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

Preface

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

This book is about a man who was sent from God to this Age. This man was a Prophet; yet as Christ said of John the Baptist in Matthew 11:19, I believe he was more than a prophet, for he was a Prophet-Messenger to the closing days of Christianity. Isaiah, long before the birth of Christ, proclaimed:

9:6 "For unto us a child is born, unto us a son to given: and the government shall be upon his shoulder: his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting father, The Prince of Peace."

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

Thus it is that I point to this man and his Message as he pointed to Christ. In this way only can I fulfill my ministerial duties of service to God - by acknowledging what He did for this Twentieth Century world through the life of one man. My desire is to acquaint all who read this account with the character, life, and acts of this God-selected man. This book is my witness to the miraculous things I have seen and heard, for God has truly blessed me and I wish to give Him the glory. I will not apologize for the frequent mention I make of the name of this man, for I believe that even the Seven-lettered parts of his name were ordained by God: William Marrion Branham, a Prophet of the Twentieth Century, a man of God selected to forerun the Second Coming of the Lord Jesus Christ.

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

As recorded in Acts 4, the disciples were summoned by the authorities, beaten with many stripes, and forbidden to talk of or teach in the Name of Jesus Christ. Their answer to their accusers was, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Likewise, before condemning me for this humble writing, my accusers should know that I felt led of God to do it. One compelling reason I must do this is out of gratitude for the witness of those who walked with Jesus. I thank God for their record. They fulfilled the post-resurrection commandment of Jesus in Luke 24:48 "Ye are witnesses of these things."

I know that if I had lived in the days of Jesus, in a land distant from Israel, and someone had come to tell me of Jesus Christ, I would have appreciated their faithful witness. So believing that God has visited this generation, I come telling what He has done. He sent a Prophet, and I feel privileged to bear witness of those things that were done through that Prophet's life.

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

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

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

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

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

Yet, some things are harder to believe by seeing them, than they are to believe without seeing. When the disciples bore witness of the things that Jesus did, walking on water, breaking the loaves, passing out fish, healing the blind, even raising the dead - there were those who could not fathom the Truth before their eyes. "Too fantastic," they said.

Likewise, I will relate things that happened in this generation in the life of Brother Branham, that only some will believe. It is not my responsibility to persuade all men to believe, but it is my responsibility to tell all men what I believe, what I have seen and heard, and give them reason for the "hope that is within me" at this hour, and why I stand where I do.

Two Scriptures Which Identify The Ministry Of William M. Branham

Malachi 4:5

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

Revelation 10:7

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

The Forerunners

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

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

The Bible speaks on this wise:

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

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

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

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

Actually, it was a lack of absolute faith in God's Word which caused the fall in the beginning. Eve allowed Satan to cause her to 'doubt' one Word of God. Another example is that of Cain and Abel - The Word was (by faith - Spiritual Revelation in the heart) revealed to Abel; and acting on that which was revealed, he offered the "more acceptable excellent" sacrifice to the Lord. Cain, by-passed the Word - that which was revealed to Abel, and offered a sacrifice of his own choosing - he was rejected. We must needs remember that "the Word will not profit us if it is not mixed with faith" (absolute trust) (Hebrews 4:2).

Let's consider this example:

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

Notice that it was "by faith" that Noah did this. He believed that God was talking to him and he acted on his faith. But consider the people who lived in the days of Noah - what in the world did they think of this old man?. Remember, Noah was only one man; he was neither a church nor a denomination. His message was brand new - it had never been heard before. It spoke of things that just couldn't happen - he prophesied that rain was going to fall from the heavens. Since the ground had always been watered by the dew (Genesis 2:6) the people had never experienced rain before. But Noah insisted that it would rain in such a deluge that the world would be flooded. By his works he showed that he believed what he was preaching - he constructed an Ark for the Salvation of those who would believe.

