couldn't comprehend what that regions of the lost is. There is no way to explain it. And there's no way to explain what the regions of the blessed is, it's so great. That's so horrible, and This is so—so great, it's from the ridiculous to the sublime. So if anybody hears me . . .

¹¹² And I'm getting to be an old man. I don't know how much longer I got. I'll soon be fifty-five years old. And I—I don't know, according to nature, I may not have too many years. I don't know where this tape will go. But let everyone hear, here and on the tape, or wherever it may go. Don't never go towards that regions of the lost. You can't picture hell being that bad. And whatever you do, don't you never get any . . . forget this, that the regions of the blessed . . . I would say this, with Saint Paul, "Eye has not seen, ear has not heard, or either could it enter the heart of man, what God

has for them in store that love Him.” So stop, if you’re listening at the tape, turn the machine off, and repent if you’re not saved, and get right with God.

113 I saying this by a firsthand experience, as I believe in my heart. And I say, if these, if the visions has deceived me, God be merciful for me make a statement like that. But with the sincerity in my heart, knowing that not one of them visions ever failed, I believe that I have been in both places. Far be it from any human being going that road downward!

114 Now, Jesus, after He had finished His ministry, preached to those souls that were unsaveable, that could not ever be saved. Now the Bible tells us that. “He went and preached to the souls that were in prison, that repented not.” When mercy was given to them, they spurned mercy, and now they’re waiting for the Judgment. Oh, what a time that must have been! Oh, I wish there was some way I could shake the world with that, to let them see what the reality is.

115 And Jesus said, Himself, “As the Father sent Me, so send I you.” And as the Father sent Him to preach to the—the living, to those who had hope, and then present the same Message to those who had no hope, it seems to fitting, at this time, that that will have to be done, ’cause the Spirit of Christ living in us does not change the nature of Him, or doesn’t change God’s system. He must be the same in every generation. He must be the same. Said, “As the Father sent Me, so send I you.”

116 The ministries must be the same, insomuch that He said. . . I see some of you writing Scriptures down. Saint John 14:12, “He that believeth on Me, the works that I do shall he do also.” See, “the works,” preaching to the lost, healing the sick, and then to the impossible to ever be saved. See? The work went on just the same. So, this has been, (has this been?) may I put it like this, the ministry of Jesus Christ reincarnated in His Church in this last day. That’s what many of us believe. I believe with you. I believe this. If I didn’t believe it, I’d do something else about it. Because, after all, this is me that’s concer- . . . that’s concerned in here. And if the Spirit of God be in you, you’re concerned about the people.

117 There was a Scripture that always puzzled me, how that Moses could tell God a better idea than God had, till I found out that it was the Spirit of Christ in Moses. See?

118 God said, “Moses, separate yourself from them. I’ll destroy the whole thing, and start with you.”

119 He said, “Lord!” He threw himself in the breach, said, “Take me. Blot out my name.” Of these very people that had rebelled, his heart went for them. See?

120 And when a minister that’s got the people on his heart . . . How could I ever feel justified to my . . . before God, and to myself, to ever hold anything back from a people that you love better than you love yourself. How could a man take a person into the church by a hand join, or some sprinkle, or some false baptism, or something, and let them lay under the—the influence of a lie and know that Bible lays there, and say he loves the person?

121 Though I have to beg for my living, whatever it is, let me be honest with God and the people, to tell them the Truth. Never let me be a deceiver. How can I deceive who I love? Though I have to hurt them, yet I love them. That’s the reason you spank your child, is because you love him. Not because you don’t like him; because you love him. If he’s wrong, he’ll get killed if you don’t correct him.

122 Now, so has the ministry been. As it was, so is it today. It has been preached, and thoroughly vindicated by the Word of God, that it couldn’t be man, it has to be God. It has to be. Notice, the same spiritual signs that Jesus done, has reoccurred on the earth in the last days. The very same spiritual sign that He identified Himself as Messiah, has identified Him today. He is still Messiah! The same material signs has appeared on the earth, that appeared by He, what He was. Same Pillar of Fire that Saint Paul saw, same One, all that has reoccurred with the same nature in it, doing the same thing.

123 Jesus claimed that He’s done nothing until the Father showed Him. And the Father is the Holy Spirit, we realize that. It’s just a office of God. If it isn’t, then which one of them is the Father of Jesus Christ? Jesus said God was His Father, and the Bible said the Holy Ghost was His Father. Now, you can’t make Him be an illegitimate child, so the Holy Ghost is God, so was Jesus God. So, God, Father, Son, and Holy Ghost is . . . It’s the . . . That’s three offices of one God. It’s three attributes, the same God.

124 You’re a part of God, and I’m a part of God, see; but I’m not all of God, and neither are you all of God. See? See? It’s attributes of God upon us, as sons adopted by Jesus Christ. Which, God Himself became flesh, to die for us.

125 Now, the Holy Spirit always showed Him things to come, and He never was wrong. It was always perfect. Is that right? He did not take credit to Himself. He give credit to God. He said, “The Son can do nothing in Himself but what He sees the Father doing that.” And the Father, the Holy Spirit, was His Father. Is that right? “Joseph,

thou son of David, fear not to take unto thee Mary thy wife, for That which is conceived in her is of the Holy Ghost,” which was His Father. And the Holy Ghost showed Jesus things to come, told Him things that was.

¹²⁶ And He was the God-Prophet. Because, the Word of the Lord only comes to the prophet; showing that the Words came, in minor form, the prophets wrote what the Lord told them. But He wrote nothing, because He was the Word. He was the Word.

¹²⁷ Notice, the same Holy Spirit that lived in Him, “Yet a little while, and the world will see me no more; yet ye shall see Me, because I will be with you, even in you, to the end of the world. I will come to you,” He said. “I,” was the Father that was in Him, “that will come to you.” And He said, “When the Holy Ghost is come upon you, He will reveal these things that I’ve taught you, and will show you things to come.” There you are now.

¹²⁸ Now we notice, that as the Holy Spirit worked in the Church then, so has the Holy Spirit done exactly the same things today; announcing by the Pillar of Fire, just exactly was at the beginning, the same thing. And seeing this come upon Jesus, John announced it at the river of Jordan. And has proved everything, even scientific pictures of it. It can’t be disputed. It was scientifically. It was material. It wasn’t a mythical thought. It wasn’t psychology. As George J. Lacy said, “The mechanical eye of the camera won’t take psychology. The Light struck the lens.”

¹²⁹ And what about you, church, that about six or eight months ago here, and standing here, saying, “It’s THUS SAITH THE LORD, that I’m going to Tucson, Arizona. There will be a blast, and seven Angels will appear.” You remember? [Congregation says, “Amen.”—Ed.] Not even. . . God making it so real until the *Look* magazine took the pictures of it. Spiritual, foresaw, materialized just exactly the same, the seven Angels, which brought forth the winding up of all the Scriptures. Cause, all the mysteries of the entire Bible lays in the Seven Seals. We know that That is the—the Book, Its seal, with That evened out. It’s the mystery of the entire Book, laid in those Seven Seals, that the Lord let us bring.

¹³⁰ And there is men sitting here, today, was right there present with me when it happened. *Look* magazine proved the same thing, that it—it actually happened. Because, It was God that told it. It was God that stands behind His Word, to perform It when He says He’ll do it. Therefore, it’s not some man, carnal person like myself, that’s among you people. It’s the Eternal God.

¹³¹ He uses men. That's true. He does nothing outside of what He does by men. We realize that. He, that's His—that's His agent. That's what He chose. Why, I don't know. He could have made the sun to preach the Gospel. He could make the wind to preach the Gospel. He could make the wind to do things, but He chose men.

¹³² That was His idea, that human would speak back to human; not himself, but, "The Word of the Lord came to the prophets," the prophesiers, the preachers. And a prophesier that denies the original Word, how can he be a true prophet? See? He can't be, because he is denying the Truth of the Word. And then if it doesn't, then this Word, Itself, as It's preached by the trueness of the Word and by the trueness of the Holy Spirit, It'll manifest every promise that It promised. That's how we know whether it's right or not. That's what Jesus said, "If I do not that which is written of Me to do, then don't believe Me." See? Now we see these things.

¹³³ Remember, the Seven Seals was finished, and when those seven revealed Truths . . .

¹³⁴ One of them, He wouldn't permit us to know. We . . . How many was here at the Seven Seals, and heard? [Congregation says, "Amen."—Ed.] All of you, I guess. See, the—the Seventh Seal, He wouldn't permit it.

¹³⁵ He stood right there in the room and revealed every one of them. And if I ever preached anything in my life, was inspired, it was that. And it ought to be true, to you. Stand here and tell you that it's going to happen, and go right there, and even science and everything else, the scientific research and everything, mystery to the people, proved that it happened right there. And come right back and hear it unfold, and make every Word exactly right. What day are we living? Where we at?

¹³⁶ And remember, in that Sixth Seal, where, all Seven Trumpets sounds under that Sixth Seal. When we get to that, you'll see that. Every (seven) Trumpet took place in that Sixth Seal.

¹³⁷ The seven is always the mystery. Watch that seven, that's the finish. That was the Coming of the Lord. Heaven was quiet, silent, nobody moved. Because, Jesus said Himself, "Not even an Angel of Heaven knows when I will return. I don't even know it, Myself, what time. The Father has put that in His mind." God alone knows it, the Spirit. Said, "I didn't know it." Then, it wasn't revealed. When that Seventh Trumpet sounded . . . or the Seventh Angel, a—a Seal was opened, then there was silence in the Heaven. See, it wasn't give away, what would take place.

¹³⁸ But under the Sixth Seal, where these Trumpets opened. Remember, under there, we find out that the Lamb came forth, appeared on the scene. He had left the Mercy Seat. His work of redemption was finished. And He came forth and took the Book out of the right hand of Him that sat upon the Throne, and “time was no more.” And immediately an angel appeared in the seventh chapter, or the 10th chapter and the 7th verse, saying. . . This Angel come down and swore, that, “time was no longer.”

¹³⁹ But, you see, in this Book was what was redeemed. It was the Book of Redemption. And everything that He had redeemed was written in that Book. All that He died for was written in the Book, and He could not leave His mediatorial Seat until He had thoroughly redeemed. And He couldn’t redeem it at the cross, because they were predestinated in the Lamb’s Book of Life, and He had to stay on There to make intercessions until that last person was finished. Glory!

¹⁴⁰ But one day He rose from There, come forth. Where was the Book at? It was still in the abstract Owner, God Almighty. And John looked around, and he wept, because there was no man even worthy to look on the Book and, especially, open the Seals, to reveal what the hidden mystery was.

