
RECOGNIZING YOUR DAY

AND ITS MESSAGE



Good morning, friends. Let us remain standing just a moment.

Dear God, as we, in this hustle and bustle of life, have paused for these next few moments or hour, whatever it may be, that Thou has provided for us, to give praise and glory to Thee, to preach Thy Word, to know Thee better, that's why we have gathered this morning. We thank Thee, God, because that there is people who are ready and have prepared themselves to come listen. Regardless of the conditions and the time, and that we live in, they still believe. And we thank Thee for them.

² God, we are grateful to Thee for Thy great healing power, the promises of Thy Word. How our hearts burn when we hear these testimonies! All kinds of afflictions that's been brought upon the sons of man! Thou, and Thy grace and power, and with Thy promise, has healed them. And they're here, testifying, giving praise to God. We thank Thee for this.

And now may we, today, hear the Message that Thou hast provided for us for this hour. As we read in Thy Word, may You give to us the context of that which we read. Let Thy will be done in all things, for we ask it in Jesus' Name. Amen.

May be seated.

³ It's a privilege to be here this morning. I'm very happy for all of you. And Brother Wood, Brother Roy Roberson, many other brethren, has worked faithfully the last two days, to air-condition this building for this purpose, 'cause last Sunday they seen how you suffered. And they had a little money in the church treasure, and they went to work and put it to work to make you comfortable, with the money that you placed into the offering, to while you can set, listen at the Message. Much cooler today than it was then. So we're grateful to God, and to you people, for this opportunity.

⁴ Glad. . . Brother Roy Borders, he wanted to kind of stay back in the back this morning. And I told him to get his chair and set out here with these ministers, but he wouldn't do it. As all of you know, Brother Borders represents us in the field. So glad to have Brother Borders in, and many other ministers and friends.

5 Through the week I—I get to thinking, and say, “When I get down there, Sunday, I’m going to recognize every minister, every person.” Then when you get here, you’re so took up in the Message till you just forget everything, almost, so what it was.

6 Now I got to go back to Arizona. I got to go back next Monday, a week, back to Tucson, to get the children there for school. And I’m coming back then after that. And the wife has to be there early, to begin the . . . to register the children, two weeks before school starts. And I, then, I am going to return back for a while here.

7 And now this is my vacation time. As you know, I have preached since December; January, February, March, April, May, June, and July. Now, if God willing, and not any special call, this is the season that I—I take my rest, my vacation. I go hunting. And I. . .

8 Now if the Lord should call me to something else, them things are out of the picture. God is always first. And I want Him to be first, and you want Him to be first. But then if there is no certain call, and that be His will, that’s what I’m to do now for the next couple months, is to go hunting now, to rest myself. I. . .

9 You don’t realize, the world will never know, what I have to go through with. See? And it’s just such a strain. No wonder the Lord told His disciples, when He was walking with them, “Come apart into the desert, rest a while.” See? I realize that more, every day, and especially as my days get more upon the earth, you see. As I get older, you realize it. You hear our pastor saying “amen” to that, too. He, we, can realize that we’re not boys after we pass fifty years old. Now we got to have a little time.

10 We’re so grateful for the testimonies that we’ve just heard. Wife was over at Mrs. Wood’s, yesterday, when some people come in from down in Alabama, somewhere down in there, and was telling about the great things the Lord did in that meeting, of little children being healed, and different things. And so many things that, my, it’d just take a long time to—to get it told.

11 Then I also have to remember that . . . I believe some of them told me that Sister Larson has been here two Sundays with a little baby. I wouldn’t know, but I believe they said it was her grandchild, maybe, for dedication, bringing it down from Chicago. The lady has been very kind to us, and we appreciate her. And she brought a little baby from Chicago, for dedication. Which, she has quite a little time to get it out, I think, for dedication, but she is interested in this child of being dedicated to the Lord. So if Sister Larson will, while I’m speaking, if she’ll just bring that baby up for this dedicational service.

¹² And then, perhaps, while she is making ready, I—I want to say that this has been the hardest Message that I ever did try to prepare, until last night. Through the week, I would go into the room, to try to set aside after my calls and things, to—to try to get something on my mind for the hour. And when I would go, I—I couldn't even . . . My mind was blank. And, yesterday, I went into the basement. I thought it was too hot, so I went down into the basement, sit down there. And I'd try to get my Bible and read, and I'd fall asleep. Then I would get up and get a drink of water, and try to shake myself, and go outside and walk around, set on the step.

¹³ Somebody come by and caught me with my shirt off, setting on the step; it was so hot. They waved. I didn't know whether they waved . . . Somebody, it might have been somebody here local in the city, or might have been somebody in the church, waved at me. And I—I was so thinking, I—I just happened to glance at the car, passed by. I waved.

¹⁴ Last night I got into the car and went up in around towards Charlestown, trying to get something. The Lord, seemed like, wanted to tell me something, but I . . . Satan was trying to stand in my way, to keep me from doing it. So I thought, "Well, if he does that, I'm just going to keep on tarrying, just keep on waiting, pounding at the door until He opens." So then just a few moments ago, or just about a little after seven o'clock this morning, I was up real early.

¹⁵ Yesterday, a little sick, trying . . . I had eaten some corn that hadn't agreed with me just right, being real hot, and I—I was trying to get away from that. And—and then this morning, about eight o'clock, I happened to pick up a Scripture that's astounded me. And I looked at that Scripture again, and again It astounded me. And I went, following It through the Scripture, and I just got through a few minutes ago. So it may be that the Lord has a Message for us, this morning, that Satan has tried to keep from us.

Would you bring the little one here, Sister Larson? [Brother Branham dedicates a baby. Blank spot on tape—Ed.] God be with them and help them.

¹⁶ Now I have been keeping you, last Sunday, two days, and I think . . . or, two services, morning and evening, and that makes it hard on you. I understood that it . . . Some of you have to travel so far, and miss a day's work, and so forth. So even if we're going to leave Sunday, Monday, a week, I'll just announce the service for next Sunday, the Lord willing, see, unless the congregation would want it to be stay over for the night. See, that, that's up . . . There is so many of you!

How many would rather it be tonight, let's see, have the services tonight? Now, would rather have it next Sunday, raise your hand next?

Ooh! My, that's a close one. Uh! [Someone says, "Tied, brother!"—Ed.] What say? ["Have it both times."] Uh! [Brother Ben Bryant says, "Have it tonight, and next week, too, Brother."] Now, now, Ben! [Brother Branham laughs.]

¹⁷ I got this Message, is long, this morning, but I—I don't know just how . . . And I know I help make the rules of the church, but in there, if you'll notice, I said, "Except I am taping." See? So, this is taping. Uh-huh. So maybe we will try to get back both times, tonight and next Sunday, then, will if the Lord is willing, you see. Now, if you don't get a message this week, then you come next Sunday.

¹⁸ I hate to have you come twice like that, but I feel we haven't got but just a little more time. And you just remember, if time moves on, we're not going to have this privilege very long. See? Remember, something will take place. Either the law will stop us, or Satan will move among you and scatter you. It's always been that way. See? Something will take place, so let's appreciate every minute that we're together.

¹⁹ So now to those who have to go back to your homes, tonight, it'll be like last Sunday night, I just had a—a little short Message. And so, you, if you want it on tape, why, we'll sure send you the tape if you have to go back home. We're not . . . I'm going to preach tonight, if the Lord willing.

²⁰ I had a note yesterday, or—or day before yesterday, a little Message I'd jotted down from memory of something, and it's from a long time. There is two Messages, though. It's kind of between, one of them is, "A leaking cistern," or either, "The sowing to the wind and reaping a whirlwind," just a Gospel Message. This morning is teaching. And so, tonight, I'll either speak on, "Sowing to the winds and reaping a whirlwind," or either, "A cistern that is leaking."

²¹ And, this morning, I want to read from the Holy Writ now.

And are you comfortable? Say, "Amen." [Congregation says, "Amen."—Ed.] Good.

Now I want you, in your Bibles, to turn with me to the Book of Hosea, you who desire to read. And let us read a few verses out of the 6th chapter of the Book of Hosea, the prophet.

And shall we stand.

²² Dear God, we are unworthy to take this Book into our hands, for we read in the Scriptures that no man in Heaven or in earth, or beneath the earth, was worthy or even able to take the Book, or even to look upon It. Oh, and there came One that had been like a lamb had been slain; He took the Book, for He was worthy, and He loosed the Seals thereof. And we're looking to Him this morning to reveal

these contexts that's written in the Book, because it is the Book of Redemption. All that is redeemed is written therein. May we find our position, this morning, in the time that we're living. For we ask it in Jesus' Name. Amen.

Come now, and let us return to the LORD: for he hath torn, and he will heal us; he has smitten, and he will bind us up.

After two days will he receive us: in the third day he will raise us up, and we shall live in his sight.

Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as a rain, as the latter and former rain unto the earth.

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away.

Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth.

For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings.

But they like men have transgressed the covenant: they have—they have dealt treacherously against me.

Gilead is a city of them that work iniquity, and is polluted with blood.

And as troops of robbers wait for a man, so the company of priests murder in the way by consent: and . . . commit lewdness.

I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

Also, O Judah, he hath sent an harvest for thee, when I returned the captive of my people.

²³ Lord Jesus, draw from This, by Thy Holy Spirit, the context that's intended, as we wait further on Thee. In Jesus' Name. Amen.

²⁴ Now, my subject this morning is: *Recognizing Your Day And Its Message*.

We see from last Sunday's lesson, as we taught, *The Feast Of The Trumpets*. And I want to call to your attention, now, the time—time of Israel in God's timepiece.

²⁵ We are dealing today upon a Sunday school lesson, that I want you to realize and recognize the time that we're living. We're just about to run out, as you see. And then, by this, you should know the very hour and time, and sign and Message that you are to receive.

26 Now, as we started last Sunday . . . We had been speaking of going to preach on the Trumpets, the last Seven Trumpets of the Bible. And me, in myself, I thought they would break forth just like the Seals. But I've noticed on each one of these openings there has been a tremendous thing happen.

And as we preached the *Seven Church Ages*, and they were so perfectly until the Holy Spirit Himself come down among us and vindicated it, and put it upon the papers, and throwed it across the nation, and showed it in the moon in the heavens, and proved it to us, weeks and months before it happened, that just the way it would be, perfectly. Here in the tabernacle He made it known. Here on the . . . in the time, He made it known. On the moon and the sun, He made it known. And in the position of the nations at this time, He made it known; as the hierarchy of Rome left and went back to Palestine, supposedly had been the first pope back since (they claim) Peter being the pope. Now, it was so tremendous!

27 Then, we see, before the Seven Seals that hid all the mysteries.

Me not knowing what I was drawing on the board, for the Church Ages. I never. God knows. Just by vision, I drew it. Not knowing that God, a year and six months later, was going to vindicate it in the skies, by the moon, and slip it across the national papers. I didn't know that. I didn't know there would be a mysterious blackout in the moon, to represent this Laodicea Age.

28 Now, on the papers, you only get the six ages. Is because the Laodicea church was blacked out completely. And if you would notice the spiritual application, as God set it in the heaven. When I set it here on earth, I left a little bitty space, as you see, just a teeny little bit of light. That was just before the very Elected was to be called from the earth, the reason I placed it on there for the seventh age. But when God put it in the heavens, it was totally blacked out, means maybe the last one is called from that Laodicea Age. We don't know. There could be a sermon on it.

29 Now notice again, before the—the Seven Seals, which I had no idea it was that way.

Here at the tabernacle He spoke of it, and sent me to Tucson, Arizona, telling you all what would happen. And there is men setting present, today, who was there to see it happen just exactly the way it was told here would happen, "Seven Angels would come." Then the newspapers packed that, and the magazines, across the nation, "Mysterious circle of Light in a form of a pyramid," just like I drew it here and showed you. Raised up from where those Angels was standing, and went thirty miles high, and was twenty-seven miles

across; or either twenty-seven miles high, and thirty miles across, I forget which it was. And was seen throughout the states, just up above Tucson, Arizona, right where it happened, same time.

