

Thy House

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William Marrion Branham
"... in the days of the voice ..." Rev. 10:7

Introduction

The remarkable ministry of William Branham was the response of the Holy Spirit to the prophecies of the Scriptures in Malachi 4:5,6, Luke 17:30, and Revelations 10:7, and many other Bible prophecies. This worldwide ministry has been a continuation of the working of God by His Spirit at this End time. It is in the Scriptures that it is spoken that it would be necessary for a ministry to arise to prepare a people for the Second Coming of Jesus Christ.

We pray that the printed Word will become written in your heart as you prayerfully read this message.

While every effort has been made to provide an accurate unabridged transcription and/or translation, the English audio files are the best representation of the sermons spoken by William Branham.

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thanked Him for it. I thought "Yes, Lord, I got my hand in Yours. It's a current, a line, and right at the end of this line that I'm holding now in my heart holds everything that's dear to me. All my loved ones, my Lord, my Saviour, all that's dear to me lays at the end of this line.

So I wouldn't let my hand get off that line. I followed that line right down the mountain. Oh, there was a little half broken trail there where we come up, you know, but I wouldn't trust that. I just held the line. When I hit a tree I'd go right around the tree, catch it again, go on to the next tree, catch it—on down, about three miles down the mountain. I got down there and Meda was almost in hysterics, you know, just such a fix. But that's it, see. There's nothing, no feeling like being lost. What about lost . . . being lost in the woods; but what about being lost from God?

106 Well, Meda, come on, Honey. Brother Welch has to go to work, and Banks and them will probably want an early start, and all these other brethren want to go to work. Get the kids all washed. Thank you, thank you. If you enjoyed it half as much as I did talking with you, it was wonderful. Brother Welch, thanks for that nice time this afternoon too, we had out there with . . . taking me out to them 'gator swamps out there. Sister, you all, I sure thank you for that nice supper. Oh, my. You got a little girl in there too? She's got the prettiest hair, I notice. She had kind of a real yellowish gold looking hair there. That's really pretty.

I want to commend you on your hair too, sister. I believe you used to wear short hair, didn't you? Kind of down to your shoulders, kind of bobbed, or something like. . . . Or did you? Yeah, well, it really looks nice now, see.

107 I was noticing all these women here with their long hair and everything, it looks like. . . . Oh, they could be as nice one way as the other, you know, whether they had short hair or not; but it just looks so . . . you know what I mean. Maybe it's just me.

There's that little girl. She's a little bit bashful, isn't she?

108 [Brother Branham talks with the little girl.] Did you get that? She said, "We had to wait for Becky to come." Said, "That don't mean you have to go over there and start preaching again." Hasn't that little girl got pretty hair too, Honey? She's a cookie, with her little pony tail hanging down there too, little strawberry blonde.

[Someone asks Brother Branham something.] No, I'm going to be out and see if that old . . . get that old Cadillac started if I can, Brother Welch. Excuse me just a minute and I'll see if I can. Sometimes she coughs a little bit, and barks, you know.

Thy House

1 I tell you, it would . . . I know you don't come there to hear me, see, because no one would drive that far to hear a preacher. You come there because that you believe the message, and you believe in Christ. And I appreciate that, and I'm so thankful to have friends like that, to have someone who appreciates your efforts. That's what you're trying to do, to drive that far over them conditions. Only thing I can say, I wish. . . . I told Meda, I said, "I wonder if we could have all the people that come from over fifty miles up home for dinner." I don't know what we'd do with them, see, because the biggest part of our church—I guess 80% of them—are you people. It's made up from Mississippi, Alabama, and Georgia, and places like that, where you come from.

And you think . . . none of the people that come are rich people. They're just common people. And I know that takes a whole lot of your saving your pennies to do that, because I know how much gasoline it takes to come and go, and besides that the wear and tear on a car. For the round trip's about . . . well, I guess it's about sixteen, seventeen hundred miles, for one sermon, and come that each week. Think of that. See,

2 I just . . . I feel about that little, honest, just like I was a half-inch high to stand before you, to really tell you how I appreciate it.

Wife and I were talking, if you people didn't come when I have service at the Tabernacle, it wouldn't pay me to go down, because there's more in this room right now than would be there if it wasn't for you people. That's exactly true. And that fulfills what the Scripture says: in our own country, among our own people. Your respects and honor always come from the outsider. I don't know why. But I don't mean the out . . . I mean from outside your own home. Of course, couldn't think of you-all being outsiders; you're my fellow brothers and citizens in the kingdom of God.

3 And here some time ago I had a little old alligator stuffed up down here, and I told Brother Welch I was coming down to get it. And the kids didn't get to finish their vacation, and I thought I'd run them down to Florida—down to St. Petersburg in the morning, and on down. I want to go up to Miami and come around over the Tamiami trail and back up home. And they have to go to school right away, and I thought this would be a good time to stop by for the 'gator. And so Brother Welch, Brother Fred, and Brother Wood came with me, so that'd give me a chance to bring the kids, and they're going to take my 'gator back. And I thought while we was down here I'd just like to have your little group together to tell you

how I appreciate you, how I appreciate your efforts.

4 Brother and Sister Evans, and Brother and Sister . . . I call it S.T. I know it's T.S. There's a gargle, mouthwash, that they call S.T. 37, and that's how I call you S.T.—not from a . . . It's a good thing, too. It's a dandy. That's got all the rest of them beat, to my opinion. They use it in the army. I use it for about anything—to gargle with, and for a mouthwash, and take it on a hunting trip with me where if my horse gets hurt, I pour a little of that, you know. Just anything, it's good for all around. I guess you find him that way, too, don't you, sister, all the way around? Wash the dishes sometimes, and so forth.

5 And so, I thought maybe I'd ask tonight. . . . I said to Brother Welch, "What would we say when the folks come around? Do you think. . . ? We thought maybe if you had a little question on your mind, just a little something that you can . . . maybe something that I could answer, something that you wouldn't want to take, maybe, their time up there at the Tabernacle when you're there—some little question. And that's what I dropped by for. So we know you go to work in the morning. It's ten minutes after nine, so we'll get right into it. But before we do that, could we just bow our head for a word of prayer?"

6 Our heavenly Father, we're so glad for Jesus Christ, our Lord, who saved our souls from a life of sin and has made us citizens of His kingdom. By His grace we are saved, and that not by ourself, or by our works, but by His mercy we are saved. So we're so glad of that. And we know that some day we'll see Him, for we'll have a body like His own glorious body, and we'll see Him as He is. At this time yet we do not know how that will take place, but it's not for us to know. We only look forward to it by faith, and the whole walk is faith. So, we're thankful for these things.

We pray that You'll bless these people, Lord. As I drove down here, You know what was in our hearts last night, wife and I, as we talked along the road. How blessed we feel to be, to have friends that would sacrifice to come hear the glorious gospel of the Son of God, would drive all those hundreds of miles through a day and night just to hear one message.

7 God, I pray that You'll give them, each one, a glorious home in the kingdom. Bless them while they're here on earth. Prosper them. In whatever they do, may it prosper. These young children, Lord, just little fellows yet, and many of them here is teen age, and yet they sit with a reverence and respect as an adult. God, I think they're the best in the land. I pray that You'll bless them, Lord. May they never want for anything. And may . . . in the great kingdom beyond when the family is all gathered together, I'm sure they'll be there, Father. I pray that You'll have each one of them there. May they never turn from that great narrow path

do." And I said, "If You'll just help me, I'll be very thankful to You."

I got up. I said, "Now I'm going to set my face right this way, and I know I'm going straight towards to where I left Meda and them." But I was going right into Canada, see, on the death walk, see, going right into Canada.

103 And I started like this. All at once I felt something go [Brother Branham strikes something], a hand. I thought "Who's that?" I looked up just in time to look back, and just enough fog cleared away till I seen the top of Hurricane Mountain, and they was camped just below Hurricane Mountain. Well, then, I just stood there and wept like a baby, praising God, you know, for helping me.

Then I had to take out that way, and it got dark on me, and deers and things jumped up in front of me. After it got dark. . . . I know the ranger. And I . . . and this ranger's cabin was right there by that lean-to, but it was locked up. And that's twenty-five miles from the closest house, from there on down, see. And then up here on the mountain, here by the ranger's cabin, then on up to the tower, up on the big peak up there. . . . Well, I knowed I was on the peak somewhere. Well, them mountains are many, many, many miles around, you know—thirty, forty miles, fifty, around the mountain there. And so I thought, "Now if I can only hit that wire that comes down across there." He and I put it up, for call, you know—tacked it on the trees, and goes down to his station. Then they relay it from the tower, you know, down to the station.

104 Then he was coming up in a few days to bear hunt with me.

And it got night. Then I couldn't see, you know. And it got dark in about thirty, forty minutes. It was only about two or three o'clock in the afternoon. But I'd hold my hand up like this, and I'd walk, and I'd just hold my gun in this hand and walk, because I knowed that wire was just about this high where we tacked it on the trees all the way along. I thought if I could just hit that wire. . . . I'd hit a limb, like that, you know. I thought, "No, that's a limb," and I'd try again. Then when I changed . . . my arm would get to aching, holding it up so long. I'd change, and put my gun here, and step back a couple steps, you know, to be sure that I didn't overstep, you see, like that.

105 And, brother, long had done . . . pitch black dark, you know. Had been walking about an hour in that darkness when my hand hit that wire. I felt it.

Boy, I just bowed my head and started crying, you know, and I thought, "Lord, right at the end of this line waits my wife and everything," see. I thought, "That's right." I stood there and held my head down,

somewhere." I come right back to where I shot the deer. I took off again. I said, "I got to find my way out of here. My wife and baby will die in the woods," see.

100 It was turning cold, and that fog ripping through, which was going to be snow just in a little bit, you see. And I started up again, and I come back to the deer again. Done it three times. Well, I knew, then, not too. . .