¹⁴¹ The mysteries was in the Seven Seals. When these Seven Seals was opened, that opened up the entire Bible. The Seven Seals; It was sealed with Seven Mysteries, and in these Seven Seals held the entire mystery of It. And it was the Book of Redemption, New Testament.

¹⁴² Not the Old. It only proclaimed for the New Testament. “They have been made. . . cannot be made perfect without us,” Hebrews 11. See? See? Now, the redemption only come when the Redeemer died. And they were potentially under the blood of lambs, not the Redeemer; hadn’t been redeemed yet, until the Redeemer came.

¹⁴³ Notice now when this Redeemer. . . John looked around, and here sat God on the Throne, with the Book in His hand, that had been sealed with Seven Seals, and the whole plan of redemption was in it.

¹⁴⁴ And it had been lost by the human race, Adam. And God. . . It went back where? Satan couldn’t take it; he just caused him to lose it. But where did the Book go to then? Didn’t belong to the human race. The blessings didn’t belong here; here the human race had lost it. So it went right on back to its original Owner, that was God.

¹⁴⁵ Here He set with It, and He called for some man, somebody, to come and claim It.

146 John looked around, and there was no man in Heaven, no man on earth, nobody, no Angel, nothing could take the Book or to loose the Seals, or to even to look on It. No man was worthy. John said he wept bitterly.

147 Then an Angel came to him, said, “Weep not, John, for the Lion of the Tribe of Judah has prevailed, and He is worthy.”

148 And John looked to see a lamb. . . or see a lion, and what did he find? A Lamb, and it was a Bloody Lamb, a Lamb that had been slain. How long? Since the foundation of the world.

149 The Lamb came forth, walked up to Him that had the Book in His right hand, and received the Book; climbed up on the Throne and sat down. That’s it. It was over (when?) when the Seals was revealed. When the last one, that was everything that He had redeemed, there was nothing. . .

He come to redeem.

150 Say, “Why didn’t He redeem them forty years ago? Two thousand years ago?”

151 See, their names are on the Book of Life, in that Book. And He had to stand here, because it was God’s purpose to redeem them. Their names were put on the Lamb’s Book of Life before the foundation of the world. The Lamb was put there with it, to be slain. Here come the Lamb, when was slain, come back to make intercessions.

152 Watch Him! There’ll be a lot of impersonation, lot of everything else, but there was really somebody was going to be saved, for He. . . The Church was predestinated to be without spot or wrinkle. She is going to be There. And the Lamb died for that purpose. And then when the last name on that Book was redeemed, the Lamb came forth and took the Book, “I’m the One that did it!”

153 The Angels, the Cherubims, the four and twenty Elders, the Beasts, everything, uncrowned themselves, fell down before the Throne, and said, “Worthy art Thou!”

154 John said, “Everything in Heaven and earth heard me hollering, ‘Amen,’ screaming, ‘Hallelujah,’ and praises to God.” The scream went up. Why? Their names was in that Book, to be revealed, and the Lamb had revealed it.

155 The Lamb had redeemed it, but He could not come forth until every name was revealed, and that was taking place under the Sixth Seal, before the Seventh broke. Then the spotless. . . Then the Lamb came for what He had redeemed. He come to claim what He had redeemed. He’s already got it, right here in the Book, taken It from

His hand. Now He's coming to receive what He has redeemed. That's His work. He's done. He's come to receive it. Oh, what a—what a time! Has proven it, the Seventh Seal proved it. Come back and took the Book of Redemption!

156 Notice, it was to be the seventh angel's Message that was to reveal the seventh, the Seven Seals. Revelation 10:7, now, you'll find it. See?

157 "And he saw this Angel come down, put His foot on the land and on the sea," that was Christ, "had a rainbow over His head." Notice Him, you'll find Him in Revelation 1, again, "with the rainbow over His head; look upon as jasper and sardius," and so forth. Here He come, put one hand. . . "One foot upon the land, one upon the water; raised up His hand. He had a rainbow over His head," yet. That's a covenant. He was the Covenant Angel, which was Christ; made a little lower than the Angels, to suffer. There He come, "And put His hands up to Heaven, and swore by Him that lives forever and ever," the Eternal One, the Father, God, "that time shall be no more," when this takes place. It's run out. It's done. It's finished.

158 And then the Scripture says, "And at—at the Message of the seventh earthly angel," the messenger on earth, the seventh and last Church Age, "at the beginning of his ministry," when it starts off into the earth, at that time, "the mystery of God, of these Seven Seals, should be made known by that time." Now we see where we're at. Could it be, friends, could it be? Notice, all possible.

159 All that had been redeemed in the Book, He come forth for redemption. All that was to be redeemed was in the Book, predestinated before the foundation of the world. He come to redeem It. All He had redeemed was written therein.

160 I want to ask you a question now. And you people on tape, listen close. Them hideous eyes, that hideous head, could that be why that this Message has been so against women of modern age? Could this be that last angel's Message? What did He say down there at the river, about thirty-three years ago? "As John was sent forth," see, "to announce the first coming of Christ, your Message will announce the second Coming." Around the world, and that's what it's done, then the Coming must be at hand. Watch what's happens now.

161 Why? I've scratched my head. I've wallowed on my pillow. I've walked the floor. "What's the matter with you?"

162 A few days ago, I asked two men I was riding with. I asked Jack Moore one time. And all of you know Jack Moore. I'm going to him in Shreveport. I said, "Brother Jack, you've been as close a friend as I've had on earth." And before I asked him, I asked my wife.

163 If anybody knows anything about me, my bads and—and all, is my wife, see, a dear person. And I said to her one day, I said, “Honey, as your husband, I’m a minister of the Gospel. I don’t want to bring any reproach upon the One that I love. No. I don’t want to hurt you. I wouldn’t bring any reproach on you. God forbid that I ever do anything that would harm you. And how much more anything that would harm God, how much I love Him! You’re my wife; He’s my Saviour and God. I want to ask you a question. Don’t pull no punch. Tell me the truth.” I said, “Have I studied so much . . .”

164 And I have wondered. I’m, I—I’m a make-up, funny, odd. I know that. Everybody said, “What kind of a person!” Well, see, you can’t make yourself. You are what you are, by the grace of God.

165 And I—I—I said, “Have I lost my mind just a little bit, you know, and—and kind of gone?” I said, “Why am I condemning those women, constantly, when I love them?”

166 They call, said I was a “woman-hater,” I just don’t hate . . . I just “hate women.” See? That’s wrong. I love women, I mean, as my sisters.

167 I ain’t going to pat you on the back, seeing you’re wrong. I can tell you that. I love you too much for that. Some men that’d do that, it’s a different kind of love. See? I love you because I love what you are; you’re a helpmate to a son of God, and you’re a part of him. See? And I—I love you because that—that you were made in the image of man, and man was made in the image of God, so therefore, together, you’re one in Christ. That’s why I love you. Any, other thing, is nothing to it. God knows that, all my life. See? That’s right. I love you. Why would I stand up and constantly . . .

168 When they say, “Tell all the women, when, if they’re going to come hear Brother Branham preach, comb their hair different. Put on a hat or something or another, ’cause he’ll start blasting away about short hair, and your . . . Don’t wear any make-up,” and so forth like that. That’s what they did. “All he talked about!”

169 Somebody said, “Why don’t you . . .” Said, “People believe you to be a prophet. Why don’t you teach the women how to receive great spiritual gifts, and things like that, instead of trying to teach them such stuff as that?”

170 I said, “If they won’t learn their ABC’s, how will they know algebra?” See? Get right, first.

171 And more I preach, the worse it gets. Then you say, “Why don’t you quit?” No, sir. There’s got to be a voice, a witness against it.

172 One of the greatest man in the ministry today, laid his hands on me not long ago, said, "I'm going to pray for you, Brother Branham, if you'll let me do it, that God will take that out of your heart." Said, "Leave them women alone, in those things."

173 I said, I said, "Do you believe in that, sir? You're a holiness preacher."

174 He said, "Certainly. I don't believe it, but," said, "that's—that's up to . . ."

I said, "No."

He said, "That's up to the pastors."

I said, "They're not doing it."

175 Somebody has got to do it. The river has got to be crossed. The skin's got to be shucked off. I don't want to do it. God knows I don't want to do it. Many of them women feed my children, and they would lay their life down for me, almost. You think, and the grace of God shed abroad by the Holy Ghost, you think I could stand still and see that poor person go plunge out yonder into Eternity without hope, if I don't scream out against it?

176 Not to be a smart-aleck; but the spirit of this nation, the spirit of the church, not the Spirit of Christ, now; the spirit of the church, denomination, has swung these women out into that mess out yonder. And I'm only a voice, crying, "Get out of it. Flee from that filth." Don't let the devil do a thing like that to you. It's wrong!

177 And you Assemblies of God, let them women, let them women bob their hair, but forbid them to wear make-up. There is really not a Scripture against make-up, but there is against bobbing your hair. She ain't even fit to pray before God, the Bible says. Her husband has a right to give her a divorce and leave her. Right. She represents herself to the world as an impure woman. The Bible said so. She dishonors her own husband when she does it. That's exactly what the Bible said. See?

178 Well, but a woman wearing make-up, we find a woman did it in the Bible, only one. It was Jezebel. That's who it was. The only person in the Bible that ever wore make-up, was Jezebel, and God immediately fed her to the—to the wild dogs. She's become a disgrace, and even her . . . Everything, every thing that's mean is called Jezebel.

179 You don't have to do that. You don't have to do it. What makes you do it then? The spirit of the devil.

180 You don't realize it. I know you don't. You're—you're too good a people. You're good. You shake my hand, talk to me.

181 And I love you. That's right. But if I see that, wouldn't I be a hypocrite. . . Paul said, "I have not shunned to declare to you the whole Counsel of God." May no woman's blood be upon me at that Day, or no man's. I've told you the Truth. And I've hated to do it; not hating because I don't want to do what God tells me to, but I love you. I don't want to hurt you, so what am I going to do? But pure, Divine Love will drive you to do it.

182 Jesus even prayed to dodge the cross. "Is it possible that the cup should pass?" Said, "Nevertheless, not My will, Thine."

183 Am I going to have to be the fellow that says this? Am I going to have to take them precious women that's so nice and everything, and just shuck them to pieces? Am I going to have to? Am I going to have to take my minister brothers, and stand there and tell them that they love money and the—the denomination better than they love God? Me, to my precious brothers that put their arm. . . Oh, do I have to do that? O God, don't let me do it.