³⁰ See, the—the Bible, God is not just. . . This is just not someone trying to—to press something to you, but to reveal to you the very spiritual application of this hour.

³¹ And then, the next Message, that opened up the Seven Seals, which undone all the hidden mysteries of the Bible, the Doctrines, and so forth. Which, the world so rudely attacks nowadays, attacks It and says It's wrong, *this, that*.

³² Here the other day in Arizona, splicing tapes, to try to make me say things that I didn't say. Just remember the vision about the Arizona proposition! The Bible said, "It was far better for you that you had a rock at your neck." And another thing, that, "Whosoever," let him be preacher or what he will, "will take one Word away from It, or add one word to It!" People putting their own interpretation upon the Word as It's been given, trying to make It say something that I did not say, and, not my Word; It's His Word. "Who shall add to, or take away!"

³³ And then, in the vision, we seen these prophets whirl down, as I explained to you, I believe, several Sundays ago. It'll all be. I said, "Just keep away from it." As long as I'm fighting it, then God can't fight it. But let's let Him have it. He's the One Who takes care of it. See?

³⁴ Now we noticed, last Sunday, there was. . . preaching the feast days. And there was a feast of pentecost. And between the feast of pentecost and the feast of trumpets, that was a long period of time; exactly fifty days between pentecost and the feast of the trumpets. And fifty days, which, *pentecost* means "fifty." It was the sheaf-waving, or the ingat-. . . The first fruits of the harvest was brought in. And we see it was in type back there, with the natural firstfruits, representing the firstfruits of the Holy Spirit to be poured out upon the people.

And we find out, then, that them fifty days was received by the Gentiles, which, "God called from the Gentiles a people for His Name," the feast of the pentecost. And we have been going through that long feast of pentecost.

³⁵ Now, actually, from the fifty days, would be exactly seven sabbaths. And seven sabbaths represented the Seven Church Ages, to be called in the time of the pentecostal feast, of Pentecost, to call a people from the Gentiles for His Name.

Now, at the end of these seven sabbaths, which has been, there was to be the Day of Atonement, which was the Seven Trumpets. And the Seven Trumpets was to call a day of mourning, back for the

Sacrifice, or, the Atonement. And we find out then, that, Israel, the Seven Trumpets pertained only to Israel.

³⁶ And, then, why He wouldn't let me preach them Seven Trumpets. I even was ready to announce it, had the halls ready and everything to go into, to preach the Seven Trumpets. And I said, "There is something bothering me so bad," I said. We kept on working, and Billy and all of us, trying to get everything ready for the air-conditioned building, for this next coming week, for the Seven Trumpets; having ten days, or eight days, had the school auditorium. But the Holy Spirit wouldn't let me do it, for some reason, and I wondered why.

And when I went in to pray, I told the wife, "I'm going in." And sincerely I knelt down before God, to pray. And He revealed to me that them Seven Trumpets sounded under the Sixth Seal, and I've done preached it, supernaturally. See, it's the hand of God, the whole thing. It pertains to Israel, and we picked it up under the Sixth Seal; you all who have that, how the persecution of the Jews.

³⁷ The time of the Gentiles has been in this pentecostal feast.

The Trumpets, under . . . all of them was sounded under the Sixth Seal. And we picked it up last Sunday, under the feast of the trumpets, if you all want to get it. What was it to do? To rush the Jews, from all parts of the world, back into their homeland. It must be there. And the opening of the Seals, under the Sixth Seal, and under . . . The Seven Trumpets sounded in the—the Sixth Seal.

³⁸ Now, the seventh angel's Message is to open the mystery of the Seals, calling the eleventh-hour Gentile workers to receive the same pay that the first hour workers got. See?

Now, Jesus taught it. He said there was some peoples went into the harvest. They were hired. And when they did, of early morning, they received a—a—a time, a penny for the day. And then at noontime, someone else come in and went to work. And then at the eleventh hour, that's the last hour of the day, that someone come in and received the same kind of pay that they did at the first hour of the day; last hour.

³⁹ It's so perfectly, how the first-hour messengers with the Word, with the Gospel, with the Truth, they came in at the Day of Pentecost. Then there was a dark age that blocked them out. Then at the middle of the day, Luther, and Wesley, and them, came in. And then there is to be an evening-time Message, and to receive the same thing that they did at the beginning. The evening-time Message is to restore back again, to bring back that same thing again.

⁴⁰ And remember the vision of last week, that when the Bride came to be . . . preview of it. There came up the little Bride, lovely, in the vision. And I, not thinking about it; just setting there watching outside. And

there come the Bride. I heard a Voice by the side of me, said, "Here is a preview of the Bride." And She came by. I noticed Her, the way She was, very lovely, pretty, young. She was walking just the step as She could, not a march; just in the stride of a—a woman, how they walk gracefully, ladylike. That's the way She was walking, coming to my left on *this* side, and She went out of my sight.

41 Then He turned me to the right side, and He showed me each church as they've come up out of the ages. And, oh, how vulgar! And the last one was this last-day church age, which was led by a witch. And they were so immorally dressed, so filthy-looking! And they were marching to the time of twist and rock-and-roll. And those women throwing themselves just in twists, with holding just paper, gray, hypocritical, the wor-. . . The gray is between a white and a black, which is a deceiving color. Gray is neither white nor black. It's a deceiving color. And gray-looking paper, holding in front of them, with lace-like hula skirts holding in front of them, and completely nude from their waist up. And was marching to the. . . or time, or twisting, and carrying on with that music, walking up. And said, "That is the church."

42 And when it passed by me, my heart like to fainted. I thought, "If that's what is trying to be presented to Christ, as a Bride? Of all the efforts and things that man has put forth, to try to bring forth a Bride for Christ; and a vulgar, dirty, filthy-looking prostitute like that to be the Bride of Christ?" It made me sick at my heart.

43 And as she passed, after she. . . Coming before where we was standing, she was holding the paper in front of her, twisting, and rocking, and moving herself one side and then the other side, as she went, like the modern dances they have of this day, using herself in an immoral act as she was marching on.

44 I'm not responsible for these things. I can only say what I seen. And God as my Judge, but that was the church from U.S.A.

45 Now, as she passed by, the whole back part had no covering at all. And then as she passed by, I felt faint and sickly.

46 Then He said, "The Bride will come into preview again." And here the Bride came behind her, the very same-looking Bride that passed at the beginning. Then my heart jumped for joy, to know that there will be a Bride. And She will be made of the same thing, and clothed in the same thing, that the One was at the beginning. She is to be called.

And I know that is the Truth. If that isn't true, then every vision that I've had in the back has been wrong. And anyone knows, that, not one thing has He ever told us but what was the Truth. It come to pass, just. . .

47 And can you see, then, the filthiness of the modern church, calling herself a “church”?

48 As someone said the other day; Brother Ruddell, a precious brother of mine, standing against the wall over there now. That, he seen it like a sucker on a vine. And we was discussing it in the room the other day. And Brother Ruddell was disturbed about the conditions of time and the—and the feeling of the spirit in the churches today, how it’s begin to drop down. Ministers coming from everywhere, and interviews out here, asking, “What has happened, Brother Branham? What has happened?” Oh, my!

49 Brother Ruddell asked me the question, “Are they living off of the spirit of Satan, or what?”

50 I said, “No, the sucker lives off of the strength of the vine.” It lives because, the citrus fruit, a—a lemon will grow in an orange tree; but it will not bear oranges, though it lives by its life.

And the church, so-called, only is a grafted sucker, living under the name of religion, under the name of the church. Catholic and Protestant, just suckers, pulling the . . . from the strength of the Vine; and yet bearing the fruit of what they are, because they wasn’t converted. They wasn’t in the original, predestinated plan of God, that’s the reason they have to deny the Word and bear other kind of fruit. The real genuine tree, in its root, was predestinated to bring forth oranges on an orange tree.

Jesus said, “I am the Vine; you’re the branches.”

51 But if that tree ever puts forth another branch, it will bear its original fruit. And there has got to be a restoration of all these things, right at the end of the Vine. There is to be, come forth, a restoration, an evening Light to light It up and to make It right. But it will come out of the Vine, not a denomination that’s grafted into It; but original production of the Word. It’s to come forth for the evening time. “And there will be Light in the evening time.” It takes the Light to ripen It.

52 See how perfectly the Scripture is! “A day that won’t be called day or night.” Fruit cannot ripen unless the sun ripens it. No matter how much you preach, whatever you do, it cannot be ripened, it cannot be manifested, it cannot be vindicated; only by Him Who said, “I am the Light of the world,” the Word. So there has to come forth a—a—a Power, the Holy Spirit Himself, to ripen, or to vindicate, or to prove, or to make manifested that what He’s predicted would happen in this day. The evening Light produces that. What a time!

53 The Bride passed in the same position that She was when She was at the beginning. But I was watching Her getting out of step, and trying

to pull Her back. Now, much could be said on these things, of the day that we're living.

⁵⁴ Now, Hosea said, in 6:1, "Return to the Lord." Remember, he said that they would be scattered, and they were. He said, "They'll return to the Lord, after they had been scattered, and He would, will bind them up." Notice, "Return . . . Be scattered; the second . . . They were torn, and was blinded." That's just exactly what happened. "He will heal us, and bind us up."

Like Ezekiel 37, "The dry bones, the valley full of dry bones." Ezekiel saw it, their return again.

Then notice, Hosea said, "After two days!" After two days He would return to them. "He will receive us and give us, revive us." Now, *revive* doesn't mean "resurrection." *Revive*, there, is the same word used anywhere else, I just looked it up, means, "a revival." "He will revive us after two days." That would be, "In the third day He will revive us again, after He scattered us, and blinded us, and tore us."

⁵⁵ You know, the Jews were blinded for the very purpose that we could have sight. They were torn apart, and scattered, as a nation, and rejected their Messiah; that we might receive the Messiah, that there might be a people called out of the Gentiles for His Name's sake.

⁵⁶ Now, the man comes forth, and the woman takes his name. These blinded Gentiles who can't see that Name, "the Lord Jesus Christ," in baptism! It's just too bad, but it has to be that way. The Jews, they had to—they had to not see that. There is only one can see it; that's the one who is predestinated to see it. Otherwise, you'll never see it.

The Jews could not see that being their Messiah. And, yet, they were scholars and theologians, men of great renown scholarship, read the same Bible that you read. Now, after it's been made known to us, we can see it plain, that was Messiah. But, they couldn't see it, neither can they see it today. They are prophesied to be blinded, too.

⁵⁷ The church, this day, is prophesied to be blinded, to reject the evening-time Message. Revelation 3 said so, "Thou art wretched, miserable," notice the bride's condition the other night, or the church, "naked, blind, and don't know it." Lord Jesus, be merciful to us! The Bible said she was "naked." I never saw it till just now. Laodicea church was naked. And when she appeared the other night, she was "naked," never noticed it, "and didn't know it."

⁵⁸ Oh, how thankful! How, no wonder we are so grateful! I feel that we're not grateful enough for the things that God is making known to us.

⁵⁹ “Naked.” And the visions said, showed me she was naked and didn’t know it, and “blinded.” As Israel was blinded so that the Gentiles could come in, now the Gentiles are blinded so the Bride can be taken out and Israel can receive the feast of Trumpets. Just perfectly!

⁶⁰ “After two days He will revive us, or give us a revival, bringing us together, the Jews,” speaking on these Trumpets now. And He shall . . . “And we shall live in His sight, or have Eternal Life. See, we’ll be in His sight.” The Bible said here in Hosea, said, “And we shall live in His sight; Life, have Life in His sight.” That’s His Own Life, Eternal Life, “have Life in His sight.”