I said, "Well, I'm somewhere. . . ." Now, the Indians call that the death walk. You're on a flat place and you're walking round and round in a circle, see. Now, with a compass you wouldn't do that, see, but you're walking around a circle. The Indian calls it you're on the death walk, see, because you just get frantic then. That's when they lose their minds, start running, screaming, and everything. They finally plunge over a cliff, or something, and get killed, or they kill themselves.

101 And then, I remember I said, "Well, I'm going right straight. . . ." I got kind of delirious, and I thought . . . sat down. "Why, you old fool, you know you're not lost. You can't get lost." And I kept saying that, see. It just wasn't there. If something isn't there, you can't bluff it, you know. Just like. . . . So, I said, "Well, I'm not lost. I know exactly where I am. Sure. I come right in this a-way. That's exactly right." Going on talking to myself like that, you know—and just sweating as hard as I could. Now, if I'd been by myself, I'd just went over somewhere and pulled in a little place, wait till the storm was over, maybe a day or two. It'd been all right. Got me a piece of my deer and let her go, see. But you couldn't do that and the wife in the woods. Never in the woods—why, they'd die that night. They wouldn't know how to take care of themselves in the woods, see.

102 So, I thought . . . I was just going on there, and I heard something say, "I'm the Lord, a very present help in the time of trouble." I just kept on walking. I thought "Now I'm getting delirious. I'm thinking I'm hearing things." This was when we was first married, twenty years ago. I just kept going, like this.

It said, "I'm the Lord, a very present help in the time of trouble." It said that three or four times.

After awhile I stopped, and I thought, "Either I'm beside myself, or Almighty God has got mercy on me." I just knelt down, set my gun down. I said, "God, I confess I'm lost. I'm lost. I can never get out of here. I thought I was too good a woodsman to ever be lost, but," I said, "I'm completely turned around. There's no [I got excited, you see] . . . so there's no way at all for me to ever find my way out. And I don't deserve to live, Sir, but my wife and baby does, see. So help me to get to them so that they won't die in the woods." I said, "I don't deserve to live, but they

that they've been taught to walk in. Grant it, Lord.

8 Now tonight I thought, Father, we'd find out what's on the people's hearts. You know their hearts, and I pray these, Father, that You'll help me, and to answer their questions, that it might be good for us; that it'd be good for us to be here, and we could go along saying, "Did not our hearts burn within us because of His presence?" Come now, Lord, walk around the chairs, put your hand on every shoulder, rub your nail scarred hand across each heart, that we might know that it's our Lord that's near, for we ask it Jesus' name. Amen.

9 I think we have a Bible here. I'd just like to read a scripture in here just for a minute, to get a little start before we get into the lesson . . . or, the questions, rather. And I'd like to read this, a place I found this afternoon. I was riding up, riding with Brother Welch up in the front seat of Brother Sothmann's truck there, and I read something. I thought I'd just like to speak of it just for a few minutes, if I can find it in his. . . . Oh, yes, here we are. In the sixteenth chapter of Acts, and begin about the thirty-seventh verse: "But Paul said unto them, They have beaten us openly." I beg your pardon, that's not just where I wanted to start reading at. I was reading a spot in here just. . . . I'll get it just in a moment. Here we are, it's the twenty-ninth verse, twenty-eighth verse let's begin.

But Paul cried with a loud voice, and said, Do thyself no harm: for we are all here.

And they called for a light, . . . sprang in, and came trembling, and fell down before Paul and Silas,

And brought them out, and said, Sirs, what must I do to be saved?

And they said unto him, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

It's just one of these little twisting questions that I thought that I would like to speak of just a minute, about "thy house," being I see you each one so nicely have your house set in order, your children saved. And that's nice to have your family all Christians, because we want our families. We each one think of our children. And I certainly can commend you fine people down here of your lovely children, how you have them all in order, and everything like that.

10 (How do you do, Sister. Now, I believe this is . . . wasn't that Mother just come in back there? The Lord bless you. I'm glad to see you again tonight. And I believe this is Brother Willy's wife, isn't that right? And that's the boss of the family right there, as I understand—or that's the way it goes at our house.)

And to have your house. . . . Now, Paul said here to this Roman

centurion, when he was. . . . We find out that Paul had been beaten the evening before. Commanded by the magistrates, and had been beaten, because that. . . . He'd done nothing evil. He'd been up there preaching the gospel. And the clergy there had it against Paul because he'd preached the gospel, and they said they was turning the world upside down.

11 And he went down the street, and there was a little fortune-teller, a woman with a spirit of fortune-telling, and she was hired to tell these fortunes. And when they were going down the street, she'd cry after Paul, and say, "They're men of God who tell us the way of life." And Paul didn't need the devil to assist him in anything, so he just turned around and rebuked that spirit in the woman.

And when it did, oh, that caused an uproar. And when they found out the spirit had left her and she could not tell no more fortunes. . . . So, the one that had her hired out there was probably taking care of her. Why, it caused a great uproar, and they were beaten and put into jail. And I can imagine Paul and Silas laying back in that old buggy jail on the inner courts, way back. The outside, where the best prisoners was kept, was bad enough; but they was on the inside. And when they went way back, they was put in stocks.

12 I don't know, did you all ever see stocks? I've had the privilege of seeing them. They put them across your feet, then they put them across your hands, then put them across your neck, and there you are, sitting there. And the Chinese capital punishment, the way they used to do (it is very cruel), they'd put them in those stocks and put a drip of water, just one drip at a time falling on top of their head like that, until it just drove them insane. They'd sit there, and give them nothing to eat or drink, like that. Their eyes would turn and everything. It was just a horrible thing. They say the first few drops, of course . . . for maybe the first day, it isn't so bad; but they say after a few days that those drops, like fifty tons falling, you know. Every time hit right in that same spot, because you can't move your head—you're in those stocks.

13 And just think, that Paul and Silas, for preaching the gospel, was laying back in that old dirty place—and probably rats, and mice, and bugs on them, and everything. What a place for a man preaching the gospel! And we think today that . . . we complain because we have things a little hard. Look what they did, and knowing what was waiting them—perhaps execution the next morning. But they were faithful. They stayed faithful.

And along about midnight in there. . . . And I can just think of how they must have felt, their backs sticking to the old dirt where prisoners. . . . And there was leprosy and everything else in them days, and laying against the old hard floor. It might have been a dirt floor, rats running

road."

I said, "I can tell right now that you're going south."

He said, "No, no, see, there's 41."

I said, "But it's wrong."

Well, we drove on a little piece, and he kept arguing with me that he was right. Said, "I'm staying right on 41 going to Memphis."

And I said, "You just watch." And we pulled into the filling station. I said, "How far is it to Memphis?"

He said, "You have to turn around, boy, you're in Georgia."

Yes, sir, if you don't notice.

98 I remember one time I was lost up in the mountains, and there's when I thought I was too good a woodsman to ever be lost—but I really got lost. And my wife was with me, and Billy Paul was a little baby. I left them and I went to hunt a bear, see. And I was hunting a bear, and I run into a big buck deer across there, and shot this buck. And I thought, "Well, I'd better get back." And I know I come down. . . . I was up in the Adirondacks. I went up the mountain, like this, and something crossed the road. It was a mountain lion, and he just laid his ears back; and just before I got my gun up quick enough to shoot, he got away, see.

And Meda had never been in the woods in her life, see, and. . . . Well, it was on that honeymoon time, see. And I worked a good one there, see. The same time I got married, then, I could, you know . . . I could take her on a honeymoon and go hunting the same time.

So I thought, "Well, now, now, how did I go?" I come up this way, and turned down and went over a hill, ledge, and went down through a little pocket. I knowed it was down towards the Giant somewhere, towards the Canadian side, but I didn't know just where it was at. And it come up a storm,

99 and all at once—in them snow storms. And, oh, the fog was so low you couldn't even see your hand before you. And that's when—in them country—you better sit down if you don't know where you're at, because you'll die right there, see. And get you a place and hole up; get something to eat and wait for a day or two till the storm's over, and then get out and see where you're at.

So, I couldn't hole up—Meda was in the woods (never been in the woods before), in a little lean-to. Not even a door to it—just, you know, a little lean-to like that. So, there I was in that shape, and, oh, my! I got . . . I started right up like this, and I thought, "Well, I turned off up here

Jacksonville is where I go first, isn't it? Yeah, because I get this thing turned around. Back this way to Jacksonville; and then I go out to Lacrosse, you say, and out through that way? Waycross?

95 [Someone asks, "You asked, about you was turned around—which way does the Tabernacle face?"] The Tabernacle faces east and west. ["Do you come in from the east?"] When you come in from the front, you know where 8th Street runs up this way, you're going right east then, see. Then if you sit. . . . When I'm preaching, I'm preaching towards the west, you see. And I do that so the altar would be to the east, because Jesus is coming from the east, and then that lets the altar . . . we bow always to the east, see. Usually. . . . I don't know, it's just what I always did. I see in the Bible, they usually back there. . . . Daniel said he went and pulled up the windows, you know, and everything like that, and prayed to the east, and so . . . and I noticed the old Mosaic temple, I think, faced the east, the altar did. So, of course, God will hear you wherever you are, you see, regardless. I have seen the time, when I'm prayed up and everything, I just don't get turned around, see—just come around.

96 Now, if I'm not watching, and anything like that, and just go down and jump at it, I just. . . .

There's one place that I know of that I can never get straightened out, and yet I know where it's at, and that's down at Grandma Cox's. I can go down there and I just can't get that straightened. There's going to be something (look to me like) happen there some day. I go right here at this gate, and in fact this is due south as it can be, turning to my right; but it isn't, see. It isn't—it's vice versa, see, and I just. . . . And if I get into woods, now, like I get lost or something another, then, if I turn around. . . . Now, if I get all excited, well, I can't do it, see. But if I just stand still a few minutes and say, "Heavenly Father, help me," and, brother, I can just direct that to you just as easy. That's right.

