
THE FEAST OF THE TRUMPETS



[A brother sings *The Unveiled Christ*. Congregation sings *Only Believe*—Ed.] Let us bow our heads.

Lord, on one occasion it was said, by Thy beloved disciples, “Teach us to pray.” For when we catch sight of the great God of Heaven, we do realize how insufficient we are. So teach us to pray, Lord, in our hearts now, for the things that—that would be beneficiary to Thy Kingdom and for Thy servants. Thou knowest the need of every person here.

2 And here on the desk, this morning, is handkerchiefs and aprons, and just little parcels from the needy of physical aid, and domestic, and whatever it might be. But Thou art God, and God alone, the only true God that there is. And we ask Thee in the Name of Jesus, Thy beloved Son, that You will heal each of these. And there may be some here who has not a handkerchief here, or a parcel, that need healing.

3 There may be some out across the nations, around the world, that even this tape would meet in their homes or their churches. We would pray, Lord, that while the service is going on, at—at . . . or the tape is being played, or whatever position we might be in, or—or condition, may the great God of Heaven honor this sincerity of our hearts this morning, and heal the needy, give to them what they have need of.

4 Bless us now in the coming-on service. Speak through us, like never before, for the Kingdom of God’s sake. We wait, in Jesus’ Name, for Thy answer. Amen.

5 (Will you help me with this?) [Brother Branham moves items off of the pulpit—Ed.]

6 It’s good to be here in church again this morning. And I was just talking to some friends who have just come in from Ohio, to a little girl, that was brought down here a few months ago, that was dying with leukemia. The people were very poor, the parents. And I haven’t time this morning to read the—the testimony which is going on file. But there is the little girl’s picture after three days, I believe it was, after she was prayed for. The doctors give her just three days to live, and in three days later they could find not even a trace of it. And so she is in school, very happy. I’m sure the church remembers when we had her here in the room.

7 And also the little baby that was born with the bowels, like, on the outside. Somehow the doctors, and this little condition the way the bowels were formed, could not be placed back again. They was afraid to touch the little thing, it just a newborn baby. And now, the little fellow

is about a year old, I guess, something like that, with normal bowels, everything just as normal as it can be. It's just the grace of God, that how good He is to us.

⁸ Now, today, I was want to announce that the meeting that we were planning, I was planning on going to this next coming week in— in Africa, over with Brother Joseph Boze, in Kenya and Tanganyika. We are unable to have the meeting, with a telegram back from Brother Boze, “Last week three of our own missionaries was killed, and murdered.”

⁹ And they're having an uprising there now. And the communists are slipping guns in to the natives, claiming they got fish boats setting around, Red China and Russia; and getting guns to the natives, and they don't know no better than to use them just on anything that they see to use it on. So, there, the—the—the government thought that it wouldn't be wise to have the meeting at this time. And as I understand, also, that Brother Boze cannot even have his school open in this area, where I was going, at this time. But it's not canceled, it's just postponed until they can get it quietened again.

¹⁰ Very happy this morning to see, in the midst of us again, for many years absence, Brother Jackson, Brother Sidney Jackson and Sister Jackson, from South Africa. Have they spoke? [Brother Neville says, “Yes.”—Ed.] And these people was my real brothers and sister, and co-workers in the campaign in South Africa, the last trip over. Which, we trust that someday, by God's grace, to get back with them again, for it's needy.

¹¹ And I've been trying for nine years to get back. But, on the account of the organizations, and so forth, they won't let me back. So I wrote them a letter recently, and said, “Then let the blood of those lost souls be on you and not on me.” For, I believe that God was been wanting to use my ministry over there, for those people, for some time. And by their denominational difference, they won't let me come back. But, all right, the Lord will take care of that.

¹² Now, what I wish to say this morning, that if the Lord willing, Brother Neville has asked me to have services tonight, and at the Tabernacle. So we. . . You're invited out. And then next Sunday, the Lord willing, I'm to be here, also; then maybe for the next two or three Sundays, because of the absence of this, being cancellation of this meeting that was in making.

¹³ Now, we also would like to say, that, I said maybe we would preach the Seven Trumpets during this time. We wondered just how that we were going to do it in the insufficiency of the size of the building and the inconvenience of the air-conditioner, no air in the room. It's not

fixed yet for air-conditioning. And we tried to rent this school up here, which is air-conditioned, which seat about . . . Oh, I don't know; it's a nice seating capacity, very fine school. But we could find nothing.

14 And, it would, they would give us next week. But, next week? See, there is delegations coming from different parts of the world; from Jamaica, and from the Islands, and from south, even in South America, and Canada, and Mexico, and across the nations. And we sent out the notices Monday, then they wouldn't get them until about Wednesday or Thursday; and then have to ask time off, and so forth, which would throw it way out.

15 The next weeks, on, until school time, it's, you'd have to take it one night, and then off maybe a night or two, then on again, then . . . We just couldn't do that. You couldn't make it.

16 I wondered why, when I had prayed sincerely. And then it's about time for us to return back to Arizona again, for the children to get in school. And then we . . . I was talking to the wife.

17 And, well, yesterday I went into the room, and I said, "Lord, I—I may not use so many words, but, understand, please, God, what I mean in my heart. What is the matter that everything is cut off from preaching those Trumpets?" And then He came and revealed it. And now, this morning, I want to speak to you on the reason why.

18 And now let us, who has Bibles and would like to—to, turn in our Bibles. We will turn first to Leviticus, the 23rd chapter of Leviticus.

19 If the Lord is willing, tonight I'm going to preach on the subject: *Going Beyond The Camp*. And it will be short, and so you can have time to get back to your places for work.

20 We are happy to see visitors in, people from out of town. How many out-of-town people is here, while we're looking? Ninety-five percent, yeah, ninety-eight percent of the congregation. So, you see it isn't Jeffersonville, it's the people who come into Jeffersonville, that make . . . We are here by the grace of the Lord.

21 And now I want to read three places, this morning. One of them is found in Leviticus the 23rd chapter, and the other is in Isaiah 18, and Isaiah 27, you who are marking it down.

22 And now instead of preaching. . . The Lord willing, I'll do that tonight. But I want to teach, this morning, on the feast of the seven trumpets. Which, this month is the feast of the seven trumpets, beginning . . . and which is the seventh month, which would be July the 15th, was beginning of the feast of the trumpets, in the Levitical laws.

23 Now, and if you have your papers and things, and wish to write down Scriptures and texts, and so forth, as we go along.

24 There is one thing to this meeting, it's hot, and we are accustomed to that through the years. But someone might think that I believe that when we enter into this building that we cease time, maybe, and partly, partially in Eternity, the way how long I hold the people. I don't mean it to be that way. But I believe that we're living at so close to the Coming of Jesus, that I have to take advantage of every minute that I have the people together.

25 And I was thinking, as I was driving down the road a while ago, being out for a little prayer just before entering the pulpit, as any real sincere clergyman does. I was thinking, "You know, we're having the most glorious time when we meet here together! But, and the people gathering from many states, setting right in here now, from way away, hundreds and hundreds of miles, and we assemble together to fellowship around the Word. But there will come a time, soon, when this will be just a fond memory." That is right.

26 These times will be taken away from us, so therefore we must do all that we know how to do, to make this, every minute, count. And think of this now, while we're suffering in the heat of the morning. And, you know, every human body is a—a dynamo of heat, itself, and it makes it pretty hard on you. And, but I want you to get the Word.

Now, just before we—we read, let's pray.

27 Lord, most any person in here that can move their hands, could turn the pages of this Bible. But there is but One among us this morning that can open It; that's the great Holy Ghost, which is in our midst. Open to us the Word, Lord, as we read, as You did to the disciples, as they went on their road to Emmaus, and begin to explain to them the Scriptures. And may we, when we leave, say like those who coming back to Jerusalem from Emmaus, "Did not our hearts burn within us as He spake to us along the way?" For it's in the Name of Jesus we ask it. Amen.

Let us stand in reverence to the Word.

28 Now, my subject this morning is: *The Feast Of The Trumpets*. I want to read now from the 23rd verse of the 23rd chapter of Leviticus.

And the LORD spake unto Moses, saying,

Speak unto the children of Israel, saying, In the seventh month, and in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, a holy convocation.

29 Now, in the Book of Isaiah, beginning with the 1st verse of the 18th chapter, this connects this together.

Woe to the land shadowing with wings, which is beyond the river of Ethiopia:

That sendeth ambassadors by the sea, even the vessels of bulrush upon the waters, saying, Go, ye swift messengers, to a nation scattered . . . peeled, out of the people terrible . . . nation melted out and trod down, whose land the river has spoiled!

And all ye inhabitants of the world, and dwellers on the earth, see ye, when he lift up an ensign on the mountain; and when he bloweth a trumpet, hear ye.

30 In Isaiah 27:12 and 13.

And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the streams of Egypt, and ye shall be gathered one by one, O ye children of Israel.

And it shall come to pass in that day, that the great trumpet shall be blown, and ye shall come which are ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

31 Let us pray again. Lord, bless these Words to our hearts. May our thoughts and our meditation be according to Thy bidding. In Jesus' Name. Amen.

You may be seated.

32 There is so many things that a pastor would like to say to his congregation that he loves, of different people from different places, which would not be permitted on the account of time.

33 Now as we approach this subject, we want you to feel at liberty. And many of you are standing; and as I come by, the halls was full, and outside the doors, and the front, and around the building, and around the walls. So, now, if you want to change seats with each other, that'll be fine.

34 Now, *The Feast Of The Trumpets*. Now, this was a gathering of Israel, where they gathered together, the feast of the trumpets.

35 Now, I have been anticipating for sometime to—to speak on the subject of the Seven Trumpets in the Book of Revelation. And now we are going to review this, just a moment, to bring out the real cause of me not speaking this time, because the Holy Spirit would not let me speak at this time on these things. I know that sounds very juvenile, maybe, to people of great learning and understanding, but to the Christian it's different. We—we follow the leading of the Spirit, that alone.

36 Now, I begin to notice at the preaching of the Seven Church Ages, which is the—the pattern, or the forecast of all that God was going to do for the churches, and through the churches, and positionally setting them up.

37 The first three chapters of the Book of Revelation reveals all the happenings unto the Church. Then, from the 3rd chapter unto the 19th chapter of Revelation, there is no more seen of the Church. The Church goes up at the 4th chapter of Revelation, and returns back at the 19th chapter of Revelation, the Bride and the Groom, together, coming to the earth. And then from the 19th chapter to the conclusive of the 22nd chapter, it's all on the Millennium and what will be in the years that is to follow it. During the 4th to the 19th, God is dealing with Israel.

38 Now, then, when we got finished with the book of the revelation of the church, what God did to those seven churches, which were then in their infancy, or their shadow, in Asia Minor. Then the Holy Spirit revealed and opened to us all the mysteries in There, of how He has brought His Church through history. And if you don't have *The Seven Church Ages* on tape, it would be good if you listened to them. And soon they'll be in book form.

39 Then just leaving it at that, and presuming that after a while we would preach on the Seals, not knowing what the Seals was.

40 I had my own idea, as every minister does, of reading maybe what other men had said; and believing as much as I possible, with them, on the things that they had drawed up, their conclusion. I had read the book of Mr. Smith, Uriah Smith, which is the Adventist teacher, and I had read his—his thoughts on it. And I had read Mr. Larkin. I had read, oh, so many different ones, of their commentaries on This. But, somehow or other'n, I thought I had a—a little view of it, myself, that might be of places different. But trying one time, just speaking three subjects, the first . . . or the four subjects of the four horse riders. I preached on it four nights, one on one horse, and the other.