“She that lives in pleasure is dead while she’s alive.” So we . . . promised that Israel again would have Life in His sight. She’s been dead, to the facts, and to the pentecostal feast.

⁶¹ Now notice, carefully. “Then after two days.” Now, that didn’t mean two twenty-four-hour days, ’cause there’s been . . . That happened way back yonder, many hundreds of years ago. See? It meant, “two days with the Lord,” after two thousand years. Now, you know how long it’s been since that time? It’s been twenty-seven hundred years since that, ’cause in Hosea here it’s B.C. 780. 1964, see, it’s been something over twenty-seven hundred years ago. He said, “After two days, in the third day, He will revive us again, and give us Life in His sight.” There is your Trumpets coming in. That’s the hour that we’re living, the day that we’re living.

⁶² Now, they have been scattered, blinded, gathered, and are far into the third day. You see it? They were scattered, from Palestine, throughout the world. They were blinded, to reject the Messiah. And now they have been gathered in their homeland, ready for the Trumpets, to recognize the Atonement.

As the Bible said, “When they receive It, and find Him with the nail scars,” after the Church is taken, “and they say, ‘Where did You get these scars?’ He said, ‘In the house of My friends.’” And He said, “They would separate, each family, and would cry and weep, for days, like a family that lost their only son.” Remember, that feast of Trumpets was to do that. “To weep, mourn for the killed Sacrifice,” and they had rejected It.

⁶³ They’re in their land. They were scattered, blinded, and now gathered. And it was all under that Sixth Seal, their Seven Trumpets . . . sounded to gather them together, the Sixth Trumpet. The Seventh is “that Great Trumpet,” as we had last Sunday. The Sixth Trumpet sounded under the Sixth Seal. Just like our Sixth Seal opened, everything at the same time; only, theirs all sounded at once; where, we been two thousand years in the pentecostal feast.

64 Now, twenty-seven hundred years since that time. He said, "In the third day, we'll be gathered again. After two days, in the third day, we'll be gathered again, and receive Life in His sight." Do you see the promise? The hour perfectly wrote on the wall. We see where we are living.

65 Now in the homeland, waiting for the Feast of the Trumpets, or the recognizing of the Atonement, and to wait for the Coming, to mourn for their rejection of the first time that they rejected It. They're in the homeland for that, waiting. What are they all . . . Everything is positionally placed.

66 As a minister of the Gospel, I can't see one thing left but the going of the Bride. And the Bride has to be taken away before they can recognize what's happened. They were bound, scattered . . . I mean, they were scattered, blinded, and now gathered. What's left? The Bride to be taken out of the way. Waiting for the going of the Bride, so their prophets of Revelation 11 can call them to the feast of the Trumpet, to make them to recognize what they have done.

67 Remember, right between those Seals, came forth the Sixth Seal. And there was a hundred and forty-four thousand, chosen and called. And between the Sixth and Seventh Trumpet, Revelation 11 appears right there exactly in line with the Sixth Seal.

68 What to do? What was it to do? And this was to bring forth two witnesses, Moses and Elias, prophets. Which, the Jews only believe their prophets. And they'll come forth with the sign of the prophets, and their work will be that of the prophet, for they did exactly.

Showing one thing, that, man, when you die or whatever, when you leave this world, your nature doesn't change. If you're a liar now, you'll be a liar there. If you're hot-headed here, you'll be hot-headed there. If you're a doubter here, you would be a doubter there. Men and women, it's time to shake yourselves and to examine yourselves, and see where we are standing, for death does not change it.

69 They had been gone for two thousand years. Moses for about twenty-five hundred years, and Elijah for ever since . . . Almost twenty-five hundred years has Elijah been gone, and Moses had been gone, and here they return with the same nature and do the same things.

Death doesn't do nothing to a man but change his dwelling place. Doesn't change your nature. Doesn't change your faith. Doesn't change nothing in you but your dwelling place.

70 So, which a way your nature is this morning! If you're a doubter of God's Word, you would be a doubter over there. I don't care how holy you are, how you live, and how good you live, it wouldn't change you one bit to die, just your dwelling place. And if you can't accept the

whole Word of God the way It's written, you wouldn't do it There; so, don't worry, you won't be There.

You've got to accept It in Its fullness, in the power of Its vindication and the revelation of what It is, then you become a part of It. It's only His Word that He'll raise up, as He did His Word on the first Easter morning. Only His Word came forth, and those who had died in His Word, believing His Word and vindicated His Word.

⁷¹ Notice, now, that's been twenty-seven hundred years ago. Notice, they were scattered, they were blinded, and now they've been gathered. Now, the next thing is that they are to receive Life.

⁷² And the Gentiles are called out. The Bride is ready. The Rapture is at hand. Can we realize that? Can we actually believe that? Is it a story that's been told? Is it a myth, to us? Is it a something that sounds real? Is it something that we, outside, can believe? Or, is it something that's in us, that's part of us, that it's more than life to us? What attitude do we set in, this morning, in this tabernacle? Remember, it'll be a small flock that receives It.

⁷³ Now in the homeland, waiting for the Trumpets. Now waiting for the going of the little Bride, so that Revelation 11 can be fulfilled. The church age has ceased; the Seals has been opened, that prove what they left out in the church age, and the Message has been given. Israel is on the scene, hallelujah, ready for the Feast of Trumpets.

⁷⁴ Oh, you men in other lands where you'll hear this tape, can't you wake up, my brother? Or, does It blind you? Would you throw It out and call It false prophecy? When, It's vindicated right before you, by the world, by the time, by the peoples, and by the Holy Spirit Who wrote It. It's vindicated, both naturally, spiritually, materially. Everything that He said is fulfilled and proven.

⁷⁵ Israel in her land; drove them in there, herded them in there, like sheep. The wolves got after her and run them back to safety, to their own land. Remember, Israel is only promised to be blessed as long as she was in her land. God never blesses Israel outside of the land. Abraham went outside the land, was condemned. Everyone that leaves the land is condemned. God only can bless Israel when she stays in her homeland, and she is there now as a nation. And the Church is called; she's just only waiting for the Rapture, of the Bride taken out.

⁷⁶ The Seals are open. It's revealed to us. We see what they left off. You that want to debate and fuss about the serpent's seed, and water baptism, so forth, you're blinded and don't know it. The god of this world has blinded you, to It, and you don't know it. Wonder I had such a time this morning, fighting through them pressures!

77 So their prophets can be revealed in this last day; can't do it, through the Trumpets, of . . . through the Feast of the Trumpets.

78 He said, through Hosea, "I have hewed." Now watch, Israel He's talking to. "I have hewed," or other words, "I have chopped, chopped them out, through the prophets." That's how God does His people. He chopped them out from the rest of the nations. What by? His two-edged Sword, His Word. He chopped them, His nation, from the nations. He chopped His nation from the nations, by the prophets, His vindicated Word.

So has He chopped His Bride from the denominations, by His Word; promised by Malachi 4, in the last day. Chopped out His Bride, hewed Her from the rest of the churches! Hewed out His Bride!

79 He chopped out, His prophets; through, with His prophets, by the Word chopping Israel. "Separate yourself from the rest of them."

Look at when they wanted to act like the rest of them. They came to the prophet, Samuel. He said, "Have I ever took your money? Have I ever spoke to you in anything, in the Name of the Lord, but what happened?"

They said, "No, that's, that's right, but we still want a king."

80 That's the way the churches has did. "Oh, we believe the Word. It's all right, but, you know, they say we should do *this*." I don't care what they say. The Word is right!

Waiting. He's chopped them out, through the prophets.

81 What time is it, brother? What time is it, minister? Do you see the time of the day, and the sign you're living under? Can you understand it? Do you see it?

82 Everywhere now, there's no revival. Everybody is complaining, ministers crying. I was reading one of the—the outstanding papers that comes here to the church, a very fine paper. And I know the editor, and I know the people. And they are godly people, very fine, Brother and Sister Moore, of the *Herald of His Coming*. One of the finest papers on the field, *Herald of His Coming*. But they hardly will print anything unless it's about, "Fast, pray! Fast, pray! Sound a trumpet! Get . . ." How many reads it? You know. You see it all the time, "Fast, pray! Fast, pray!" It's all you hear. "Fast, pray! We're going to have a great breaking of the day! There is a great thing going to happen! All of you, pray, pray, pray! We're not too late yet!"

83 Why do they do that? Why do they do that? They want a great awakening. They're crying, believing that there will be awakening. They're good people. Why is it? What have they done? They have not recognized the awakening of the Bride. See? By being a Christian,

they feel the pull of the hour, but they haven't recognized what's been done. That's what's making them feel that way. They know something is supposed to happen, but, see, they're looking for it way off in the future, to come, when it's already happened right by you.

⁸⁴ That's the same thing they did in the old days. They was believing in a coming Messiah. They believed that there would be a forerunner come. But it was right on them, and they didn't know it. They didn't recognize it. They believed there would come a forerunner that would forerun the Messiah, and they cut his head off. And killed their Messiah, because it was prophesied that they would be blinded. Hosea said so.

⁸⁵ And the same Spirit, that spoke through Hosea, spoke through John and said the church in this last days would be "naked, and blind, and would put Him outside of the church." They failed to see those prophecies fulfill. But, being in there, they realize that something has got to happen. They just don't get it. They don't realize it. Much like the Jews of old times; blinded Laodicea; riches, theology, hostile with the Church, hostile towards the Message. Look how hostile those Jews was with John. Look how hostile they was with Jesus, when He was the very One that they claimed that they were looking for.

[The amplification system gives a buzz sound—Ed.] I believe we blowed a fuse. I suppose that cuts the tape recorders off, too. It doesn't. All right.

⁸⁶ They were hostile towards the Message.

What happens, is so much momentum; each one of you all are a heating unit. There is no way to keep the church perfectly normal in those, under those times. Because, you see, each one of you are ninety-eight BTU's, normally. And you just don't just set there like that; you're constantly putting out heat. There is enough air in here now to freeze the place up. But, with the heating unit going forth, you— you can't do it.

⁸⁷ Notice, hostile! But, now, like the Jews of old, blinded! They are at Laodicea. They're "naked, miserable, wretched, and don't know it." Day of riches, great theological teachings, great education, and now they have become hostile towards the Message. They want nothing to do with It, just like it was back at the days when Jesus of Nazareth was on earth.

⁸⁸ The reason people, in Noah's day, did not go into the ark, because they never recognized the message nor the messenger. That's the only reason they perished, is because they didn't recognize the hour that they were living. They didn't recognize that God would deal with sin as He promised He would. "He would destroy man, from the face of

the earth.” He had prophesied it. He meant it. And He means it today the same as He did then.

⁸⁹ But the people, instead of being favorable towards Noah, he was considered a wild man. They didn’t believe him to be a prophet. You know, Jesus, His Own Self, told us how they scoffed in the days of Noah, made fun of him, called him a fanatic and what-more. But they didn’t recognize their hour. They didn’t recognize the day. They didn’t recognize the sign. They didn’t recognize the message. They didn’t recognize the messenger, but put him from their midst and laughed at him. Jesus said, “As it was in the days of Noah!”

⁹⁰ With Israel in her land, and everything setting now, and the Message is just perfectly moving in, what day are we living, brother? Where are we at?

⁹¹ They didn’t know the day. They didn’t know. That’s the reason they missed it, is because they didn’t recognize it. They were like the day, a lot somewhat like the people today, blinded by scientific proofs, by educational systems, by theological seminaries. And things that blinded them in that day, it’s done the same thing today. It’s blinded them, again.

⁹² And, also, the simplicity, simplicity of the message and the messenger! Noah wasn’t scientific. He wasn’t an educated man. He was a poor farmer, humble, with a simple message. It was too simple for their high learning.