Put yourself back in that day and hear their laughter and derision. Why, they had never heard of such foolishness! But in spite of their unbelief, that was God's way in Noah's time - whether they believed it or not. He sent one man with a Message and those who listened to that man were saved - the rest perished.

What if Noah had waited for someone else to preach it, the warning would never have been given, but he had faith that God had spoken to him and he responded accordingly. By Faith Noah believed God and condemned the rest of the world, but saved his own household, Now, if you had lived in Noah's day, would you have thought him to be insane or a fanatic; or, would you have looked upon Noah as a prophet of God, thereby saving yourself and your household?

Maybe you find it difficult to place yourself in Noah's day. If so, let us come down to the time of Abraham. Abraham was not raised in the righteousness of God - in fact, his family had been heathens. But one day God spoke to him, telling him to leave the land of his fathers and journey to a new land. The Bible tells us that when Abraham left, he journeyed "not knowing whither he went," but he believed that God had spoken to him and boldly told his family, "I am leaving here and going there and whatever land I look upon or put my foot upon, God is going to give it to us." You see, Abraham didn't just believe IN God, he believed God. There's quite a difference between "believing in" God and "believing ALL" that God says in His Word. DO YOU, like Abraham, BELIEVE GOD? In the book of Numbers the Lord rebuked the children of Israel for their unbelief saying, "...How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? Numbers 14:11.

Now, if you had been a member of Abraham's family, would you have believed your relative with the strange revelation from God? Would you have followed him, or might you have said, "Wait a minute. We love you Abraham, but we never heard anybody talk like this before. How do we know God spoke to you?" Maybe you would have

discounted his Message, saying, "Nothing doing, Abraham; the priest is not teaching this, and you have no vindication. After all, what proof do we have that you have even heard from God?" And Abraham, indeed, had no physical proof, for his proof was in the intangible material of faith, locked within his heart. And for Abraham, his faith had enough "substance" and "evidence" (Hebrews 11:1) to cause him to believe it and act on it.

We know that later, as Abraham journeyed through the land, his nephew Lot, left Abraham's tents and went down to the cities of Sodom and Gomorrah, the way of the world. Here it was that Lot, a righteous man, sitting in the gates of the city, when Two Messengers arrived from the tents of Abraham, recognized the two as Angel Messengers of God. These were not beings with fluttery wings, but Messengers sent from God, bringing a word from the Lord. He also listened with careful attention to their fearful Message, "Get out of Sodom and Gomorrah! Leave this city! Do not look back, for God is going to destroy it with fire."

Could you have taken such a Message seriously? Picture yourself; could you have actually recognized these two as messengers from God and followed them out of the city without looking back, even at the terrible destruction which followed? (YOU may be among those who are given a chance to make that decision today, for there is a modern Sodom and Gomorrah which have been warned in a similar manner - by a Vindicated Prophet of God - and that warning is found in the pages of this book.)

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

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, who art thou?

And he confessed, and denied not; but confessed, I am not the Christ.

And they asked him, What then? Art thou Elias? And he saith I am not. Art thou that Prophet? And he answered, No."

These priests and Levites saw that everything about John was different - his Message of repentance, his clothing of camel skin, even his diet of locusts and wild honey. They observed that he didn't come down to the Temple to preach, yet his ministry was outstandingly effective. Puzzled by this strange man of the Wilderness, they sought an answer; hence the question, "Are you Elias?" The last great Prophet these people knew of was Malachi, whose Message had rung out some four hundred years before. These religious Jews were well acquainted with Malachi 4:5, and they thought John was the fulfillment of this portion of that prophecy...

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

But when asked IF he were "that" prophet John clearly stated "no!" Then they thought John might be the fulfillment of Deuteronomy 18 where Moses had said that there would be a Prophet sent to them "Like unto" Moses himself. The mystery deepened as John also gave a flat denial to this question.