41 But then just before it happened, I was given a vision, which is on tape, as you all know, *Sirs, What Time Is It?* that I should go to Tucson, Arizona. And there on the backside of the desert, up into the mountain, where I was with some brethren, and told about what a great blast would go off, and I . . . seven Angels came down. Me thinking, myself, it was the end of my life; told my wife to get with Billy, and what to do with the children, and so forth, till we met again at the other side.

42 Then one day in Sabino Canyon, while God called me early in the morning up there, I was up with my hands in the air, praying, and a sword came into my hands. You know that. I stood there and looked at it, just natural as my hand is now, not knowing what it meant. And it was left me with a Voice that said, "This is the Sword of the King." And then, later, when the Angel of the Lord revealed it, It was the Word in the hand.

43 Immediately after that, the Angels of the Lord appeared and told about the Seven Trumpets . . . or the Seven Seals, that I was to return back here to Jeffersonville and preach the Seven Seals. And, there, if I've ever said anything that was inspired, it was in that. There where the Angel of the Lord met us, and the Bible become a new Bible. There It opened up and revealed all the things that the reformers and things had left out. It was the complete revelation of Jesus Christ, altogether new to us, but perfectly exactly with the Scripture. That was the Word which has always been. I was so inspired and directed.

44 Then when I come to this part here, of preaching the Seven Trumpets, I was thought, "Well, I'll not try to think anything. I'll just wait till that time and let Him reveal it to me." And then yesterday when I was . . . I went into the room and wondering why . . . Or, beg your pardon, it was day before yesterday. When I went into the room, to try to understand, it was there that the Holy Spirit opened up this, to show me the reason it not profitable even for the Church at this time, 'cause it has nothing to do with the Church, at all.

45 Now, the hidden mysteries of Christ was fully revealed in the Seven Seals.

46 It revealed, first, the Seven Church Ages, opened up the ages and placed them positionally, both with history and with the Bible, and set them in position, how they was. And we found ourself in the last church age, being the Laodicea Church Age, which was the most corruptible of all the church ages. Even from the very first, from Ephesians, was a great church age.

47 And then how, here, the Holy Spirit giving me a vision, and seeing what would take place, I drew on the blackboard, two years ago. Here it is up here on the drawing, that how that the Light was fading off of the earth, which would be exactly the way that the Light come on the earth, as the Gospel, and how It would fade in and out. Not knowing it, at the time, what it meant and how it would be.

48 But the great ecumenical world had a—a meeting with Rome; and Rome, which is the mother of all organizations. The pope, for the first time in history, left the Vatican and went to Jerusalem and many places. Now, Jerusalem is the ancient seat of all of our religion, is Jerusalem. And in this ancient seat, the pope from Rome, which has been the Church's greatest enemy all times, leaves to come over to visit Rome . . . or from Rome to Palestine, Jerusalem.

49 And as we see, being uneducated, myself, not knowing the—the words and how to speak them, I've always taught in types, in patterns of nature. Nature will follow nature. Nature is of God.

50 When you take a time when cattle, on in the field, all congregate together in the corner of the field, take your fish line out of the water; fish won't bite. You'll never catch them; see, the cattle are resting; unless you'd happen to drop right down in the bed of one. But when cattle go to feeding, watch. The same time the cattle does that, the birds also will take to the trees; they'll quit feeding. See, it's nature. All of it blends together. You notice the bees, at that time, is buzzing over their honey, not gathering it. All nature works together.

51 And therefore, like we see a tree drop a leaf off, pretty soon now, in the next couple months, the leaf will leave the tree. And the—the life, the sap, will go down into the root. And the tree leaf will drop off and fall on the ground and will rot. And the calcium and—and the potash, and it's in the tree leaf, will rot in the ground. And what happened? The life went on ahead of it, and will suck it right back into itself, and bring that leaf back again. It's a death, burial, and resurrection.

52 And all nature! And the moon is the—is the wife of the sun. It is the lesser light. And then, also, that when the sun is gone, in the absence of the sun, the moon reflects the light to the earth, which is a type of the church. And when the pope leaves, the ancient enemy of the church, and comes over to the Jerusalem, which is the seat of the church; which, the new Jerusalem and the old Jerusalem; we notice, before it did it, there was a total blackout of the moon.

53 And in the papers, across the nation as we have on the board, it displayed how that that moon turned from light to darkness. And the very phenomena of it, that that moon drew exactly, in the skies, the same thing the Holy Spirit had me to draw here two years ago, and showing the . . . covering the . . . When it went six pictures, I put the seventh on there, because the seventh church age, just a shadow of Light, the going of the . . . That's where Jesus, at the door, knocking. But it goes into total darkness.

54 And what a reflection, what a Message from God Himself, that these things are the Truth! Testified it first in His Word, then by the Spirit at the platform, and then declared it in the heavens. There is no mistake about it at all. Those Seals and Ages are perfectly in line, perfectly, God giving witness by supernatural signs and wonders, with the Word and history, all placed together, in the age that we're now living in.

55 Now it's hard for the churches to see this. It's hard for the denominations to see it. They always try to think that you're trying to bawl the people out. You're not; you're trying to warn the people. It isn't trying to be evil to them; you're trying to get them from the evil. It isn't people in the organizations; it's the system that they're in,

that's damning them. Honest, sincere people are Catholic, Protestant, Jewish, and what-more. It's human beings who—who . . .

56 Nuns don't go into the nunnery to be bad women; they go in there to be good women. They're trying to get closer to God, but it's the system that pollutes them. People join church, not to be a bad person, but be a good person. But it's the system of the church that draws them from the Word and the principles that God has laid down for this day; and that's what gets them out.

57 Now remember, God is the Word, and each age He has lotted the Word for each age that would be on the earth. He lotted It in the church age, and the Seven Seals revealed every bit of It. See?

58 Why did there . . . was there mysteries that was still hid? Revelation 10, we find, at the end of the seventh angel's Message, that, these mysteries that had been hid would be revealed, Revelation 10:1 to 7. Notice, the reason is because there had been no prophets during this age. The Bible said, that, "God does nothing till He reveals it to His prophets, His servants, the prophets." And the Word of the Lord in all ages has always come to the prophets, never to a system, never to a group.

59 Never did God use a group. Every time any group of people organized, God left it and never did return. Search the history and see if that's right or not. We've already done it. Never does He deal with a system or a group, after they organize; it's against God.

60 Therefore, during the time of the reformations, there come in reformers, as the Seven Seals proved that it was. But in the last days now, it was supposed to be revealed again. Because, we find in the Scripture, in Malachi 4, that there is to be an anointing come down and to restore again that original Faith, "and to bring the faith of the people back to the original pentecost, the Faith of the fathers."

61 And we took the Elijah of the first run; we took the Elisha to follow him; we took John the Baptist after that, who was the Elisha of that day; and a promise for another in this day.

62 Now, John the Baptist was not the Elisha of Malachi 4. He was the Elisha of Malachi 3. Jesus said so. "Behold, I send My messenger before My face, to prepare the way." We find him being that.

63 Now, in doing so, in finding those positions, we know that all the rest the Scripture, inspired of God, reveals to us that we're in the last day.

64 Now, if I come with the message of Pentecost, I would be in the Laodicean Church Age, and it wouldn't be right.

65 That's the reason that Wesley could not take Luther's message. Luther was in one age, church age, and Wesley was in another church age. If Jesus would have come in the . . . with the message of Moses, it would not have worked. If Moses would have come with the message of Noah, it would not have worked.

66 But God has lotted to His—His—His people, of every age, a Scripture. And before the age can come into existence, into time, then the churches has got it so mixed up that they—they don't know where they're at.

67 That's the reason they fail to recognize Jesus being the Son of God. They, their traditions had blinded their eyes, but He was exactly with the Scripture.

68 The prophets was the same. Jesus said, "Which of you, of your fathers, didn't stone those prophets that were sent to you?" Then God sends His prophet, to . . . and the prophet is the living Word of God, made manifest.

69 Jesus said, "How can you condemn Me, to say, 'I'm the Son of God,' and you call, in your own laws . . . You said, those who the Word of the Lord came to," which were the prophets, "you called them 'gods.' And they are, for the Scriptures cannot be broken," He said. "Then how will you condemn Me?" When He is . . . They were a part of the law, they were part of the Word of God, but Jesus was the fullness of the Word of God. His whole plan of redemption, God's whole sufficiency, was in Him.

70 And now, through the church ages, they've done the same. And the Seven Seals is to reveal all the mysteries that was left off during that time, because we're without prophets, and the Word does not come to reformers. Prophets!

71 God is unchangeable. In Malachi 3, said, "I am God, and I change not." God's first way of doing anything, that's God's ever way of doing anything. God decided He would save man by the shed Blood of an innocent One, in the garden of Eden, and He has never changed it since, and cannot change it. We've tried, by education, by buildings, by systems, by denominations, by ethics, and everything else, and it's all failed. But there's only one place that God meets man, that's, under the shed Blood of the Innocent. Only by the Blood! That was His first decision. See?

72 We can make a decision, and next year we can think better. We got a better idea of it, next year. God can't; He's infinite. His first decision is perfect; nothing can move it. I can learn more; we are finite. I can learn more; you can learn more. But God can't learn more; He is perfect, to

begin with. And, therefore, His first decision, rest your soul upon it. What the Bible says, that's it!

⁷³ God's got to judge the world someday. And the Catholic says He'll judge it by the Catholic church. If that be so, which Catholic church? They different, one from another. If you go to judge it by the Protestant, which Protestant church? They different, one from another. And it would be a bit confusing; no one would know where to stand. If the Methodist is right, the Baptist is lost. If the Protestant's right, the Catholic's lost; the Catholic's right, the Protestant's lost.

⁷⁴ But the Bible said that He will judge the world by Jesus Christ, and He is the Word. Then, He'll judge it by the Word.

⁷⁵ And all denominations get off of that Word, to make their creeds. I just ask any to prove to me where they take the full Word. They can't do it, because it's controlled by a system of man. Where you got man . . .

⁷⁶ God never did deal but with one person at a time. He never even had two prophets at the same time. One! God can get one man in His hand. He doesn't deal with you . . . your organization; He deals with you.

⁷⁷ Now, upon that basis, we come to the feast of the trumpets, the hidden mysteries. It's prophesied it was to be that way, therefore it had to be revealed in the way that it was. But to be revealed in this last day, to fulfill exactly what I've just said, Malachi the 4th chapter, Luke the 17th chapter and the—the 30th verse, how He would do it, and Hebrews 13:8, Hebrews 4:12, and many of those Scriptures that tell us. Now, if that's foreign to some of you, may I say that God always . . . The way God is known amongst people is by being prophetic.

⁷⁸ The Jews always knowed to believe their prophets. He said, "If there be one among you, I the Lord will speak to him in spiritual dreams and in visions. And, what he says come to pass, then hear him." They were always . . .

⁷⁹ That's how they failed to recognize Jesus, and had to class Him something else, so they made Him an evil spirit, "Beelzebub," because He was able to discern the thoughts that was in their hearts. We always know that that's a sign of the Word.

⁸⁰ Hebrews the 4th chapter, the 12th verse, said, "The Word of God is sharper than a two-edged sword, and a discerner of the thoughts and intents of the heart."

⁸¹ "When He the Holy Ghost will come upon you, He will remind you of these things I've said, and will show you things to come."

⁸² "God in sundry times, in divers manners," Hebrews 1, "spoke to the fathers through the prophets, in this last days through His Son, Jesus

Christ.” The same God, just changed from the prophets to the Son. That’s all. See? Always the same Message, the same way of doing it.

⁸³ Now, it’s prophesied that the churches would be in this condition, had to be restored back again. And He said, in Malachi 4, that He would “send Elijah the prophet, and would restore the—the people back again,” with the . . . bring it. Notice. And just before . . . Or, right after his Message, there will be a time when the world will burn, and the righteous will walk out upon the ashes.