184 But I have not shunned to declare to you the whole Counsel. It's genuine Love that's drove me to it.

185 Is that why this Message has been this way? Nowhere else in the world is it. Where is it at? All right. They're afraid. See? But it's been fearless. Exactly. God is always that way, see. All right. Is this why women has been so rebuked by this Message? Not knowing, it wasn't revealed. It was showed me, but it didn't come to me till just the other day. See? Look at there. All right. Sure fits the ministry.

186 Now wait a minute. Was there ever a time that it become a woman's world before? Yeah. According to history, in the days of Elijah, there was a woman named Jezebel. And she got rulership over the church of God, which the Bible says she will again in the last days; her spirit, through a church, a organization. And she'll be a whore, and all the other churches with her will be prostitutes, just like she is. Is that right? [Congregation says, "Amen."—Ed.]

187 Revelation 17, said, "She is a whore, and she is THE MOTHER OF HARLOTS." That can't be men. That's women. See? And they were all throwed, alive, into the Lake of Fire, and consumed. That true? There you are.

188 Notice, when that Jezebel rose on the scene, there was a man rose up against it. God brought a man. We don't even know where he come from. He had no background of ministry. He never was no

priest or nothing. He come forth, an old rugged woodsman by the name of Elijah, and he laid the axe to the root of the tree, and they hated him. Not only that, but his whole congregation hated him.

189 And one time he thought he stood alone. He said, "No, I got seven thousand yet that's right with you." See? That was that elected group, see. There is always that group. Said, "Don't fear, Elijah. I know you think you're run out, because the denominations run you up there on top of the hill. But," said, "I got seven thousand that believes the same thing you're preaching. See, I got them."

190 Then after his day, Rome took over, and there become a time it was a woman's world again, all the fashions of—of the women, how they come out in their bonnets and things, see. And God raised up another one with the same Spirit on him, the Spirit of Elisha. Is that right? And he said, "The ax is laid to the root of the tree."

191 And there was a little old feisty woman in there, had married her . . . left her husband, married his brother, Herod. Herodias, and she was a—a painted-up clown of that day, danced. She taught her girl how to dance. She had a daughter, by her foster father, the—the foster father; by the father, his brother. Herodias! That was the daughter of—of—of the woman. And then she taught her to dance, and she became a real striptease dancer, after her mother. And she thought she could marry four or five times, do anything she wanted to.

192 And here come Herod out. They were all Jews, now remember. They were church people. Here come Herod out, and his church, to hear this prophet, the people believed was a prophet.

193 He walked right straight into the both their faces, and said, "It's not lawful for you to have her." And did that make her blow up! See?

194 Now, some ordinary man would have said, "How do you do, Herodias? We're sure glad to have you in our congregation today." But not John.

195 Jesus said, "Who did you go to see, when you went out to see John? Did you go to see one that's all dressed up like a priest? No, that can, that kind kisses the baby and buries the dead." See? He said, "What did you go to see? A wind, a reed that's shaken by any wind? They say, 'Come over here, John. We'll pay you more if you preach to us. And, we, we're the biggest organization?'" Not John. No, he never went to see that.

196 Said, "What did you go to see, then, when you went to hear and see John, a prophet?" He said, "And I say, to you, more

than a prophet! . . . you can receive it, this is he who the prophet spoke of was coming, 'I'll send My messenger before My face, and he'll prepare the way for the Lord.'" He was a messenger of the Covenant. He said, "There's not been a man, that's born of a woman, as great as he is." See?

¹⁹⁷ That's the kind of a man that God raised up for that day, Elijah, a backwoodsman. John, the same thing. See? The Spirit of Elijah was upon John. And He says, when it comes a woman's day again, that Spirit will rise again, "Before the Coming of the Lord, when the earth will be burnt, and the righteous will walk out upon the—the ashes of the wicked, like ashes under their feet." He promised it, again, in these days. Notice, the Holy Spirit promised that. It's a fitting to the time that we're living in.

¹⁹⁸ There must be someone rise up. That's got to come, for it's THUS SAITH THE LORD, Malachi the 4th chapter. That's exactly what He said would be the sign, "Just before the coming of the great and terrible Day of the Lord, I'll send you Elijah." And what will he do? "Turn the hearts of the children back to the Doctrine of the fathers, back to the Bible," out of these denominational difference, "and come back to the Bible, back to God." That's what he would do. Notice what a great time we're living in.

¹⁹⁹ Them prophets rebuked them modern women of their days, and they both paid for it by their life. History proves that each one of those times was a woman's world, when women controlled.

²⁰⁰ Look about today. We'll have one, President, one of these days, look like could happen right now. Actually, she is President. See? He's just a figurehead. Here not long ago, in one of the other nations, she was getting so much praise and everything from all the people, till the President, himself, said, "I'm her husband." The President of the United States, see. She sets the fashions, the women following it, see, just like Jezebel did. You heard my sermon on *Jezebel Religion*. You know. You know about it. You see where we're at now?

²⁰¹ You see what happened here, a week or two ago, here in the city? The Faith Lutheran minister invited the Catholic priest of the Sacred Heart to come up and preach for him, and he did, and the Faith Lutheran minister went down to the Catholic priest and preached for him.

²⁰² The Council of Churches over there now, that's meeting in Rome. This circular letter that my good friend, David duPlessis; when I set there and cried to him about it, at Fourteen-Mile Creek, not long ago; not realize he swung the church right into Babylon,

when everybody saying, “Oh, all the churches is going to be one now.” Yeah, I know that, see, just exactly what’s wrote on my book of prophecy in 1933, that would take place. Why, don’t you realize that’s Satan uniting together? The Bible says that. And just after a bit, just a little while, as soon as they become one, then the interdenominational is finished, see. There will be your mark of the beast, right. See?

203 Just I ain’t got time to go on this, but, nearly a quarter of twelve. See, I want to finish this up, get this point. I’m just laying these Scriptures in here where you can see the possibility of where we’re at, and then we’ll close just in a few minutes.

204 Now notice just what taken place. The—the prophets rebuked those women in them days and was called “woman-haters.” That’s right. History proves it was so.

205 Now wait just a minute. You’re writing down Scriptures, you ought to put down First Timothy 5:6. The Bible said, “The woman that lives in—in worldly pleasure.” Can’t be the pleasures of God; so it’d have to, see. “The woman that lives in worldly pleasure is dead while she is living.” That’s what the prophet said, Saint Paul, “The woman that lives in this worldly condition is dead while she is living.” And if she rejects mercy, she can cross the separating line where there is no place for her no more. And then where is she at, with her painted eyes, her cut hair? And she’s across the line, with no way to come back, and there’s got to be a ministry preached to her. But remember, at that time, it’s all over. It’s done. It’s just a haunting.

206 There will be a ministry that will show great wonders, Joel said so, but there’ll be no time for redemption. It’s all over. The Lamb has done took His Book, and His redeemed is over. As Jesus first preached and was rejected, and then went and haunted those that were in there, preached to them that were in prison, could not repent, no time for salvation, that same ministry will have to repeat again. What if that could be the Third Pull, to the Eternal lost. What if it is there? I hope it’s not. What if it is? Think of it just a minute now. What if it is? God forbid. I got children. See? But it sure looks pretty close here.

207 Why did that vision come when I was a kid? Why did I never think of it before? Why did that trance come there in the room the other day, say, “Here it is”? It’s right in the midst of the un- . . . the—the souls lost. And Jesus preached to them, witnessed, but they—they never repented. And more I preach, the worse they get. There is no repentance. No place for it.

208 The Lamb took His Book when, the Seventh Seal just ready for it to be opened, the Sixth Seal. Remember, He hid the Seventh Seal from us. He wouldn't do it. When the Angel stood, day by day, telling it, but then He wouldn't do it on that one. Said, "There is silence in Heaven." No one knew. It was the Coming of the Lord.

"Oh," you say, "it can't be." I hope it isn't.

209 Just let's go just a little farther here. I got something wrote down, see. All right.

210 Remember, "She that liveth in worldly pleasure," of the things of the world, acting like it. She could go to church and act like a saint, that don't have one thing to do with it, see, but, "she's dead while she's living."

211 Look what the denominations has done for her. They made her a handler of the Holy Word, which is contrary to the Bible. They made her a preacher. It's forbidden of the Scripture. Even makes her now become ruler, mayor, governors, everything in the country, and a minister in the house of God.

212 When, she's guilty of every sin that was ever committed, she is the cause of it. Right. Now, I'm not, I'm not speaking of rights. She is guilty. She is the one that caused every baby to be born blind. She is the one that caused every grave to be dug. She is the one that caused sin, sickness, sorrow. A ambulance can't ring unless a woman caused it. No crime can be done, no sin, no death, no sorrow, no suffering, but a woman done it. And God forbids her to go to the pulpit to preach, but yet they do it. Denomination, see where it's at?

213 She is a goddess. How the devil is at work! Why, the Catholic people make them, women, gods, pray to them; that's right, goddess Mary, and so forth. I see where in the Ecumenical Council they said that it would come to pass that they would pray a little bit more to Jesus if it would help the Protestants to come in. See? See? Oh, that sugar-coated! "Inchangeable," they said. See? It's still the same old devil. The Bible said, "And he caused all to receive a mark upon their forehead, that didn't have their names written in the Lamb's Book of Life."

214 It's the predestinated Church I'm talking to, not those out there. No, sir. Out of every group, He's pulled His predestinated. That's what He's coming for, in every age.

215 But there she stands. There she is. That's her; preach the Word, handle the Word, become a goddess, and the cause of every sin. Bible said, "I suffer not a woman to teach, or usurp any authority, but be in obedience as also saith the—the law." See? And she can't

do it. But they make her a ruler of the land, mayor, governor; soon she'll be President. Sure. There you are. That's the way, that's the way it goes, see. And people does that because they don't care about this Word. They'll never see it.

216 Look at those Jews standing there, scholars, fine men. And Jesus said, "You are of your father, the devil."

217 What if I brought Him to a trial right now before you? Let's just try it a minute, and God forgive me for taking sides against Him; but just a minute, to show you something.

218 What if you say, "Well, I, glory to God, I spoke in tongues! Hallelujah! I know. I, yeah, I—I got It. Bless God. Yeah!" Uh-huh, you did?

219 Remember them people of Israel. The Bible said, after He called the people out, and saved them out of Egypt, He destroyed them because they didn't follow the Message. See? They eat manna out of Heaven. They eat manna that God rained on the earth for them to eat, and stood in the presence of the messenger, and seen the Pillar of Fire, and heard the Voice of God, and seen it confirmed. And then, because they wanted to believe Korah, "There can be more holy men. There can be *this*, *that*, or the *other*. We got to be holy, too. We got to do all *this*. All the people is holy."