97 One time I come out here with Brother Wood and Sister Wood. Was coming out of Chattanooga, and Brother Wood was driving . . . on . . . I guess that was 41, just going back. So, I was so-o-o tired. Oooo, I was so tired and I was laid down in back after the service; and laid down back there and went to sleep, back of the car. I woke up and I raised up. I said (fog, you couldn't hardly see your hand before you), and I said, "Hey, Brother Wood, you're going wrong."

He said (see, I'd just come out of that meeting) and he said, "Oh, no," said, "I'm going 41."

I said, "But you're going south."

Said, "How can you tell in a fog like this? You can't even see the

over them.

14 But in the midst of all that. . . . Perhaps no supper, and beaten till they was bleeding, and bruised, and sore. No doctor to wash out the wounds, or anything for infection that we'd use today, or something like that. Just throwed them back there and put them in the stocks, and put them in that condition. But they wasn't complaining. Not one word of complaint came from them. And knowing maybe the next morning the magistrates would probably call them before the emperor, and when they did (or the Sanhedrin) and they'd be executed for preaching this heresy, that it was called in them days, the gospel that we truly earnestly contend for—that same faith—today. And then when we go to thinking about that, then the miles get a little shorter between one another, you see—each time we go to thinking about it.

15 And then we find out that along about midnight. . . . Paul and Silas must have talked about the Lord until about midnight and then they began to sing hymns, some good old Christian song. Oh, if we'd sing it today, we'd sing, "There's Power in the Blood," or "Oh, How I Love Jesus," or something like that. And when they began to sing, all of a sudden an earthquake struck the place. And notice how it done. Instead of piling those walls of that big old building right in on top of them and mashing them to death, it shook the walls away from them. And not only that, but it broke the stocks and bars loose from them, and they were set free.

16 Now think, over their feet, over their hands and over their neck, they were set free, every one of them. And instead of that big old heavy Roman prison breaking in on them, it fell away from them, like this; and not only that, but the shackles and things fell off of them.

See, that's our God, when we hold out faithful. See, we must stay faithful. As long as we're faithful. . . . Now, we may not be in that kind of a shape. None of us may get . . . I hope we don't get like that, but we can be faithful in what we have to go through with. Maybe it's a persecution, and maybe it's somebody laughs at you. Maybe it's somebody says you're old-time, you're a holy roller, or whatever they might want to call you, make fun of you or something. Let's be faithful just the same, because God respects our faithfulness to that just the same as He respected their faithfulness to what they had to go through with.

17 And then, all of a sudden, when. . . . The Roman prisoner . . . the centurion must've—the guard at the door—he must've thought that. . . . That night when Paul and Silas was talking on Scripture, he must've learned something, because. . . . He didn't know the man, but he must've knowed some way, or heard their singing, or something that caused him to know right quick that they were holy men. Because, you see, he was a

Roman and they were Jews; and he was a pagan and they were Christians. But did you notice? As soon as he found out that the prison had been shook down, and he knowed that he'd have to answer for that sentry. . . . You remember the time of Elijah, when he had hisself disguised and met King Ahab out there and said, "I was a sentry and my life, of course, was staked with the man, and he got away"?

And he said, "Well, you'll pay for it then with your life. That's the duty of a sentry."

So he unwrapped hisself and said he was Elijah the prophet. And said, "You let the king go [Agag]." He said, "You'll pay with it with your own life," and he did do it.

18 So then, we find out that this Roman centurion, knowing that he'd answer with his own life for these, he pulled out his sword, as soon as he found out they'd gone, and started to kill himself—take his own life instead of have to go through punishment, maybe sit in them same kind of stocks, and so forth, until he died. So he thought he'd just end it all up, and jerk out his sword and kill hisself.

But quickly Paul screamed out when he saw it, and said, "Do yourself no harm, for we're all here," see. And the man realized then that there must have been something taking place before that that made this man to know that they were Christian men or holy men, because quickly he fell down at their feet.

19 I imagine he heard them singing songs. He heard them testifying, he heard their conversation.

Now, let's just think a minute, folks. If that Roman centurion was convinced and convicted because that he heard them two men, beaten prisoners (now, we're still free, and we're not beat or prisoners), but hearing their testimony had such an influence till it caused him to say, "What must I do to be saved?" then what ought we to do with our influence? See, we should be testifying—you young people, whatever it is. You may not preach—maybe God never called you to preach—but if you're a housewife, or whatever you are, a teenager, let's do something, you know; and live a life that makes the people say, "Well, that's a Christian going there. That's a Christian."

And so we find that this fellow must have been impressed some way by them songs, or whatever they were doing in there, to realize they were Christians. So, he got a light, and when he come in and seen that there stood Paul. . . . Even the prisoners back in there, none of them was trying to get away. Everybody was there. So he put up his sword, and fell down by the feet of Paul and Silas, and said, "Sirs, what must I do to be saved?"

Here's the way we used to do at little prayer meetings. Let's a hold each others' hands around like this, see. We sing this little hymn, make a little circle together. That's the way, see. We just got a contact with each other that way now. Let's sing . . . you know this little song?

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.
Before our Father's throne,
We pour our mutual prayer;
Our fear, our hopes, our aims are one,
Our comfort and our cares.
When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

93 Now with our heads bowed, let's just repeat that model prayer. Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us of our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen. God bless you each one now till we meet again.

Brother Welch, you mean you got all that on tape down there? [Yes, sir.] Well, I wish you'd all come and go to Florida with us. The Lord willing, I. . . . I tell you what I'm doing—I'm trying to take the kiddies out, you see. They didn't get to finish their vacation. Their grandmother had a heart attack and we had to come back; so therefore I'm taking them out to kind of finish their vacation, because they got to start in school again right away. I'll take them somewhere tomorrow, maybe down at St. Petersburg, or somewhere.

94 I got to get back, maybe, before Sunday.

[Someone says, "They got some of them stocks down there, I think—you know, in the museum, you know, what you were talking about."] Yes? Well, I'd like to go up and see them. I haven't been in the museum, now. That's that . . . what was it? Ripley's Museum. And that's at St. Petersburg? I mean, at St. Augustine? Yeah, I go over here. This is . . .

almost ten-hirty. This little lad laying here sleeping like a little trooper, how old is he? Two and a half? Three. How are you? Just don't know whether I shook your hand when I come in or not. Well, nice seeing you again, you, Brother Willie. Brother, I guess you'll be leaving out in the morning, going back. . . . You're taking my alligator back. See you up home, Brother Wood. The Lord bless you. You, Brother Scott, nice seeing you again, brother. I believe I've seen you before somewhere, haven't I? I thought I had. Your face looks familiar. Brother Wayne, the Lord bless you, and I still think I ought to fill up your tank with gasoline for coming down eighty miles to bring us [unclear words]. Bless you, son. Bless you, sister, and all my [unclear words]. You know that, don't you?

91 God bless you, Sister Evans. That was a really nice breakfast and supper, and your fine hospitality. You remember, Jesus said this, "Insomuch as you have done it unto the least. . . ." Now, He never said, "Insomuch as you have done it to the greatest. . . ," see. That'd be somebody else; but insomuch as you have done it to the least, you see, that'd be me—so you've done it to me. Nice seeing you again, sister. God ever be with you. Oh, my, how could you say it wasn't your mother, you look so much alike. Nice getting to see you, sister. I believe you are the wife of this young fellow there? And you're Brother Scott. Are you all sisters? Well, I would have thought you were sisters. I sure did. Nice to see you again. Keep up the good courage, my brother. And say, maybe this is a new one. I didn't notice this girl here. [That's my niece, my sister's daughter]. Well, I'm glad to meet you, sister, the Lord bless you. Nice seeing you, sister, and he'll be good for something. God bless you, brother. Brother Evans, God be with you, boy.

92 Now, Honey, if you'll get our young'uns, we'd better get going. God bless you, my brother.

I tell you, before we go, let's just stand up to our feet and sing that little song, sing a little verse with me like that. Is it all right?

God be with you till we meet again.

By His counsels guide, uphold you,

With His sheep securely fold you;

God be with you till we meet again.

Till we meet! till we meet!

Till we meet at Jesus' feet.

Till we meet! till we meet!

God be with you till we meet again.

20 Now, did you notice, you and I today—and most all ministers, or so forth—we're always trying to tell a fellow what not to do. We'd say, "Now quit your smoking, quit your lying, quit your stealing, quit your this, or that."

Now that wasn't what the man asked. He didn't say, "What do I have to quit doing to be saved?" He said, "What must I do to be saved?"

See, we try to tell them what they must stop doing, and say, "Well, I must do this, that or the other." No, see, that isn't the question. "What must I do?"; not, "What must I stop doing?" But you just do what you're supposed to do, and all the rest of it will take care of itself. Your lying, stealing, or drinking, gambling, and doing the things that's evil, it'll stop when you do what Paul answered his question, "What must I do to be saved?"

He said, "Believe on the Lord Jesus Christ, and thou and thy house shall be saved."

21 The reason I thought about saying this . . . because you people here, most of you, your children are saved, see. They're Christians. I have admired Brother Evans' family, these young men here. Usually, who would you get . . . a teenager to sit around and listen to some preacher talk? Why, they'd be out and gone somewhere. Little girls like that. . . . I said to Brother Fred, his kids, why they can just hear me say one thing that's wrong, they're ready to stop it right now, see. And sit with the highest respect, instead of being out hot rodding, rambling around, they'll. . . . When they hear you speak about the gospel, they're ready to sit right there and listen, see.

22 I know we all want . . . think our kids is renegades and things like that, but we must stop that. I believe that we must remember that these kids are the best kids in the world, because they're our children and we claim them for God.

