

The Acts of the Prophet



THE ACTS

OF

THE PROPHET

BY

PEARRY GREEN



WILLIAM MARRION BRANHAM
Prophet to the Twentieth Century

Preface

Because of the unusual subject and content of this book, I feel that a certain amount of explanation is necessary that the reader may better understand and better appreciate the message it contains. The book was taken from taped sermons which I delivered to my congregation at the non-denominational Tucson Tabernacle, in Tucson, Arizona, in the spring of 1969. It is therefore a "spoken book," and although it has been edited, it still retains the flavor of it's initiation in a series of sermons.

This book is about a man who was sent from God to this Age. This man was a Prophet; yet as Christ said of John the Baptist in Matthew 11:9, I believe he was more than a prophet, for he was a Prophet-Messenger to the closing days of Christianity. Isaiah, long before the birth of Christ, proclaimed: 9:6 *"For unto us a child is born, unto us a son to given: and the government shall be upon his shoulder: his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting father, The Prince of Peace."*

Similarly, I can look back to the beginning of this Twentieth Century and say that unto us a son was given, unto us a Prophet was born, and he was to forerun the Second Coming of 'that Son' of Isaiah's prophecy again upon the earth. The complete story of this Prophet's life would fill many more volumes than I, a minister of the Gospel of Jesus Christ, would have time to write. Nor am I commissioned to be a writer. My work is preaching, but I am a preacher whose life was affected so completely by the ministry of this End-time Prophet, that my own ministry has become molded to a new purpose.

Thus it is, that I point to this man and his Message as he pointed to Christ. In this way only can I fulfill my ministerial duties of service to God - by acknowledging what He did for this Twentieth Century world through the life of one man. My desire is to acquaint all who read this account with the character, life, and acts of this God-selected man.

This book is my witness to the miraculous things I have seen and heard, for God has truly blessed me and I wish to give Him the glory. I will not apologize for the frequent mention I make of the name of this man, for I believe that even the Seven-lettered parts of his name were ordained by God: William Marrion Branham, a Prophet of the Twentieth Century, a man of God selected to forerun the Second Coming of the Lord Jesus Christ.

I call him, "Brother" Branham, for he said, *"If you love me, you will call me brother,"* and my life is open to any challenge that I did not truly love this brother, this man of God.

As recorded in Acts 4, the disciples were summoned by the authorities, beaten with many stripes, and forbidden to talk of or teach in the Name of Jesus Christ. Their answer to their accusers was, *"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."*

Likewise, before condemning me for this humble writing, my accusers should know that I felt led of God to do it. One compelling reason why I must do this is out of gratitude for the witness of those who walked with Jesus. I thank God for their record. They fulfilled the post-resurrection commandment of Jesus in Luke 24:48 *"Ye are witnesses of these things."*

I know that if I had lived in the days of Jesus, in a land distant from Israel, and someone had come to tell me of Jesus Christ, I would have appreciated their faithful witness. So believing that God

has visited this generation, I come telling what He has done. He sent a Prophet, and I feel privileged to bear witness of those things that were done through that Prophet's life.

I trust that I have made clear the responsibility I feel to tell what I have seen and heard, fulfilling a commission to bear witness of what Jesus Christ has done in my generation. Even after the ascension of the Lord Jesus, the disciples were hesitant to do this. In Acts 1:4-8, the Bible tells that Jesus commanded the assembled disciples that they should not depart from Jerusalem but should wait for the Promise of the Father, saying in verse 5:

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

They asked Him whether He would at that time restore again the kingdom to Israel, to which He answered:

"It is not for you to know the times or the seasons which the Father hath put in His own power. But ye shall receive power, after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea and in Samaria, and unto the uttermost part of the earth."

From these verses, I believe that the infilling of the Baptism of the Holy Ghost brings power to the recipient to go forth and bear witness of the things that God has permitted him to experience and understand in his lifetime. No doubt when Peter, James John, and the others told certain things, there were among the hearers those who did not believe because they had not themselves witnessed the miracles. But Jesus said: *"Ye are my witnesses."* When Thomas was invited to satisfy his doubt by thrusting his hand into the wounds of the risen Christ, he was told *"more blessed are they that have not seen, and yet have believed."*

Yet, some things are harder to believe by seeing them, than they are to believe without seeing. When the disciples bore witness of the things that Jesus did, walking on water, breaking the loaves, passing out fish, healing the blind, even raising the dead - there were those who could not fathom the Truth before their eyes. *"Too fantastic,"* they said. Likewise, I will relate things that happened in this generation in the life of Brother Branham, that only some will believe. It is not my responsibility to persuade all men to believe, but it is my responsibility to tell all men what I believe, what I have seen and heard, and give them reason for the *"hope that is within me"* at this hour, and why I stand where I do.

Pearry Green
Tucson Tabernacle,
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Rev. Green was a close friend and associate of Brother Branham, particularly in the latter years of his life. In his book "The Acts Of The Prophet" he gives witness to the miraculous things he saw and heard in the ministry of the Prophet of God to this Age. May it prove to be a blessing to you as you take this journey in the footsteps of a real Bible Prophet, with genuine Scriptural signs and a genuine Scriptural Message.

THE ACTS OF THE PROPHET

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

Malachi 4:5

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

Revelation 10:7

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Tucson Tabernacle
2555 North Stone avenue
Tucson, Arizona, 85705, U.S.A.
www.tucsontabernacle.com/

In the meantime, this digital edition contains a number of corrections intended to suffice until the revised copy is released.

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*For God so loved the world, that he gave his only begotten Son,
that whosoever believeth in him should not perish, but have everlasting life.
John 3:16*

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The Forerunners

In their day, the disciples found that people were offended when they witnessed of a man call Jesus the Christ - a man of their own generation. If their witness had been of David, Moses, Noah or any of the prophets, the people would not have been so offended. Why? Because they would have been speaking of historical figures and of what God, had done through them in the past. But when the disciples spoke of Jesus and his ministry, a man of their own generation, as the fulfillment of prophecy, they were greatly offended - especially the religious leaders.

Personally, I find that the same attitude and spirit prevails today. If I speak of Paul, Peter, James, John, or even more recently of Luther, Wesley, or Calvin - people take no offence. Even to bring to remembrance those who were known by their evil deeds, like Judas, Herod, Pontius Pilate, Pharaoh, or Satan himself - it still brings no offence; because to most people they are just historical figures having little or no influence in today's world. People accept, respect and applaud them for what they were. But to speak of a contemporary in the same manner brings out the opposition in full strength - exactly as it was in the days when the disciples witnessed of Jesus. Rather than recognize, respect, and accept a "contemporary" figure whom God "singles out" for a specific fulfillment of prophecy in the present Age, most professing Christians (especially the religious leaders) will strongly oppose it.

The Bible speaks on this wise:

"Without Faith it is impossible to please him: For he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek him." Hebrews 11:6

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." Acts 13:48

According to these Scripture, I cannot, by intellectual persuasion convince anyone that there is a God. Neither can I persuade them that God has acted in this generation. Two conditions MUST be met: First, the individual MUST *"believe that God IS"* and that He is a *"rewarder" of them that "diligently" seek Him*"; and secondly, they must, according to the "foreknowledge" of God, be *"ordained unto eternal life"*. Otherwise, he/she will not accept my witness. Before they can come to God they must believe that there is a God, and secondly, before he can believe that God has done anything in his own generation, he must believe what God has done in other generations.

So if we can believe that there is a God and want to recognize and see (understand) what He has and is accomplishing in this generation, then we need to recognize His Works, His pattern, and promises in past generations. For according to His Word, He *"changes not"* and will act the same today as He did in the past. The Bible tells us that *"God is perfect in all His ways"*. In dealing with man, God does not change, update, or modernize His thoughts, patterns or methods. He begins and ends with the same 'tools' - His *"Word"* and *"faith"* (absolute trust) in that Word.

Actually, it was a lack of absolute faith in God's Word which caused the fall in the beginning. Eve allowed Satan to cause her to 'doubt' one Word of God. Another example is that of Cain and Abel -

The Word was revealed to Abel (by faith - Spiritual Revelation in the heart); and acting on that which was revealed, he offered the "*more acceptable excellent*" sacrifice to the Lord. Cain, by-passed the Word - that which was revealed to Abel, and offered a sacrifice of his own choosing - he was rejected. We must needs remember that "*the Word will not profit us if it is not mixed with faith*" (absolute trust) (Hebrews 4:2).

Let's consider this example:

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world and became the heir of the righteousness which is by faith."
Hebrews 11:7

Notice that it was "*by faith*" that Noah did this. He believed that God was talking to him and he acted on his faith. But consider the people who lived in the days of Noah - what in the world did they think of this old man? Remember, Noah was only one man; he was neither a church nor a denomination. His message was brand new - it had never been heard before. It spoke of things that just couldn't happen - he prophesied that rain was going to fall from the heavens. Since the ground had always been watered by the dew (Genesis 2:6) the people had never experienced rain before. But Noah insisted that it would rain in such a deluge that the world would be flooded. By his works he showed that he believed what he was preaching - he constructed an Ark for the Salvation of those who would believe. Put yourself back in that day and hear their laughter and derision. Why, they had never heard of such foolishness! But in spite of their unbelief, that was God's way in Noah's time - whether they believed it or not. He sent one man with a Message and those who listened to that man were saved - the rest perished. What if Noah had waited for someone else to preach it, the warning would never have been given, but he had faith that God had spoken to him and he responded accordingly. By Faith Noah believed God and condemned the rest of the world, but saved his own household, Now, if you had lived in Noah's day, would you have thought him to be insane or a fanatic; or, would you have looked upon Noah as a prophet of God, thereby saving yourself and your household?

Maybe you find it difficult to place yourself in Noah's day. If so, let us come down to the time of Abraham. Abraham was not raised in the righteousness of God - in fact, his family had been heathens. But one day God spoke to him, telling him to leave the land of his fathers and journey to a new land. The Bible tells us that when Abraham left, he journeyed "*not knowing whither he went,*" but he believed that God had spoken to him and boldly told his family, "*I am leaving here and going there and whatever land I look upon or put my foot upon, God is going to give it to us.*" You see, Abraham didn't just believe IN God, he believed God. There's quite a difference between "believing in" God and "believing ALL" that God says in His Word. DO YOU, like Abraham, BELIEVE GOD? In the book of Numbers the Lord rebuked the children of Israel for their unbelief saying, "*...How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?*" Numbers 14:11. Now, if you had been a member of Abraham's family, would you have believed your relative with the strange revelation from God? Would you have followed him, or might you have said, "*Wait a minute. We love you Abraham, but we never heard anybody talk like this before. How do we know God spoke to you?*" Maybe you would have discounted his Message, saying, "*Nothing doing, Abraham; the priest is not teaching this, and you have no vindication. After all, what proof do we have that you have even heard from God?*" And Abraham, indeed, had no physical proof, for his proof was in the intangible material of faith, locked within his heart. And for Abraham, his faith had enough "substance" and "evidence" (Hebrews 11:1) to cause him to believe it and act on it.

We know that later, as Abraham journeyed through the land, his nephew Lot, left Abraham's tents and went down to the cities of Sodom and Gomorrah, the way of the world. Here it was that Lot, a

righteous man, was sitting in the gates of the city, when Two Messengers arrived from the tents of Abraham, and he recognized the two as Angel Messengers of God. These were not beings with fluttery wings, but Messengers sent from God, bringing a word from the Lord. He also listened with careful attention to their fearful Message, *"Get out of Sodom and Gomorrah! Leave this city! Do not look back, for God is going to destroy it with fire."* Could you have taken such a Message seriously? Picture yourself; could you have actually recognized these two as messengers from God and followed them out of the city without looking back, even at the terrible destruction which followed? (YOU may be among those who are given a chance to make that decision today, for there is a modern Sodom and Gomorrah which have been warned in a similar manner - by a Vindicated Prophet of God - and that warning is found in the pages of this book.)

Let us turn to the New Testament to learn of another man with a strange Message and HOW he was accepted. St. John records in chapter 1:19-21 the following interesting discourse between John the Baptist and certain priestly men:

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith I am not. Art thou that Prophet? And he answered, No."

These priests and Levites saw that everything about John was different - his Message of repentance, his clothing of camel skin, even his diet of locusts and wild honey. They observed that he didn't come down to the Temple to preach, yet his ministry was outstandingly effective. Puzzled by this strange man of the Wilderness, they sought an answer; hence the question, *"Are you Elias?"* The last great Prophet these people knew of was Malachi, whose Message had rung out some four hundred years before. These religious Jews were well acquainted with Malachi 4:5, and they thought John was the fulfillment of this portion of that prophecy... *Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."* But when asked IF he were "that" prophet John clearly stated "no!" Then they thought John might be the fulfillment of Deuteronomy 18 where Moses had said that there would be a Prophet sent to them *"Like unto"* Moses himself. The mystery deepened as John also gave a flat denial to this question. Well, John denied being the prophet to *"restore all things"*; now he denies being the *"prophet like unto Moses"*. Who indeed was he? Not fully understanding the Scriptures, the religious leaders asked him if he were "The" Anointed One - the Messiah?. To this question he answered "yes" and "no"; "yes", he was "anointed" of God, and "no", he was NOT "The" Anointed One. Finally, in their spiritual blindness, the priests and Levites asked him, "Who art thou?" Without hesitation John the Baptist (in St. John 1:23) identified himself in the Scriptures, pointing them to a prophecy they had overlooked in Isaiah 40:3, saying *"I am the voice of one crying in the wilderness."* WAS John testifying of himself? No! John was testifying of the Scriptures and the Scriptures testified of him. He was the "perfect fulfillment" of that Scripture.

Now Isaiah had said (Isaiah 40:3) that one would come crying as a voice in the wilderness. John the Baptist was that "Voice". Also, Malachi 3:1 states, *"Behold, I will send my Messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His Temple, even the Messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts."* Again, John the Baptist was that Messenger who was sent to forerun, before the Lord would suddenly come to His Temple. John, by the Scriptures, knew who he was and what his ministry would do? BUT would we have known who he was?

Now, let's see how Jesus identified John the Baptist. In revealing Himself as the Son of Man, he also placed John's ministry in the Word. Matthew 17:1-13 records the following conversation which Jesus had with the disciples concerning the Elijah ministry of Malachi's 4:5 prophecy, and the

ministry of John the Baptist. In this portion of Scripture Jesus identifies a future Elijah type ministry to restore all things (this is discussed in chapter 2), and then He identifies John the Baptist as the Elijah of the First Coming of Christ.

And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

And his disciples asked him, saying, Why then say the scribes that Elias must first come?

And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

Then the disciples understood that he spake unto them of John the Baptist.

John the Baptist, then, was indeed a man with the spirit of Elias, forerunning the First Coming of the Lord Jesus Christ. But he was NOT "that Elijah" to restore all things. Yet, the most religious people of the day, the Scribes and Pharisees, though they looked for the Messiah, didn't recognize Him or His forerunner. Jesus confirmed that they didn't, testifying that it is possible for God's sending of a Mighty man to go unnoticed by even the religious people of the world. But if John was the forerunner, then it must have been necessary to recognize him as a forerunner, or God would have sent him in vain. Failure to recognize the "forerunner" leads to a failure to recognize WHO and WHAT he foreruns. Even in the theological seminaries, it is taught that John was the forerunner, but the reason for such a forerunner has been lost in their teachings. The conditions of the Age required that a "forerunner" come to "prepare" the people to receive what God promised.

Let us examine this point more minutely from the Bible. Paul, speaking to twelve followers of John's Message in Ephesus, in Acts 19:3, asked under WHAT BAPTISM they had been baptized. "Unto John's baptism," was their reply. Paul preached of Jesus to them and then they were baptized in the Name of Jesus Christ. They had "listened to" and "believed" the forerunner; therefore, they were ready to receive the Revealed Truth of Christ's having come in that Age.

John the Baptist, standing on the banks of the Jordon, was asked (John 1:25), "Why baptizest thou then if thou be not the Christ, neither Elias, neither that Prophet?" John answered then easily, saying, "I baptize with water, but there standeth one among you whom ye knew not (meaning he knew already that Christ was present). He that is coming after me is preferred before me, whose shoe latchet I am not worthy to unloose." Here John hints that Christ is present, but notice that John does not point Him out, for the "Sign" had not yet been sent. John explains about the "Sign" in John 1:29-34:

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

And I saw, and bare record that this is the Son of God.

No one else, not even John, knew the Messiah until God "Sent the Sign" that He had foretold John he would see. Of course when John saw it, he said, "This is the Son of God." If John himself didn't

know it until he saw that witness, then God's Word would have been broken if anyone else had recognized the Messiah before John did. Do you see the significance of that statement?

IT WAS IMPOSSIBLE for anyone to have recognized Jesus Christ's first coming UNTIL the "sign" had been sent and recognized by the Forerunner.

If it were possible for anyone to recognize Jesus as the Son of God WITHOUT John the Baptist's Message, then God did a vain thing when He sent John.

John the Baptist lost some disciples after this. As recorded in John 1:35: *"Again the next day after John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, 'Behold the Lamb of God!'"* And the two disciples heard him speak and they quit following John and started following after Jesus. What did the Forerunner do? He introduced people to what? Baptism, Repentance. BUT what was it for? To show then the Lamb of God that taketh away the sin of the world, and even John's own disciples began to follow Him.

Even those people who had lived with Jesus, who knew Him best, had no idea who He was, for according to Mark 6:1-3...

And he went out from thence, and came into His own country; and his disciples follow him. And when the Sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, from whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

The people who knew Jesus personally hadn't recognized Him as the Lamb of God. You see, if Jesus had come down from Heaven as a full grown man, dressed in royal robes, with perhaps 10,000 legions of Angels behind Him, and had done away with the Romans, and had made the Pharisees the rulers, He would have been accepted as the Messiah. But, no, He came just as the prophets said He would come, born in Bethlehem, in a manger. Raised as a carpenter's son in Nazareth, He walked among the people on the streets and in the Temple, and as long as He was performing miracles and doing signs, such as feeding the multitude with fishes and bread, they accepted Him. But when He started speaking those things which to them was strange doctrine, declaring Himself as from the Father and saying, *"If you have seen me you have seen the Father,"* the Scripture says, *"MANY followed Him no more."*

No, Jesus Christ did not descend dressed in royal robes, for God's way was that He sent a forerunner; just as He had sent Noah with a Strange Message, just as He spoke to Abraham, just as He dealt with Lot in Sodom and Gomorrah, so He sent John the Baptist. Is it possible that in our generation God might also do something unusual? If so, He would do it the same way that He has before. He would send a man with a Message, and of course most of the world wouldn't listen. But those who hear by Faith and from the Word can test it by the Word, as did the Bereans in Acts 17:11, to see whether it is God declaring Himself to this generation.

Of Whom The World Is Not Worthy

In Luke 18:1 - 8 it is written:

1. *And he spake a parable unto them to this end, that men ought always to pray and not to faint;*
2. *Saying, There was in a city a judge, which feared not God, neither regarded man:*
3. *And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.*
4. *And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;*
5. *Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.*
6. *And the Lord said, Hear what the unjust judge saith.*
7. *And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?*
8. *I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?*

There are many people in the world who claim to have faith and to believe God for those things which they have not seen. But yet, when God acts in their generation, the majority of people are unwilling or unable to accept what He does as being of God. People can look into the past, at the prophets of the Old Testament, such as men like Enoch and believe that Enoch "*walked with God and he was not and God took him.*"

About Noah, they can say that he (by faith) believed God for something that had never ever happened on the earth before. But by his faith he condemned the whole world. They can believe the story of Abraham and his relentless search for a City. If it comes as a revelation to their hearts, they can believe that Sarah, in her old age, received strength to conceive seed. They are thrilled by the great faith story of Isaac, how God promised Isaac to Abraham and Sarah in their old age and how they considered not the deadness of Sarah's womb or the age of Abraham's body.

They feel strongly the immensity of God's request to sacrifice the boy who was to fulfill the prophecy that Abraham would be the "*father of many nations.*" When God spoke and said, "*Offer him as a sacrifice,*" we're told by Paul in Hebrews that Abraham believed God would raise the boy again from the dead. People cheer such faith on the part of the man who called himself "*Abraham, father of many nations*", for twenty-five years before his son was born.

How people do look back and admire the faith of Abraham. They also admire Isaac for his obedience to the will of God and his humility. They admire Isaac's blessing of Jacob concerning the things which were to come when the Israelites were in bondage in Egypt. Before Isaac died he told Jacob that he would bless them such that God would keep them in their Promised Land. Jacob, when he lay dying, remembered the promise of his father and grandfather and blessed the sons of Joseph for the things that were yet to take place for the children of Israel. Joseph, in turn, when he was dying, spoke of the return of the Israelites to the land of Israel when it seemed that such was impossible. Christians who know their Bibles look back with admiration on what God did through these Bible characters. But of course, all that's in the past, not in the present.

Then we have Moses, born of the faith that could disregard a king's commandment, who refused to be called the son of Pharaoh's daughter and went on to set the people free. The promise was carried out by faith and people today admire people of past days for taking unorthodox stands. But what about the promise of God for "their own day?"

People accept the vibrant story of Joshua when he led the children of Israel around the walls of Jericho. For six days they marched around the city once each day, and the walls stood. On the seventh day, in obedience to their commander, they marched seven times around, and the walls came down. Perhaps some people questioned this method of attack in those days, but we can look back now and say, "*Blessed be the God of faith, the One who did things out of the ordinary, things that had never been done before.*"

In our imagination, we can go into a certain city with Joshua and his men as spies and meet the sinful woman Rahab who, because of her faith in God (though she didn't really understand), received the spies and was saved along with her household. What a wonderful thing, we think, today.

Nor is there a shortage of stories in the Bible concerning the movement of God among His people. The witnesses, Paul said, are too numerous to mention: Gideon, Samson, David, and Samuel, to name a few, and all of the prophets who wrote in the Old Testament. Some subdued Kingdoms. Many wrought righteousness, obtained promises. some stopped the mouths of lions. The three Hebrew children quenched the violence of fire. They escaped the edge of the sword. By their weakness others were made strong. They waxed valiant in the fight and one man stood and by an uplifted hand turned an entire army into flight. Women received their dead back to life by the actions and lives of Prophets of God of the Old Testament.

There were others who, that they might obtain a better resurrection, would not accept deliverance. Others went through cruel trials of mockings and scourgings. They suffered bonds and imprisonment. They were stoned, even sawn asunder. When free of the bonds of men, they wandered, destitute, in sheepskins and goatskins, afflicted and tormented. They lived in deserts and in mountains, in dens and caves. The Apostle Paul tells us in Hebrews 11, that the world was not worthy of them, for through it all they cried out for the people and against the evils of idolatry, greed, and lust.

My purpose is to bring out the Truth of what God has done in this generation. John 20:31 says of his day, "*But these are written (by the Apostles who were eyewitnesses in Jesus' day), that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.*" Now, there is no way for people to know the Truth except it be called to their attention. Therefore, there are some Truths buried in the Scriptures that I must call to the attention of those who may never notice their significance. To do this, I must return again to the subject of John the Baptist, because it is a critical point. The people MISSED John, the FIRST Forerunner, because he came in response to certain Scriptures, and they will MISS the SECOND Forerunner for the same reason.

The Promises of both the FIRST Coming of Christ and His wondrous SECOND Coming are BOTH foretold in Malachi. Reading then from the last two verses of the Old Testament, Malachi 4:5,6:

4:5 Behold, I will send you Elijah the Prophet before the Coming of the great and dreadful day of the Lord:

4:6 And he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Elijah, the great Prophet through whom a widow once received her son back to life, is promised to return *"before the great and dreadful day of the Lord."* To me, there are two things that this Scripture says about the time when Elijah comes: FIRST, *it will be "before the great and dreadful day of the Lord."* SECOND, his message will *"turn the heart of the fathers to the children and the heart of the children to the fathers."*

Leaving these promises of Malachi for a moment, let us examine a prophecy concerning John the Baptist. Luke 1:15-17 tells of John's father receiving a promise from God that a son would be born to his wife, Elizabeth:

It is written...

1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

1:16 And many of the children of Israel shall he turn to the Lord their God.

1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Now, nowhere in this promise to John's father do I find that John was to *"turn the heart of the children to that of the fathers."* Naturally, this raises a question in my mind as to whether John the Baptist fulfilled ALL of Malachi's prophecy in Malachi 4:5-6. Also, when I read Matthew 17:11, I find that Jesus Himself leaves a Question as to whether John fulfilled this portion of the prophecy by the Prophet Malachi. Notice Matthew 17:10-11...

17:10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

17:11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

Peter announces in Acts 3:20-21 that this time of restoration of all things will be at the time of the return of the Lord:

It is written...

3:20 And he shall send Jesus Christ, which before was preached unto you:

3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

Now, to summarize and pin this subject down, Malachi 4 says that God will send Elijah before the coming of the *"great and dreadful"* day of the Lord. If John the Baptist came in the spirit of Elias (as the Scripture testifies that he did), then we should look and see whether John did the works of "that Elijah" who was to come according to Malachi's prophecy. First, I ask the question: Was there a "great and dreadful" day of the Lord when John the Baptist came? The answer is that there was not. Did John restore ALL things? According to Acts 3:21, we would say he did not. So then is it possible that there is yet a prophet to come in the spirit of Elijah who is to restore all things just before the coming of the "great and dreadful" day of the Lord?

Here then is the key. We are to look for a prophet, with the spirit of Elijah, to come before the return of the Lord. Scriptural evidence points to this being true. At this point, some may begin to accept this fact, yet they will ask how they are to recognize such a prophet. Let me ask a sincere question: What vindication would you think a prophet should have? WHO would YOU have to vindicate him? Would you believe him to be a prophet if the Pope said he was? What if the World Council of Churches proclaimed him to be a prophet of God? Would you believe if I said he was a

prophet? Your God-given sense tells you that none of these would be adequate vindication. There is only one way that God had ever vindicated anything and I will explain that now.

The Bible is the Word of God. The Bible *Itself* declares *Itself* to be the Word of God. It is self-vindicating. Revelation 22:18-19 shows just how emphatically the Bible declares that it is the Word of God:

It is written...

22:18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

22:19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

So, if you do not believe what is written in the Bible, every Word of it, not adding to, not taking away from, then your name cannot remain written in the Book of Life.

The Bible is pretty sure of *Itself*, I would say, in the language that it uses in 2nd Timothy 3:16:

3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

The Bible doesn't give you permission anywhere to take one portion of it out; You must believe it all. 2nd Peter 1:20-21 reads:

1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Thus there is no other proof that the Bible is the Word of God other than the Bible saying that it is.

Now, will the Son of Man find Faith when He returns to earth? Can you believe that *this* is the Word of God? Not unless you have Faith, which, within itself, is a gift of God. You may agree on the vindication of the Word by the Word, but you feel that with a prophet the situation is different. In that case, let us look to Moses. In Exodus 3:13-14, we will see who declared Moses to be a prophet when he went down to the children of Israel:

3:13 And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Who vindicated Moses? Did they take a vote and agree that he was a prophet? Did Pharaoh stand up and declare that he was a Prophet sent from God? No, Moses was vindicated by what God told him and that was all that Moses had to go on. But remember, the children of Israel had been promised a Deliverer. So it was that "after" Moses had led them out of Egypt and across the Red Sea, had asked God to feed them quail and manna, had received the Ten Commandments miraculously carved in stone, and had given them, time and again, the Word of the Lord, there were still many who did not believe him to be God's man. How could such a thing be?

Simply because they wanted *somebody* to vindicate him. They asked how they were to know that the Word of God came to Moses. There should have been no doubt after ALL they had seen, but yet they did doubt. They had Faith in God and His keeping of His Word, yet they couldn't believe Moses was God's Prophet in the face of overwhelming evidence that he was sent by God to them. They were simply blind.

Remember, WHO vindicated John the Baptist? Let us go through this completely again so that there will be no doubt.

When the people went to enquire of John 'who he was', as told in John 1:19, they were aware of the prophecy of Malachi 4:5-6a. They knew also, no doubt, of the Word which had come to John's father before John was born, how he would go forth in the "spirit of Elias" and turn the hearts of the "fathers to the children". Now there can be only two reasons for John's negative answer to the question of the people as to whether he was Elias. EITHER they were asking him if he was the Elias of a different verse of Scripture than applied to him, or he didn't know the Word. But, I can prove that John DID know the Word, because when they went on to ask him, "*Are you that prophet?*" John knew that they referred to the prophet promised by Moses in Deuteronomy 18. His denial then was of being *that* prophet that Moses had said would be one like unto himself. Finally, John placed himself, in John 1:22-23:

It is written...

1:22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

1:23 He said, I am the voice of one crying in the wilderness...

John knew the Word well enough to know that Isaiah had said in Isaiah 40:3 that one would come, "*The Voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God.*" He also knew that Malachi 3:1 said, "*Prepare the way before me,*" as the Prophet Isaiah had also said. Yet John denied being Elijah. He knew that he was to turn the hearts of the "fathers to the children" because his father, Zacharias, had received that prophecy. John also knew that he was in the spirit of Elijah, so is it possible that they were asking him whether he was the Elijah of Malachi 4 who was to turn the heart of the "children to the father" before the "Great and Dreadful" Day of the Lord? Naturally, he answered them that he was not "*that Elijah*". But, WHO vindicated John? The people were very interested in who he was, but WHO was it that stood up and told them? He told them HIMSELF who he was, as recorded in John 1:23:

Let's read it again...

1:23 He said, I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias.

Who vindicated Christ? Luke 9:18-20 states...

9:18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? (Jesus Christ Himself was interested in knowing who the people were saying He was.)

9:19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

9:20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

In another account, Jesus replied: "*Flesh and blood hath not revealed this unto you, but my Father which is in Heaven, and upon this rock (of revelation) I will build my church and the gates of hell shall not prevail against it.*"

This gives us our first clue to the vindication of a Prophet. It comes by *revelation* and it comes by that prophet *vindicating himself*. The Word of God *vindicates Itself* to be the Word of God. Moses declared *himself* to be a prophet of God. John the Baptist said that he was the one of whom Isaiah spoke, and Jesus taught His disciples that He was the Christ.

Matthew 26:62-65 records the poor attempt of an unbelieving priest to discover the Truth of Jesus Christ:

26:62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

26:63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

26:64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

The unbelievers, especially those in authority, wanted to know, but they couldn't believe the Truth because there was no faith or revelation in their hearts. Mark 14:60-62 also records the incident:

14:60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

14:61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

14:62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Jesus had declared unto them publicly a number of times as He did in John 10:30: "*I and my Father are one.*" When Jesus vindicated Himself, telling who He was, they took up stones to stone Him. BUT when Jesus first began to reveal Himself, to try to get the people to believe who He was, we find that, He referred them, NOT to what He said, BUT to what He did, as in John 2:23:

2:23 Now when he was in Jerusalem at the Passover, in the feast day, many believed in his name, when they saw the miracles which he did.

When John the Baptist sent messengers to ask who He was, Jesus replied as recorded in Matthew 11:5:

11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

Jesus sent messengers back to tell John that they had seen these things, meaning that John would know that the works He did spoke of Him.

It is written in John 8:24...

8:24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

But, in John 10:36-38, Jesus says this...

10:36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

10:37 If I do not the works of my Father, believe me not.

10:38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

Jesus told them that if you can't believe what I tell you, then believe what you see me DO. Now, there is no other vindication of a prophet of God: FIRST, he will tell you who he is. SECONDLY, he will do the works that he is sent to do. That is HOW you can tell a prophet sent from God.

Now then, if there be a prophet before the coming of the "*great and dreadful day*" of the Lord, one in the spirit of Elijah, there are certain works that he will be expected to do. His works will be done as one in the spirit of Elijah. He will "*turn the hearts of the children back to the fathers.*" He will fulfill Matthew 17:11, where Jesus says, "*He will restore all things.*" In some translations, this passage reads, "*He shall correct those things that have gone off into error.*"

Chapter 10 of this book covers the Ages of the Church from the days of Paul till the present in greater detail; however, the book of Revelation speaks of this last Age, The Laodicean Age, as having a Messenger who will tell them that they are "*wretched, miserable, poor, blind, and naked,*" and don't know it. In Revelation 10:7, this Messenger is referred to as the Seventh Angel and says that, "*...When he shall begin to sound, the Mystery of God should be finished, as he hath declared to His servants the Prophets.*"

Thus, there is a definite work that the prophet of Malachi 4 is to do. He will not be vindicated by a denomination. He will not be agreed with by the majority, but he will know who he is. He will know the Word and he will do the works that the Scripture says he shall do. There will be those that will see him and will not know him, but there will also be those with the same spirit as those who accepted Jesus by His works, saying in John 7:31, "*When Christ cometh, will He do more miracles than these which this man hath done?*"

But when this Prophet of Malachi 4 comes with the spirit of Elijah, to restore all things and finish the Mystery of God, the world will not be worthy of him, any more than they were worthy of the Prophets of old. The majority of the people will be prone to have so much religion and to assert so many rights, that they will be blind to the visitation.

This man will come, doing only good. He will come fulfilling Scripture, bringing a Message to the Elect, the Bride of Christ, but he will be hated by the religious leaders. They will manifest the same spirit as those who stood at the foot of the cross and said, "*He saved others but Himself He cannot save.*" Every move that this Prophet makes will be to serve humanity, yet he will be criticized, misunderstood, and rejected because of the Doctrine he brings. Ordained a prophet from the womb, as all the prophets were, his coming will forerun the Second Coming of the Lord Jesus Christ - and he will come in the spirit of Elijah.

Voice Of The Sign

Once God has done a thing a certain way, since He changes not (for in Him there is no *"variableness neither shadow of turning"*), the Scriptures teach that he may be expected to act the same way again. However, He can do a new thing, as He did when He sent the prophet Noah, when He called Abraham, when He sent Elijah, when He sent John the Baptist, and when He sent His only Son, Jesus Christ. There were many people who knew the Scriptures each time, who knew the prophecies, but failed to see what God was doing because they did not have the spiritual insight to recognize a God-sent man. As we have seen, there is no other way to recognize a God-sent man than by the works that he does and whether the Scriptures testify of him.

Even Paul, who lived on the earth when Jesus Christ Himself did and had no doubt heard of Jesus when He was here, was not persuaded that Jesus Christ was *that* prophet of Deuteronomy 18. Also, Paul did not recognize John the Baptist as the forerunner of Christ. Paul then could not have acted as did the disciples of John, who, when John turned and said, *"Behold the Lamb of God,"* followed Jesus from that day on. Neither did Paul recognize Jesus and follow Him as did Peter and Matthew the publican when He turned to them and said, *"Follow Me."* Paul had to have a personal experience on the Road to Damascus.

The Chief Priests and the Scribes and Pharisees *did not recognize the Messiah*, even though they were diligently looking for Him, for the High Priest did not believe Christ's affirmative answer to his question as to whether He (Jesus) be the Son of the Blessed. Instead of believing Him when He said, *"I AM,"* they blasphemed and used His words against Him. So it was that, when Jesus hung on the cross, He could look down at them and say, *"Father forgive them, for they know not what they do."* Had they believed Him to be the Son of God, they would not have crucified Him and the entire plan of Salvation would have been lost. Even though He was doing wonderful works, they saw Him only as a man, the carpenter's son. They overlooked the works and held to their traditions rather than admit that what they were teaching the people was wrong.

There was a little harlot, the woman of Samaria mentioned in the fourth chapter of the book of John. Here, John relates how Jesus sat on the well, waiting for His disciples who had gone into the city to buy food, when she came to draw water. He asked her to bring Him a drink, and their conversation went something like this:

"Sir," she said, *"it's not right for you, a Jew, to ask me, a Samaritan, for a drink."*

"If you knew to whom you were speaking, you would ask me for a drink," He replied.

She said, *"Sir, you don't even have anything to draw water with. Are you greater than our father, Jacob, who gave us this well?"*

"Drink of the water that I give, and you will never thirst again," said Jesus.

Her response was immediate, *"Sir, give me this water!"* As Jesus said this to her, her thirst was evident; a thirst and a hunger that others did not have, fulfilling His words, *"Blessed are they that do hunger and thirst after righteousness, for they shall be filled."*

Then He said to her, *"Go call thy husband."*

She was ashamed. *"I don't have one,"* she replied meekly.

"You have said right," came the Voice of God, discerning the very thoughts in her heart, *"for you have had five and the one you now live with is not your husband!"*

Now, see the Revelation that came to her heart when she, knowing just a little about the Scriptures, said, *"Sir, I know that the prophets say that when the Messiah comes He will tell us all these things. You say that though we worship in this mountain, the day will come when we won't. Sir, I perceive you to be a prophet!"* At this she ran into the city, exclaiming, *"Come see a man who told me all that I ever done! Is not this the Messiah?"* She had received more revelation, claiming nothing, than most of the religious people of her day. Jesus said of them that because they claimed to have Light (and couldn't recognize His ministry), they were blind.

How many times did Jesus discern the thoughts of the people? How many times did He perceive their questions and answer them before they were asked. Was not this an attribute of Emmanuel, God with us, Jehovah the Savior in flesh? Was it not a "sign" that Jesus Christ, the Savior of the world was in their midst? Yet they refused to accept it. So He said, *"If you believe not what I say, believe the works that I do."* Thus it is today, for He is *"Jesus Christ the same yesterday, today, and forever."*

I had been taught all these things in Sunday School most of my life, but the first time I ever saw such an attribute of God manifested was at a meeting in January, 1950, in the Sam Houston Coliseum at Houston, Texas. A young woman had come forward to be prayed for. Brother Branham turned to her and said, *"Before I pray for you, you need to confess your sin."* She protested that she was a righteous woman; but he said, *"You have been unfaithful to your husband."* Her husband was sitting in the congregation at the time. I noticed a commotion in one direction and turned to see. Her husband was coming down the aisle, headed for the platform to stop Brother Branham from accusing his wife. The ushers stepped forward to stop him, but Brother Branham said, *"let him come."* The man rushed onto the platform and was within ten feet of Brother Branham when he was stopped by the words of the prophet, *"Sir, what about you and your redheaded secretary, sitting in the automobile in the lane last Friday night?"* Brother Branham continued speaking to the two of them, saying, *"The thing you two need to do is to repent to God, confess it to each other, and be man and wife."* That incident was beyond anything I had ever seen before.

A few days later, I read a book containing Brother Branham's life story – 'A Man Sent From God'. The writer of that book, also his manager at the time, told how one of his jobs was to see that Brother Branham's place of rest was kept a secret when he came into a city for a meeting. This was because of the crowds pressing in and bothering him during the meetings, when rest was necessary. So he went to great lengths to maintain Brother Branham's hotel a secret, known only to himself and someone locally, such as the sponsoring pastor in the city.

The incident he related concerned a time when he had gone through the routine of obtaining a hotel room for Brother Branham and had informed the local Pastor, who was to be contacted later by Brother Branham when he came into the city and wanted to find the location of his room. The Manager and Pastor waited that night, but Brother Branham didn't call, and they were becoming

concerned. WHERE was Brother Branham? Finally, late that night, the manager decided to go to the hotel and get some rest himself. When he walked up to the desk for his key, the clerk said, *"Reverend Branham came in earlier this afternoon."* The manager was shocked! Brother Branham had been in his hotel room for hours. They rang his room and asked him how he had known where his room was. He replied, simply, *"Oh, I just have a way of knowing these things."*

When I had read that account in the book, coupled with what I had seen in Houston, something began to take place in my thinking - a realization that here was a man far beyond the ordinary. But more was to come before I would reach a complete revelation in my heart, of WHO this man really was.

It was at Bible School in 1952 that an event occurred which greatly furthered my revelation. Brother Branham's son, Billy Paul, and I both attended this school and became close friends. There was a bond between us because we agreed on the issue of water baptism in the Name of the Lord Jesus Christ. One evening the dean got after Billy Paul about something and was amazed when Brother Branham called the dean long distance immediately on the same subject. I was there, just outside the dean's office when the dean received the call, right after Billy had left his office. The dean's face was white as a sheet when he came out and asked me where Billy was and whether he had used the phone. *"No sir,"* I said, *"I don't think so."* *"Well,"* he said, *"That was Reverend Branham in Indiana on the phone and he just now told me about the conversation I just had with his son Billy!"* In my heart, I thought, 'how amazing that a man of God could sit two thousand miles away and "hear" the conversation between the dean and his son'. I also thought how grateful I was that my own daddy couldn't do that.

Ten years later, I came to Phoenix, Arizona, to a convention. I had been appointed a Junior International Director, in charge of youth activities. We were to work with hippies and delinquents, bringing them to banquets to reach them for Christ. This we did and God blessed it. It was a good program. As a result of this work, I became very close friends with Richard Shakarian, whose father is the International President of the Full Gospel Business Men (FGBM). One morning at this convention, Brother Branham was to be the FGBM speaker. Being raised in a Pentecostal church background, I thoroughly enjoyed his sermons. He preached against bobbed hair and short dresses, against women wearing men's clothes, and against all such things, as we had been taught in the Pentecostal Holiness church. I was delighted about the sermon that morning, knowing that this was something that was really needed. But I noticed that the people I was sitting with, especially the women, were shaking their heads and protesting, just ribbing one another until their elbows and ribs must have been sore. Then, he just stopped and said to the women, *"Ladies, let me tell you something. You have gone as far with God as you are going until you get ready to pay a greater price!"*

I thought how that was so right, so true for all of us. We had gone as far as we were going until we would get ready to pay a greater price. Now, maybe, you just want to go so far with God; but if you want to go further, the more free you become from sin, the more service you will be to God. You see, it is sin that will keep you from serving God.

After that morning sermon at the FGBM convention, and as we went to lunch that day, I noticed that others had taken Brother Branham seriously. There were some prominent women in the party and they were saying to their husbands, *"Billy Branham shouldn't preach like that! He did more harm than he did good. He ran more people off. He offended too many people."* My heart was sick, but then the thought crossed my mind that maybe they were right, maybe he was just old fashioned.