So is it today! God always makes it simple, to get the people who will believe and trust Him. It’s a different, just a different Message, but the same God. Now I want you to believe It and understand that God has spoke It.

⁹³ Jesus said they scoffed at His prophet, Noah. And as they scoffed in that day, so will they do it again at His Coming. They would do the same thing.

That’s the reason that Pharaoh drowned in the sea. He never recognized his day. He never recognized what was going on. He was too took up in the achievements of his scientific age, to build cities with slave labor. He was too—he was too busy, to recognize the opportunity that he had, and he turned God’s prophet-messenger out into the wilderness. He didn’t recognize it. That’s the reason that things went the way they did. He never recognized it. If he would have only recognized the promised Word of God, to that people!

⁹⁴ And if the churches today would only recognize, if the churches would only recognize the Word of God that’s made this promise for this hour, to the people, they wouldn’t perish.

If America could only recognize the constitution that she drew up, she wouldn't be willing to take Bibles out of the schools, take the Name of God off of coins, and pledge allegiance under God. But she doesn't recognize it. Why? She is blind, naked. She can't recognize the blood of those precious boys that's died on the fields for this privilege. They are forgotten; they are dust.

⁹⁵ But there is One Who does remember the shed of the blood of the prophets, the cost that it taken to bring this Gospel to us today. How the thousands has been eaten by lions, and throwed into the dens, have been sawed asunder, burnt, crucified! God recognizes it.

The church has forgot their prophets. They "don't need them anymore," they claim. But God knows He's got to have them; He hews His people by His Word. But It's too old-fashion to them in this day. They don't recognize It. That's the reason they're in the condition they are. That's the reason they are "naked, miserable, blind, wretched, and don't know it," because they don't recognize the hour that we're living. They don't notice it.

⁹⁶ Moses, he recognized his day and his calling, when he saw the promise of God's Word for that day vindicated. He knew then, and realized what he was and what he was to do, by the promised Word. So he didn't fear what anybody said. He wasn't ashamed of his message, though every priest and every pharaoh, everything, every authority, disagreed with him. But he recognized when he saw that Light, that Pillar of Fire hanging in that bush, and spoke to him the Word that was promised for that day, and said, "I've called you to go do it." He feared not the—the great threats of the king. He went down to bring those people to an exodus, like the Word of God had promised.

⁹⁷ Seeing the promise vindicated, he made the people ready for their exodus. When? When he saw the promise of God vindicated. Remember, he run with his theology; he run with his training. But when he saw the Word of God made manifest, he saw It vindicated, "I AM THAT I AM," then he didn't care what anybody said. He didn't fear what Pharaoh would do with him. He didn't fear what the rest of them would do. He only feared God, that he might misunderstand God, or some way that he might misunderstand God. He didn't fear the people and what they would say or what they would do. He only feared God, after he recognized that it was the Word of God.

⁹⁸ He couldn't understand how a man like him would be sent down there. But when he recognized, by the vindicated Word, what it was, then he didn't fear the king's commandments. If you'd only recognize, if we today could only recognize! Moses recognized it when he seen the

Word vindicated, seen the vindication made prove, He was ready for the exodus for the people.

Job never recognized that it was God. As long as the devil can—can make you believe sometime that the little trials you go through is—is God may . . . punishing you! It was God trying to show him something. Job never recognized it till he saw a vision. Like Moses; when Moses saw the vision, the Pillar of Fire in the bush, it was vindicated. And when . . .

Job, in his question, “If a man dies, can he live again? I see a tree die, and it lives again. I see a flower dies, and it lives again.” That was his question. “But man layeth down, he giveth up the ghost, he wasteth away. His sons come to mourn, and he perceive it not. Oh, that Thou would hide me in the grave until Thy wrath be past!” He couldn’t understand why a flower would die and live again, how a leaf would go off of a tree, down, and lay on the ground, and come back again in the spring. He said, “Man layeth down, and where does he go? I believe God; but what happens to a man?”

⁹⁹ But then one day the lightning begin to flash, the thunders begin to roar, the Spirit come upon the prophet. And he saw the coming of a Man Who could put His hand upon a sinful man, and a holy God, and bridge the way. Then he screamed, “I know my Redeemer liveth! Though the skin worms destroys this body, yet in my flesh I’ll see God!” He recognized what the resurrection was.

¹⁰⁰ Balaam never recognized the Angel until the mule spoke in tongues. Balaam could not recognize that an Angel was standing in his way. A blinded preacher could not recognize that it was God standing in the way, trying to keep him from selling his gift for money. And when the mule spoke in a human voice, then Balaam recognized that it was the Angel standing in his way, trying to keep him from doing what he was doing.

¹⁰¹ Oh, you blinded denominations! If God can use a mule, that’s dumb, to speak in a language that he doesn’t know, to reveal to a minister that he’s out of the way, can’t He use a man to do the same thing? Blinded people!

¹⁰² If Ahab had only recognized his day, he would have never condemned the prophet, Micaiah, with the Word of God of promise to him.

¹⁰³ When Ahab stood there that day, him and—and Jehoshaphat. And when they had four hundred prophets out there prophesying, saying, “Go up! Everything is all right. Ahab, you’re living in sin. You’ve made us great denomination! We’re a great people. We’re a great ministry.

Here we are, we're four hundred trained priests, or prophets. We are four hundred, trained in the Word and theology. We know all about It."

¹⁰⁴ So, now, it proved they didn't know all about It. The man that they called a crazy man, in the generation before them, Elijah, the true prophet of God, had prophesied, "THUS SAITH THE LORD, 'The dogs will lick your blood, Ahab!'" See?

¹⁰⁵ But those priests, man-made prophets, thought they had It all fixed up just right. They said, "Father Abraham . . . or, Father Ahab, go up! The Lord is with you. You've got the Scripture, because God gave this land to Israel. It belongs to Israel. Go up! The Lord is with you." Oh, my!

¹⁰⁶ But, you know, Jehoshaphat, one that hadn't mingled in sin like Ahab had, he saw things a little different. He said, "Isn't there another one?"

¹⁰⁷ He said, "We got one here, but I hate him." See? What was God doing? Chopping His people out, with a prophet, again. "I hate him. He doesn't do nothing but just condemn me all the time. And you know I'm a great man. I wouldn't have this seminary down here if I wasn't a great believer. I've got well-trained men. I set them down there with books and Bibles, and everything else, to teach this. And I know they are great man."

But if Ahab had only recognized who that guy was, this poor little ragged-looking fellow, the son of Imlah, standing there, tell him, "THUS SAITH THE LORD," he'd have never made that fatal mistake that he made. But he condemned Micaiah. He never did . . .

Oh, people, recognize the age that you're living in! Look what's happened. Look what's promised. Recognize the day that you're living.

¹⁰⁸ If the church denomination today could only recognize why they are being condemned, and their members are fleeing from them, like Israel out of Egypt! If the denominations would only quit condemning those tapes, and would listen to them! And you, preacher, listening to this tape, you listen! If you'd only recognize the hour that you're living, if you'd only recognize the sign of the time, you would see why the people are running from them denominations. The Spirit of the Lord, calling! "No man can come to Me," said Jesus, "except My Father draws him. And all that the Father has, in past times, given Me, will come."

¹⁰⁹ Like the little woman at the well, and the priest, how different they was! The handwriting is on the wall of today, again. They see it, but they don't recognize it.

110 If the Jews only had recognized the promised sign of their Messiah, according to their last prophet! Malachi 3 said, “Behold, I send My messenger before My face, and shall prepare the way.” And they claimed they were looking for Him.

111 What a—what exactly a parallel till to—to today! They claim they’re looking for something to happen. The churches are all praying and fasting, and saying, “Now let us pray. Let us get together. We’ve got to have a great thing to happen. We know there is something great to happen. The Church has got to get ready.” That’s what they’re praying about.

112 That’s what they was praying about there. And there come John the Baptist. Because, he rejected their seminaries, because he did contrary to what their fathers has taught. He came out of the wilderness without education. He came out without his collar turned around, as it would be said today. He come out without a big bunch of theology. But he come, knowing by the promise of God that he was to announce the Messiah.

He said, “He’s standing in your midst now.” And they thought he was crazy, because he didn’t come from their schools. The handwriting was on the wall, and they didn’t know it. They claimed they were looking for such a Person to come; and He was right among them. And they didn’t recognize Him, though they said they was looking for Him.

113 Just the similar, as the Jews, that they are in, as the Gentiles with theirs, ’cause it’s prophesied the same thing, same thing. Claimed they were looking for Him. But the denominations now in the Gentile, Laodicea age is just as blind as they were, because (why?) it’s prophesied they would be. It must come to pass.

114 If Israel only could have recognized their sign, they would have known the time of the Messiah’s appearing was at hand. If they had recognized!

You know, the—the disciples said that to Jesus. “Why does the scribes say, that, ‘Elias must first come?’”

115 And Jesus said, “Elias has already come, and they didn’t know him. He’s already been here, and they’ve already killed him. They done just exactly what the Scripture said they would do.”

116 If they’d have only recognized, that that “fanatic” that condemned every double things that they done, that condemned everything that they were doing. . . He said, “You hypocrites! Don’t begin to. . . Snakes in the grass, you generation of vipers, who has warned you to flee from the wrath that’s to come? Don’t begin to think within yourself, ‘We have Abraham to our father. We have *this, that, or other.*’ For I tell you, God is able of these stones to rise children to Abraham.”

¹¹⁷ Don't begin to think that you've got the World Council at your hand, and you got the best dressed members of that. God is able of alley rats out here to rise up children to fulfill His Word; prostitutes, streetwalkers, drunkards, gamblers. He is able to do it. He is still God.

¹¹⁸ Blinded denominations, like blinded Israel, both prophesied to be that way. I'm showing you parallels, till I get to this spot that I want to now. Blinded, as the—the denominations of the Gentiles of the Laodicea Age, are blinded today like they were then.

¹¹⁹ The Laodicea Age is supposed to receive a Message! Malachi 4 said they would.

But what are they looking for? "Our denomination will produce It. If It doesn't come through us, the Baptist, the Presbyterian, the—the Assemblies, the Oneness, there's a . . . if we don't produce It, It isn't true."

Same thing they did in that day! And it come and went, and they didn't know it. They didn't recognize it, though it fulfilled every Word. Jesus said, "They have did as it was listed that they would do. So will they do the Son of man," He would be rejected.

¹²⁰ Now notice, same now in the Gentile days, according to the promised Scriptures of Malachi 4.

Which, Jesus said, "All Scripture is inspired, and not one bit of It can keep from being fulfilled." There is no way to keep the Scripture from being fulfilled. All must be fulfilled. And Jesus said it would happen. And here we see it's happened. We see it.

¹²¹ "Restore" what, in this last days? You denominational brethren, listen! Restore the pentecostal, original feast. Like It was at the beginning, so will It be restored before Israel's Trumpet's feast shall sound. Has to be restored! There has to be something to do it. Malachi 4 said it would restore back the Faith of the fathers, to the children, what would take place.

¹²² If Israel had have recognized their Messiah, promised sign, they wouldn't have been where they are today. If they'd . . . But why didn't they do it? It's pitiful. Why didn't they do it? Because God said they wouldn't do it. How many believe that, say, "Amen." [Congregation says, "Amen!"—Ed.] God said they wouldn't do it.

And it's the same God has said, in Laodicea Church Age, this would happen, and here it is before them. How can they do anything but do it?

¹²³ If they only recognized the promised sign of the Messiah, the sign of the Son of man! He come in the name of the Son of man. Now, He was in the name, through the Pentecostal Age, in the Holy Spirit, Son

of God. Now, the next thing is the Millennium, the Son of David. Three “Sons,” same God. Same, “Father, Son, Holy Ghost,” same God. Son of David, Son of God. . . The Son of David, Son of man, Son of God, is the same God all the time, just in three different office works.