Now, your salvation will not save that child. But now Paul said, "Believe on the Lord Jesus Christ, and thou and thy house shall be saved." Now, what did he mean by that? He didn't mean that because they were saved that their house would be saved with it. He meant this: that because if he had enough faith to be saved himself, his same amount of faith that he had for himself would work for his children. See what I mean?

23 Now, I've got my children. There's my little son Joseph, Billy, Sarah, Rebekah. Well, now, I want to see each one of them a worker in the gospel, doing something. I want to see them saved and filled with the Holy Ghost. Now, I've committed them to God, and say I'm holding onto God for them, see. And I believe they're going to be saved, every one of them,

see. I believe they're going to be saved and I'll have them on the other side. And I don't believe my salvation will save them, no, but my faith in God will do it. You see, my faith believing God will do it. And it'll cause them to come to Christ.

And I believe that's where you people, praying for your children, and that's the reason your children has the manners and the real lady and gentlemen in this wild age that we're living in; yet they have that part about them that's the best I know of any kids, see. Well, I think the reason of that is because that your prayers for them, and you've committed them to God, and holding on, see.

24 Now, the Roman said, "What must I do?" He just asked for hisself. He said, "What must I do?"

And he said, "Believe on the Lord Jesus Christ, and thou and thy house shall be saved," see.

Now, now we got one thing to do. Let's drop back just a minute to get something to drive in on my text. Now, it's this. Let's take an old man that I know of in the Bible by the name of Job. Now, Job was a great man. There was nobody like him in his days. Job was a prophet, and people come from far and near to hear Job. And God blessed him, and he had prospered, and he was a rich man. Oh, he had thousands of head of cattle and sheep, and the things that he had. And, why, he said when he would go out into the streets, the young princes from the East—that's the Magis, the wise astronomers, you know—said they would bow before him just to ask a word of his wisdom, see. He was a smart man. He was a prophet.

25 And so the devil looked down, and he saw that Job was a smart man. So, I'll show you how a smart man does, now, coming back to the text, "thou and thy house." Job said when he seen everything was just in good order (like your homes are now), he said, "You know my children's married and gone off, but," said, "maybe, peradventure, one of them might have sinned." Now there's one requirement God had: that was a burnt offering. He said. . . . Now, he didn't believe his children sinned, but said, "Peradventure they might sin, because they're visiting one another, and going to the parties at one another's homes, and so forth, and mixing up, I guess, and so forth." He said, "If one of them has sinned, so, Lord, I bring a burnt offering and offer this burnt offering for my child," see. And that's all they knowed to do. That's all God required. A burnt offering, that's all He required.

Well, then, when the great midnight hour come and struck, and poor old Job was in the condition he was. . . . You know, he had lost all of his cattle, all of his sheep; and the storms come and killed his children, fire burnt up his servants. And his own health failed, and he sat in the back

course, that goes along with the ministry. You realize that too. If you look back through the pages of time, you'll see that men that way did that way. We all get those.

But the thing of it is, we want to understand one another. I realize that you have your ups and downs too. I'm not the only one has them. You have them. And when you're having yours, I'll try to understand; when I'm having mine, you try to understand. And when I'm overseas somewhere, or way out in a meeting somewhere, and the devils are everywhere piling up and challenge me, and everything else, why, you-all remember, just pray for me. Will you do that?

88 Can we have a little word to Him now? Heavenly Father, it's been glorious to stand here and talk to this bunch of blood washed children. I realize tonight I'm standing just like Saint Paul stood many years ago—little house meetings where they come. And Paul come over to Aquila and Priscilla's, and how they must have had to gather the people in. And he went in Rome and had a house rented, and he received those that come in. And here tonight, the people from . . . that comes to the Tabernacle, and the people that drives all these miles, that I've just been trying to tell them how much I appreciate it, Lord, I don't have words, even, that I can tell them with, how much I appreciate them. But, Father, I pray that You'll let them know in their hearts what I mean. Dear God, please, I pray that You'll answer my prayer for them. Save them, every one, Lord. May there not be one of them lost or any of their families lost. May they every one be there.

89 I pray for their little ones. I think of this little boy laying here in his Daddy's lap, and his Mommy sitting watching, and think of the days that is to come. If there is a tomorrow, how do I know that that same little boy won't pack the gospel? God, I pray that You'll bless the little lad, all the others, the little girls and boys, and be with them all. And be with Brother and Sister Evans, that's opened up their house, house of prayer. Be with us now, and forgive us of our sins.

And, God, if they ever get sick and they have to call, God, let me live such a life that they'll believe that You'll hear me; and then hear me when I pray for them, Lord. Grant it. And hear when they're praying for me, because I need their prayers, Father. And every time they're praying for me, won't You hear, Lord? When I'm praying for them, hear, Lord. And together we'll serve You all of our lives. And in that great day we hope to come up to your house some day, and when we knock at the door, won't You let us in, Father? Until that time, watch over us and bless us, and keep us ever true. We ask in Jesus' name. Amen.

90 Thank you very much, folks, and I'm sorry to've kept you here till

somebody and make an example, to show that He'll take care of them regardless of their organization. So that's what I hope He'll do with me—to help me, to let me. . . .

85 And if I . . . listen, Christians, if ever one time—I charge you before God and the elect angels—if any time that you see that I'm doing something wrong, won't you please come tell me? Because I love you too well to miss you over there, and I know you're going. So you come tell me if you see me in the wrong anytime—something that I do that's not right, something to put a stumbling block in your way.

Now, there's a lot of times I get around here and laugh, and cut up, and say things. What am I trying to do? I'm trying to let off some of that wound-up feeling in me, you see. It isn't that I want to do that, see. It isn't I want to even laugh. And come down here and get with Brother Welch so I can hear him tell a little something another about . . . oh, the little colored boy out there, he caught a fish, and the warden caught him, he could say he was catching turtle bait; and something, you know, on that order.

86 And when that little preacher told me. . . . I was telling them little girls today about the little poodle dog being Fifi and Fyfy, see, and like. . . . What am I doing that for? To laugh, make myself laugh, to bring myself down. When you step above this mortal realm up into them realms there, it keeps you in a twist. You know what I mean.

Then just think, here it is . . . just think with this ministry, you remember what I'm going to have to answer for? Not just for Tifton, Georgia, not for Indiana, not for the United States, but I got to answer before the world, for a worldwide ministry, see. I got to answer to the heathens. I got to answer to God for the heathens, rather. And when I get sitting at home, think, "Well, I believe . . . I believe . . . I believe. . . ," like the other day up there, I get so wound up. And I said, "I'm going on have another meeting." And I go on have another meeting, and the first thing you know, I'm so wound up. I got to go hunting, I got to go fishing, I got to get out with somebody, I got to do something—because I'm just a man. Just a human being, you see, and that's what . . . you understand that.

87 But if you ever think I get anywhere out of the way with it, you come tell me. I'll stop it, boy, like a clam, no matter what happens, because I want you to understand. I have no secrets. Everything that I know, you know too, see. All that the Lord has showed me that He will permit me to tell, I've told it. And I hold nothing back, and my life is open. You know what I am, and what I'm made out of, and I just try to live every day the same, just as far as I can. Of course, a lot of times you see me when I'm moody, and I feel bad, and tired, and weary, or something like that. Of

yard on a ash heap. And his own body broke out with boils, till he took a piece of crock and scraped his boils. And even his wife got discouraged with him, and come and said, "Job. . . ."

26 Now, let's just kind of think the way she said. Now, look, there sits Job. He sat out there all night. There sits his consolors with their back turned to him, and they've told him he sinned. That's the church member, that's the deacon board, or whatever it is of the church, come down to see him. And they sat seven days there and still tell him, "Job, you might as well make a confession, because you have sinned; because God wouldn't let a righteous man be tormented like that." But God does let a righteous man be tormented like that, see. God . . . sometimes things happen to us because we sin; but sometimes it's testing a saint instead of chastising a sinner.

27 So we find out that Job was a righteous man when God was testing him, because Satan said, "Oh, sure. . . ." When he come up before God, with the sons of God, he said . . . God said to him, "Where've you been?"

He said, "Oh, just walking to and fro, and up and down on the earth."

Said, "You consider my servant Job? He's a perfect man. There's nobody on the earth like him." God was pleased with that. Oh, He just loves to have a servant that He can trust in. He said, "There's not another man on earth like him, see." Said, "He's a perfect man." And that was before the blood of Jesus Christ was shed, see. And He said, "He's a perfect man. He's just, he's upright, there's none like him."

Satan said, "Oh, sure, look what You've done for him. You've give him everything. He's got homes, he's got children, he's got cattle, he's got everything he wants. Sure, anybody could serve You like that." Said, "Let me have him one time, I'll make him curse You to your face."

He said, "Satan, he's in your hand, but don't you take his life." Now, that was God's trust that His prophet would not fail Him, see. And He's trusting you and I, that we won't fail Him.

28 And then He said, "Don't you take his life."

And Satan done everything but take his life. His children got killed, and his cattle killed, and all of his riches was lost, and he lost his health, and everything but his life. Sat out there and scraped his boils. And his wife come to the door (and Satan got in her) and said, looked out there and said, "Why don't you curse God and die?" Said, "You look so miserable."

He said, "Thou speakest like the foolish woman." Now, he never said she was foolish; said she talked like one, see. Said, "You speak like a foolish woman." Said, "The Lord gave and the Lord taken away, blessed be

the name of the Lord, see." In other words, "Naked came I into the world," he said, "naked I'll return, but blessed be the name of the Lord anyhow. I never had nothing when I come here, and I'll go away with nothing, but still blessed be the name of the Lord." Oh, my. You know God will just let Satan tempt us so long, and then he gets tired of it, you see. So he seen . . . Satan had to leave him then.