The next day I went back to the services. Brother Branham preached again, and during his sermon he spoke these words, *"You think I don't know what you were saying about what I preached yesterday? You were saying, 'Billy Branham ought not to preach like that! Billy Branham did more harm than he did good. he ran more people off.'" Then he bowed his head, and from where I was standing on the stage, I heard him pray like this: "God, if I am your prophet, and what I am telling these people is the Truth, vindicate me."* A mighty manifestation followed. He started on one side of that audience and began telling the secrets of their hearts - their names, where they were from, spelling out their addresses, their streets, and continued right on across. One section in the middle was from Switzerland and he couldn't pronounce the words, but he would see a vision of the street post where they lived and spell it off the sign! It should have shaken them to the cores of their beings. Then he turned and walked out and I said to myself, *"That's like Elijah on Mount Carmel."*

That noon found me at lunch again with the same group and they were saying, *"Well, he did it again! He did more harm than he did good. Why, they ought not to even let him be a speaker at these conventions. If it weren't for Carl Williams, he wouldn't be a speaker."* That was when I found out that Brother Carl Williams stood for Brother Branham and his Message.

The next night, Doctor Jim Brown, a Presbyterian, was the speaker and when Brother Branham came in, Doctor Brown turned around and said, *"I'd a whole lot rather Brother Branham would speak tonight. I just wonder if Brother Branham would just come and say a few words."* Brother Branham did something next that I never saw him do before, or since, in that on coming to the platform, when someone else was to be the speaker, he used his unfailing gift of discernment. He turned to the lady sitting at the organ, one of those who had spoken against him, and said, *"Sister, I know you don't I?"* She answered that he did. *"But I don't know your mother, do I?"*

"No sir," she said.

Brother Branham made this promise: *"If you will believe the words I have told you while I have been here and believe that I am God's servant, when you go home your mother won't have those cataracts on her eyes."*

Well, it may have helped no one else, but that did me some good. I saw that lady a month later and asked about her mother. She said, *"Oh, Brother Green, when I got home those cataracts weren't on her eyes!"* There was a difference in the lady at that time. She had washed the paint off her face, combed her hair and her dress was a little longer. But sadly enough, I saw her two years ago and she is back the same as she was before.

I was beginning to learn from all this. When I went home in 1962 I was determined to pay a greater price, get closer to God and go a little further. It was in 1963 that I decided that I would like to sponsor Brother Branham at Beaumont, to let him come and preach what he felt led of God to preach, and not have to apologize to anyone. He agreed, and one Sunday evening before he came I was preaching to my congregation of the miracles I had seen in his ministry, when the telephone rang in my office. I had been telling them of the miracles, seeing the sign, but not yet fully hearing his voice. - just as many did with Jesus. They saw the signs and as long as the miracles continued that was fine, but when He started his Message, they *"Followed Him no more."* When He started saying, *"I and my Father are One,"* they could go no further. But I did not yet see this about Brother Branham's Message when I was telling my congregation about him that night.

Someone answered the telephone and interrupted me to say that it was Brother Branham calling.

At that time Brother Branham lived in Tucson, and there I was in Beaumont. As I left to talk to him, I said to the congregation, *"Since I am speaking of the man, isn't it fine that I go talk to him and then come back and tell you what he said?"*

I spoke into the telephone, *"Hello, Brother Branham!"*

"Hello, Brother Pearry," he answered.

"Brother Branham," I said enthusiastically, *"do you know what I am doing?"*

"Yes, I do," came the calm reply.

He knew that I was in the midst of preaching about him. I didn't doubt him. I *knew* that he knew. It did something more to my life. I realized then that I couldn't get angry at my wife, shout at the kids, lose my temper, be impatient, or do anything in secret, but that God would see it and that He was capable of revealing it a thousand miles away to someone else. It embarrassed me. I came back to the pulpit that night a little different than when I had left, and I had another thing to tell them that I hadn't known before.

The next week after this experience Brother Branham was preaching a meeting in Dallas. While I was there, a minister, well known all over the world invited Brother Roy Borders and myself to come to his office and discuss with him the possibility of Brother Branham's going to Africa, accompanied by this minister, to conduct some Deliverance schools. The man said these words to us: *"You know Brother Branham is the most easily influenced man I have ever seen in my life. Ever since I have quit travelling with him, he has gone off wrong in his doctrine. For example,"* he continued, *"you take this doctrine of the Serpent's Seed! No doubt Brother Branham's strange life and ministry attracts all these, you know, funny people - probably some old man dressed in sackcloth, a hermit like, that came out of the woods with a long beard, probably someone like that, came and told Brother Branham that filthy doctrine of the 'Serpent Seed'. Brother Branham, you know, swallowed it, and preached it from his pulpit. Now, that tape has gotten out and has ruined his ministry."*

Well, I had just heard the Message *Serpent Seed* and I thought it to be a marvelous revelation. So I said, *"Brother, have you heard Brother Branham's tape on Serpent seed?"*

"No!" he said, *"I don't have time to listen to such garbage!"*

I was horrified. *You shouldn't say that, brother, until you have heard what the man said! Don't do that!"*

Brother Borders, who had been around longer than I had, just sort of tagged me on the leg, and I knew 'that' meant to be quiet and say no more about it. So we went on talking about other things, excused ourselves, and left.

That night Brother Branham came to the services and *this same man* was sitting on the platform. After the choir was dismissed, he was left sitting on the stage by himself, up high where all the congregation could see him. Brother Branham came in, greeted him, and preached his sermon. Near the end of the sermon, he stopped, called out a spirit over on one side and said, *"Wait a minute, there's something wrong!"* Now, there was a person over on the other side with the same disease and he said, *"These two spirits are screaming at each other!"* Then with authority he said, *"In the Name of the Lord, I rebuke them both!"* Then, Brother Branham said, *"You know, that's a strange thing; after the thousands of times that some people have seen me discern disease and*

say *'Thus Saith The Lord,'* and it would never be wrong, yet when the Lord gives me a doctrine like that of the *'Serpent Seed'*, they say I get it from an old man that is like a hermit." At this, he turned around and looked the man right in the face.

I was sitting in the audience when this happened and naturally I thought that Brother Borders had told Brother Branham about it. So, after the service, I could hardly wait to ask Brother Borders what Brother Branham had said when he told him. But when I asked him, Brother Borders replied, *"I didn't tell him, you did."* *"I haven't seen him!"* I protested. It was then that I realized that Brother Branham must have supernaturally "heard" our conversation of that afternoon. God had shown his servant what had taken place in 'the brother's' office.

Still, there was no real revelation in my heart. That was to come a little later. On February 14, 1964, I was involved in plans for Brother Branham to be on closed-circuit television that night. As I stood in the front door of my home, I said to my wife, *"I'm going across the city to Brother Borders and Billy Paul to show them where we are going to have the Television program (banquet) tonight, so they will know how to get Brother Branham in."* There were some young boys living with us, and I went on to tell my wife, *"You tell the boys that as soon as I get back I'm going to take them to get a hair cut because they're going to sit at the head table with the family tonight, and I don't want them looking shaggy."* Then I went across the city where I found Brother Borders, and he told me that Billy Paul had just gone after his father, who was out in the woods praying.

After a few minutes Brother Branham and Brother Billy Paul drove up. We greeted each other, and I told them about taking them to see the place. Brother Borders and Billy Paul went in to tell their wives that they were leaving. It was just as they came back out that I said to Brother Branham, *"I'll see you tonight."* I started to pass him to follow the other two and had just taken a couple of steps when he said, *"You'd better hurry if you are going to get that haircut!"*

I was walking fast enough that I got two more steps in before I stopped in my tracks. I turned around to face him and said, *"How did you know I was going to get a haircut?"* He proceeded to describe the front door of my house.

"Brother Branham," I said, *"Have you been by my house and talked to my wife?"*

"No," he said, *"Brother Pearry, when I was out in the woods awhile ago, the Lord gave me a vision of you standing there, telling your wife that you were going to take some boys to get a haircut."*

When Brother Branham spoke these words, the revelation broke completely in my heart. Any last resistance was broken down. I cried out, *"Sir, I perceive you to be a prophet, with the spirit of Elijah! You love the wilderness! You cry out against the Jezebel spirit! You call the religious leaders of the world hypocrites and you have no desire for money and fame."*

He held up his hand as if for me to say no more. *"Brother Pearry,"* he said, *"whatever you do, keep your balance in the Scriptures; but I will not deny what that Voice said on the Ohio River in 1933!"* He continued, *Brother Pearry, I don't say anything about it in public. People don't understand what a prophet is. But when that Light came whirling down out of Heaven, and those people sitting on that bank saw it, there was a Voice that spoke from it, just as it did to Paul on the Road to Damascus. The Voice said, 'As John the Baptist was sent to forerun the First Coming of the Lord Jesus Christ, your Message will forerun His Second Coming.'*



THE YOUNG PROPHET BAPTISING
ON THE OHIO RIVER

Where "that light came whirling down
out of Heaven"

This Day This Scripture Is Fulfilled

It is not often that people are aware of Scripture being fulfilled. Yet when confronted with such fulfillment, I wonder how many would accept it? Undoubtedly FEW, because God brings it about in such simplicity that it is hidden from the eyes of the "wise and prudent," as the Bible says. Two instances of Scripture being fulfilled, one from the life of Christ and one occurring two thousand years later in the life of William Branham, though vital to mankind, have been overlooked by most.

The date was January 24, 1965; the place, Phoenix, Arizona. The time was in the morning, and Brother Branham was to speak at a Full Gospel Businessmen's Fellowship International Convention, sponsored by Brother Carl Williams. The Message Brother Branham preached that morning was entitled "*Birth Pains*". A few days before, his wife had given him a new Bible, one exactly like the one he had used for many years preaching the Gospel all over the world. On this morning he had brought this new Bible with him to service. As a result a scene would unfold that would exactly compare with Scripture.

When he came to the pulpit that morning, after addressing the audience, he opened the new Bible to his text and began reading the portion of Scripture where it speaks about *the end of time and the things coming upon the world like a woman in travail*. He read down to the bottom of the page and, as he turned the page, two of those new pages stuck together so that the verse he desired to read to continue the text was hidden between the pages. He was puzzled because the other chapter began the page in exactly the correct verse number that he was looking for, and yet as he read, he found that the Scripture verses didn't correspond.

This experience is recorded on the tape "*Birth Pains*" where he can be heard asking the ministers on the platform whether this is not the correct place for the verse, whether it is not to be found in such-and-such a place. As he turned the pages back and forth, not realizing that they were stuck together, a Chaldean Priest, Bishop Stanley, Archbishop of the Metropolitan United States for the Chaldean Catholic Church, also at the convention as a speaker, was sitting on the platform, watching Brother Branham. Bishop Stanley was dressed in his priestly clothes with his red vesture. He walked up to Brother Branham and said, "*Be steady, my son, for God has a purpose in this. Here, use my Bible.*" Brother Branham took the Bible from the Priest, read the text that he had been unable to find, closed the Bible, handed it back to the Priest, and continued his Message.

He spoke that morning on the "block busters" of World War II and the trench warfare of World War I, showing that these things were all 'birth pains', like a woman in travail. He showed this to be the judgments of God, the "*beginning of the days of sorrow*," and that the world couldn't stand another war. He mentioned the Atomic bomb that had fallen on Hiroshima, and the world-destroying power that men have today, clearly relating it to the time spoken of in the Scriptures as the "*beginning of the days of sorrow*." In short, he proclaimed judgment upon the world.

That night, as he journeyed back to his home in Tucson, he had stopped at a restaurant for something for the children when the Spirit of the Lord came upon him and showed him a "striking

parallel" to his experience of that morning. He was referred to a time (in Scripture) when Jesus Christ had preached at the synagogue in Nazareth, as recorded in Luke 4:17-19:

4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

4:19 To preach the acceptable year of the Lord.

Isaiah was prophesying of someone to come whom the Spirit of the Lord would anoint to preach the Gospel to the poor (not necessarily those in natural poverty, but the poor in spirit who would realize that they would have to depend upon the Grace of God and the shed Blood of Jesus Christ). These poor then, were those who would realize that it was not by the shedding of the Blood of bulls and goats, but it was by the price of the Lamb slain from the foundation of the world. There was to be a Message of Good News, a new Gospel brought to these people who were poor in spirit; And He would not turn them away, for they would be helpless without Him.

This new Gospel would come also to the brokenhearted, the unsatisfied whose hearts would break within them because religion itself had become a "*form of godliness*" without power. He would preach deliverance to the captives (captivated by systems) who could not even see that they were in bondage. "*Rich and in need of nothing,*" yet they would be "*miserable, poor, naked, and blind,*" as the Bible warns. Their blindness was spiritual, and they had need of eye salve to let them see the plan of Salvation. Jesus was to open these spiritual eyes, to give them real eyes that they might see what God was doing on the earth. Also He was to set at liberty those who were bruised - put out because they were spiritually sensitive and beaten down by organized religion. (As it came to pass, wanting only to obey God, if they didn't do exactly what the Pharisees said, they were put out.) In short, Isaiah spoke of the coming Messiah.

The parallel that Brother Branham was shown is found in this - Jesus read the verses from Isaiah 61 and read only as far as "*.....preach the acceptable year of the Lord.*" Then He closed the book, gave it again to the priest, and sat down. The Bible says, "*And the eyes of all them that were in the synagogue were fastened on Him.*" Then Jesus made the outstanding statement, "*This day is this Scripture fulfilled in your ears.*"

Of Jesus, John the Baptist said, "*.....I saw the Spirit descending from heaven like a dove, and it abode upon Him*" (John 1:32). Therefore, Jesus was anointed by the Spirit to preach what He preached. With confidence He was able to "hand the book back to the Priest" and say, "*This day is this Scripture fulfilled in your ears.*"

In John 3:34 it is written...

3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

Thus John the Baptist bore record that the Spirit of God was upon this One, Jesus Christ, who did the things that the Messiah was supposed to do. He preached the Gospel to the poor and the brokenhearted. He brought deliverance to the captives. He gave sight to the blind. People feared the miracles and said, "*Surely God has visited His people, for He hath sent us a mighty prophet.*" Some said, "*If this be not the Christ, when He does come, will He do more miracles than this one did?*" Scripture was being fulfilled. Jesus even sat in the synagogue and told the most religious people present on the earth that "*This day this Scripture is being fulfilled in your ears.*" But they

didn't realize it. He was Anointed by the Spirit of God, doing what the prophet Isaiah had foretold. He declared the *"Acceptable year of the Lord."* At that time, the Jews could have accepted the Messiah, but they refused Him.

NOW, NOTICE what we have already pointed out, Jesus closed the book. He did not finish reading Isaiah 61:2. He stopped in the middle of the verse. He left out the portion that states... *"...and the day of vengeance of our God; to comfort all that mourn;"* WHY did He leave it out? Because it applies to His Second Coming.

Now, then, to those who have not yet realized the parallel of this event to what happened in Phoenix: There had been a man sent from God, in whom the Spirit of the Lord dwelled, and the second portion of Isaiah 61:2, was fulfilled in Phoenix, Arizona, on January 24, 1965, when this Prophet of God, with the spirit of Elijah, DID EXACTLY what Isaiah had prophesied that he would do - he declared the *"day of vengeance of our God"* when he preached 'judgment on this world' in his sermon entitled, "Birth Pains". Just as it was in the days of Jesus, when He stood in the synagogue and "the Priest handed Him the Bible", and He handed it back saying, *"This day is this Scripture fulfilled in your ears,"* and they didn't know what He was talking about. So it was in this century, in this generation. The *"Day of Vengeance of our God"* was declared by a Prophet of God upon this earth, and the 'religious people' failed to see it. He did also *"comfort all that mourn,"* for he said that there was a way of deliverance: *"Come out of her my people and be ye separate."*

The Prophet returned to Phoenix the next day (January 25, 1965), and preached this Revelation he had been given by the Spirit of God. That evening his Message was entitled, *"This Day This Scripture Is Fulfilled"*. A few days later he came back to Tucson, walked up into the mountains near Finger Rock, and an amber-colored cloud, shaped like a great umbrella descended from the Heavens and 'three' times lowered itself over the mountain while Brother Branham was praying up near the peak. School children were even let out of school to watch this strange phenomenon.

As Moses came down off the mountain, so this Prophet came down with a special permission in his heart from God to be preached to his church in Jeffersonville, Indiana - the Mystery of Marriage and Divorce.

The Truth was revealed with special instructions (like Paul in his day) for those whose lives had been entangled in times past through ignorance of the Truth. The Recorded or Printed sermon on Marriage and Divorce may be obtained from the Voice Of God Recordings - their address is located in the William Branham Home page.

When Brother Branham was a boy, he saw a vision of the Lord Jesus Christ in a field near his home. A school auditorium was later built on that same site. In February of 1965, before preaching the message *"Marriage and Divorce"*, he preached in this school auditorium a detailed sermon entitled, "This Day This Scripture Is Fulfilled". (The crowd was so large that he had to stand sideways to an audience in the auditorium and sideways to one in the gymnasium). The place where he stood to preach (on the platform) was at about the same height and location where he had seen the Lord Jesus in a vision. There he stood in February, 1965, in the same position he had seen Jesus years before and preached the Message *"this Day This Scripture Is Fulfilled"*. He declared that God had sent the Spirit upon him and that he had preached deliverance to the blind; he had brought freedom and liberty to those who were in captivity; he had given a Message of hope and mercy and Grace to the poor in spirit, and he had proclaimed *"The Day of Vengeance of our God"* upon this earth. *This Day This Scripture Is Fulfilled.*



DRIVING A POINT HOME

Early Life And Conversion

Perhaps from the preceding discussion you can see why I believe William Marrion Branham was the prophet of God for this generation, sent to bring the Word of God, to finish the mysteries of God, to restore all things, and to correct those things that had gone off into error. For those who do not know the details of his life, I would like to share some of them with you, that you too might have the same opportunity I had when I read the book 'A Man Sent From God' by Brother Gordon Lindsay. Perhaps you will see, as I did, God's special plan for his life from the time of his birth. For comparison, let us first examine other instances in the Bible of men being chosen from birth.

Chapter 3 of I Samuel relates how Samuel's mother gave him unto the Lord before he was even born. As soon as he was weaned he was taken to the temple, where his mother presented him to Eli the high priest to be raised in service to the Lord. When he was yet a child, as recorded in I Samuel 3:1, he "*ministered unto the Lord before Eli. And the word of the Lord was precious in those days: there was no open vision.*" I ask the reader to consider the parallel in the twentieth century. Where and by whom, was the word of the Lord coming by "open vision" before Brother Branham entered upon the evangelistic scene? Though there were some people with visions, yet there was certainly no great move of Divine healing in the world. Nor was there revival as the world has since experienced. The revival began in 1946 and continued until about 1957, but has since died from the climax reached in the late 40's and early 50's. So, as it was in the days of Samuel, there was "no open vision" because no prophet of God was on the scene until Brother Branham.

When Samuel was but a child, God spoke to him for the first time. He called unto him three times. Each time Samuel answered, thinking the voice was Eli's. Finally, Eli told him to go back and lie down and the next time it happened to say. "*Speak Lord, for thy servant heareth.*" Then in I Samuel 3:11, we read "*And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of everyone that heareth it shall tingle.*" The mighty God was revealed to Samuel, "by the word of the Lord," though Samuel was but a child; and the ears of those that heard of it were to tingle with excitement for those things which the Lord was to do. (Now, if you will listen to the things that God has done in this generation, your ears may tingle too - through the hearing of things you had no knowledge of, through the happenings in your generation in the life of Brother Branham.)

God first showed Samuel something that Eli was doing wrong. Samuel, because he loved Eli, had no wish to tell Eli of his error, but the priest convinced him he should speak the words of the Lord, no matter whom it might hurt. Thus it was, according to verse 19, that "*Samuel grew, and the Lord was with him, and did let none of his words fall to the ground.*" If Samuel said it, God did it. So the Lord blessed the people with His presence, as told in verse 21. "*And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord.*" Throughout the Scriptures, whenever God has manifested Himself, revealed Himself, made Himself plain, He has done it by sending His Word through a prophet of God.

Nor was Samuel just one isolated case of a child being called unto God as a prophet. Jeremiah 1:4,5 records, "*Then the Word of the Lord came unto me saying, Before I formed thee in the belly*

I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Thus the great prophet Jeremiah was foreordained a prophet unto the nations before he ever came from his mother's womb. Jeremiah said, *"Then said I, Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."*

God placed it in the heart of the mother of Moses when Moses was but a baby, to set him aside as a chosen vessel. God had him trained in Pharaoh's house, then took him to the wilderness for forty years and trained him further, and finally sent him back as the deliverer of the nation of Israel. Notice that God didn't wait until Moses was fifty years old. He started working in Moses' life when he was but a baby, the day he was born.

Thus we see that prophets are not men who come to this earth and grow up and make such sacrificial efforts unto God, or cry, weep, pray, and fast until God endues them with supernatural powers, but rather are chosen by God from their mother's womb and brought to the place where they are so free from sin, that sin cannot cause God's Word to err. The further they are separated from sin, the more in servitude they are unto Almighty God.

It is an absolute necessity to hear a prophet sent by God, for he is the voice of God speaking to the world at the time God sends him. As we have just read, God took Jeremiah, a mere child, and said, *"The words that you speak are not your words, they are My words, and I have put you in authority over the nations. if you say tear it down, I'll tear it down. if you say, build it up, I'll build it up!"* Can you see that this is God's provided way? Does not the 3rd chapter of the Book of Acts tell us how necessary it is, and what judgment there is upon those who fail to listen to the prophets of God?

Now, is it possible for God to send a prophet in the twentieth century? Personally, I believe that He did, fulfilling His Word. I thank God for His keeping of His Word, for without it I would have been working in blind denominationalism. I would have been following the traditions of men, believing them to be the doctrines of God. I saw that God had done these things down through the ages, and I saw God doing the same works now that the prophets did then. I saw that the Scriptures predicted this was to happen. It was then that I said, *"Sir, I perceive you to be a prophet of God!"* I did not hesitate, because it was a revelation to my heart.

On April 6, 1909, a fifteen-year-old Kentucky mother gave birth to a baby boy. They named him William Marrion Branham, and on the day that he was born there was a strange aura, a Presence, in the rustic little log cabin. A light came whirling in through the window and hung over the crib. No wonder the people who saw it said, *"What manner of child shall this be?"*

When the baby was but six months old, God's protection over him was demonstrated for the first time. He and his mother, stranded in the cabin while his father was away on a job, were miraculously saved from certain death. A great snow storm had isolated the cabin, food and firewood ran out, so the young mother simply wrapped herself and her baby in all the bedclothes they had and went to bed, waiting for the end. But a neighbor a little way off, by some strange phenomenon that he couldn't explain, had for several days felt attracted to visit the little cabin to see how his neighbors were doing. One day the urge came upon him so strong that he was not able to resist it; he crossed the hills to the cabin and found the mother and child nearly perished. Quickly he gathered firewood and built a fire, made a trip back to his home for

nourishment, and nursed them back to health. Thus only by a strange Presence that the man could not explain, was he drawn to come at that hour and save the life of this particular six-month-old boy.

At the age of three, Brother Branham received his first vision. From this vision, he knew to tell his mother that though they now lived in Kentucky, someday they would live near a city called New Albany. It was not long after that the family moved from Kentucky across the Ohio River to Indiana and a little later moved a few miles south to Jeffersonville, Indiana, which is just a few miles from New Albany, Indiana. The vision was fulfilled.

At the age of seven, Brother Branham had another strange experience that he was unable to understand. It happened one day that, while assisting his father, he found himself passing underneath a poplar tree when a strange wind shook the leaves in the tree, though there was no other wind that day. He related that a whirlwind stirred a section of the tree about the size of a barrel and a Voice spoke from it saying, "*Never smoke, drink, nor defile your body, for when you are older there is a work for you to do.*" He couldn't understand the mysterious event; it frightened him, and he ran to his mother. She thought he had been snake-bitten, then thought that he may just have been in nervous shock, so she put him to bed and called the doctor.

A few days later, while he was playing with friends he saw a vision of a bridge. This bridge-that-was-not-there, extended across the Ohio River from Louisville to Jeffersonville. He told his friends that he could see the bridge there and, to his horror, he saw a portion of the bridge collapse, carrying sixteen men to their deaths. Of course his friends told this around the community. But thirteen years later that bridge was built at the cost of the lives of sixteen men. The bridge stands today, between Jeffersonville and Louisville.

Once as a young man, a girl made fun of him because he wouldn't smoke, and he actually tried to smoke to stop her derision. His testimony is that as he reached for the cigarette he heard the whirlwind again, and the more he tried, the stronger it became. until its rushing sound frightened him. So he never did smoke.

Another time a man offered him a drink in the presence of young William Branham's father, and insisted that he take it. He was about to take the drink, because his own father called him a sissy, when the whirlwind came again. He could hear it rushing, and as he continued to put the bottle toward his lips, the wind became stronger until it frightened him and he ran off. He did not disobey God, indeed he could not, for God had a plan for his life which He was bringing to pass.

As a teenager, he once went to a carnival, and there a fortune teller; walked up to him and said, "*Young man, did you know that there is a sign following you?*" How similar to the time when the evil spirit said to Jesus, "*We know who you are, thou art the Christ, the Son of God.*" The priests and the religious leaders, the most religious people in the world at the time of Christ, didn't recognize Him, though the evil spirits did. So it was in Brother Branham's life.

When the Apostle Paul went to Thyatira to preach, he was not welcomed, but was put in stocks, and a young girl said, "*This is Paul, who preaches Christ unto us, the message of salvation.*" There was an evil spirit in her that recognized who Paul was when the others sought to persecute him. So it was in this generation. The evil spirits could recognize that there was something different about Brother Branham before the religious people of the world would admit it. Many still won't admit to the workings of God through this man. They refuse to recognize that here was something far above and beyond the ordinary. Could it be because they, though "religious," are not even spiritual?

Brother Branham almost died for the second time at the age of fourteen. Accidentally shot, lying in his own blood with parts of his legs shot away where the blast of a shotgun had struck him, he had a vision, or experience while in the hospital, where he himself faded away and he saw people in hell. He saw things that were to take place among the women of the world in the 1960's, the grotesque use of makeup and the like. But these women were in hell and it shocked him to realize that there was such a place. Yet, he resisted the call of God upon his life, though God continued to deal with him, for there was a work for him to do when he was older.

He came west to Phoenix, Arizona, in December 1927, at the age of eighteen. It was while there, working on a ranch, that he received word of the death of his brother Edward, who was closest to him in age. When he heard of Edward's death, he stood and looked out across the desert, and asked himself whether Edward had been ready to meet God. Then, as he made the journey back to Jeffersonville to the funeral, the question came to him, "Are *you* ready?" He recalled how his father and mother wept and the great impact this made on his life as he began to wonder about himself. He was ever aware of this Voice, this Presence that he had experienced since he was a baby, wishing to speak to him. It separated him from the other boys his age, preventing their friendship because he spoke of strange things and wouldn't smoke, drink, dance, or run around as they did. Though he couldn't pattern his life after theirs, yet he didn't know how to surrender himself to God. But through the death of Edward, the Spirit of God continued to be with him and brought him to where he actually tried to pray. He didn't know how, but loving the wilderness, he wrote on a piece of paper, "*God, help me!*" He left the note stuck on a tree because he knew that God was there in nature.

Finally the day arrived when he went to the woodshed beside the house, knelt down, and though he still did not know how to pray, cried out in simplicity. That was enough to open the windows of Heaven. As he knelt in a woodshed to pray, a Light came in and formed a cross. It was then that something swept over him and he experienced an exquisite feeling he had never known before. He once told me personally that it felt like rain was pelting down on his body. He realized later that God had baptized him with the Holy Ghost. He said it seemed like a thousand-pound load had lifted off his shoulders. With no other way to express his extreme joy and relief, he stood to his feet and began to leap and run about. He ran into the house and his puzzled mother asked him what was wrong. "*I don't know,*" he replied, "*I just feel so light!*" He ran out of the house and down the road, using the only way he knew to express his elation.

Later while working for the Public Service Company, he was exposed to some gas, was poisoned, and became very ill. An operation was performed during which he almost left this life again. The situation was grave until a supernatural event took place as a Light came and hung before him. The doctors didn't expect him to live. When he did survive, one of the doctors came to his room after the operation and said, "*Truly, God has visited this boy!*" Brother Branham said that at the time he didn't know what was happening, but that if he had known then what he learned later, he would have leaped from the bed rejoicing, healed in the name of the Lord. After he left the hospital, he sought a deeper experience with God, because he realized that God had done a great thing for him.

He was left with serious stomach and eye problems which the doctors did not expect him to recover from. However, he heard of a group of people who believed in the laying on of hands for healing. At their church meeting, somebody laid hands upon him, and he accepted his healing of the problems that remained from the gas exposure.

Despite continuing to throw up if he ate solid food, God honored his faith and over a number of months, he was delivered of the stomach problem and when his vision was assessed, it was found to be perfect.

It was after this miraculous healing that he first began preaching. At his very first meeting, people were baptized and on June 11, 1933, another supernatural event occurred which will be covered in greater detail in Chapter 6.

Tremendous things began to take place in his life in 1933, which would require a book in itself to relate completely. But as Brother Branham began to preach and build his church, God gave him visions, and I can truly say that God began to be revealed, because the Word of God was coming by way of "open vision." Thus after a lapse of centuries, God had once again visited the people of this generation through a prophet. He had sent a prophet, chosen from his mother's womb, and had ordained this man's life from childhood, molding him as He did the other men of God in the Scriptures.



BROTHER BRANHAM AS A YOUNG MINISTER

1933

Saul, not yet called Paul, stood and held the coats of those who stoned to death the valiant Steven. This was one of many atrocious acts by the zealot Saul which were to result in the scattering of the early Christians to other lands, thus fulfilling God's commandment to preach the message abroad. Then one day, Saul saw a Light which so completely shocked him that it reversed the entire purpose of his life. So it is recorded in Acts 9:1-7:

And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

Saul was not alone when this incident occurred. As 'Paul', he relates the incident two other times in the book of Acts. In Acts 22:9 (*And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me*) and in Acts 26:13-15. Is there conflict here? Did those with Saul hear the voice or not? Let us read Paul's other account, in Acts 26:13-15, before the king:

At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.

And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

Now we see that there was no conflict in the accounts, for the voice was in the Hebrew tongue and he alone of the group was able to *understand* what was said. But to the carnal mind which really has no desire to believe the Scriptures, this might seem a contradiction. I relate this seeming conflict in the accounts of Paul's experience so that those who read the following account of a Light in Brother Branham's life will realize that there is no more discrepancy between this and other accounts they may have heard than that recorded by Paul's own writings of his experience.

It was on June 11, 1933, as Brother Branham was baptizing in the Ohio River at the foot of Spring Street in Jeffersonville, that a strange Light, like a star, suddenly came whirling down and hung over his head. There were about four thousand people sitting on the bank watching, many of whom were witnesses of this unexplainable phenomenon. Some ran for fear; others fell

in worship. Many pondered the meaning of this remarkable occurrence. Just as with Saul, a Voice spoke from the Light. These were the words, "*As John the Baptist was sent to forerun the first coming of the Lord, your Message will forerun His second coming ...*"

If people can believe that God revealed Himself to Paul in a pillar of fire, what hinders them from having faith to believe that God could, and did, do it again in the twentieth century? Yet even among those who were used of God to confirm the message given at the foot of Spring Street, through tongues and interpretation, there are those who will deny that Brother Branham was the forerunner with a Message before the second coming of the Lord Jesus Christ. I know of people in San Antonio, Texas, whom God used to repeat those words, "*As John the Baptist was sent ...*," but they deny him today. They either have no confidence in what God told them in 1946, or they have advanced so far in their theology that they feel they can change the original prophecy. Either way they are wrong. If God sent this man with the spirit of Elijah to forerun His second coming and to correct those things that had gone off into tradition and strayed from the Word of God and if God kept His Word to this man every time he said, "*Thus saith the Lord.*" then we should also listen to his doctrine.

The year 1933 was a time of major revelation for Brother Branham and those who followed his message then and now. As foundation to these revelations, let us turn in the Bible to the second chapter of the book of Daniel. King Nebuchadnezzar had a vision of an image that seemingly could not be interpreted, though he called all his magicians, soothsayers, and wise men for an answer. Then he heard that Daniel could be of help. Nebuchadnezzar's image had a head of fine gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet of part iron and part clay. The prophet Daniel revealed to the king, through the word of the Lord, that this image was the key to the governments which should come upon the earth from Nebuchadnezzar's day until the end of time. Nebuchadnezzar himself, being a great king, was the head of gold. After him would come an inferior kingdom symbolized by the chest and arms of silver (history shows this was the kingdom of the Medes and Persians). Following this was the ancient Grecian empire symbolized by brass. After this was to be an even lesser kingdom which was at first joined together, then divided (the belly and thighs of brass). The Roman Empire was this kingdom, for it started out one kingdom, then divided. The legs of iron are likened to the European powers and the balance of power after the Roman Empire. But the image had feet of part iron and part clay. a substance that would not mix. The name "Eisenhower" means iron: "Khrushchev" means clay. Each of these men headed five nations, and every time they tried to get together, *they* found they simply could not mix. They always had an argument. The nations have mixed somewhat today until you have difficulty dividing the world into absolute iron and clay alliances, but they wouldn't mix under Khrushchev and Eisenhower. Notice that when Khrushchev came to the United Nations, what did he use to beat on the table? Not his fist, not a hammer, not his head, not a book, but his *shoe*. As Brother Branham taught, this shows clearly that we are in the last governments of the world (the feet of the image) before the end of time, according to Daniel's prophecy.

Just as God revealed to Daniel those things that would take place from then until the end of time, so it was in the period late 1932 to early 1933, when Brother Branham was conducting services in the old Masonic Hall on Meigs Avenue in Jeffersonville, that seven major events were revealed to him which were to come to pass before the return of the Lord Jesus Christ. On this morning, just before he was to preach, this series of visions appeared to him. The first was that the dictator of Italy, Mussolini, would invade Ethiopia, and according to the voice speaking to him, Ethiopia would fall at Mussolini's steps. However the voice continued and prophesied that there would be a dreadful end come to this dictator. He was to die a horrible death and his own people would literally spit on him. It is now history how this all happened.

The next vision indicated that America would be drawn into a World War against Germany, which would be headed up by an Austrian. The prediction was that this terrible war would overthrow this leader and he would come to a mysterious end. In this vision Brother Branham was shown the great Siegfried Line, several years before it was built. He was shown that the Americans would pay a great toll of lives to overcome this fortification. In another vision, at a later time, he was shown that it was President Roosevelt who would declare war against Germany and would eventually be elected to the fourth term in office, something that had never happened before. Remember that in 1933 Roosevelt had just been elected to his first term.

The third vision showed that there were three "isms" in the world: Fascism, Nazism, and Communism, and that the first two would come to nothing, but Communism would flourish. The voice admonished him to keep his eyes on Russia concerning future events, and said, "*Watch Russia, she will become a great world power.*" In 1933, Russia was not even recognized by the United States as a legitimate country. The revolution had occurred in 1917 and the two countries had not exchanged ambassadors until 1933.

The fourth vision predicted tremendous advances in science right after the war. In this vision, he saw automobiles shaped like eggs travelling the American highways. I ask you to look at the advertisements of the Volkswagen today, even comparing it with the shape of an egg and saying, "*Some shapes cannot be improved upon!*" In 1933, this car had not even been designed. Also he saw a car with a bubble roof, travelling completely automatically down the highway with the driver turned and playing some kind of a game with those in the back seat. The car had no steering wheel. They have such automobiles today, controlled by electronics, which were displayed in the 1962 World's Fair.

The fifth vision involved the womanhood of the world. In this vision he was shown the rapid moral decay of the women, starting back when *they* received their so-called "liberty" to enter into world affairs by means of the vote. He saw that this right to vote would result in the election, by the women of America, of a "boy" president. (Just remember that Jack Kennedy won his election by the vote of the women.) Right after this the women began to wear clothes exposing their nakedness, revealing the intimate parts of their bodies. He saw them with hair bobbed off, adopting the clothing of men, and becoming perverted. Finally, the vision showed the women stripped practically naked, covered merely with a tiny apron about the size and shape of a fig leaf. Such is advertised now in the magazines - plastic dresses that you can see through, with just little patches over the necessary places. With womanhood so little valued, a terrible decay of all flesh came upon the earth and such perversion even as the Word of God says would happen.

Then, in the sixth vision, there arose in the United States a beautiful woman, clothed in splendor and royal robes, with great power given to her. She was beautiful to look upon, but there was a "hardness about her that defied description," Brother Branham said "Beautiful as she was, yet she was cruel, wicked, cunning, and deceitful". She dominated the land with her authority. She had complete power over the people. The vision indicated that either such a woman would literally arise or that this was merely a type of an organization, scripturally characterized as a woman. Though the voice did not reveal who she was, Brother Branham felt in his heart that this woman represented the rising Roman Catholic church, and he inserted in parentheses at the end of the vision, which he had written out, the words. "Perhaps the Roman Catholic Church." One has but to look at the control that this organization now exercises over our government to see how this could be. A few years ago the Postal Service couldn't even place a candle in the midst of a wreath on a Christmas stamp lest it represent some particular religious sect. Shortly thereafter, however, they published a female angel blowing a trumpet and called it the Archangel Michael. Then the next year they published the virgin Mary sitting in a red-canopied throne holding the

infant Jesus and said that it commemorated a great piece of art. That is, they said that until the postmaster general returned from a visit to the Pope, and finding such a controversy, said, "*I will no longer be a hypocrite, certainly it is the United States government expressing preference for a particular religion.*" This indicates they have enough control that, even over the protests of the Protestants, Moslems, and Jews, our government still published a stamp favoring the Catholic Church. The next year the stamp was repeated, only now it was eighty-five percent larger, because it had been so popularly received the year before. Then when the Catholic Church did away with about forty saints a short time ago, they said that the reason was so that the Protestants would join them in unity. But the Bible says that they will all give their power to the harlot church, the mother of them all (Rev. 13:15).

If the people will not believe that this man was a major prophet of God, when five of these visions that God showed him from 1933 to the end of time have already been literally fulfilled, then they are blind. It has also been shown that the sixth vision is in the process of being fulfilled. What is to keep the Catholic Church from taking over America?

Then the voice bade Brother Branham to look once more. As he turned, he beheld a great explosion which rent the entire land and left America a smoldering, chaotic ruin. As far as the eye could see, there was nothing but craters and smoking piles of debris, and no humanity in sight - the seventh vision then faded away.

Five major visions fulfilled - two to go. What do you suppose is the probability that the other two will be fulfilled also? Just consider the variables involved in the first five and their wide diversity - an Austrian leading Germany and his mysterious end, the Siegfried line and the Allied defeat there, Italy marching into Ethiopia, Mussolini's terrible end, Russia's rise to power, Communism conquering the other isms, the bubble car, the immorality among women - all prophesied in 1933 - all now history. Considering the many factors involved, coupled with the fact that young William Branham had limited formal education and almost no contact with world politics, the predictions could not have been the product of his own reasoning. No, the odds against the five being fulfilled by chance are tremendous. Therefore, I say that of course the other two visions will come to pass and their terrible implications should be enough to cause anyone realizing this, to yield to God with all their heart-while there is yet time.

How close are we to the fulfillment of the remaining visions? I quote now from Brother Branham's own words, spoken in 1961 during his sermon "*The Seventy Weeks of Daniel*," as he recalls the prediction he made when he related the visions to his church in 1933:

The way progress is going on, I'll predict that the tune - I don't know why I am saying it - but I predict that that'll all happen between right now, 1933, and 1977.*

Then, he continues on in this sermon to state:

And not knowing it, God knows my heart, I never knowed it until yesterday, that 1977 is the jubilee, and exactly the same amount of time run out that He give Israel and everything at the end. .. And here we are at the end of the age, at the coming in of the seventieth week.

If God sent this man, called him from his mother's womb, prepared him through childhood, appeared unto him in these supernatural ways, just as He did the Apostle Paul, why can't people today have the faith to see that we serve the same God that Paul served?

The Acts of the Prophet

*Distributors Note; Brother Branham makes a clear distinction between 'predicting' (i.e.; a mans best expectation) and 'prophecy' (foretelling by Divine inspiration). He states for example in the sermon "Questions & Answers," (64-0823E) that "Jesus might not come for a hundred years yet. I don't know when He's coming. No man knows when He's coming". God does not reveal all his secrets to His prophets. A brief review of the Bible makes it clear that these chosen, anointed but human vessels, were not necessarily privy as to when God given prophesy would take place. Moses, speaking of Christ, promised (future) that God would raise up a Prophet like unto himself and later Isaiah announced in the present tense "For unto us a child is born, unto us a son is given" but the literal fulfillment of these prophesies (i.e.; the birth of Christ) had to wait some 800 years after Isaiah had spoken.

1937

To perceive the hand of God in the tragic events of 1937, as these events affected the life of God's prophet, let us return to his infant years and then to the years immediately preceding 1937.

Brother Branham was born on Tuesday, April 6, 1909, and received the first vision that he could remember in 1912 when he was but three years old. On June 16 of that same year, Mr. and Mrs. Brumback were married, and one year later, on Wednesday, July 16, 1913, their union was blessed with the arrival of a baby girl - Hope. The child William Branham, destined to be her future husband, was then only four years old, but already there were many indications that God had His hand upon him. Three years later, at the age of seven, he first heard the voice speaking to him from the whirlwind in the midst of the tree.

On Wednesday, March 26, 1919, Meda Broy was born - a girl destined also to be the helpmate to this prophet of God, sharing with him the bitter disappointments, the tragedy, as well as the heights of joy that his unusual and selfless life would have to offer.

Between the years 1929 and 1933, Brother Branham was engaged in a profession that would seem most unlikely for a future minister - prize fighting. He fought and won fourteen professional bouts during this period and then drew his final fight. But as a prelude to a life of service where the knocks would be hard, this experience was invaluable to the building of his character. The call of God upon his life was manifested right after this period when he was first converted, then baptized in Christian baptism. How remarkable it was, even at this early stage of his Christian life, that he realized the importance of being baptized in the name of the Lord Jesus Christ. The missionary Baptist church which he attended baptized, of course, in the titles of Father, Son, and Holy Ghost. He could find no place in the Word where anyone had ever been baptized in any way other than in the name of the Lord Jesus Christ in the early days of the church. In fact, he found that to be baptized in the titles of Father, Son, and Holy Ghost was to be baptized in no *name* at all. Thus he asked to be baptized in the name of the Lord Jesus Christ, and was so baptized. This fundamental revelation remained with him all of his life, becoming a basic part of his teaching, for which thousands are thankful.