God said, "Separate yourself from them. Get away from there."

220 Moses said, "All is on the Lord's side, come with me." That's right. See? And He just opened up the earth and swallowed them up. See?

221 They were good people, too. Sure, they were. They were fine people. Yes, sir, but that didn't do it. "Not all that saith, 'Lord, Lord,' but the one that doeth the will of My Father." "Not he that starts; it's he that finishes." That, there's no short cuts; you're disqualified at the end of the race. No short cuts. You must come just the way the Scripture said.

222 If It says, "Repent, and be baptized in the Name of Jesus Christ, and ye shall receive the gift of the Holy Ghost," there is no short cut, shaking hand, joining church or denomination. You come that Way! Except you die to yourself, and be born of the Spirit of God, you're—you're—you're lost. That's all. There is no short cuts.

223 You say, "Well, I belong to church." I know. That's good. "Well, my mother . . ." I don't doubt that, but this is you I'm talking to. See? You've got to come that Way, because there's no short cuts; you're disqualified at the Judgment. You come the one Way.

224 There is only one Way, and Christ is that Way. And Christ is the Word that lives in you, that verifies everything that He promised in its season. See? Did you get that? [Congregation says, "Amen."—Ed.] All right. Notice now.

225 Some say, "These people are good." Sure. I don't say they're not good people. I don't say Saint Cecilia and all them wasn't good women; so was my mother, but I sure don't pray to her. Certainly not. Certainly, I've seen lots of good people, but they're not goddesses. They're women, men. "There's only one Mediator between God and man."

226 Then why, why would a man, a Pentecostal, world man . . . that circular letter that Brother duPlessis, our precious brother, has got circulate. Maybe some of you has got it. Set . . . Yeah, you got it. In the Ecumenical Council, by the side of the pope, and said, "It was very spiritual." That's discernment of spirit, isn't it? "Oh, the Spirit of the Lord was there, very spiritual." Yeah. There you are.

227 Why? Because it's a opportunity to unite the Protestants and that together, which we have fought for for years, and the Bible has stood for and told us that would come. And our . . . one of our greatest leaders comes right in, said, "That's right. That's what we do," and the whole Protestant church is falling for it.

228 And just exactly, if you'll look up there, THUS SAITH THE LORD. First, the Word said it. Then the Spirit of the Lord said, in 1933, that told all these other things about the nations going to war, and how the machines would be, and everything like that, said that's exactly what would happen at the end. And here it is. It's never failed. And here we see it shaping up.

229 You remember my sermon on *Jezebel Religion* not long ago? You remember Elisha coming down the road that morning, to tell them? That, I preached on that. See? And how I predicted then that the time would come when this Ecumenical Council would finally become the mark of the beast, because it would unite with the beast. It's doing it. In my age, I've lived to see it. And here the Protestants, by the millions, fall for it. Why? That's what they're looking for.

230 They are blind! Jesus told those Pharisees, "You blind leaders of the blind. If the blind leads the blind," He said, "won't they all fall in the ditch?" And that's where they fall. How could I ever believe that a man that stood with me and talked with me, could ever sit and make a remark like that! See, "It's hid, the eyes, from the wise and prudent, and reveal It to babes such as will learn."

²³¹ I know someday that's going to cost me my life. That's right. It's going to, but here the Truth is being knowed. Uh-huh.

First one to die for this Holy Ghost plan,
Was John the Baptist, but he didn't shirk; he died
like a man;
Then came the Lord Jesus, they crucified Him,
He preached that the Spirit would save man from
sin. (Is that right?)

Then they stoned Stephens, he preached against sin,
He made them so angry, they dashed his head in;
But he died in the Spirit, he gave up the ghost,
And went to join the others, that life-giving host.

There is Peter and Paul, and John the divine,
They give up their lives so the Gospel could shine;
(What'd they do?) They mingled their blood, with
the prophets of old,
So the true Word of God would honest be told.

Souls under the altar, were crying, "How long?"
For the Lord to punish all that's done wrong;
But there is going to be more that'll give their life's
blood (yep, that's right)
For this Holy Ghost Gospel and its crimson flood.

²³² Just keeps dripping with blood! Yes, it'll do it someday, but I'm waiting that hour when it's finished.

²³³ Some sister just had a dream. She sent it to me, said, "I seen them, that church fixed a way is going to kill" me, secretly, sometime when I'm getting out of my car, going in, be fired from . . . But said, "Then the Spirit said, 'Not at this time, but it'll come later.'" Uh-huh.

²³⁴ God forbid that I compromise on anything. I know nothing but Jesus Christ and Him crucified. We're living in a horrible day. Sin has did this. Yep. They—they stoned Stephens. They had John's head cut off, she did. I don't know how we'll give ours, but it'll be someday. All right, notice.

²³⁵ In Saint John, if you wanted that Scripture on that. Saint John 6:49, is where they eat manna, and Jesus said, "And they're, every one, dead."

²³⁶ Say, "Well, my—my sister, I—I seen this woman dance in the Spirit." Oh, yeah. Uh-huh. "I see them do that. I've seen her speak in tongues. I've seen her . . ." Yeah.

237 Jesus said, “Many will come to Me in that day, and say, ‘I’ve done all these things.’” See? “They eat manna in the wilderness,” Jesus said, “and they’re, every one, Eternally separated. They’re dead.” That’s Eternally gone. They perished right there in the wilderness.

238 You remember Hebrews the 6th chapter, “Ones that was once made known the Truth, and refused to walk in It, there is no more repentance for them.” See, a borderline believe- . . . When the Truth is presented to a person for the last time, and they refuse to receive It; according to the Book of Hebrews, see, they will . . . there is not even nothing in the world can ever save them.

239 They are finished. No repentance, no redemption, there is nothing left for them. They’re Eternally separated. The Bible said so, “Looking for the fearful fire and indignation which shall devour the adversary.” And when Truth of the Gospel has been proven, thoroughly vindicated, and then turn around and walk from It, they’re finished. That’s all. It’s awful, but I have to tell it.

240 Remember the Angels which kept not their first estate, but left there in that prison house in darkness, where the world is walking today in that same prison, there is no repentance.

241 Remember a few years ago, I said, when I come down from Chicago, “Either America will receive it this year, or she won’t receive it at all.” See where she’s gone? Yeah.

242 Now I wonder if the Third Pull could be? O God, may it be far from that! Is that what the Third Pull is for? Could that be? Oh, my! Think of it, friends. Think of it; I don’t like to.

243 Jesus said, “This kind of hypocrisy . . .” If you want to put that down, Matthew 23, -seven. I—I got here, “read that,” but you can see. “You blind Pharisees!” Let . . .

244 Have you got just a couple minutes different? [Congregation says, “Amen.”—Ed.] Let’s see. Let’s just turn to that, ’cause I said “read it.” There was something there I want to read just before . . . Now I’ll maybe cut something else out, but let—let’s just get this just a minute. Matthew 23, just a minute, all right, and we’re going to begin at the 27th verse. Just listen now. You read the whole thing when you go home, if you will. Just a few more minutes.

245 Now watch here. Matthew 23, and begin at the 27th verse, “Woe unto you, scribes!” Now, remember, this is holy men He’s talking to.

Woe unto you, scribes and you Pharisees, hypocrites! for ye are like unto whited sepulchres (that’s dead people, see), whited sepulchres, which indeed appear beautiful outward, but are within full of dead men’s bones, and of all uncleanness.

246 Hypocrisies and envies and strife, on the inside of them; outside, “I’m Doctor *So-and-so*.”

Even so ye also outwardly appear righteous unto men, (look at the Ecumenical Council and the Pentecostals sitting there), but within you’re full of hypocrisies and iniquity.

247 What is iniquity? Something you actually know is right and you won’t do it. Jesus, now watch what He . . . what generation He puts this on now.

Woe unto you, scribes and Pharisees, hypocrites! because you build the tombs of the prophets, and garnish the sepulchres of the righteous, see, “Oh, the prophets!”

And say, If we had been in them days of our fathers, we would not have been partakers with them in the blood of the prophets.

248 “We would have believed the Word of the Lord if we’d have lived back there.” Watch.

Wherefore you be witness unto yourselves, that ye are the children of them which killed the prophets.

Fill ye up then the measure of your fathers.

249 That’s just what’s taking place. Now watch what He says here.

Ye serpents, and generation of vipers, how can you escape the damnation of hell?

250 How can you do it? Now He’s talking to ministers, see, that’s right, holy men. How can you stand and know the Bible predicts and tells them people not to do that, and you can stand and compromise for a few lousy, stinking dollars, for some popularity, and somebody to pat you on the back and call you a “Doctor”? How can you say you love those people?

I’m preaching on tapes, too. See?

251 How can you, how can you say you love those people, and let a thing like that take place? See? You—you Pharisees, you blind, you serpents, you generation of vipers, how are you going to escape the damnation of hell? When you . . . How can a man today, that knows that these things are wrong, and stand there to hold his congregation, to make his denomination grow, and fail to tell women and men? How you going to escape the wrath of hell, when it was made for you? How you going to do it? See?

252 Listen, listen here. What is it going to be? “Therefore . . .” 34th verse.

. . . behold, I will send unto you prophets, . . .

253 “I will,” in the future. There is your Pharisees coming back again. See?

. . . wise men, . . . scribes: and some of them you shall kill and crucify; and some of them shall you scourge in your synagogues, and persecute them from city to city:

254 He predicted He would send them prophets, with the Word of the Lord. And what would they do? The same thing their fathers did, 'cause that's what you are. See, spirits don't die. Men that's possessed of them dies, but spirits don't die. He said, “You are the children. You're the one.” And just notice how these things are.

255 How that Saint Paul stood there (you believe he was a prophet?) and condemned women, to bob their hair; condemned their organizations; announced that every man that wasn't baptized in the Name of Jesus Christ must come and be baptized over again. That's right.

256 And today they compromise and sweeten it around. They don't know no different, though. It's pitiful. If the hour is over, I might say this, see: they were blind, predestinated to be blind. God be merciful. They couldn't see it.

257 Jesus said, “You are blind. You blind scribes and Pharisees, you hypocrites! When you read the same Word that they all of them has read, and here you come and condemn Me. And I'm exactly what the Word said that it would be in this day. I was to be the Messenger of this day. I'm the Messiah,” He said, in so many words. “I'm the Messiah. Have I failed to prove it? If I haven't done what was written of Me, then condemn Me. And you blind Pharisees lead your people right off into a thing like that, and send the whole bunch.” Said, “Well, the blind leads the blind.” Said, “You're . . .”

258 You said, “Oh, if we would have lived back in the time of Saint Paul, yeah, I would have took sides with Saint Paul.”