¹²⁴ So is “Father, Son, and Holy Ghost” not three Gods, but the same God in three dispensations, three office works, as Father, Son, and Holy Spirit.

But, like today, traditional blinded like they was then, traditionally blinded, they don’t see it. Why can’t they see it? They never will see it. Remember, that’s **THUS SAITH THE LORD**.

Say, “Why are you saying it then?”

Just the same as John did, the same as the rest of them did. There is one sticking here and there, that’s got to be brought out. Oh, sheep of God, hear the Voice of God! “My sheep hear My Voice.”

¹²⁵ The woman at the well recognized her day, by the sign of the Messiah. She was in a bad shape. She didn’t want to fool with them old churches, the way they were doing. They were living every way, and, things they were doing, she didn’t believe in that stuff. But she knowed there would come One one day. The poor little fellow up there, on the way to the well; she found that Thing that she was looking for, when He begin to reveal to her the secret of her heart, told her the sin that she was living in.

She said, “Sir, I perceive that You’re a Prophet.” Now, they hadn’t had one for four hundred years. Said, “I perceive that You’re a Prophet. And I know that when the Messiah cometh He’ll do these things.”

He said, “I am He.”

¹²⁶ She recognized. There was no more question, “How can You prove it?” It was already proved. “When Messiah cometh, this is what He’ll do.”

Well, if she can recognize it by the Scriptures, can’t we recognize the evening Lights and the sign of today?

“We know when Messiah cometh He’ll show us all these things. He’ll tell us this.”

He said, “I am He that speaks to you.”

¹²⁷ No more question. Away she went, and she told the people, “Come, see! Here He is.” No more question to her. It was settled, because she recognized the day that she was living in. She recognized it.

¹²⁸ So did Nathanael, a great Hebrew, when he saw that sign of the Messiah that was promised there; no matter how many priests, how many anything else.

What did it do? It disturbed the priests, to see them people leaving the churches and going. He said, "If any of you attend His meeting, you'll be excommunicated. We'll put you right out of the denomination."

¹²⁹ So is it today. "We'll put you out of our organization if you attend his meeting."

¹³⁰ Remember the blind man? The father and mother couldn't even answer; they was afraid. Because, they said, "Anybody that went to see Jesus, or—or attended His meetings, they would be excommunicated." But, that blind man could speak for himself, he that was once blind could then see.

¹³¹ I, who was once blind, can now see. I, who didn't know these things, It's been made known to me by the Holy Spirit. Turn loose, denominations, because they're coming, anyhow! "If I be lifted up from the earth, I'll draw all men unto Me."

¹³² Nathanael recognized it. He knew it.

¹³³ Just as Moses' Scriptural proofs, vindicated Word. Moses knew that that was the promise of the day, because it was Scriptural, no matter how strange. He said, "Who can I tell them . . . I'll tell them I saw a Light back here in the wilderness. How can I tell them now that there was a Light back here, and this Light told me go down there?"

He said, "Surely, Moses, I'll be with you." And not only . . .

¹³⁴ He didn't show Hisself down in Egypt; just only by miracles and signs. But when He got them all gathered together, He appeared to them again, and vindicated Moses' ministry before the Elected and called-out. When that prophet had chopped them loose from that nation and brought them into a place, then the Pillar of Fire appeared again, and on top of Mount Sinai.

¹³⁵ Parallel it with today. Hmm. Amen! Praise be to God! It's more than life to me. My age begins to creep on, and I see the hour of vulgarity and immorality sweeping the lands and things, then I look back and see what's happened. My heart leaps for joy, knowing that after a while this earthly tabernacle of habitation will be dissolved, but I got one waiting yonder. I'm trying to pull a people, chop them from these things and things, to pull them out; to show them, by the Scriptures, that God is standing there; with a vindication of the Pillar of Fire, which hundreds and thousands have seen, and even had It took, before, with a camera, time after time, to prove it.

¹³⁶ Impersonators rise up. Sure, it's got to be done. Impersonators rose up in the day of Moses and done the same thing. God said, "Separate yourself, Moses. Don't hang around them. I'll swallow them up." And

the world got them. And so is it today; go right back in the world, money schemes and everything else. See?

¹³⁷ Moses' Scriptural sign! He was—he was that great prophet of God that went down there to deliver them, and they recognized it. They recognized the sign. He was the exact Scriptural promise, vindicated.

¹³⁸ Jesus was that promise of the Scripture, vindicated to the woman. Or, He was the Interpretation. Jesus was the Interpretation of the Scripture. His Own Life interpreted the Scripture.

¹³⁹ Don't you see the Message of the hour? Can you recognize where we are? The Message itself, from the Scripture, interprets to you the hour we're living in. It's the interpretation.

¹⁴⁰ Jesus said to Israel, "If you had only have known your day." One time, setting on Mount Olives, He looked over, said, "Jerusalem, O Jerusalem!" He wept. He looked down. He seen.

Not in any comparison, maybe, way. The other night, other morning, about ten o'clock, when I saw that prostitute church. Down in your heart, you feel the Holy Spirit dropping tears.

"Jerusalem, O Jerusalem, how oft would I have hovered you. But what did you do? You killed the prophets that I sent to you. You murdered them."

And the Messages has been sent to the church, today, has been murdered by their denominational dogmas. The Scripture has been murdered by their dogmas. Jesus said, "If you'd have only knowed your day! But, it's too far now, it's too late now." So is it with the churches!

¹⁴¹ I do believe, with all my heart, she is past redemption. No matter what you want to think about it, it's your own opinion. *This* is mine. See? You don't have to have my opinion. But I believe she is past redemption, and has been, for the past five or six years. I remember. You remember Chicago. Watch what's happened since then, and watch it keep on happening. See? Remember, my name is before it. It's stuck out there. It's THUS SAITH THE LORD. See if she hasn't dropped, continue.

¹⁴² Look at 1933, how it say the women would act in this last days. How it said the people. . . How Mussolini, how he'd come to his end. How Hitler would come to a mysterious end. How that the three ism would come in communism. How that the machines would come, looking like an egg. And how that women would wear garments and look like men, even like their underneath clothes; and would finally come to putting fig leaves, like, on them. How the immoral act, how they would act in this day. Look what they've done. And it's right before you, then.

¹⁴³ If Christian women could only . . . the so-called Christian women could only recognize, could recognize that the immoral spirit upon them is of the devil, to make them cut their hair. The devil is the only thing would do that. That's contrary to God's Word for you, just like it was in the garden of Eden. What did they? If they could only recognize! They try to say, "Oh, that little old holy-roller preacher, saying!" It's not me. I'm not telling you what to do. I'm only quoting the Word. If they could only recognize that it's the devil.

¹⁴⁴ They call themselves Christians. Jesus said, "How can you call Me, 'Lord,' and do not the things that I say to do?" They can't be Christians. I'm not their judge, but I'm just saying what the Word said. "How can you call Me, 'Lord,' and then do not the things I said to do?" And the whole Word here is the revelation of Jesus Christ. "How do you call Me, 'Lord'?"

¹⁴⁵ If they could only recognize it's the devil, an immoral spirit. Some nice little women out there . . .

¹⁴⁶ I think this is the most vulgar place I ever seen in my life, Jeffersonville, Indiana, for naked women. I've been in Hollywood. I've been everywhere. I been the world over, and I've seen all kinds of filth. I've seen it in Paris. I've seen it in England, which is the chief of all of them.

¹⁴⁷ I think that England would be sunk someday beneath the ocean. It deserves it; filth, dirt, puny! That's the immoral cesspool of the world, the most dis-scriptural, denying people I ever seen in my life. She is become that because she's rejected the Truth.

¹⁴⁸ Billy Graham said he had to take his wife out of the parks; sexual things going on between men and women, boys and girls, right out in the park, openly. She become a cesspool; so has France, so has all the rest of the world. And so has the United States, becoming the leader of all of them!

¹⁴⁹ Look at today. Make them cut their hair, wear shorts, slacks, smoke, and calling themselves believers. Don't you realize, sister, or woman . . . Mean, pardon, not my sister; do a thing like that. Don't you realize it's the devil? But what . . .

Like the Jews of old, you will not believe the vindicated Word when It's proved to you. You hang right onto your denominational traditions that says it's all right. You speak in tongues, you jump up-and-down, you sing in the spirit, and cut your hair. Could you imagine a Christian doing that?

I've seen devils, I've seen witch doctors, I've seen them speak in tongues and interpret, and jump up-and-down and dance in the spirit; drink blood out of a human skull, and curse the Name of Jesus Christ.

150 You say, "I belong to the church. Hallelujah! Glory to God! I . . ." You belong to what?

The Church is the Word! And the Word says, "It's a shame for you to do it."

You blinded bunch of Pharisees, leading them poor children to hell like that; because you're afraid of the meal ticket, and you'd be turned out of your denomination if you start something about It. Shame on you, you hypocrite! Be ashamed of it. Seeing the hour approaching like this, and you turn by your traditions away from the Word of God. How dare you, blinded one!

151 Don't the Bible say you were blinded? Can't you understand that you're blind? The Bible said you was. "And you are naked, miserable, wretched, blind, and don't know it." When you think you've got the biggest church in the city, and you do *this, that, or the other*; and the Bible said you're poor as you can be, and you're blind. And He is still standing at the door, trying to sell you some eyesalve; not sell it to you, but give it to you, and you won't receive it. Fulfills the Scripture.

152 What day are you living, people? Do you recognize the hour, recognize the sign?

153 They could only realize, them women, that that's the devil. It's an indecent devil, in the name of religion. He's always been that way. He come to every prophet, he come to every sage, he even come to Jesus Christ, as a religious person. And the Bible said he'd "be so close in the last days," even Pentecostals, "and would deceive the very elected," out of that Pentecostal church, "if it was possible." [Blank spot on tape—Ed.]

154 "Few," He said, "'cause strait is the gate and narrow is the way, and but few there'll be that'll find it. For as it was in the days of Noah, wherein eight souls were saved, so shall it be at the coming of the Son of man." Think of it! What day are we living? Do you recognize the hour, recognize the day?

I'm taking a lot of your time, but I got a few more minutes. See?

155 Making them to cut their hair. "Well," they say, "our church don't pay no attention to that." You know why? They're blind.

"It's no harm to cut your hair." The Bible says it is! It's even an undecent thing for you to even cut your hair and even pray.

You say, "Well, a woman should be covered." And the Bible said that her "hair" is her covering. Not a hat; her hair!

156 What if Moses said, "I'll take off my hat instead of my shoes"? It wouldn't have worked. God said "shoes," and God meant shoes.

He said “hair,” not hat! Glory to God! He liked that, I’m sure. Praise be to God! He means just what He says. The Scripture is of no private interpretation. Doesn’t mean just for your denomination; It means just what It says, and He’s the interpreter.

¹⁵⁷ Say, “I know a woman that does that.” I don’t care what you know. I know what God said about it. You suit yourself.

¹⁵⁸ If they could only recognize what it is, lady. Uh! If you could only recognize! Or, “woman,” not lady.

¹⁵⁹ I seen a sign, coming down from the Blue Boar, down on, I believe it’s Fifth Street there, some beer parlor, said, “Tables for ladies.” I just stopped there; I said, “You never did have one.” A lady won’t go in such a place. A woman might, but not a lady.

¹⁶⁰ Did you notice, the fall of the world begin with the immorality of a woman? Do you know it’s to end the same way, immorality of the woman? And the church, represents, is by woman? The church is a woman, spiritually speaking.

So is the Bride a woman, spiritually speaking.

¹⁶¹ The immorality of the church, how it’s done! Look at the visions, look at the things, see the visions even that God gives, and that vision is true. I have my Bible over my heart, to you people on tape; the audience can see it. I saw that! God Almighty knows that’s the Truth. Never known it till just now. There she is, “naked, and don’t know it.” She was just having her a great time. There you are.