⁸⁴ Now, to some theologian that might be listening in on a tape, somewhere around the world, if you think that that was John, remember, then, the Scriptures is wrong, for the world did not burn after John’s message. Jesus did not come and take the people in the Millennium; but He has promised to do it after the Spirit of Elijah comes upon the earth again.

⁸⁵ Notice now in Malachi 4, we see here that this is supposed to be done to restore (what?) the faith of the people back to the original fathers, the pentecostal Doctrine, the original fathers. And he will restore the people back to the fathers.

⁸⁶ We find in Luke 17, Jesus said that when He come in this last days, Luke 17:33, we find out that Jesus said, “As it was in the days of Lot, so will it be at the coming of the Son of man, when the Son of man is being revealed.”

⁸⁷ Now notice, He come in three son’s name. He come in the name of the Son of David . . . Or, the Son of man, Son of God, Son of David.

⁸⁸ Now, He had to come as Son of man, because He was a Prophet. Jehovah, Himself, called the prophets, “son of man.” And Jesus never referred to Himself as Son of God. He referred to Himself, always, as Son of man. And notice, He revealed Himself then as the Prophet, the Seer. Said, “If I do not the works of My Father, then believe it not.” He met every description that was spoke of Him in the Scripture, even to His death, burial, resurrection; His crucifixion, His birth, all. And in His work, He met the description of the Seer, the Son of man.

⁸⁹ Now He’s been revealed through the church ages, now watch, through the church ages, as Son of God. God being a Spirit, the Holy Spirit, He revealed Himself in the church ages as, in the congregation, as the Holy Spirit among the people.

⁹⁰ We find, in the Laodicea Church Age, the last church age, He is put out of the church. Nowhere else was He ever put out, in any age, but in the Laodicea Age. “Because, they said, ‘We’re rich and have need of nothing.’ And know it not that you’re miserable, poor, naked, and blind, and don’t know it.” He was put out of the church age.

91 And then, according to Luke 17, He said, “As it was in the days of Sodom, so shall it be in the coming of the Son of man.” Now, He was reading the same Genesis that we read. Notice, at Sodom, what taken place. What was it in Sodom? Abraham . . .

92 There is always three classes of people. There was Abraham, the elected and called out, outside of Sodom itself. There was Lot, the church member, or denominational man, down; he became part of that world, by being the mayor of the city, set in the gate; he was the judge, which is a mayor. And there was Sodom, itself.

93 Now, at the evening time, or the middle of the day, when Abraham was under his oak, three Angels appeared to him. Two of them went down in Sodom, and preached the Gospel and tried to call them out. They wouldn’t do it; they were perverted. Lot, and his wife, only, and two of his daughters, started out. And the wife turned to a pillar of salt.

94 But the One that stayed and talked to Abraham, that Abraham called, “Elohim, the Almighty.” Genesis 1, “God! In the beginning, God,” Elohim, the—the All Sufficient One, the Self-existing One. Abraham called Him, “Elohim.” And He set down and eat with Abraham; He drank; He was in human flesh. And watch the sign that He give Abraham.

95 Now, they were looking for a coming son, a promised son, Isaac. Twenty-five years, on a long journey, they had looked for it, but they were at the end of the journey. God had appeared in many forms, as He has through the church ages, in Lights, and so forth, as He spoke to Abraham, and by voices. But just before the coming son arrived . . . Now we’ve been through it, and you know I’m just rehearsing, to get this to you. That, He changed the body of Abraham and Sarah, immediately after this, so they could receive the son.

96 Notice, the last sign that they got, before the son arrived, was Jehovah talking to them in the form of a man. And how they knewed this was Jehovah, because He said, “Abraham,” not Abram. Just a few days before, God had changed his name. “Where is thy wife, Sarah?” Not S-a-r-r-a; but *S-a-r-a-h*, “princess.”

And Abraham said, “She is in the tent, behind You.”

97 And He said, “I,” that’s a personal pronoun, “I will visit you according to My promise. At the time of life, the next twenty-eight days, something is going to happen to Sarah.”

98 And Sarah, in the tent, smiled in herself, and said in her heart, “How could this be, seeing I’m old; and have pleasure with my lord, who is also old, Abraham?”

⁹⁹ And the Angel, or, the Man said, “Why did Sarah say that in her heart?” In the tent behind Him! “Why did she say these things cannot be?” See? A Man in human flesh, like a prophet, yet It was Elohim discerning the thought that was in Sarah’s heart, behind Him.

¹⁰⁰ And Jesus said, “As it was in the days of Lot, so will it be at the coming of the end of the world, when the Son of man,” not Son of God, “when the Son of man will be revealing.”

¹⁰¹ Hadn’t had it through the age. See that perfect continuity of the Scripture? Here we live in it. The mysteries: even of the baptism in the Name of the Lord Jesus, and away from the Oneness idea; and these other things, how the Holy Spirit has moved that in and showed it perfectly; and the true Baptism of the Holy Spirit, the Token, and everything, and placed it; and how He placed every reformer and everything, just exactly. And, see, right before our own eyes, and it’s not in a corner. It’s world-known. Jesus, the Son of God, revealing Himself by the Scriptures, making that Scripture (that has been predestinated to *this* day, like it was to *that* day, and all *other* days) live. And to believe It, is the evidence of the Holy Spirit.

¹⁰² Righteousness, you can’t pronounce that just “going to church” is the evidence of the Holy Ghost. If you do, then them Pharisees had It. See? You can’t pronounce “shaking or jumping” being the . . . If you do, the heathens has got It. If you say “speaking in tongues,” what—what devil worship doesn’t speak in tongues? Tell me one.

Brother Jackson setting here for Africa, from Africa, he could tell you that. I’ve been into the Indian camps here, see the witches and wizards cut themselves, and pour their own blood, and speak in tongues; and—and the witch doctor interpret it, and see them lay down a pencil and write in unknown tongues. So that’s not It. But if it . . .

¹⁰³ What is the true evidence? Jesus said, “That you believe that I am He.” And He is the Word.

¹⁰⁴ Why didn’t they get It? Why didn’t the Jews get It? They were righteous men; they were good men; they were holy men, and there were all kinds of people; but, to whom is predestined to hear the Word!

¹⁰⁵ “And how do you know whether it is the Word? Each one says this.”

¹⁰⁶ It’s the promise of the Bible being vindicated of that age, there you are, then you come back to where the Holy Spirit is. Watch the sound of the Trumpet in a few minutes, what It declares. The Trumpet, the Gospel Trumpet, see who can hear It. Remember, those in the walled cities could not come out in the jubilee. No, sir. They were in the walls; they stayed there. It was over; they were slaves the rest of their life, and had to be marked. Now as we see all these patterns, notice.

107 Now, these acts, Malachi 4, and all this, and Hebrews 13:8, “Jesus Christ the same yesterday, today, and forever,” He remains forever the Word, the Word made manifest. That’s exactly what He declared the prophets. A *prophet* doesn’t only mean “a seer or forth-teller;” it means “a revealer of the Word that’s written.” In his own life, his own works, reveals and vindicates the Word of that day; like Noah building the ark; Moses down there; whatevermore; and any prophet: the promised Word for that hour.

108 Now we know that He is with us. We believe that. You see His Word made manifest, by photographs, by Scriptures, by declarations in the Heaven, on earth, everything else that He said. Not one time has it failed. I ask any person to show me, from the different parts of the country, or over the world, you’re—you’re obligated to write me and tell me, where one time it ever failed. Perfect, word by word, now, that’s a promise.

109 Why was He to appear in this last days? If you go back, and you tape listeners, to *The Bride Tree*, and bring up where Christ was, that Tree that was in the garden of Eden. The first Adam that fell; and this Second Adam was cut down by sin. They hung Him on a Roman tree, and out of that drew the . . . come out the Bride Tree that He promised, that we see in the Scriptures, now, in order to get the Bride.

110 Like the pyramid, how it comes in the minority all the time, from the great wide; from Luther, Wesley, Pentecost, and then the capstone in the top of it is so honed, and each one of those stones are so perfectly put together. And we don’t know yet how they did it, but it’s so perfectly put together in that pyramid! And we’re not pyramid teaching now, we’re just . . .

111 Enoch and them built it, years ago, and it stands for a symbol. Just the same as the sun rises and sets; just the same as the tree drops its—its leaf, and comes back again; as a fish, and the cattle, and everything else symbolizes it. That pyramid stands as a symbol.

112 Go into the prophet’s chamber and watch them seven steps. Where did the—where did the guard meet the challenge to bring the comer into the presence of the king? At the top of the steps; was in the seventh step. There shows that we’ve got to come again with that same Spirit that was on John; he introduced the Messiah. He was greater than all the prophets; he introduced It. And we’ve got to come to a place, again, to something that’s going to introduce the Messiah.

113 And how will the Messiah . . . the people that’s believing Him know it unless they’re constantly in the Word, to know what He is! Daniel said, “The wise shall know; but the foolish, the unwise, wouldn’t know. They shall know their God.” Now, now, how He shall appear in the

last days, is to bring the people back to the Word, so that the Bride will know Her Husband, know Her Mate, the revealed Word. That's why this has to happen.

¹¹⁴ It wasn't in the reformers; wasn't in Luther, Wesley, and—and the Pentecostals, and them. Scripture says it wasn't.

¹¹⁵ But it will come. That is His promise for this age. We're living in the age that His Coming will be in. She must be identified in Him. Any woman must be identified with her husband, for the two are one. And Christ's Bride has to be identified with Him, for the two are One; and He is the Word, not the denomination. The Word! We are to be the children of the Light, and the Light is the Word which is made Light for this age. How do we know Light except It comes from the Word? All right. The Word made flesh is the Light of the age; when you see It, and the Bible said so.

¹¹⁶ Them people looking at Jesus there, and said, "Well, this Man, Who is He? Why, He's born, an illegitimate birth down there. Why, His father and mother is *this*, *that*, and the *other*, and all this there." But they didn't know Him. If they knowed the Scriptures, they would have knowed Him. He said so.

They said, "We are Moses' disciples!"

¹¹⁷ Said, "If you knew Moses, you would know Me, for Moses wrote of Me." And still too blind to see It!

¹¹⁸ See how humble? Away from all the crews, and the denominations, and the creeds, and everything. God moved right into flesh, in the form of a Man, a Kinsman Redeemer.

¹¹⁹ She must be identified with Him. We are invited to be the children of the Light, that we walk in the Light.

¹²⁰ I remember down in Kentucky, here not long ago, I had a meeting. Out, after I come out of the church, that there was an old man standing, with a lantern in his hand. He belonged to a church that don't believe in healing, and so forth. Said, "I—I different with you, Brother Branham."

I said, "Well, you got a right to do that."

¹²¹ He said, "You see, I will not accept anything unless I see it. I've got to see it, right plain."

¹²² I said, "Then did you ever see God, right plain, standing before you?" Course, he didn't believe in visions and things.

He said, "No."

¹²³ "Why," I said, "then you're not a believer, sir. I couldn't talk to you. See? See? We see what God promises and hold to That."

124 He said, "How do you figure that?" I said. . . He said, "Come, go home with me and talk tonight."

I said, "I can't; like to. Where you live?"

He said, "You go over this mountain here."

125 I said, "How you going to get there? You don't see your house." Uh-huh. Uh-huh. Yeah. Yeah.

He said, "Well, there's a path runs up over the hill."

I said, "You don't see the path." Uh-huh.

He said, "Well, I got a lantern."

126 I said, "The lantern won't show the light right on the house. Oh, no. But that path will lead to the house. But that lantern will only show light for one step at a time."