It was while attending this Baptist church that he met the lovely Hope Brumback. In the universal manner of young people, a group formed of those with like interests. Sister Hope and young Brother Branham became a part of this group, later called "The Gang." Old photographs reveal the warmth and unity of their fellowship. *Life* smiled upon our Brother Branham as he and Sister Hope were drawn together in the bonds of love. Their tender relationship, and his unique proposal of marriage to Hope make a beautiful story as told by him on his *Life Story* tapes and in the book *A Man Sent From God* written by Brother Gordon Lindsay in cooperation with Brother Branham.

On June 11, 1933, the Light appeared over the head of Brother Branham on the Ohio River. He was then twenty four years old. The seven major visions were given him. Also, this was the year that he was to step out in faith, on the strength of his belief that God had directed him, and begin

the building of a church. What a rich source of merriment for those who saw nothing but folly in this unlikely venture of a destitute, untried, self - styled young preacher who, with only eighty - four cents in his pocket, had set out to invade the world of organized religion. In spite of their proclamations that what he was hearing was "*of the devil*," and their dour predictions that "*within a year it will be a garage*," he moved ahead anyway, confident that this was the same voice that had spoken unfailingly to him since his early childhood.

On the morning that he was to lay the cornerstone of the church, God gave him a vision. He was to read 11 Timothy 4, where it says, "*For the time will come when they will not endure sound doctrine; ... do the work of an evangelist*." He wrote these verses on the flyleaf of his Bible, tore it out, and placed it in the cornerstone along with the mementoes that others had added. The verse became a foundation for him, one to which he often referred in the years that were to follow. The world accepted him as an evangelist, but failed to realize that he was a prophet of God, told by God to do the work of an evangelist. He told them, "*You can go back to the day that I laid the cornerstone of this tabernacle and it's written there in the flyleaf of my Bible*."

He and Sister Hope were married on Friday, June 22, 1934; he a fledgling preacher of twenty five, his beloved bride not quite twenty one. Their life together was complete and happy, though lacking in this world's goods.

They had been married but a few years when he first encountered Pentecostal people and the gifts of the Spirit. It was during a trip away from home, while attending a Pentecostal gathering, that he first saw the gifts manifested, something entirely new to his Baptist background. He was called upon to preach at this meeting, and though he tried to hide, God would have it no other way, for he was to learn mightily from this contact. His sermon was entitled "*And He Cried*." He told how the rich man lifted up his eyes in Hell - and he cried. The rich man saw there were no churches there - and he cried. The rich man saw there were no Christians there - and he cried. The rich man saw there were no flowers there - and he cried. Then Brother Branham said, " - *and I cried*." The sermon was simple, but made a great impression on the people. Offers were extended to him from visiting preachers to come and preach in faraway places.

During this experience with the Pentecostal people, he was presented with an enigma. It involved the speaking in tongues and interpretation. Two men in the meetings seemed to be used in a wonderful way. One would bring forth a message in tongues and the other would provide the interpretation. Again and again this happened, each time accompanied by a great move of the Spirit upon the congregation. Tongues and interpretation are Scriptural, of course, but Brother Branham was soon to find something amiss. After the meeting, one of the men approached him, asking him whether he, Brother Branham, had the Holy Ghost. Humble as he was, he replied that he didn't know. Then this man asked his stock question as to whether he had spoken in tongues.

"No," said Brother Branham.

"Well," came the smug reply, "*you ain't got 'er then*."

The man had made the mistake of calling attention to himself in the presence of a prophet of God, one called from his mother's womb, and endowed with gifts himself, far beyond this fleshly manifestation; for, no sooner had he spoken than Brother Branham saw a vision of the man which revealed his complete carnality. The vision showed the man with both a blond - haired and a dark - haired woman. The man was married to one woman, but was living with and having two

children by the other woman. To himself he said that if it was the Holy Ghost this man had, then he didn't want it. Aloud, he said nothing.

The second man's life, in contrast, was presented to Brother Branham, through his gift of discernment, as perfectly clean. It was from this little experience that he learned the lesson of the two vines. The same rain that falls on the wheat, falls also on the tares. They both praise the Lord, yet one is wheat and the other but tares for the burning.

In spite of the experience with the false vine, he was greatly impressed with the Pentecostal people. Exuberantly he told his wife about the people he had met, relating to her and others the offers to preach that he had received. But many of those he confided in sought to check his enthusiasm. They soon discouraged him from joining "*that Pentecostal trash*," as they put it. saying that it was sure to end in failure. By his own admission, listening to these people instead of God was the greatest mistake he ever made.

On Friday, September 13, 1935, a son was born to Brother Branham and Sister Hope. They named him Billy Paul. Thirteen months later, on Tuesday, October 27, 1936. they were blessed with a daughter, Sharon Rose, whose name was taken from the Rose of Sharon, Christ. The days of joy were numbered now for this young preacher who had not followed everything that God had called him to do.

Storm clouds thickened in the latter part of 1936, bringing rain, and more rain. Soon the peaceful Ohio River became a tempestuous torrent, threatening to completely engulf and destroy the town of Jeffersonville. Young Reverend Branham, outdoorsman and experienced river man, set out with his boat to rescue all the families he could from the swelling waters. In his concern for others, he became separated from his wife and children for days. They remained separated in the confusion and isolation which resulted after the flood subsided. It was during this time, while he searched frantically for his family, that the pneumonia that Hope had contracted earlier would worsen and soon end her young life.

At the tabernacle, the flood waters had risen so high that the pews and the pulpit had floated to the ceiling. A remarkable event occurred during this flooding, something worthy of note to the entire world. Brother Branham had left his Bible on the pulpit, open to a place where he had read the Sunday before. The swirling waters had entered the building and caused the pulpit and all the pews to be lifted to the ceiling, yet when the waters receded, the pulpit came back down perfectly in the spot it had been sitting; the Bible was still open to the same place, and not one drop of water had touched the Word of God. With the pews, it was a different story. for they came down all crossways. As the natural types the spiritual, this was a clear indication that things were right in the pulpit, but wrong in the pews.

On Thursday, July 22, 1937, Brother Branham was called to the hospital where Hope was being cared for. He was met by Doctor Sam Adair. a lifelong friend. The doctor's face was grave. "*If you want to see her alive.*" he said, "*you'd better get in there now.*" As he entered her room, something about her frail, disease - wracked body told him that she was leaving this life. In his anguish at the thought of losing her, he cried out to her. The lovely black eyes opened for the last time. "*Bill,*" she asked, "*why did you call me back?*" She described to him the beautiful land through which she was being taken by angelic beings. Her concern at that time was only for him. He should marry again. He deserved to have someone to love him. In a last gesture of love, she spoke of a rifle that he had wanted, that had meant so much to him. "*When you get home,*" she said, "*look up on top of the cupboard. I've got the money hidden up there where I've saved up my nickels and dimes.*"

The money, five or six dollars, was where she had told him it would be. According to her request, he took it, bought the rifle, and it hangs today in his den in Tucson - mute testimony of the love and kindness of a faithful wife and sister in the Lord.

The very night that his wife died, little Sharon Rose was rushed to the hospital, desperately ill. The young preacher was about to be dealt another staggering blow. His wife was even then in the morgue when the news reached him that he had better hurry to his daughter before she died too. At the hospital, he was given the dreadful news that his baby had a highly contagious spinal disease. She was in isolation, but he avoided the nurses and came to her through the basement of the building. The child had suffered terribly. Though she seemed to try to wave at him when he spoke to her, the pain was so intense that her little eyes crossed. How he wished that he could trade places with her and spare her this suffering.

Then it was Satan's turn to plague him, asking him what kind of a God he served, with a wife in the morgue and a baby suffering and about to die. "*You say you love Him and he loves you,*" said Satan, "*Look what He is doing to you.*" This was Brother Branham's greatest trial, but the Word came through, "*The Lord giveth and the Lord taketh away. Blessed be the name of the Lord.*" He patted his darling daughter's face, "*Honey*", he said, "*Daddy will meet you on the other side.*"

Saturday came, the day of Sister Hope's funeral. He had no cemetery plot in which to bury his dear wife. Her parents gave up their own plot for her. Burdened, despondent and filled with such despair at the loss of this one he loved so much, his heart suffered from the additional burden of knowing that his daughter also hung between life and death in the hospital. Sister Hope's casket was set over the open grave and the minister said the final words; but God showed Brother Branham the ultimate triumph over the grave, for, glancing over at some cedar bushes, he saw her standing there. As he moved up to the graveside, she moved up beside him, slipped her arm in his, and stood there in that other dimension as they watched her casket lowered into the ground.

Little Sharon Rose died the night of her mother's funeral. On Monday they opened Sister Hope's grave and placed the tiny casket of her daughter right on top of her own. He had buried her in her mother's arms.

This was a great time of sorrow and trial for the prophet of God. He even thought of committing suicide. He asked God why He didn't take him, why he was being put through this. But as he was suffering his greatest despair, God gave him a vision of Heaven one night as he fell into a sleep. It seemed that he was there, walking through a beautiful place, when he was approached by a young, very lovely girl who spoke to him. She appeared to be about seventeen or eighteen years old.

He said, "*I don't believe I know you.*"

"*Daddy,*" she answered, "*I'm your Sharon Rose.*"

"*But, you were just a baby!*" he exclaimed.

"*Don't you remember your teachings on immortality, Daddy?*" she asked.

"*Yes, I remember,*" he admitted.

"*Daddy, Mother is up there at the home waiting for you,*" she said. "*I'm going down to the gate to wait for Billy Paul.*"

He walked on up the hill to find a home there of such perfection that it was beyond anything he had ever imagined. As he approached, Hope came out to meet him, confirming that this exquisite place was, indeed, their own. Once during their early married life, they had gone in debt

to buy a Morris chair from a furniture store on Market Street in Louisville. For a short period of time, the great green chair had graced their living room, made possible by the "dollar down - dollar a payday" plan. But even this slight financial burden had proven too much for their budget and he made the decision to let the chair go back. One day he came home from work to find his wife had baked a cherry pie and had prepared what other favorite foods of his that she could afford. She had made him so happy, but then when he walked into the living room, he saw why. They had come that day to take back the chair he had enjoyed so much. Hope had tried to do everything in her power to make it easy on him that day. Now, in the vision, as she led him through this mansion, and as they came into the front room, he was delighted to find that same old green chair. "*Your labors are over now, Bill,*" she said. "*You can sit down now and take your rest; this one won't ever be taken away from you.*"

Billy Paul was only twenty two months old when his mother died. He doesn't remember her; for the next four years Brother Branham was both mother and father to him. Much improvising was necessary, such as, being unable to afford a baby bottle, Brother Branham used a Coke bottle with a rubber nipple over it for his infant son. He carried the bottle inside his coat to keep it warm. At night he slept with the bottle underneath the small of his neck so that it would be readily available when Billy woke up crying in the middle of the night.

During the years prior to her death, especially when the children were born, Sister Hope was aided in her housework and care of the children by a young neighbor girl. After Hope died, it was only natural for this young girl, then eighteen, to continue to care for Billy Paul. What a comfort to Brother Branham, who had suffered such a terrible loss, to know that Billy was being left in the capable and loving care of a trusted, mutual friend, Meda Broy.

Of course the inevitable talk started, involving the young preacher and this girl in a romantic link. Though innocent at the start, the talk soon degenerated into vicious gossip. Finally, Brother Branham took her aside and said, "*Meda, you're a girl . . . I don't think I could ever marry again, Meda ... I loved Hope so much. Why don't you just find you a boyfriend. Let's us don't see each other. You deserve a good husband.*"

Sister Meda, then twenty - two, went home that night, disturbed greatly by the gossip, saddened that people had misunderstood their relationship. She asked God for a verse of Scripture to comfort her and, as she opened the Bible, the pages opened to Malachi 4:5, "*Behold, I will send you the prophet Elijah ...*"

God also spoke to Brother Branham and said in no uncertain terms, "*You go get that Meda Broy and you marry her on October 23rd.*" Thus they were married on that date in 1941, on a Thursday. He was thirty two, she was twenty two. Billy was six years old.

Brother Branham had been saving up his money to take a hunting trip at the time of his wedding. A honeymoon was also in order. Therefore he just combined the two. He took his young wife and his son with him on a hunting trip that was also their honeymoon. During this trip, they almost perished in a snowstorm. He had left his wife and son in a little lean-to cabin and had gone off hunting when a sudden snowstorm blew in. He was lost and separated from them, but God spared him by reminding him of a telephone line that stretched across the mountain range. He just started walking toward where he knew the line to be and was guided down by following the line to the little cabin.

In 1946, the memorable year that the Angel appeared to Brother Branham, Sister Meda gave birth to a baby girl. The date was March 21, and the infant was named Rebekah. She was taken in Caesarean birth. Rebekah was but a few weeks old when God called him to leave for a series of

meetings. He had received his commission from the Angel to preach and start a revival that would sweep around the world. When next he saw his daughter, she was six months old.

At the time of Rebekah's Caesarean birth, the doctor had advised the Branhams that Sister Meda couldn't have more children. He wasn't too worried about this, since he was then thirty - seven years old and perhaps this was to be the extent of his family. But in the summer of 1950, he received some startling news. It was then that the Angel came to him and said, "*Ye shall have a son by your wife, Meda, and you shall call him Joseph.*" This was in direct contradiction of the doctor's expressed medical opinion, but, like Abraham, he "considered not" the doctor's evidence. God had said that he would have a son, by Meda, and his name would be Joseph and that settled it. So he began to tell it. Sure enough, Sister Meda was found to be expecting a child. On Monday, March 19, 1951, she gave birth - again Caesarean - to a fine little girl. They named her Sarah.

The doctors were, of course, amazed, but they conceded that this was only an exception, completely out of the ordinary and, by all means, the last child that she could have. People dared to mock. They said such things as that maybe the Angel had said "*Josephine,*" not "*Joseph.*" Brother Branham stuck to what he knew to be the truth, "*The Angel of the Lord said that I shall have a son, by Meda, and he shall be called Joseph.*"

It was in late 1954 that Sister Meda was again found to be with child. Now the carnal prophecies came forth that not only would the child die, but she also would die. One person, in particular, was vehement in prophecies concerning this - and that person died. On May 19, 1955, on Thursday, at the age of forty - six, Brother Branham became the very proud father of a baby boy. And he named him Joseph. He said, "*Joseph, you've been a long time getting here!*"

Let this be a lesson to the world. The doctors had all the facts. Twice their examination of Sister Meda had revealed that, by their professional judgment, no more children could be born. But the Angel of God had said otherwise. "*Let God be true and every man a liar.*"

In 1960 Brother Branham had an experience which he told for the first time on May 15, 1960, on a message entitled *Rejected King*. This experience is often referred to as *Beyond The Curtain Of Time*. In it, Brother Branham was taken (translated) and permitted to see beyond the curtain of time. In his recount, he says that while he was there Hope came to him in a white robe. Instead of her calling him "*my dear husband,*" she said, "*my precious brother,*" as she embraced him. Then a strange thing happened, for another lady also embraced him, saying, "*my precious brother.*" The two women then hugged each other. Remembering that Hope had been jealous, he marveled exceedingly about this, then realized that this was perfect love. The experience was lacking in the normal human reactions; the evil of this life was gone. But what revealed was an abundance of perfect love. During this exhilarating experience. he was told that he would have to return to this life for awhile, but that the time would come when "*all that he loved, and all that loved him*" would come to that place again.

In 1963, while preaching the revelation of *The Sixth Seal* he told of a dream which came in response to a question that Sister Meda had asked a few weeks previously. Her question was about how things would be on the other side for them, since she and Hope both loved him, and he loved them both. Who would be his wife? The dream was again of Heaven. He was present at a great roll call - not Judgment - just the calling of a roll to receive rewards. Someone, a recording angel, was calling out the names and each person would come forward. He said it was as if they would call O - r - m - a - n N - e - v - i - l - l - e, and Brother Neville would walk through the people, everyone would greet him, and he would go up and receive his reward. Brother Branham said he felt for each one, how embarrassed they must have been, walking up like that, when all of

a sudden, he heard the voice say, W - i - l - l - i - a - m B - r - a - n - h - a - m. He hadn't thought of it before, but now he would have to walk as they had. He started through the crowd and everyone greeted him, "*God bless you Brother Branham,*" *patting him on the back,* "*God bless you brother,*" they all said. He greeted each one also, as the path was made for him through their midst. No one was in a hurry - they had eternity to do this. As he approached the great ivory steps, he thought of how he was going to have to walk up them alone, then someone put their arm in his. He looked down and there was Hope. No sooner had this happened, when he felt something strike the other arm; he looked, and there was Meda. Then they walked up the steps together.

You ladies, just remember Brother Branham's statement that you serve God by serving your husbands. Just think about it; he didn't say anything about the women's names being called out, but yet they walked up the steps with him. That should make you sisters really love your husbands.

Brother Branham loved Sister Hope - and Sister Meda. He often said that, if we loved him, then we should do something for his family. He appreciated Sister Meda. He knew that much of her grey hair came from serving him, from standing between him and the public to give him some peace, some escape from the pressures. He spoke of how she loved him, even though he would often come in from meetings and leave immediately again on a hunting trip as fast as he could change clothes; return from hunting, and leave for meetings, again with just time to pack a suitcase. But he said that there never was a time but that she had everything made ready for him. Never once did she complain. She simply took her place as the wife of God's prophet.

Sister Branham is still with us today* and I believe that she had a God-given responsibility to raise Joseph, as I know she has done, in the fear and admonition of God, and in the depths and greatness of this message. Please remember her daily in your prayers.

Brother Branham's loss of Sister Hope was one of the hardest things that he ever faced in his life, but, you see, it was the will of God that the son Joseph was to come through Sister Meda.

*now at rest with the Lord



THE PILLAR OF FIRE OVER THE PROPHET
A camera record of a supernatural light-see page 86.

The Angel Appears

The Book of Acts records many spiritual events which happened to men of God during the first century of the Church. The Apostle Paul was one of these men whose life was constantly touched by strange experiences. Even his conversion, as we saw in Chapter 6. was strange, where he was smitten down with a Light brighter than the midday sun. Likewise strange was the Light that appeared June 11, 1933, over the Ohio River, in the presence of many hundreds of witnesses, when a voice spoke from it and gave Brother Branham his commission. The previous chapters tell of the strange birth of Brother Branham and many of the strange happenings, such as whirlwinds appearing, voices speaking to him, and fortune tellers telling him that there was a sign following him. So it was with Paul and the strange phenomena in his life through which we glorify God. Think how marvelous that God dealt with Paul in this manner, and compare his experiences with those of Brother Branham.

One of Paul's strangest experiences concerned a heavenly visitation which occurred when he was being sent to Rome as a prisoner, under charge of a captain of Roman soldiers. Before they embarked from Crete, Paul had told the captain of the ship that they should not set sail. But the captain, being a man of the sea, considered that he knew the tides, wind conditions. weather, and the sea better than Paul, so he set sail anyway. They were only a few days from the island when they were set upon by a fierce storm. They threw tackle and freight overboard to lighten the ship lest it sink and all perish. Paul was silent for a time until, as we read in Acts 27:21,22:

But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship.

You will have to admit that this was a very strange statement for a man, himself a prisoner, to make to those in charge of the ship. When everybody was fearing for their lives, he was saying that they should have listened to him, but now they should be of good cheer, for none would perish, though the ship would be lost. Upon what authority would a man like Paul, a prisoner, speak such a statement? Verse 23 says:

For there stood by me this night the angel of God, whose I am, and whom I serve, Saying, Fear not, Paul; (Note that the angelic being first calmed the fears of the man, Paul, by telling him not to fear.) thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

Now, why did Paul speak with such authority? It was because God sent an angel to stand by him and Paul spoke the words that this angel told him. Since the angel was a messenger of God, Paul could say, "Thus saith God." You know how the story ended. The ship was lost, though they tried to get through every other way. Once they were going to kill the prisoners lest they escape, and

Paul stopped them. The sailors once tried to go overboard and get away from the rest of them and Paul told the captain not to let them do that either. Paul knew that God had a way to save them, because he had been told there would be no loss of life. You see how important it is to keep the Word of God? If God sent an angel to tell Paul how it was to be done, that was the way it had to be done. Paul couldn't change it. The captain couldn't change it. The military man couldn't change it. It had to be exactly like the Angel of God said it to Paul. Now as we read this story, we rejoice in our hearts about an angel appearing to Paul, but I want to testify of an angel that appeared to a man of God in this, the twentieth century.

After Brother Branham's strange early life, after his conversion, the years passed by, and he served God to the best of his ability as a pastor and laborer in the Kingdom of God. He even held a job as a game warden in Indiana. The beginning of what was to be a tremendous change in his life and ministry occurred in early March, 1946 when he returned home for lunch and walked beneath a maple tree in the front yard of his home, on 8th Street in Jeffersonville, Indiana. As he passed underneath the tree, he relates that a mighty, rushing wind came into the tree. It hit the top of the maple tree and it seemed to him that the tree would be torn apart. The tremendous impact caused him to stagger. His wife and others ran to him, thinking that he had become ill. He turned to her and said these words, "*For over twenty years I've not been able to understand this ministry, this strange feeling on myself. I can't go on like this. I've got to have the answer! Is this of God? What is it all about?*" He told her that he was going away, that he would leave her and Billy Paul to seek God with his Bible and prayer and that he would find out the answer or he would not come back. (His sermon "*Desperation*" tells how one must become desperate in his desire to have God rule his life.) Think how desperate he must have been in this hour to tell his wife that he wouldn't be back without an answer from God. I think of that as practicing what he preached. What a difficult thing for a man to resolve to do. What dedication to God - to know Him or die. May it be so in all of our lives.

Having made up his mind and stated his intentions, Brother Branham went alone to seek God in a secret place, determined to know the answer and to find peace in his heart about this strange feeling and these phenomena. Hiding himself away from everyone and going to a secret place of prayer where he would not be disturbed, he cast himself down upon his face prostrate before God. Now in the book *A Man Sent From God* there is mention made (as Brother Branham himself often stated) that he was at the ranger's cabin at Green's Mill. That cabin no longer stands: it has deteriorated and rotted to the ground. Brother Branham, speaking on his tape *Life Story* did not tell all the little details, as he told his wife and children, and as he told me personally; but where he went that night, though at the ranger's cabin, was in a little cave near the cabin. God, sometime or another in Brother Branham's younger life, had led him to a cave which he has spoken of often in his later tapes and where he said that no man could find it. The cave is furnished by nature as though for his very own use, for inside there is a round rock shaped like a table, a rock shaped like a chair, and also a place for a man to lie down and sleep. He put none of this there - it simply was there. To my knowledge, the only person that has ever been to this cave beside Brother Branham is his wife, Sister Meda. He once took her there.

There have been men who have spent five or six days in those woods searching for it, and its location still remains a secret. But Brother Branham told me that he was in the cave when the angel appeared to him. I hope that this is not a stumbling block to some who felt that, since Brother Branham said, "*at the ranger's cabin,*" and because he mentions the word "floor," and looking out the "window," that he must have been inside a cabin. Since no one has seen the cave, we don't know what it looks like, except from the description. But he told me that he was in the cave when the angel appeared to him on May 7, 1946. Just as in 1964, when I said, "*Sir, I perceive you to be a prophet.*" he said, "*Brother Pearry, I don't say anything about it in public, because people don't understand what a prophet is.*" I am sure that he didn't mention the cave

as often in his early ministry as he did later on because he didn't want to have to explain it to everybody. He could just say that he was at the ranger's cabin and, since it was in that locality, that would suffice, because he wasn't willing to tell anybody where the cave was anyway.

Brother Branham lay prostrate on his face in the cave before God. When he had prayed his heart out in sincerity, asking God, he said that he sat up and waited for an answer. He was just sitting there, waiting for God to speak back. How many times have we heard him say, "*they that wait upon the Lord . . .*"? So often when we pray, we do all the talking, and as soon as we are through talking, we get up and leave. He said that the secret is after you have prayed to have patience to wait until God chooses to speak back. That is, if you believe that God has heard you, then wait for the answer. Brother Branham had committed himself to the will of God in his life.

It was about the 11th hour that he saw a soft light appearing before him. He looked up and rose to move toward this light and there hung that great star. It didn't have five points like a star, but looked more like a ball of fire. Then, he heard footsteps, and a man of great stature approached him. The man weighed perhaps two hundred pounds, had a dark complexion, no beard, with shoulder - length hair. As the man caught his eye, Brother Branham became very fearful, but the stranger looked at him in a kindly manner and began to speak. Just as an angel stood by Paul and gave him instructions, so this angel stood by Brother Branham and gave him instructions. I have placed these instructions here in seven separate categories:

"*Fear not!*" said the angel, putting Brother Branham at ease, and continued, saying, "*I am a messenger, sent unto you from the presence of Almighty God.*" That was the first phase, calming any fears and identifying himself.

In the second phase, he spoke to Brother Branham about his life, saying, "*I want you to know that your strange life has been for a purpose in preparing you to do a job that God has ordained for you to do from your birth.*"

Third phase: the angel telling him that there were some conditions that he must meet and keep. He said, "*If you will be sincere, and you can get the people to believe you ...*" And then he went on to the fourth phase - the results:

He said, "*... nothing will stand before your prayers, not even cancer!*"

Now notice the words of the angel so far. He put Brother Branham at ease and identified himself. He told him that he knew about his past life and purpose. He also told him that he had to be sincere, and that people had to believe him. I want to say this in my own words: if an Angel of God told Brother Branham that *he* must be sincere, how much more so must we be told to be sincere? Also it was important that *he get people to believe*, therefore, if you don't believe Brother Branham to be the prophet of God for this age, then his message and his ministry were not for you.

The fifth phase of the angel's message was a warning to the people that they were to confess their sins before they came before this man of God, and that he was to tell the people that their thoughts speak louder before the throne of God than do their words. This was a warning to all mankind.

Then, the angel went into the sixth phase and told Brother Branham things concerning his life and future ministry. He was told that he would preach before multitudes all over the world and that he would stand in packed auditoriums, with people turned away for lack of room. His church in Jeffersonville would become a centralized place where people would come from all over the

world, seeking his prayers for their deliverance. (Remember, Brother Branham was an uneducated, despised, rejected young man in that city. There were times, because of the life of his father, that he would walk down the street and people would cross over the street to keep from walking by a Branham. They had been so poor that he didn't even have a shirt to wear to school, so he'd wear his coat and button it all the way up to the top. One day, when he was eight, he wanted to write a poem that came to his mind and he had to borrow a pencil and a piece of paper from a classmate. He didn't have any of his own. Yet, here an Angel of God was standing and telling him of a fabulous ministry to take place. Sister Branham tells me that when he came home and told this, and when he received his call to his first meeting in St. Louis, Missouri, that she had to take his white shirts and remove the worn collars and turn them over because he was too poor to buy a new shirt. He didn't even own a pair of pajamas and they gave him a pair in St. Louis. He came home with them, very proud, because he had never owned a pair in his life.) But, here stood an Angel of God telling him, "*You'll preach before multitudes, and thousands the world over will come to you for prayer and counsel.*" Not only that, but the angel went on to say that "*You shall pray for kings and rulers and potentates.*" You ask, "*Did this happen?*" Let us see if it did.

Brother Branham returned to his little tabernacle the next week, and the old timers will tell you of a sincere young man speaking without a doubt in his mind telling them what that angel had said, and saying. "*There will be thousands come here, they'll crowd you out. You won't find a seat unless you're sincere with God and come early.*" People of the city, educated people, looked at him and said. "*Well. Billy Branham, they'll never do that.*" But did they? In Brother Branham's files is a letter from the late King George VI of England, thanking him for coming to him, at the King's request for prayer, when the King was healed of a leg ailment. Also in a meeting one day, a very well known congressman, a member of the United States Congress for years, confined to a wheelchair, was sitting back in the aisle of the auditorium while Brother Branham was preaching his message of faith and healing. Like Paul in the Book of Acts, he stopped his sermon, looked down at this man and said, "*Sir, I perceive you have faith to be healed. Rise and walk out of that wheelchair.*" And Congressman Upshaw, who had been confined to the wheelchair for over 60 years, stood to his feet and walked down the aisle, praising God. He returned to Washington. D. C., stood on the steps of the Capitol Building, and declared William Marrion Branham to be a prophet of God of the twentieth century. Faithfully, as long as he lived, the congressman sent Brother Branham a Stetson hat for Christmas every year. In contrast, there were other people in the world who shrugged him off as an unknown. They just were not listening, or could not hear.

The healing of Congressman Upshaw was carried by *Reader's Digest*. Is it not interesting that two wonderful articles of healings like this in the life and ministry of Brother Branham were carried by the largest circulation magazine in the world, *Reader's Digest*, quoted second only to the Bible? People say, "*I read it in Reader's Digest,*" in the same manner that others might speak of the Bible. It was nothing less than God ordaining it so that the world could know that He had sent a prophet, if they would have only listened.

Brother Branham had an opportunity to visit Pope Pious XII when he was in Rome. He was instructed in what he would have to do to gain an audience with this potentate - how he must approach the Pope - and that he would have to kiss the Pope's ring. This was too much for Brother Branham, he said, "*Forget the interview. I'll do that to no man but my Lord and Savior.*" I interject here, and stand the results of the persecution that will come: I wonder, if when Billy Graham saw the Pope, did he kiss his ring? When the President of the United States went, did he kiss the ring? You'd never get a prophet to do it. Look at the story of the fiery furnace in the Book of Daniel in the Old Testament; the Hebrews refused to bow down to the image. This was an image, according to the word of a prophet, of a holy man!

The seventh phase of the angel's message concerned the different phases of Brother Branham's ministry. Some people refer to these as the first sign and the second sign. But Brother Branham spoke of them as the "*three pulls*." (Like the pulls a fisherman makes in attracting the fish, setting the hook, and taking the fish.) The angel told him that, under the anointing, he would be able to take people by the hand and the spirit of disease in that person would cause such a commotion and a resentment when it made contact with his spirit that he would be able to feel this vibration physically in his hand. By telling people what the disease was, it would inspire the faith of the audience, and they too would believe. To be shown that this is Scriptural, you must read Exodus the 4th chapter, verses 1-8, which tells of the sign in the hand that God first gave Moses. Moses was to place his hand in his bosom, and it would turn leprous as he took it out. He was to place his hand back in his bosom and it would be made whole again. The sign in the hand was given Brother Branham, as it was Moses, to inspire the faith of the people, to make them realize that here was a man sent from God.

When I first saw Brother Branham, this was the phase of his ministry; the "pull," that was being manifested. When people came before him, unless he could visibly see their ailment, like blindness, being crippled, or paralysis, he would take them by the hand, and, if they had sin in their life, he told them first of their sin. That is, if that sin were not already confessed and under the blood of Jesus Christ. He would warn them, "*Confess your sins before you come*." One demon he always called out was cigarette smoking - tobacco. He recognized at that time, before the American Medical Association and the Department of Health, Education, Welfare, and Drugs knew, that cigarettes cause cancer. He could see the connection by the spirit of the thing, and denounced it back in the 1940's. That was also before women really started smoking. Back then, you didn't see many women smoking. You never saw an advertisement in a magazine of a woman smoking. But after the tobacco industry got all the men they could get, they started making it popular for the women to smoke, and now the cigar industry has even got them on cigars and pipes. They have encouraged the further degradation of the women by making it seem glamorous and something to be desired for them to drink as well as smoke. Now you never see an advertisement showing the wares of the liquor industry unless it has a woman in it. Just as the women have deteriorated, so has the Church deteriorated. Women type the Church. There is no way that man can prevent it. It will be exactly as that angel told Brother Branham back in 1946. Just as the angel instructed Paul and it came to pass as Paul was told, so will it be with this angel's message, because it came from God to a prophet of this generation.

The second sign, or "pull," was to be his knowing the secrets of the heart. He would be able to just talk to people and he would know their name and other facts about them. (Remember, the Word of God is sharper than a two-edged sword and a discerner of the thoughts and intents of the heart.) People began to see this manifested in the late 1950's and the early 1960's in Brother Branham's ministry. Subsequent visions and occurrences in the last months of his life revealed to him the purpose of the first sign. It was to bring out and make manifest all the imitators. Sure enough, some came out with it in their left hand, others in their right hand, some with a tingling in their elbow, some with it up their spine, and some would feel it in the right ear. It was all to show that there were Jannes and Jambres types even in this generation, for they did it for filthy lucre's sake, for gain and out of no concern for the people, or the Word of God, or the way of holiness. They would pronounce everybody healed and bring a reproach upon the Word of God. Jesus said, "*I can do nothing except I am commanded by my Father*." People came to Brother Branham and said, "*Pray for me; God has given you the authority*." He answered, "*Yes, I have the authority, but I do not have the commandment*." He never would do it until God showed him. He did nothing unless the Father showed him. Thank God for one who would stay with the Word.

When the Second Pull began, discerning the thoughts and intents of the heart, here came a new crop of evangelists, and they too could tell you the secrets of your heart and say, "*Thus saith the Lord.*" There isn't space to tell it all, but a full understanding, according to the revelation of the Holy Spirit and the light of the Word of God, can be found on Brother Branham's taped message *Anointed Ones at the End Time*. It is a genuine anointing of the Holy Ghost, but they are false vessels. You ask where that is in the Scriptures? Matthew 7 says that there will be those who say, "*Lord, Lord, did we not cast out devils in your name and raise the dead and heal the sick?*" But, Jesus answered them, "*Depart from me, ye workers of iniquity, I never knew you.*" People came who did signs and wonders, and if it were possible, they would deceive the very elect. Why? Because they had the signs, but they did not have the Word of God to bring to the body of the Bride.

Brother Branham had a vision where he was trying to lace a little baby's shoe with a large rope and he couldn't do it because of the rope being larger than the eyelet of the shoe. In the second part of this vision, he was catching fish and he began showing others how to catch fish. This was later interpreted to him to mean that when he came out with the sign in his hand he had tried to explain it to the people. The Spirit of the Lord spoke to him and said, "*You can't teach Pentecostal babies supernatural things.*" This had been when he was trying to put this big rope through the eyelet of the shoe and when he had tried to show other preachers how to do the same thing he was doing.

But there was to be a Third Pull, and God told him when He revealed it to him, "*Keep this secret in your heart!*" Brother Branham said, "*When I leave here, I will have that secret locked in my heart.*" The Third Pull, the final phase of his ministry - he said, "*This will be the thing that will take the Bride in the Rapture.*"

The Third Pull

The First Pull unmasked disease through the sign in the hand. From place to place, the causes of human misery were unerringly revealed, followed by the tender words, "*Jesus Christ makes you well.*" But this genuine sign was followed by widespread carnal impersonation.

The Second Pull brought discernment of the very thoughts of the heart. This was clearly a manifestation of the unchanging power of Christ, and fulfillment of Hebrews 13:8, "*Jesus Christ the same yesterday, and today, and forever.*" This too was impersonated, but not one of the imitators would risk their entire reputation on it as Brother Branham did. He once told me. "*Brother Pearry, if I ever tell you 'thus saith the Lord' and it does not come to pass exactly as I told you, don't you ever believe me again, because then I will have gotten into it and it will no longer be God. If God says it, God will do it.*"

Many others have manifested what they call "*gifts of discernment,*" yet there has always been that margin of error. I have known men personally who had great gifts of discernment, but occasionally they would be mistaken and this would cause great sorrow in the lives of others, often great tragedy when people were told things in error. This was a source of confusion to these men of God. When they asked Brother Branham about it, he said. "*If there is any margin of error in it, leave it alone.*" He said this because it is better to refrain from speaking than to tell someone the wrong thing and do them irreparable harm.

The Angel of God had promised Brother Branham that there would be three "pulls." Brother Branham had given us assurance that the Third Pull would not be imitated. Now, from his own words we can learn more about this last great inimitable phase of his ministry.

On the road to British Columbia, there is a range of mountains with seven peaks, which God pointed out to Brother Branham, indicating to him that they were "his" range. They spell out the seven letters of each part of his name, tell his life story, and testify of the three "pulls" in his ministry. The first and lowest peak represents his boyhood visions, which people said were of the devil. The next peak, a little higher, speaks of his conversion. Most important, however, are the three tallest peaks which tell of the three "Pulls." The tallest of these, rising far above the others and more massive is, of course, mute testimony to the Third Pull. One day as we stood there gazing at those peaks, he told me, "*Brother Pearry, we are up on the shoulder of that third mountain - the Third Pull.*" So you see. I know that according to his own words the Third Pull was coming into being before he left us.

Brother Branham spoke of the Third Pull in a sermon entitled "*Look Away To Jesus*" when he said these words:

Now, remember, there will never be any impersonation of that, because it can't be. It cannot be. Now it is in existence, and I am warned of this ... that soon - right at this time now - it has just happened, so it could identify its presence among you. See? But it will not be used in a great way until this council begins to tighten up. And when it does, when that does ... The Pentecostals and so

forth can almost impersonate anything that can be done, but when that time comes (when the squeeze comes down), then you will see what you have seen temporarily, be manifested in the fullness of its power.

Now, you might see some little odd things happen - nothing sinful, I don't mean that - but I mean something odd to what the regular trend, because what I have reached to now in the ministry, I am dropping back here, watching that spot and waiting for the time to use it. But it is going to be used! And everyone knows that, for as certain as the first was identified, so has the second been identified; and if you will think real closely, you who are spiritual (as the Bible said, "here is to him who has wisdom"), the third is properly identified. We know where it is. So the Third Pull is here. It is so sacred that I must not say much about it, as He told me in the beginning. He said, "This - say nothing of it." You remember that, years ago? It speaks for itself. I tried to explain the others, and I made a mistake. This will be the thing that, to my opinion (I don't say the Lord tells me this), this will be the thing that will start the "rapturing faith" to the going away, see. And I must lay quiet for just a little while.

Now remember (and you that are listening to this tape), you might see such a change in my ministry right away, dropping back - not going up; dropping back. We are right at the age now, and it can't go any further. We have to wait here just a minute until this happens over here to catch up. Then the time comes. But it is thoroughly identified.

Watch the Third Pull. I may be taken before that time. I don't know. And that time may be this coming week that the Holy Spirit will come and bring Christ Jesus ... but watch the Third Pull then! It will be absolutely to the total lost (lost to most people) but it will be for the Bride and the Church.

Here, Brother Branham in his own words tells the people who believe him to be the prophet of God to "watch the Third Pull." He said, "If you are spiritual, it has identified itself among you." But yet, he said that if he left us, that secret would be in his bosom.

Now, every time that Brother Branham spoke in 1963, 1964, and 1965 about the Third Pull, he always mentioned the times when the "spoken word" was manifested. Reading now from Matthew 21:18:

*Now in the morning as he returned into the city, he hungered.
And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only,
and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.
And when the disciples saw it, they marveled, saying, How soon is the fig tree withered away!*

Notice this incident in the life and ministry of Jesus, who looked at a fig tree, desired fruit of it, but since there was no fruit, He *spoke the Word* and said, "Let no fruit grow on thee henceforward for ever." How the disciples marveled. And Jesus, as this incident is related by Mark, turned and said, "Have faith in God. Verily I say unto you, if you have faith and doubt not, ye shall not only do this which is done to the fig tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done." I don't know of many people on this earth who have practiced this verse of Scripture. There are those who have used it as faith, but who can stand and say that they have *spoken the Word* and what they said has taken place? Jesus said it would be. He keeps His word, "Not one jot nor one tittle shall pass away, though Heaven and earth pass away." Now I will relate the times that this Scripture was fulfilled in our generation.

The first time occurred when Brother Branham was fishing with his next door neighbor, Brother Banks Wood, and his brother, Brother Lyle Wood. These two men were both former Jehovah's Witnesses. The three of them were fishing at a little spot called Dale Hollow, in Tennessee. The Wood brothers, in the boat with Brother Branham, were discussing a sister, a member of the Church of God, who used to witness to them about their need for salvation. They had been recalling her Christian kindness to them and Brother Banks had just made the statement that maybe someday they ought to go and see this lady and tell her that they were both now saved and serving God.

When they said these words, as related by the men and Brother Branham, the prophet felt the Spirit of God move upon him and it attracted his attention through a voice that said, "*Thus saith the Lord: In the next few hours there will be a resurrection of a small animal.*" He was puzzled and began to consider the meaning of this. In his mind he recalled how his little son, Joseph, a few days before, while petting a neighbor's kitten, had squeezed the animal too tightly and had dropped it limp to the floor. He thought that maybe this little kitten would be resurrected.

After fishing for a few hours, Brother Lyle caught a small bluegill which had swallowed the bait entirely. Brother Lyle couldn't get his hook out, so he just held the little fish and jerked the hook out, along with the gills, and the complete entrails of the tiny fish. He threw the little fish over the side and said, "*Little fella, you shot your last wad.*" The fish hit the water, jerked, and lay still. The waves gradually washed it up against the bank.

After about thirty minutes, a strange feeling again came over Brother Branham. He looked toward the trees along the shoreline and there, moving as in a whirlwind, came the sound of a rushing wind. The Spirit of God spoke to him, saying, "*Stand up and speak to the little fish, and it shall have its life.*"

Immediately, Brother Branham stood to his feet, and cried, "*Little fishie, Jesus Christ gives you back your life; live in the name of Jesus Christ.*"

These two men testified, in Brother Branham's presence, that the fish, though dead for thirty minutes with all internal organs removed, flopped over in the water and swam underneath the boat. This was the first time that he had spoken and that which he said had been fulfilled. It was the first manifestation of the *spoken word*.

The second such incident was related to me personally by Brother Branham. in the presence of Brother Sidney Jackson and his wife, in Brother Branham's den in August of 1964. The incident took place while Brother Branham was hunting squirrels during the 1959 season. A great squirrel hunter, he had killed one hundred and thirty - five of the animals the year before. His favorite was the little Kentucky grey squirrel, a cagy animal which required great skill to hunt.

On this particular day, by 10 o'clock in the morning, he hadn't seen a single squirrel. The wind was blowing: the sun was up warming the day, so he decided to take a little nap. He related that he found an ash tree with three forks where he could sit comfortably on the ground and lean back against the forks in the tree. He was meditating on the verse in Scripture, "*if ye shall say unto this mountain, Be thou removed and cast into the sea ...*" He was thinking how he had never preached on that text, but thought also how it is in the Word.

Just as these thoughts went through his mind, a voice spoke to him and said, "*What do you want now? Say it and you'll have it.*"

As often as he had heard that voice, yet he was startled. He looked around, wondering where it had come from.