But Bildad and all of them still stayed there, and said, "Why, you was a secret sinner, see."

But Job stayed pat on this: "I am not a sinner."

29 "Job, you don't want to confess it, see, because you're a secret sinner. You're doing it secretly, and God's punishing you for it, so that's the reason that things are going for you the way they are."

But he said, "No, sir, I'm not a sinner," because he was standing pat upon that righteousness of God, that burnt sacrifice. He had offered it. That's all he had to offer, that's all God required. And did you notice, after the Spirit of God come on the prophet and everything got all right. . . ? You see, God restored back to Job, what? He restored back to him, where he had ten thousand cattle, He give him twenty thousand cattle. Where he had forty thousand sheep, He give him eighty thousand sheep, see. And He restored everything back to him that he ever had.

And you notice it said, "And He restored his seven children," see. He gave Job his seven children. Not . . . didn't give him seven other children, but He gave Job his seven children. Now, what was it? His house—"thou and thy house," because he was righteous; because he was standing on everything that God gave us to be righteous . . . or, gave him, was to offer that burnt offering. And he knowed that that was God's Word and it could not fail. So did you ever think where those children was? They was in heaven waiting for him, see. He's with them today. And God saved Job's children. They were in heaven waiting for him, see.

30 Now, if Job took an act upon the very thing that God told him to do (the only thing it was to be righteous was to offer a burnt offering) that was righteous and He saved Job and his house, then what is righteousness before God? "Believe on the Lord Jesus Christ, and thou and thy house shall be saved." So if I'm believing for my house and you're believing for your house, by believing that, that we trust God, God imputes our own faith like He did Abraham, or Job, or any of them for righteousness, you see. So it's allotted to us for righteousness, and that's how that thou and thy household shall be saved. Oh, I think it's a wonderful thing.

So then, not only that, but I'm holding for every brother, all my brothers, my sister. I'm not only holding for that, but I'm holding for every

a great thing you people are paying. I just . . . if it wasn't for seeing you, and wasn't for loving you, and the things that I do, I'd say I ain't going to preach at that Tabernacle another time—to see you all have to drive fifteen, eighteen hundred miles a trip to go and hear a service. Now, I appreciate that great loyalty, but yet I think of what you're doing, see.

And I just trust to God that every one of you, in the land beyond the river, you and your children, your little ones and all, that I'll see you over there. I hope I'll be there, I'm trusting I'll be there. I'll see every one of you, may not one of your children be lost, not one of you lost. May we all be there at that day—and even to our little sister out there, the little colored lady out there washing the dishes out there in the other room. I remember down here one day talking to that woman, I believe. Is that the same woman? And her husband, I believe I met him over there one time. No, it's the boy that works for you. Seems to be a fine little old guy. I just hope we'll all meet there where there will be no disappointments, no more sitting up late at night, because there'll be no night.

83 Oh, my brother, sister, if I could just . . . if I could just any way explain what it was that morning when I was laying there beside my little wife there, and He lifted me up from that bed and took me up there and let me look a-past the curtain. If I could only just have the power now to explain to you what that looked like and what it was. I seen them all there, and they were all young, and I couldn't recognize them. See, they was all coming up to me and putting their arms around me and everything. And they were human beings, see. They wasn't some kind of feathers, like they say an angel. . . . I don't think an angel has feathers, although they just say that, you see. But an angel's a messenger that . . . the word means a messenger, so I don't think they have feathers and things like that. But it's just they were all there, and they were all happy, and they could not be nothing else but happy. And if there was no more than that, it would pay us for all the running and things we do, and all like that,

84 but I want you. . . .

I want to say this, that I believe, too, that the Bible said in the last days there would come a famine in the land. And that famine won't be for bread and water but for hearing the true Word of God. And people would run from east, from west, from north, and south, seeking to hear the Word of God. And we're just about living in that day now, see. Not disregarding anybody, you see. Not disregarding our churches. No, sir, but if. . . . You know, I believe that in the pulpits of many of these churches we have fine men, good men, real men of God; but they're afraid if they say anything that's contrary to what that organization says, then they'll be kicked out, then they're left in the cold. And I believe what the man needs is some courage. And I believe that . . . why, I believe that God wants to take

But did you notice Billy Graham? Now, Billy Graham's a trained preacher, and he's a great man. And Billy Graham, he'll set his text right there. He'll back off out here, and just keep hammering at that text just constantly all the time. He'll never let his voice drop hardly, just keep hammering into that text. See, that's the way the Holy Spirit has him preaching. That's his technique of doing it. That's the way he does it. Charles Fuller, many of you has heard him, he's a wonderful old man. And so, Charlie Fuller is like a Bible expositor. He likes to teach, and how he goes about things, you know, and everything, he just lays it in Christ, and a great old teacher. You notice what he does. He doesn't preach; he just teaches it.

80 Well, now, if you notice, the little simple way that I have it, I set a text out here. Whatever my text is, I go way back out here and get my context, and I bring it over here and I lay it right in line with my text. Then go back over here and get something else, and bring it over here and lay it down over here; and then go back over here and get something else, till I get it all down here to right; and then drive it home on the text just all at one time. The reason I used to have these little old sermons I used to try to preach (of course, you've been around me long enough to know I'm not a preacher), but like "Believest Thou This?", "Speak to the Rock", "Come See a Woman", and all like that, you know—just little three words. I'd build it all around about the woman at the well, and what it was, and then hit right down at the last, then, see, "Come see a man, come see a man!" Then "Speak to the Rock," I'd take Israel and bring him out. And see, I get my context and put it over here in line with my text—never hit my text yet.

81 Did you notice a while ago, in explaining that just a while ago? Same thing on that Roman there, see, saying, "Believe on the Lord Jesus Christ, and thou shall be saved." See, that's the question—being saved. See, I went back and got what all that was and pulled it out, and went back and got Job and all of them, pulled it over here in the row, and then drive it down. That's what it is, is faith, you see. Job used faith, the Roman used faith, we're bidden to use faith, and everything, see, just. . . . And I think that way, in doing it to my way, if I can get the people interested enough to listen to what you're trying to build to, then save your main text here for the last point and then drive it in. Then say. . . . Oh, the rest of it opens up, because, you see, you see it, see. You reached over here and got a loose line and pulled this one in, and. . . . The trouble of it is, I leave too many loose lines that I don't get.

82 Well, it's really been nice that you all come down here, and sit and talk with us, and everything, and I appreciate it. And I want to say again with all my heart—I mean this with all that's in me—I never realized what

person that's in my church. I'm holding for you all; I want you to hold for me. Because of the righteousness of faith, we don't have to make a burnt offering. Christ is our offering. But we have to have faith in that offering that Christ made, that He made us this kind of a promise: that "whatever you ask the Father in my name, that I'll do. When thou prayest, believe that you receive what you've asked for, and you shall have it."

31 Now, if I'm praying that God will save these teen-age children, and I believe with all my heart He'll do it, see, that's the same way Job stood.

Say, "Oh, look at this kid, how he's doing." I don't care what he's doing or what she's doing, I still have put that child in the hand of Almighty God, and me and my house shall be saved, see. Because even though I may pass on before they do, but somehow before they leave here, God'll twist them right down on the trail. I believe that somehow another He'll make it so miserable for them till they have to do it. See?

And that's the way I believe it's "thou and thy house shall be saved."

32 I've seen a many . . . I've watched that come into my meetings. Many times, old boy come up there that's been rough all of his life, he'll fall down on his knees and go to crying, get up, say, "Well, I had a dear old mother. Oh, if she's in heaven tonight I know she's looking down, and she's glad to see me at this altar, see." What it is, that old mother prayed and believed, see. She's gone on long ago, but here's them prayers, because the righteousness, see, thou and thy house shall be saved. God knows how to work. He knows how to do. He knows how to do everything just right.

33 As I said the other day, when we're born of the Spirit of God, God isn't weak in one place and strong in another. If you've got a little shadow of God in you, just a little speck of God, then you've got all power. You've got enough power in you to make a world and go out and live in it. But, of course, that power is controlled by faith. If it wasn't, we'd all have us a world out there, living in it. But if you're a son of God or a daughter of God, you've got the power of God in you, see. So then you . . . that law holds that faith to a certain thing.

34 Now, let's take for instance, all of us, we say. We once lied, we'd steal, we'd curse, and swear, and do everything that's wrong. Well, one day when we accepted Christ, what did He do? He opened up as soon as we accepted Him. That's the faith just like Paul told the Roman to have. Believe, just exactly what Job did—believe, see. And as soon as we accepted Christ as our Saviour, immediately we received enough faith till we walked away—no more lying, no more stealing, no more cheating, see. No. Why? We rode right up above that sin that we used to ride in there. We was allotted that much faith. Why? Because that we believe that we

are saved. Is that right? We believe here that we are saved, so then we ride up above that because we believe we are saved.

35 Now, listen to this just before I get to the questions, see. Brother, sister, I'm going to give you a little secret on myself. I guess you've often wondered how I see those visions and things, what makes it. It's because when He met me that night and told me that, that this would happen, I believe it. I solemnly believe it. When I go in to pray for the sick, if I can ever get the feeling that something's fixing to happen, they're fixing to get well, it's always just about right. And that's the way we must do with our family. With anything that we ask for, we must pray. And God respects faith, you see, to believe it. We must believe that it is right.

36 Now, with that little bit of God, when you said, "Yes, Lord Jesus, I'm a sinner, I'm not worthy of your love. But You did love me, so I accept You as my Saviour." Immediately you walk right out of there, and what is it? You stop your lying, you stop cheating, you stop stealing, you stop doing things that you oughtn't to do. Why? Because you believe that you are a Christian. And because you believe you're a Christian, you rise up from that. You're to another level. Now, see, now if you're sick, here's healing. You just believe it. Now, you can't make yourself believe it; it's got to be something happen to you, just like your conversion. It's got to happen.