But when that little Bride come in view, it was different. “The Alpha and Omega!” Uh-huh.

¹⁶² The devil does it. But like the Jews of old, when they see the Word. . .

And Jesus said to His, He said this to His disciples, “Search the Scriptures. You, you know, you’re puzzled about Me and My ministry. Search the Scriptures. In Them you think you have Eternal Life, and They testify of Me, They tell you what My Message is. If you can’t believe Me, believe the very Words that God is interpreting to you.”

¹⁶³ “We’ll not have this Man rule over us. We got our own priests, and so forth.” Go ahead then, that’s all can be said. It’s too late, anyhow. See? Denominational traditions that says it’s okay, they listen to that. They would rather hear . . . You believe the—the word of—of man more than you believe the Word of God. They don’t recognize. The churches today don’t recognize Second Timothy 3. If you . . .

¹⁶⁴ I see some of you putting the Scriptures down. Now, these are Scriptures I’m quoting from right here. Where, if anybody happened

to call my attention on it, or my hand on it, I can show them the Scripture for it. See?

¹⁶⁵ They don't recognize Second Timothy 3, where It said, "In the last days, men would be heady, highminded, lovers of pleasure more than lovers of God, trucebreakers, false accusers, incontinent, and despisers of those that are good (the Bride), see; having a form of godliness, but denying the Power thereof; from such turn away. For this is the kind that'll go from house to house, and lead silly women, silly women led away with divers lusts, never learning or never able to come to the knowledge of the Truth." Never! They wouldn't do it, and they won't do it. God said so.

And, blind Pharisee, can't you see it? I'm not angry; I'm just driving the nail in and clenching it. Neither does the churches recognize This. The women can't understand it. They're supposed. . . "Silly women, led away with divers lusts," Hollywood, all this kind of stuff, bobbed hair, wearing shorts, wearing makeups, all this kind of stuff, which is unbecoming. Do you know the woman plays a great part in the last days?

¹⁶⁶ You know the Bible said, that, "Those who escape out of this great damnation will be a beautiful branch before the Lord"? Someday I'll get to it, the Lord willing, for it, for you women. Let you see what God thinks of the woman that really escape this damnation of this day. Said, "She would be beautiful."

¹⁶⁷ I heard a woman, the other day, laughing at. . . A girl, a bunch of half naked females, with morals lower than a—than a mother dog, laughing at an old woman with a long dress. Listen here, you little twisted-up female, she's got something you know nothing about. She's got moral. You don't even know what the name is. You lost it in the cradle, almost. You don't even know right from wrong; she does. She's got something hid in her heart that you don't know nothing about. You lost it; can never find it. Don't you call her old-fashion, and so forth, like that. She knows something that you don't know nothing about. She's got hid in her heart, treasure of decency. You don't know one word of it. Your mammy brought you up like that. Your pastor permitted it; shows where he stands. I'm preaching about him right here now. See? See where you're at, the churches?

¹⁶⁸ Jesus said, "All this Scripture must be fulfilled." And It is fulfilled.

¹⁶⁹ Notice, "As Jannes and Jambres also withstood Moses," he'll come right along, some of them. Not, now, he's not talking about Methodist, Baptist, here; they're out of the picture. See? "But as Jannes and Jambres withstood Moses and Aaron, so will they; man of reprobated

mind concerning the Truth," been perverted into dogmas and teachings of the church, instead of the Bible.

And then Jannes and Jambres could do anything that Moses could do. See, "as Jambres," see the parallel there?

"As Jannes and Jambres withstood Moses, so do these men of reprobate mind concerning the Truth, resist It," won't have It in their neighborhood, won't even co-operate with It, won't have nothing to do with It. But said, "Their folly will be made known." When that Bride takes Her stand and moves up into the skies, it'll be made known, don't worry; like Moses, when he took the children of Israel, and took the flight out of Egypt, and Egypt sunk. All right.

¹⁷⁰ Jesus said, "All Scripture is given by inspiration, therefore that all Scripture must be fulfilled." When He . . .

They asked Him, said, "You make Yourself God."

¹⁷¹ He said, "You, in your own law, call those prophets who the Word of the Lord came to, you called them 'gods,' and they are." Said, "Then how can you condemn Me when I say I'm the Son of God? All these Scriptures is given by inspiration; all of It must be made manifest, all of It must be fulfilled."

See there, they're just so blind, they was so took up with the word of man instead of being taken up with the Word of God. That's what makes women do that. That's what makes preachers do that. They're taken up with the bishop instead of Jesus. They are taken up in it, with their—with their money bag, a big congregation.

¹⁷² Just see whether I'm popular. Take the people, out of Jeffersonville, with what little group is here from Jeffersonville; take the outsiders, of Jeffersonville, out of this tabernacle this morning, I wouldn't have or have a half a dozen to preach to. What is it? She is made up of all over the country; from New York, from Massachusetts, to Boston, Maine, Tennessee, Georgia, Alabama, and around the country. They're gathering together. Amen! That's what He said. "It shall be Light about the evening time."

¹⁷³ They can't recognize the evening Light. That's what's the matter. She just doesn't recognize It. She is too blind. The Bible said she was.

¹⁷⁴ Russia only received her place in the world, in science, no more than about forty years ago. You know, when the First World War come on, they never . . . They ignored Russia. Brother Roy . . . It was just a bunch of ignoramuses, big old Siberians, the beard all over their face, and didn't know right and left hand. That's right, Russia, but she recognized her place. She had to do it to fulfill the Scripture. You know my prophecies of what I said would happen, how all of them would

gather in communism. Now she leads the world in science. We're a way back behind her. All the rest of the world is behind her. She leads her place. She just recognized she had some brains, too.

¹⁷⁵ Notice, man has the same six senses he had six thousand years ago. Six thousand years ago, with the senses he had, he contacted his earthly home and served God. And now, in the past seventy-five years, that man has come from a horse and buggy, to an astronaut. Why? He turned away from his faith in God, and turned it over to his senses and his ability as a human being. Did you notice it? He quit trusting God. He trusts himself.

¹⁷⁶ Like this infidel woman. What's her name, Washington there, that changed all this? [Someone says, "Murray."—Ed.] What's her name? ["Murray."] Murray, she said, "As long as we got an army and navy, we don't need old Jehovah." Uh-huh. I don't care what we've got.

It's Jehovah or nothing, to me. Let army and navy sink, and it will, but Jehovah will remain forever. As long as I'm a part of Him, and His son, I shall remain with Him forever; not by my calling or my choice, but by His choice. Amen, amen! Had nothing to do with it. He is the One! Give me Him or give me death. Let the nations rise and fall; Jehovah will remain. He's done it, all through the ages; when Rome fell, when Egypt fell, and all the rest of them fell. And He still remains Jehovah. Oh, hallelujah! I feel religious.

¹⁷⁷ Reason Russia come to herself, she had to. Just like Israel had to get in the homeland. God had to drive Israel back to the homeland, for the Trumpets. And so did God have to drive Russia up there, in communism, to do exactly what's been prophesied she would do.

¹⁷⁸ Man and his six senses had just come along, the horse and buggy, trusting God. In the last seventy-five years, he quit trusting God. When they signed the constitution of this United States, they put God in everything they did. Now they don't even have a meeting, and they never even name His Name. That's right. They depend on their loftiness of their science, they, their cunningness of their science; a lewd bunch. That's exactly right. The whole world is swallowed up in ignorance of the Bible. The bi- . . . whole world has turned from God.

But, just think, right out of the midst of all that, and the church denominations and all their seminary lewdness and everything, God has took His prophets' Word and chopped out a Bride that will believe. Said He would do it. He's hewed from that thing what He promised He would do.

¹⁷⁹ They depend on their human intelligence, their human science, and so forth; left God out, Whom he once trusted. The United States has left God out. They even turned Him out of school, for our little

children can't even hear about Him. They turned Him out of school. Now they're trying to turn Him off the dollars, "In God we trust." They're going to turn it out of the pledge allegiance to the flag, "One nation under God." They're going to turn that out.

¹⁸⁰ See, they've went to their own feelings and their own senses. Because, in the last seventy-five years, he hasn't changed a bit in his senses, he's still the same man God created him in the beginning.

But, in this last days, can't you recognize where we are? And the church has turned, from God, to that, to the seminary and experience, and so forth, instead of the Word. Don't even recognize Him in their meetings, in their schools, or nothing, anymore.

¹⁸¹ Israel, in the past twenty-five years, has recognized something has brought them to the homeland, as was promised. They don't know how it was ever done. They suffered like everything, martyrdom, under them Trumpets, but they're in their homeland. They don't know why.

¹⁸² Why did Russia wake up? Why did the nations wake up? Why has man been able to achieve? When scientists, three hundred years ago, a French scientist rolled a ball at a certain speed across the earth, and proved, by scientific research, "If a man ever made the terrific speed of thirty miles an hour, gravitation would take him off the earth; according to his weight, according to the weight of the ball." Now he's going seventeen thousand miles an hour, see, still trying to climb on. He just recognized that, lately. Why? Has to be that way.

¹⁸³ Why, the church used to stood on the rock of Jesus Christ. No matter what anybody said, they stayed right with that Word, the message of the hour; Luther, Wesley, and down through there. And now they've turned back to traditions. Why has it done it?

¹⁸⁴ Past twenty-five years, Israel has just recognized that they're in the homeland for something. It was prophesied they'd have to be gathered again; Hosea said so. We read it a while ago. God help us to understand it! All right.

¹⁸⁵ At the same time, the Bride has recognized the evening Light, just begin to recognize. The hungry pentecostals have begin to recognize that them organizations hasn't got any things they was looking for, they're so twisted and tore up. See, it's the time of recognition, recognition. You've got to recognize.

The world has recognized. The nations has recognized. Science has recognized. The devil has recognized it's the time that he can wreck women, wreck the church, wreck the people. He's recognized it.

And God has recognized that there is a people on earth that He predestinated to Life. He recognized this is the time to send His

Message. He's did it. The people has recognized It, the Bride time has realized the evening Light.

¹⁸⁶ If Sodom had have recognized her days, when she seen those messengers come down there, like Billy Graham and Oral Roberts!

¹⁸⁷ Now, some lewd person in Phoenix just got up and said . . . played that part on the—a tape, and said I said here, I “must be baptized in Jesus’ Name,” said that. And then said, “Now you see *here*, over here he said . . .” When I was talking about Africa, how they baptized three times face forward, and back. Said I said, “Don’t make any difference.” See, he never played the rest of the tape; just that part, and cut it off.

Which, would be a penitentiary offense to do it. Them tapes are absolutely franchised. No one can mess with them. You better not. You—you—you got the law on you. But would we do it? No. He said, “Let them alone.” God told me what’s going to take place. Just watch, just keep your eye on that person. See?

¹⁸⁸ The same time, the Bride has realized the evening Light.

If Sodom would have recognized their hour!

¹⁸⁹ Now, this same person put on tape, said, “Look here, to you Pentecostal people,” said, “and you Baptists. This man, false prophet, William Branham,” see, “has said that Oral Roberts and Billy Graham was in Sodom.” See, then cut the tape off; that’s all, see.

Wouldn’t go ahead to say, that, “They were messengers to Sodom.” Not in Sodom, “They were there as a messenger to Sodom.” Anybody knows I said that. Play your tape.

“Whosoever shall take from or add to, the same shall be taken from him.” It’s the Word of the Lord. It stands that way.

¹⁹⁰ “If Sodom had have recognized her messenger, she would have been standing today,” Jesus said, if she’d have recognized the same as Abraham recognized.