The voice repeated, "*What do you want now? Say it and you can have it.*"

This time he answered, saying, "*Well, I'm squirrel hunting; I'd like to have some squirrels.*"

The voice responded, "*How many squirrels?*"

He found himself thinking, "*Well, three makes a good mess,*" so he answered, "*I'd like to have three squirrels.*"

"*All right, where do you want the first one?*" said the voice.

By this time he had stood up, was looking all around thinking that he was in a vision. Yet, being trained by former strange experiences all his life, he responded by thinking, "*It says to say it; I'll say it.*" He considered how a squirrel is not usually in a sycamore tree and noted that such a tree was nearby.

"*Let a squirrel come out on the limb of that sycamore tree - right there.*" he said.

He had no more than said these words than there sat the squirrel. He rubbed his eyes, and again the thought crossed his mind, as to whether this was a vision, but, resolving to follow the thing through, he raised his rifle, aimed, fired, and the squirrel fell to the ground. He walked over and picked it up. It was warm and bloody. To himself he said, "*Visions don't bleed.*"

He dropped the squirrel in his bag, said, "*Thank you Lord!*" and turned to leave, when the voice spoke again, "*Where shall the second one be?*"

Looking around, he saw a locust tree. He thought, "*I'll make this one where I know it's God.*" Aloud, he said, "*Let a squirrel run up that tree and sit in the top where I can get a shot at his eyeball.*"

The words were barely out when the squirrel scampered up and sat right on top of the locust tree. Again he shot, hitting the squirrel in the eyeball. He walked over, picked up the squirrel, and again thanked the Lord, saying, "*Thank you, Lord. Your word is true!*"

Again he started to leave, but the voice stopped him, saying, "*But you said three.*" "*I did say three,*" he agreed.

This time his instructions were elaborate, "*Let one come right through there, right past those farmers picking corn in that field, right up this tree, right over across there, jump over that limb, and land right there, and I'll shoot him there.*" He pointed out the spot.

Of course, you know what happened. The instructions were barely given when there came the squirrel, following all his specifications, stopped right where he had said, and again his shot was true. He picked up the third squirrel and put it in his sack.

As he related this extraordinary experience, first he sat on the floor in front of his chair, leaning back against the chair as he had leaned against the forks in the tree. Then he stood up, acting as though he were aiming and firing his gun. Watching him, I thought, "*I am either listening to a*

prophet of God - this either happened, just as he is telling it, or this man is deceiving me." Yet, I could think of no reason why he would deceive me.

His unfailing discernment caught my thought. Turning to me, he said simply, "*Brother Pearry, it really happened!*"

A few days later, (November 14, 1959 ... Ed) he and Brother Banks had lunch in the modest little home of Sister Hattie Wright Mosier's parents. There were eleven people present that day as witnesses of the next miraculous happening. Now, Sister Hattie was but a poor little widow woman, without money or possessions, she and her two young boys barely able to eke out a living. She was a very godly woman, faithful to the church with her tithes and offerings. She sacrificed to give to the work of God. Loving the Lord and His people, she opened her home to everyone. Her sister, Edith, was a cripple. Her beloved parents were old. Her two young sons were unsaved. She was so poor that Brother Branham had gone there that day to return a twenty dollar bill that she had given to the building fund for the church and that he figured she could ill afford to give.

Everyone was sitting around the kitchen that day rejoicing in the things of the Lord. Brother Branham was relating the incident of the squirrels being spoken into existence. As he finished, he commented, "*When Abraham needed a ram for a sacrifice, God provided one. The only thing I know that He is still Jehovah Jireh.*"

When he said these words, Sister Hattie spoke up and said, "*Brother Branham, that is nothing but the truth.*"

Like the little widow woman in the Scriptures who said the right thing at the right time, so it was with this little modern day widow, whose simple faith touched the power of God. Immediately the Holy Spirit moved upon Brother Branham and said, "*Give her what she asks for!*"

Obediently, Brother Branham turned to her and said, "*The Lord just told me to let you ask for anything you want and whatever you ask for, I'll say it in the name of the Lord, and He'll do it.*"

"*Brother Branham,*" she said, "*what shall I ask?*"

He said, "*You are poor and live on the hill over there with no money. You might ask for that. You have got a little crippled sister, ask for her healing. Here is your mother and father, old and broke down. You might ask for them. Ask for what you want and if it isn't laid in your lap, then I'm a false prophet!*"

Her two boys were off in the corner laughing and snickering.

She turned with tears in her eyes and said. "*Brother Branham, the greatest desire that I have is the salvation of my two sons.*"

He turned to her and said, "*I give them to you in the name of the Lord Jesus Christ.*"

In the corner of that humble little room, the two laughing, snickering, unbelieving boys, struck by the power of God, fell across their mother's lap and repented of their sins. Their repentance was sincere and they were baptized soon after in the name of the Lord Jesus Christ. Thus, their salvation was assured. They have been faithful in the church with communion and washing feet.

You see, God knew that she would ask for something eternal, not something temporal. If she had asked for the healing of her sister, it might not have been lasting, for she could have gotten sick again. The parents would have one day again approached old age. She could have asked for a million dollars, but money might have been completely wrong for her, as it is for so many people. But the salvation of those two boys was something that would last throughout eternity.

This was the *third* time the spoken word was manifested. The fourth time was in October of 1963, while on a hunting trip with several other brothers, in Colorado. This was an area he knew well, having hunted and herded cattle there for over twenty years. At one time he had even known how many head of elk there were in the herd. Once he had stood so still that the elk herd had grazed up so close to him that he had punched a bull elk in the side with the butt of his rifle. He blended that well with the wilderness. Such a display of patience reveals the type of hunter that he was. The others with him always relied on his wisdom and knowledge of the outdoors, particularly in this area of Colorado, which could be dangerous in time of storm.

This particular morning the sky spoke of an oncoming storm and the weather reports confirmed that a severe disturbance was on the way. The hunters had gathered in the cabin the night before, and Brother Branham had advised them to leave the following morning if they must get out, because otherwise they might be snowed in. For those who would stay, he agreed to remain and help them, but that morning he advised them strongly to stay close and to head for camp at the very first sign of moisture, even the first drop of rain. He knew that it could get so bad within minutes that they could never find their way back. He himself headed alone up into the high country, as was his custom, figuring to bring down game for the others. It wasn't long until it began to drizzle rain. He had a sandwich with him that he sat down to eat, thinking that he would delay returning a little while in case one of the others was in trouble. They would fire a gun in that case and he would be better able to come down to them than if he would have to come back up again. Soon the storm increased in severity as it started to snow. He started down the mountain, hurrying as fast as he could go. About a quarter of a mile down, he was stopped in his tracks by a voice that said, "*Go back from where you came.*"

He knew the voice, but thought how it would be death to go back up again now that the storm had begun in full fury.

The voice repeated, "*Go back from where you came.*"

Obedying the voice, he retraced his footsteps to the top, not knowing why, but not questioning the instructions of God. Shortly after, the ground began to be covered with the snow. Suddenly, the voice spoke again, saying, "*I am the God of Creation!*"

He looked up, thinking that maybe this was the wind. Again the voice spoke, "*I created the heavens and the earth. I still the mighty winds upon the sea. I rule heaven and earth.*"

This time there was no mistake. He jumped up and removed his hat in reverence. This was the voice of God. The voice continued, "*Just speak to the storm and it will cease. Whatever you say, that is what will happen.*" (Jesus had said, "*Say thou to this mountain, Be thou removed and cast into the sea, and doubt not, and it shall be done.*") Brother Branham said that he raised his hands and proclaimed to the elements. "*Storm, you cease. Sun, you shine continually and normally for four days, until we are through hunting and out of here.*"

As these words were uttered, that storm disappeared and the sun broke through. Within fifteen minutes there was no evidence that a blizzard had even been there. There were

brothers at the camp who described it as being cut off like water from a faucet. There were people driving over the passes in the midst of a storm when suddenly and mysteriously, it ceased. The weather bureau had sent out predictions, warning everyone to take cover. When it ceased, they all wondered what had happened. For four days the sun shone, just like he had commanded it. You may not believe it - but I do.

Events leading to the fifth manifestation of the spoken word began back around 1947/1948. Brother Branham was explaining to a Mrs. Malicki that by the sign in his hand he had diagnosed that she had milk leg. She had protested that she had none of the symptoms, and he had showed her the vibrations in his hand when he took hold of her hand. He had turned and reached for his wife's hand to demonstrate that the vibration would be absent when sickness was not present. As he did so, he was surprised and said gravely, "*Meda, I didn't know it, but you have a cyst on your left ovary!*"

Sister Branham responded that she felt fine and there didn't seem to be anything wrong. As we now know, these things are spirits. She had never had any knowledge of this. But, in 1962, Sister Meda felt some discomfort and a tumor began to grow in her left side. Pain and swelling of her side followed. A doctor confirmed the original diagnosis. A cyst had turned into a small tumor and an operation was advised. Being a family of faith, the Branhams were determined to wait upon the Lord. Still, the tumor kept growing.

In 1963 they moved out to Tucson from Jeffersonville. Sister Branham's records were transferred to a fine, reputable doctor in Tucson. By this time the growth was causing her considerable misery and was of great concern to the doctors. All signs pointed to a malignant growth. Yet the operation was postponed, waiting upon God and also in order to allow the family to return to Jeffersonville for the 1963 Christmas holidays. In early November, Brother Branham was in New York City, holding a meeting. Of course, he knew how sick his wife was and how necessary was the operation. She had just phoned to tell him that she could hardly walk any longer and that the doctor was pressing for an immediate operation. On his way back, he stopped overnight in Jeffersonville. Suffering from his great compassion for her, and staying there in the parsonage where God had so often spoken to him by word and by vision, he knelt at the old ottoman in prayer, as the two of them had so often done in times past. There, begging God to be merciful to his wife, he suddenly became aware of the presence of God in the room. The Pillar of Fire hung in there and the voice of God commanded him to "*Stand up on your feet. Say whatever you will and it will be exactly as you say it.*"

By now, fully aware of how he was to follow this type of instruction, he stood up and said, "*Let it be that just before the doctor touches her, the tumor will disappear.*"

The next day, Sister Branham, accompanied by Sister Norman, went to see the doctor for another check up. She was helped by the nurse into the white gown and onto the table, in preparation for the examination. Her condition was so bad she could hardly get up on the table. The doctor came in, looked over his charts, and leaned over to examine the size of the swelling. Just as his hand descended to touch her, she felt a cool, shrinking feeling in her left side. The doctor felt her left side, then walked around and felt the other side. Puzzled, he spoke to her, "*That swelling was on your left side, wasn't it?*"

Sister Branham said, "*Yes, it was.*"

He searched intently, then said, "*I don't know what has happened. All I know is that there is no tumor here now; it's gone! I can't explain it, but you have nothing to worry about,*"

Brother Branham had continued on to Shreveport, Louisiana, where he next contacted her by telephone. He asked Billy and Loyce to get on an extension with him. He knew what had happened. He knew that she had been to the doctor.

Excitedly, her voice came over the wire, *"Oh, Bill! Do you know what happened? You know that tumor I had ... ?"*

"That's right, honey," he replied, *"I know what happened."*

"How did you know?" she asked, completely puzzled.

Then he told her the story.

Five times - the number of grace. Once a little fish was spoken to and given its life. Second, three squirrels were spoken into existence. Third, Sister Hattie Wright was given the eternal salvation of her two sons. Fourth, the elements obeyed the voice of this man of God, this prophet, the mouthpiece of God for this generation. Fifth, he spoke to a tumor, a spirit in his wife, and it disappeared exactly as the voice of God had told him.

Now, he told these five things, and then he said, *"The Third Pull has been identified among you. But you've only seen it temporarily. When the pressure comes, then you watch; you'll see it in its fullness!"*

A later chapter tells of a vision of a tent given by God to Brother Branham. We will see if there is some connection between this, which he calls the Third Pull, and his tent vision. He himself said that he believes that this is what will start the rapturing faith and catch the Bride away, to be with the Bridegroom.

The apostle Paul said, *"Behold, I show you a mystery, we shall not all sleep, but we shall all be changed."* I believe it is this generation which shall not die, but they shall be *changed by the spoken word.*

More Than A Prophet

Beyond the shadow of a doubt, there will be some who will read in the previous chapters of our belief that Brother Branham was the prophet sent to this generation, with the spirit of Elijah, and will be very skeptical of our elevating a man to such a position. They will feel that maybe somebody else would have been more qualified. I have endeavored to lay out the Scriptural qualifications and show this brother's life, ministry, and acts that God accomplished through his life in comparison with the Holy Scriptures, believing that nothing is outside the Word. At the same time, I remind those who would be critical of this work, not that I might condemn you, but rather that you might understand in your hearts that there were those who were on the earth at the time of Jesus who knew the Scriptures by memory, knew the law and the words of the prophets, yet Jesus Christ had to say to these Pharisees one day, "*Because ye claim to have light, ye are blind.*" I trust that this statement won't offend, but there is a grave possibility that some who read or hear this, may claim to have such revelation and light themselves, as did the Pharisees, that they will overlook entirely, not intentionally, but out of blindness, what God has done in this generation.

God is not a vain God. Before He sent His Son, Jesus Christ, Emmanuel in human flesh, He said by the prophets that there would be a forerunner, a messenger who would go before Him and prepare the way. Therefore, before the first coming of Jesus Christ there was a messenger who foreran that first coming. Reading from Matthew 11:7-15, the words of Jesus concerning this forerunner:

*"And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?
But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses.
But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet.
For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.
Verily I say unto you, Among them that are born of woman there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.
And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.
For all the prophets and the law prophesied until John.
And if ye will receive it, this is Elias, which was for to come.
He that hath ears to hear, let him hear."*

Jesus Christ Himself verified that John the Baptist fulfilled Malachi, the 3rd chapter, when He said that he was the messenger that was to go before His face and prepare the way. Jesus confronts the multitudes with the fact that they had gone out to see a prophet, and there was a prophet, one with the Word of God; yet he was more than a prophet. He was also a messenger, proclaiming that Jesus Christ the Son of God was there to redeem the world - that Scripture was being fulfilled in his day. This made him more than a prophet. It made him a forerunner that He would send to this (John's) generation of the covenant that God had made with Abraham.

Now, if there is a prophet messenger to the twentieth century to forerun the second coming of Jesus Christ, this messenger will appear to be the same kind of a misfit person as John was. He will also be just as controversial as John was. He will not be popular. In fact, any popularity that he would gain in the early days of his ministry he will no doubt lose as he begins to speak the truth given to him by God. So it was with Brother Branham, who enjoyed such tremendous popularity and acceptance as long as he preached divine healing, and as long as there were the miracles, without the doctrine. But when he brought the message that God had sent him to bring, after the sign of divine healing and the revival around the world had begun (to attract the attention of the people so that he might speak the Word of God), there were many people who followed him no longer. They said that he was wrong in his doctrine. But he was God's man for this hour and the elect were those who recognized him and believed him, just as there were those who were elected, chosen, and predestined by God in the day of John the Baptist who saw, recognized, and followed him. They believed when John said, "*Behold, the Lamb of God that taketh away the sin of the world.*" They believed him and accepted the Messiah.

The Scriptures testify that all who accepted and believed Jesus Christ had first heard the message of the messenger who prepared the way before Him. Even in Acts, when Paul found those in Ephesus who had not been baptized correctly, he said, "*Unto what baptism have ye been baptized?*" They said, "*Unto John's baptism.*" That is, they heard John's message first, believed it, and when Paul preached to them Jesus, they were rebaptized in the name of the Lord Jesus Christ.

Brother Branham's ministry has opened the eyes of the believers, the elect of God, wider than has ever been done for any other age. They see more of what God has done and continues to do in this generation, but at the same time it has blinded the eyes of those who have become hardened and set in their traditions.

Some will find these words offensive; but, just as Paul said that the things that he spoke were of God, so I believe that it is time we should say to the world that God visited this generation, for He sent a mighty prophet into our midst. He was more than a prophet; he was a man sent from God with a message. It is important to hear that message. The prophet Amos said, under inspiration, "*Surely the Lord our God doeth nothing but he revealeth his secrets unto his servants the prophets.*" (Amos 3:7) To prove that Brother Branham's life fits the Scripture, and that he was more than a prophet for this age, consider this: He was not only mentioned by Christ, "*Truly Elijah shall first come and restore all things,*" but he was also mentioned by John the Revelator in Revelation 10:7:

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

Brother Branham brought a series of important sermons in 1960 entitled "*The Seven Church Ages*" based on Revelation, chapters 2 and 3. The sermons have foundation in the fact that each of the seven Asian churches mentioned in these chapters can be likened to an age in the history of the church. A detailed discussion of the important revelations brought by Brother Branham in these sermons would be too lengthy to present here; however, the hard bound volume entitled "*The Revelation of Jesus Christ*" contains the transcript of the Seven Church Ages sermons and may be obtained from;

The Word Publications, P.O. Box 10008, Glendale, AZ 85318 USA

or from, Spoken Word Publications, P.O. Box 950, Jeffersonville, Indiana 47131 USA.

In brief, in Revelation, chapters 2 and 3, each message to each church begins with: "*Unto the angel of the church in (Ephesus) (Smyrna) (Pergamos) (Thyatira) (Sardis) (Philadelphia) (Laodicea) write; ...*" When Brother Branham, under the inspiration of God, brought the revelation of the mystery of these seven church ages, by the leadership of the Holy Spirit and divine vision, he determined the boundaries of these ages in history. The word "angel" was revealed to mean "messenger" in this application. God also revealed to him the name of each messenger to each age. For example, Paul was the first messenger to the first church age. That age began about 53 A. D. and lasted until about 170 A. D., the time when the power of God in His church began to taper off. The conditions in the corresponding Asian church of Ephesus, revealed by the Spirit to John the Revelator, as given in Revelation, chapter 2, verses 1 through 7, fit perfectly with the spiritual conditions of the church, the unbelievers present, and the antichrist at that time in church history.

The second messenger taught the same doctrine and held to the same truths that Paul taught. This age lasted from about the year 170 to the year 312. The messenger to this, the Smyrna Age, was unquestionably Irenaeus.

The third church age was Pergamos, beginning just before the council at Nicea, in 325, and lasting until the beginning of the Dark Ages in the year 606. The messenger was a man named Martin.

Then came the Thyatira Age, during the Dark Ages until 1520, whose messenger was Columba. He was truly a man of God, holding a message at the end of that age, endeavoring to bring some truth and some light to a spiritually darkened world.

The Sardis Age spanned the years of 1520 (time of the Reformation) until 1750. The messenger was Martin Luther. Revelation chapter 3, verse 2, speaks of a lack of life in the church. Martin Luther brought just what was needed - life into that which was dead, dark, and dismal. There was no light during the Dark Ages. The antichrist had gained such hold that the church dispensed everything for money, including salvation to the people, when Martin Luther came forth with the first light for that day, crying, "*The just shall live by faith.*"

Then the Golden Age, the Philadelphian Age, the age of brotherly love, came in from about 1750 to the turn of the twentieth century, when the Holy Spirit first fell, in 1906, on Azusa Street, on America's west coast. No doubt John Wesley, with his message of sanctification, was a man sent from God to bring to pass and fulfill Scripture that John the Revelator wrote on the Isle of Patmos for this age.

The seventh age is the Laodicean Age. This is our day. I might not be able to prove conclusively the first six ages, but certainly we should be able to look at the conditions of the church today and see that it fits the church of Laodicea. The Laodicean Age, the age that means "people's rights," where, if the people don't like what the preacher is preaching, they just get themselves another preacher. John wrote of the Laodicean Age in Revelation chapter 3, verses 14 through 22:

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

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

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

What comes from the mouth of God? "*Man shall not live by bread alone, but by every word that proceedeth from the mouth of God.*" If people today that call themselves Christians would

accept the Word of God as the Word of God, then they would no longer be lukewarm; they would be hot. There are those though who have just enough truth to barely know that Jesus Christ is the Savior of the world, but yet they have changed the Gospel. Just look at the condition of the church today. (Remember, these are not my teachings; they are the teachings of Brother Branham. Brother Branham said that the church today is rich; it is increased with goods; it says it has need of nothing, but at the same time, according to Revelation, chapter 3, verse 17: ". . . and knowest not that thou art wretched, and miserable, and poor, and blind, and naked," and most pitiful of all is that it "*knoweth it not.*" Brother Branham further expounds on the conditions of this age in his sermon entitled "*And Knoweth It*" Not preached in Jeffersonville, in August, 1965.

Never before has the church - that is, organized Christianity - been so rich, so increased with goods. Some own apartment complexes, shopping centers, even factories. In Italy one of the large businesses was not even able to elect officers until the Roman Church sent in its proxy of votes, so great was the block of stock owned by that church. What are most preachers today, if not promoters? The most successful are those who can promote, organize, and present a program with such entertainment from the pulpit that the crowds increase - as do the offerings and the buildings. They have become entertainers of their congregations. TV and radio carry their messages of entertainment. They even pay their singers. Where is the leadership of the Holy Ghost? These were the things that Brother Branham cried out against in this generation. Certainly the world didn't believe him; they didn't accept him.

John continues, in Revelation 3:18:

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

Remember the Pharisees claimed to have light, therefore they were blind. I beseech you, as did Brother Branham, to obtain eye salve, to look again closely at what God has done so that you too might have eye salve applied and believe that God has visited this generation, that He has sent a prophet, yea, more than a prophet - the messenger to the Laodicean Church Age, a man by the name of William Branham, with the spirit of Elijah upon him.

Look at the final condition of this church age. According to the Scriptures, Jesus Himself said. "*Behold. I stand at the door and knock ...*" This Scripture has been used wrongly for years by well-meaning ministers, saying that Jesus is knocking at the door of the heart; but a closer look reveals that it is Jesus Christ Himself put out of His own church in the last church age. It has become Christless. They don't need God anymore: they have money, programs, systems. Billy Graham himself says that if the Holy Spirit were to be withdrawn from the earth, ninety percent of the activities of the church would go right on, meaning that only ten percent is directed by the Holy Ghost. The other ninety percent is a man-made program. They don't need Christ. This is the day when Jesus is standing at the door of His own church, saying, "*Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in and will sup with him.*"

I have brought these church ages in brief in this chapter. But I would tell you of this event in Brother Branham's life: when he finished preaching this series of messages, brought to you briefly in this chapter. this Pillar of Fire which I have often mentioned in previous chapters came down into the congregation of approximately six hundred people, and the reflection of this Pillar of Fire drew these seven church ages on the wall, just as Brother Branham had drawn them

on a blackboard. There were many who saw it and believed it. Others did not accept it, even then.

Shortly thereafter, an eclipse of the moon occurred. Photographs of this eclipse, published in magazines and newspapers all over the world, showed the same signs, the same darkness, the same light, and that seventh church age, about which Zechariah said, "*There shall be light in the evening time,*" as had been drawn on Brother Branham's blackboard and confirmed by the Pillar of Fire. These things were not only declared in the earth, but they were declared in the heavens above. For this reason, I say that our Brother Branham was more than a prophet; he was the messenger to the seventh church age.

Jesus said about the end time, "*But as the days of Noe were, so shall it be also in the days of the Son of man.*" In Luke the 17th chapter, He also says, "*Likewise also as it was in the days of Lot ... Even thus shall it be in the day when the Son of man is revealed.*" Now in the days of Noah, Enoch was translated, taken away, before Noah ever went through the time of trouble. This represents the church of today being taken away before the tribulation, raptured away, and others passing through the tribulation and coming up on the other side. But as it was in the days of Lot, there were three groups: the wicked people of Sodom and Gomorrah who were destroyed, the believers like Lot who were in Sodom, and the elected ones, Abraham and those in his tent up in the wilderness.

We can look at the evil as it was in the days of Lot; we can see the marrying and giving in marriage, the drinking and the sodomy, and all the other forms of immorality around us today. But remember this, that the Scripture cannot be broken, and it says that when evil comes God shall raise up a standard against it. He raised up a standard against it in Abraham's day, and He'll raise up a standard against it in our day. So we must not only look to see the wickedness that is taking place before the Son of man is revealed, but we must also look to see the standard that God Himself would raise up in this twentieth century, just prior to the second coming of the Lord Jesus Christ, the end of all things, the revelation of the mysteries of God, that we too, like Abraham, elected ones, might see that God has visited us in this generation.

Now, how did God do it in Abraham's day? Abraham was sitting one day in the door of his tent when three men came walking up. Abraham rose up and said, "*Elohim.*" He called Him "*Lord.*" One of those messengers was God in human flesh, or Abraham would never have called him Elohim. The other two messengers left and went to Sodom, a type of the world, and preached repentance, and those who would listen came out with them. Now I am going to give this very briefly not to stir you up, but that you may read it and hear it as it was spoken by Brother Branham: The one who stayed with Abraham in his tent - what attribute did He manifest to Abraham? Sarah laughed within herself in the tent behind Him and He said, "*Why did Sarah laugh?*" That was the last attribute of God that was manifested before judgment fell on Sodom and Gomorrah.

What attribute did Jesus Christ, the Son of God Himself, use to prove to His disciples that He was the Son of man? Nathanael, while he was yet underneath the tree was seen by Jesus, for when they went and got Nathanael and brought him to Jesus, Jesus said, "*Behold, an Israelite in whom there is no guile.*" Nathanael answered Him and said, "*Well, how did you know who I am?*" He said, "*I saw thee while thou was yet under the tree.*" Jesus manifested an attribute of God, and people accepted that as God standing there before them, the Messiah.

Now I would ask you thousands who saw our Brother Branham's ministry and life, did he ever stand and turn his back to a congregation, and call people by name, and tell them the secrets of their heart - people he had never met before? You may say, "*Are you saying that he*

*was more than a prophet, that he was God?" No, but may I say that the Word is God - and that the Word was in this man - and that God was manifesting Himself to this generation by the acts of the Holy Ghost in a man that He had chosen from his mother's womb to be a prophet of God. He had stood there to show and to manifest and reveal plainly the Son of man, so that the people who are the elected ones of God might perceive and understand in their hearts what it is like to be like Jesus. For this generation had forgotten what He was like. They had read in the Scriptures *"Speak these things ... believe without doubt . . . have faith, and these things shall take place ... greater things than these shall you do."* But who was doing them until God sent a man, so full of Himself, so separated from sin, so ordained of God with His Word, that he could, like that One standing at Abraham's tent, turn his back and call them by name and reveal the secrets of their hearts. As we said before, this was the last attribute of God that was revealed before judgment struck Sodom and Gomorrah. These are my words, and his: *"Thus saith the Lord, that is the last attribute of God that this generation shall see before judgment strikes the world."**

When God first appeared to Abraham, it was in the heat of the day. Now was it not in the heat of the day on June 11, 1933, that the Pillar of Fire first appeared over the prophet of God in the Ohio River? There were several thousand people to witness it that day. This was a long time before Brother Billy Graham ever came forth preaching. Now I would also remind you that there are two men now who are prominent in the world of religion whose names end in "ham." Remember that God changed Abram's name to Abraham ("ham" being part of God's name, Elohim). If there were three that walked up to Abraham's tent, and I am declaring to you that Brother Branham fulfilled Luke 17:30 by revealing the Son of man, then there must also be the other two witnesses who would go down and preach to the world.

Consider Dr. Billy Graham and Rev. Oral Roberts, two men known all over the world, nationwide through TV, radio, and magazines. The One who stayed with the elected in Abraham's day was an unknown. He only appeared to Abraham. He not only told Abraham beforehand of the judgment but he also told Abraham that a promised son would come. He is the one that revealed that attribute to Abraham, and when Abraham saw it, he believed it. Do you see the same type, *"As it was in the days of Lot, so shall it be in the day when the Son of man is revealed?"*

To clarify, when Jesus Christ was here, He was known by three titles. In the Scriptures, He was called the Son of man, Son of God, and Son of David. Now while He was here, He called Himself the Son of man continually because He was the prophet. This is seen in Ezekiel being called son of man by God, because "prophet" means "son of man." Ezekiel was the prophet to his day, just as Jesus Christ was that Prophet of whom Moses had said, *"God will raise up one like unto myself."* Jesus was that Prophet, but throughout the church ages, Jesus Christ has been known as the Son of God, arisen and glorified. He is yet to be the Son of David in the Millennium. He will sit on His Father David's throne and be known as Son of David. But if you will note, in Luke 17:30, *"Even thus shall it be in the day when the Son of man is revealed."* What day? As it was in the day of Sodom. But what was revealed in that day? Was it not that God appeared in flesh as a prophet to Abraham and Sarah, just prior to the coming son, Isaac, who was a type of Christ?

Now, if Jesus is to reveal Himself once more as the Son of man in this last day, then it is necessary that the Spirit of God come to the people once more in a Word-vindicated prophet who will point the Church to the coming of the Son of God, Jesus Christ. (You see, He was Son of man when He was here; now He is Son of God; and if He is to be revealed as Son of man before he is Son of David, it will have to be in a prophet.) Thus for God to be true to His Word, He had to send a prophet. We were looking for that prophet. God sent him and we know him as William Branham, but he revealed unto us the Son of Man, Jesus Christ the same yesterday, today, and forever - a discerner of the thoughts and intents of the heart, revealing that attribute of God

which God Himself revealed to Abraham just before judgment struck Sodom and Gomorrah. I say that he was more than a prophet. The Word was in him and the Word was God. To reject him and his message is to reject God. Just as Samuel was in the place of God to those people in his day, so was our Brother Branham in the place of God to the people of this generation. When they rejected Samuel, God said, "*They have rejected me!*" When you reject a God - sent prophet, you reject God. If you don't understand this - who was that in Moses when he threw himself between God and the people and said, "*Take me, rather than take the people*"? That was Christ in Moses. The Word was in Moses, and the Word came to Moses, and he gave it to Aaron, and he became to Aaron, "instead of God," (Ex. 4:16) and Aaron became his mouthpiece, a prophet of Moses. Even if I stand and speak these things to you now and say the words that God gave Brother Branham, then I'm not a prophet of God, but I'm a prophet of the prophet God chose to speak through to me.

In his book on the church ages, on page 328, Brother Branham said that there would be some who would worship him, and believe him to be the Messiah, but he told us not to believe it. He said he needs no greater place of honor than that which John the Baptist had. He was more than a prophet. He was a messenger. The Word that he brought was God to this generation - but he said *he was my brother* - and I believe it.

God visited this generation - with more than a prophet - with a messenger with a message, to forerun the second coming of Jesus Christ.



MORE THAN A PROPHET

The Cloud

*And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.
And then shall they see the Son of man coming in a cloud with power and great glory.*

Luke 21:25 - 27

These verses of Scripture have been read for hundreds of years. Always in the thoughts of men the appearance of clouds and the appearance of Jesus Christ have been connected. Even learned theologians who believe in a return of the Lord to the earth, to take His Bride, have formed this connection in their minds. Yet these same theologians may miss His second coming because, though given "eyes to see, and ears to hear," they will refuse to use them to detect those things which God has promised in His Word would precede the second coming of Christ.

Matthew 24, beginning at the 23rd verse, is also a witness of these days before the coming of Jesus Christ:

*Then if any man shall say unto you, Lo, here is Christ, or, there; believe it not.
For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*

(Notice that Jesus didn't say "false Jesuses," but "false anointed ones," those with a genuine anointing, but speaking that which is not true, false mouthpieces.)

Jesus was warning of deception at the second coming, but He promises that the elected would not be deceived, whose names were written in the Lamb's Book of Life from before the foundation of the world, and they are predestined to be conformed to the image of Jesus Christ. And whom He did predestinate, them He also called and justified, and them He also glorified. Jesus says though that there shall arise those about whom people will say, "Here is one anointed! Here is one who has the Word!" In Matthew 24:25, He continues:

*Behold, I have told you before.
Wherefore if they shall say unto you, Behold, he is in the desert (some place of isolation); go not forth: behold, he is in the secret chambers; believe it not.*

Among denominations today there are those who would rather believe a denomination born creed, dogma, or doctrine than the Word. They fulfill this Scripture, for they say, "Here is the Word. Here is the anointing. We council members, the leaders, have met in private, seeking the Lord. Now we come forth and tell you that this is the Word." They seek private revelation and force it upon their followers. Remember, He is the Word. "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."

Without revelation, they interpret Scripture, such as Matthew 24:27:

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

From this Scripture, they expect Jesus Christ to streak across the heavens, shouting His return to take His Bride. Those who teach thus forget the Scripture where He plainly tells that His return will be "as a thief in the night."

Look at civilization; it travelled from the east to the west. Look at Christianity; it travelled from the east to the west. Look at the sun; it rises in the east and sets in the west. In Chapter 10, it is stated that God began each messenger's message to each church age in the east and the last messenger appeared in the west, bringing the mysteries of God to completion, as foretold in Revelation 10:7. Therefore, if supernatural phenomena were to appear to people living in the last days before the coming of the Lord, these phenomena would occur in the west. For, "as the lightning cometh out of the east, . . . unto the west," so has Jesus Christ revealed Himself from the east to the west through these seven messengers. As each brought their message, so the revelation proceeded, expanding with each one: Luther, who brought justification; Wesley, sanctification; the Pentecostals, falling of the Holy Spirit at the beginning of this Laodicean Age; and now on to fulfillment with this message to the Bride where these mysteries have been spoken by this messenger and the seals have even been opened.

Matthew 24:28:

For wheresoever the carcass is, there will the eagles be gathered together.

Therefore His angels will gather the eagles, those living in this age, the age of the eagles. Eagles eat fresh meat, not for the "vomit" that shall fill all denominational "tables" (Isaiah 28:8), but for the fresh meat of the Word. That is where the eagles will gather. As this Word comes forth, so the people gather who believe it, as God calls them.

Matthew 24:29 - 30:

Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Another reference to the coming of the Son of man, in Daniel 7:13:

I saw in the night visions, mid, behold, one like the Son of man came with the clouds of heaven, . . .

Daniel of the Old Testament even testifies to the coming of the Son of man as being connected with clouds. Likewise, Jesus, every time He spoke of His second coming, spoke of clouds.

In Arizona, so the Chamber of Commerce proclaims, eighty five percent of the time, there are no clouds in the sky. But on February 28, 1963, an extraordinary cloud appeared in Arizona skies which was featured, complete with a picture, in an article written by Dr. James McDonald, Professor of Atmospheric Physics at the University of Arizona in *Science* magazine, April 19, 1963. People had been asked to send in any available photographs or other information which could shed light on the origin of this cloud. Why the interest in one cloud? Simply because

of its phenomenal size and height, calculated by trigonometry from eighty odd photographs, as being twenty six miles in altitude, fifty miles long, and thirty miles wide. Sightings came from two hundred eighty miles away in one direction and many in other directions from over one hundred miles distance. The magnificent spectacle of this cloud remained illuminated by the sunlight twenty eight minutes after sunset. Above the atmosphere, above the flight ceiling of airplanes, beyond where moisture can form and condense, and impossible to have originated from a rocket by the sheer bulk of the moisture it would have to contain, the great cloud remains a scientific enigma.

The editors of *Life* magazine came across this article in *Science*, and on May 17 (the same month and day, according to the Scriptures, that Noah entered the ark), 1963, published a picture of the cloud with these words, "A cloud which is too high, and too big to be true, but yet, here is a photograph of it!" I learned of the cloud for the first time from this issue of *Life*. As I look back, I realize that the article was interesting, yet I attached no special significance to it. A full gospel minister, filled with the Holy Ghost, I believed I was a member of the Bride of Christ, but I was not then spiritual enough to realize that Jesus Christ had said that His return would be accompanied by clouds. How humbling, in retrospect, to realize that I had not attached supernatural significance to that which could not be explained naturally by science. It was not until 1964 that I heard the truth of the outstanding events that occurred when this cloud appeared over Arizona.

On December 22, 1962, a full two months before the cloud appeared, Brother Branham received a vision while sitting in his den in Jeffersonville, Indiana, one of thousands of visions that he had received in his lifetime. On December 31, 1962, he related this vision to his congregation in the Branham Tabernacle, in Jeffersonville. His words were heard by the approximately six hundred persons present that night and recorded on tape as he brought his sermon entitled "*Sirs, Is This The Time?*" He told how in the vision he was on the side of a mountain, removing a cocklebur from a trouser leg, when suddenly he was shocked by a mighty explosion, then visited by seven angels. He admitted to the congregation that he didn't know the meaning of this vision. The vision troubled him exceedingly, and in the weeks that followed he mentioned to others that perhaps God's purpose in his life had been fulfilled and he was to be killed in an explosion. He wondered whether these angels were to bear his body away as had been done for Moses.

Shortly after this experience of the vision, he moved with his family to Tucson, Arizona, and took up residence there. He preached a few sermons and began to fit into life in this desert community, but still the vision haunted him. Was his time soon to be up? When would it be?

True to his nature as an outdoorsman and hunter, he found himself enjoying a favorite sport of the area, the hunting of the wild desert pig known as Javelina. It was during such a hunting trip that the disturbing vision was fulfilled.

The date was March 7, 1963. It was morning and Brother Branham had set out from camp to help his brethren and fellow - hunters, Brothers Fred Sothmann and Eugene Norman, locate the elusive Javelina. As usual, he had already been successful in the hunt for his animal. He climbed to a ridge, having directed the others in the paths they should take to encounter a herd of the pigs which he had seen previously and would force down to them. Resting atop the ridge for a moment, he noticed that there was a cocklebur on his trouser leg. Shortly after he had reached to remove it, a blast shook the mountain and as the ground quivered beneath him, he jumped in the air, not knowing what had happened or what to expect next. There, in the sky above him, appeared seven tiny dots, like airplanes. Less than a wink later these dots materialized before him - a pyramid of angels with a mighty angel at the top and three smaller

angels down each side. Just as Paul said that he was caught up into the third heaven, so Brother Branham related that he was "*caught up*" into the midst of this angelic constellation. It was at this time he was given the commission: "Return back east from where you came and by revelation and vision, God will open the seven seals that have been sealed in mystery since John the Revelator wrote them in the Book of Revelation!"

The brothers with him knew of the vision and they had experienced the quaking of the mountain, but, to my knowledge, were not aware of the presence of the angels. Brother Branham charged them at that time to tell no man what *they* had seen and heard. Leaving Tucson, on March 13, 1963, he returned to Jeffersonville. From March 17th through the 24th, he began the most outstanding and enlightening series of sermons ever known in the Church.

Taking one seal each night, he, by the direct revelation and inspiration of the Holy Spirit each day, preached the mysteries of God, which God had promised Daniel would not be revealed until the time of the end and which John the Revelator had also been told would be sealed up until the time of the end. This was that time spoken of in the Scriptures, the end time, and God spoke through His prophet as He had always done, but this time the Word came in a way of revelation that had never before been spoken to man. The Bride was shown that many of the things that they were looking for were already past. It was already time for the Bride to "*make herself ready*."

If you examine the photograph of the science - baffling cloud, you can see the face of the Lord Jesus Christ in it, looking and facing the east, with hair like wool, as John the Revelator had seen Him. He appeared not as a young man as He was when He hung on the cross at thirty-three, but as He who is the judge of the world. It may be difficult for some people to receive, but does it not say in the Scriptures in many places that when the Son of man is revealed, when He appears, there will be clouds?

Since the distribution of the pictures of this cloud, many people have written articles about it. Professor McDonald wrote another article in *Weatherwise* magazine, where he projected the theory that the cloud could possibly have been caused by the explosion of a rocket of the armed forces out over the Pacific that day. It so happens, however, that wind soundings that day were perfect at all strategic locations and a thorough analysis of this information revealed no winds of such velocity to transport the debris and moisture from that rocket from the point of the explosion, nearly five hundred miles out to sea, to a position directly over Flagstaff, Arizona.

The fact remains that they were not then, nor since, able to find a scientific explanation for the cloud. Believers in Brother Branham's message, however, desirous of obtaining as much information as possible about the cloud, began to write this professor, asking for information. Finally he became annoyed, demanding to know the reason for the spiritual significance being attached to the cloud. He thrust the question at one of the believers who had walked into his office one day. The man referred him to me; thus I received a phone call shortly from this professor. He inquired of my interest in the cloud. I replied that I simply believed this to be in fulfillment of Scripture, and that my being a minister who was looking for the coming of the Lord, I felt that since there was no scientific explanation, it had to be a supernatural occurrence. The scientific impossibility was all too evident, requiring that tons of water be dispersed above the atmosphere. (Is it not strange that in Noah's day, the scientists tried to prove that there was no water in the sky and today they try to prove that there was water?)

"*Who is this William Branham?*" he demanded of me. (Someone, it seems had mentioned Brother Branham's name in connection with the cloud.)

I was careful to refrain from telling him all I knew, because of Brother Branham's instructions to the brethren not to tell about the cloud since it wouldn't be accepted. But as he pressed me, I told him that Brother Branham was a man of God that we believed to be a prophet.

"*What about this vision he had?*" he questioned.

I told him the vision and related our explanation of the cloud. To this he responded, "*You know that I can't accept that explanation!*"

"*No Sir,*" I replied. "*I didn't expect you to, but you say that there is no explanation of the cloud ...*"

"*There is absolutely no explanation,*" he interrupted.

"*Sir,*" I continued, "*You may not have one - but I do - and I believe mine!*"

The matter did not drop with this interview, for a newspaper reporter soon entered the scene, seeking a story for his paper. He interviewed Dr. McDonald, then myself, and continued in his search by talking with the Brothers Norman and Sothmann. He made an agreement with me to let me edit his article prior to publication. It seemed that this was one time that the true facts could be brought out, favorable to Brother Branham and spiritually uplifting. For example, in the original article he had written "*Branham healed thousands.*" I had him change this to read, "*Brother Branham prayed for thousands and God healed them.*"

Incredibly enough, this reporter is now a believer of this message. He believes that this was a visitation of God, that this was fulfillment of Scripture in this day. How this proves the power of the Word. Don't fool around with it if you don't want to get caught by it. If you hear it enough and there is any life there, though you may be one of those stubborn seeds that takes a long time to come up, yet you will eventually come to life when the light strikes you.

The reporter's article was published in his newspaper, which had a circulation of two hundred fifty thousand, but, unfortunately, the article had been subjected to additional editing after it left his desk. As a result, it contained inaccuracies which Professor McDonald found offensive. He was angered, particularly because he felt that I was in some way responsible. In a subsequent newspaper article, he vented this anger by saying, "*The Reverend Green should leave superstition back in the 14th century where it belongs!*"

Naturally, I felt obligated to call him on the telephone again. I asked him whether it might not be possible that the editor, not the reporter, had changed the article and *misquoted us both*.