37 I was telling my wife the other day how much I loved her. So, I don't guess she wants me to talk about this, but I do it in private, so I guess I can do it in public right now. I was telling her how much I loved her, and how I always have loved her since the first beginning. I said, "It don't make any difference. . . ."

She said, "Oh, Bill," she said, talking about how fat she's getting, her hair turned grey. I said, "Honey, you could be that wide and no hair, I'd still love you just the same, see." Because it has to be something there that you have to meet that you love somebody. And unless that person loves that other person. . . .

38 This is for you young girls that's not married, see, and you boys, when you meet that girl that you love. And there's just something, you know you love her, and that's just all there is to it; or you love him, and you don't care whether he's handsome or whether he's not handsome, or whether she's pretty or not pretty; that doesn't matter, but you love them just the same. You better watch. Kind of hold around close there because that's . . . you're getting close to home there.

And a marriage based outside of that is sure to fall, or it'll never be successful, it'll never be happy. Now, I said that to get around to one thing I want to say.

was the river that come right straight down through Babylon. Same river, see. Euphrates River come right through Babylon. Now, we find out that the angel poured out his vial upon the Euphrates River and dried it up that the king of the north might come down. And I think what that will actually be will be at the end time when they come into Armageddon. See, they have to come right down through Egypt there to get into it, and right down through them countries. They'll have to cross the Euphrates to get in there.

76 See, the Euphrates River runs today. We know that, you see. And the Amazon, South America, and the Nile in Egypt, and the Euphrates, and the . . . What is that other one? There's two rivers there in . . . headed up there at the head of Eden. And the Euphrates River is when this great . . . made way for it to come down, see, making way for the king of the north to come down, the kings. That'll take place during the time of the battle of Armageddon in the last days, you see, that Euphrates River.

Is that all of them? That was all of them.

77 Now, just in my mind, see, about what this person is if they reject Christ. It's just . . . you might look it up for your own self in the dictionary, because it's not something. . . . I wouldn't speak it out right out here now, but you look it up, you'll see what it means. In other words, there's two or three places in the Scripture I can refer you to things like that. Like . . . in other words, like King Nebuchadnezzar said any man that wouldn't bow down to this So-and-so, under Daniel's God, and everything, let his house be taken away, his children burned, his house made a dung hill, see. And we realize what those words are. They're just brought out and said like that. But if you just look back in the dictionary, it'll tell you just what it is, you see, what that is.

78 Well, these little old things are enlightening and I didn't put as much on them as. . . . I should have stood and put. . . . Because, you see, it's you-all working tomorrow; and I'm going, the Lord willing, to Miami, and it's a quarter after ten and I don't want to hold you too long. And I think my young'uns are asleep, and I guess yours is too. And so there we are. The little fellows get sleepy quick. But I want to say that them's real, real nice questions, every one of them, real good. And I wish if I have another question night, or something another, at the Tabernacle, that you-all, if I mention it that morning, you'd give them questions over to me so I could get a little time to study them.

79 As you know, it's just offhand. Then you start talking. I'm a great person to take too much time on anything. And you notice my technique in preaching—that's the reason I keep you there all day, you see, nearly, just preach too long.

valley. And that's where it'll ride to the bridle bits of the horses.

(Did you ever get that word? Oh, they're still. . . . Go ahead, it's all right.)

73 [Question: What are the three unclean spirits?]

Revelations—that come out of the mouth of the false prophet and the dragon, and so forth. Now we're going to get that in a study. Now, see, the three unclean spirits, the three isms. Let me type it for you now, then you'll see where it started, where it began, see. There was communism, fascism, Nazism. They were spirits. Communism is a spirit. It gets on you, see. It's a spirit. And it'll be something like that, only that really isn't it; but it'll be three spirits just like that, which they was kind of a forerunner of. But, of course, you know where. . . . It's in Catholicism, see, but I want to get a few things on that straight before I say it, you see, to be sure that I know what. . . .

74 But it's three spirits, just like communism, fascism, and we brought that out years ago, you know. Remember, I told you, I said it would be . . . a thing would take place, it would all wind up in communism. And that's where it's done. That's the same way it'll be at that time, see. There'll be the three unclean spirits that'll go forth.

I really, truly, believe right now. . . . (Just kind of outline it, if you don't mind; and if I add a little more to it when I go to explain it, well, you say, "You didn't explain it altogether down there that night," see, if I do that.) Here's what I think it'd be. I believe it's a spirit: the sleeping virgin (confederation of church), Judaism (on the rejecting of Christ, the Jews that rejected it), and Catholicism. Because you see where it come out of? It come out of the false prophet, see. Out of the mouth of the false prophet, which was popery. Come out of the beast, see, where it come out of. You can see the background where it is. And that's the three unclean spirits that sets the whole world to Armageddon, see, and that's them three unclean spirits. So, you get that right in with the three woes. You remember the other day I brought it in. I said, ". . . be seven last plagues, seven seals, and three woes, and three unclean spirits," and that comes through that.

75 Okay, you got another one, have you?

[Question: What significance does the Euphrates river have through the Bible, spiritually speaking?]

Yeah, the Euphrates River. It's always been a great river, because the Euphrates River has a great place in the Bible. The first place, we find that it run right through Eden, the Euphrates River did. The Bible says it come right through Eden. The next thing we find out, the Euphrates river also

39 Friends, a conversion outside of the same thing won't last either. It won't. When you go to church and you say, "Well, I'm going to join church and I'm going to be baptized," if that isn't coming from a heart of love to God yonder, it'll never go nowhere. Just all you'll do is join church and be baptized. But when you're converted to Christ, a love to Christ, then you accumulate a faith in Christ, like you would to your wife or to your husband. You accumulate a faith that you walk in that faith. I don't know, you just . . . something about you, you just got something anchors you there, you see.

Well, that's the same way it is about Christ. And what Christ says, you believe it, and you just stay right with it, and that's the way it just raises you right up above it; and God brings it to pass and fulfills His promise, "If thou wilt believe on the Lord Jesus Christ, thou and thy house shall be saved." So now, I just thought I'd say that, and I done took up too much of the time of it. Thirty minutes to say that, but you know what I mean now. That's what it is.

40 If you can believe on the Lord Jesus Christ not only for salvation for yourself, for your loved ones, for the healing of the child or for a mother, or for anything that you desire that's right. . . . And you know if you desire something that wasn't right, you wouldn't have faith enough to ask God in the first place, because you know it ain't right, see. If you're sincere and know that it's right, then you can ask God with a clean heart, knowing it's no selfish motive. And your objective and motive is exactly right, then ask God, and like a child believe you get it; you get it. I know that.

I've come to Christ when I was about the age of one of these boys here, I guess. I was about twenty years old. And I've served Him all this time and I'm fifty-two, be fifty-three my birthday. And I can sincerely say that I have never asked Christ sincerely for anything—that is, now, really sincerely asked Him, anything was for right—but what He gave it to me, or told me why He couldn't do it. And then later on, I found out it was a good thing I didn't get it, see.

41 But just remember, when you believe on Him, have faith in Him and trust Him. Don't try to shove yourself to do it. Just stay with Him and reason it out.

Like if I was coming to Brother Welch here to borrow a thousand dollars. I guess I couldn't get it, because he may not have it. But if he had it, and . . . I could get it. Now, I'd come and try to lay the case down, I'd come say, "Welch, give me a thousand." That's no way to do it. That's no way to ask God. I'd come up, I'd say to Brother Welch, I'd say, "Could I speak to you a few minutes, Brother Welch?"

"Sure, Brother Branham."

Go over to one side, sit down, say, "Brother Welch, the first thing I want to ask you, do you have a thousand dollars that you could get ahold of for me?" Well, we're friends. Or he'd be asking me, or me him, or one of you brethren, it'd be the same—we'd say, "Yes."

"Now here's what I want." I'd lay it down and show him. I'd say, "Brother Welch, I'm over here in a meeting. I'm absolutely up against it. I got to leave the town and I'm a thousand dollars in debt. I just got to have the money from somewhere. The Lord put it upon my heart to come to you. And I'd explain to you. Now, from another meeting that I had at a certain place, I've got a thousand dollars coming in, which will be about three months from now, I can pay you. I'll pay you interest on it if you want it." Just lay it all down and explain it to him why. "I don't want to leave that town like that. It's a bad thing on my name if I do that. And then they're going to say, 'He's nothing but a cheat, and steal, and leaving the town owing money.' See what I mean?" I'd explain it to you. Sit down like a brother and talk it over with you.

Well, I believe if I'd do that, and you like me as you do, you'd do anything—you'd pawn an automobile, or sell something out of the house to get the money. Now see, you'd do it, any of you, and I would for you.

42 But it would be . . . the right thing to do is come sit down and talk it over with one another, let you know, you see, express our feelings to each other. "You're my friend. That's the reason I come to you."

Now that's the same way it is by Christ. Say "You're my Lord. I'm sick. The doctor says he can't do nothing for me, but I know You can because You're my Lord." And just speak it over with Him, until you feel then that you receive it. And that's your faith. Faith is the substance of things hoped for, the evidence of things not seen. And when I feel that way, it's just as good as I got it. Sure, I'll go ahead, because I got it, see. He's done promised me that I got it, so that settles it. And I just keep on holding on, waiting. Finally, first thing you know, here it comes, pouring down out of the corridors of heaven, and you got it. But that's it, you see.

"Thou and thy house shall be saved." And if you don't see them all saved before you leave the earth, they'll be there when you get . . . time . . . when the great coming comes, they'll be there.

43 Now you understand what I mean? See, it's by faith we do everything, believe on the Lord. Believe on the Lord for a job. Believe on the Lord to give you the wife that you should have, believe on the Lord to give you the husband you should marry. Believe on the Lord to send you some new furniture. Or if the barrel goes empty, and the cruse gets dry and there's no food, and the children are hungry, believe on the Lord. Believe on the Lord for anything, see. As long as it's right, just believe on

What could we do with it today? Oh, praise the Lord.