259 You hypocrites! See? Why don't you take the side with his Doctrine? You would have done the same thing then you done now, for you are the children of your fathers, your organizational fathers: Pharisees, Sadducees, and self-righteous. That's—that's it. Uh-huh. I'll tell you, and—and to the hour that we live, wonder if this could be the Third Pull? Just a minute now, see, Jesus said, “This kind receives greater damnation.” See? Isn't it awful?

260 As a great American, one time, when the enemy was about to take this country, there's a man in the midnight hour, jumped up on a horse and rode down the road, screaming, “The enemy is coming!” It was Paul Revere.

261 I'm an American, too. And I'm riding, this midnight hour, not saying the enemy is coming, but he's here! He ain't coming; he's already here! He has done conquered. I'm afraid it's over; conquering, this midnight hour.

262 Remember, at Tucson, the seven Angels, what the Message was, "The finishing of the mystery of God." Immediately after that, coming down the range . . .

263 You all heard about the mountains. Notice. Brother Fred got some pictures of it, and Brother Tom. And I got some pictures, some movies, everything. We're going to show it here someday, show you just where it was at. You all know the story.

264 Watch, the three peaks. He said, "There is your First, Second, and Third."

265 And Brother Fred has got an outstanding picture of it, when he and Sister Martha passed. The clouds had come up from the moisture of the ground, and had hid all the rest of them, and it just showing the Three Pulls; one *here*, one *here*, and one *there*. See? The seven!

266 Watch, the First, three. Three is perfection. That's when the ministry went forth.

267 The Second Pull was the discernment of spirits, the prophecy. (First was the healing of the sick.) The Second was the prophecy that went forth, and it knowed the secret of the thoughts, when the Word Itself was made manifest. Which, that's grace.

268 But, remember, the seventh is the finish. Could this be the finish Pull, it's all over? Could it be? Think of it now. Just think. Where you at? See? Seven is always the finish. Three Pulls!

269 Jesus' ministry consisted of Three Pulls. Did you know that? Notice! And be sincere, if you ever was in your life, now for a minute, few minutes.

270 His First Pull was healing the sick. He become a very popular man. Everybody believed Him, seemed like. Is that right? When He went forth healing the sick, everybody wanted Him in their church.

271 But one day He turned around and started prophesying, for He was the Word, and He was the Prophet that Moses spoke of. And when He went to tell them, and tell them how they was living, and the things they were doing, He become very unpopular. That was His Second Pull.

272 Wonder if it has typed right back again? Just think a minute. Could it be? The First, healing, everybody. The Second: "Oh, it

could be Jesus Only. It could be Beelzebub, it could be a . . .” That’s the same thing they did there. See? Same spirits living in the same kind of people, condemned people that can never be saved, because they were condemned before; they, like Judas Iscariot, born the son of perdition.

You say, “Judas?” Sure.

²⁷³ Remember, he was very religious, but he couldn’t go all the way with the Message. He could take part of it, but the rest of it he couldn’t stomach. They can take healing and things like that, but when it comes to God speaking squirrels into existence, then that’s too deep for them. “Can’t be!” That was Judas. His spirit can live right up to that spot. He can’t go it after that. See?

²⁷⁴ They could take Moses all right when he opened the Red Sea, and so forth like that. But when it come down to telling, they wasn’t, all the rest of them wasn’t to do *this* or *that*, or the *other*: “He makes hisself a God, over us.” See, they couldn’t go that, Korah and them. So, they had to have a organization, so God just swallowed them up.

²⁷⁵ Jesus’ ministry, when He was healing the sick, “He was wonderful, that young Prophet of Galilee! Why, He makes the blind to see. He’s even raised the dead. We got three cases of it. He actually raised the dead.”

²⁷⁶ But one day He turned around, He said, “You generation of vipers. You make the outside of the platter clean. You appear to be holy, but the inside of you, you’re nothing but a bunch of snakes.” Oh, when that prophecy went forth, condemning that organization, then it changed. They turned against Him. That’s right. And finally, by rejecting Him, they crucified Him.

²⁷⁷ But you can’t kill the Ministry. It lives on. You can put the messenger to sleep, but you can’t put the Message. Uh-huh. Right. He lived on. And notice when the Third Pull of His ministry come. The First was healing the sick.

²⁷⁸ The Second was rebuking the organizations, and prophesying; what they had done, what they were, and what was coming. What is, what is, will come; and what was, what is, and will come. That’s what He done. Is that right? [Congregation says, “Amen.”—Ed.]

²⁷⁹ But His Third Pull was when He preached to the lost that couldn’t be saved no more. They were down there where them big, painted eyes was, “Ooh, ooh!” Preached to the souls in hell, that did not accept mercy, but were Eternally separated from the Presence of God. But yet they had to recognize it, what He was, because God made Him there.

280 Wonder if His ministry climbs out the same way in the last days, as it was? “As the Father sent Me, so send I you. The works that I do shall you also.”

281 Lost, could never be saved. They had rejected mercy. That was His Third Pull.

282 Now is there any question? His First Pull, He healed the sick. Is that right? [Congregation says, “Amen.”—Ed.] His Second Ministry, He was prophesying. His Third Ministry was preaching to the Eternal lost. The three mountains, so forth; the lost, Eternal!

283 Noah’s ministry, all ministries, done the same. Noah preached. That exactly right. He went into the ark. And when he went into the ark, there were seven days that nothing happened. His testimony preached to the doomed.

284 Sodom and Gomorrah! Jesus referred to both of them as coming. “Before the coming of the Son of man, so shall it be like the days of Noah, so shall it be in like it was in the days of Sodom.” He referred to Noah.

285 Noah had Three Pulls, and his Third was to the lost after the door was shut. For, God let it sit right there, where nobody could enter or go out. They were inside. For, (as on the seventh mountain) the highest mountain, that’s where He settled the ark, mountain. See? That right?

286 In the days of Sodom, the First Pull was the righteous Lot. And the Bible said, “The sins of Sodom vexed his righteous soul daily,” how them women acted and done.

287 You remember, “As it was in the days of Noah.” What was they doing? “Eating, drinking, marrying, given in marriage.” Women, see, women. What was it in the days of—of Sodom? Women.

288 And the First message was Lot. They laughed him to scorn.

289 Then they sent another messengers, two of them, and they went down. That was His Second Pull for Lot . . . for Sodom.

290 But look at that One that went last, there’s more and more mercy. It was all over then, all over at that time. That third Messenger that went down there, the Third Pull, what was He? What kind of a ministry did He have? He set with the elected, and told them what was taking place behind Him. That right? But when He stepped off into Babylon, or into Sodom, He wanted to find . . .

291 Even Abraham, crying, “If I could find fifty righteous?” On down to “ten righteous?”

God said, “Yes, find ten righteous.”

²⁹² Let me tell you something, sister, just a minute. You might be old-fashioned, but you got something these sex queens hasn't got. You've got something that she can never have. Right. You might be old-fashioned in your dressing, dress up like a lady. They might say, "Look at that old holy-roller." Don't you worry. She's got something that that little old sex queen, that's got all the world looking at her out there, she hasn't got it. She can never have it. She is lost, Eternally. She is doomed. See? She's never. . . You got moral; you got virtue. She's got nothing. She's got a bait that traps the lost souls into hell. The blind walks into it. Now, you've got something.

²⁹³ You know, you might not be even on a church book, but it might be your righteous life that's holding the wrath of God from the world today. The world won't believe it. You woman that's called holy-roller, you little man that don't hardly know anything, but you cry to God, day and night, for the sins of the country, you might be the one that's holding off the wrath. "If I can find ten, I'll spare it. If I can find ten!" "As it was in the days of Sodom, so shall it be." See what I mean?

²⁹⁴ Not, "If I can find ten Methodists, if I can find ten Baptists, if I can find ten Pentecostals, if I can find ten athletes, if I can find ten senators, if I can find ten ministers."

²⁹⁵ But, "If I can find ten righteous!" There is One righteous, that's Christ. Christ living in One, them ten, see, "I'll spare it."

²⁹⁶ But that last Messenger preached to the doomed. You say. . . He went down there. Scripture don't say what happened, but the fire fell the next morning, right, after He performed those signs, immediately after He performed His prophecy ministry. "Why did Sarah laugh?"

She said, "I didn't."

Said, "Yes, you did." See?

²⁹⁷ Now, immediately after that, He entered Babylon, or went down into Sodom. He never found them, so the fire fell. He found Lot and his two daughters, said, "Get out of here right now." See? It went out. He went down there. Remember, He was on His road down. He sent messengers before Him, but He went down Himself, right, to find out if all this thing was so. And He found it full of what? Painted-faced women. The Message to the doomed. What'd they do? Laughed at it.

²⁹⁸ What do they do today? The same thing. "I belong to the Assemblies. I belong to the Oneness. I'm—I'm. . . I've danced in the Spirit. Glory to God, I speak in. . ." All right, go ahead. "I'll cut my

hair if I want to. I'll do *this*. I'll—I'll just say *this*. I don't have to be baptized in Jesus' Name. I—I don't care what said. Paul is an old woman hater, anyhow. That's a . . ." All right, go ahead.

²⁹⁹ One of these days, if you haven't already, you'll cross that line. You'll never desire no more to do what's right. Did you hear what I said? It's a matter. Brother, sister, do you realize what's been said? You'll cross that line, and you'll never want to do it. You'll still hear the Gospel, sure, but you'll never accept It. You can't accept It. But the Gospel will be preached to the doomed, those that are Eternally lost, can't get saved, no more. You're already in that spot, and don't know it. You think you're living in pleasure, and dead while you're alive.

³⁰⁰ Oh, listen. All those who rejected the Message of the hour, before doom, the Gospel was preached to the doomed, first, before they went; without mercy. Noah, shut up, was a testimony. God shut the door, after his Third Pull. After the Third Pull at Sodom, the doors was shut. There was no more mercy. The ten couldn't be found. And the lost had the Gospel preached, that could not be saved, because it was just . . . Been that way in every age, every age reject the Message before judgment.

³⁰¹ Have they done it again? Is that appearing in a Pillar of Fire down here on the river? Is that appearing along in the Message of cutting the women, and throwing the places where it should be, and rebuking those ministers who takes the place with the denomination instead of staying on the Word? When, God has thoroughly vindicated that it's Him, and not some poor ignorant unlearned thing like a man. It's God! And have we now come to the spot that the Third Pull would return again to the lost, Eternally?