He would not be pacified, however, and again charged that it was foolishness to believe what we did concerning the cloud. Then God gave me a verse of Scripture: Jesus, in Matthew the 16th chapter, said to men of learning, "*Ye hypocrites, ye can discern the face of the sky; (you can look and say that it is red, it will rain tomorrow) but can ye not discern the signs of the times?*"

I proclaim to the people of this age that the Scriptures promise there is to be a cloud connected with the appearance again of the Son of man on this earth. Now I bring you the startling news that there has been such a cloud in this century - a cloud that cannot be explained by science. If it could be explained through scientific principle then I couldn't believe what I do about it, but there is no explanation. I have been told by a man whom I believe to be the prophet of God for this age, Brother William Branham, that seven angels came to him and revealed the mysteries of the seven seals of the book of Revelation, caught him up into their

midst, and leaving him, formed this cloud. I have no reason to doubt this explanation. The cloud was too big, too high, and would have to contain too much moisture to be real; but the fact remains - it was real. It was also beyond the real. It was supernatural and God sent it as a sign to the Bride.



THE CLOUD
No scientific explanation.

Earthquake Judgment

It was in early March, 1964, that Brother Branham's ministry reached into the literal shaking of the earth. He and several other brothers had again gathered to hunt Javelina. The locale was the same general area as where the angels had descended and the cloud had appeared. Because of the memory of that event just the year before, one might have expected other outstanding events to emanate from this spot; yet this day, as Brother Branham and a close friend, Brother Banks Wood, returned to camp, there was no hint of anything unusual. We know now that, at that very moment, megatons of rock must have lain poised for movement deep in the bowels of the earth.

As Brother Branham and Brother Wood walked along that day, suddenly the Spirit of the Lord spoke to him and told him to pick up a stone and cast it into the air. Obediently, he did as he was told. As the stone struck the earth, a small whirlwind came down with it, and he simply spoke the words, *"Thus saith the Lord."* He turned to Brother Wood and said, *"You watch, there will be something happen. You must do something to cause things to happen. This is the way that things are started."*

The next day the hunting party was prepared to break camp. The members of the party were engaged in various activities, such as preparing their game, and Brother Branham, true to the outdoorsman's code, was carefully ensuring that the fire was out. Suddenly he turned to Brother Roy Roberson, standing near him, and quickly told him to take cover. Something was about to happen. One of the brothers was taking motion pictures of Brother Branham at the time and, just as his camera ran out of film, over the bluff from the north came a powerful whirlwind right above the prophet's head. The violent force of this whirlwind was so great that it cut part of this bluff out and threw rocks the size of a man's fist for over one hundred yards. Like a blast, it cut the tops out of the mesquite trees; the sound of its fury filled the air. Naturally the brothers with him took cover. Some dived under the trucks or scrambled beneath the bushes, but Brother Branham stood firm. God's prophet stood through it all, hat in hand, looking up into the midst of the whirling force. As it lifted and returned in the direction from whence it had come, he set his hat back on his head and spoke deliberately, *"God spoke to Job in a whirlwind."* Continuing he pronounced the awful news, *"The judgment of God shall strike the west coast of America."* Indeed the whirlwind had retreated in the north-westerly direction, toward that coast.

Before we learn of the extent of this impending judgment, let us return a few years back to where the prophet of God first spoke of such things. (We must remember that God sends prophets to pronounce judgment against those who will not listen, as well as for the edification of those who are eager for the Word of God. To the one, the words of the prophet bring life; to the other they bring death and destruction.) The first mention of earthquake judgment by Brother Branham was in the 1950's in a sermon entitled *"Supernatural Gospel."* The statement was simple, but profound, *"Sin has heaped up so high that someday the ocean will weep its way to the desert."*

The second mention of impending earthquake disaster in America was made in his sermon *"The Second Coming Of Christ,"* preached on April 17, 1957. Here he said, *"The other day over in Oakland, California, when it was our privilege to be there in a meeting, and it was the first time that*

my wife had ever been in an earthquake, I was sitting in a barber shop and the room shook just a little and the radio quickly announced an earthquake was on. Said they were looking for another one in about five minutes and I thought, 'Oh Lord. What if it is the last one!'" At that time not many people perceived that a prophet of God was fulfilling Scripture by referring to the last earthquake.

On December 27, 1964, in his message *Who Do You Say This Is?* he said, *"Look at the earthquakes over here in California. I predict that, before the coming of the Lord Jesus, that God will sink that place. I believe that Hollywood and Los Angeles, and them filthy places over there, that God Almighty will sink her. It'll go beneath the bottom of the sea."* Though many of us followed his message and believed him to be the prophet of God to this generation, yet, even at that hour, we did not perceive the prediction of judgment upon the west coast of America

On April 29, 1965, the next link in the chain of prophecy was forged while Brother Branham was preaching in Los Angeles itself. Just before his message that morning, a very dear friend, Sister Florence Shakarian, had just sung a song in her inimitable style. (Sister Florence had been sick for a long time and a few months previous, Brother Demos Shakarian had asked Brother Branham to pray for his sister, who was dying of cancer. At that time Brother Branham had been given a word from the Lord concerning Sister Florence. He told Demos that she would not die then, but that she would die before the coming of the Lord, that it would happen between 2 and 3 o'clock some morning, and that he had seen her lying in state.) Sister Florence's song that morning carried a special anointing, for she could sing like a nightingale. The song was a tremendous blessing, and the congregation was deeply moved. At the end of her song, Brother Branham, sitting on the platform next to Brother Carl Williams, nudged Brother Carl and said, *"Do you hear that?"* Brother Carl asked him what he meant, and Brother Branham replied, *"She's walking up the Golden Stairs, can't you hear her?"*

At about this same time a man rose up and brought one of those powerful, spine tingling messages in tongues that are often given in Pentecostal congregations. You could almost feel the anointing from the words this man brought; so forceful and with such authority it was given. The interpretation came immediately from the other side of the auditorium: *"Oh daughter of Zion, thou shalt not fear, thou shalt not worry, for thou shalt live to see the coming of the Lord."* Brother Billy Paul, in the audience that day, was deeply disturbed, for he knew that this message contradicted that which Brother Branham had received from the Lord. The message had come with such force and such anointing; yet he knew that the Angel of the Lord had never failed Brother Branham.

No explanation was forthcoming at this time and Brother Branham went on to deliver his message *Choosing Of A Bride*. The next prophetic link was forged as he said to the people of Los Angeles, *"You don't know what time that this city one day is going to be lying out there at the bottom of this ocean. 'Oh Capernaum,' said Jesus, 'thou who art exalted into heaven will be brought down into hell, for if the mighty works had been done in Sodom and Gomorrah, it would have been standing until this day,' and Sodom and Gomorrah lay at the bottom of the Dead Sea, and Capernaum is in the bottom of the sea. Thou city who claims to be the City of the Angels, who has exalted yourself into heaven and sent all the dirty, filthy things of fashions and things, till even the foreign countries come here to pick up our filth and send it away, with your fine churches and steeples, and so forth, the way you do, remember, one day you'll be lying in the bottom of this sea. Your great honeycomb under you right now, the wrath of God is belching right beneath you. How much longer He will hold this sandbar hanging over that, when that ocean out yonder a mile deep will slide in there plumb back to the Salton Sea. It will be worse than the last day of Pompeii! Repent Los Angeles! Repent the rest of you and turn to God; the hour of His wrath is upon the earth. Flee while there is time to flee and come into Christ. Let us pray."*

This was the great moment for those of us who believed that Brother Branham was the prophet of

God with the spirit of Elijah, when the realization swept over us that the tapes we had heard, the books we had read, and what we had heard this great man of God say, all pointed to a tremendous prophecy of doom for the west coast. Now we realized that he was prophesying. Knowing him to be a Word prophet, we knew that he spoke nothing unless it could be found in the Scriptures. Now we began to pay attention.

On June 22, 1965, Brother Branham speaking on a coast-to-coast, border-to-border telephone hook-up, in his sermon "*Thinking Man's Filter*" clearly pronounced judgment upon America: "*The Holy Spirit in my heart tonight cries, 'Blind Laodicea, how oft God would have give you a revival, but now your time has come, too late now. How did you laugh and make fun of the people God sent to you. But now your time has come. Oh United States! United States! How God would have hovered over you as a hen does her brood, but you would not.' Now this voice is going from coast to coast, from north to south and east to west. How God would have hovered you, but you would not . . .now your time has come. Nations are breaking. The world is falling apart, fifteen hundred mile chunk of it, three to four hundred miles wide, will sink maybe forty miles down into that great fault out yonder. One of these days them waves will shoot plumb out to the state of Kentucky and when it does, it will shake the world so hard that everything on top of it will shake down.*"

What a parallel between the words of God's prophet concerning the United States and Jesus' words when He said, "*Oh Jerusalem! If you had only known the day of your visitation. . .*" If the United States and the people who call themselves the people of God, even claiming the baptism of the Holy Ghost, the gifts of the Spirit, the divine healing, had only known their day when God visited this generation in the life of a prophet!

The whirlwind had 'clapped' three times on that day in February 1964. The answering judgment struck on Good Friday of that year in the form of an earthquake which nearly tore the coast out of Alaska. No one who experienced the terror of that day, or who has since examined the record of the destruction and loss of life, could ever forget what it is like to experience the heavy hand of God in judgment.

The next time earthquake judgment struck was one year later, on April 29, 1965, again on Good Friday. Less severe than the first, nevertheless, this quake reached 7.0 on the Richter scale. Centered as it was in Puget Sound, fifteen miles south of Seattle, the quake accounted for much less loss in property and lives, but was judgment just the same - significantly right down the western coast from the first strike in Alaska.

On July 18, 1965, in his message entitled *Doing God A Service Without His Will*, Brother Branham said, "*I don't even pray for America. She's going further away and is going to sink! Nearly one - tenth of the earth is ready to fall in.*"

Why do I include all the direct quotations from Brother Branham's own sermons? It is simply because I wish to clarify what he actually said in the face of much that is attributed to him that he did not say. Remember, he never set dates. He never said when it would happen, except as he predicted that it would happen before the coming of the Lord.

Preaching on July 25, 1965, *Anointed Ones At The End Time*, he said, "*But we have been told by the Lord Jesus that when these things that we see now begin to come to pass then we are to lift up our heads for our redemption is drawing nigh. What 'drawing nigh' means, I do not know. Maybe it means as the scientist said the other day, speaking of the great cracks in the earth thousands of miles long, that the earth is going to sink. How many of you saw on television how they followed this crack in the earth with radar? It went up along the coast, broke in below San Jose, went across over into Alaska, out through the Aleutian Islands, then went about two hundred*

miles out into the sea, came back down into San Diego, and went around behind Los Angeles, forming a great pocket. All the earthquakes we've been having are from volcanic action hitting this great hollow dipper, however. When this shakes it causes these earthquakes we've been having for years on the west coast. Now the earth is cracked all the way around."

That night, July 25, 1965, when he preached "*What Is The Attraction On The Mountain,*" he said, "*Listen close. (At this he goes to the Scripture, proving that he is a Word prophet, and quotes Zechariah who is prophesying of the coming of Christ in the last days.) Zechariah 14:4,5:*

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and a half of it toward the south.

And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: . . .

Another earthquake splitting open the earth. If you want to follow through on Scripture, notice in the fifth verse it applies that the cleaving of the Mount of Olives is due to an earthquake. This is confirmed by Isaiah 29:6:

Thou shall be visited of the Lord of Hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

And Revelation 16, verse 17 and 18. Exactly what does all this mean? The prophet who spoke of His first coming also saw His second coming. Notice, '*As in the days of the earthquake...*' See what the earthquakes are doing? See the predictions of them? ... Do you see where we are at? '*Nations are breaking, Israel's awakening; The signs that our prophets foretold.*' The earthquake to the Gentiles in the last day!"

On December 6, 1965, at San Bernardino, speaking his sermon entitled "*Modern Events Made Clear By Prophecy,*" he said that he did not think that he would have ever been back to California again and he made this statement, "*Watch her slide into the sea.*" His last visit to California.

He was approached by the various brothers who lived in California, asking him what they should do. He said to one group, while on a hunting trip, "*People will make fun of the destruction of the earthquake that we have said would happen, 'Thus saith the Lord,' on the west coast of America, but I want you brothers to know this, that if you have any friends or relation in Los Angeles, if I were you, I'd get them out as quickly as possible.*" Then he told the story of how the Angel of the Lord had told him that his wife, Meda, would give birth to a little boy and that he would name him Joseph. He said, "*The same Angel of the Lord told me that Los Angeles would sink and slide into the Pacific Ocean as the result of an earthquake.*"

To return now to the state of unrest that Brother Billy Paul found himself in concerning the conflicting prophecy over Sister Shakarian on that day when the message in tongues had gone forth and Brother Branham had preached "*Choosing Of A Bride.*" As the prophet and his son were walking back to their hotel, he perceived that something was troubling Billy and he said, "*Paul, what's wrong?*"

"*Oh, nothing Dad,*" Billy replied.

After a few steps, Brother Branham asked again, "*What's troubling you, Paul?*"

"Well, Daddy," said Billy, "You heard that message of tongues and interpretation there."

"So what?" said the prophet.

"But Dad, you know that you said that the Angel of the Lord told you that she would die between 2 and 3 o'clock in the morning."

Notice Brother Branham's reply - so typical of him - where he answers and yet does not speak against the tongues and interpretation: "Well, all I can say is, Paul, that the Lord has not told me any different."

On September 11, 1965, Brother Branham was in Phoenix, preaching a message entitled "God's Power To Transform." It was at this time that I personally witnessed the solution to the question troubling Brother Billy Paul. We were at the Ramada Inn when Brother Carl Williams received a long distance call from Los Angeles informing him that Sister Florence had died the night before. Brother Branham was given the message and he immediately asked Brother Williams to find out the time of her death. I was there when the call went through and the answer was given us that she had died at 2:45 a.m.

Now, were the tongues and interpretation from God, or were they a result of someone's own zealousness? The Angel of God had told the prophet of God that she would die between 2 and 3 o'clock in the morning. The message in tongues and interpretation said she would not die, but our sister does sleep in Christ and it happened exactly when the Angel of the Lord said that it would - another vindication of the prophet of God in the face of strong opposition.

Though the evidence overwhelmingly points to Brother Branham being the prophet of God for this hour, yet there are those who tread critical and dangerous pathways. In the matter of the prophesied destruction of the west coast, their unbelief finds fertile ground, causing them to scoff against the very warning that God has given this generation. For example, there is the claim that Brother Branham predicted the destruction of Los Angeles would occur before another international convention of the Full Gospel Businessmen could be held in that city. Those who make the claim dare to deride the words of the prophet by saying that the 1968 convention was held in Los Angeles. I challenge this claim - first of all on the basis that I do not believe he made the statement. The man who claims he has it on tape will not permit me to hear the tape. His claim is that Brother Branham did not make the statement publicly, but whispered it to someone next to him on the platform and that his microphone picked up Brother Branham's voice. Strangely enough, the man will not allow any of us to hear this whisper attributed to Brother Branham. Now supposing that he did make the statement - is it in contrast to the true events as they occurred? In other words, did the Full Gospel Businessmen have their convention in Los Angeles? The answer is no. The convention was not held in Los Angeles, but rather in the Beverly Hills Hilton Hotel. For their sakes, I would not like to see them schedule one in Los Angeles if the prophet of God did make this statement.

For myself, I wait for that day, for I believe that it is the day that shall bring forth the resurrection of those who sleep in Christ Jesus.

One world renowned denominational Pentecostal leader plunges blindly ahead in a letter which states, "No wonder that God had to take William Branham off the scene. Anybody that would predict the destruction of Los Angeles, with four hundred and twenty thousand Holy Ghost filled believers in the city - God would certainly condemn a man for making such a judgment." This man is obviously ignorant of the Scriptures and is also ignorant of the moving of God among His

people this day. His action is childish, the reflection of an immature judgment and understanding. I won't name him, but I sincerely hope that he reads this book because he must be made to understand that he stands in dire need of repentance. Blasphemously, he goes on to say, "*William Branham spoke about having an Angel of God with him all the time; that Angel must have been taking his Christmas vacation on the night of December 18, 1965.*" This is blasphemy, in every sense of the word. It is making fun of the Spirit of God. In love I say that I hope he repents and retracts these words, lest he face them on Judgment Day. He does not know the God whom he claims to serve. If he did, he would tremble with fear at the God who caused twenty eight thousand men to be killed in one day simply because one man sinned among the children of Israel. This is the God of the Bible; not the God of men's imaginations.

There is another internationally known evangelist who writes in his paper concerning these predictions of earthquakes that he didn't find such things in the Scripture and that he believed that these were just occurrences which would continue, but which have absolutely no significance to the people of God. This man also proves himself ignorant of the Scriptures, because he does not recall Daniel 12:1 which says that the great archangel shall stand upon the earth and that there shall be destruction such as never been known since there was a nation, but they are "*Not to fear in that hour whose names are written in the Book of Life.*" He must also be ignorant of Revelation 6:12 which states that at the opening of the Sixth Seal there shall be a great earthquake. John the Revelator says, "*I beheld when he had opened the sixth seal, and, lo, there was a great earthquake, and the sun became as black as sackcloth of hair, and the moon became as blood.*" You have but to read Brother Branham's Revelation Of The Seven Seals to see that the Sixth Seal happens to the Jews when Christ reveals Himself to His brethren, but the Gentile Bride is taken away at that time.

The earthquake becomes, then, a pivot point around which the words of the prophet sweep in telling the Bride to come out and make herself ready; but that same Bride must also see that what delivers the people of God will also bring judgment upon the ungodly.

On one occasion I was reading to Brother Branham from chapter 14 in the book of Revelation on through the 18th chapter. Revelation 18:4 says "... *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*" As I read these words, the full realization struck me that this was Brother Branham's message. It was him that said, "*Come out of her,*" speaking of coming out of the systems, the denominations, the Roman plague, the daughters of the harlot, and everything else that would blind the eyes. Then, I knew that he not only fulfilled Malachi 4, Luke 17:30, and Revelation 10:7, but he was also fulfilling the 18th chapter of the Book of Revelation. As I read that day to verse 8, which speaks of this great city Babylon, that sits on seven hills (per the description in Revelation 17), saying, "... *she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning. Standing afar off for the fear of her torment...* (When I read this portion, Brother Branham said, "*atomic power.*") *Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.*" If this were ordinary fire, they would try to put it out. Brother Branham had predicted this atomic holocaust in 1959 in a message entitled "*The Great Harlot*" when he said, "*Thus saith the Lord, someday Russia will drop an atomic bomb on the Vatican and in one hour she will be destroyed!*" Here, in the Scriptures, it is proved (to those who have eyes to see) that it is so. A prophet of God had to stand on this earth and say, "*Thus saith the Lord,*" in order that it might fulfill the Scripture. Likewise he had to stand on the earth and say, "*Thus saith the Lord,*" California will sink, in order that it would sink. The Word of the Lord has to be spoken before God will bring it to pass.

Revelation 18:20 says, "*Rejoice over her, thou heaven, and ye holy apostles, and prophets; for*

God hath avenged you on her ..." God is saying, *"Rejoice, I have avenged you of the Roman system, it's gone, it's destroyed by fire."* Then I read verse 21: *"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."* At this the prophet said quietly to me, *"Notice, Brother Green, the two Babylon's."* This was in August 1964, before his prediction of the destruction of Los Angeles. Therefore, at that time, I did not perceive what he meant by two Babylon's - one being destroyed by fire and one being cast into the ocean. Notice the Scripture he applied to what would happen to Los Angeles: *"And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsmen, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by their sorceries were all nations deceived."* (You can't light a candle underwater).

Return now to that day when Brother Branham turned to Brother Billy Paul and said, *"Billy, all I can say is that God has told me no different (about Sister Florence)."*

After making this statement, he turned to his son and said, *"Billy, where are you standing?"*

"Downtown Los Angeles," Billy Paul replied.

"Where are you standing?" queried the prophet.

"In front of the May Company, downtown Los Angeles," replied Billy.

At this Brother Branham made a personal prediction: *"Billy,"* he said, *"I may not be here, but you won't be an old man until sharks will swim right where we are standing."*

Brother Branham preached his last message in California on December 7, 1965, in Covina. In his message Leadership, he said that he didn't know that he would ever be back to California again. That night when he finished his sermon, he did something that none of us who followed him closely had ever seen or heard him do before. Usually as he left his church in Jeffersonville, he would sing the song 'Till We Meet'. That night in Covina, California, he closed his portion of the service for the first time outside his church in Jeffersonville with the song 'Till We Meet'. *"Till we meet, till we meet, at Jesus' feet..."* I was sitting at the head table with Brother Carl Williams. I saw him as he walked off the edge of the platform with Billy, pull away from Billy, step back on the platform, and while they sang the song, he waved good bye. This is something that I had never seen him do before and never saw him do again.

As I witnessed this, I nudged Brother Carl Williams and said, *"Brother Carl, is he telling California goodbye?"*

He never went back again.

How foolish the attitude of those who say that they will move off of the west coast when God tells them to. To you people, I want you to know, beyond a shadow of a doubt, that God has already told you to, You were told when God sent a prophet to this generation who said, *"Thus saith the Lord, the city of Los Angeles, as the result of an earthquake, will break off and slide off into the Pacific Ocean."* If you are spiritual and you hear and believe that this man was the fulfillment of Malachi 4, a forerunner of the second coming of the Lord Jesus Christ, and you live on the west coast, you'll get out as quickly as possible, for God has indeed spoken.

God Is Light

*And these things write we unto you, that your joy may be full
This then is the message which we have heard of him, and declare unto you, that God is light, and
in him is not darkness at all.*

I John 1:4,5

John, the beloved disciple of the Lord Jesus Christ, was so close a friend to Jesus that he would often place his head on Jesus' bosom. Being the closest to Him, he must have known Jesus was a man. Yet the Gospel of John, written after the crucifixion, resurrection, and ascension of Jesus, begins with the words, *"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 and we beheld his glory."* Obviously, John had experienced a revelation between the time of his personal fellowship with Jesus of Nazareth and the time when he wrote his Gospel. John's revelation continued, for in his epistle, he writes: *"And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light ... "* First, John knew Him as a man, then the Word, finally as light. Light in a Scriptural sense is that which dispels darkness, allowing one to see with his spiritual eyes.

Let us examine the experiences of Moses with God as light. His first contact with the supernatural phenomenon of God came as God appeared in a bush that was burning, yet was not consumed. Moses turned aside to see this which defied the senses and God spoke to him, delivering to him instructions that he was to take to the children of Israel in Egypt. The next such instance occurred when Moses led the children of Israel out of bondage and they were accompanied by the Pillar of Fire by night and the Cloud by day. The Scripture points out that God did not remove either of these guiding signs. Later, when Moses ascended the mountain to seek God, the Scripture says that a great cloud covered the mount, *"And the sight of the glory of the Lord was like devouring fire on the top of the mount . . . And Moses went into the midst of the cloud ... and was in the mount forty days and forty nights."* As elsewhere in the Scriptures, this is called *"the glory of the Lord."*

Ezekiel reported that when he was in the spirit he saw *"visions of God."* He also spoke of *"a whirlwind . . . out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire."* (Notice the whirlwind out of the north and recall the whirlwind that came to Brother Branham, out of the north, Chapter 12.) Ezekiel speaks in 1:26 - 28, of a throne and that the appearance of the One on the throne from the loins down was *"the appearance of fire,"* but from the loins up *"as the color of amber."*

Moses makes mention of fire, but does not mention the color amber as does Ezekiel. But, what is the normal color of fire? It might varyingly be described as reddish - yellow, or reddish - orange, or yellowish - green, that is, amber.

The colors of the spectrum, that is, the light of varying wavelengths comprising white light which are also the colors of the rainbow, are red, orange, yellow, green, blue, indigo, and violet. Red light has the longest wavelength, violet the shortest. These are the colors which appear when ordinary white light is passed through a prism, or when a perfect rainbow appears. Rainbows, however, are not often found perfect; they usually contain from three to five of these colors faded together. Now, the Scriptures speak of the colors of jasper, sardine, amber, and emerald in connection with the appearance of God. These are the colors which are represented in a three-colored rainbow. Thus, the red and the yellow together produce a reddish - yellow color which is jasper; orange and yellow make reddish - orange, the color of sardine; and yellow and green (which is emerald) produce amber.

Why did John the Revelator say that God is light? From the Isle of Patmos he writes of the experience, in Revelation 4 and 5, of being caught up to see Heaven. (This types the Bride being caught up. Remember that Jesus said how some would not taste death till they would see the coming of His Kingdom. Jesus rebuked the disciples who tried to figure out whether this would be John; but we know that John was present when Moses and Elijah appeared with Jesus on the Mount of Transfiguration. a type of the two prophets who will come to Israel in the last days. John saw this and sometime later, on the Isle of Patmos, was caught away as the Bride is to be caught away.) After his experience on the Isle of Patmos, John was able to say that God is light because he saw him in color. He says, "*And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald.*"

If there is a mystery about this experience of John, and the voice of the seventh angel is to finish the mysteries, then this mystery is to be made plain also for this generation. Indeed, no other generation has seen, much less had recorded on film, the Pillar of Fire. From the day of his birth, through his boyhood, and into his ministry, Brother Branham became well acquainted with the appearance of this Light. As a boy, he reported the color as being yellowish - green. Finally he discovered that yellowish - green is called amber. The Light appeared to multitudes in 1933 on the Ohio River, but was not photographed at that time. On January 24, 1950, in Houston, Texas, a photograph was taken which *did* record the Light. This photograph was examined by Mr. George J. Lacy, Examiner of Questioned Documents, Houston, Texas, and pronounced authentic.

In late 1958, God again set the stage for a photograph of His supernatural light at the Lakeport, California, Fairground. A photographer with excellent equipment took two color shots of Brother Branham while he was preaching. The first picture was normal and contained all the details of the scene: the pulpit, the microphone, Brother Branham preaching, an electrical switchbox on the wall, and a large arrangement of lilies in a vase on the floor in front of the pulpit.

The second picture, from the same location, also contained these details, but it was *not* a normal picture. This picture contains much *additional* detail that was not seen by those present. Behind Brother Branham, and looking down over him is a perfect profile of a face that can only be described as that of Jesus Christ. A supernatural altar and the seven licks of fire which are spoken of in Revelation as the "*seven Spirits of God*" which are "*before the throne*" are also present in the picture. The lilies seem to have grown to a large size; they now extend above Brother Branham's head in the picture (Christ, the Lily of the Valley). The Angel of the Lord is also seen in this picture with a train of fire proceeding from him which seems to envelop Brother Branham. The Angel has licks of fire protruding from his fingertips.

A careful examination reveals that the Angel resembles Brother Branham. (Later, when the constellation of angels appeared to Brother Branham, he commented that the Angel on the lower left of the cloud picture was the one that always appeared to him, for he seemed to recognize

this one. Not so unusual when you consider that these seven messengers, seven spirits, seven stars, being the seven church age messengers would naturally resemble the men to whom each was sent.) A description of this Angel reveals the same appearance as Ezekiel described, for the Angel is from the loins down fire and from the loins up amber color. In the Old Testament it is called the glory of God. Now, in this generation, we don't have to merely take someone's word that they saw it, for God provided color photographs for us to bear witness that God is, indeed, light. And it is the same Pillar of Fire that was with God's prophet of this generation and his message as it was with Moses and his message.

At the rear of Soul's Harbor church in Dallas, Texas, in March, 1964, another strange photograph of Brother Branham was taken which revealed a supernatural Light. The Light appeared in this photograph as a strange lick of fire over the prophet's right shoulder. (People who knew Brother Branham are familiar with the fact that he always carried his right shoulder lower than his left. The anointing was always on his right, where the Angel of the Lord stood.)

When Brother Billy Paul showed this photograph to his father, Brother Branham told him to pack it away. He said, "*They didn't believe the one in Houston, they won't believe this one either.*" For this reason, not many people ever saw this photograph, at least until after Brother Branham's death. Brother Billy Paul then hung the picture in his office, but did not provide copies because of the instructions Brother Branham had given him. Recently I obtained a negative of this picture which was included with others of Brother Branham through a photographer who wrote to me offering to sell them. It is available from Tucson Tabernacle Office, 2555 North Stone, Tucson, Arizona.

At the head of Alvernon Way Street, in Tucson, there is a trail which leads upward into the massive Catalina Mountains to a peak called Finger Rock. The peak is visible from the city. In February of 1965, Brother Branham, with a burden on his heart to seek permission to preach the truth of marriage and divorce, climbed upward along this trail to a canyon under Finger Rock.

There he diligently sought God in prayer and while he was praying in that canyon, a great amber colored cloud, shaped like an umbrella, was seen to descend over the mountain top and rise again. The performance was repeated three times and was clearly seen from the city. The school children were even let out of school for forty five minutes to watch this phenomenon. It was at this time that Brother Branham received the inspiration to return to Jeffersonville and preach the truth of marriage and divorce. This mighty revelation was perhaps the greatest message of all to the Bride of Christ in helping them to straighten up their lives. Once again God acted as He has throughout all history, appearing in a Pillar of Fire to talk to man, proving again that God is light.

If men could only see . . .

Sabino Canyon

Down through the ages God has performed His mighty works through selected men in selected places. Thus it is that to the believer, the wonder of the works is inseparable from the locations themselves. With Moses it was Mount Sinai, a place revered and dear to the hearts of even the modern day Jewish nation. David brings to mind the City of David, the Holy City of Jerusalem, cradle of Christianity actually trod by the feet of Jesus. Here the selection of many of His disciples took place; here also He initiated the last supper. Just across the valley is the quiet Garden of Gethsemane, where He prayed, "*Not my will but thine be done.*" Just to the north of this city is the infamous Golgotha Hill, place of agony and death for Jesus, the sacrificed Lamb.

The Isle of Patmos is remembered among Christians for being the site of John's wondrous revelation. Here it was that God visited a man and showed him all that would come upon the earth from that day until the end time.

So it was that God, dealing with the hearts of men as He has always done through the ages, chose as one of His meeting places with His prophet of this generation, the great, rugged range of the Catalina Mountains and, within this range, a canyon known as Sabino Canyon. Tucson lies at the base of this range and may be seen as a glittering jewel from the Sabino Canyon trail at night.

From early in his life, Brother Branham had heard the beckoning call of the west. In 1927 he did heed this call, but returned back east when his brother died. It was thirty years later that he spoke again of the west, while in meetings in Waterloo, Iowa, with some very dear friends, the Norman family. Brother Norman had just expressed a desire to move from Iowa and Brother Branham told him that, if it were him, he believed that he would go west. Greatly influenced by anything their friend the prophet said, the Normans moved to Tucson. This placed them in a strategic location, the gateway to Sabino Canyon.

The first I knew of Brother Branham's interest in Tucson was in January 1961. when he came the second time to Beaumont, Texas, for a meeting. I remember him saying that he was headed on out to visit the Normans and go Javelina hunting, and how I marveled that he had only brought seven bullets with him. He declined my offer to sight his rifle at the range where I was a member, saying that he would be sighting it in at Tucson with six of the bullets and that the seventh bullet would be used to kill his pig. It was then I realized that here was an extraordinary hunter, one who would hunt that far away from home with only seven bullets. Later I found out how really well he did handle this rifle he called "Blondie," a Remington Model 721, in the 270 Winchester caliber, which he had used to kill fifty five head of game without missing a shot.

In front of the parsonage at Jeffersonville, which had been built with funds donated by the people of Calgary, Canada, was a stone entrance to the driveway. A neighbor and friend, Brother Banks Wood, had purchased a lot next to the parsonage property and was intent upon building a stone house on it. Brother Branham advised him not to do this, because he felt that the location

would be taken up when a bridge across the Ohio River from Louisville was built someday. Then in 1957, Brother Branham received a vision from the Lord which was pertinent to this property. He saw stones lying around on his front yard, road building equipment, and stakes like surveyor's stakes driven down in his front yard. A young man, described by Brother Branham as a "Ricky," a smart aleck bulldozer driver, was tearing up his front yard as he worked on the road. In the vision, Brother Branham was upset with this boy and he found himself striking the boy three times before he caught himself, realizing that this was conduct unbecoming to a minister of the Gospel. At this, he thought to himself how he hadn't hit anybody like that since he was a boxer. Then the Spirit of the Lord spoke to him and said, "*Bypass this. When you see these stakes driven down in your front yard, you bypass this.*" He looked, and there sitting at his front gate was a "*prairie schooner,*" a covered wagon such as the pioneers used when they headed west. His wife sat up next to the driver's place, a team had been hitched, and his children were all loaded and ready to go. He climbed up, picked up the reins, and headed west when suddenly the prairie schooner became his own station wagon. This was the end of the vision and he recorded it in his book of visions.

One day in late 1962, as Brother Branham was about to enter his driveway, he noticed that the gate and fence had been marked as *if by* a contractor's crew for removal. The street was to be widened. In his front yard were those stakes he had seen in the vision, driven down. The thing quickened his memory: he looked in the vision book, and there it was: "*When these things come to pass, turn westward.*" He told his congregation of this fulfillment in his message to them "*Sirs, Is This The Time?*" in December of 1962. This was the time for him to move west. In January of 1963, he moved to Tucson.

In July, 1965, while I was visiting with Brother Branham, he told me of how he had asked the brothers to tear the gate down in front of the parsonage in Jeffersonville, so that the stones could be stored and later reassembled after the proposed street widening had taken place. I had seen Brother Banks and some of the other brothers out there working with sledge and chisel trying diligently to remove the stones. Brother Branham told me about this and related how the brothers had worked all day long and succeeded in removing only two or three of the stones. He said that Brother Banks had told him that they must have made the thing out of solid concrete and that it was impossible for them to tear it down. At this Brother Branham remembered the old vision again and went to the book. There it was in the vision that he had seen that boy on a bulldozer tearing that gate down. Now it was clear that the gate couldn't be removed until that boy and that bulldozer arrived on the scene. The gate was left intact at that time.

Finally the day arrived. Brother Banks Wood was a witness that the day they came to move the gate and sure enough, there was a smart aleck "*Ricky*" kid on a bulldozer spinning around, tearing the yard up, and running up against the trees, just as Brother Branham had seen it in the vision. This proved that the vision was of God, and could only be brought about in the way that God had decreed.

In the Book of Zechariah is recorded, "*And ye shall flee to the valley of the mountains; . . . like as ye fled from before the earthquake in the days of Uzziah king of Judah: . . . And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.*" Now, is not this message which Brother Branham brought "*light in the evening time*"? Does it not come at a time of cold, dead, spiritual darkness? Look at the city of Tucson. It lies spread out at twenty four hundred feet above sea level and from what we know now, it was a place anointed of God.

According to *National Geographic*, November, 1965, neither the Papago nor the Apache Indians had ever occupied the Tucson Valley. The Papagos, the largest friendly tribe, and the Apaches, the most warlike tribe, dwelt just one mountain range apart in this area, and they both came to the Tucson Valley to worship. The Indians said that God dwelled in the Catalina Mountains. They had some revelation of God, for they believed in the Happy Hunting Ground and the Great Spirit - the one God of the Universe.

Soon after Brother Branham moved to Tucson, it became apparent to those of us who followed his message that strange things were in store. There was the time when the highway patrolman stopped him as he was on the road from Phoenix to Tucson, asking him where he was headed.

"*Jerusalem!*" said Brother Branham.

"*Where did you come from?*" questioned the officer. "*Jericho!*" came the answer.

His answers might seem strange to some, but an examination of a world globe shows the marked similarity in latitude of the two Arizona cities and their Israeli counterparts. In addition, the altitude of Jerusalem is twenty - four hundred feet, the same as Tucson's.

As we have seen in previous chapters, Brother Branham arrived in Tucson in January of 1963 with the vision of the angels and the terrific explosion very much on his mind. The vision had greatly disturbed him, and though not afraid to die, yet he was concerned for his family as any man would be. It was in this state of agitation and while beseeching the Lord for an answer that he woke up one morning, looked out the window of his apartment toward a distant spot in the Catalinas, and heard the Angel of the Lord say to him, "*Go there.*" At that time he saw a vision that he had seen before, something that attracted him to that place in the mountains. The spot that his gaze had settled upon was Sabino Canyon.

At about 8:30 that morning he entered the canyon, drove up as far as he could, and set out on foot. The great, massive bluffs of the eastern canyon wall rose vertically at his right side, higher and higher, up where the eagles fly. Climbing up along an abandoned road and then straight up the side of a sloping buff, he found himself "*up where the eagles were flying,*" in the midst of some jagged rocks. Here he felt the presence of the Lord and knelt to pray. He told me personally one time, in August of 1965, that he was asking God to show him the meaning of all of this, to give him an answer for himself. He went on to tell me of the times when he had been so sick to his stomach that he would throw up this greasy, water like substance, have to be helped to the platform, and yet place his hands on cancer ridden people and have the cancer disappear. The gift seemed to be for anyone but himself. For as long as a year, he related, God would turn His face from His prophet, testing and trying him. So here he was that morning, up high in Sabino Canyon, desperately seeking God for an answer for himself with his hands raised to God Almighty when the sun just crested through a saddle between the peaks and suddenly, the handle of a sword struck in his hand.

Brother Branham told of the sword appearing many times, but I would like to tell it as he told me personally. We were sitting in the Holiday Inn coffee shop. I remember that above us on the wall was a shield with two swords crossed on it. Brother Branham picked up his knife, held it up and said, "*Brother Peary, it was just as real as this knife I hold in my hand.*" He told how the handle was pearl and the guard was of gold. He drew me a diagram on a napkin that seemed to indicate the blade was from eighteen to twenty inches in length. It was sharp.

"*There it was glistening in the sun,*" he said, "*when that voice spoke.*"

"*It's the King's Sword,*" said the voice.

"*Oh,*" he said, "*a sword like a king knights a man with.*"

"*Not a king's sword,*" exclaimed the voice, "*The King's Sword!*"

In telling this, he said to me, "*Brother Pearry, it wasn't a dream; it wasn't a vision; it was a literal sword in my hand. The sun was reflecting off from it.*" He told how he rubbed his eyes to see if he was asleep, but that it simply was no dream or vision - it was real.

It was then that the voice spoke to him and said, "*This is the Third Pull.*"

After this fantastic experience in Sabino Canyon, Brother Branham was attracted many times to return to the canyon. The jagged rocks way up high held a particular attraction for him. Here he stood looking out and downward to Tucson.

As background to the next experience in Sabino, let us return to a time in 1923 when his mother, who was not given to dreaming, was about to tell him a dream she had concerning him. He stopped her and told her the dream himself, just as Daniel had recalled the king's dream for him. (He often did this later in his ministry, actually recalling for people who brought their dreams to him, details that they had left out. Yet some said he told their dreams wrong, forgetting that it was they who had brought the dreams to him, having confidence that he could tell them the interpretations.) In his mother's dream he was out west building a house up on a hill when six snow white doves flew to him, lit upon his chest, placed their beaks against his cheek, and cooed. The arrival of the six doves had been in an "S" formation and they departed in the same manner.

One other bit of background is required. The setting is the Mayo Clinic sometime in the 1950's. Brother Branham had gone there out of a desperate need to know how he could be cured of his stomach ailment that had plagued him every seven years of his life. The doctors of the famous clinic had conducted all their tests and he was waiting for the outcome - perhaps at long last an answer to this affliction that robbed him of strength and made life so miserable for him. That morning as he awoke, he went into a vision. He saw himself as a seven year old boy, standing near the hollow stump of a tree. Then it seemed that he was no longer seven, but a man of about thirty eight. Some type of a strange little animal that looked like a squirrel had gone into the hollow of the stump and he was rubbing a stick on the stump to bring it out. Suddenly the animal flew out of the stump. landed on his shoulder, and ran from shoulder to shoulder. In his vision he had a knife with which he was trying to kill the animal, but he couldn't do it. He opened his mouth to exclaim, "*Wha ... !*" and the furry little animal jumped into his mouth, went into his stomach and began turning over and over.

He came out of the vision screaming, "*Oh Lord! Help me! Help me! .. .*"

A voice spoke to him quietly saying, "*Remember, it's only six inches long.*" The voice repeated, "*Remember, it's only six inches long.*"

In the book *A Man Sent From God* Brother Branham wondered whether this meant that the nervous stomach condition would only be six more months, or could it be that he would have it six times in his life? The real answer was to be found in Sabino Canyon.

On September 11, 1965, Brother Branham brought his message "*God's Power To Transform*" in Phoenix, Arizona. He and I were together a little while that day. It was then that I

told him I would sell my business in Texas, move to Tucson, and open a place of worship there for those who followed his message in that city. The following week on September 18, while in Tucson, Brother Branham called to ask whether I would have breakfast with him. I readily agreed, and we met in the coffee shop of the Ramada Inn, where I was staying. He told me of how nervous he had been the past few weeks. The problems of the people moving to the city with no place of worship began to weigh heavily upon him. He expressed his joy that I would be coming to remedy that situation.

Again he told me of the experiences of the sword in Sabino and of the cloud over the mountain which descended three times. He asked me if I had seen his new home which he was building at the end of the Catalinas. We were in the coffee shop so long that day that we ordered lunch. It bothered me that I was taking so much of his time. I thought of how, since the day in February, 1964, when I had first told him that I perceived him to be a prophet, I had never gone to a city where he was present but that he would contact me in some manner even though I never asked for an interview. Each time we talked he would go over these same experiences. It was so puzzling to me, I asked him why this should be necessary, especially when so many other people wanted to see him. This day at the Ramada Inn, I asked him again why he was spending the time with me when a hundred other people would have liked to have seen him, He simply said, "*Brother Peary, it's meant to be.*" Now I knew that it surely was meant to be because, from his description of the happenings in Sabino Canyon, I have been able to locate the very places where they occurred.

On September 19, the next day, Brother Branham preached in Grantway Assembly of God Church, Tucson, his sermon "*Thirst.*" The message was broadcast via telephone hook up. Then, on September 20, God called him back again to Sabino Canyon. In "*What Is The Attraction On The Mountain*" he tells how he rose early in the morning, felt to look out the window, and was again reminded by God of that vision of the little squirrel like creature. "*There's that squirrel,*" he told his wife, as he took his Bible and again headed for the canyon.

It was later in the day, on September 20, that Brother George Smith and I stopped at Brother Branham's apartment. We were on our way to Beaumont where I was, according to Brother Branham's instructions, to "*pray George through*" to the baptism of the Holy Ghost. Brother George had stopped to say good by to Becky before we left. Brother Branham came to the front door holding his Bible. I could see that he had been crying.