Well, John denied being the prophet to "restore all things"; now he denies being the "prophet like unto Moses". Who indeed was he? Not fully understanding the Scriptures the religious leaders asked him if he were "The" Anointed One - the Messiah. To this question he answer "yes" and "no"; "yes", he was "anointed" of God, and "no", he was NOT "The" Anointed One.

Finally, in their spiritual blindness, the priests and Levites asked him, "Who art thou?" Without hesitation John the Baptist (in St. John 1:23) identified himself in the Scriptures, pointing them to a prophecy they had overlooked in Isaiah 40:3, saying "I am the voice of one crying in the wilderness." WAS John testifying of himself? No! John was testifying of the Scriptures and the Scriptures testified of him. He was the "perfect fulfillment" of that Scripture.

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

Now, let's see how Jesus identified John the Baptist. In revealing Himself as the Son of Man, he also placed John's ministry in the Word. Matthew 17:1-13 records the following conversation which Jesus had with the disciples concerning the Elijah ministry of Malachi's 4:5 prophecy, and the ministry of John the Baptist. In this portion of Scripture Jesus identifies a future Elijah type ministry to restore all things (this is discussed in chapter 2), and then He identifies John the Baptist as the Elijah of the First Coming of Christ.

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

And his disciples asked him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

John the Baptist, then, was indeed a man with the spirit of Elias, forerunning the First Coming of the Lord Jesus Christ. But he was NOT "that Elijah" to restore all things. Yet, the most religious people of the day, the Scribes and Pharisees, though they looked for

the Messiah, didn't recognize Him or His forerunner. Jesus confirmed that they didn't, testifying that it is possible for God's sending of a Mighty man to go unnoticed by even the religious people of the world. But if John was the forerunner, then it must have been necessary to recognize him as a forerunner, or God would have sent him in vain. Failure to recognize the "forerunner" leads to a failure to recognize WHO and WHAT he foreruns. Even in the theological seminaries, it is taught that John was the forerunner, but the reason for such a forerunner has been lost in their teachings. The conditions of the Age required that a "forerunner" come to "prepare" the people to receive what God promised.

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

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

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

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

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

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

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

No one else, not even John, knew the Messiah until God "Sent the Sign" that He had foretold John he would see. Of course when John saw it, he said, "This is the Son of God." If John himself didn't know it until he saw that witness, then God's Word would have been broken if anyone else had recognized the Messiah before John did. Do you see the significance of that statement?

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

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

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

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

And he went out from thence, and came into His own country; and his disciples follow him.

And when the Sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, from whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

The people who knew Jesus personally hadn't recognized Him as the Lamb of God. You see, if Jesus had come down from Heaven as a full grown man, dressed in royal robes, with perhaps 10,000 legions of Angels behind Him, and had done away with the Romans, and had made the Pharisees the rulers, He would have been accepted as the Messiah. But, no, He came just as the prophets said He would come, born in Bethlehem, in a manger.

Raised as a carpenter's son in Nazareth, He walked among the people on the streets and in the Temple, and as long as He was performing miracles and doing signs, such as feeding the multitude with fishes and bread, they accepted Him.

But when He started speaking those things which to them was strange doctrine, declaring Himself as from the Father and saying, "If you have seen me you have seen the Father," the Scripture says, "MANY followed Him no more."

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

Of Whom The World Is Not Worthy

In Luke 18:1 - 8 it is written:

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

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

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

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

How people do look back and admire the faith of Abraham. They also admire Isaac for his obedience to the will of God and his humility. They admire Isaac's blessing of Jacob

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

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

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

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

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

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

My purpose is to bring out the Truth of what God has done in this generation. John 20:31 says of his day, "But these are written (by the Apostles who were eyewitnesses in Jesus' day), that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." Now, there is no way for people to know the Truth except it be called to their attention.

Therefore, there are some Truths buried in the Scriptures that I must call to the attention of those who may never notice their significance.

To do this, I must return again to the subject of John the Baptist, because it is a critical point. The people MISSED John, the FIRST Forerunner, because he came in response to certain Scriptures, and they will MISS the SECOND Forerunner for the same reason.