127 We'll walk in the Light, the beautiful Light; one step at a time, Lord, coming closer to Him. Yeah. Children of the Light, accept His Word, keep walking and watch more unfold. Don't leave It, no matter what somebody else says. Stay right in That and just keep walking with It, watch It unfold and reveal Itself. The Word is a Seed; a seed in the right kind of ground will bring forth its kind.

128 Notice Revelation 10:1 to 7, all the mysteries are to be revealed to the Bride, by the messenger of the Laodicea Church. Has anybody got a Revised Version Bible? If you have, you'll notice there where it said, "the angel," it's in parenthesis it says, "the eagle." See? Uh-huh. Uh-huh. See? The messenger to the—the Laodicea Church, see, Revelation 10:1 to 7.

129 And he said that this. . . in that day that he seen Him come down, and he eat up the little book. And there was. . . "He put one foot on land, and one on the sea, and swore by Him that lives, and ever and ever, that, 'Time shall be no more.'" And when He did, Seven Thunders uttered their voices. And when the Seven Thunders uttered their voices, John said he was about to write. And He said, "Don't write It." Uh-huh. See? And he sealed It.

130 Now, someone said, "Well, that Seven Seals, then, Brother Branham, that will be revealed in the last days, some great mystery how we get closer to God?" No, sir, it can't be.

131 "Whosoever shall take one Word from this Bible, or add one word to It, his part will be taken, the Book of Life." What it is, is a revelation on what has been missed back there, to bring. It's already wrote *Here*. It's in *Here*. It's to reveal what already has been written. See? Cause, you can't add one thing to It, or take one Word from It.

¹³² The first chapter of Rev. . . . of—of the Bible, in the beginning, Genesis. One woman didn't misbelieve It, but she just misinterpreted, let Satan misinterpret to her, one word, "surely." See? And then, from that, caused all this trouble. And that was God speaking, God's Word.

¹³³ And in the last chapter of Revelation, Jesus Himself, the same God, said, "Whosoever shall take one Word out, or add one word to It."

¹³⁴ *This* is the complete revelation of Jesus Christ. And the Seven Seals had the mysteries hid, of what It all was; and is supposed to open It in the last day, at the Laodicean age, at the end of time. Thanks be to God! That finishes the Message to the Church. That finishes It. When they look back and see what has been, and see where it's all brought up to, that finishes It, the age of the Church.

¹³⁵ Now notice the trumpets that we're speaking of, is a call together for either a feast, for war, for a person, some sacred day, or something like that. Notice. You say, "For a person?" Yeah. Or, for the year of jubilee, the announcing of the coming of freedom, when they could go back; now, we could take a complete morning on just that one thing. But, now, getting into the trumpets. You got the background now, of the Seals and the Church, now we're going into the trumpet. The trumpet sounded, and the trumpet denotes either war, or a feast day. Or, what it means, is, "a gathering together of the people," the *trumpet*.

¹³⁶ Paul said, "When the trumpet gives an uncertain sound, who can prepare themselves for war, or for peace, or whatever it is?" Who knows? You have to know what the trumpet sounds.

¹³⁷ Therefore, when the trumpet sounds, we see something in the earth today. There is a great trouble somewhere. Everybody knows it. Everybody has become a neurotic. The whole world is a neurotical world, and we know there is something wrong. The Pentagon, everywhere, we know there is something wrong.

¹³⁸ Now, the only way you'll know what the trumpet sound is, is to look what the Music Sheet says. That's all. It's a great Symphony, see, and beating.

¹³⁹ Like, *Peter and the Wolf*, see, when you . . . if the . . . And the—the composer has wrote the book, and the director must be in the same spirit of the composer. If he don't, he gives the wrong beat, and then the whole thing is out.

¹⁴⁰ That's what's the matter today. We got too many directors in the . . . not in the Spirit of the Composer. They say, "The denomination, well, we believe *this*."

¹⁴¹ No matter what you say, the Bible is right. Beat it out according to the Sheet Music right here before it, then the great Symphony of God's

great act is playing out just right, then we can see the hour and where we're standing.

¹⁴² Now notice, the trumpet is to call together the people, assemble themselves together for something. Sometime it announced a important person.

¹⁴³ Like in Joseph, they sounded the trumpet, and Joseph was appearing; which is a—a symbol of “the Great Trumpet” that we speak of, and get to after a while, in Isaiah. That says, “When the Great Trumpet sounds, when that ensign will be lifted up, up there; and then there'll come a time when the Great Trumpet will be sounded, and all the nations will gather to Jerusalem.” That's when the Millennium starts; the Great Trumpet.

¹⁴⁴ Now, this calling, of the feast of the trumpets, the approaching of something. Notice Revelation 8:7, if you want to write down. We notice the First Trumpet, there scattered hail, blood, fire, upon the earth; just exactly with Exodus, when God was calling His people out, of the exodus.

¹⁴⁵ Now, the reason that these Seven Trumpets does not apply to this Church and this age, is because it's to Israel only. It's the calling, of the gathering of the people. And now there's only one significance in here that I want you to get to, in a few minutes, is where you'll see why this doesn't apply to this age that we're living in; the Seven Trumpets.

¹⁴⁶ I know many people different with that, but I know it's this. I know it. Not because I'm saying you're saying it; because, I didn't get it from myself. My—my thought is not my own. Ever what It is that told me, if It's wrong, then it's wrong. But I'm not telling it by my own, I'm telling by what Somebody else has said. That Somebody else is the God that spoke to us and done all these things that He has done, and appeared, see, so I know it's right.

¹⁴⁷ The—the gathering of Israel is the Trumpets. The Trumpets is to gather Israel. Notice, the very First Trumpet sound; blood, fire, hail, and everything, scatter the ground. See? What was He doing? Bringing Israel out of spiritual Egypt, see, back into his homeland.

¹⁴⁸ Now let me say this right here, that, every Trumpet that blowed, blowed under the Sixth Seal. We'll get to it in a few minutes, where we caught the Seal there. All the Trumpets sounded under the Sixth Seal.

¹⁴⁹ Because, the Seventh Seal, there was silence. “No one knew; that was the minute or hour that Christ would come,” as He revealed it to us.

¹⁵⁰ But every Trumpet sounded under the Sixth Seal, under the persecution of the Jews. Notice, Revelation now, 8th, and begin with

the 7th verse. All was the calling out of Israel, natural, in Egypt; now it's the calling out of Israel, in the spiritual sense. He was making them ready to come to the feast of the Atonement.

¹⁵¹ Notice, the feast of the trumpets was first, which was pentecost. The feast of the atonement followed it, fifty days later. The feast of the atonement, read it here. We'll, probably, if we have time, we'll refer to it and read it to you out of the Bible, here in Leviticus 12, now, or Leviticus 23, rather, and Leviticus 16. We find that the first was the feast of the—of the trumpets. Was the atonement and the . . . after it followed pentecost, now we find out . . . The feast of the atonement followed the feast of the trumpets.

¹⁵² Now notice, a Trumpet sounded, and that was to gather them together. Now, the First Trumpet blowed, there was hail, blood, fire, sprayed upon the earth, just exactly like it was in Egypt, making ready to call them to the Day of the Atonement. See? They rejected the true Atonement. And this years has been lengthened out through here, has been the year of pentecost. See? Now the sounding for the Jews comes next.

¹⁵³ This has been the calling-out of the Church. Watch real close. Now, which, afterwards, He took them to the land of promise; which He will do the same thing, in which, in symbol, He takes the Church to the land of promise.

¹⁵⁴ Remember, every Trumpet sounded under the Sixth Seal, only then when it sounded.

¹⁵⁵ Notice now, exactly, the continuity of the Scripture, exactly the same. Under the Seventh Trumpet, is to Israel the same as the Seventh Seal was to the Church. We find, under the Seventh Seal, that when these souls that was under the altar there, that received robes . . . They were given robes, not that they earned them, because they were in the dispensation when God was still dealing with grace with the Gentiles, not Jews. Israel is saved as a nation. God deals with Israel as a nation. Gentiles is "a people for His Name," not a nation for His Name. Israel!

¹⁵⁶ And when Hitler and them persecuted the Jews, and did the things that they done under that; look, they, Stalin, Hitler, and all those dictators had raised up. If we had the time, which, to rehearse it to some newcomers, but we've went through it. Under that same age, that there has been in Germany and—and all the other nations, Jews has scattered throughout all the land. But there has raised, in the last twenty years, a bitter persecution against the Jews.

¹⁵⁷ I've been out there at the old places where they burnt their bodies, and cremated, and used the . . . used their ashes to fertilize the ground,

Jewish children, and women, and everything. Then they try to deny it; take them right out and show them where it was done.

¹⁵⁸ It's been a bitter persecution against Israel, because it's been the time calling him now back to the Atonement. He is still under the atonement of a natural lamb. The real Lamb of God is the Atonement, and he has rejected It, and the Blood has been upon him ever since. Notice, making ready the people! How perfect then the Seventh Trumpet and the Seventh Seal is, perfectly together, the persecution of the Jews.

¹⁵⁹ Note, in Revelation the 9th chapter and the 13th verse, now notice real close, under the Sixth Trumpet. Revelation 9:13, under the Sixth Trumpet, note, there was two hundred thousand horsemen that had been bound in the river of Euphrates, was turned loose under the Sixth Trumpet. Now there's not two hundred thousand horsemen in the world; but there was two hundred thousand horsemen. Notice it. I want you to jot it down, so you can read it.

¹⁶⁰ They wasn't natural horses. They breathed fire, and they had breastplates of jasper, and—and they had tails. And the end of the tail looked like a serpent, a snake's head on the end of it, stinging. See? It was spiritual horses, spiritual devils, chargers, that had been bound in Euphrates all these years, supernatural devils. What was it? The old Roman Empire being revived; the persecution of the Jews. They had been bound for nearly two thousand years, at the river Euphrates, can't cross to the promise; a religious sect that was trying to get to the other side. Euphrates, you know, come through Eden. But they were bound there, two hundred thousand devils of persecution.

¹⁶¹ And notice what happens under that Sixth Trumpet. They were turned loose on the Jews; the persecution of the Jews. Supernatural devils, nearly two thousand years, then loosed by Stalin, Hitler, upon the Jews. You say, "Well, that isn't Roman." It's the same spirit. They done the same things they did to the Christians, in the old pagan Roman days. Now watch the natural Israel, and the spiritual Church now, as we separate it here. Turned loose on the Jews.

¹⁶² You remember, under the Sixth Seal, how every one of those martyrs, according—according to the Word of God, receive robes. It was given to them by the grace, because they're blinded that they can't see their Gospel, that this people might be called out of the Gentiles for the—the Bride. They were given robes, the Bible says here, under that Trumpet. Them Jews, who absolutely is against Christ and everything; the reason they are, is because the Bible said they are blinded. And they were blinded for your sake. And the just God knows that they would receive It, but they were made blind for your sake. The Bible said so.

¹⁶³ There is that Roman empire, bound there by (what?) the ecclesiastical powers. Which, Rome, pagan Rome become papal Rome, and was bound there in its traditions of Christian. What part of Christian, and—and superstitions it had of Rome putting together all these; worship of women, and all these other kind of stuff, and Christmas days, and holidays, and holy days, and things. It's been bound with that tradition that it cannot let loose, because it's against Christian principles. Still the same ungodly, pagan spirit! And that spirit caught into the nations of the world, according to the prophecies of Ezekiel and the rest of the them.

¹⁶⁴ And they were loosed upon the Jew, who knowed nothing of the Spirit. There is your mysteries that's hid under that Seal there. See? Notice it. We went through it. And I'll show you this Trumpet here, this last Trumpet, what takes place. There they are. These Trumpets are let loose on the Jews, (don't you see?) not on the Gentiles. The Gentile, when them Seals was opened, is sealed away; time is ended; the Church is called.