"*Brother Green,*" he said, "*do you remember what I told you Saturday about being so nervous?*" I replied that I remembered.

"*Well, I won't tell you now,*" he went on, "*you'll learn of it later. Something happened this morning that lets me know that God said I'd be OK!*"

Brother George joined us about that time and Brother Branham, standing facing the west, his right hand to the north, motioned over his head and said, "*I went up in Sabino this morning. I went up the trail, made that curve and came back around where those jagged rocks are up there, right underneath that saddle, where the sword appeared. But before I got up there, the Lord paid me a visit.*"

He did not elaborate at that time, so Brother George and I didn't know what had happened, but we left rejoicing anyway.

Brother Branham returned to Sabino each day for the next two days, but it was not until October 2, when I came to Tucson with Brother Marconda to examine some property that he had located and felt would be appropriate for a church, that I was to learn more. We were at Brother Evans'

service station when Brother Branham came by. When we told him about the property, he asked to see it also. Brother Marconda and I got in Brother Branham's station wagon and set out toward the Sabino Canyon area. I remember that he drove very slowly and that it took us forty five minutes to drive from the service station out to the junction of River Road and Sabino Canyon Road. Brother Marconda sat in front, I sat in the back, and it was during this ride that Brother Branham told me how the men who were to be the deacons of the church I was planning would automatically come in and start doing the jobs without any worry or prompting on my part. I was not to be anxious, he told me, for God would bring it to pass. But it was also at this time, that he told us about the white dove appearing, about the word "eagle" being written on the rock, and how he had taken a picture of the rock with the word written upon it. His words thrilled us greatly, but we still didn't have a complete understanding of the significance of the events in Sabino Canyon.

I returned to Beaumont, and from there flew to Venezuela on a preaching mission. On October 2, I told the people there all that I knew of these experiences in Sabino, but only from the standpoint of my limited knowledge at that time. Then in November, 1965, I moved with my family to Tucson. I visited Sabino for the first time and began to see these places that Brother Branham had spoken of. Then at Thanksgiving, we all went to Shreveport, Louisiana, and it was there, the night that Brother Branham preached *On The Wings Of A Snow - White Dove* that at long last, I fully understood what had happened in Sabino Canyon on September 20, 21, and 22.

On the morning of September 20, after the Lord had reminded him of the squirrel like creature, he had climbed up into Sabino Canyon, toward the place where the sword appeared. Suddenly as he rounded a curve in the trail, there was the little furry animal. It wasn't a squirrel; in fact, it was different than anything that he had ever seen. The animal had leaped at something, missed, and speared itself on a cholla cactus. A thrill coursed through him as he knew that this was a sign from the Lord that this disease that Dr. Ravensworth had declared incurable (after examining his stomach and saying that his stomach wall was so hard, it was 'dried up'.) would soon leave him. The full revelation was that the "six inches" of the little creature meant that he would have the trouble six times. Since he had suffered with it every seven years and this was his fifty - sixth year, the sixth seven - year period was drawing to a close and he would be free of the malady for the remainder of his days.

The next day, the 21st, he was back again, headed toward the jagged rocks where the sword had appeared. Suddenly he was aware of the presence of the Lord. He removed his hat, looked around, and there on the trail was a little white dove. His mind returned to the dream of the six doves in an "S" formation while he was out west building a house on a hill. He said that he had always known that the seventh dove would appear someday. Now here he was in the west, building a house on a hill and the seventh dove had come to him. He took it as it was intended, a sign from above - of God's pure sweet love - on the wings of a snow white dove; as God visited Noah - with a dove; as God gave witness at the baptism of Jesus in the Jordon - with a dove.

September 22nd found him again headed up the canyon. He had returned home the day before rejoicing and now he was going back to praise and give thanks to the Lord. He came to a fork in the trail where he had always taken the eastern - bearing branch. This morning he felt strongly attracted to take the west branch at this fork. He spent the entire morning in the grandeur of the canyon, along this western branch of the trail. He had taken a drink of the cool sparkling water at the creek and about noon found himself headed back along the trail. He stopped to rest in the shade, leaning against a rock that he described as weighing about seventy ton. The voice spoke to him, "*What are you leaning against?*" Quickly he pushed back from the rock to examine it and there, written in white quartz in the very side of the rock was the word "eagle." (Remember his

message on the eagle and the dove, how he always said the dove would lead the eagle and it would be the eagle message that would take the Bride over to the other side.) How the word "eagle" got on that rock nobody knows, but there, written into the side of the rock at about the height of the prophet's heart as he leaned against the rock, is the word "eagle." The next day he returned to photograph the rock. He took a total of eighteen pictures that day. They were developed shortly after this, but no one knew of the experiences in full until he preached "*On The Wings Of A Snow White Dove.*" Of course, after this sermon, it meant a lot to everyone, because there was never a service where the presence of the Lord was felt any more than that night in Shreveport. How we thought of these experiences during the week of the accident, trying to reconcile the meaning of the Sabino visitations with the contrasting horror of the accident. Though we couldn't seem to find the significance at that time, there is one thing we can all be sure of, God loved His prophet, for He sent him a sign - on the wings of a dove.

In March, 1966, Brother Billy Paul in relating to me the burden of his loneliness, remarked how he would give anything to be able to find the places in Sabino where God visited his father. We examined the photographs and the negatives together. As we looked them over, my memory was nudged by some of the scenes. It seemed that I began to recognize them. We came to the one which looked like an eagle perched up high. with his wings pulled back, looking over his right shoulder. I hadn't seen the formation, but I remarked that I thought I would be able to find that outstanding rock, even if I had to charter an airplane to do it. Suddenly, it seemed that the key to Eagle Rock lay somewhere in these photographs. Brother Branham wasn't a camera enthusiast, but he had left us a record of the way to Eagle Rock. The one picture of Eagle Rock showed clearly the word "eagle" written in white on the side (rather, into the side) of the rock. Brother Billy Paul brought that picture to the church on Sunday night to show to the congregation.

This experience of viewing the pictures and talking to Brother Billy Paul had so stirred my heart that I was haunted by it all day Monday. On Tuesday afternoon, March 13, 1966, exactly three years to the day that Brother Branham left Tucson bound for Jeffersonville to preach the Seals, Brother Harold McClintock and I headed up into Sabino to begin our search.

We had no sooner parked the car than I immediately recognized one of the formations that had appeared on one of Brother Branham's photographs, but I realized that the angle was different; he apparently had been up somewhere on the slope looking horizontally at the formation. So it went as we continued our search, with a constant delving into my memory that the prophet had told me was a gift of God, and a meticulous comparison of angles and distances with those revealed by the photographs. Later I discovered that this first picture was of the jagged rocks where the sword had appeared. The massive bluffs in the background, the saddle through which the sun shone to make the sword glisten, both told that this must be the place. (A later test revealed that this was the *only* spot on the entire eastern slope which would be lighted by the rays of the sun at around 10:00 o'clock in the morning at the date in January when the sword appeared.) Brother Branham had aimed his camera precisely at the jagged rocks where the sunlight strikes at that time in the morning. The evidence was overwhelming.

Delighted at this first discovery, Brother McClintock and I hurried up the trail, intent on reaching the jagged rocks in the photograph. When we came to a fork in the trail, my memory echoed the words of the prophet, " . . . *I was attracted back to the west* . . . " We struck out along the western trail, travelled for some distance without another encouraging sign, when looking back along the trail we could see that the angle and distance were both right for the spot from which

Brother Branham had photographed the jagged rock formation. It was then I knew that the prophet had walked this trail to the rock with the word "eagle" on it and that behind me was the place, on the *eastern* trail, where the sword had appeared.

We rounded a curve in the trail and there, clearly, as though painted by an artist, was the great rock formation which so much resembles an eagle, wings folded, looking back over his shoulder. Again, the formation was right, but the angle was wrong. The prophet must have stood directly underneath when he photographed it. Now it was clear beyond any shadow of a doubt that we were on the prophet's trail. "*He wasn't here,*" I shouted, "*but he was up ahead looking up at it!*"

Our rush along the trail was halted as we saw a great rock which looked like it could be the rock where the word "eagle" had appeared. A careful examination revealed that there could be some small white letters on the rock, maybe a word, but not very clear. The words of the prophet came back, "*Give everything the Word test.*" Now this rock *looked* like it could be the one, except for one detail; the prophet had said that it weighed seventy ton and this rock wouldn't be more than two ton. Brother McClintock began to make a sketch of the details of the rock for later comparison with the photograph. As he did this, I told him that I would run on up the trail and see if I could find the spot from which the prophet had taken the picture of the great stone eagle.

As I moved off down the trail, I could see other formations that I could easily recognize from the photographs that Brother Branham had taken. Finally, a few yards on, I stopped to call Brother McClintock. Excitedly I said that I believed it was somewhere in this vicinity that the picture had been taken. As I turned to my right, my back to the cliff as it fell away, suddenly I found my eyes focused on a rock, not only a rock, but in the rock, clearly, the letters e - a - g - l - e, written in white in the rock.

Before I could release the words to scream to Brother Harold, I was on my knees thanking God that He had led me by the Holy Ghost to the word "eagle" written in a rock!

Since then, others have taken Brother Branham's photographs and compared them to their satisfaction that this was the place. Remember the words of Jesus where He said that if men were to hold their praise the stones would cry out. I say that Sabino Canyon is a physical testimony against the world to those that denied this message.



THE AUTHOR AT "EAGLE ROCK"
Note "Eagle" embedded in white quartz in the rock.

Tent Vision

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit in corruption.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Corinthians 15:50 – 58

A biographer writing of the Apostle Paul would no doubt carefully present Paul's beliefs concerning the future as well as about the present state of those in the faith who had departed from this life. Likewise I must do the same in presenting Brother Branham's life and ministry. I feel that, if a man has a conviction, or a belief, or a hope, then that conviction, that belief, or that hope has an effect upon his actions, personality, ambitions, desires, and planning, especially as pertaining to his future as a minister of God.

Now, I feel that Brother Branham was looking for something to come. God had shown him many things and he was continually looking for their fulfillment. But he said that when we look *for* something, we must know what it is that we are looking for. It is thus with our looking for the fulfillment of the tent vision. Since some claim the vision to be already fulfilled, we must know what it is they saw that made them feel this way. I don't ask people to understand and interpret this vision, merely to look at what the tent vision was. Brother Branham says that the only correct interpretation of a vision must line up with the Word. If the interpretation is outside of the Word, then you are looking for something which is not going to take place.

Let us examine this principle of Word interpretation. For example, consider a professor I once had in Systematic Theology class in Bible school: the man was a strict Trinitarian. In discussions outside the class, I had pointed out to a couple of my classmates that the Lord our God is one God - not three. One of these classmates asked this professor what he would do if, when he got to Heaven and walked in there were not three, but one. The professor examined the student from over the top rim of his glasses and proclaimed, *"If I get there and there is only one, I'm going to turn around and walk out."* At this, I spoke up and said, *"Doctor, you won't have any fear; with that attitude you'll never get there."* You see, he looked to his own interpretation of the Godhead, rather than listening to the truth, even from the Word of God. In his mind the

matter was already settled that there were three Gods and his mind could never be changed. But his interpretation was outside the Word.

Now, I want to ask a question, in all humility, of some of those who also have things settled in their minds. What are you going to do if the tent vision is not fulfilled the way you think God said it would be? If you say you know how it will be, rest assured of one thing - you are wrong. I can make this statement with complete confidence because the prophet of God said that when you figure that out, you are wrong, because nobody will know.

I first heard of the tent vision in 1964 through the interpretation of other men, but in October of that year, while on a hunting trip with Brother Branham to British Columbia, I received the information directly from the prophet himself. He told me the vision in detail. He revealed the name of a person who had offered to pay for the tent. He said, "*Brother Pearry, all I have to do is order it, and it will be paid for.*" It was clear to me that the tent vision was a source of considerable hope to him. The doors were being closed to his message, he said. So many of the churches, camp meetings, and conventions, formerly eager to have him preach of divine healing, now excluded him because of "*thus saith the Lord*" on doctrine. Yet through it all there was one comfort. As he put it, "*Brother Pearry, one comfort I've had is that God gave me this tent vision. He lets me know that when all the doors are closed, everything shut out, I'll still have a place to preach the Gospel - as 'thus saith the Lord'.*"

It was in the coffee shop of the Holiday inn, near Jeffersonville, when the subject was next brought up. The date was August, 1965. He had spoken to me at length that day concerning the cloud and the sword appearing in his hand. I began to wonder why it was that he was repeating these experiences to me when he had told it all before. Then he made this statement, "*Brother Pearry, you've heard of my tent vision haven't you?*" "Yes sir," I replied, "*you told me and others have told me also.*"

He said, "*You know, there are a lot of the brothers who have got their jobs all picked out.*" I replied that I knew this, that I knew of some truck drivers, some tent men, and different ones whom he had said could help.

At this, he said, "*Brother Pearry, I don't know . . . you know, I just speak as a man in these things, it's something, a vision that God gave me. I believe that when the time comes, the same one that gave me that vision will show me what each brother is supposed to do - when that vision is fulfilled.*" He went on, "*Brother Pearry, I believe that there will be a place for you.*"

Like everyone else, at that time I was thinking of him having a tent the like of which had never been seen before. Meetings and crowds that were never before heard of. I thought of all the places where others had said they thought it would be. I remembered a tape where he said that he wanted to set it up in Mexico City. I knew that he had talked to some of the brothers about it being overseas. In other words, much was said in private concerning the vision. To understand what one must do with these private conversations, let us examine some facts from the Word concerning prophets.

John the Baptist stood one day in the river Jordan and baptized Jesus Christ, the Son of the Living God, and he saw the Spirit of God descend from Heaven like a dove and he knew this was the sign sent from God. Now he could announce to the world. "*Behold the lamb of God that taketh away the sin of the world.*" He had an anointing upon him when he spoke these things. Likewise as Brother Branham related about Elijah: that prophet stood on Mt. Carmel and called down fire from heaven, took four hundred false priests and had them slain, prayed to shut up the heavens for three and one half years, then turned around and opened them again, then outran

a chariot to town; but when one little woman came up and accused him, this mighty prophet ran for his life. Brother Branham said it shows the difference when the anointing of God is upon a prophet and when it is not. The Spirit had left Elijah when Jezebel accused him and God had to even sustain his life; he was incapable of obtaining his own bread. The Lord sent him to a little widow's house to eat. So it was with John the Baptist who, with no hesitation or doubt, proclaimed Jesus as the Lamb of God; but a few months later, when John was in prison, it was a different story. It was then that he sent to ask Jesus whether He be the One, or whether they should look for another.

Was John sincere when he made his announcement concerning Christ? Was Elijah sincere when he did the mighty things he did in the name of the Lord? Absolutely. When they spoke under the anointing, they spoke as God. But we must remember that even though they were prophets, they were also men. They also spoke as men.

The day that Brother Branham spoke that tent vision under the anointing, he said, *"You watch it, as the others have been, so shall this be, for it is `thus saith the Lord'."* That day he spoke as God. But we must understand that we cannot take every detail of a private discussion and, by our own interpretation, make it *"thus saith the Lord."* Under such conditions, we cannot say *"thus saith the Lord,"* for we could misunderstand what the prophet told us personally. The tent vision is *"thus saith the Lord."* It *will* be fulfilled. There is no question about that in my mind, but for others to interpret it does leave a question in my mind.

The day that Brother Branham told me that he believed there would be a place for me, he also said, *"Brother Pearry", I don't know whether it was a tent. It appeared to be a tent, but it could have been a large building or a cathedral."* Then he said, *"You know, so many people are looking for a tent, but I wonder if they are looking for a tent, or whether they are looking for the Rapture."* Some say that the Rapture could not take place without the tent vision being fulfilled; but if there is one thing I have learned it is not to make one event dependent upon another. I remember too well his saying, *"Don't look for that; look for the Rapture."*

Before we parted that day, Brother Branham made a statement. (If he didn't say it, I'll face it on Judgment Day.) He said, *"Brother Pearry, I've told you these things today so that after you get out to Tucson you'll be able to help the brothers to see which way to look or turn."* Some don't appreciate that, but if there is any honor to his telling me these things and the times that he spent with me, there is also a responsibility. He said he *"wouldn't give you anything for a mealy mouthed man who couldn't stand up and say what he thought."* I am sure that he expected me to repeat these things in sincerity with an honest and pure conscience, seeking nothing but to be of help. So I tell them.

In September of 1965, in the Ramada Inn, here in Tucson, I sat with Brother Branham and again he repeated these same things to me. The visions were brought out again, the tent vision included. As he concluded, I asked him why he had spent this time with me. I told him how I knew there were a hundred people in the city who would have wanted to have such an interview with him. I was puzzled; I asked him why it was me.

He looked at me and said, simply, *"Brother Pearry, it was meant to be."*

Just what is the tent vision? I want to tell you what I feel Brother Branham said that it was. First of all, the tent vision was *"thus saith the Lord."* This we must never forget, regardless of anything else we may hear. He didn't say, "maybe." He was *very* definite. The vision was one of a series of three visions that came at the same time. The other two have been explained, but the tent vision contains secrets and mysteries that he said the Angel of the Lord

commanded him to reveal to no man. Faithfully he kept those secrets, true to his vow that he would take the secret with him in his bosom if he should die before the coming of the Lord. In preparation of this material, I have read every sermon on the subject and my conscience is clear that what I am about to tell can be backed up by the words of the prophet. I am well aware of my position of being held accountable if I should mislead anyone who reads this.

His first reference to the tent vision is contained in his sermon "*Inner Veil*" which he preached on January 1, 1956, revealing the fact that the vision had come to him sometime in December 1955. Before I present this first account of the vision, let us recall May 7, 1946, when the Angel of the Lord gave him his commission, telling him that if he could get the people to believe him to be God's prophet that nothing would stand in the way of his prayer, not even cancer. Remember that this one who was to do such mighty works came from an extremely impoverished family. As a child, for example, he had no shirt to wear to school, so he wore his coat and buttoned all the way up. One day, to his dismay, the teacher took this as a sign that he was cold and moved him closer to the heater. Imagine him sitting there, pretending to shiver, yet all the while he was burning up with the heat. Early in life he faced the humiliation of seeing people cross the street to avoid meeting him. He was a Branham. His father was a bootlegger.

As a youngster, he used the first quarter he ever earned to buy a steel trap to catch a rabbit to buy something for the family to eat. Any money left over went towards buying more traps. With such a background of poverty, it is no wonder that the people found it impossible to believe him when he told them about the Angel's visit and the expected success of his ministry. "*Nobody will listen to you,*" went their gloomy predictions. Their sour declarations continued, "*You are no man of reputation. You don't even have an education.*" But he forged ahead anyway to his first meeting in St. Louis with worn out collars turned over, a hole in his coat which he had to cover with his hand while preaching, and not even a pair of pajamas to his name. His meetings continued. Many of them cost thousands of dollars but he had an understanding with God that as long as he could preach without having to beg for money, he would stay on the field. Then in 1955 the day arrived when he was told that after a meeting in California they were \$15,000 in the red. That night he talked with God: He told the Lord that he had been obedient to the Angel's message, and that he was now going to be obedient to his own understanding with God to return from the field rather than ask for money. He brought his family back across the nation to Jeffersonville.

All the way back across the country, he delayed telling his family of the decision he had made. First he thought he would tell them in Arizona: then it was to be in the "*great state of Texas where my mother came from,*" as he said it. It was in Jeffersonville where he finally broke the news to them. Weary, worn out, and according to his own words, unable to understand why this should be, nevertheless he was true to his promise to God of nine years before. He could not accept the underwriting which he knew would come, since this was not his agreement with God. He talked of returning to his old job with the Public Service Company, or of wrecking houses with his old friend, Brother Banks Wood.

It was these conditions of discouragement and bewilderment which set the stage for the tent vision. The vision broke as he was sitting on the edge of the bed one morning, talking to Sister Meda. In his own words:

Now, you people that know me, know that I'm not a fanatic. I don't say these things unless they're the truth. That's right. I saw it, and I saw Brother Arganbright standing there, and I went up to him, and he said, "Brother Billy," he said, "We've given out all the prayer cards, and everything's ready now for the meeting. We've got a way to take you in and out."

I said, "Thank you, Brother Arganbright."

I walked over to see more brethren. And there was another brother preaching, and I said, "Who's he?"

They said, "They put him up."

I said, "Who is they?" And they just turned around and walked away. And the man dismissed the audience and let them all go: and I said, "Oh, you shouldn't do that, because there is no altar call."

"Oh," they said . . . Another fellow spoke up and said, "We done took up the offering."

I said, "When is the offering more important than souls before Christ?"

And at that, the Angel of the Lord had taken me out then, and He took me to a real bright stream of water. It was the most beautiful blue water, and great fish were swimming around there. And He said, "I will make you a fisher. "

And He said, "Now, cast your lure into the water and when you do, pull it slow the first time, and the next time, just give it a little jerk, (not too hard) and the next time, set your hook for the catch."

And I started to throw my line in the water, I pulled, and everybody began rejoicing and saying, "That's wonderful! That's wonderful!"

I got all excited, and jerked it hard on the next one, and I pulled the fish and all out of the water. And what it was, it was a little bitty fish, and it was just about the size of the lure. I got my line all tangled up, and I was straightening out my line, and the man which was talking behind me, walked around in front of me, dressed in Palestinian clothes and a turban on his head. He had a white robe. He said, "Brother Branham, that's it."

I said, "I know I didn't do right. " I said, "I jerked it when I ought not to."

He said, "Don't get your line tangled tip in these kind of times."

I said, "Well, I'm running it as straight as I can. I'll be very careful."

He said, "Now, the first time I spoke with you, you put your hands on the people and told them what was wrong with them. And the Second Pull, why, when you did, you would know the secrets of their hearts. And I made you a seer before the people, but you were always trying to explain it. You ought not to have done that. " He said, "You made a public showing out of it."

I said, "I'm very sorry.'

Then He took me from there, and I seen a great huge tent. I never seen such a tent! And it was packed and lined everywhere with people. And I walked out to the . . . It looked like I was standing above the people, looking down where I just made an altar call (the picture is that he was above the people, but underneath the tent, looking at the platform, like he had just made an altar call - a familiar scene to him from all the meetings he had been in) and hundreds and hundreds of people were weeping and rejoicing, after they had accepted the Lord Jesus as their Savior.

And I looked, and heard a man get up and say, "Call the prayer line. " (Other places, he refers to this man as a kind, gentle, older man.) And people began to line up over on this side - to the left from

where I was looking down towards the platform, and they lined all the way up and down the street for a prayer line. (The prayer line formed, he said, to the right of the platform. This was usual for him, because the Angel of the Lord always stood on his right side. Of course, from where he was looking at it, from up above the heads of the people, looking down at the platform, the prayer line was forming on his left.) I noticed to my left - which would have been to my right if I were on the platform - a little wooden building. (In other accounts of this vision, he tells of a little piece of canvas there and a lady was standing there taking names - or so it seemed. When people would come up on a stretcher, a man would come and push them through. The people would go into this little room, he later related, and they would come out on the other side made whole.)

And I seen that Light, that they have the picture of you know (This picture was taken in Houston, Texas, on January 24, 1950 - this is the yellowish - green, that is. Amber colored light like the Pillar of Fire that led the Israelites out of Egypt. The same light he had seen since he was a little boy and that he had often told the people was present there in the room with them during meetings.), that's always in the meetings; and I seen that Light leave me, and go to that building, and go in that building; and a voice said to me, "I'll meet you in there: that'll be the Third Pull."

I said, "Why?"

He said. "Well, it won't be a public show like they had it. " And I came to. (He came out of the vision.)

This vision came at one of the worst moments in the prophet's life. He had just concluded nine years of the most successful ministry that any man had ever experienced - yet here he was, off the field without explanation. The wagging tongues were unmerciful in their own explanation that William Branham had lost his power with God, that he had lost his gift. This in spite of people all over the world having declared him a wonderful man of God. He could have had nearly anything he set his mind to; for instance, he could have kept the one and one half million dollars sent to him by a man in Chicago, but he sent it back. His mail dropped from one thousand to seventy five letters a day. The only things available to the people through his office were prayer clothes and prayer for their healing, and since he neither sold nor promoted anything, the fickle public turned to the seemingly more popular. But to keep his office open brought his expenses to one hundred dollars a day, so he couldn't just quit. He was in a valley of decision, seeking with all of his might to know the will of the Lord, when God gave him this tent vision. (In our darkest hour, we can expect our greatest hope.)

Shortly after this, Brother Arganbright asked him to come to Mexico for a meeting. He explained that he never had gone to Mexico before because, as he put it, *"I thought that might be one of the first places I'd set up my tent."* The tent vision was a great source of hope to him, given to him by God to let him know that, even though this other phase had decreased, there was yet a mightier, fuller phase of his ministry just ahead. He was so certain of the tent vision that he compared it with those many things he had told the people before he left his church in Jeffersonville - things which had all come to pass. Just as those things had been fulfilled - the sign in the hand and the secrets of the heart revealed - he explained, so would this vision be, for it also was *"thus saith the Lord."*

When Brother Arganbright explained that he would have the bull ring for the meeting in Mexico, Brother Branham, with the tent vision fresh in his mind, thought, *"Maybe this is it."* Surely, it would fit the panoramic view of people in the first part of the vision when someone had dismissed the meeting after taking the offering. Thus he agreed to the Mexico meeting. Brother Arganbright and Brother Jack Moore made the necessary arrangements.

On the day that they set out for the meeting, Brother Branham told the others, "*Boys, we're in for some trouble.*"

The drizzling rain that he had seen in the vision (revealed at another time than when he preached "*Inner Veil*") began. When they arrived at the bull ring, they were surprised. Somebody had dismissed the meeting. No one knew who had done it. Everyone disclaimed any responsibility for, or knowledge of this action. The next day, Brother Branham caught an airplane back home to Jeffersonville.

Brother Moore tried, unsuccessfully, to discover who had dismissed the meeting. The mystery was never solved, but Brother Moore told Brother Branham that if he had never believed him before, he certainly would now. Brother Branham confirmed that this was the fulfillment of the first vision of the series which had included the tent vision. This interpretation was his own.

On April 8, 1956, five months after the tent vision, Brother Branham brought a message entitled *Visions and Prophecy*. He explained about the Mexico trip and gave the interpretation as being the first part of the series which included the tent vision. He explained that the second part of the vision, about the fish, was the Second Pull where he found himself trying to explain supernatural things to "*Pentecostal babies.*" This is revealed in greater detail in his message "*Sirs, Is This The Time?*" He said that when this vision came he was trying to thread what looked like a rope into the eyelet of a baby's shoe when this voice spoke to him saying, "*You can't do that. Look at the other end of the string.*" When he looked down, he found that the other end of the rope was just the right size. As he reached down to pick it up, the scene changed and, suddenly, he was fishing.

To obtain a complete picture of the three - vision series which included the tent vision, one should read Brother Branham's sermons "*Visions and Prophecy*," "*Inner Veil*" and "*Sirs, What Is The Time.*" However, Brother Branham leaves no doubt that the first vision was the vision of the First Pull, and was fulfilled at the time of the trip to Mexico. The second was speaking and knowing the secrets of the heart when he was trying to teach the other ministers how to "fish" and the Angel of the Lord rebuked him saying that he had done nothing but bring forth a bunch of carnal impersonators - people trying to copy him through his explaining to them - and that he shouldn't have done it. Thus he explained every phase of the vision but the portion about the tent.

"*Sirs, Is This The Time?*":

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

I looked, and there was a big bush. And on this bush in a constellation of birds - little birds, about a half inch long and a half inch high - they were little veterans. Their little feathers was beat down. There were about two or three on the top limb, six or eight on the next limb, and fifteen or twenty on the next limb - coming down in the shape of the pyramid. Those little fellows - little messengers, and they were pretty well worn out. They were watching eastward, and I was at Tucson, Arizona, in the vision. For it made it so purpose that He didn't want me to fail to see where it was at, I was picking a sand burr off of me from the desert. I said, "Now, I know this is a vision, and I know that I am at Tucson. And I know that those little birds there represent something." And they were watching eastward. All of sudden they had taken a notion to fly, and away they went eastward.

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

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

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

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

I could see those angels, those scraped back wings travelling faster than sound could travel. They come from Eternity in a split like the twinkling of art eye. Not enough to bat your eye, just a twinkle. They were there. I didn't have time to count. I didn't have time, no more than just look. Mighty ones, great powerful angels, snow white! Wings set in head and they went "whew wheew." and when it did, I was caught up into this pyramid, of constellation). I thought, "Now, this is it. "I was numbed all over, and I said, "Oh my. This means that there will be a blast that will kill me. I am at the end of my road now. I must not tell my people when this vision leaves. I don't want them to know about it, but the Heavenly Father has let me know now that my time is finished. I won't tell my family so they will worry about me, because He is fixing to go, these Angels have come for me and I will be killed pretty soon now in some kind of an explosion."

"No, that isn't it. If it would have killed you it would have killed Joseph," and I could hear Joseph calling me. Then I turned again and I thought, "Lord God, what does this vision mean?" I wondered, and then it came to me. Not a voice - just came to me. Oh, that is the Angels of the Lord coming to give me my new commission. And when I thought that, I raised up my hands, and I said, "Oh Lord Jesus, what will you have me do?" And the vision left me.

For almost are hour, I couldn't feel.

Now, you people know what the blessings of the Lord is. But the Power of the Lord is altogether different. The Power of the Lord in those kind of places, I felt it many, many times before in visions, but never like that. It feels like a "reverent fear." I was so scared till I was paralyzed in the presence of these beings. I tell the truth. As Paul said, "I lie not." Have you ever caught me saying anything wrong about something like that? Something is fixing to happen.

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

After the Spirit left me for about a half hour I guess or more. I said, "Lord if it is then that I am going to be killed, and You are finished with me on earth, and I am going to be taken home now - which if that is it, that is fine. That is all right." So, I said, "If it is, let me know. Send Your power

back on me again. Then, I will know not to tell my people, or anybody, about it, because You are fixing to come catch me away." And I ... and nothing happened. I waited awhile.

Then I said, "Lord Jesus, if it did not mean that, and it means that You've got something for me to do and it is to be revealed to me later, then send your power." And it almost took me from the room.

He told this vision to his church. Then later in the same sermon, he referred back to the constellation of stars that came together on June 11, 1933, when he was baptizing on the Ohio River, when that strange light came whirling down and hung over the head of this Baptist minister, and was witnessed by four thousand people. Some ran for fear, others fell in worship, but there was a voice spoke out of it that said, *"As John the Baptist was sent to forerun the first coming of the Lord, your Message will forerun His second coming."* He said, *"Now, see, there is a difference between angelic beings from Heaven and earthly messengers."* He wanted people to see that something was happening that he didn't fully understand; he had preached the Church Ages, but he knew that God had given him the tent vision. He knew that God had told him that a greater ministry was yet to come, and he was trying to explain to the church that it wasn't him, but God that was doing these things just as He had done through the other messengers. This being the seventh church age messenger, there was something supernatural about to happen. He asked his congregation, *"What if it is something to let us know how to enter into the rapturing faith? Is it? Will we run and leap over walls? Is there something fixing to happen, and these old marred, vile bodies are going to be changed? Can I live to see it, oh Lord? Is it so close that I will see it? Is this the generation? Sirs, my brethren, what time is it? Where are we at?"*

Later in the sermon "Sirs, What Is The Time" he tells how the vision must be compared with the Word. (Remember, this was before his preaching of the Seven Seals.) He knew that the Book of Revelation refers to the *"noise of thunder"* at the opening of the first seal; therefore, his check with the Word caused him to ask whether this might be the opening of the Seals. "Or," he said, *"is this that Third Pull that He told me three or four years ago. The First Pull - you remember what happened? I tried to explain it. He said, 'Don't do that.' The Second Pull - He said, 'Don't try . ' and I pulled anyhow. You remember? All of you remember, it is on tape, and everything. Then He said, 'Now there is a Third Pull coming, but don't try to explain it.' . . . if this is the Third Pull, then there is a great ministry lying ahead. I don't know. I can't say, I don't know."*

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

He recalls when he was a little boy: *"When I said, I saw an angel, and it was an emerald fire burning,' people laughed and said. 'Billy, get next to yourself.'"*

He traced the order of his ministry in this sermon, from the time when the Angel first came to him and he knew *"thus saith the Lord."* He said, *"Notice the first little flight - hand (sign in the hand). The second was greater, whiter - doves - Holy Spirit revealing the secrets of the heart. And the third flight was angels! Not birds, angels! And that is the end time. That is all of it."*

The following week, he moved to Tucson. In March of that year (1963) he preached a message "God In Simplicity" where he said. *"The Rapture will be so simple, till it will come one of these days and nobody will know nothing about it."*

The day after this, he preached "*The Breach Between The Church Ages And The Seals;*" then, the next day "*The First Seal.*" It was just before the revealing of the mystery of the first seal that he said, "*Now, there are seven seals, and they're mysteries, but then there is coming forth seven mysterious thunders that are not even written at all. That's right. I believe that through these seven thunders will be revealed in the last days in order to get the Bride together for rapturing faith. Because what we got right now, we wouldn't be able to do it. There is something that has got to step forward for we can't have enough faith for divine healing, hardly; we have got to have enough faith to be changed ...* "

Let us pause here a moment. What did he see happen in the tent vision? What did he say the seven thunders would do? *Change us.* What did Paul see happening to people? He saw people not dying, but being *changed.*

He said, "*We've got to have enough faith to be changed in a moment to be swept up out of this earth and we will find that, after awhile, the Lord willing, where it's written. These seals have all been broken down through the ages, have just now been revealed.*" (The first four seals deal with Gentiles. The fifth seal has been opened, revealed, and fulfilled, for that was the Jewish souls crying under the altar - Hitler killing six million Jews. The sixth seal has been revealed, but it has not been fulfilled. This is the Tribulation period and will not happen until the Bride has been taken away. It will open with a mighty earthquake such as has never been known to man. The earthquake will create a resurrection. After the earthquake, Jesus will reveal Himself to His brethren. But if you get it all figured out, just remember, it will be wrong. He tells us to just be simple Christians and to be ready at any time. Just have the Spirit of Christ which is the Holy Ghost. The Wedding Garment is the Holy Ghost also. The seven thunders, according to the prophet, will give us rapturing faith.

In his message "*The Seventh Seal*" he told of an experience which is thought to have occurred the latter half of February, 1963, in Sabino Canyon, Tucson. Again he was seeking an answer to the vision of the angels and the meaning of the great blast that had seemed to shake the earth around him. This was in spite of the fact that God had already shown him that this pertained to a greater ministry about to dawn; but remember that John the Baptist had also questioned the second time, as told in Matthew the 11th chapter. So Brother Branham found himself walking in the mountains crying out to God whether this meant that he was to be killed. But God had a reason for this, for He had turned His face from him, leaving him without peace in seeking this answer and, while Brother Branham was seeking peace for himself, God gave him the Word for the Bride. That proved that God loved him, for that is chastisement that a man can hardly endure: when you seek God for something for yourself and He turns from you, but gives someone else something through you. Reaching his hands up, he was crying out to God, when suddenly, the sword struck in his hand.

In "*The Seventh Seal,*" he said, "*... it (the voice) said, 'the Sword of the King,' and there's only one 'The' King and that's God! And He has one Sword - that's His Word - what I live by! So help me, God ... bring on His holy vesture with this Holy Word laying here. It's the Word. Amen!*" No matter how many thousands of times such things happened to him, he said that he never got used to it. So it was with the sword in his hand, and a fear came over him. Then this voice said, "*Don't fear. This is that Third Pull.*"

But the tent was the Third Pull. The blast; he said. "*Could that be the Third Pull?*" Now, the Word coming to him, saying that was the Third Pull.

In "*Look Away To Jesus*", Brother Branham tells those who are spiritual of five times when the spoken word had manifested itself. He spoke a fish into life, squirrels into existence, to a widow's

heart, to a storm in Colorado, and a tumor out of existence in his wife. Five times. He said, *"Just as sure as the First and Second Pulls were identified, so the Third Pull has been identified."* He said *"when the squeeze comes down then you will see what you have seen temporarily be manifested in the fullness of its power . . . friends of mine, keep still and just keep moving on . . . And I must lay quiet for just a little while."*

Thus the tent vision is a Third Pull; opening the seals is a Third Pull: coming of the Word is a Third Pull; and now the spoken word is a Third Pull.

In *"The Seventh Seal,"* he said, *"The Third Pull - you remember it? He (the Angel) said, 'You've had so many impersonators on this, what you tried to explain.' Said, 'Don't even try this.' Do you remember it? How many remembers that vision? Why, it's all over the tapes and everywhere . . . Said, 'This is the Third Pull, but I'll meet you in there.'" Notice that this is what the Angel said in the tent vision. Brother Branham interrelates all these things into what he calls the Third Pull. He did not separate them. He continued, in *"The Seventh Seal"* saying, *"I was standing with a little baby's shoe when He told me, said, 'Now, make your First Pull; and when you do, the fish will run after the lure.' Said, 'Then watch your Second Pull.' Said, 'Because there will only be small fish.' He said, 'Then the Third Pull will get it.' And all them ministers got around and said, 'Brother Branham, we know you can do it. Hallelujah, Brother Branham.' That's where I always get tied up - with a bunch of preachers. I love people, and they want you to explain everything . . . All the line was tangled around me like this.. . and then I said. 'God, oh, forgive me. I'm a stupid person. Lord, forgive me.' ... And just then He picked me up. He took me up and sat me way up high to where a meeting was going on - looked like a tent or a cathedral of some sort. And I looked and there was a little boxlike little place over there on the side. And I seen that Light was talking to somebody above me - that Light you see there on the picture. It whirled away from me, like that, and went over to that tent, and said, 'I'll meet you there.' And said, 'This will be that Third Pull, and you won't tell it to nobody.' And in Sabino Canyon, He said, 'This is the Third Pull.' And there's three great things that goes with it, and one unfolded yesterday, the other one unfolded today, and there's one thing that I cannot interpret because it's in an unknown language. As I stand right there and looked right straight at it, and this is the Third Pull coming up. And the Holy Spirit of God ... Oh my! That's the reason all Heaven was silent!"**

At this point, he made the following profound statement. He said, *"Now, I'd better stop right here, I just feel checked not to say no more about it. See? So just remember, the Seventh Seal, the reason it was not opened, the reason it was not opened, the reason He did not reveal it, no one should know about it. And I want you to know before I even knew any word about that, that vision came years ago. You remember that? And here it is just as this other has - slides right straight into the Word exactly where it was ... It's later than we think . . . He's revealed all the six Seals, but it don't say nothing about the Seventh. And the end-time Seal, when it starts, will be absolutely a total secret according to the Bible ... And remember Revelation 10:1-7, at the end of the Seventh Angel's Message, all the mysteries of God would be known. We're at the end - time - the opening of the Seventh Seal."*

He continued, later in the same sermon: *"Now, what this great secret is that lies beneath this Seal, I do not know. I don't know it. (If he said he didn't know, and we say what he says, then how can we say we do know it? Suppose we say that he really did know it, then we would be calling the prophet a liar.) I couldn't make it out. I couldn't tell it, just what it said. But I know that it was them seven thunders uttering themselves right close together, just banging seven different times, and it unfolded into something else that I seen. Then when I seen that, I looked for the interpretation that flew across there, and I couldn't make it out. (Because it was in unknown tongues.) The hour isn't quite yet for it, but it's moving into that cycle, see. It's coming*

up close. So the thing for you to do is remember that I speak to you in the Name of the Lord. Be prepared, for you don't know what time something can happen."

A group of brothers in Phoenix asked Brother Branham, in reference to his tent vision, what they could do to help. He told them to just be sure that they are in the resurrection.

He said that the manifestation of the spoken word will bring rapturing faith. He also said that the Seven Thunders will bring rapturing faith. The terms, according to the prophet, are synonymous. When you think of it, oh, how those spoken words must be going to thunder! Seven of them, banging right together. It is going to thunder. People will want to hold their ears for the very sound of it. He says that the Third Pull is a mystery that was not to be spoken and he also says that the tent vision was a mystery that he couldn't tell, and that it was the Third Pull.

When questioned about these things, he answers point blank, *"Yes, that will bring rapturing faith."* Brother Branham told me that the dead in Christ would rise first and spend a minimum of thirty days on this earth with us. That should cause something to happen. But on his tape "Questions And Answers" (August, 1964) he says this, *" . . . and then we'll all get together. And when they begin to get together, then we which are alive and remain shall be changed. These mortal bodies will not see death, but just of a sudden will be like a sweep go over us and you'll be changed. You'll turn back like Abraham was from old man to young man, from old to young woman, and when this sudden change - and after awhile, you're travelling like a thought and you can see those who are already resurrected."* You must be changed to see them. Yet he also says that when we see our love ones, then we will know the time is near. What comes first? I want to be changed!

He said, in *The Rapture*, that there was a *"shout - that message told the Bride to get ready. That voice will raise the dead and that trumpet shall take us all together."* Just remember, that if one says he knows, he is wrong, for only God knows all these things. But remember also that Paul said that we should not all sleep. Paul saw people being changed. Brother Branham saw people being changed. He saw cripples receiving their limbs back, people made whole, old people turned back young; therefore, his Tent Vision is Scriptural. He didn't see anything happening that the Scripture doesn't speak of happening.

Now he says that the Third Pull will not be known and the Tent Vision will not be known. Will we be mature enough to see that nobody will know what it is until it happens? I have a hope, and I know it is *"thus saith the Lord,"* and it will come to pass. I know that the Tent Vision, the Third Pull, the Seven Thunders, and the Rapture are so closely related that we, in our carnal minds, could never separate them. But one of these days soon, they'll be fulfilled. Then we can look back and see the mysteries as they were revealed.

Brother Branham said that a great source of trouble among the disciples was that they couldn't separate when God was talking and when Jesus the man was talking. So it was with Brother Branham and his tent vision and the various interpretations.