³⁰² Was that what that vision was give me, as a little bitty boy out yonder? And I have went West, and there is the golden Cross of the Gospel shining down, has declared the sign from the Heaven, just exactly. Remember, the Cross was in a panoramic, like a—like a pyramid, also, built. See? Could it be that it's the head part where it's ended, and started from *here* and come up to the headship?

³⁰³ Like the pyramid, come up through Luther, Wesley, Pentecost, and then the capping of the stone. Could it be that? If that's it, where we at? It, this might. I hope it isn't, but it's got to be. It's going to be. Just remember, them ministries has to, they always dovetail just the same, with the other one. It has to come. And God don't change. Think of it!

³⁰⁴ Bite your conscience with your spiritual teeth, and find out where we're at. What if it is, and you're still the way you are?

Then you just might as well walk. . . You're finished, them that's outside. After the Book was taken by the Lamb, the Sixth Seal is revealed and all the Seals, it's over. It could be. I hope it isn't. It could be. All right.

Now, is that why this Third Pull has lingered so long?

305 You notice, the First Pull and the Second Pull went from one to the other. I predicted, you remember, when I first started, about the First. And I said, "There'll come a time It'll even know the secrets of the heart." You remember? How many? Why, all of you remember that, in my meetings around. And one night I just walked into Regina, up there, and walked on the platform; and Brother Baxter there, several thousand people. And a man walked up the platform, [Brother Branham snaps his finger once—Ed.] and there it was. And from that it's been the same.

306 But it's been years since I've come off the field, four, about five years since I come off. What is it? What's done this? Has that been why that it was like in the beginning, in Genesis, "God's long-suffering"?

307 Remember, when He made the world, the seventh day He made nothing. He rested. See? God was long-suffering in that sixth year, not willing that any should perish, but all might come to repent. God was long-suffering.

308 Again, also, in Genesis 15:16, if you want to put it down, 16, 15. He told Abraham, "Over in that land of the Amorites, their iniquity," they were Gentiles now. "I can't take you in there right now, 'cause the iniquity of the Amorites, the Gentiles, is not fulfilled up yet. But I will judge them. I'll come in that fourth generation, and then I'll judge that nation with a rod of iron." Is that right?

309 Has it been so long, that God's long-suffering, the ministry constantly, through tape and everything else, has combed across the world, to see if there is one more? But maybe that last one come in just recently. Has it been the iniquity that's been—been so long? If Jesus is the same, which He is, Hebrews 13:8, His Message must be the same. (Fixing to close.) His action must be the same.

310 If the First and Second Pull is without question! Is there a question in your mind about the First and Second Pull? Did it come to pass just like He said? [Congregation says, "Amen."—Ed.] Then why question the Third? See? Why would you question It? The first two was identified by the Scripture. I've proved to you this morning that the Third is identified by the Scripture, too.

311 Look upon the world, see where she's at. Look how they have rejected the Truth, and how it's been properly identified, the prophecy part. Now where we at? O God, be merciful! That makes my heart bleed on the inside. What about it? Where we at?

312 Remember, these seven peaks up there, they could tell you. It's. . . There is not another peak beyond that. It's on the Continental Divide. It goes right into the desert, from there on. Eternity sets in. Seven peaks, right on the Continental Divide. That's right between right and wrong. And at the end of that, the Third Pull was the last Pull of the range. Is that right? See? All right.

313 Noah went in, then after seven days, nothing happened, see. In seven days the judgment come. If only. . . Listen now, in closing. If only, in Noah's time, they would've knew that sign! If they would have only knowed! Now I'm going to close. If they would have only knowed that sign, the world in that day! That, God proved here, by the reading of the Scripture, a while ago, He destroyed them people.

314 Not without mercy; mercy was sent to them by a prophet. They wouldn't believe it. God is merciful, but, He sent mercy but they wouldn't receive it. He always sends mercy, first.

315 What if they would've knowed that sign was the end-time sign? And when they seen, all at once, salvation let up. Nobody, see. Just, the first thing you know, the door was closed. If they. . . There was only one person knowed that sign, that was Noah and his group. That was the only one knowed. When that door swung together, Noah knew it. Noah knew that was the finish. He knew it. That's right. If you only knew the sign!

316 Oh, if they would have only knew that sign, when they seen this One come in there, had been up there with Abraham!

317 If they'd have only knew that that modern Billy Graham of that day, went down there, him and an Oral Roberts, and preached that message to them blinded people! If they'd only know, them old righteous Methodists and Baptists back yonder had been a sign to them of that day, Lot, when the sins vexed their very soul. Then what did the Methodists and Baptists turn into? Like Lot did, same thing. But the righteous, out of there, come out. Sure.

318 What if it was when Billy Graham went down, going up for a decision, chewing chewing gum, punching one another, and laughing, bobbed hair, is painted-up faces, and not even make a bit of move about it. Come back the next day, and Billy said, "I have thirty thousand; come back in a year, and I ain't even got thirty."

319 “Oh, I made a decision. I—I—I ain’t going to hell; I’m going to Heaven, see,” wading right on in sin. If they’d have only. . .

320 And then the Gospel being preached in the Power, and signs and wonders, with the Pillar of Fire over it, and everything going on just exactly, and predicted and set out. If they’d a. . . They said, “A bunch of holy rollers. It’s mental telepathy. Some kind of a witch spirit. A devil, that’s all It is. Don’t you believe It. It’s not in our organization. We don’t have nothing to do with That.” If they’d have only knew the sign! If they’d have only knowed!

321 Jesus said, said, “If you’d have only knowed your day, Jerusalem. If you could have only recognized! But,” said, “now you’re left to your own.” See? “If you’d have only know. O Jerusalem, Jerusalem, how oft I would have hovered you, as a hen would her brood, from the judgments that’s just to come! But you didn’t know your day.” “You that stoned the prophets, and killed the righteous, if you’d have only known your day! If you’d have only knowed, and had been up on your Scripture, and knowed that My coming was a sign of your end. Now you’re blind. Now you’ve been rebuked. Your time is over.” And it was. That’s right. “If you’d have only knowed the time!”

322 Look, when Jesus made that declaration, the world went right on. See? The world went right on, normally. Why? For they knew not their hour.

323 The world went right on, when Noah went into the ark. The world moved right on. The scoffers, in that day, they still had sex parties. They still eat, drink, married, done the things they do today. Just exactly, normally. “Ha-ha! That old holy-roller closed the door. Now, did you ever hear of such a thing? Ha-ha! You know what he says? We’re all going to be ‘drowned.’ Nonsense! Where is the water at?”

324 Scoffers, in the days of Noah. “So shall it be in the coming of the Son of man.” All right. Noah knew the sign. Same thing in the days of Lot. Same things in the days of Jesus. So is it today. They scoff their last time. . . ? . . .

325 Same at Sodom, they never knew. When that Messenger was standing there, Message from God, they only laughed at them and tried to pervert them to their own acts. Is that right? “Come in and join us. Be one of us.” Is that right? “Come in and join us, be one of us. You’ll be one of the boys. Come on, join us.” See? They never knew their sign.

326 They didn’t know that when that Message was going on, that the very. . . They couldn’t see it, that the fire and wrath of judgment,

as God, a fire blazes of brimstone was kindling in the skies. They couldn't see it. The messengers could. Uh-huh. Lot knew it, too. He knew it was there. Certainly.

327 Same as it is today, just the same thing. Wrath is kindling, atomic bombs are hanging, everything is at the end. It's the same now.

328 Look, people, listen. Did you know... You say, "Brother Branham, oh, what about all of it?" You know, people can go right on preaching the Gospel like they always did, what they call the Gospel, it could be over. They did in the days of Noah. They did in the days of Lot. They did in the days of Jesus. That right?

329 Even the Jews, after Jesus told them that the wrath... "You're done. You're finished. There is no more. You're finished."

330 "Oh," he said, "that holy-roller. What school did He come from? Where did He come, that?"

331 Remember, He was ready then for His Third Pull. Uh-huh. That's right. He said, "How oft would I have hovered you!"

332 Lot made his last call... or, I mean, the Angel did, the messenger, ever who He was. God represented for this day, God represented in human flesh, made the last sign, performed the last duty. It was all over then.

333 Noah preached his last sermon; the door closed behind him. That was all. They laughed at it, and made fun of it.

334 Think, the people can go right on preaching! The Ecumenical Council can join up with the Catholic church, just as they promised to do. All organizations can come on, but the mark of the beast is already there. They take it, in that. See? And they say, "Oh, hallelujah, bless God, there was so many got saved last night." They did? "They danced in the Spirit. They spoke in tongues." That don't mean one thing. See? "Oh, they're meek and gentle and humble. Yes, sir. They got the fruit of the Spirit." That's no sign. Not a bit.

335 Let me give you the fruit of the Spirit, between Jesus and the Pharisees, see which one had the fruit of the Spirit. What if I stood, as I started to say a while ago, against Christ now for a minute? God forgive me for even saying it, see, but just to show you something.

336 What if I come to you and say, "Say, you congregation, who is your friend? Who shows the fruit of the Spirit? Your kind old priest. Who comes to you in the hospital when you're sick? Your gentle old priest. That's right. Who is it that always loans you some money when you're up against it, in a tight place? You members of his

congregation, don't you go to your kind old priest and he loans you money? See? Who is it that's always loving and kind, and showing the fruit of the Spirit? Your kind old priest.

337 "Who is it that studied for years and years, in the synagogues down here, where his great-great-great-great-great-great-grandfather come from, all the way down? Who is it studied and got . . . worked hard and got doctor's degrees and PhD's and LLD's, to know this Word, and stand here and deliver it to you every Sunday morning in his congregation? Your kind old priest.

338 "Who is this renegade, called, 'Jesus'? What school did He come from? What school is He out of? Where is His fellowship card? What organization does He belong to?

339 "What does he do when you all have a family argument? Who comes to you? Your kind old priest, to try to . . . And you have an argument against this neighbor over here, and your kind old priest comes and makes you up. Said, 'You all are children of God. You shouldn't do that.' That's what he . . .

340 "What's this Jesus of Nazareth does? Tears the thing up. What does He do? Lambaste your organization. What does He do? Called your priest a 'blind leader of the blind.' He called him a 'snake in the grass.' He took the sacrifice that God ordained, and kicked the tables over, and threw the money out, and looked upon them with anger. Did you ever see your priest look like that?" Now where is the fruit of the Spirit? Uh-huh. Uh-huh.

341 Not by speaking in tongues. Not by dancing in the Spirit. Not by joining church. Not by fruit of the Spirit; Christian Science can out-smother any of you on that, see, and deny even Jesus Christ was Divine. Not that.

342 But it's the Word, living! There it is. If they'd have only looked, He was Messiah. He was the living Word, made manifest.