¹⁶⁵ You remember the vision the other day? Remember the re- . . . the preview of it? How many remembers, Sunday 'fore last? How there it was exactly, come by. We seen it, exactly, seen that dirty, filthy thing come up, called the church, vulgarities to the extreme. And that little Bride, of every nation, each one of them dressed like their nation they come from, just perfectly walking before the Lord.

¹⁶⁶ You notice, there'll be a time, sometime, when they'll say, "Well, I thought the Church was to go before the persecution. I thought there was a Rapture."

"It's already passed and you knew it not."

That's what He said about John one time, you know.

¹⁶⁷ Said, "How, why say the prophets that a . . . the scribes, that Elias must first come?"

¹⁶⁸ He said, "He's already come." And even the disciples didn't know it. "They done to him what they listed."

¹⁶⁹ The Rapture will be the same way. In—in a hour . . . He promised to do that. He didn't promise to show Elias like that, but He promised to take the Bride like that. "In a hour that you think not," just a change, in a moment of a twinkling of an eye, be caught away. Then you're left, then that's the time!

¹⁷⁰ Two thousand years, this spirit through the Roman people, the Roman church, could not move. But that same spirit coming up, first, down there into Mussolini in Rome, the dictator. You know the five . . .

171 Seven things He showed me, in '33, would come to pass. Five of them has already passed. Doctor Lee Vayle is writing a book on it there now. See? Five things, perfectly, and just two more things to happen. Said, "It'd happen just before the Coming." Here we are right at the end now, and look like that sixth thing is moving right up. See? Perfectly, exactly, even the wars and how they would happen, exactly on the dot, and not one time did it miss.

172 Listen, folks, we ought to take inventory every hour. You don't know where we're standing. Real close!

173 Now, now he loosed, upon, under that Sixth Seal, these two hundred thousand spiritual demons, started in Rome, Germany, Hitler. And notice over in the Bible, where they received, never. . . They received power as kings, but wasn't crowned. A dictator is not a crowned king; just receive power as a king.

174 Oh, the Spirit of God just moving through me now, you know, just saying something. I don't know how to say it, nor what to say, and maybe I better not.

175 Notice, two thou- . . . hundred thousand demons turned loose upon those Jews, when they burned them, they crucified them. They put bubbles in their veins. They killed them, till they had no more gas to kill them with. And they shot them, till they had no more bullets to shoot with. And they—and they done everything they could do. They cremated their bodies, and everything; and hung on fences, children and all, innocent people. Because they were Jews, they were done that way. But God said He give each one of them a robe, undeserving as they was; but His grace to blind them so that we could see.

176 The Seventh Seal hasn't opened yet, you know. That's His Coming.

177 So while they're still under there, but, He shows us here, in a preview. As John, He took him up.

178 And one time, walking on the sea, you know; he said, "What about this man that leans on Your bosom?"

179 He said, "What is it to you if he stays till I come?" See, he never stayed, but He took him up and showed him that, the thing that happen till He come. Just showed him, reviewed the whole plan to John.

180 Notice, we find now that that natural power under the natural, to a natural nation, Israel, was loosed there. And what did it? It went and made war, and how it murdered and persecuted.

Now in the ecclesiastical realm of it! I . . . are you . . .

181 I hope that God opens your eyes to this now. Cause, I realize this is just not speaking to this church here. This tape goes world-wide. And I don't mean to hurt anybody's feelings, but just to tell the Truth.

182 Now the ecclesiastical realm has been opened, from the natural revival of the old pagan Rome, went forth on those Jews, which has always been their enemy. The lion, with teeth and everything, it stomped down and broke out the people. Rome, always been God's enemy! And it was turned loose in the same spirit, by the dictators of the world, because the religious system was still holding. Now it's been loosed.

183 What has it done? In the "cunningness," as He said, he come in like flatteries. And what has he done? He is bringing the Protestant Ecumenical Council of the World Churches, the spirit of antichrist upon both of them, bringing them to the slaughter, just like they did the other, in the hour to call the Bride. How? Loosed in the ecclesiastical church spirit. Loosed upon what? Not upon the denominations; upon the Bride! But here you'll get it, the Bride will not go through that time. The Bible says not. The church will, but not the Bride. Can't you see? Ministers, can't you see that, brethren?

184 You say, "The Church has to go through the persecution, for the—for the perfection of It." The Blood of Jesus Christ perfects the Bride.

185 A man who chooses a wife don't put her through a lot of punishment; he's already found grace, too, with her; she has found grace with him. He—he engages to her. And, if there is anything, he'll keep her from every place to turn her hand. His grace is so great upon them.

186 And so will it be upon the Bride, and so is it on the Bride. We unworthy creatures, deserving of hell, but His grace holds us through it. Look at how many lost and blind! How many, how many sinners was there in the world, the hour I got saved! God saved me for a purpose; and I'm determined, by His will, to do that purpose. I don't care what anything else goes; I want to do it.

187 And in the hour when I see all the churches, their great glamour, "and rich, and have need of nothing," they say; and see them, miserable, wretched, blind; then patting you on the shoulders, want you to compromise with them. I was born for a purpose, that's to condemn that thing and to call out. This I do.

188 Remember, when Jesus came on the earth, there wasn't one-hundredth of the people on the earth ever knowed He was here. He come to get that elected group. Said, "No man can come to Me except My Father has drawed him. And all the Father hath," past tense, "given Me, they'll come. They'll know it. They'll hear It."

189 Notice the loosing of this ecclesiastical spirit. Now twenty years later, after that war, we see the loosing of the ecclesiastical spirit. What under? The Seventh Seal; the Seventh Trumpet to the Jew.

190 Look at the moon darkening out. Where under? See it drawn out, the Son of man being drove from the church.

191 What is it? Joining in with the ecclesiastical bunch. The—the ecumenical move, and with the World Council of Churches, has drove every man. . . What does that thing stand for? Why, you have to surrender all your evangelical teachings and things. “How can two walk together ’less they be agreed?” They can’t. Jesus said they can’t. And how can a church, the Methodist and Baptists walk together? How can the Church of Christ walk with the Presbyterians? How can the Catholic walk with the Protestant? How can Protestant walk with Protestant?

192 But the Bride can walk with the Word, which is Christ. It must be in agreement. Not the ecclesiastical system; but the Word. You have to agree with the Word, to walk with the Word. Jesus said so. That makes it right.

193 Notice, there she is. Now, she’s loosed, to call all these little loose ends, “Oh, well, don’t make any difference, anyhow.”

194 That’s what Satan said to Eve, “Don’t make any difference. It’s all right. Surely, God is a good God. He loves us all.” He doesn’t.

195 You hear so much about It being a good God. He is a good God, but, being good, He has to be just. There is no goodness without justice. There is no justice without no law, without punishment, penalty. So we’re in that hour, that we’re living.

196 Notice, quickly now, these supernatural demons. Then, under the—under the auspices of a United Nation, united groups together, Eastern and Western.

197 Just like the right and left foot of the image that Daniel saw, how they wouldn’t agree and mix with one another. And the word Eisenhower, during that time. . . *Eisenhower* means “iron.” *Khrushchev* means “clay.” And he pulled off his shoe and beat it [Brother Branham knocks on the pulpit—Ed.] on the desk at the. . . when the League of Nations, or the U. . . at the UN. Khrushchev did, dusting off the. . . Oh, my! The hour that we’re living! The church and its condition!

198 But, thank God, the little Bride has made Herself ready. It ain’t long. Just hold on. It won’t be long. I don’t know how long, don’t know when; nobody knows that. But we know it’s close now, real.

199 Watch the ecclesia. Watch that, natural, what it did to them Jews. That was a people that held to the laws of God. No matter how many churches raise up, what else, they was blinded to Christ, and held to that law. And God gave them robes, every one of them, ’cause they

went down in martyrdom. See? They're—they're. . . They were blinded for our sake.

²⁰⁰ Here now, the Church, that knows nothing but the Bible. Regardless of ecclesiastical system, denomination, they know nothing about it. It's all foreign to them. They know Him, and Him alone.

²⁰¹ People today are somewhat like Peter and them was, up on the Mount of Transfiguration. They got all enthused when they seen the supernatural did, and one said, "We'll make one church of—of the prophets, and one to Moses."

²⁰² And that's the way the people, the Pentecostals did. They said, "We'll make one, Assembly of God; and one, church of God; and one, Oneness; and one, Twoness," and so forth like that.

²⁰³ But while he was yet speaking, Jehovah cried out, "This is My beloved Son," Who is the Word, "hear ye Him!" See? He is the Word.

²⁰⁴ The hour that we're living, the ecclesiasticals, of spirits uniting together now and bringing them all to this big one slaughter, to blot out. It's already in writing here, in this nation now, that these churches has to be closed unless you're with the organization. It's a union, it's a boycott, just like the mark of the beast.

²⁰⁵ And now you see what the beast is, don't you? It's a power. And a power, ecclesiastical power, Jesus said, "It'd be so close like the real thing, it'd deceive the very Elected if it was possible." But He promised to have something here for us in that day, that we wouldn't be deceived, and that's the Word, and Christ to make It manifest to us. They're supernaturals, devils, unseen to the eye, but you can see what they're doing. See?

²⁰⁶ Notice, while that group is a riding, making themselves ready to stomp out everything that won't agree with them, there is another group being made ready, after while, Revelation 19. The next time the Church is heard, She comes, also, not upon exactly horses, but the Bible said, "He was on a white horse, and the host of Heaven was following Him upon white horses." That right?

²⁰⁷ While this group down here has got two thousand bound at the river Euphrates, and has been bound for two thousand years, also that church has bound the Holy Ghost for nearly two thousand years, under martyrdom back there, and under the church ages. It's been bound, not at the river Euphrates, but at the door of creeds and dogmas, that the Holy Spirit can't work in the church because of man-made systems. But She is going to be liberated, She is coming back, that's what the Bible said. And those two meet one another on the battlegrounds, Lucifer and Michael again, like in the beginning. They've been bound for two thousand years, almost, almost two thousand years.

208 Not exactly two thousand, 'cause the Romans kept on going, Titus in A.D. 96, and on down like that, kill the Jews. The Romans! Who was it killed the Jews? Who was Titus? A Roman general. The blood rolled out the gates down there, up to the . . . oh, and slaughter them, the women, children, and everything. Didn't Ezekiel 9 say they'd do that? "Go through the midst of the city and set a mark upon the people who sigh and cry," the—the Holy Spirit. And the rest of them, "the slaughtering man come forth," that would be bound; hold them, hold them, until they went forth and slaughter everything that was in there. Little women, women, children, babies, and everything else, they were all slaughtered. Exactly.

209 Here it is again, repeating itself. And here is that ecclesiastical system coming right back, smothering out, tramping out everything that's called God. Oh, they got their systems, and organizations, and denominations, but that don't have nothing to do with the Bible. They'll tell you quick they don't even believe in It. Yes, sir. "Say what the church says."

210 It's what God says! That is the Word. The Bride is with the Words; they're One. How can they be One? When that Word, that's wrote in There, becomes in you, and make—make you and the Word becomes One. That's exactly what He promised.

211 Then, It interpret. God don't need an interpreter. They say, "Well, we interpret It like *this*." You've got no right to interpret nothing. God does His Own interpretation. God said, "Let there be light," and there was light. Who interprets that? He said, "A virgin shall conceive," and she did. That don't need any interpreter; it's already interpreted. God said these things would happen in this day, and it is. It don't need no interpreter. It interprets Itself. Oh, my!

212 Revelation 9:1, under the Fifth Trumpet, their king. . . Notice, Revelation 9:1 now, the king of this great group of two hundred thousand horses. They had a king over them, and, if we notice, it was a fallen star. "Why art thou fallen from heaven, O Lucifer?" Oh, how Doctor Smith got that so scrupled up there, but, it's all right, see, wasn't for his hour. See? All right. "Was the bottomless pit; their king was the king of the bottomless pit."