Brother Branham also said that nothing happens in the natural but that it types the spiritual. Man has now set foot on the moon - and returned. It's time for those who have left this life to return - *and they are only as far away as we put them ...*

The Accident

Through the hatred of a woman and the folly of her daughter, John the Baptist was beheaded. Though Jesus declared, *"Among them that are born of women, there hath not risen a greater than John the Baptist,"* yet God, in His sovereignty, chose to allow man's cruelest, most dishonorable means to remove his prophet from the scene. Here was Emmanuel, *"God With Us,"* standing just a few miles away, seemingly with His arms folded, while a woman's evil plot was carried out. How quickly some would judge this to mean that no doubt this was judgment upon John the Baptist. How shallow their thinking when we realize that it is simply a matter of God's ways not being our ways. We might have wanted John elevated to a king's position, or to have been the one to sit at the right hand of Jesus while He was on the earth. But John himself said, *"I must decrease, he must increase."*

Brother Branham told how the day would come when he too would have to walk through the door of death. He called it an *"escape from this pest house."* At the time of Sister Hope's death, he whispered to her, *"Honey, I will probably be placed beside you."*

At the age of fifty, he began to mention that he was past the half-century mark and that if he was ever to do anything for God, it would have to be now. He knew that his allotted "threescore and ten" years were well advanced and that if the Lord did not come soon, he would be taken away to meet Him in Glory through the escape door of death.

In his account of the vision of the seven angels which preceded the actual happening in Arizona in which there had been an explosion, he wondered whether this was God telling him that he was finished with his ministry and was about to be killed in an explosion or other violent action. This feeling was expressed in a number of his sermons in the early part of 1963.

In the matter of the purchase and furnishing of his house in Arizona, he told me that it wasn't for him, but was so that *"Meda and the children will have a nice place to live."* He was happy that they could live out in the climate of the desert, so relatively healthful compared to the valley of Jeffersonville. He told how much he loved the west and how he would like to stay out here, but that if the Lord chose to take him, at least Meda would have a nice place to live. I remember remarking to him that I had observed on a recent trip to the cemetery where Hope is buried that there was no room for him next to her there. *"Brother Branham,"* I said, *"you'll have to live for the Rapture, because that tree has taken your place."* At that he turned and walked away from me without giving me an answer.

We may look at death as something that is fearful and dreadful, but we must remember the words of Jesus Who said, in John 5:24, *"He that heareth my word, and believeth on him that sent me, hath everlasting life . . ."* Only God can say those words. Jesus said concerning Lazarus, *"He sleepeth."* The disciples answered that if this was the case, *"he doeth well."* But when He explained that Lazarus was dead, then they feared and trembled because they had not yet experienced the resurrection. It is only in the assurance of the resurrection that death loses its grip on us.

Events leading to the accident began early Saturday morning, December 18, 1965, when Brother Branham left Tucson with his family, headed for Jeffersonville for the Christmas holidays. Tracing their route of that fateful day, we find that they stopped at Hank's Restaurant in Benson, Arizona, for breakfast. For the noon meal they stopped at the Dinateria in Alamogordo, New Mexico. By about six o'clock that evening, they were in the town of Clovis, New Mexico, stopping at Denny's Restaurant for the evening meal.

Brother Branham, Sister Branham, Sarah, and Joseph were riding in his station wagon, a 1964 Ford. Billy Paul, Sister Loyce, and their two boys were following in Billy's car. Like so many things concerning Brother Branham, even the car he was riding in has been falsely reported. For this reason, I wish to set the record straight. The car was a 1964 Ford with about fifty five thousand miles on it, which he was to sell to me at Jeffersonville and take delivery on a new 1966. I was to fly to Jeffersonville to bring the station wagon back.

At Clovis, his family reports, two unusual things happened. First, he said that he wasn't going to eat, that he didn't feel like it, but later joined the group from both cars in the restaurant and did have a light supper. The next thing was that when they came out of the restaurant, he asked Joseph to ride with Billy Paul and his family in the car behind. He seldom did this, realizing that a young boy like Joseph could be difficult in a car already filled with belongings and people.

Brother Branham enjoyed driving. He and Billy had travelled by car for thousands of miles from one meeting to the next. The two of them demonstrated an extraordinary ability to travel the highways, often without road maps. They quickly memorized the intricacies of maneuvering through difficult highway interchanges. They knew their routes well, knew where their stops would be for meals and even the names of the restaurants far down the road. I had observed this ability and alertness on a trip which I had made with them to British Columbia in 1964. This characteristic is important, I believe, because it has a bearing on the accident.

Just the other side of Texaco, Texas, at the edge of the city, there is an unusual turn that must be made amidst islands in the centre of the street in order to make a left turn onto the highway to Amarillo. Billy Paul, now leading the way in his car, made this somewhat intricate turn, but Brother Branham missed the turn. Billy paused alongside the road, waiting for his dad to swing around further down the road, come back in the proper lane, and make the turn from the opposite direction. Sister Branham remembers that Brother Branham proceeded out of the city, crossed a railroad track, made a U - turn, and came back to the intersection. Billy said to me that it took three to five minutes for his dad to come back and catch up with him.

Three miles east of Friona, Texas, Billy Paul passed a car (determined later as containing a family by the name of Busby). As he passed the car, he noticed a single headlight approaching, as of a motorcycle. As the light drew closer, he realized that it belonged to a car with the left headlight out and the right headlight coming right down the centre of the road. This placed the automobile more than halfway into Billy's lane, causing him to swerve into the ditch to avoid collision. As he came back into the lane, shaken from this experience, he watched in the rear view mirror to see if the car he had just passed would also avoid this wayward vehicle. Suddenly there was the sickening sound of a crash! This car, a 1959 Chevrolet, driven by a seventeen year old boy whose life was a history of crime and punishment since the age of eleven, had met the following vehicle head on!

The boy had been released from Gainesville Reformatory only thirty days prior to the accident. He was released in the custody of his uncle, a very poor farm worker with about nine other children. The boy had hardly known his own parents. For the past thirty days he had worked and had succeeded in making a \$100 down payment on this car just three days before. Needless to say, the car he bought was in poor condition and, at the time of the accident, the young driver and his

companions were under the influence of alcohol. The man from whom the boy had purchased the car had made certain that collision insurance was carried, to protect his investment, but otherwise, the driver carried no liability insurance.

Brother Billy Paul's first thought after the accident was that the car he had just passed was the one involved. Thinking that his father would be following this car and would be stopping to render assistance, Billy immediately swung around in the road and went back to the scene of the crash. Only when his headlights flashed on the wreckage, did the terrible truth strike him that his father had also passed the car as he had, and that it was his father who was involved in the accident.

Billy stopped his car at the side of the road, locked the doors as he got out, and told the children to remain in the car. He and Loyce ran across the highway to survey the ghastly scene. His father had gone through the windshield and lay out across the hood. His left elbow was pinned in the door, his left leg impossibly wrapped around the steering column. Sarah was on the floor in the back, and Sister Meda was under the dash on the right side. Billy spoke to his father, "*Daddy!*" he said, "*Speak the word!*"

Brother Branham replied, either, "*I can't*" or "*I won't*," and turned his head from Billy.

Loyce screamed, "*Meda's dead! Meda's dead!*"

Billy ran around to that side of the car, found Sister Meda's arm and sought after her pulse. He found no pulse. Returning to his father, he spoke to Brother Branham and seemingly got no response from him.

Another scream broke the night and penetrated to Brother Branham's consciousness - Joseph's pent up agony and horror at the scene before him, the realization that his parents must be terribly hurt, or dead. At this, Brother Branham roused, shook his head, and said, "*What was that?*"

Billy told his father that his mother was dead. He replied, simply, "*Where is she?*"

"*She's on the floorboard*," Billy told him.

"*Put her hand in mine*," were his instructions as Brother Branham ran his hand back through the car to where Billy could join their hands together. His prayer was, "*Oh God. Don't let mother die but leave her with us.*"

Sister Meda and Sarah were removed and sent to the hospital in Friona, Texas. The stormy life of the young driver had ended on impact. His passenger on the right side was also dead and two boys in the rear were barely alive. With the living and barely living on their way to the hospital, the grueling task of removing Brother Branham from the wreckage began. It was to carry on for forty - five agonizing minutes.

He was pinned so badly into the wreckage that drastic measures were necessary to free him. While two trucks literally pulled the car apart, Brother Billy Paul risked his own life to crawl into the wreckage to free his father. A failure here would have meant that the car would have snapped back together and could easily have killed Billy. Against the advice of the highway patrolmen and the wrecker crew, Billy entered the wreckage and actually unwrapped his father's leg from around the steering column, pushed the door outward with his feet, and brought his father out with him. Terribly hurt, his father was placed in the ambulance and joined by his faithful son. Brother Branham's words to Billy, though incongruous, were firm, "*Billy, do I have on my hairpiece?*"

Billy answered that he did, and his father's next words were, "*Take it off,*" Billy pulled on it to remove it, but fearful of hurting his father more, said that he couldn't do it. This time the request was an order, "*Take it off!*" Billy grabbed the hairpiece and jerked it off.

Shortly after they arrived at the hospital, the incredible news was out that Brother Branham and his family had been involved in a serious automobile accident. Brother Branham's daughter, Becky, and her fiancé, George Smith, were guests at our home in Tucson on that fateful night. They had just gone out the door when the news arrived by telephone. Within the hour, after I had talked to Billy at the hospital and been unable to determine just how serious was Brother Branham's condition, I was aboard a jet for Phoenix, the first lap in the journey to the bedside of our beloved prophet. I was without reservations, and had no idea as to how I would complete the trip. At Albuquerque, I learned from phone contact with Billy, that Brother Branham had been taken to Amarillo, Texas. Billy requested that I pick up his family in Clovis and bring them on to Amarillo. Since no commercial flights were available, I chartered a private plane.

It was this act of chartering the private plane that brought me an experience I will never forget. It was at sunrise on the morning of December 19, flying at an altitude of nine thousand five hundred feet, that I observed a "sign in the heavens" which the Word says we can expect in the times near the end. The moon was almost completely blacked out, as though draped in mourning, except for a bit of light, shaped like a teardrop, at the very bottom. The color was blood red. I turned to the pilot, a Mormon, and asked him if he saw what I saw. His reply was impressive: "*That is a sign of the coming of the Lord.*" Later, at Clovis, he refused my invitation to go on to Amarillo, saying that the experience had so stirred his heart that he felt he must return to set his own house in order . . .

The only sign of life I found on the lonely airfield at that hour of the morning was a tiny light at the edge of the field which turned out to be a doorbell light on a house trailer. I woke the occupant who was somewhat startled to be visited at this hour of the morning, and asked how I could go on from there. The Lord had provided a way, as I soon learned, in the form of a car from National Car Rental which had been left there for the National Car Rental people to pick up later in the day. The keys were in the car. Temporarily I became a car thief, for I took the car, picked up Loyce and the children, and drove on to Amarillo. (I turned the car over to the National Car Rental agency in Amarillo, who were happy to make the fee and have the car delivered to them.)

I arrived at the hospital waiting room at about 8 o'clock a.m., just thirteen hours after the accident had occurred. Billy had been up all the night. (At one time, Brother Branham's blood pressure had dropped to zero, and the medical records stated that they had stood him on his head in order to give him a blood transfusion.) If Brother Billy Paul lives to be sixty years old, I am sure he will look as he did that morning. He was so weary, so completely exhausted that he has never been able to recall my walking into the room, taking the phone from him where he had been talking long-distance, and guiding him to a couch where he immediately fell fast asleep.

A nurse arrived at the door, informed me that Brother Branham was out of surgery, and asked whether I would like to see him. She thought it best to let Billy sleep at this time and took me into the Intensive Care unit. Sarah, less critically injured, had been removed to another part of the hospital. First I was allowed to see Sister Branham. She seemed unconscious, her face swollen beyond recognition. As I spoke to her she seemed to recognize me from a state of semi consciousness.

I counted the patients in the ward. There were eleven other people in the Intensive Care unit besides Brother Branham. I tucked this fact into my memory, quite unaware at the time of the significance of this knowledge. I walked over to Brother Branham's bedside.

His left arm and leg were in traction. There had been no response from him since he had been taken from the operating room. I spoke to him - he did not respond.

It seemed to me that if he would only speak the word . . . I told him so. Still, no response.

I cried.

Through the gray flood of anguish that swept over me, the bitter relief of tears, I found myself singing *On The Wings Of A Snow White Dove*.

Somehow the strains of this melody, such a favorite with him, penetrated to a consciousness that had endured so much in the past few hours. He turned his head, opened his eyes, and smiled at me.

He had been given a tracheotomy to allow him to breathe and the tube protruded from his throat, preventing him from speaking. I told him of the sign I had seen in the moon. The news had a violent effect, for he tried to sit up in bed and shouted something to me, but the words, deprived of the sounding chamber of the larynx, were lost in the tracheotomy tube. I don't know what it was he tried to say, nor why this recounting of what I had seen produced such an outstanding response. I suggest that you listen to Question No. 24 of the tape entitled "*Questions On The Seals*." Here Brother Branham spoke of the sign that John the Baptist was to see. Under the anointing he mentions something about the moon turning to blood. John didn't have a sign of the moon turning to blood.

The five minute visiting time being up, I left the ward to call others whom I knew would be anxiously awaiting word on the prophet's condition. Others began to arrive. We set a vigil for all day Sunday . . . Monday went by . . . the vigil continued. On Tuesday, the doctors informed us that the pupil of Brother Branham's left eye was swelling, that this was a sign of a brain concussion, and that an operation would be necessary to relieve the pressure. The momentous decision of whether or not to operate was left up to Brother Billy Paul. It was a terrible decision to have to make, but everyone felt that God would guide him to the right choice for so great a matter concerning the very life of a prophet of God.

Brother Billy Paul gathered the approximately sixty five brothers who had arrived from all over the North American Continent, told them of the matter before him and asked them to pray with him. It seemed the natural thing to do; we started singing again, *On The Wings Of A Snow White Dove*. Outside the window, a cold, gray day reflected the mood of this solemn occasion. Rain, snow, and freezing weather had prevailed from the time I had arrived in the city. Now, however, a most encouraging sign was given us, for as we sang the words, "*A sign from above . . .*" everyone witnessed that the sun burst through the clouds at that exact moment, illuminating the room where we had all gathered. Brother Billy Paul took this as a sign that God was with us and would help us make the decision. Soon after this, he signed his permission for the operation.

Shock and dismay were revealed in the voices of those whose calls came in endless procession during the days following the tragedy. There were voices with well known names, like Brother Oral Roberts, Brother Demos Shakarian, and Brother Tommy Osborn. Brother Oral spoke of praying for Brother Branham, Brother Demos remarked how incredible it was for such a thing to happen to God's prophet. (How little we mortals understand the sovereignty of God Whose ways are not our ways.) It was Brother Tommy Osborn whose deep despair was reflected in the words he said to me, "*This being God's prophet, if He takes him from the scene, then there is nothing left for the world but judgment.*"

Many wild rumors, spawned for who knows what reason in the minds of men, circulated far and wide: Brother Branham rising from his bed and leaving the hospital; Brother Branham praying for Sister Branham who was also instantly healed. For this reason, and to be of service where I could, I took the calls for Brother Billy Paul, at his request, and tried to aid in the dissemination of the facts as they developed. Of one thing I can testify, the eleven people who were in the Intensive Care unit were all moved out of the unit without one death occurring. Everyone who was in the unit when Brother Branham was placed there was eventually discharged from the hospital, though one man was so critically ill that his heart stopped beating five times in one night. Some people might not see the significance in this, but to me, it indicated that the anointing was still there near this prophet of God and the people were reaping the benefits. For this, I give God the glory and the praise.

I took the shift in the waiting room, from about 3 p.m. to 6 o'clock in the morning. This lonely vigil provided me with an excellent opportunity to spend some quiet moments near the prophet, praying, weeping, and seeking God for an answer to this tragedy. A box of candy for the nurses each day made this possible, whereas during the day I stood aside for others to have these same precious moments near our beloved prophet. I had no special place, special privilege, or special word from the prophet as a result of these night visits. In fact, he never spoke once to me, but I continually asked God what was left for us if this, His prophet, were to be removed.

It was just after 4:30 on the morning of December the 24th, when the nurse opened the door of the waiting room to tell me that Brother Branham had stopped breathing at 4:37 a.m. and that she had put him on the respirator machine. The machine was then breathing for him; I could hear its sound in the next room. Another step for the worse, but I still believed that God would let it go only so far before Brother Branham would be healed. In spite of the hectic days answering the phone, making arrangements for a special phone, for special permission for arrangements for a special phone, for special permission for those who wanted to pray for Brother Branham, often in the small hours of the morning when they arrived in the city, still my faith held. If you had told me that he would not be healed, I would have told you that you simply didn't know what you were talking about.

The time was 5:49 p.m. on Friday, December the 24th. Again, I was alone in the waiting room. I looked up as the nurse opened the door. Her face betrayed the painful news she carried as she asked me if I would get "*Mr. Branham.*"

"Is it . . . finished?" I asked.

She shook her head (not trusting her voice) "*Yes.*"

I was calm, remarkably calm, as though steadied by a force outside myself, as I walked down the hall and descended in the elevator to the dining room where I knew Brother Billy Paul was eating supper. In the strange manner that insignificant facts impress themselves on one's memory at a time of grief or great stress, I remember that Billy was there, eating a piece of chocolate cake.

"Brother Billy," I said, *"The nurse tells me that Doctor Hines wants to see you."*

Doctor Hines was Brother Branham's bone doctor. He had made a little drawing of Brother Branham's elbow and thigh bones to show several of us the terribly tortured condition of these bones when Brother Branham was brought in. I still have this little sketch. "*Beyond repair,*" were his words to describe the damage done. A few days later, however, he made further sketches to show us the miraculous manner in which these same bones had fitted themselves back together. He didn't say that Brother Branham was well, but he was amazed, and he said that his bone structure was "*ten thousand times better off now than when he was first admitted to the hospital.*"

This accounts for the rumor heard by many that the prophet had been healed of all his broken bones. Something supernatural had taken place which even this specialist in bone structure could not understand.

Billy asked me to go with him to see Doctor Hines. As we entered the consultation room, we could look into the Intensive Care unit where the nurse had drawn the curtains around Brother Branham's bed. At this, Billy Paul looked at me and said, "*Pearry, it's all over.*" I turned my head to conceal the tears and just then, Doctor Hines walked in.

"Mr. Branham," said Doctor Hines, *"I regret to inform you that your father expired at 4:49 p.m."* Billy bowed his head, sobbing softly. Turning to me, he said, pathetically, *"Pearry, take Daddy home."*

Last Moments

. . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall ye live.

John 11:25

As I viewed the body of our Brother William Branham in that hospital room, I couldn't help but remember the powerful, dynamic spirit that had cried out against the Jezebel and denominational spirits of the land. This was no longer the prophet of God, this poor body that had been so racked and tortured, that now even lacked the hair of the head, removed during the operation.

During the period of his confinement in the hospital, I had found it unbelievable that he wouldn't recover; even when I learned that he was dead, I couldn't seem to comprehend the fact. Therefore I still expected him to walk out of that hospital. At Billy Paul's request, I had selected a funeral director, but because of this powerful belief that the prophet would yet live, I had instructed them not to remove the body unless I was present. I was going to make certain that nothing happened of which I was not aware.

In the waiting room, Brother Billy Paul asked me to break the news to the others. As I did so, Billy stood looking thoughtfully out of the window. Then he called us to see the unusual sight of the setting sun, the moon, and the evening star together in one place. These three heavenly bodies were so close together in the western sky that I was able to cover them all with my thumb held out in front of my eyes. The star, the moon, and the sun were almost of the same brilliance. I had never seen the star so bright. It was as though streaks of light emanated from it. He was born under a sign, and I am a witness, along with Billy Paul and many others, that there was a sign in the heavens above when this prophet of God departed this life.

We stood there, a solemn little group, singing *Only Believe*. Billy said that his Dad would want it that way. As the words fell softly in the room – 'only believe, all things are possible' - each had his separate thoughts, and yet together we felt much as the followers of Christ must have felt; standing at the foot of the cross. They had visions of earthly glory that they felt would yet surround their Master in His Kingdom on earth. There was not one shadow of doubt in their minds but that this was their Messiah, and were bewildered as death on the cross drew nigh, then became a reality. Likewise, we who stood there that day also had no shadow of doubt but that this was God's prophet, spoken of in Malachi 4, that would come lest God had to "*smite the earth with a curse.*" Yet we too were bewildered by the death of this man of God.

The brothers asked to be allowed to view the prophet's body. There were sixty of them, but hospital rules were strict and only seven were to be allowed in. At Brother Billy's request that I pick seven out of the sixty, I turned my back and called seven names from memory. They were Brother Blair, Brother Evans, and five others. As the seven approached the prophet's bed, one of them, Brother Earl Martin, spoke of the Scripture where Elijah had departed and of the chariots of fire which bore him away. It was a touching scene as they gripped hands, stood around the bed, and sang once again *Only Believe*.

The funeral director arrived; the body was covered with red velvet and placed on a cot, then it was rolled into the elevator and out into an ambulance. At each stage of this short journey, I found myself as close to the prophet's head as I could be, expecting that at any moment he would whisper to me, "*Brother Green, get me out of here!*"

Brother Billy Paul had promised that the decision as to where his father was to be interred; Tucson, or Jeffersonville, would rest with his mother. He was faithful to that promise. Therefore the decision awaited Sister Branham's sufficient recovery from her brain concussion. When it came, her decision was to have the body taken to Jeffersonville for burial.

At first I was shocked and undecided when informed that the body must be embalmed for shipment across the country, but then I remembered the Scriptures where Lazarus was bound with grave clothes and how Jesus had been embalmed. According to the Word of God, this had not hindered them. Resolutely I turned to the funeral director and signed the necessary papers to have the embalming performed.

A sequel to the amazing knitting together of the prophet's bones came as the funeral director informed us of the excellent condition of the circulatory system of the body. He told me how, as a result of this, the fluid was reaching every portion of his body. "*He will be the most perfectly preserved man we have ever worked on*", were his words.

Brother Billy Paul had summoned me to the motel room, but before I went I again took the precaution of safeguarding the body of the prophet. I asked the funeral director to place it in a separate room and lock the door for the period that I would be gone. Truthfully, I did not expect Brother Branham to be there when I returned.

I gave Brother Billy Paul and Sister Loyce each a sleeping pill, and after ensuring that they were asleep, I left them with Brother Borders who was sleeping also on the couch and began relaying the news, by telephone, of the death of Brother Branham. As I was informing Brother Neville in Jeffersonville, Brother Willard Collins and his family arrived, having driven from Tucson that night. They were immensely grieved, of course, but a great comfort to me as Brother Collins said, "*Brother Green, I want you to know how much I appreciate you for what you have done for Brother Branham.*" He continued, saying, "*Brother Branham asked me to start a church in Tucson; I failed him, but you didn't. There had to be one in Tucson in order that Brother Branham might have a place for his family to worship, and that he might serve the Lord's Supper.*"

The time arrived when I would have to leave with the prophet's body to fly to Jeffersonville. I was uneasy about going alone and Brother Collins agreed to come to the airport with me. When we arrived at the funeral home, the body had been placed in a little gray casket, the lid had been closed, and packaging was underway. I felt it important that there be a witness that the prophet's body was still in that casket, therefore, I asked that it be opened so that Brother Collins could view it. This was done. The scene is indelibly impressed on my mind: Brother Branham's body dressed in a white robe, his face glistening with oil, such a glow from his face that it seemed to illuminate the room. I could think only of Brother Branham's own description of those "*beyond the curtain of time.*"

His body was loaded aboard the TWA flight last, after the final loading of passengers and freight. I obtained a seat as close as possible to the area where the prophet's body rested in the baggage compartment. How often I had prayed before, upon entering an airplane, that the Lord would give me a safe journey, take me and use me, and bring me back safely to my family. This time was different; I said, "*Lord, if you want to take Your prophet in a ball of fire, even as you did Elijah, it would be my pleasure to go with him.*"

We deplaned at St. Louis, the prophet's body and I, for a layover period until the proper type of aircraft would be available to continue the journey. I never left the side of the casket, even as it was wheeled out across the vast airport to a warehouse. It was in this warehouse that I was to take up a vigil of six hours, with my ear pressed to the casket. Each moment, I expected to hear that prophet say, "*Brother Green, get me out of here.*" It was cold and lonely in that warehouse. Thoughts raced through my mind, questions, more questions, . . . now what ?

Again the faithful Word came to my rescue: "*Though one rise from the dead, they would not believe.*" After all, what would I do if he were to speak to me? Would anyone believe me if he did arise? Would Brother Billy Paul believe me? Would Brother Borders? Or would they all blame me if the body was to turn up missing? At that time, I felt to ask the Lord whether I was being shown that he was to come forth with all the dead in Christ. Then I said, "*Lord, don't let him rise here with just me. Wait until there are witnesses.*" I feared lest men would not believe me. And according to the Word, they would not - unless they were already predestinated to believe.

At Jeffersonville we were met by a group of mourners, among them Mr. Coot, close personal friend of Brother Branham's, who was the funeral director Billy Paul had chosen, and also the coroner. Also present was one whose voice rings out on tape recordings of the meetings across the land, punctuating the prophet's words with a loud and vibrant "*Amen.*" His devotion and love for this man of God was unparalleled among the followers and believers of his message. Upon one occasion, in a meeting at Shreveport, this one had shouted, "*We love you prophet!*" And Brother Branham, looking down, had said, "*Brother Ben, I love you too.*" Thus it was that devoted Brother Ben Bryant had caught a plane from Amarillo just to be there when the prophet was brought back to his home town. So respectful was Brother Ben of his prophet's body that, as he was about to lend a hand with the casket, he swept off his hat and, seeing no place to put it, he simply threw it on the ground behind him. I saw this; it was among the many things etched in my memory of that day. As I recall it now, I remember how Brother Branham had said of Brother Ben: "*Here sits my brother, full of shrapnel from World War II, rubbing those raw nerves. I love him. Because he went . . . I didn't have to go.*" There was deep emotion in the voice of the prophet as he said this. The Scripture says, "*If you receive a prophet in the name of a prophet, you shall receive a prophet's reward.*"

At the funeral home, I needed assurance once more that the casket contained the body of Brother Branham, so I asked Mr. Coot to open it for me. As the lid was laid back, that same unforgettable scene was again before me: Brother Branham in a white robe, his face luminous, lying in a humble little casket. This little casket, used to transfer the prophet's body, was set aside later for one which had been selected by Brother Branham's blood brothers and sisters. Eventually, the casket was used, Mr. Coot told me, to bury a pauper in. I believe that pauper is buried in an anointed coffin.

Tired and distraught, I settled into my motel room that night, but could not sleep. I remembered that Brother Lee Vayle was in the city; perhaps he had an answer. Brother Branham had spoken highly of Brother Vayle and had even said that if you wanted to know what he believed, just ask Brother Vayle. He stands as a beacon to Brother Branham's message, shedding light from the Scriptures. It was midnight when I arrived at Brother Vayle's room and got him out of bed. I implored him to help me understand.

"*I'm just like you,*" he answered, "*I don't understand either.*" He went over the visions, including the tent vision. "*Unless God has cut the work short,*" he said, "*He's got to rise.*"

Back again at the motel I lay still, thinking, *"Lord, if You have now taken Your prophet from the scene and he has now spoken all the mysteries, and the next thing to take place is the resurrection of those which sleep in Christ, then I want to thank You for the privileges You have given me."* My thoughts drifted back to the first time Brother Branham had visited the Tabernacle in Tucson. It was on Sunday, November 21, 1965. The Saturday before he had asked for about five minutes time that he might tell the people how thankful he was that there was now a church in Tucson. I'll never forget what he said that Sunday, *"I thank God that Brother Green followed the leadership of the Holy Ghost."* I thought, *"Oh, God! Is that what I was doing?"* I was so ignorant of the leadership of the Holy Ghost in my own life that I didn't even know that this was what it was, but certainly there is no better leadership. The warmth of the blessing overspread me with the realization that I had done what he had asked me to do. When he had asked me to start a place of worship, he had told me that he couldn't do it himself because he had promised the full gospel ministers of Tucson that he would not start a church. However he had asked other brothers beside me to provide a place of worship. Each time they had found a building, they had returned to ask him whether this was the right place. To their dismay, he had greeted each proposal in a cool manner, as though he were not pleased with it. They couldn't see that this was because he was so ethical in keeping his word with the ministers of this city. Aside though, he kept asking me when I would come up and start a church, when I would come to preach some more. *"If you didn't have the good church in Texas, you'd come start us one,"* he said to me.

So it was that with a thrill I remembered that day, November 21st, that he first stood in the pulpit at the Tucson Tabernacle and said, *"I want you to know that this is my church."* He said, *"If there are only two of you here when the Lord comes, you be one of them."* At that time, I felt hopeful that his words would draw us all together to worship here in love and in peace, in unity and cooperation.

That lonely Christmas night, as I lay wakeful on my bed, my mind reviewing the events of the past few months, certain things seemed to take shape and stand out above the others. First I was so grateful that I had unwittingly followed the will of God, as witnessed by His prophet, in setting up the church in Tucson. My mind touched on the memory of him standing across the street from the building that was to be the tabernacle, watching a passing parade. It was then that the bands stopped playing and took up with Onward Christian Soldiers just as they came abreast of the building. I remembered that Sunday, November 21, as he finished with his words of kindness concerning what I had done, that I asked him to ordain me. As I knelt before him, his words of prayer, that can be heard on tape, revealed that God had showed him the tabernacle building before I had even rented it. True to his word, he wouldn't tell me; he allowed God to lead me here. Now on my bed, the second outstanding thought struck me: I was the last minister that he ordained.

Still musing that night, my mind flew back to the Thanksgiving services in Shreveport in November, to the touching memory of the sermon *"On The Wings Of A Snow White Dove."* His voice rang again in my ears as I recalled the message of the dove leading the eagle. The sign from above. It was in the prayer line that night that my baby sister, Barbara, had come before him. She was the fifth person in the line. The prophet, with his back turned to the first five people, was dealing with each case as the Lord showed him - a mighty manifestation of that last attribute which is to precede the coming of the Lord. As Barbara, suffering with migraine headaches, came to him, he said, *"Here is a young woman that I don't know."* (I was back in the church office at the time, handling the telephone hook - up to twenty eight churches tied together across the nation.) *"Wait a minute,"* he continued, *"I say I don't know her, but I know somebody that she does know. Brother Peary Green is standing right before me in a vision. This is his sister."* Since 1950 I had attended Brother Branham's meetings, always in the background somewhere, asking the Lord privately in my heart to let the prophet see a vision of me in public. The third momentous thought came to me that solemn Christmas Eve: That was the last vision that Brother Branham had in public.

On and on my thoughts raced that night, taking me back through all the meetings I had attended after those in Shreveport. These last, great, one time only messages had been delivered in a final whirlwind tour of the west, winding up the message to the Bride. Yuma, Arizona, heard of the mystery of the catching away of the Bride in the sermon *"The Rapture."* In staccato fashion after that came the prophetic *"Things That Are To Be," "Modern Events Made Clear By Prophecy,"* and *"Leadership,"* in that order, at the California cities of Rialto, San Bernardino, and West Covina on the dates of December 5, 6, and 7.

On his return from Covina to Tucson, he remarked to close friends in the car with him, *"Well, one of these days I may not be around. When you hear of that, eat your steaks rare and think of me."* The foundation for this statement lay in something his brother Howard had said to him as they travelled together. *"Bill,"* he said, *"after I'm gone, eat a rare steak and think of me."* With nostalgia, I remembered the times Brother Branham would say to me when we were on the road together, *"Let's stop and eat a rare steak - and think about Howard."* I never enjoy a rare steak now but that I think of Brother Branham, how he loved cattle, beef, the west, how he carried a wilderness man's longing for these things in his heart. It was as he travelled along with his friends that day from Covina that he repeated the statement he had made to me in August of that year, *"There are a lot of people who are looking for a tent, but I wonder if they are looking for the Rapture or whether they are looking for a tent."*

On Sunday, December 12, Brother Branham had not attended morning services at the tabernacle because he had some interviews. One of these was with Brother Vayle who had just finished the editing of the book 'An Exposition Of The Seven Church Ages'. He was exceedingly happy that it was now available to the public. In his interview with the prophet that morning, Brother Vayle had said, *"Brother Branham, there are those that say you are the son of man."*

The prophet replied as he had so often told it on tape, *"Lee,"* he said, *"I am not the son of man. I am a son of man. Son of man means prophet. Prophet means mouthpiece of God; therefore, I have to say things in the first person that are not me, but it's Him."*

It was that morning after service that Brother Branham was having lunch at Furr's Cafeteria where my family and I were also present. As we stood at the counter to pay our checks, he said to me, *"Billy tells me that we're going to have the Lord's Supper tonight in the tabernacle."* I answered that we were, and he said, *"I'm going to be there, I want to help you."*

"Brother Branham," I offered, *"it is my pleasure to have you take the entire service."*

"No." he said, *"You are the pastor. You go ahead and prepare a message, but I'll serve the Lord's Supper for you."* He asked about the wine and the bread, and whether we had a tray and I told him that I had bought one. *"That's OK,"* he said, *"But you know, I prefer the cup."* (If he didn't say it, I'll face it on Judgment Day.)

"Brother Branham," I protested, *"you used the tray in Jeffersonville. "*

"That's because of the people," he said. *"We used the cup when we first started, then everybody was afraid they would catch TB or something from each other, so I let them use the tray. It's all right, but you know the Lord used a cup with His disciples."* Right then I made up my mind that I would use a cup; but I didn't have one at the time. If I had known then what I know now, I would have gotten a cup.

I remembered him coming in that night, sitting down in the congregation, then arising to come to the platform. I didn't ask him to come forward, for which some have criticized me, but I had a reason for it. This was the type of person that he had taught me to be, so that I might inspire confidence for those who came to worship at the tabernacle. He knew I welcomed him, but he also knew I didn't ride on his coattails. If I had insisted on him coming to the platform every time he came in, I would have been no different than the Businessmen group who used him to draw a crowd. It is recorded on tape and in Heaven that I said that Brother Branham would never fill the pulpit at the tabernacle as much as I wanted him to, but at the same time, it was my deep desire that he have a place where he could come to service and not feel obligated to have to take charge. It was to be just a place to come and worship with the rest of the people, be friends, and mix and mingle with them, which he did. It pleased him to have it this way.

That Wednesday night I had opened the service by asking the brothers in the congregation to testify and Brother Branham, to everyone's surprise, was first on his feet. *"Brother Pearry,"* he said simply, *"I want to take every opportunity I have to give thanks unto the Lord."* On Sunday night, December 12, I brought a message entitled *"God Is Never Late."* It thrills me yet to recall that as I said in my sermon how Simeon holding Jesus was *"a man holding God, Emmanuel, in his arms,"* there was a distinct *"Amen"* from the prophet of God behind me on the platform. That kind of experience is unforgettable. How like Brother Ben he was as he backed up a speaker in this manner; nor could I ever criticize Brother Ben because of this. It is a natural and Scriptural means of signifying agreement.

I remembered, lying there, how happy I had been to discover from Billy Paul, a set of notes his Dad had intended to use in Jeffersonville in a sermon he would have brought on December 26 *"Unto Us A Son Is Given, Unto Us A Child Is Born."* What delighted me was that, there in his notes were the words I had used, *"A man holding Emmanuel, God, in his arms."* I don't know whether the notes were made before or after my message, but either way, it thrilled me to know I had said it. If before, maybe that was why he said *"Amen"* so loud. Or maybe he made the notes after my sermon in preparation for the message he was to bring on December 26.

I recalled how he had made plans for me to come and set up the telephone hook up so that people could hear his Christmas message the day after Christmas. Then his fateful words, *"At the same time, you can drive this station wagon back that I will be driving there. I've just had Brother Welch Evans go over it and fix every scratch on it, and Brother Hickerson fixed it the last time I was in Jeffersonville. Brother Green, you're going to get a wonderful car."* The prophet's voice echoed through my mind, describing again the car that had brought him only as far toward Jeffersonville as Texas.

That same Sunday evening, December 12, he brought his sermon entitled *"Communion,"* which later became Book 1 of Volume 1 in the books entitled The Spoken Word. I had never heard of anyone believing in "spiritual communion" until I heard him explain so vividly that night that some did believe this, even though they also claimed to know him as God's prophet. He left no doubt that such a doctrine was contrary to the Word. He showed that it was absolutely imperative that we observe the three ordinances: baptism in the name of the Lord Jesus Christ by immersion in water, partaking of the Lord's Supper of unleavened bread and wine, and foot washing. He said that it was death to do it wrong and it was death not to do it at all. Without realizing until later what I had done, I picked men that night to help serve the Lord's Supper who believed in spiritual communion and had never partaken of it in their lives. This is what you call "putting somebody on the spot," and I did it unknowingly. To hear the prophet of God stand and preach it - then to have the pastor challenge them to come and do it - what a spot to be in. After this, Brother Branham served me the bread and the wine. Then it was his turn, and how I remember that as he reached and took the little cup from the middle of the tray, he turned to the congregation and said, *"I drink*

no more of the fruit of the vine until I enter into my Father's Kingdom." Though he was quoting Jesus, yet he was also fulfilling the type of his life and ministry.

Lying there on my bed that Christmas night, the fourth realization struck me: I was the last person to receive the Lord's Supper from our brother's hand.

The long night of contemplation and searching for answers came to an end. The next day found me, at Brother Neville's request, addressing the congregation of the Branham Tabernacle, in Jeffersonville, relating to them all that I knew of the events of the past week. It fell my lot to stand in the pulpit and tell these people details of the death of this prophet whom they had called pastor for thirty two years.

That afternoon, on the way to the airport to meet Brother Billy Paul, who was arriving with his mother, his sisters, Joseph, Brother Borders, and Brother George Smith, I stopped again at the funeral home. Before I left Amarillo, Brother Billy had asked me to take his father's hairpiece with me in order that a covering might be fashioned for Brother Branham's head which would be natural and would obscure the place where the brain operation had been performed. This I had done. The covering had been set in place and I was making a last minute check of the body before Brother Billy's arrival. As the coffin was opened for me, it struck me that I no longer recognized Brother Branham. With the hairpiece in place, he looked like he was thirty - five rather than fifty - seven years old. He looked to me just as he did in the Houston picture when the halo had appeared. I expressed my concern to Mr. Coot that Brother Branham looked too young and that Brother Billy Paul wouldn't like it. *"His mouth is too distinct. He was darker complexioned than you have him,"* I told Mr. Coot. He said he would see what he could do about it.

Brother Billy Paul and his party arrived. After seeing his mother safely in the care of Doctor Sam Adair, we went right to the funeral home. As we viewed the body together, he turned to me and said incredulously, *"What did you do with my daddy?"* It was a genuine question from a heart full of anguish, expressing alarm and reproof for something that it was imagined I had done. (What would have been the furor if I had arrived in Jeffersonville with an empty casket? . . . *though one rise from the dead, they would not believe.*) I told Billy that, as Mr. Coot was a witness, this was the body of his father as I had brought it from Amarillo.

The next day, as Sister Hope's mother, Mrs. Brumbach, viewed the body, she turned to me and said, through her tears, *"Brother Green, this is Billy . . . as I knew him . . . when he married my daughter."* Now I realized that I was not looking at Brother Branham as an old man, but rather, as a young man. There were many who began to speculate.

The funeral service, on December 29, was preached by the Brothers Neville, Collins, Jackson, and Ruddel. I led the singing and gave the obituary. So great were the numbers of people in attendance that the church was packed out by 11 o'clock, though services didn't began until 1 o'clock. Hundreds were left outside in the parking lot. It took over an hour for the people to file past the casket.

Sister Branham, still suffering from a brain concussion, was incapable of deciding whether her husband would be buried in Jeffersonville or in Tucson. Standing beside his father's casket, Brother Billy Paul repeated the words I had heard him say in Amarillo, *"The Lord has helped me through this, but I'll never be the one to commit him to the earth."* Gently I took the grieving son by the shoulders and turned him away. He was met by Brother Borders who slipped an arm around him and walked him out. Billy had previously asked me to make sure that the hairpiece was removed before the coffin was locked. I asked Mr. Coot, as a final act, to remove the hairpiece.

This done I drew the fold of coffin material carefully over Brother Branham's body, the lid was closed, and my eyes were the last two eyes to see the remains of God's prophet.

Mr. Coot locked the casket and consigned it to a private room upstairs in his funeral home, to await Sister Branham's decision. This then, is the truth of what happened. He was not, as was rumored around the world, placed in a deep freeze, at an expense of fifteen thousand dollars, to await resurrection. (Even in death, there were those who would discredit Brother Branham, his family, and his faithful followers by whatever subtle means they could devise.)

At 4 o'clock, outside after the service, many people began to notice a strange coloration and circles around the sun. My father directed my attention to this unusual display, then left to phone my sisters in Texas to see if the same phenomenon was happening there. He phoned California and other places. Everywhere the answer was the same; the same manifestation was being seen. He died under a sign, he was born under a sign, and there was a sign in the heavens at the time of his funeral service.

The news media had begun their efforts to uncover a newsworthy story in the death of Brother Branham. Fortunately, I was told that a TV broadcast was due at 6 o'clock that evening to inform the public that the followers of the late William Branham, expecting him to rise from the dead, were placing the body in storage instead of burying him. I contacted Brother Billy Paul with the alarming news of this impending broadcast and he asked me to stop it if I could. With no knowledge of which TV station was involved, I started phoning each one, finally contacting the proper news director just two minutes before the program was to go on the air. Quickly I gave him the true facts in the case, explaining that the delay in burial was because of Sister Branham's injury. I told him that we had absolutely no knowledge of this deep-freeze story. The man was appreciative of my calling him, he said, *"Reverend Green, I appreciate your telling me. I would have hated to bring this disgrace upon the family."*

As it turned out, it was not until April 11, 1966, following Sister Branham's recovery, that the prophet was finally buried.

Beginning on Brother Branham's birthday, April 6, 1966, Brother Billy Paul called special services in Jeffersonville to play seven tapes that the prophet had preached but had not allowed to be released. At this gathering the rumors began to circulate that Brother Branham would come forth privately from the dead. One night, while I was in the office assisting Billy Paul, the phone rang. It was the day before Easter. A man's voice on the other end questioned me brusquely.

"Who's talking?" he demanded.

"Peary Green," I answered.

He spelled out my first name, asking if that was right. I corrected him, thinking surely that this must be someone who really knew me, but was kidding me as though he didn't know this unusual spelling of my name. He asked me whether we were having special services. I replied that we were. Gradually, I began to realize that this was no friend of the family. Finally, I asked to whom it was that I was speaking.