343 And a man that's got the Spirit of God in him, or a woman, lives that Word, lives right out in them. That's the heart beat, the predestinated, for the Word of the Lord comes to them, and they are the Word to the people. "Written epistles read of all men." Is that right? Could the Third Pull be on?

344 Tape people, that's you that's listening to this tape, I wish you could look at this congregation at this time. Uh-huh. I hope you're feeling the same way.

345 What if it is? Look at the Scriptures piled in here. Could it be? Is the Third Pull to preach to the Eternal doomed that's rejected the Message of salvation?

346 “Well,” you say, “the church is going. . .” Yeah, they will. They’ll go right on, just the same.

347 But, remember, all this time, Noah was in the ark. The Bride is sealed in with Christ, the last member has been redeemed. The Sixth Seal has produced itself. The Seventh Seal brings Him back to earth. The Lamb come and took the Book out of the right hand of Him, and set down and claimed what He owned, what He had redeemed. That right? It’s always been that Third Pull.

348 Three is perfection. The ministry come to its perfection when it reproduced Christ again in natural, amongst human beings, as was predicted, “As it was in the days of Lot.”

349 Oh, think, people could go right on preaching, thinking they’re getting saved, believing they’re doing right, believing their organizations are growing, sure, and not even a ray of hope. And if that vision was that, and it’s been so hard against women, we have come to that hour. Door is closed, gone, already the Book is in His hand. Think of it.

350 Let me tell you this just before closing now. I’m closing. It was told, about in Ireland, facing the waters. There was a great reef that goes down along the side of the bank, and up on this great hill. And there was a man going, walking along there one day, just—just at the time for the tides to come in. And there was a noble man who lived on the hill, that knowed these tides. He knowed the time of day that the tides was supposed to come. He knew what time the tide set in. This guy didn’t care what time. He was one of these know-it-alls. He had his own idea. He was an athletical man, smart, intelligent fellow, but he just didn’t know the time of the tide. He didn’t know the country. He didn’t know the time the sign was right, when the moon had dropped its back from the earth.

351 And when God ever drops His Spirit from the earth, brother, she is gone, it’s all over.

352 That moon would ever move out of its place, the waters would cover the earth like it was when God started it, in Genesis 1. But the moon set there, and when it just even turns its head, the tides start running in.

353 This wise old man who lived there in the presence of it, knowed what time that was. This guy didn’t know. He never studied it. He didn’t care about it. And this wise old man run out, and said, “My good man, darest thou go any farther. Turn back, quickly. There

is a wall. You can't get up the wall. You'll perish. The . . . It's the signs are on, the time. The—the tide will gush in all at once, and you cannot return. Don't go any farther."

³⁵⁴ And the man turned around, and laughed at him, said, "Go take care of your own business. I know what I can do and what I can't." And the tides caught him. See?

³⁵⁵ It may be later than we think. See? It'll catch you. Don't go any further. Don't you do it, people. If you've always believed in me as being God's servant, take my word this morning, if you ever did. It might be already too late. So much Scripture shows it that way. Now, remember, I don't say that it is. I don't know. But just look.

³⁵⁶ And I've cut off about ten pages here, that I was afraid to tell you. See? See? Mrs. Woods is a record of that, and Mr. Woods. When I went down this morning to see them, I said, "I—I can't tell them that, can't go that far. I'll just put this much Scripture, and leave it with them, 'cause it's going to be taped." It'll go.

³⁵⁷ And the people will laugh at this Message. It's all right, it'll be a past turning back, one of these days. Go on, just be a church member. Cut off your hair, paint your face. Go on, and take "Father, Son, and Holy Ghost," if you want to, that, make it three Gods and be a heathen. Go on, stick to your organization. Do so, if you want to.

³⁵⁸ Say, "I danced in the Spirit, I spoke with tongues; I got It."

³⁵⁹ I've seen devils do the same thing. I've seen witches speak in tongues and interpret it; and write in unknown tongues, interpret it; who drank blood out of a human skull, and called on the devil, danced in the spirit.

³⁶⁰ The Mohammedans dance in the spirit, like that, until they can take splinters and run it under their fingers; and take a lance and run it up through their face, like that, and pull it out, and not even a drop of blood will come out of it.

³⁶¹ The Indians will walk on fire, barefooted, three-foot deep; and four-, three- or four-foot across; blow, wave coals till they're white hot; and never get a scorch on their feet, and deny there is such a thing as Jesus Christ.

³⁶² No, no, friend. It's the Word that tells it. The people and the Word has got to be one. See? Jesus and the Word was the same; He was the Word. And when Jesus lives in the human being, that makes him and the Word the same. Don't . . . Your life tells what you are.

³⁶³ Now just look at yourself in God's looking glass, say, "How do I look this morning?" While we pray.

³⁶⁴ [A brother speaks in another tongue. Another brother gives an interpretation. “My children, today, I say unto thee. Yea, even I, the Almighty God, has looked upon the earth today. I have seen the evil that this creation has been brought to. Yea, I see the sin that man, this day, is walling within. Yea, dost thou not know that I have done a great thing for thee? Yea, I have sent forth a man in this last day, yea, that he might be a mouthpiece unto this generation. But I say unto thee, this day, my people, many have scoffed at this name. Yea, they have turned their backs upon the things that he has spoke. But I say unto thee, those that shall hear these Words, I shall cause great blessings to fall upon them. I am the Almighty God. I shall reward, this day, for those that shall sincerely receive these Words, saith the Lord.”—Ed.]

Wandered far away from God,
Now I'm coming home;

Pray, if you ever did pray!

Open wide Thine arms of love,
Lord, I'm coming home.

Coming . . .

³⁶⁵ While you continue singing, I want to ask you something. Is there a spot in your heart that seems to be darkened by sin? If it is, now is the time to get rid of it, right now, if there is mercy left.

³⁶⁶ This, I hope, isn't so. I hope it isn't there. But doesn't it look like it could be? Listen what the Holy Spirit said in the midst of the people, after I got through, “It's a Voice unto you.”

³⁶⁷ And if there is, if you've got any darkness on your life, won't you come right here around the altar now, while we continue to sing. Right now, if there is a worry, if there is a spot, don't put it off any longer.

³⁶⁸ Hoping and trusting that this is not so; but it will be, one of these days, and it might be today.

Now, Lord, I'm come . . .

³⁶⁹ With the breath of your nostrils right around you! If the tape people could only see what's going on out here now; just crowding over one another, crying, coming from everywhere.

³⁷⁰ Could that vision, when I was a little boy, is it the hour? Is this the time when them weary-looking, gloomy; hell being created right here on earth?

³⁷¹ Altars and aisles, and everything, are filled now. If you can't get around a altar or aisles, anywhere amongst these hundreds

here; just stand up, if you say, “I want to stand and pray, just the people might know,” or kneel, whatever you want to. Oh, my! Now you can’t hardly see anyone sitting down. It’s people standing everywhere.

³⁷² May I say this. God forbid, God forbid that what I’ve said is now. May I understand it, everybody; God forbid. There is . . . I got children that’s not in. I’ve got two daughters and a son. I’ve got brothers. I’ve got my people that’s not in. God forbid that grace has left us; that all this will only be pretending.

³⁷³ Is there grace left, Lord? Let me be wrong on this, Lord. Let it be wrong at this time. That I, it isn’t, that people still can be saved. Grant it, Lord. I pray, and commit this audience to You now, in the Name of Jesus Christ.

³⁷⁴ Everybody pray now, just like . . . What if it was? Now, I don’t know that it is, but what if it was? You pray in your way. You just pray the way you want to pray. Just what if this was the truth, what would we do, friends? What would we do? What, what’s going to happen? Now pray, everybody. Just—just cry, just pray the way you want to. Just cry right out to God, in your own way. O God!

Thine arms of love,
O Lord, I’m coming home.

³⁷⁵ “Lord, I intended to do it a long time ago. Have I waited too long, Lord? Is this, is it over? O God, open Your arms of love and receive me. Something in my heart begging for it, Lord. Open once more. If my name was on the Lamb’s Book, speak to me now, Lord. Let me receive it right now. Please do, God.”

Coming home, coming home,
Oh, never, I’ll never no more, Lord, to more to
roam;
Open wide Thine arms of love,
O Lord, I’m coming home . . .

³⁷⁶ The Bible said, when they recognize Jesus, that, “Each one will weep like their only son being killed.”

. . . -ing home,

³⁷⁷ You outside, you in your cars, by short wave, you that’s standing around the building, many of you, just lean your head against the building, say, “Lord God, be merciful to me.”

Op- . . .

Be dying sincere, friends! Think what time we’re living! Where are we at?

. . . love
Lord, I'm now coming home.
Coming home, . . .

378 Lord Jesus, I have done the best that I know how. I've done all that I know how. Grant, Lord, that the mercy doors are still open. Of these hundreds, literally hundreds seeking Thee at this time, take away every sinful blot, Lord, and take them in today.

379 I—I plead, with all my heart, as we see not only somebody talking, but, the Scripture Itself bringing us to this hour. And that vision, of a little boy, seeing those people in that condition; and now, think, that hell itself, mercy has been blotted from the earth, and now hell itself is here, and the people, Lord, are in this hideous condition.

380 O Mighty God, on this Elected Church, I pray, God, that You'll pour out Your blessings, that they might receive a—a ministry of testimony, that like Lot had, like Noah had, like Jesus had, unto the Eternal lost, if it be there; that they themselves are sealed into the Kingdom of God, but giving witness to Jesus Christ being the same yesterday, today, and forever. Grant it, Lord. May You receive our petition, as we plead in Jesus' Name.

381 Just pray the way you want to pray now. Don't be in no hurry. Don't be in no hurry. What if you're the last name to go on the Book?

I'm coming home.
Coming home, coming home,

382 Brother Neville, you go up and pray for them. The pastor is going to pray now with you while you're praying. I'll sing.

Open wide Thine arms of love,
Lord, I'm coming home.
Coming home, coming home,
Never more to roam; (Yes, Lord.)
Open wide Thine arms of love,
Lord, I'm coming home.
Coming home, coming home,
Never more to roam;
Open wide Thine arms of love,
Lord, I'm coming home.