213 Revelation 17:8. I wrote something down here. I'm just going to read it. You see here, Revelation 17:8. I want to see what it says here, 'cause I don't know just how to hit this next, 17:8.

And the beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and shall go into perdition: and they that dwell upon the earth shall wonder, whose names were not written in the book of life—of the life from the foundation of the world,

when they beheld the beast which was, which is not, and which yet is.

214 See, “was,” one pope dies, another one ascends. “Beast which was, which is not, which is; which is not, which is.” Don’t change its order; it’s pope, the same time, everything. Everything has to go in the same system.

215 And it shall come where? “To the bottomless pits.” And the Bible said here, that, “The leader of these fellows was from the bottomless pits, and that was their king,” and he sets with a triple crown, and joining the Protestants with him.

216 Heard a Lutheran priest say, the other day, said . . . or, a Lutheran preacher, said, “Well, people ask me why I wear a—a collar. How can they tell me from the . . .” Was you there? [A brother says, “Yes.”—Ed.] Yeah. And, that, wasn’t that ridiculous? I—I almost felt like vomiting, walked off the platform. They said, “For, they shouldn’t be any difference.”

217 If Luther, Martin Luther, would hear that, he’d turn over in his grave, say, “You hypocrites, you don’t belong in my ranks.” Uh-huh. See?

But you know where it’s got? “There’s no difference.”

218 There is a difference. Even differs in individual. God said, “Separate Me, and Paul and Barnabas,” that’s right, “for the work.” Separate! God is a separator, not a mixer. A separ- . . . The church wants a good mixer, today, that can let them wear bathing suits, and shorts, and everything else, and get out and carry on like that. But God said, “Separate Me!” Separate yourself from the world!

219 Revelation, we find out here, that, “their king was from the bottomless pits,” and the same one that “went into perdition,” in and out, in and out, went out.

220 Notice in Leviticus, the 23rd chapter, how perfect is the interpretation with the order with the Word, with what we’re trying to give now. Watch this now, the order. Now we notice. Let’s just turn and read that just for a moment. In Ecclesia- . . . not in Ecclesiastes, but Leviticus. Leviticus 23, now notice this here, Leviticus the 23rd chapter now. And we want not to miss this at all, now, so we can get it just exactly the way the Lord has got it written here for us. I certainly can’t find Leviticus in Exodus, can I? All right, Leviticus now. “And the Lord . . .” 23rd.

. . . the LORD spake unto Moses, saying,

Speak to the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, and an holy convocation. See?

Ye shall do . . . the servile work therein: but ye shall not offer . . . offerings made by fire unto the LORD.

. . . and ye shall offer an offering made by fire unto the LORD.

221 Now watch. Now notice.

And the LORD spake . . . Moses, saying,

Also in the tenth day of the seventh month there shall be a day of an atonement: . . .

222 See, the atonement followed the . . . Watch now. The atonement followed the trumpet sound. See? How beautiful! See? The atonement day followed the trumpet.

223 Now—now, the fifty days of the trumpets, for us, symbolize when the trumpet sounded at pentecost, which was fifty days. Now—now—now, after this, the Jews rejected That.

224 Now the Trumpets is to call them back to that Atonement, see, the Atonement they rejected. And they rejected so our eyes could be opened; theirs was closed. And during this time, these Seals opened up, and the—the—the Trumpets blew. And now, in the blowing of the Trumpets, just before the Messiah comes, 'cause they've got to be in Palestine. And you remember God had to harden Pharaoh's heart, to run them out of Egypt; and He hardened Stalin, Mussolini, and all that, to get them back into the promised land, where the hundred and forty-four thousand is supposed to be.

225 And now, for the first time for thousands of years, twenty-five hundred years, that Israel is a nation with its own flag, own army, and all, and it considered in the—in the UN. First time it's been. The oldest flag that ever flew on earth, at this time, flies again, the five . . . six-point star of David. He said He'd lift that ensign in the last days, when she'd be coming back. We're at the end. There is just no doubt about it. We're here.

226 Notice now, quickly, Revelation 9, under the seven trumpet, "their king is from the bottomless pits."

227 Then in Leviticus, now, how perfect the interpretation is here with the Word! Because, see, immediately following, the pentecostal jubilee followed the day of an atonement; the order of the feast time. Between the pentecostal feast, to the atonement, the sound of the trumpets for the atonement, was the pentecostal feast, the long period of time. Look, there was a long period of time between the pentecostal feast, to the calling of the—of the trump . . . the sounding of the trumpets, the—the

trumpets to be sound; a long period of time. Frankly, it was fifty days, from the—from the—from the feast of pentecost to the feast of the atonement, was fifty days. Now, fifty days is exactly seven sabbaths.

²²⁸ And seven sabbaths is the seven church years, Church Ages. Get it? See? See? Now, the Jews has been blinded, waiting all this time, while the pentecostal Firstfruits has been poured out upon the Church. And we've come down through the martyr ages, and down through the reformer ages, and now in the calling-out age; three sections, same Spirit; like Father, Son, and Holy Ghost, same One. See? But, Seven Church Ages, being seven sabbaths.

²²⁹ Exactly seven sabbaths from the—from the pentecostal jubilee trumpet. . . a pentecostal jubilee feast, until. . . The waving of the sheaf, and then the pentecostal jubilee. And then from the jubilee to the atonement is seven sabbaths, fifty days, and at the end of the fifty days is the—the atonement is made. You get it? Now, and this has been a type, that the Church. . .

²³⁰ When He was revealed, Hissself, as Son of God, has been revealing to the Church in the baptism of the Holy Ghost, down through the ages, in the—the pentecostal age, see. Just keep getting more and more; justification under Luther, sanctification under Wesley, baptism of the Holy Ghost.

²³¹ Now here is the calling-out time. At the Sixth Seal, when it's—when it opened, the persecution struck the Jews, in the literal standpoint; and here comes the persecution to the church, in the ecclesiastical standpoint; because, the Bride is already called. The sabbaths are over, and ready for the Jews to be called. Where to? The feast of Atonement. Oh, church, don't you see that? Called to the feast of the Atonement, (what?) to recognize the Atonement; not no more chickens and geese, and what they been doing. "The Lamb of God, slain from the foundation of the world," Israel is going to know That.

²³² Notice, here is a great thing. Look! Oh, my! The Holy Spirit has been bound by the denominations, all these two thousand years. We find out, It has. Now notice the sabbaths, seven sabbaths, they couldn't get all the way out. The—the Bible said, "There will be a day that will be neither night or day."

²³³ "And all Scripture," Jesus said, "must be fulfilled." Is that right? Say, "Amen." [Congregation says, "Amen."—Ed.]

²³⁴ The prophet said, "There will be a day that can't be called day or night, but in the evening time it shall be Light."

²³⁵ What was it? The same sun that shines in the East is the same sun that shines in the West.

236 Every time that sun comes up, and goes across and sets, means your life. Little baby born, weak, of a morning. About eight o'clock, it goes to school. Eleven-thirty, it's out of school, it's the heat of the day. Then it begins to set, to fifty years old, sixty, seventy, eighty, ninety. She sets over yonder and dies; only to come back the next day, and say, "There is a life, death, burial, resurrection."

237 And, notice, civilization has went with the sun. The oldest civilization we have is China. Anyone knows that.

238 Where did the Holy Ghost fall? On the Eastern country, on Eastern people. And the Gospel has traveled with the sun. It come from where? From over in the East, into Germany, from Germany to England. . . . Crossed the channel three times. Mediterranean into Germany, from Germany. . . . From the Mediterranean, from the East, into Germany, through the Mediterranean; from Germany, across the English Channel, into England; from English Channel, across the Pacific over into. . . . or the Atlantic, over into the United States.

239 And now she is at the West Coast. She has crossed the nation that she civilized and went across, and went on. Civilization travel; the Gospel has traveled with it. Now all the riffraff is on the West Coast, where everything it picked up, like the tidal wave coming in.

240 But the prophet said, "The Son will not shine through this day; it'll be a day of gloom." They've had enough Light, like a real rainy day, they could join churches, and believe the Lord, and things like that. But, he said, "In the evening time, the clouds will move away, the denominations will fade." And the same Gospel, the same Word made flesh, as He promised in Luke 17:33. The same Gospel, with the same thing, would take place in the evening time, just when the shadows are getting low. The same Gospel, the same Christ that lived in flesh back yonder at the beginning, on the Eastern people, shall live again in the Western people at the end time. "It shall be Light in the evening time."

241 "All Scriptures is given by inspiration," and cannot be broken.

242 The big fifty days has passed over. The pentecostal feast has passed over, seven sabbaths; until the trumpets, a type of the Seventh Church Age. Remember, remember, the. . . under the Sixth Trumpet, the Jew. . . Are you listening? [Congregation says, "Amen."—Ed.] Under the Sixth Trumpet, the—the Pentecostals reject the Bible; the—the lukewarm, not only Pentecostals, all the rest. The church world rejects Christ and He is put on the outside. And in the same Trumpet. . . . And the same Seal, rather, when It was opened, to show Jesus on the outside of the church, trying to get back in; at the same time, the Trumpet sound for the Jews, and the Jews recognize the Atonement. Glory! Hallelujah! Oh, my!

243 The Holy Spirit has been bound by these denominational rivers, for almost two thousand years, but is to be loosed in the evening time, by the evening-time Message. The Holy Spirit back in the Church again; Christ, Himself, revealed in human flesh, in the evening time. He said. He promised it.

244 There was three stages of it, as I said. The martyrs, age of the martyr, for it; and then the stage of the reformers; and now the calling-out time.

245 When finished, at Laodicean Age, according to Revelation 10, the mystery of all the Bible would be knowed to the Bride. Is that right? Revelation 10. Listen close now. Uh-huh. Bride, called out by the Word; Christ Himself calling out the Bride, making plain Hebrews 13:8, that He's "the same yesterday, today, and forever," does the same, is the same. "He that believeth on Me, the works that I do shall he do also." See? Luke 22 . . . Or, Luke 17:30, and also Malachi 4, Hebrews 4:12, all these Scriptures that's promised, this is to be between the Sixth and the Seventh Seal, and the Sixth and the Seventh Trumpet.

246 Pentecost feast finishes at the period of the Seventh Trumpet, for the next is the Coming of . . . Seventh Seal, for the next is the mystery of the Coming of Christ, and, also, the Trumpet is sound for the Jews. Their Sixth Trumpet is sound, and, when it does, it makes known to them the revealed Son of God; one-half hour of space. Remember, all Trumpets sound on this Sixth Seal. The Sixth Seal finishes the mystery, under the Sixth Seal, just before the Seventh is opened.

247 Notice, here is Leviticus 23:26. How in order is the Scripture! After the long period of pentecost, which Israel did reject back there; and He called the Gentile Church out, through this pentecostal feast. How many understand what the pentecostal feast is? It's the fruit of . . . firstfruit of the harvest, the firstfruit of the resurrection, the pentecostal feast.

Don't miss this, people! And, you on tape, listen close!

248 This has been the time of pentecostal feast. The Jews has laid silent; they rejected It. Now they've got to be called back to the Atonement. We know Who the Atonement was; they didn't. And the Trumpet sound, after the pentecostal jubilee, calls the Jews together. Can't you see how that Trumpet, of persecution under Hitler and them, blasted? And the Jews was forced to come together, to fulfill the Scriptures.