"This is Mr. Brown of the United Press International (UPI), Louisville," he answered, then abruptly asked, *"Aren't you people expecting William Branham to rise on Easter morning?"*

The bluntness of his question shook me a little, but I managed a careful answer, *"Well, sir, there may be some that believe that. What faith are you?"*

"Baptist," came the reply.

"Don't you believe in the resurrection?" I countered. "Don't you believe in the second coming of the Lord?"

"Yes sir," he admitted.

"Well, so do we." I said.

His next question was designed to put words in my mouth, "Do you think it could take place in the morning?"

"Sir," I said innocently, "I wouldn't be a bit surprised when it would happen."

That did it. He had just enough to twist my words. The next day, by UPI, I was quoted around the world as follows: "Some of the followers of the late William Branham believe he will arise from the dead on Easter Sunday morning," says the Reverend Pearry Green, pastor of the four hundred - member Tucson Tabernacle, "and as for myself, I wouldn't be surprised when it would happen."

At Tucson, the UPI people looking in the city directory, found Pearry Green with an address on Wrightstown Road and Tucson Tabernacle, the Downtown Assembly of God Church, 560 S. Stone (because that is the way it was listed). Thus I came to be mentioned as an Assembly of God minister in their local article. Some people who had followed Brother Branham's message in Tucson read the article and were greatly upset. Their words to me on the phone were emphatic, I was to "keep my mouth shut."

In Jeffersonville, the effect was the same. Leaders among the followers of the message came to me and gave me to understand that it was none of my business to talk to newspaper reporters, that if anything was said, it would be "announced officially'. Needless to say, I felt terrible because I had brought a reproach on Sister Branham and her children, as well as Brother Branham's life and ministry; of course, I knew they didn't believe such things. I told Sister Branham that afternoon that I would rather be spoken into oblivion than to have brought one moment of reproach, sorrow, or anxiety upon her family. Her kind words were reassuring, "Brother Green, I believe you."

The next day, of course, the newspapers saw fit to carry a follow-up. "He does not rise" was their smug sequel to their first story. The same reporter tried to phone me for comment but I was not available. Brother Harold McClintock answered the phone and refused to give him any information. He called Brother Billy who informed him that nothing like this had been taught. At this, the reporter tried to cause a controversy between Brother Billy Paul and myself in order to create more news stories, but the cheap attempt failed.

The article had been vicious and full of fabricated lies. It had even been said that I had led seven hundred people to the cemetery to raise William Branham from the dead. I had friends all over the world who, after reading the article, shook their heads and said, "Pearry Green has gone crazy!"

The truth is that I didn't even know that Brother Branham was going to be buried on Monday when I left Tucson for Jeffersonville the Tuesday before. No one else knew it either, until Sister Branham made the decision when she arrived.

The very people who had come to me in Jeffersonville and told me to "keep my mouth shut," fared little better than I in their interviews with the press. They were asked what they thought about

William Branham. Their replies, while true, were easily twisted by the reporters. They said, "*Well, he was more than a prophet.*" They were also quoted as saying that they did not believe that William Branham will rise from the dead. Then I wondered whether they did not believe that he will. They finally realized after the same experience with cheap journalism that I had been misquoted as they had.

I didn't tell that reporter what he wrote in that paper. But I want to say this: I was the last minister ordained by this prophet of God; I consider that a great privilege. I was the last person that was seen by him in public vision. I was the last preacher that he heard preach; and I felt like Timothy preaching with Paul listening, or one of the disciples with Jesus present. It wasn't easy, but he asked me to do it and I thank God that I was man enough to do it.

I had the privilege of being the last one to whom he served the Lord's Supper and the last one to serve him. I was the first person to arrive at the scene of the accident outside of those who were there when it happened. I was the first person to see the car. I was the first person to see him when he regained consciousness, when I told him about the sign in the moon. I was the first believer to know that he had left this life. I was the first believer to see his body. I was the first believer to see him dressed in a white robe. I had the privilege and the responsibility of travelling with his remains, going home.

Since Christmas is not the birthday of our Lord Jesus Christ, Christmas brings other memories to my mind. Even though our brother was "deceased" according to the world, yet there was an anointed presence that I felt with him. As I said before, my eyes were the last to see his earthly remains, but I believe I am going to be one of the first to see his resurrected body, when the dead in Christ rise.



BILLY PAUL BRANHAM ESCORTING HIS FATHER, WILLIAM BRANHAM

Following A Man

To me it is wonderful what God has done in our midst, but somebody is always questioning because they don't understand. Not that questions are wrong if asked in the proper attitude, but the Scripture says that *"because of their questions and doubting, Jesus did not many miracles in Nazareth."* For when Jesus returned to Nazareth, they began to say, *"Don't we know him? Wasn't he raised right here and don't we know his father? Is this not the carpenter's son?"* Therefore, because they began to look at the carnal side, seeing him only as a man, he did few wondrous works in their midst.

Spirits are not seen. We *"war not against flesh and blood, but against powers and principalities,"* as the Scripture says. Thus it is today that, without a spiritual revelation of the working of God through His prophet, people will ask questions, wondering why we follow a man. The carnal mind, the natural mind of man, is always at enmity against God.

There seem to be four basic questions which plague the minds of people concerning William Branham. These are: *Why do you follow a man? Why do you give so much praise and glory to one man? Why do you people place so much trust in the tapes? What about the mistakes, the errors and the contradictions that Brother Branham makes?* I will answer these questions in the order of their listing.

If someone asks me why I am following this man, I respond with the question: If they had lived in the days of Jesus Christ, at a time when no one knew who He was, what would they have done when Jesus walked past and said, *"Follow me."* But, you argue, that was Emmanuel, the Son of God. True, but how many people knew it when He said those words? Obviously, there was something about this man, some magnetic drawing, that caused them to follow Him, though they could not explain it even to themselves. But they did follow Him, and the disciples were strongly criticized for following a man. For He was a man in whom God dwelled.

In I Corinthians 11:1, Paul said, *"Be ye followers of me, even as I also am of Christ."* Would any Christian of that day have said that it was wrong to follow Paul? Hardly - not if they were truly Christians and understood who Paul was. But the same kind of people today, secure in their belief that it was right for the disciples to follow Christ (even though they only knew Him as a man at the time), and that it was also proper to follow Paul, somehow, by obscure logic, will say that it is wrong to follow Brother Branham - to follow him as he followed Christ. Yet these same people urge others to follow them. They in turn will follow an evangelist, a preacher, or the Pope, taking what one man says and following it. They refuse to believe anything that is contrary to what this one man says, yet they turn around and accuse us of wrongly following Brother Branham.

Others follow a group of men in a denomination, where everything is related to and judged by what their denomination teaches. The Bible says in Matthew 24 that if they come to you and say, *"Lo, here is Christ, or there; believe it not."* Consider this, that Jesus was seeing those things at the end as though they were the beginning, saying that a group of men would come together behind closed doors who would compose creeds and dogmas saying, *"Here is Christ. Here is what you can believe. We say this - you believe it. You'll be alright, you'll go to Heaven."* But the Word

stands in silent warning: "*Believe it not.*" God's Word shows clearly why this could not be of God, for everything God has ever spoken to man, it has been to one man only, not a group of men meeting behind closed doors. Not only this, but without fail, that one man was prepared specially all his life, brought to a position where he could speak, not on his own, but "*Thus saith the Lord.*"

Some are so pitifully mistaken that they follow only their own poor revelation, which is filled with the possibility of error, and so cannot follow Brother Branham's message. In most cases, their revelations are not only without foundation, but against the very Word of God. For example, the Word says, "*The Lord our God is one God.*" Now, how can one have a vision of three Gods and expect it to have proceeded from God? How can there be a revelation of the so called trinity, which is not even mentioned in the Bible, and it be of God? It is nothing more than a tradition of the Roman church, just as Christmas is a tradition.

Brother Branham taught why Christmas cannot be the birthday of the Lord. Christ was born in the spring of the year when the shepherds were in the field. They aren't in the fields in December. Where did it come from, this tradition? The Roman church is guilty. It was merely to bring the pagans and the Christians together on a common ground. Brother Branham explains this on his sermon "*Christianity Versus Paganism.*" There is so much paganism mixed into Christendom that people no longer know the difference, taught as they have been for nineteen hundred years. To get the pagans to accept Jesus Christ as the Son of God, they had to have a date for His birthday. Since the pagans were already celebrating December 25, one of the shortest days of the year, as the birthday of their sun god; they said, "*sun god,*" or "*Son of God,*" what difference does it make?

Easter is another example of the traditions of men replacing the Word of God. The name was derived from a Babylonian goddess named Ishtar, whose legendary magic rabbit laid colored eggs representing sex and fertility. The pagan idea was combined with the Christian celebration of the resurrection of Christ in order that the pagans might receive it.

Pagans worshipped the gods of the sun, the earth, and the moon. The true one God concept had to be made compatible with the pagan concept, so they developed a triune God from the titles mentioned in the Word of Father, Son, and Holy Ghost. But they never got the Jews to accept it because the Word says that the "*Lord our God is one God.*" Elohim, the eternal existent, self sufficient One manifesting Himself as God the Father in the Pillar of Fire, God the Son in Christ, and God the Holy Ghost when He sent His Spirit with tongues of fire. The same God in three offices, the Lord our God. That's not Oneness doctrine, that's the Bible.

Some claim there is a contradiction and say they would rather do what Jesus said than what Peter said. How foolish, for if they take Acts 2:38 out of the Bible, then they might as well take others out they don't want to believe. Why do people believe that it is right and proper and in accordance with the teaching of Jesus to be baptized in the "*name of the Father, the Son, and the Holy Ghost?*" Because Jesus said so? Yet Jesus said the remission of sins shall be preached in my name - the name of the Lord Jesus Christ. What is the name under Heaven whereby all men must be saved? The name of the Lord Jesus Christ. Father is not a name, it is a title. I am father of my children, husband to my wife, son to my parents, but I am one person and my name is Peary Green. My name is not Father, Husband, and Son. So it is with the Savior of this world. And most important, so it must be with the Bride! She must have His name. We read in Revelation that the first thing they began to do in the churches was deny His name. They adopted the titles as names because the Roman church required three gods to fit with the pagan belief. But as William Branham brought this out, showing them in the Scriptures, they denied it, saying, "*Our denomination doesn't teach that.*" They would rather rely on denominational dogmas, private dreams, and revelations, or teachings of other men than the vindicated Word of God brought through His prophet, and written in the Bible.

But if you ask me whether I am following one man, my answer is yes - as he brought the Word of God "*thus saith the Lord.*" They ask whether I don't think I talk too much about him. No, I don't talk enough. You see, I am not glorifying Brother Branham's flesh, I am glorifying God in him. Paul, in Galatians 11:24, tells how when the people saw all the things that God did through him, "*They glorified God in me.*" What does it mean to glorify God? The word "glory" means great honor, praise, or distinction to someone who has done something important or worthwhile. Now, without apology, I tell you, what God did through Brother Branham was one of the most important and most valuable things that ever happened to me. He lifted blindness from my eyes (the traditions of men) and revealed Himself to me that I might see and behold the wondrous vision of God before my eyes.

To glorify means to make glorious, to give glory, to exalt, and to honor, to make things better, finer, more important than may actually be the case. I know the Bible says in I Corinthians 10:31 that "whatsoever you do, do all to the glory of God," and in I Corinthians 1:31, "*He that glorieth, let him glory in the Lord.*" But I want you to know that to me God is His Word. "*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.*" John saw God in three different ways as his revelation became deeper - first as a man, next as the Word, and then as Light.

Some say we make too much of what has happened. Not if it is of God! You may over exalt humanity, but you can never over exalt God. There is simply no way that man can over exalt God. If God said a thing, then manifested it by bringing it to pass, I will have no fear in glorifying it. If it came through a man named William Branham, I'll glorify God in him. I won't apologize for it, I will only be glad that I can see it and be sorry that others cannot.

Sometimes I wonder why it was that God let me see, but yet it happened that way because it was so predestinated. Look at the days of Israel when Moses came on the scene. Many Israelite men were far better known than Moses, but God chose Moses to be that man. Nobody complains today when the name of Moses is glorified; they know that it wasn't Moses that did it, but God in Moses. Even today the children of Israel still love the name of Moses, for he was a man sent from God in his day. It is no different today. God said He would send one in the spirit of Elijah that would correct and restore all of those things that had gone off into error; God did send him in the person of William Branham, and I glorify God in him.

They question our trust in the tapes. People come to the Tucson Tabernacle, settle into the pews, and prepare to hear a sermon. Often, I set the tape recorder up on the pulpit; the people usually have a Spoken Word book of the sermon in their hands, and Brother Branham preaches on the tape. Some disapprove because they say that the man is dead; he's gone. Well, so is Paul dead, so is he gone, but he brought, and still brings, the Word of God. To some this statement may be alarming. I can hear the question, "*Wait a minute, are you saying these tapes are the Word of God?*" Yes, I am saying this, but they don't understand why I say it. Printed matter is published every day from ministers and evangelists who claim that theirs is the Word of God, but this doesn't offend those who question us. What is the Word of God? The Bible? Why is it called Bible? Why is it called Scripture? Because it was originally handwritten, that's all. But today the word "Scripture" has become synonymous with the word "Bible." When we acknowledge a saying as Scriptural, we are saying that it is in accordance with the Word of God. The word "Bible" comes from the Greek "biblica" which means "collection of writings." "Biblion" means "little book." "Biblos" means a papyrus, or scroll. But the separate book of Christianity that we call the Bible is a collection of both the Old and New Testaments. The Roman Catholics have their own name for their book which includes other books and they call it Scripture. The Jews recognize the Old Testament as

Scripture, the Torah. The Moslems recognize the Koran. The Mormons have their own book. But they all call it Scripture. It is their Bible.

How amazing it is that people will demand to know out of what book Brother Branham got a certain thing. (As though being written in a book made a thing infallible.) How did he know that so and so took place? I've read a lot in books that wasn't so! Now, the Jews have the law, written by Moses, the first five books in the Bible, and in answer to those who want to know where Brother Branham got certain things, I ask them, how did Moses know God created the world in six days? He wasn't there. Where did the things come from that Moses put in his books? God revealed them to him, that's all. Why? Simply because he was a prophet.

It happened the same way in our day. They say, "*But everything is already in the Bible.*" That is exactly right, but we don't understand everything that is in the book. There were mysteries spoken of in Daniel, for instance, that people didn't recognize; he said it would be revealed in the time of the end. John the Revelator saw things in his vision that he couldn't even write; but he said it would be revealed in the time of the end. How then does God reveal a thing? By sending His Word through a prophet. So it has always been. Moses wrote a history from the beginning - by revelation. Job records a personal experience. David wrote psalms. The various prophets wrote of the happenings and experiences of their day, their visions. This is all called Scripture, the Word of God. Would they have been able to accept it better back in the days of, say, Jeremiah? Or, would they have had to let it stand for a few years? Matthew, Mark, Luke, and John all wrote what they saw and heard. In Colossians 4:16, Paul says of his own writing, "*And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea.*" If the same attitude which questions the tapes of Brother Branham's sermons being the Word of God had been prevalent in Paul's day, they would have asked just who Paul thought he was. Suggesting that they read the entire epistle in their church. How preposterous! We have our own pastor, they would have said; he can bring us a message.

So when they ask why we play tapes in our services, I simply tell them that they need a revelation of who this was and what he said. Again in I Thessalonians 5:27, Paul said, "*I charge you by the Lord that this epistle be read unto all the holy brethren.*" Why? Because this was "*thus saith the Lord!*" Bear in mind that it is easier for us to agree with this now, but back in the days when it was written and received, it was only a letter, written by a man to a church. Likewise though the tapes be viewed as nothing more than a sermon preached by a man to a congregation, yet it is the Word of God to this generation. It is "*thus saith the Lord.*" After all, Paul wrote two thirds of the New Testament; but this is appropriate enough when we realize that he was the first messenger. He was the messenger to the Ephesian church age. Paul's writings were used to settle important matters. Supposing a deacon was to be selected, what must be his qualifications? The answer could be found in Paul's first letter to Timothy, chapter 3, "*Let the deacons be the husbands of one wife . . .*" If a proposed deacon could not meet the qualifications set down through Paul, the authority, he could not be accepted. That was pretty definite.

So it is with us today who follow this messenger of God to this age, vindicated as Paul was. If a question arises, I can say, "*Let's go to the tapes for an answer.*"

Scriptures, writings, collected together become the Bible. John the Revelator had such fantastic visions on the Isle of Patmos, recorded in the Bible, that if the like had come forth today, the great theologians and denominational heads would have utterly refused to accept it, and they would have missed completely the most wonderful revelation of all. Jesus said that Scripture cannot be broken, and He called it the Word of God. At one time He said, "*Search the Scriptures (the old Testament as written) for in them ye think ye have eternal life.*" But where does Scripture come from? In II Timothy 3:16, the Word says, "*All Scripture is given by inspiration of God, and is*

profitable for doctrine, for reproof, for correction, for instruction in righteousness." In II Peter 1:20, we read, *"Knowing this first, that no prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."*

Today many people speak who are not moved by the Holy Ghost to speak. And there are many who say they believe the message of Brother Branham, yet all they have proved is that they can listen to the tapes and they can read. If they really believe, they would put what they hear into practice. They refuse to hear preachers who preach the message when the prophet charged the ministers to preach and ordained them to do so. And the Word says, *"So then faith cometh by hearing, and hearing by the Word of God."* And again, *"And how shall they hear without a preacher? And how shall they preach, except they be sent?"* When they say there is no need for preachers they have not heard the prophet correctly. For example, some people, hearing the prophet say that education is of the devil, immediately take their children out of school. But he didn't say to do that, nor did he do it with his own children.

Amos 3:7 says, *"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."* This then is God's way of making secrets known - through His prophets. If it were otherwise, then the Scripture would be broken and Jesus said that Scripture could not be broken. That is why I say the tapes are our epistles for this day; they contain our instructions, authority, reference, and official guide, spoken not by the will of a man but by a holy man under the anointing of the Holy Ghost. These tapes are records of visions and experiences that bring *"thus saith the Lord"* to the Bride. He said we were to hear the tapes. He said that they were the Message. Yet the question arises, as to how a man could be so presumptuous as to believe that what he said was the Word of God. The answer is, the same way Paul could be sure. Paul, when aboard the ship, turned to the captain and said, *"Don't you let one soul overboard, because the Angel of the Lord stood by me and told me that we would all be saved but lose the ship."* That was against natural judgment, but Paul had *"thus saith the Lord."* And he stuck to it at the risk of his own life. They wanted to kill the prisoners lest one escape and Paul forbade them to do it, knowing that they would break the Word of God if they did.

Yes, Paul was presumptuous, but he was right. Before King Agrippa, Paul was so presumptuous, so thoroughly convinced that what he had was right, that he said, *"I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds."* This wasn't self righteousness either; he just knew that he was right. This conviction is what brought him to where he could stand in Jerusalem and say, *"Follow me, even as I follow Christ."* He knew that others would come with revelation also, so he wrote in Galatians 1:8, *"But though we, or an angel from heaven, preach another gospel unto you than that ye have received, let him be accursed."* Thus he set up a safeguard against even himself changing what he had said. That man knew what he was talking about. He knew that he served an unchanging God and that God had given him His own words.

Brother Branham once said to me, *"Brother Pearry, if I ever tell you 'thus saith the Lord' and it does not come to pass exactly as I say it, don't you ever listen to me again!"* He said, it would have been himself that had entered into it. So it wasn't Brother Branham talking, but a holy man under the inspiration of the Holy Ghost, bringing the message of the mysteries to the Bride.

Paul, in I Corinthians 14:37, wrote, *"If any man think himself to be a prophet (and this surely fits today), or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."* Therefore when a man comes to me today and says that he is a prophet, I apply a simple test, I merely ask him whether he believes Brother Branham to be a prophet with the spirit of Elijah and, after I know that he has enough background to understand

this, if he refuses it and walks away, then I know he is not what he claims to be. He may say he is, but a prophet does not deny the Word out of jealousy. I think of Granddad Marconda, how God used him and his wife throughout the nation among the Italians, but when he heard this message, he said, *"That's the prophet."* There were people that followed him, but he asked every one whenever he got the chance, *"Have you heard God's prophet?"* No jealousy there. If they say, *"God speaks through me,"* then they shouldn't be jealous if God also speaks through somebody else.

It is important to stay with the Word as brought by the messenger. I hear them say, *"But Branham made mistakes."* (In the first place, the prophet said, *"If you love me, you'll call me Brother Branham."*) They say there are contradictions, but I say that I don't find any. I wonder if they mean such seeming contradictions as appear in the Word. For instance, Matthew 28:19 says *"Father, Son, and Holy Ghost,"* but, Acts 2:38 says, *"Jesus Christ."* Is this a contradiction? No, it is a lack of revelation. There are no contradictions in the Bible, just a lack of individual revelation. People take the verses that say, *"Take no thought for your life, what ye shall eat, . . . Consider the lilies of the field, . . . And I say unto you that even Solomon in all his glory was not arrayed like one of these,"* and they become bums. But let them also read where it says, *"Go to the ant, thou sluggard; consider her ways, and be wise;"* the balancing side. Proverbs 26:4 and 5 contain a classic example of what seems to be a contradiction in the Word of God. Verse 4 says: *"Answer not a fool according to his folly, lest thou also be like unto him."* And verse 5: *"Answer a fool according to his folly, lest he be wise in his own conceit."* Is it a contradiction? No, it is a matter of revelation of the proper and improper way of dealing with the folly of the foolish.

Likewise, there is no contradiction in Brother Branham's message. Not in one place. There are people, however, who misunderstand what he said. The Scriptures are balanced. The Message is balanced. When I first said to Brother Branham, *"Sir, I perceive you to be the prophet with the spirit of Elijah upon you,"* he answered, *"Brother Pearry, keep your balance in the Scriptures."*

To me, the Message is spiritual authority; yet I had difficulty thinking of it as Scripture, because it wasn't written in script. But I have no hesitancy whatsoever for saying it is *"thus saith the Lord."* Therefore I say it is the Word of God.

Some fear because they know that the Word warns about taking away and adding to the Bible, but, they need not fear, for Brother Branham's message was not guilty of either of these. It merely fulfilled it (as the Word itself said it would in the last days). You see, it is completed in the written Bible, but it is not revealed. The message revealed and *"they that have eyes to see can see it."* Also *"they that have ears to hear can hear it."* But not all men will see it and not all men will hear it because they will give a carnal interpretation to a spiritual revelation and, as a result they will not see, nor will they hear what God did in this generation.

I follow a man, Brother Branham, as he followed Christ, and I glorify God in him and I say that what he brought for this generation was the Word of God for the Bride.

Lifting Up A Man

I have no desire to "lift up" Jesus Christ. Neither have I a desire to "lift up" Brother Branham. The reason this may sound strange is that people have an incorrect understanding of the meaning of this phrase. It is taken from John 12:32, where Jesus says, *"And I, if I be lifted up from the earth, will draw all men unto me."* But the phrase is quoted out of context as, *"If I be lifted up, I will draw all men unto me."* The portion *"up from the earth"* is left out. This portion is in reference to Jesus' death, for the very next verse, John 12:33, says, *"This he said, signifying what death he should die."* The passage refers to the forthcoming crucifixion. Therefore I have no desire to *"lift up"* Jesus Christ, to *"crucify him afresh,"* as it says in the 6th chapter of Hebrews.

Opponents of this message often accuse us, erroneously, of "lifting up" Brother Branham. Again I have no desire to "lift up" Brother Branham, but I do desire to glorify God in him as they glorified God in Paul.

Brother Branham has been called everything from God to Satan. There is a tendency, though, for people to set about "making a man God." The Moslems, for instance, declared Mohammed, an Arabian prophet who lived in the period of 570 through 632 A.D., to be their savior. That is, they took a man and made him their Messiah. The Christians, on the other hand, state that Jesus Christ of Nazareth, born of the virgin Mary, is their Lord and Savior, their Messiah, their Redeemer, the Lamb sacrifice, but was lifted up from the earth because others believed He made Himself God. The disciples were forbidden to call him Jesus, because His *very* name meant Jehovah, the Savior. They were forbidden also to call him Immanuel which means *"God with us."* Truly, Jesus Christ of the New Testament was Jehovah God of the Old Testament. We know that all that was in God, He poured into Christ, and all that was in Christ, He poured it into His church.

Then we find examples in the Bible where men of God were mistaken to be the Messiah. The first is, of course, John the Baptist, who came in the spirit of Elijah to forerun Jesus Christ, the fulfillment of Malachi 3. He was testified to by Christ, Who said that this was the Elijah who was to come and turn the hearts of the fathers to the children. People mistook him for Christ because they were looking for the first appearance of the Lord.

Paul, shipwrecked, then bitten by a deadly viper, was looked upon by the people as a devil. They thought the snake surely was vengeance from God for his having escaped the shipwreck. Look how their attitude changed, however, when he didn't die of the snake bite. They changed their minds, and said that he was a god. They also *"honored us with many honors"* as Paul said, no doubt desiring to worship him for the wondrous deeds he did in their midst.

Peter, at the house of Cornelius the centurion, found himself being worshipped by the man, for Peter came in fulfillment of a vision given to Cornelius. Peter refused to accept this respect from the centurion, reserved only for God, and assured Cornelius that he was a man like himself.

In Revelation 19:10, John relates, *"And I fell at his (the angel messenger's) feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."*

Paul, preaching at Lycaonia, suddenly perceived that a crippled man had faith to be healed and he *"Said in a loud voice, Stand upright on thy feet. And he leaped and walked."* The people seeing this immediately proclaimed that *"The gods have come down to us in the likeness of men."* They were about to offer sacrifice, believing Barnabas, who was with Paul, to be Jupiter, and Paul to be Mercurius. The two apostles, hearing of this, *"rent their clothes and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you and preach unto you that ye should turn from these vanities and unto the living God."* Why did these poor, misled people do this? It was because they saw the power of God manifested in these two men, so they tried to make the men gods.

Now Jesus says in John 10:34, *"Is it not written in your law, I said, ye are gods? If he called them gods, unto whom the Word of God came, and the Scripture cannot be broken: say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?"* Jesus was referring to David's statement in Psalm 82:6, *"I have said, ye are gods; and all of you are children of the most High."* And Jesus reminded them that Scripture cannot be broken. Thus, it is a true statement that they to whom the Word comes are gods.

Brother Branham was called God by some. On his message *"Bruised Serpent or Who is William Branham,"* he invited attention to this belief of some of the people and leaves no doubt about his hearty disapproval. He tells on this tape how a man approached him while he was in the south, saying, *"I believe that you are the Son of God."* Again, in Canada, a man presented him with a card which said, *"William Branham is my Lord."* He even found people in these locations baptizing in the name of William Marrion Branham. (Remember how Paul said, *"I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name."*) Now John the Baptist, the forerunner of the first coming of Jesus Christ, was called God by some. For the type to hold true, it was necessary for some to call William Branham, the forerunner messenger of the second coming, the Messiah also. Likewise, as the seventh church age messenger, he would have to be called God as was Paul, the first church age messenger.

In his sermon *"Bruised Serpent"* Brother Branham tells of a vision of a snake which he struck and wounded. His attention was distracted in the vision and before he could strike again the snake had crawled off into the water. (Brother Branham always taught that water represented people.) The interpretation of the vision was that the belief that he was the Son of God, the Messiah, would persist among the people, though he struck this belief with a mighty blow. But he said that we were to have nothing to do with this. He called it antichrist because it elevates him to the position of Christ. He said, like John the Baptist, *"I must decrease, He must increase."* He said that before ALL in ALL comes in, there will be a prophet in the spirit of Elijah. He did not deny being that one, but gave the warning on one of his *Questions and Answers* tapes, *"If you substitute me for Jesus Christ and say that I am the Lord Jesus Christ, you make me antichrist."* He continued, *"I will face God as a quitter before I will face Him as an antichrist"*. But he uses a simple comparison to clarify the situation when he said, *"if the spirit of Beethoven was in me, I would compose music like Beethoven, therefore, if you are saying that Christ dwells in me, I pray that you are one hundred percent correct."*

On page 328 in the book *'An Exposition of The Seven Church Ages'* Brother Branham says, *"I would like to make one more comparison between the Seventh Messenger, the forerunner of the*

second coming of the Lord, and John the Baptist. This Seventh Church Age Messenger will have such power and authority with God that there will be those who will mistake him for the Messiah, just as they did in John's day when they came out and asked if he were the Messiah and he replied that he was not." But Brother Branham charges us to remember that in the last days there will be a spirit that will deceive some into believing that the Seventh Messenger is the Messiah, but it will not deceive the elect because it is impossible for the elect to be deceived. He says that he is not the Lord Jesus Christ, not the Messiah, but he is your brother, a servant of the Lord, a prophet of God and he needs no greater place of honor than John the Baptist. The tragic thing is, he explains, that these people were not his enemies, but friends. Enemies he could have forgotten, he tells, but these were good people, his brethren, who loved him and would do every thing he asked of them - except one thing - and that is when he asked them not to continue in this antiword belief and doctrine. After Brother Branham preached "*Bruised Serpent,*" these people came to him and apologized, saying that they would not mention it again. But, and this is most amazing, *they continue to do it today.*

This belief that Brother Branham was God is a powerful, pervading spirit which accounts for much of the opposition to this message. I have experienced the influence of this spirit and I have been told accounts of other instances which I will relate here. A family who were strong in the belief that Brother Branham was God were travelling across the country and had stopped in a certain motel room in a certain city. I will name this family "X." Another family, whom I will name "Y" came through the city and stopped, by coincidence, in the same motel and in the same room. The Y family believed the truth, that Brother Branham was the prophet of God. During the night that the Y family stayed in the room, both Brother Y and his wife were awakened several times during the night with something that kept coming to them, like a revelation, which said, "*William Branham is God.*" They were greatly troubled in their spirits about this and discussed it with each other the next day. They were so disturbed by this experience that they told some friends about it, who, in turn, relayed the story to Brother Branham, asking him what it was all about. Now Brother Y and his family did not know that family X had stayed in the motel room before them. Brother Branham, by the Spirit, explained the strange happening to them. "*Here is what happened,*" he said, "*Brother X and his family stayed in that motel room the night before and they have that spirit. That spirit was still in that room and that is what Brother Y and his wife heard.*" To me, this proved it to be a spirit.

As further proof that the deity belief is a spirit, I recall Brother Branham's first visit to the Tucson Tabernacle on November 21, 1965. In accordance with his request to me the day before for about five minutes time, Brother Branham proceeded to explain to the congregation that he had asked me to come to Tucson, and that he was behind the tabernacle, that he claimed it to be "*his*" church. He told how the Lord had shown him the building before it was rented. Since he was to give this little talk, those people who believed him to be God were present, naturally, in great number. Though I desired him to preach that morning, he was emphatic in his desire that I do the preaching in order that I take my place as pastor of the church. He wanted me to be independent, but with his backing where necessary. That morning, as I brought my sermon "*God, How Great,*" and came to the Scripture about the Word being "*sharper than a two edged sword,*" and a "*discerner of the thoughts and intents of the heart,*" something spoke to me as I stood there in the pulpit and said, "*A discerner of the thoughts and intents of the heart, Brother Branham does that - there is God.*" Three times this was repeated to me. I resisted speaking it out. Immediately after the service that morning, Brother Branham came down to a point directly in front of the pulpit and congratulated me on the message. Brother Roy Roberson came down and congratulated me on my ordination and was standing as witness with me when Brother Branham said these words to me, "*Brother Pearry,*" he said (directly in front of the pulpit), "*do you remember in Psalms 22 when David said 'my God, my God, why hast thou forsaken me?' Who was that?'*"

"That was Christ on the cross," I answered readily. Then it dawned on me. "Brother Branham," I said, "You caught something in my spirit!"

"Three times," he answered.

"But Brother Branham," I said, "David was a mouthpiece - you're a mouthpiece of God."

"Brother Pearry. I have to say things in the first person that's not me, it's Him."

Again I said. "Brother Branham, you're a prophet, you're a mouthpiece of God!"

His final answer to this subject left no doubt as to where he stood and I will record it here in order that there be no mistake. There was no uncertainty in his voice when he said, "Brother Green, don't you ever forget, I'm a Kentuckian!"

Because I believe that a prophet of God spoke those words to me, I have not forgotten it. I believe it was a prophet in whom God dwelt, visiting this generation, the voice of God for this generation, Jesus Christ the same today revealing the Son of Man just as He was revealed in the ministry of Jesus, just as He was revealed at Abraham's tent exposing the secret of Sarah's heart with his back turned.

But I began to think about why it was that Brother Branham told me to remember that he was a Kentuckian. I puzzled over each point as it was revealed to me. I heard him preach sermons like "The Rapture," where he talked about his language. My attention was sharpened. Was there something about his language that should be noticed? I noted how those who believed him to be God would twist his words to prove their point. For example, after discernment of the secrets of the heart in a prayer line, he would pray and the person would instantly be healed, then he would turn to the congregation and say, "Now, you know that no man can do that, only God." At this the misguided ones would prick up their ears and proclaim that if God only could do it and Brother Branham had done it, then that made him God. Brother Branham had words for this; he said that was a "carnal interpretation of a spiritual revelation." I saw clearly what he meant. To me he was simply saying, "I didn't do it. That's God doing it."

In messages such as "God Unveiled Before Us," where he would say that in Jesus, God dwelt in a man, but since Pentecost, He has dwelt in man. He used the singular "man," rather than the plural "men." Later I caught a strange thing when he said that since Pentecost God has dwelt in the reformers. Then when I heard the message, "Taking Sides With Jesus," that he brought to the brethren of his church, he made a statement like this, "Now, tonight, we're just a bunch of man." This brought something to my remembrance of a time when there were three of us brethren standing together and Brother Branham called over to us, "You man come go with me!" I wondered at this. Was he saying "mankind, come go with me." or was he speaking to one only? But yet, I knew he was speaking to all three of us. As I began to investigate this point further, searching for clues on the tapes, I finally realized that Brother Branham did not use the word "men." He always said "man." Near the end of his sermon "Anointed Ones At The End Time," speaking of two men, Jannes and Jambres, he clearly refers to them as man, not men. Even though he was emphasizing the point that it was not one man, but two men, he still used the singular form. I reached the crux of the situation when I noticed that they had misnamed the sermon "A God Called Man." On this message, he very clearly states that the title is *God Called Man*. The article "A" had been added to the title. Now, if I heard him say "a man," I would assume that he was talking about one man, which is exactly what those who believed that he was God wanted to hear - a God (whom people call a man). In the message he speaks of David,

Joseph, Moses, John, Paul, Peter; he speaks of men. Now it is clear, he is using the singular form for a plural subject. *He is talking of men that God called.* Now this is not interpretation of the Word, but it is avoiding ignorance of the Word. *(Peter said, "There are many things about our beloved brother Paul's writings which are hard to understand and there be those which are ignorant which do wrest with them as they do with the other Scriptures and bring on themselves damnation.")*

To take Brother Branham's message, and still continue to make him Jesus Christ, when he warned that this is antichrist, makes the blood of Jesus Christ an unholy thing. It is a spirit that is prevalent among some of those who follow Brother Branham. But it has to be, so that the type be maintained. I always recall how he told me to *"keep my balance in the Scriptures."* As a result, I feel that I have been responsible for the emphasis on balance in the Message. There are pros and cons that one should hear and then take the truth down the middle. Otherwise, you do no better than the Oneness group for instance, who went to seed on the baptism in the name of Jesus Christ; or, as the Church of Christ did with organization; or the Baptists with their *eternal* security; or the Methodists with their Episcopal method of sanctification. You can go to seed with any of it. It is the same with church order also; you can legalize it, letter only, or you can have the Spirit. But if the letter speaks it, the *"Spirit giveth increase"* and then the truth lies in the middle.

I began to notice that some of these people with this antiword belief about Brother Branham applied the Scripture where Jesus said, *"No man knoweth except he that come down from the Father,"* to Brother Branham himself. They would say, *"How many times did you hear Brother Branham say, 'I come down to preach to you this morning'?"* The simple fact is that Brother Branham lived up on Utica Pike hill and to me it is obvious that he was saying that he came down from up at the parsonage, down to the church to preach to them. But because they are so out of balance, they must take first one thing then another to prove the first thing, reaching and groping into the realms of what is not even reasonable in order to prove the point. Finally, the ultimate degradation of their thinking is that they ascribe to William Branham the origin of virgin birth. I know this because they tried to persuade me, personally, with this false doctrine. When Grandma Branham was alive, some of these people walked up to her in a grocery store one day and called her *"Mary"* I can picture her now, that little black-headed woman, her hair balled up on the back of her head, her eyes flashing, and the tips of her ears tinged white with emotion, telling them in no uncertain terms that she was no virgin, that Charles Branham was the father of her eldest son, William.

The day that I was first approached with this doctrine of virgin birth, I shook my head in disbelief that people who claimed to love him so, would foster such false doctrine. I told them that I certainly didn't find it in the Scriptures and that Brother Branham said that everything in the Message had to be in the Scriptures. They responded by asking whether it was not true that Brother Branham taught that every Scripture has a compound meaning. I asked whether they were referring to Isaiah's prophecy concerning a virgin conception meaning Brother Branham as well as Jesus Christ. They replied that this was so. I called their attention to the fact that Jesus corrected Mary when He said, *"I must be about my Father's business."* I asked them how it could be then that Brother Branham called Charles Branham his father and gave the very earthy example of how his father would give up chewing tobacco every New Year's Day. I told them how I had heard Brother Branham refer to himself as a cocklebur and a sinner saved by the Grace of God. Then this brother to whom I was talking brought out his climaxing argument, saying, *"But didn't you ever hear him say that he had to be about his Father's business?"*

If this was designed to persuade me, it failed, for I said, *"Yes sir. But he also told me to be about my Father's business, but I know that P. O. Green is my Daddy."* I went on, *"Look sir, the only reason that Jesus Christ was virgin born was to bypass the serpent seed so that He could be the perfect sacrifice to die for the sins of mankind. Brother Branham said that Jesus*

died for the sins of Moses. He also said that Jesus Christ died for his (Brother Branham's) own sins." I presented them with the infallible logic that if Brother Branham had to be virgin born so that he could be without sin so that he too could die for our sins, then Jesus Christ hung on Calvary in vain. This in turn is the same as considering the blood of Jesus Christ an unholy thing, nothing other than an antichrist doctrine. Brother Branham said to have nothing to do with such a thing, because to maintain your explanation of it, you have to get out of the Scriptures. What is antichrist? It is antiword.

"Look sir," I said. "let's just forget the matter of his birth for I can see that you are persuaded of this, but don't you know that he has children? Don't you realize what that means?"

He reached way out for his answer to this, saying, *"But he could have spoken them into existence."*

"Sir," I said, "you may convince yourself of that and you may convince others of that, but there is one person in this world you will never convince and that is his wife, Sister Branham." He had no rebuttal for this and I walked away.

The reason I have brought this out is simply because I want people to know that I don't dodge any of the issues. I don't deny that there are people who believe such things about William Branham. But I want you to know, and I want this to stand as record, I believe with all my heart that Brother Branham didn't agree with it. When he asked me to come to Tucson, he said, *"Brother Green, those people are wrong, but they are good people. The reason they are wrong is that they have given a carnal interpretation to a spiritual revelation because they haven't had a pastor."* I objected, saying that he had been their pastor. His reply was directly to the point, *"I'm not a pastor - I'm a prophet. I'm supposed to go of into those mountains and hear from God and stomp out with 'thus saith the Lord,' and turn to go right back."*

I received a greater insight into the problem as he went on to tell about his relationship with these people. He told me how they hung so close that he couldn't even park his car and go up for a visitation from God without a carload or them being there waiting for him when he came down, ready to ask him what happened. *"Me being like I am,"* he said, *"I always spill it. I ought not to do it."* (It makes me weep today to think of it, the same as I did the day he first told it to me.)

But those who do not believe that Brother Branham was God's prophet, don't realize what a compliment it is for others to call him Jesus Christ. One man says it like this, *"Most preachers preach Jesus Christ but William Branham lived Jesus Christ."* Oh that I might live such a life that men would have difficulty distinguishing between Peary Green and Jesus Christ. If men would not see me, but see Him.

No, some men could not tell the difference. When I hear someone say that he was Jesus Christ, it just confirms my respect for Brother Branham; for what a man of God he was that some men could not tell the difference. But for those who would use this against Brother Branham's message, and say that this is wrong, I refer them to Exodus 4:11, where God answers Moses' objection that Moses would not be able to do what God had called him to do, with the words, *"Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord?"* This was God telling Moses that He had made him what he was. Likewise I believe that God made Brother Branham what he was - just as it is with any man who is worth anything. It is because God made him.

God's words to Moses concerning the forthcoming ministry of Moses and his brother Aaron are recorded in Exodus 4:15 -16: "And thou shalt speak unto him (Aaron), and put words in his

mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Aaron, you see, did not have a message. It was God's word that came to Moses who, in turn, told Aaron who went forth and told the people. Aaron was not a prophet of God, he was *a prophet of Moses*. Moses was the prophet, the mouthpiece of God. That is why I can tell it all over the world that I do not have a message. I only bear witness of that which I saw and heard in the life of God's mouthpiece, Brother Branham.

Brother Branham taught that Christian baptism is in the name of the Lord Jesus Christ, the One that died for my sins. yours, and Brother Branham's. But Brother Branham was a man sent from God, a man in whom God dwelt, a "*holy man under the inspiration of the Holy Ghost*" who spoke the Word of God to this generation. Just as John the Baptist was more than a prophet, so was our Brother Branham more than a prophet. He was the Seventh Church Age Messenger, a star in the hand of Jesus Christ. He is one of those "*seven eyes*" in Revelation that goes forth to reveal Jesus Christ the Lamb of God, slain from the foundation of the world, and he is also a messenger of the Covenant that God has made with His people, "*if I go away, I shall so come again, in like manner. Make yourself ready to meet the Lord.*" He was also one "*unto whom the Word of God came,*" and therefore, according to John 10:34, it is not wrong to refer to him as the prophets of old were referred to, that is, "*gods,*" because "*the Scripture cannot be broken.*"

When Jesus Christ walked among the people in Galilee, He did many signs, wonders, and miracles, and spoke His doctrine, His Message of the resurrection, the Way, the Life, the Truth, bringing hope, reality, and life to the people. In great fear, they proclaimed that "*God hath visited this generation in the life of a prophet.*" So I can say today that God visited *this* generation for He sent a mighty prophet - *William Marrion Branham*.