Abraham knowed there was a promised son coming. But he knowed there had to be a change some way, because he was too old, and so was Sarah. But when he saw that One Who could discern the thoughts of Sarah, behind Him, he recognized the hour he was living. He said, “My Lord, let me fetch a little water here and wash Your feet.” They ate a morsel of bread. “Let me pray Thee, hold on just a little bit longer,” see, here, “my L-o-r-d,” capital L-o-r-d, “Elohim.” He recognized that God was speaking to him out of human flesh. He recognized his sign, and was blessed of the Lord.

Sodom didn’t recognize their day, and was burned up. Jesus said, “As it was in that day, so shall it be when the Son of God is . . . or the Son of man is being made manifest.”

¹⁹¹ Now, the church has not recognized her day. Like Israel, forced back to Palestine, she is going to be forced into the World Council of Churches. Why? She didn't recognize her hour. "People, come out of her, be not partakers of her sin!" Flee, your life, or you'll be caught with the mark of the beast and can't do nothing else about it.

"Let him that's filthy be filthy still. Let him that's holy," not *will be* holy, "holy now. Let him that's holy," not a bab- . . . bobbed-haired woman; she can't be. Now, that sounds very flat, but that's the Scripture. The Bible says, "She dishonors her head," and her head is her husband. His Head is Christ, so she dishonors Christ. How can she be "dishonorable" and not be "filthy"? "Let she that's got bobbed hair keep it. Let he, she that wears shorts keep on wearing them. Let he that denies the Word keep on denying It."

"But let him that's holy be holy still. Let him that's righteous be righteous still; the righteous Word of God, the Son of God made manifest. Be holy still, righteous still!" Recognize! Yes, sir! Days not. . .

The church has not recognized her day.

¹⁹² Like Israel, back in her promised land, she don't know how she got back there. She was just automatically put back there. Why? National force put her in her place.

Now I'm going to say something. National force put Israel in her homeland; national force will put the church in the World Council of Churches; but the power of God will put the people in the Bride. The world forces *this* way, and the world forces *that* way, but God forces upward. The Spirit of God, which is the Word of God, "My Word is Spirit and Life," will put the Bride in Her place. Cause, She'll recognize Her position in the Word, then She's in Christ, will put Her in Her place. No national force will do it. But the national force did drive Israel to the homeland; the national forces of the Council of Churches will drive every organization into it; but the Power of God will raise the Bride into Glory, out of it.

¹⁹³ Oh, people, recognize your day, as Jesus warned you; the sign of Sodom, and the church's conditions of this day.

¹⁹⁴ Look what He said in this day would take place. Listen to it real close. The sign of Sodom would take place in the day; sign like Abraham, that day before Sodom, that was called out. All these things that was prophesied, will be taking place now. Watch the day you're living. We've went over it and over it.

¹⁹⁵ Now He has promised to send you Heavenly Light, to ripen the Word Seed that would be sown for this day. The Seed is in *Here*. The

Seed is the Bible. Why? Jesus said so. “The Word is the Seed that a sower sowed.”

And, now, before you can have any crop, no matter if you sow the seed, it’s got to have light to ripen that seed, or it’ll rot and won’t do no good; it’ll perish. But if it’s got seed in the ground, the right ground, with the right kind of a sunlight on it, it’s got to ripen.

And He promised that in the last days, in the evening time, the Son would come out to ripen that Seed. The Seed is being preached. The Son of God is ripening that Seed, by vindicating It, making It push out before you and proving that It’s right. Do you get it? [Congregation says, “Amen.”—Ed.] Recognize your day.

I’m closing now. It’s time now to close.

¹⁹⁶ And the rich, blinded, educated Laodicean would put the Word out of their midst. Have they done it? [Congregation says, “Amen.”—Ed.] He said they would.

As the prophets of old were sent to vindicate the promised Word of their day, so that the people who were predestinated, their day, saw It. Like the woman at the well, like Nathan, like blind Bartimaeus, like Peter, and the rest of them who recognized It. He was that Word. And the production, “If I do not the works that the Father promised I would do, then believe Me not. But if I do the works, though you don’t believe Me, believe them works. They tell you Who I am.” Get it? All right, don’t miss the day, sent. Men and women of other days recognized It, and went in and were safe.

¹⁹⁷ Pentecostals, oh, my, why don’t you recognize your day? Recognize the day of the evening time. It is here, and it’s here, that, to vindicate the coming of Christ, to vindicate it. We’re at the end. Recognize your day.

¹⁹⁸ I know I’ve kept you a long time. It’s twelve o’clock now. But, I like this Food, This is Life. It is. It is, to the believer. Recognize the day that you’re living, and the sign of the time.

¹⁹⁹ See where everything is at: Israel; where the church; where the immoral; where the Bride is standing. What’s left? The next thing, taking up of the Bride. Course, every church is looking for a great thing. The Pentecost say, “Glory to God! There will come a day that they’re going to do *this*, and they’re going to do *that*.” See, they are professors. They do believe.

²⁰⁰ Like, one time, Caiaphas said, “Isn’t it right that one man should die, and not the whole nation perish?” He was high priest, the Bible said, the reason he said that. He prophesied, not knowing what he was saying. But did he realize the real truth of it, that he was sacrificing the very God that he claimed to be the high priest of?

So is it, today! They're looking, yonder somewhere, for a—a great time to come.

²⁰¹ Why, I go in the Business Men's convention with them. They say, "Glory to God!" Them preachers get up and just stir the crowd, and saying, "There is coming a great revival. The hand of the Lord is going to be upon the earth!" And how the people are going forth, running like . . . And don't realize that's under the Trumpets for Israel. Why do they do it? Is because that they are Christian professors, and don't realize. Neither did Caiaphas realize what he's doing. And they don't realize that they're rejecting the very Message that's sent to them. Amen!

²⁰² Every part of the Scripture, we've went through day after day, and week after week, until it's undisputable the Truth. "If the blind can't receive It," Jesus said, "let them alone. If the blind leads the blind, they all fall in the ditch." I don't know when, I don't know where, but I know it's coming.

²⁰³ You know, I see why Satan didn't want me to do this. Yesterday, I felt so bad. I couldn't get no Word from the Lord. I did everything I knowed how to do, and I couldn't. And this morning, when I got up . . . I eat me some corn, yesterday, and seemed like laying right there in my stomach. I was so sick, I just—I just couldn't hardly get it. I thought, "What's the world's the matter? I'm going down there, and I don't know what I'm going to say. And, Lord, I can't even find a Scripture in my mind, to write down. I can't find a thing." I just didn't know what to do.

Then, after the Message begin to come to me, Satan kept saying, "You feel too bad. Your head's hurting. You're sick. You can't go down there. You can't stand there. It's going to be *this*, going to be *that*."

²⁰⁴ I remember, one time, a story of a little cockney in England. He was just an ordinary man. And they said that the—the—the king, one of the kings in the early days was going into his—his palace. And, this, he had no one . . . He had a message he had to get forth, an urgent message, because of the enemy. And so he—he—he said to this little fellow standing there, he said, "Here, take this message, take this message! Hurry to a *certain—certain* place, and command *this* to be done." And he said, "Take my scepter in your hand. That'll vindicate you, that I'm . . . you're sent from me."

²⁰⁵ And he stuck it under his robe, and away he went. The guards everywhere stopping him, everybody else. Yelling, "Get away! I have the message of the king." Amen. "I'm the king's messenger," a vindicated word.

²⁰⁶ I thought, "Satan, get out of my way! I have the King's Message. I must go."

207 One time when they killed the Prince of Peace, and put Him in the grave, and sealed up the tomb, and death held Him for three days and nights. But on Easter morning He had the scepter in His hand, and hollered, “Get away, death! Get away, grave! Open up! I am the King’s Message. I must come forth to prove this resurrection. I am the resurrection and Life.” Hallelujah! I feel real good now.

It’s the King’s Message. Let’s recognize It, friends, for we are called to gather together for the sounding of the Trumpet. “For the Trumpet of the Lord shall sound, then time shall be no more.”

208 He’s gathered Israel. The three days, in the third day He said He would do it. Twenty-seven hundred years has passed. In that third day He said He would gather them together, and He’s done it. He said He’d make known the way of Life. There you are, just waiting now for the Bride to get out of the way so they can come, the two prophets, Hebrew prophets, that’ll recognize.

209 You remember me standing in Cairo, to go up there, when Lewi Pethrus said, “Brother Branham, if they’d ever see that. . . They believe their prophets.”

210 I said, “It’s a good thing for me.” See how man is? But see the grace of God? I said, “I’ll read this New Testament.” They read It. Lewi sent them, over a million, over there, Brother Lewi Pethrus from Sweden. They would read It, coming up and down there, them Jews; not like this modern bunch of Jews, but in their homeland. And come down, he said, “If this be the Messiah, let us see him do the sign of the prophet, we’ll believe it.”

211 Lewi Pethrus said, “Brother Branham, there is the opportunity. There is the opportunity.” Someone told me that—that it would be an opportunity. I got right, just right down to it.

Some man come over and set there, Brother Arganbright, said, “Brother Branham, that would just alarm Israel! Bring them out before It, and show the sign of the prophet. They’ll believe it.”

212 I said, “Lord, here I am, ready.” Jumped on the plane; took the money and got me a ticket; stopped in Cairo. Said, “Yeah, I’m ready.”

213 The Holy Spirit said, “This is not your place. This is not your time.” See, you get ahead of yourself. I thought, “Oh, my! I come way over here; I’m—I’m going to go.”

214 Something said, “Stop right here! Don’t you go that way. Turn on in into India. Don’t go that. Go over to India, but don’t you go here.”

215 Thought, “Why?” As I walked out behind the hangar, I said, “Lord Jesus, what does this mean?”

Then He made known to me. “No Gentile. These prophets are the one.” It has to be according to the Scripture. “Moses and Elijah has to come.” And, besides, the Bride hasn’t been taken out of the way yet. “And them prophets will return and they’ll do the sign of the prophet.” That’s the Scripture. There it all is fulfilled then, perfectly, Israel as a nation will be born in one day. Amen! The evening Lights are shining!

It shall be Light about the evening time,
 The path to Glory you will surely find;
 In the water way, is the Light today,
 Buried in the precious Name of Jesus.
 Young and old, repent of all your sin,
 The Holy Ghost will surely enter in;
 The evening Lights have come,
 It is a fact that God and Christ are One.

²¹⁶ We’re at the end time, friend. And then we think of this song of the inspired writer, when he said:

Nations are breaking, (this is about fifteen years ago),
 Israel is awakening,
 The signs that the prophets foretold;
 The Gentile days numbered, (look at her filth now)
 with harrows encumbered;
 Return, O dispersed, to your own.
 The day of redemption is near,
 Man’s hearts are failing for fear;
 Be filled with God’s Spirit, have your lamps trimmed
 and clear,
 Look up, your redemption is near. (That’s right.)
 False prophets are lying, God’s Truth they’re
 denying, (Ain’t that the truth?)
 Jesus the Christ is our God.

They don’t believe That. They got all kinds of isms and things! . . . ? . . . true. But the prophet said . . . Or, the inspired writer said:

We’ll walk where the apostles have trod.

²¹⁷ Remember in my vision? I said, “If Paul’s people goes in, so will mine, because I done just exactly like he did.” I’m staying right with It.

Them millions threwed their hands, saying, “We are resting on that!”

What? Recognize the day that we’re living, the time we’re living, the sign of the time that we’re living in. It may be later than we think.

One of these days, let him that's outside stay outside still. He that's inside must forever be inside still. The door will close.

218 If there is some here this morning that hasn't never walked in yet, oh, in Jesus' Name, my dear people. . .

Don't look at this ignorant servant standing here, illiterate, unlearned, uneducated; don't look at that. But look at the Word that's being proven. Look at the great Holy Spirit Who vindicates It to be the Truth. We're at the evening time. It later than you think. Don't. . .