383 [Brother Branham and the congregation sang the above song while Brother Neville prayed. "Almighty God, our Heavenly Father, as it were, today, we're so glad that You have given us, as

it were, this moment of time to be able to consider our ways before Thee. My God, today, from the depths of our soul, we cry unto Thee, Lord, in behalf, not only of ourselves, but one another. Let this hour, God, be the time, this morning, Father, when Thou shall, if Thou hast yet extended mercy, Father, let it be, that these who have this day forsaken all of their pride, fancy, and other things. Lord Jesus, today, we pray that Thou will grant that the ones that are kneeling, oh, and bowing their head all over this building. O God, let that Voice, from Heaven, speak this morning. Give an assurance, Lord. Let these men, that are dying men and women, Jesus, let us have, this day, the consolation of that Witness coming down from Heaven this morning. In the Name of Jesus Christ, we are pleading, Lord, if there be yet an extension of mercy through the Blood, let it come upon each one, today, according to their coming. May it be so, today.”—Ed.]

[Brother Neville continues praying. “And may each one, Lord, satisfied, this day, that Thou being Almighty God. If this be the extension of mercy, let it be unto each one, individually.”] Grant it, Lord. [“Let it be now, Father. And let the peace of God, that has always passed understanding, let it come again to waiting hearts.”] Yes, Lord. [“Let this be the hour.”] Yes. [“We believe that You have heard from Heaven.”] God, grant it. [“Whatever is in store for us, if it be over, then, Lord, we know what the final is.”] Yes, Lord. [“But, if not, let the Witness come.”] Yes, Lord. [“Let these that have come, let them find peace this day,”] Grant it, Lord. [“through Jesus Christ. And in His Name we pray. Amen.”—Ed.]

³⁸⁴ Lord Jesus, I pray that You’ll save Becky and Sarah and Joseph, and them, too, Lord. Don’t let this happen to my children, Lord. Don’t let it happen to my brothers and my friends. Grant it, Lord.

³⁸⁵ We don’t know, we don’t know, but we’re seeing something, Lord. Is it a shaking sign right now before us? Grant it, Lord. Draw us all close to You, quickly, Lord. We love You and we need You. Let it be, Father, the Holy Spirit give us comfort in our hearts now.

³⁸⁶ We pray that we might be witnesses to You in this hour, for we know this has got to happen. It’s been predicted through the ages, and we must face it, that we’re at the end time when we see these signs appearing. We know, and been told for many years now, that this thing shall take place. Now we see it right in our door, great mighty wrath of God moving through the streets, taking out the uncircumcised. Where there is no Blood on the door, the death angel visits; and they go right on living, but dead while they’re living, without mercy, without God, and can never be saved.

387 God, how we thank You for these who are saved! How we . . . What a great blessing it is to our hearts, to be on the inside now, under the Blood, while that last angel passes through the land, taking out the . . .

388 The ones out from under the blood, they died without mercy. That was Moses' last pull. First, a—a young man talking to Israel; second, went down to deliver them; third, was the last message. The miracles had been done, Moses was on his road to the promised land, with the redeemed.

O God, be merciful, I pray, in Jesus' Name.

389 Now I'd like to ask this. You who are praying, you who feel that you have mercy, and that (God) you feel that you're in the Kingdom of God, you feel that—that you've been anchored somehow another, that in Christ you have faith to believe that you are a Christian, you are born again and you know that you're a Christian, and without doubt. I wish you would all stand up, you that want that, believes that, that that mercy has been extended to you now, and you are Christians, and you—and you believe that—that the Blood is applied to your heart, and—and—and that you're forgiven of every sin.

390 This was a very hard thing to speak to you people. I'm so thankful, and see the people up from everywhere. And you, I—I so . . .

391 I don't know that this thing is true, but it's got to be that way, sometime. See, it's got to come to that, and it could be now. See? In every way, the world will carry right on. People will still come to the altar, they'll still cry out, but it won't do no good. See? They'll be gone, see, it'll be over. There won't be no mercy. Remember that. "And the sanctuary become smoky." "He that's filthy, is filthy still; he that's righteous, is righteous still; and he that's holy, is holy still." There is no more mercy, when the Lamb takes the Book; that's it, that's all of it. And it looks a whole lot like it could be now.

392 Maybe we have another day; maybe today is that day. Maybe tomorrow is the la- . . . Maybe tonight is the last night. Maybe this is the last year. I don't know, friends. I'm telling you, I don't know. It'll never be told me.

393 But when God takes that last name and redeems it from that Book of Life, that's all of it. See, they can't be no more, anyhow. There can't be no more, anyhow. That's all. It's finished.

394 How many knows it's the Truth? [Congregation says, "Amen."—Ed.] All right. It's—it's the Truth. Now that we do feel . . .

395 And I see this congregation that I've preached to and warned, all these years, and see a Message like this that I . . . that I—I brought in this amateur form. And just remember, I say it so that you'll understand it, *amateur* form; some more things could just almost shook you to pieces, see. But I just omitted it, felt to do it, 'cause I'm not sure. If I'm not sure where I'm treading, I'll tread easy, see, but just telling you.

396 Listen. Aren't you happy? Could there be anything greater, that you could think of, that you've done in your life?

397 What if it's over now? What if it's all done? "Oh," you say, "Brother Branham, maybe . . ." Yeah, I know. They could go right on. They did, each time. I've explained that and proved it by the Scripture, see, the world continued rolling right on, but it was done. See?

398 "The foolishness of preaching saves the lost. And it's foolishness, to men. It's the wisdom of God." See? God is a Spirit. He works in spiritual ways, see, His wonders to perform; wondrous ways. But, we are human, we are finite. We don't know; we just look upon what we can see. But Something within us . . .

399 When you walk out of that room here, if you never had it seen in your life, never had seen daylight, you would know that you passed from this room here, into a sunlight or something. It was warm. You could feel it. If there's no sense of your body to declare it, you would know, oh, no sense of sight to see it. No way to see the green trees, to see the nature; you didn't have sight, nobody ever had it. You would know you would be in the presence of something; your feeling would tell you that. You would know that. If I'd try to tell you, "It's the sun. It reflects. It shows things." See, you would know that it was there because you could feel it with your feelings. Is that right? [Congregation says, "Amen."—Ed.]

400 Now, we know that Christ is here. See? Maybe you don't see Him with your eyes. See? Maybe you don't. But through vision, I tell you, He's here. We feel It. We know there is Something here that our senses doesn't declare. It's the Spirit declares it, that Christ is here.

401 I feel that He has redeemed us. I feel that our names are on His Book. I believe that we've been redeemed by the Blood of the Lamb.

I love you, and I know you love one another.

Oh, blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred mind
Is like to that Above.

402 We should always feel that way to one another. See, we must, we must feel that way to one another. See? Cause, as we love one

another, we love God. “Can you hate your brother who you have seen, and say you love God Who you have not seen?” We must love each other. “Greater love has no man than He that laid down His life for His enemy, that they might become His friends.” Oh!

403 Do you know that song, *Blest Be The Tie That Binds*? Isn’t it wonderful? Blest be the tie! Would you give us the chord on that, sister, there? Just let it play a minute.

404 What if it’s over? What if the Third Pull, coming up now, is to preach to the lost? What if all the types are going to show forth now? And we’re in, and we’re in, wouldn’t that be wonderful? What a fellowship!

Oh, blest be the tie that binds (here’s what does it)
Our hearts in Christian love;
The fellowship of kindred mind
Is like to . . .

405 What was that? Fellowship of kindred minds. “Thy Kingdom come. Thine will be done.” See?

406 We try to make God a—a mascot boy, an errand or something, “God, do *this*, do *that*.”

407 Jesus said, “Pray, ‘Thy Kingdom come. Thine will be done in earth, as it is in Heaven.’” Then, Heaven is brought down to us, and we’re—we are brought up to Heaven, and we’re sitting in Heavenly places now in Christ Jesus. We all believe that Message to be the Truth, that Jesus Christ, the Son of God, redeems us.

408 Let’s close our eyes now and raise our hands, while we sing it.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred mind
Is like . . . (Keep playing it.)

409 Now, not one smile. This is not smiling time. With a deepness of sincerity, while that song is a playing, let’s shake hands with somebody by you, say, “God bless you, Christian,” with sincerity.

410 God bless you, Brother Neville. [Brother Neville says, “Bless you, Brother Branham!”—Ed.] Fifty-nine years old. [“That’s right.”] A long ways!

God bless you, Brother . . . ? . . .

Now let’s raise our hands up to Him.

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

411 Now let us bow our heads, and, together, not knowing what the future holds, at this moment, not knowing but what it's over. I don't know. I can't say. I can't say. I don't know. But in the face of what facts that we have revealed this morning, let us pray the prayer the Lord told us to. Even if it is, "Thy Kingdom come. Thine will be done." Let us do it together.

412 [Brother Branham and the congregation say the following prayer in unison, from Matthew 6:9-13—Ed.]

. . . Our Father who art in heaven, Hallowed be thy name.

Thy kingdom come. Thine will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us of our trespasses, as we forgive those that trespass against us.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

413 Now with our hearts bowed. The Bible said, "They sang a hymn, and went out." Remember, when they did that in the Scripture, it was because they had crucified the ministry of our Lord's Second Pull, and the Third Pull was ready to enter. A few hours after that, He ascended into hell and preached to the lost that had rejected their mercy.

414 *A Chord of My Faith Looks Up To Thee.*

My—my faith looks up to Thee,
 Thou Lamb of Calvary,
 Saviour divine;
 Now hear me while I pray,
 Take all my sins away,
 Nor let me . . . from this day
 Be wholly Thine!

While life's dark maze I tread,
 And grief around me spread,
 Be Thou my Guide;
 Bid darkness turn to day,
 Wash sorrow, fears away,
 O let me from this day
 Be wholly Thine!

415 The Lord bless you, make His Son and grace to shine upon you. And the Lord give you Eternal Life, and be with you here in this world, and the world that is to come hereafter. And, Life Eternal, may you serve Him all through the aeons of time that is to come.

⁴¹⁶ If this is the time, and we have arrived at that place, I am not ashamed of what I have preached. And if each minister has to stand with his congregation and be judged, as I saw in the vision, I'm thankful for the Gospel that I have preached, because it's the same Gospel that Paul and them preached.

⁴¹⁷ I am happy for you. I am happy that you have received Christ as your Saviour. Love Him, and pray.

⁴¹⁸ And I'll see you this afternoon, the Lord willing, at seven o'clock, here at the church. God bless you. You're dismissed. 

SOULS THAT ARE IN PRISON NOW

63-1110M Vol. 2-22R

This Message by Brother William Marrion Branham was delivered on Sunday morning, November 10, 1963, at the Branham Tabernacle in Jeffersonville, Indiana, U.S.A. The tape, number 63-1110M, is two hours and forty-four minutes. Having obtained a clearer and more complete original tape, this book has been re-edited with an R added to the volume number. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recording to the printed page, and is printed herein unabridged and distributed by Voice Of God Recordings. Reprinted in 2010.

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