70 All right, Brother Jimmy, maybe you got another one.

[Question: Explain "blood to the horses' bridle."]

Bridle bits, Armageddon in Revelation. Now, in the last days we come to a place when Titus in A.D. 70 taken the walls of Jerusalem, and tore down the walls of Jerusalem. They claim that there was so much blood spilt amongst that . . . right at a million or more Jews that was inside the walls, until they killed even women, babies. Well, it was so bad till. . . .

They'd rejected the Holy Spirit. See, now, God. . . . When they rejected Christ and called Him a Beelzebub, He said, "I forgive you for that," see. "I forgive you, but," said, "some day the Holy Spirit's coming to do the same thing [that He was doing]." Said, "One word against that won't be forgiven."

71 Well, what did they do on the day of Pentecost when they seen those people screaming, and dancing, and acting like they were drunk, and screaming, and shouting, and going on? What did they say? They said, "They're full of wine, they're drunkards," and all like that (Acts 2). And they made fun of them and called them everything. What happened? It sealed them outside the kingdom of God, see.

And then when that siege of Jerusalem came. . . . Now, we're going to get that in Revelation 7. We'll come right back to it, ever who asked the question. We'll come right back to it. And then when Titus taken the walls, the history says, on. . . . Josephus, the early historian, who walked in the days of our Lord Jesus (and he was a great historian), he said that . . . even that the blood flowed, just gushed out from the gates like that, they killed so many of them in there at one time when they went in.

72 Now, the Bible predicts that in the last days that He'll trap Catholicism, Romanism, and all those things, and them . . . communism, and all of them together in the valleys of Megiddo there, until there'll be such a slaughter amongst them until the blood will flow to the horse's bit, horse's bridle. See, that's in Revelation. That'll be. . . . But thanks be to heavenly Father, I don't think we'll be here. By His grace we won't. We'll be in glory then, see. That'll be right after the two prophets has prophesied in the battle of Armageddon. That's when these Gentile nations get so wicked, just keep on; and the confederation of churches, and all this, come together. And God will take the church, the elect church, home out of every one, and all the sleeping virgins will be waked. Now that bridle's bit there will come out from the sleeping virgins, and all them back in that day, communism, when they all meet there; and God said He'd plead with them, like He did in the days gone by, you know, there in that

67 All right, Brother Jimmy.

[QUESTION: I Corinthians 16:22, explain.]

I Corinthians 16:22. All right, sir, just a minute. These little studies in the Scriptures really could help us. It can strengthen you, and make you strong mighty men. Sixteen, you said, son? Oh, my goodness, I don't know whether I can pronounce that word: A-n-a-t-h-e-m-a, M-a-r-a-n-a-t-h-a. Somebody got another Bible see what it is broke down. [Anathema] Sounds like that would be. What is it, Fred? Get another . . . somebody got another Bible? See if it's in there. Anathema. Well, what is an anathema? Now you got me. You know, Fred? Anybody, any of you-all know what anathema is? Got a dictionary? We can find it in just a minute. Get a dictionary.

68 All right.

While he's getting that one, maybe I can answer another one. All right, sir.

[Question: Explain, "I beheld Satan falling from heaven like lightning."]

"And I beheld Satan falling from heaven like lightning." Over in Luke? Does it give a scripture there? Well, I suppose that's what it is. "I beheld Satan falling from heaven like lightning." Now, that wouldn't. . . . Now, I'll kind of outline this. If it doesn't do it, then you just let me know and I'll go into detail. Do you remember. . . ? We'll get that when we come into . . . further on into the Scriptures on our study over there. You know Jesus . . .

69 that was immediately after that Jesus give His disciples power against unclean spirits and they went out casting out devils. Sent them two by two, and He said, "Don't go to the Gentiles, but go rather to the lost sheep of Israel. As you go, preach, saying the kingdom of heaven. . . . Heal the sick and cast out devils, and so forth." Well, then . . . and then they come back rejoicing, happily. Now, you that asked the question knows that's where it's at, see. Come back happily rejoicing, and He said, "Rejoice not that your names . . . rejoice not because devils is subject unto you, but rejoice because your names are written in heaven." He said, "I beheld Satan falling from heaven like lightning."

See, the power of that church moving forward had just upset the whole kingdom of Satan, you see, and He saw him as he dropped from his place; because God had again give power to His church to go to. . . . He beheld him falling like lightning from heaven. He was cast plumb out of the holy places, and everything, see, by the power of . . . that power of that church, with them having power. Jesus said, "I give you power over unclean spirits," see, and then they really upset the kingdom of Satan.

the Lord, and thou shall see it shall come. I've never seen it fail in all my life. God bless you.

How about you reading some of them questions for me? Could you read them for me? I hope I get these right. I don't want to keep you too long now, maybe about ten minutes. And give him, Jimmy, a little time to study them over there, to see if I. . . . And they're going to be asking me right blank right out, so if I can't say them, you'll understand.

44 But you understand what I mean now, to believe? "Believe on the Lord Jesus Christ, and thou and thy house shall be saved." Believe for yourself, and believe for your house, and you shall have it.

Say, "Well, the doctor said I can't get well." Well, if thou can believe on the Lord, you can get well.

"Well, I'm out of work." But if you'll believe on the Lord, see, and you shall have work.

And "I don't know what to do about this situation." Believe on the Lord. Look where it sets with me right now, and wife there. I've always thought the Lord wanted me to leave Jeffersonville, and now it's got to a spot that I just had to commit myself to Him, so here I am. He knows where I'm at, right here tonight, so ever where He wants me to go, I'll go; and what He wants me to do, I'll do it; and I'll be right along till He tells me, you see.

45 All right, Jimmy, have you got them, my boy? [Jimmy reads question.] Yes. Will all the family go in the rapture? Yes. See, now, if you notice, the rapture is going to be a universal thing. And did you all get that lesson all right Sunday? You all understand it all right about how close we are to the time, the seventy weeks of Daniel? You all were there Sunday, wasn't you? All right. Well, I think, Brother Welch, you got the tape of it, and some of you could play it. And you got the map of it, I believe, haven't you? And just draw it out to them that wasn't here and maybe explain it to them, you see, so they can get it. I want you to see just by the scriptures that. . . . I haven't got one word to say into it—the scriptures just prove it, that we're at the end time.

46 Now, we was talking today, the brethren. You say, "Well, Brother Branham, if you believe that the rapture is that close, then why do you go fishing?" If I put my mind to it, constantly, it'd almost run you wild. When you think of the tens of thousands of people out here in sin that don't know Christ, and I think that here I am, what can I do? But here's what I think. I cannot save one unless God called them. See, I can't do it. And I couldn't save them anyhow. But "all the Father has given me will come to me," so if He don't tell me where to go, then what can I do, see? So the

thing I do is just not be all worry about it. That'd be worse than ever. I'm happy about it. I'm just all packed up and ready, you know. When it comes, "Lord, here I am." I'm just waiting.

47 And now here's what happens. The raptured saints that you noticed on the chart Sunday. . . . Now, the early Pentecostal brethren, or the late Pentecostal brethren, don't give those back churches room enough there, I don't believe. But I believe that every born again Christian. . . . And how are we born again? When we believe on the Lord Jesus Christ, see. Except. . . . Now, I don't believe just because you say in your mind you believe. I believe your life tells whether you're really a Christian or not.

You say . . . today the lady down there said something or other about being a Christian, or something or other. She said, "And what denomination?" See, right quick they want to know what denomination.

I said, "I don't belong to any denomination. Just a Christian," you see. A Christian. . . .

48 You say, "Well, a Christian means a Campbellite." No, they just call them Christian, but that don't mean Christian. I know many people that I think belong to what was called the Christian church that wasn't Christians. And the Christian ministers will tell you the same thing of the Christian churches; they got many members that's not Christians. But Christian is not a church that you belong to; it's an experience that you have had of being born into the family of God.

49 Now, notice, in that the rapture will be universal because He said, "There will be two in the field, and I'll take one and leave one. There'll be two in the bed, I'll take one and leave one." You see, when it's dark on one side of the earth where two's in the bed, it'll be harvest time of the other side of the earth when there'll be two in a field, see. It shows it'll come one great big rapture. It'll come right out from the world, see. "Two in the field and I'll take one, leave one. Two in bed, I'll take one and leave one."

50 Now, we see . . . and then every one that was found written in the book was delivered in that day, before that tribulation. So if your children, your mother, your loved ones, whoever they are, if their name is written on the Lamb's book of life, my precious children, you'll be right there. No matter where we're at, if I'm flying overseas, and the airplane explodes in the air and you never even find a piece of me in this body, that won't have one thing to do with it, see. I'll be right there just the same. Don't you worry about that. I'll be right there to shake your hand and praise the Lord with you, and crown Him King of kings, and Lord of lords.

I suppose maybe of Paul's body there isn't even a speck of dust left, hardly. But all the materials that made his body up is somewhere, so

what you said come to pass, you can have it." Accessible. If you got the law, there it is. See, the law is faith—that controls all things.

Now, God by His law made molecules. That's the law of God. Then God made atoms. Then from that God made a sun. From that, out of the sun, made stars. That's little pieces of sun flying off. What did He have? Way back there is His attributes displaying themselves.

65 Then come a world, and after the world come a creation, and after the creation come a law to creation. After there was a world. . . .

What makes this world? How can anybody explain it? Turn a ball any way you want to, throw it in the air, it won't make two turns of making a billion turns per second. It'll not make two turns in the same place. And yet we got record of six thousand years this world has never missed a time turning twenty-four hours just exactly—standing in nowhere. What is that? This great Person before there was a world, before there was a world, that's that great Person in there, a law of God making it turn. The same law of God, He just spoke it into existence. He's a creator, He creates, see. And that's why that the world was made without. . . . By faith God made the world, because His own faith, see, made the world, and that's how. . . .