219 Women, let your hair grow. Sister, please take off them dirty clothes. Throw them cigarettes away. For the hour will come, that, "He that's filthy, let him be filthy still; and he that's righteous, let him be righteous still. He that's inside is inside; he that's outside is outside." The little, close margin, "If a righteous man will scarcely be saved, where will the sinner and the ungodly," the Truth-denier, you know, "where will they appear?"

Let us bow our heads.

220 Now, in the Light of this hour that we're now living, the Light of the day that we're now living in; precious and beloved ones, you who come from different states across the country, let us now, and me with you, on this altar, let us take inventory. How is the Spirit of God in our hearts today? Remember, it's that Spirit, uncondemned, uncontaminated; any church doctrine, and everything, is gone completely.

221 You would be daresn't to try to add to That or take from It. For, if you do try to put the interpretation on It, yourself, your part is taken from the Book of Life. Are you trying to say something that the Spirit hasn't said? Are you trying to make It sound like It said something? Or, you just take It exactly what It said, and leaving It like that? Are you splicing, cutting, taping, doing things that's not right? Have you?

222 Say, "Well, I just don't feel like I should do *this*. Or, maybe, I—I—I know my church don't believe It. 'That's just one man's word about It.'"

That one Man is God. The Bible here says you should not cut your hair. These. . . Bible said that. "It shall come to pass that women will wear garments like man, and how they would be an abomination to God." How the Holy Spirit spoke through it, this humble, unworthy vessel that just happened to be standing present in the age that the great King said, "Here is My sepulcher, My Word." ("Here is My Scepter," rather.) "Take My Scepter, and go forth, and bring the Message."

223 I know the denominations tried to stop It, and turn It out, and run It out, and kick It out, and everything. But, by the grace of God, I'm on

my road, screaming from nation to nation, from place to place, from church to church, “Come out of it!” It’s unpopular, but It’s the Truth.

224 Will you receive It in the—in the—the Spirit that It’s wrote in? Will you receive It in the Spirit that It’s been given in? If you haven’t as yet . . . We no room for an altar; your heart is the altar. Would you raise up your hand, say, “God, be merciful to me. Let the Spirit of God come into me, condemning me now of all my sins, and flusterations, all my bad habits, and high tempers, and fusses, and fights, and stews, and everything I’ve had. And I know something, that my spirit isn’t mellow for Heaven. Make me mellow, Lord, in this last moment. This may be the last sermon I’ll ever hear. This may be the last time I’ll ever hear the Message. I raise my hand. God, be merciful to me.”

225 God bless you. Dozens of hands. Now, just for a moment of silent prayer for you. You who raise your hand, shows you’re still interested. Looks to me like the Spirit is still calling to someone.

226 Dear God, Thou Who knows all things. And You made all things for the purpose of all things, for, some had to be condemned, some had to be blinded; some, “like the potter that made the vessel,” as Paul said, “one to honor and the other to dishonor.” The one was made to dishonor, was only to show forth the one that was to be honored. But isn’t it in the hand of the Potter to do what He will? Isn’t it in the predestinated plan of God, to call? “Who He foreknew, He has called. Them Who He called, He justified. And those Who He justified, He has glorified.”

227 Maybe some of them here today is like the little woman at the well, off in filth, off in unbelief, off in traditions of man, man-made doctrines. Maybe the first time they’ve ever heard these things, but something has strangely warned their hearts. There is many, many hands went up, Lord. Let the great Potter take that vessel now and mold it into a vessel of honor. I believe there is some reason, Lord, or they wouldn’t be doing that, they wouldn’t be saying that. I still believing, I’m holding for them.

228 Let Your humble servant plead, Lord. Let us plead for them, as one who stands between the living and dead; like one who in Sodom was pleading for the Sodomites, “Come out of it! Come out of it, quickly!”

229 May they come, Lord, humbly and sweetly to the throne of God now, in their heart, saying, “Jesus, from this day, henceforth, You’ll be mine. I make this pledge to You now here, as I set here in this seat where Your Spirit has struck me. If It struck me here, I don’t have to go any further than right here. Right here is where You met me; right here is where we’re going to settle it; right here on this second seat, third seat, fifth seat, whatever it is. Right here is where it’s going to

be settled, 'cause here is where You condemned me, here is where You promised to make it right. For though I would be filthy and dirty, I shall be made white like snow. I'll believe all Your Word. I'm ready to walk in It, believe It, accept It.

"And I now do this for the glory of God, knowing that my life is no good to me, it's no good to God, it's no good to my neighbors, it's no good to nothing else; just simply a good to the devil, to make a—puppet out of me, to throw me around about, maybe to be some man's toy to look upon, maybe some woman's idol. God, make me a servant to You." Grant it, Lord. I commit them to You now, in the Name of Jesus Christ, Your Son.

With our heads bowed, and our hearts.

I can hear my Saviour . . .

Sincerely, friend. It may be your last time. Can you hear that little Voice?

. . . calling,
I can . . .

What's He call . . . What's calling you, if your Saviour is?
The Word.

. . . Saviour calling,

What must you do? Deny the world.

And take my cross and follow, follow . . .

"I've neglected baptism in Jesus' Name, Lord."

I'll go with Him through the garden,
I'll go . . .

With Him, where? Through the water, through the garden, through anywhere; house of prayer, in the pool, anywhere. Decide it!

. . . go with Him through the garden,
I'll go with Him, with Him all the way.

I'll go with Him through the judgment (whether the
Word is right or the church is right),
I'll . . .

"Whether I'm right, or He is right. Is my conscience right, or is His Word right?" You're in the judgment place now. "What I have believed, is it right, or is His Word right? Do I think it's all right to have short hair, wear shorts? Do I think it's all right to belong to a denomination?" What did He say?

I'll go with Him, with Him all the way.

Now where He leads me I will follow,

I got my hands up, too, Lord. Lord, wherever it is, where is the next Message to be preached? Is it back here, tonight, over in Africa, Germany, Switzerland? Where is it, Lord?

Where He . . . (wherever You lead, Lord) . . . me I will follow,
I'll go with Him, with Him all the way.

Now with your heads bowing.

²³⁰ Will you go with Him everywhere He leads you? Will you go with Him when the times are running low, people are persecuting, laughing, making fun? "I'll still be with Him. I'll still go. I'll move right on with You, Lord, wherever You are. I'll still stand loyal and true. In the heat of the battle, I'll still stand loyal and true. If I fall, You'll raise me up again, Lord. 'He that loses his life for My sake shall find it.'"

So I'll go with Him, with Him all . . .

²³¹ Now all that mean that, from your heart, let's raise our hands now, and our hearts, to Him.

I . . . Where He leads me I will follow,
Where He leads me I will follow,
Where He leads me I will follow,
I'll go with Him, with Him all the way.
He will give me grace and glory,
He will give me . . .

Lord Jesus, breathe upon these handkerchiefs now. Heal these sick and afflicted, Lord. Grant it, Lord. Give them healing, Lord, in Jesus' Name.

And go with me, with me all the way.

²³² You feel good now? [Congregation says, "Amen."—Ed.] Feel it's all ready now? ["Amen."] If He . . .

The Trumpet of the Lord shall sound, and time shall
be no more, (that's that last Trumpet, now)
And when the morning breaks Eternal, bright and
fair.

Let's sing it, all of us now. "When the Trumpet of the Lord shall sound." Give us the key.

When the Trumpet of the Lord shall sound, and time
shall be no more,
And the morning breaks Eternal, bright and fair;
When the saved of earth shall gather over on the
other shore,
When the roll is called up yonder, I'll be there.

When the roll is called up yonder,
 When the roll is called up yonder,
 When the roll is called up yonder,
 When the roll is called up yonder, I'll be there.

On that bright and cloudless morning when the dead
 in Christ shall rise,
 And the glory of His resurrection share;
 When then all of life is over, and our work on earth
 is done,
 And the roll is called up yonder, I'll be there.

When the roll is called up yonder,
 When the roll is called up yonder,
 When the roll is called up yonder,
 When the roll is called up yonder, I'll be there.

²³³ Let's raise our hands, say, "By Thy grace, Lord." By Thy grace,
 Lord! [Congregation says, "By Thy grace, Lord."—Ed.]

Now, we are brothers and sisters in Christ. Let's just turn and just
 shake hands with somebody by you, and say, "By God's help, when the
 roll is called up yonder!"

When the roll is called up yonder,
 When the roll is called up yonder,
 When the roll is called up yonder,
 When the roll is called up yonder, I'll be there.

What are we waiting for?

When that Trumpet (the last one) . . . the Lord shall
 sound, and time shall be no . . .
 (Done broke into Eternity, "In a moment, in a
 twinkling of an eye.") . . . and fair;
 And then when the saved of earth shall gather to on
 the other shore,
 When the roll is called up yonder, I'll be there.

Let's just sing it out!

When the roll is called up yonder,
 When the roll is called up yonder,
 When the roll is called up yonder,
 When the roll is called up yonder, I'll be there.

²³⁴ Oh, won't that be a time! Just walking along, someday, and here's
 appears somebody. "Who is it? Mother!" Amen! "It ain't going to be
 long now." Just in a few minutes, you're changed. And we'll be . . .
 meet them, then be caught up together with them, to meet the Lord
 in the air. Oh, in a moment, in the twinkling of an eye. Say, "Here is

Brother Seward, the old brother that used to be at church here! Why, here is Brother DeArk. Here is Brother So- . . . Why, looky here, they're all around me! What's the matter? Here just in a few minutes . . . I know they've done appeared to me. It ain't going to be long now. I'm going to be changed now, just in a moment, just a moment." Oh, yes! And the morning breaks Eternal, bright and fair. All the mystic clouds . . .

²³⁵ As He said, "Israel, thou hast been like a morning cloud, a vapor, and your righteousness doth fade away." And when it's all faded out into the Son-Light Who holds it all, amen, then, "The roll is called up yonder, I'll be there." All right.

Until tonight:

Till we meet! Till we meet!

We don't know what time this will take place, friends. It's been a story, a long time, but it's the Truth, and it will happen. We're right at the time now.

Till—till we meet, till we . . .

By God's grace, we hope, at seven-thirty tonight.

God be with you till we meet again.

Let us stand now to our feet.

²³⁶ Oh, isn't it wonderful? "This is Heavenly places in Christ Jesus." Would not swap this for anything. You know how I love to fish and how I love to hunt, 'cause I see God out there in the wilderness. I love it. But, oh, I wouldn't change one minute for this, for all the experiences of hundreds of years. One minute of this, that satisfaction!

²³⁷ God, create in me a revival. Let me be the revival. Let each one of us be the revival, the revival in me. Make me, Lord, to hunger, make me to thirst. Create in me, Lord, that what is needed in me. Let me, from this hour on, be Thine; more consecrated servant, a better servant, more blessed of You; more able, more humbler, more kinder, more willing to work; more looking to the things that are positive, and forgetting the things that are in the past, and the negatives. Let me press towards the mark of the high calling of Christ. Amen.

That's our desire, isn't it? [Congregation says, "Amen."—Ed.]

All right, let's, till we meet tonight, let's take the Name of Jesus with us now, each one of you now.

Take—take the Name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it everywhere you go.

Precious Name, Oh how sweet!
Hope of earth and joy of Heaven;
Precious Name, Oh how sweet!
Hope of earth and joy of Heaven.

Now let's bow our heads.

Take the Name of Jesus with you,
As a shield from every snare;
When temptations round you gather . . .



RECOGNIZING YOUR DAY AND ITS MESSAGE

64-0726M Vol. 5-1R

This Message by Brother William Marrion Branham was delivered on Sunday morning, July 26, 1964, at the Branham Tabernacle in Jeffersonville, Indiana, U.S.A. This sermon, number 64-0726M, is two hours and fourteen minutes. Having obtained a clearer and more complete original tape, this book has been re-edited with an R added to the volume number. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recording to the printed page, and is printed herein unabridged and distributed by Voice Of God Recordings. Reprinted in 2010.

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