249 Now you got it? All that's got it, say, "Amen." [Congregation says, "Amen."—Ed.] Good. All right.

250 Notice here in Leviticus, 26 now, the order of the Scriptures. After the long period of pentecost, which ends in the calling out of the Bride, the Bride is called out by a servant. The Rejected, next, to

be known to Israel, the feast of the Atonement. Notice, here is the same as in Leviticus the 16th chapter, now, when He ordered the feast of pentecost . . . or the feast of atonement, but in this place they are called . . .

²⁵¹ Oh, how perfect! Get it, preachers. See? Don't miss it, ministers.

²⁵² In this feast of pentecost, which is represented in Leviticus 23:26, or 23 and 24, is a feast of mourning, not a killing, of a feast. The feast was killed . . . The atonement was killed, rather. The atonement was killed. Leviticus 16, it's exactly a parallel to it. Only, in this place, it's called Israel to mourn for their sins. How perfect it is, today! It's not the re-killing of It; which, Moses symbolized, by striking the rock the second time; it didn't work. Not a killing, of a feast; but a mourning, of rejecting the Atonement. Oh, my! This will be the Trumpet; the feast, be rejected, then their Messiah made known.

²⁵³ Notice, they'll know their Messiah when they see Him. He is coming in power, this time, the One they looked for. He is coming in power, for the Gentile Bride, and the Jews are going to recognize Him. And then the Bible says . . . We just got through preaching on it here, about six months ago, or more. The Bible says, when they say, "Where did You get those wounds?" How many remembers the Message? Raise your hand. Sure, you . . . See? "Where'd You get those wounds?"

He said, "In the house of My friends."

²⁵⁴ Remember me preaching on the—the time when Jacob had sent the children of Israel down there to get the stuff, and the food and stuff, and how Joseph act like he didn't know them; and how all these things went on, then he made himself known? You remember? And they were so scared, they went to weeping. Same as Jacob's trouble.

²⁵⁵ And here we find the Jews under persecution; don't know where they stand now, but they're coming back.

²⁵⁶ And when they do see the Atonement appear, the Bible said, "When they seen it," they said, "they would separate one home from another, and weep for days, like a—like a family that's lost their only son. 'Where did You get those wounds?'"

He said, "In the house of My friends." See?

²⁵⁷ Remember, the Bride is already in Heaven; Joseph's wife was in the palace. And Joseph dismissed everything from around him, and he made hisself known to his brothers; you see, His Wife and children and them was in the palace when He returns back to make Hisself known to the Jews. There is the Atonement. There is your sound Trumpet. There is where they say, "Oh!" What is it? There's the Atonement. "Where's them wounds come from?" There it is.

“In the house of My friends.”

²⁵⁸ Remember what Joseph’s brothers said? Why, they said, “Now we’ll be killed, sure enough. We did that. We did the evil like that.”

²⁵⁹ He said, “No, God did this to save life.” You remember the story, in Genesis? See? See? So did He do it this way, to save the life of the Gentile, the Bride. Said, “I got them in the house of My friend; but don’t be angry, see, don’t be afraid of yourself.”

²⁶⁰ They say, “Oh, my! Did we actually miss seeing Him? Was that the Atonement, and we’ve missed It? O God!” And they said, “They just separate themselves, and mourn for days.” What is it? The Atonement; sadness. This time, the coming of the making known, Atonement, is not the regular atonement being killed, like in Leviticus 16. But Leviticus 23 is a mourning time, of their sins. And, their sins was, they rejected It.

²⁶¹ Oh, don’t you see where we’re at? Don’t you see why them Trumpets means nothing to us? They all sounded under our Sixth Seal. You see now why the Holy Spirit wouldn’t let me speak it? And the Heavenly Father knows, with this Bible before me, that’s the Truth. Didn’t know it till yesterday, day before yesterday; in my room there where He revealed it, come to me and spoke to me. I come back, I said, “Wife, I got it now. He just met me in there and told me. Here it is, honey.” See? See, there it is, see, perfectly just in harmony.

²⁶² Oh, people without Him, get in quick! It might be the last opportunity you’ll ever be able to have. You don’t know what time He might come.

²⁶³ The feast of the trumpets. The Bible says, “They would separate themselves, one for another, and pray and weep, because like a person with their only child being lost.”

²⁶⁴ Look, I want to say one more thing. Closely now; don’t miss this. How striking! From the seventh angel’s (messenger of the Seventh Seal) Message in Revelation 10, was the Seventh Seal, to the Seven Trumpets, between those two times. . . .

²⁶⁵ O God, how can we say This, to make the people see It?

²⁶⁶ It’s between that Sixth Trumpet, and the Sixth Trumpet and . . . The Sixth Trumpet and the Sixth Seal sounds at the same time. And between the Sixth Trumpet and the Seventh Trumpet, there is a prophet to appear before the Gentiles, to call the people back to the original pentecostal Doctrine; and the two witnesses of Revelation 11 appear to the Jews, to send them to Jesus, while the Church is being taken up. All of them, prophets! Amen! The Word of the Lord cannot be broken. It won’t be a denomination! Do you see it?

267 Read in your Book here and see if that between the Sixth and Seventh Trumpet isn't injected in there, let the Jews being called out between the Sixth and Seventh Plague, we come over to that hundred and forty-four thousand (you remember that?), which was between that. Do you remember? Between the—the—the Sixth, the Fifth Seal and the Sixth Seal. . . Between the Sixth Seal and the Seventh Seal, there was a calling out of the hundred and forty-four thousand. You remember that? Now there is where these trumpets come in right there, see, and persecution, and horses loosed on there.

268 Then, between that, then there was to be a seventh angel's Message, that had been preaching and condemning the Pentecostals. And Jesus had been put out; wouldn't have no co-operation with nobody, be put on the outside, rejected. The Bible said so. For, it's Christ made manifest among us, Jesus among us all, made manifest in the purity of His Word, making It known. And if that's . . .

269 This is not just make-up, friends. This is THUS SAITH THE LORD, the Scripture.

270 And at the same time. . . Now, as soon as this Church (the Bride) is drawn together, She is taken up; and that mystery of the Seventh Seal, or the Seventh Seal, the mystery of going. And the Jews is called by the mystery of the Seventh Trumpet, which is two prophets, Elijah and Moses, and they come back. And there is where the Pentecostals is all mixed up; they're looking for something to happen; the Church is done gone. And that's to the Jews.

271 Now, I feel in somebody's mind, saying, "That couldn't be Moses." Yes, it is. Now, you remember, He can tell me your thoughts. Uh-huh. Uh-huh. I keep feeling that re- . . . All right.

272 Let me straighten that out for you. It was Moses. Cause, here is your thought. You say, that, "Moses, it couldn't be Moses, 'cause Moses died." You think it's Elijah. It's Elijah, true. When, you think, "It's Enoch." You say, "Moses is already dead." But, remember, he could come back to life again. He did. Eight hundred years later, several hundred years later, he appeared on Mount Transfiguration. You say, "After a man is done dead?" Yes, sir. Lazarus was dead; raised again; and then had to die again. See? Sure. Uh-huh. And even the wicked will be raised up to life again, and then have to die the second death. Is that right? So get that out of your mind. It is Moses. Watch your ministry, just exactly what Moses and Elijah done; closed the heavens and sprayed fire upon it. You know what the thing they done.

273 Think of it! It's the end time, folks. Hallelujah! The great Day of the Lord is at hand. Gather yourselves together. Feast of the Messiah;

they'll reject Him, and they'll find out that there is their Messiah. The Bible said them striking things like this would take place.

²⁷⁴ In Revelation 11, call, their ministry will be the ministry of Moses and Elias calling to Israel, out of the Jewish traditions; just as the seventh angel's Message called the Bride out of the Pentecostal tradition. Remember, Moses and Elijah is to call Israel out of the old atonement of the lamb, and sheep, and blood, and goats, and sacrifice, to the real living Sacrifice, to the Word.

²⁷⁵ And the seventh angel's Message, under the same Trumpet, same everything exactly, the same Seal, is to (what?) call the people, the Bride, out of the Pentecostal and world tradition, to the genuine Atonement, the Word, Christ impersonated in His Word here, made flesh among us. Science has proved it, by pictures. The Church knows it, the world around. We firmly know it, for He's never told us one thing in THUS SAITH THE LORD but what's been the Truth. Did He not say, down there on the river, "As John the Baptist was sent, so will this Messenger will pull out . . ."

²⁷⁶ I looked up, and she's twelve o'clock. The midnight hour is here, friends, upon us. See how perfect the Scripture is? Perfectly, how It . . .

²⁷⁷ That, look, that's not going to be some organization go down there and call the Jews. It's going to be two men, Moses and Elijah. Both of them, prophets.

²⁷⁸ Now look. To call the Gentiles, the Bride out, He promised in Malachi 4 to do the same thing.

²⁷⁹ And the Bible said He would be put out of the church, in the Seventh Church Age. He would be put out of the church. It'll go completely black, and go . . . Where does it black out? It goes into this ecclesiastical system, into this ecumenical council, World Council of Churches. She . . . He is put completely out. His Word, they can't agree with It. You know they can't. They can't even agree in their own little local groups; how they going to agree in That? So, they take another mark of the beast, a image unto the beast. Remember, the Bible said, "There was an image made unto the beast."

²⁸⁰ And this United States has always been number thirteen. It started with thirteen states, thirteen colonies; thirteen stars, thirteen stripes; number thirteen, and always a woman. She appears in the thirteenth chapter of Revelation. And, first, is a lamb; meekness, freedom of speech, freedom of religion, and so forth; and then they receive power, and spoke with all the power the dragon had before him. What is it? What was the dragon? Rome. See, had a mark, a image of the beast, to raise up against the real Church of God. Under them denominations, will plague this thing! But, when they start to do it:

The Lamb shall take His Bride to be ever at His side,
All the host of Heaven will assembled be;
O, it will be a glorious sight, all the saints in spotless
white;

And with Jesus they shall feast Eternally. Amen!

“Come and dine,” the Master calleth, “Come and
dine.” (Amen!)

281 What a day we’re living in, the hour! Run, people, run
for your lives!

282 Notice now, in closing, the ministry like the seventh angel. The
two witnesses, under a Seven Trumpet, just before . . . or, the Sixth
Trumpet, just before the Seventh Trumpet fin- . . .

283 Now, remember, and I told you I’d bring back this, “Great
Trumpet.” He said, what would He do, over here in Isaiah? He said,
at . . . “The Great Trumpet would sound. The Great Trumpet!” Not
Trumpets now, feast of trumpets; there is two of them, Moses and
Elias, to call the Trumpet. But, under “the Great Trumpet,” the
Coming of the Lord, to announce Joseph returning, see, that all nations
would assemble at Jerusalem. Amen. You find that in the Book of
Isaiah. I just give it to you, a while ago, one of those chapters we read;
that’s in Isaiah 18:1 and 3. And in Isaiah 27:12 and 13, is where He
sounds that “Trumpet,” and all of the nations will recognize Israel in
her homeland, God with her.

284 Then the Bride will come to be with the Bridegroom, and the
Bridegroom with the Bride; and then the great Millennium, after the
whole world is destroyed by atomic power. And there will be “a new
heavens and new earth,” shall live forever.

285 Look, right under . . . Now notice, the ministry of Moses and Elijah
will . . . Now, everybody get it? Let me say it again. The ministry of
Moses and Elijah, between the Sixth and Seventh Trumpet, will be two
prophets that will . . . they . . . Israel always believe their prophets.

286 Now, why did the Holy Spirit say to me when I started up to
there, to show them that He was the Son of God, said, “not yet”?
You remember that, about five years ago, on my way to India? Said,
“Don’t do it.”

287 I said, “They said, ‘If this be the Messiah, let us see Him do the sign
of the prophet. We believe the prophets.’”

288 Brother Lewi Pethrus and them sent me those Bibles; when
they give a million of them out to them Jews coming from
Iran and everywhere, coming back, assembling themselves together,
become a nation.