Now,

66 see, He come down making man and all the animals, till it come down to sin; but He could not make sin, because He cannot be righteous, and the Father of righteousness, and make sin. So you know what He done? He made man in His own image, and knowing that he would fall, but put him on a basis of free moral agency. Said, "Now, don't touch this tree." Now, He couldn't say. . . . Now, He knowed he was going to touch it, but He couldn't [unclear words] touch it, because He said, "Touch this tree, you live; and touch this tree and you die." And He knew man would fail, but yet He couldn't make him fail. He had to do it on. . . . So that makes God righteous, you see. Man fell himself. After He made him so close to Himself He put him on a basis of free moral agency, and therefore that's where he fell. By his own free moral agent act, he fell. And today each one of you children and each of us adults is placed by them same two trees. We can accept life or refuse it, see.

So God just spoke it into existence and the world was framed. This very floor is God's word, this thing here is God's word, our bodies are God's word, and everything there is is God's word, see, because it all originated from God.

All right, sir. Now, if that isn't right, if that don't clear it up, why you can write me a note and bring it to church.

Now in this God. . . . Now, we're going to make Him a little form, so you can see now inside of this person, God. Inside of this person there was attributes; and them attributes was to be father, was to be a healer, was to be a saviour. That's what was in this great person, now, that was before a molecule or anything—when there wasn't no molecules, but there was still God.

62 Now, in there was attributes to be father, to be a son, to be a saviour, to be a healer, to be all those things. Now, this person that has this, now, this person God, now, what He did. . . .

The first thing, let's say, He made, as far as we know, as small as we can break down, was a molecule. And after He made a molecule, He made hundred billions of them in a second, just. . . . What did He do? He spoke it into existence. And now here would be a good lesson right here if we just had time to go into it, see. Now, He spoke it, and when He said it, molecules went to turning. Then He said, "Let there be atoms," and there are atoms, laws, and they still stay in that law. Their trail's still traveling. Everything travels in God's laws.

63 Like the man I was saying about, the old fellow Brother Banks Wood and I went down, you know, to see, was talking about that. How . . . I asked him (he was an infidel), and I asked him, "How does that sap leave the tree in August and go down in the roots? What makes it do it? What makes the leaves turn brown?"

He said, "Because the sap leaves."

I said, "Why does the sap go down?"

He said, "Well, it just goes down."

I said, "What if it don't go down?"

Said, "The tree would die."

I said, "What intelligence makes that sap go down in the roots? Put a bucket of water on a post and see if it'll go down in the roots." I said see, "What intelligence makes that sap leave the tree and go down into the roots? Something tells it get down there or it'll freeze and die—the tree will die," see. And we had no cold weather or nothing yet.

But you say, "Well, it's just the nature."

Well, what is nature? Tell me what nature is. Nature is a law of God. That's a law of God.

64 Now, faith is a law of God, see, the same thing. All this power of God that we're talking about is accessible to us by faith. All things are possible. "Say to this mountain be moved and don't doubt in your heart, believe

they'll be gathered together at that day.

51 When you die, you actually do not die. A Christian cannot die. There's no such a thing as death for a Christian, not in the Bible. Like when Lazarus, they said. . . . "Our friend Lazarus sleepeth," Jesus said. See, He never said he was dead. Said, "He sleepeth."

They said, "Oh, well, if he's sleeping, I suppose he's doing all right then. He must be getting along better."

So He had to talk their language. He said, "Now, otherwise, in your own language, he's dead; and I'm glad for your sake that He wasn't there. I'll go and waken him." Oh, yes, see. Sleep. see. He still had his own. . . . "For your sake (for your way of knowing it), he's dead. But to Me, he's asleep, and I'm not going to . . . I'm not going to raise him up, I'm just going to wake him. I'm going to wake him up."

52 And so, you notice when Jesus Himself died. . . .

See, there's three parts of the body. Three parts of us: soul, body and spirit, as you seen in the seven church ages. I had it drawed out. Five entrances to the body, see, taste, feel, smell and hear; conscience, and so forth, to the soul; and then to the spirit there's one avenue, that's you're on free moral agency. That's make a decision, you see. You can turn it down, or you can accept it. And so, now, when a person accepts Christ and is saved, your whole household, your whole family. . . . Every family of the earth will be saved . . . or, go in.

53 Now, when Christ died, He committed His spirit to God before He left the cross. He said, "Into thy hands I commend my spirit." And the Bible said His soul went to hell and preached (that's His conscience, and what he was) to the spirits was in prison; and His body went to the grave. Now, see, He was behind a barricade of scriptures. He couldn't rise for three days, and His spirit was back up here in the presence of God. Now, after three days that barricade was taken down because the scripture was fulfilled, and His spirit went to the soul, and the soul went to the body. He rose up. He said, before He died, said, "I have power to lay my life down, I have power to take it up again."

Now, think of it. Every one of you in here, as far as I know, tonight's Christians. Now, look. The thing that's in you now, the Spirit that's in you now, is the same Spirit that'll raise you up. You have power to lay your life down. You're doing it right now for Christ. Then you have power to take it up again. You have power to lay it down and power to take it up, for it's the very Spirit of God that's in you that raises you up. It was the very Spirit of God that was in Christ that raised Him up. So you have power to lay it down; you have power to take it up.

54 And when you die, and our loved ones or somebody goes on ahead of us, they're not dead. Their spirit's with God, their soul's under the altar of God, their body's in the grave and they know right where it's at. So what happens? When the Scripture's all fulfilled. . . . Like it said in the Bible—it said these souls are under the altar was crying, "Lord, how long, how long?" They want to come back to earth and be in bodies. He said, "Just a little longer till your fellow servants have suffered like you have for the testimony of Christ." Then, you see, when that scripture's fulfilled, then them spirits descend right straight under the altar there and take up that soul. That soul goes right down and picks up the body, and there you are, raised again.

Think of it. The Holy Spirit that's right in this building tonight, the Holy Spirit that's right here in my heart, will raise me up at the last day.

55 This Holy Spirit that's in me now will see to it that I have a young immortal body, and never go. . . . And the Holy Spirit that's in you will see that the grey hairs will fade away, and whatever it is. And the old age—if you're so old, and whiskers down, and walking like that—it don't make one bit of difference. That same Holy Spirit, He'll smack you right back at that day just as a young man and woman. That's right. The Spirit that's in us right now. Right now. Not one that will come; the one that's in us now. It's God in you now, that He will raise. . . .

You can raise yourself up. Why can't you do it now? Because, see, there's scripture holding you. You've got to wait till the rapture. See there, you got to stay right there, see. You're not allowed to get this high. If it would be, why we'd . . . I said we'd build us a little private world. You'd be living over in one world and me on another, and then there would be no coming of the Lord Jesus, and what would it be? See,

56 but you have power to do it. Just the least little shadow of God could do anything, because, see, He's omnipotent. You know what omnipotent. . . . He's infinite. Infinite. Infinite and omnipotent. Infinite is just, oh . . . well, you just you can't explain it, you know. Infinite is just . . . like on a camera, infinity—it's just from there on. And, then, omnipotent is all powerful.

Standing out here and looking through a glass, and I could see 120 million years of light space, when that astronomer taken me up to let me look through that big glass that night. Could see 120 million years of light space.

57 Well, you talk about Jupiter, Mars, and these stars that you see now, well, my, think what a hundred. . . . Light travels about . . . what is it? Eighty . . . 186 thousand miles per second. One hundred and eighty-six thousand miles per second, and take 120 million years by one second—

186 thousand—and break it down to 120 million years, then where you got? That's miles. Oh, my, it just makes us feel like. . . . But, now, and then beyond that there's just as many moons and stars as. . . . And He holds them with the power of His own word.

And that very same thing that holds them is in you as a Christian. Oh, my, see, there you are. So that's who you are.

58 See, people try to think, "Well, I'm a Christian. I guess I have to beat dog around." No, you don't. You're a Christian, brother. That's a high . . . you're a son of God. Our Father is King. Certainly. Amen. And our Father being King, we're His sons, we're prince, and princess, amen, to a king, see. The highest there is, high as can be. The very Spirit of our God is in us. That's it. So what do we care about happens here? See, there's the place that counts. This is just a testing time. When Father's finished, let's go. Let's go home, see. So what difference does it make?

59 So then, in that, believe on the Lord Jesus Christ, if your children isn't saved, until they get saved. And Jesus said, now remember, in St. John 5: 24: "He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come to the judgment." Then if you don't come to the judgment, where does he go? In the rapture, see, because that's the judgment after the rapture, see. Shall not come into the judgment, but has passed from death unto life because he's believed on the Lord Jesus Christ. Isn't that wonderful? So your children will be there with you. Your loved ones will be there with you, and I hope I'm there with you. Amen.

60 All right, have you got another one there, Jimmy boy?

[Question: We understand the world was made by faith. Would you please explain a little about faith?]

The world was fashioned . . . now, over in Hebrews we find out that . . . we understand that the world was made by things which do not appear. (I'll try to be quick, because I didn't notice all them questions there.) Now, let's just take . . . go back on a little trip. (And it's already ten, and I told Mommy I'd be ready to go by ten. Are you too sleepy to wait just for a minute, or too tired?)

61 Well, look, before there was anything. . . . Let's see. Before there was a light, before there was a world, before there was a star, before there was a atom, before there was a molecule, there was God. Who is this person, God? Is He air? Is He light? Is He. . . ? He's God, that's just all you can say, see. Just think, a molecule that's . . . in one little atom is so many molecules, see. And then beyond the molecule, before it's even one of them, there was still God. He was all, filled everything, see.