I thought, "This is my time." I was already . . . Cairo, Egypt.

²⁸⁹ He said, "Don't do it now. The hour is not yet." Then I returned home. Uh-huh. Oh, my!

²⁹⁰ Moses and Elijah has got to call. The pentecostal jubilee is still going, or had up till this time. See? Now the feast of Trumpets has to be known. And this one over here of Malachi 4 is not connected with that one over there; not at all, not at all. Notice, watch here, the ministry will be Moses and Elijah, changing and calling Israel from the Jewish traditions, listen, from the Jewish traditions that they had been mixed up in. Being prophets, they'll believe—they'll believe him, calling them to the feast of the Atonement, Christ, letting them recognize Christ. They'll say, "He is coming. He'll be here." The Jews will be gathering, things like that.

And then when He comes, say, "Here I am." See?

"Where'd You get them scars?"

"In the house of My friends."

²⁹¹ Now, the same as those two prophets did! Remember, the Gentile Bride is to have a prophet, called Elias, Elijah, that's to call them out of their traditions, the Bride; just the same as these prophets called Jews out of Judaism, to Christ, the Atonement. And the Gentiles already knows the Atonement, but it's to call the Bride back to the original Atonement, where these (fifty) sabbaths they . . . All these seven sabbaths that they have got away from; call them back to the end time. The seven . . . Listen! The Seventh Church messenger, the Seven Trumpet messenger, is all prophets. Now, that's right.

Injected, is the hundred and forty-four thousand.

²⁹² Calling, the Seals, which was to the Gentiles. It had to be to the Gentiles, to open up to the Gentiles, to see the Gentile Church. That's all we know. That's all we'll listen to; what's already passed. We look for Jesus.

²⁹³ You say, "Now, wait a minute, Brother Branham, I believe they're going to do *this*."

²⁹⁴ The last sign that Abraham . . . And we are the royal Seed of Abraham; the Bride. The last sign that Abraham ever seen before the promised sign come . . . the promised son come, was what? God, in a form of a human being, that could discern the thoughts of the people; one man, not a dozen; one man, no matter how many impersonations. They had One, and He discerned the thoughts was in there. What? And, the next thing happened, Abraham and Sarah turned back to a young man and woman. We know that.

295 Now, I know that kind of chokes you a little bit now. But, remember, just so that you'll be sure to know now . . . You don't read the Bible like *this*; you read between the lines and see, make the picture come.

296 Watch. Sarah was an old woman, the Bible said. She, they . . . "Her womb was dead." Is that right? "Abraham's life was dead in him, his seed." Is that right?

297 Now, remember, Abraham's seed was dead. Forty years later he had seven sons by another woman. What did He do? He changed their bodies.

298 Watch, they took a three-hundred-mile journey, down to Gerar, quite a long journey for an old man. Said . . .

299 And Sarah even thought they couldn't have family relation. She said, "Me . . ." Twenty years or more, maybe, before they had had family relation. Said, "Me an old woman, and my lord, also; have pleasure again, like young people?"

He said, "Is anything too hard for God?"

300 Notice what happened. Immediately she turned back to a lovely young woman. Showing, in there, portraying what He's going to do to the royal Seed of Abraham, to receive the Son that's been promised. She turned back to a young . . .

301 Look, they went down into Gerar. And what happened? Abimelech, the king, fell in love with her, said, "She is fair and beautiful," and was going to marry her. Is that right? Old grandma; and all them other pretty girls down there. Granny, "She is beautiful. She is fair to look upon." See?

302 God changed her body, and turned them back. It's a mystery that's to be revealed now in this day, by the Son of man, see, the evening Message. See? Turned back! And that was the last sign they seen, was (what?) that discernment, before the change of the body come.

303 And before we can ever receive the Son, what happens? "The trumpet of God shall sound; the dead in Christ shall rise first, a new body; and we which alive and remain shall be changed, in a moment, in a twinkle of a eye," hallelujah, "and shall be caught up together, to meet the Lord in the air." The secret has been made known; the Seals are open.

304 The Trumpet sounded for the Israel; the two prophets is ready to appear. What is it? The Church must get off the scene right now, so they can appear. He can't deal with two at the same time; He never did. See?

305 Oh, brother, watch! Exactly, to call all, call them out of the denominations and traditions. Now we see the church of pentecost age is finished.

306 The Bride must step out of the way, to go up now; so the two servants, the two servants of God, in Revelation, the two prophets, can appear upon the scene, to sound the Seventh Trumpet to them, make known to them the Christ.

307 The seventh angel, messenger, say, "Behold the Lamb of God that takes away the sin of the world!" Not, "behold my Methodist, my Baptist, my Pentecostal." But, "The Word, the Son of God, the Lamb of God that takes away the sin of the world," for no other foundations is there! You see?

308 How long have we got? The Jews are in their homeland. The Bride is called. Scripturally, everything just exactly what He promised. We're ready. The hour is here.

Nations are breaking, Israel is awakening,
The signs that the Bible foretold;
The Gentile days numbered, with harrows
encumbered;
"Return, O dispersed, to your own."

The day of redemption is near,
Man's hearts are failing for fear;
Be filled with God's Spirit, have your lamps trimmed
and clear,
Look up! Your redemption is near.

False prophets are lying, God's Truth they're
denying,
That Jesus the Christ is our God; (That's right.)
But we'll walk where the apostles have trod.

For the day of redemption is near,
Man's hearts are failing for fear;
Be filled with the Spirit, your lamps trimmed and
clear, (Don't take a chance.)
Look up! Your redemption is near.

309 The prophet said, "It shall be Light in the evening time."

It shall be Light in the evening time,
The path to Glory you will surely find;
In the water way, is the Light today,
Buried in the precious Name of Jesus.

Young and old, repent of all your sins,
The Holy Ghost will surely enter in;
The evening Lights have come,
It is a fact that God and Christ are One.

³¹⁰ We're here! We're at the end. That's not just some silly thing of a man. That's THUS SAITH THE LORD.

Let us bow our heads.

³¹¹ Merciful God, Jehovah, the Almighty that thundered on Mount Sinai; and the people screamed, "Let Moses speak, and not God, lest we die." You said, Great Jehovah, "I'll raise them up a Prophet. I'll not speak to them no more like this." But You promised what You would do, and You did it; You raised us up the Lord Jesus. He is the Word. You said He was. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us."

³¹² We see the things that He prophesied to us here, through His prophet, John, on the isle of Patmos. We see it fulfilled, to the letter. We see the Holy Ghost made manifest among us here on earth. We see the denominations put Him out of the church; the Word. They got nothing against the people; it's that Word that they hate. It's against their tradition. Just as when You were here on earth, You was the Word, and You were against their traditions; and they threw You out of their churches, everywhere.

³¹³ And now, Lord, there is no cooperation, nowhere. Trying even to get into South Africa, where I know there is some souls there yet waiting. Every place, and look like they won't receive me, Lord. Not because of me, Lord; it's because of this Message. But, You said it would be this way, and You've made it known to us so we wouldn't be discouraged. We know the hour we're living.

³¹⁴ God, these people have set here this morning, in this hot, baking room here. They've listened close. They see now, I'm sure. If they don't, reveal it to them, Lord, why that You wouldn't permit me to take those Trumpets. I see it has nothing to do with us. Right at that Sixth Trumpet, it all happened, and we've done seen the Sixth Seal open. And we seen a vision here, two weeks ago, of the preview of the Bride and the church, as I've told it here. Just as You showed me, Lord, I told it. Here we are. It may be later than we think.

³¹⁵ O Father, if there's a person here this morning, that—that just taken some superstition, some theological influence, or some theologian's word which is contrary to the Word of God! And they don't know the real Christ, the real Holy Spirit. It isn't revealed to them, the Word, yet, how the Word is to be in this day. They only see a tradition. They

living in a—a Light that's blinding. Like the greatest robbery that was ever done in the world, was in England, it was done by a false light. And the greatest robbery Your church has ever had, has been when they taken a denominational light and refused the genuine Light of the Bible, the Christ.

316 O God, be merciful! Save the lost, Lord. Please, I ask just a little while longer, Jesus. We got loved ones. Just a little while longer. Soon that great Rock will be hewed out of the mountain. Grant, Lord, if any is here this morning without You, may they come just now, sweetly, and receive You.

317 While we have our heads bowed. If you'd raise your hand, say, "Remember me, Brother Branham." We have no. . . The altars and things are filled up. God bless you. Just say, "Remember me." God bless you. God bless you. God bless you. Just literally hundreds of hands!

318 Father God, there is a little shadow somewhere. Take it away, Lord. They set here in this room. Don't. . . Satan might have blinded their eyes, in times past, but I pray that You'll wink at that, as You did to us in many days ago. But now that You call us all to sight. . . The Bible said that they were blind. They didn't know it. Said, "I counsel thee to buy of Me eyesalve." God, use the salve this morning upon their eyes, that they might see. Yet it be humble, in a bunch of humble people; and humble, uneducated, and so forth, but yet that's the way it was at the beginning. Grant it, Lord, that they'll receive It just now. I give them to Thee, in the Name of Thy Son, Jesus.

319 And You said, "He that heareth My Word." I'm sure, Lord, the best of my knowledge, they've heard It. "And believeth on Him that sent Me," not make-believe, but really believes, and believes what the Word has said. "Has everlasting Life, and shall not come to the Judgment; but is passed from death to Life." John 5:24.

320 Grant, Lord, that they'll be Yours, from this hour on. If there is a wonder in their mind, take it away. If there's a sick person in our midst, let the great Holy Spirit, Lord, . . . Which, I know there is; and revealing the thoughts, standing here on the platform. They know all about it. I pray that You'll heal them, Lord. Settle all the questions.

321 The pool will be open to those who have never been immersed in the Name of Jesus Christ, taking the Name of the Bridegroom. They got a denominational, ecclesiastical; no one was ever baptized in that titles of "Father, Son, and Holy Ghost," or sprinkled; and these traditional things that belongs to churches of this age, anti-Christ movement, image of the beast. Nobody was ever baptized in the name of "Father,

Son, Holy Ghost,” till the Catholic church. All the Bible, and all the history, afterwards, says they were baptized in the Name of Jesus.

³²² Paul said, in Galatians 8:1, “If even an Angel from Heaven comes and preaches any other gospel, let him be cursed.” And You commanded those people who had been baptized under John, the same one that baptized Jesus, to come and be rebaptized again in the Name of Jesus Christ, in Acts 19. And said, “Don’t even let an Angel tell you anything else.”

³²³ There will come a messenger in the last day, will guide the people back to the firstfruit, back to the original Faith. Grant it, Lord, that that great Messenger among us now, the great Christ, the Holy Spirit made vivid, made understanding, opening up the Word and revealing It to us, may He guide them back to the original, pentecostal Faith. Like Peter said, on the Day of Pentecost, “Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of sin.” And it was forever that way, to every person, until the Roman church at Nicaea.

³²⁴ God, be merciful now. The pool will be ready; the hearts open. Come in, Lord Jesus. We’re in the last hours. If there is possibility, Lord, of them coming in at this hour; which, I hope and trust that there is. And we who are in, Lord, may we take inventory now, that we have seen and heard the Voice of God speaking through His Word, and we know what hour we’re living. Grant it, Father. We commit them to Thee, in the Name of Thy Son.

³²⁵ Now with our heads bowed:

Softly and tenderly Jesus is calling,
Calling for you . . .



THE FEAST OF THE TRUMPETS

64-0719_M Vol. 3-16_R

This Message by Brother William Marrion Branham was delivered on Sunday morning, July 19, 1964, at the Branham Tabernacle in Jeffersonville, Indiana, U.S.A. This sermon, number 64-0719_M, is two hours and six 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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