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

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

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

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

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

It is written...

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

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

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

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

John fulfilled this portion of the prophecy by the Prophet Malachi. Notice Matthew 17:10-11...

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

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

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

It is written...

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

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

Now, to summarize and pin this subject down, Malachi 4 says that God will send Elijah before the coming of the "great and dreadful" day of the Lord. If John the Baptist came in the spirit of Elias (as the Scripture testifies that he did), then we should look and see whether John did the works of "that Elijah" who was to come according to Malachi's prophecy.

First, I ask the question: Was there a "great and dreadful" day of the Lord when John the Baptist came? The answer is that there was not. Did John restore ALL things? According to Acts 3:21, we would say he did not. So then is it possible that there is yet a prophet to come in the spirit of Elijah who is to restore all things just before the coming of the "great and dreadful" day of the Lord?.

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

Would you believe him to be a prophet if the Pope said he was? What if the World Council of Churches proclaimed him to be a prophet of God? Would you believe if I said he was a prophet? Your God-given sense tells you that none of these would be adequate vindication. There is only one way that God had ever vindicated anything and I will explain that now.

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

It is written...

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

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

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

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

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

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

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

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

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

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

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

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

Who vindicated Moses? Did they take a vote and agree that he was a prophet? Did Pharaoh stand up and declare that he was a Prophet sent from God? No, Moses was vindicated by what God told him and that was all that Moses had to go on. But remember, the children of Israel had been promised a Deliverer. So it was that "after" Moses had led them out of Egypt and across the Red Sea, had asked God to feed them quail and manna, had received the Ten Commandments miraculously carved in stone, and

had given them, time and again, the Word of the Lord, there were still many who did not believe him to be God's man. How could such a thing be?

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

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

It is written...

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

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

John knew the Word well enough to know that Isaiah had said in Isaiah 40:3 that one would come, "The Voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." He also knew that Malachi 3:1 said, "Prepare the way before me," as the Prophet Isaiah had also said. Yet John denied being Elijah. He knew that he was to turn the hearts of the "fathers to the children" because his father, Zacharias, had received that prophecy.

John also knew that he was in the spirit of Elijah, so is it possible that they were asking him whether he was the Elijah of Malachi 4 who was to turn the heart of the "children to the father" before the "Great and Dreadful" Day of the Lord? Naturally, he answered them that he was not "that Elijah". But, WHO vindicated John? The people were very interested in who he was, but WHO was it that stood up and told them? He told them HIMSELF who he was, as recorded in John 1:23:

Let's read it again...

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

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

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

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

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

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

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

Matthew 26:62-64 records the poor attempt of an unbelieving priest to discover the Truth of Jesus Christ:

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

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

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

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

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

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

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

Jesus had declared unto them publicly a number of times as He did in John 10:30: "I and my Father are one." When Jesus vindicated Himself, telling who He was, they took up stones to stone Him. BUT when Jesus first began to reveal Himself, to try to get the

people to believe who He was, we find that, He referred them, NOT to what He said, BUT to what He did, as in John 2:23:

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

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

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

Jesus sent messengers back to tell John that they had seen these things, meaning that John would know that the works He did spoke of Him. It is written in John 8:24...

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

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

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

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

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

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

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

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

Thus, there is a definite work that the prophet of Malachi 4 is to do. He will not be vindicated by a denomination. He will not be agreed with by the majority, but he will

know who he is. He will know the Word and he will do the works that the Scripture says he shall do. There will be those that will see him and will not know him, but there will also be those with the same spirit as those who accepted Jesus by His works, saying in John 7:31, "When Christ cometh, will He do more miracles than these which this man hath done?"

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

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

Voice Of The Sign

Once God has done a thing a certain way, since He changes not (for in Him there is no "variableness neither shadow of turning"), the Scriptures teach that he may be expected to act the same way again. However, He can do a new thing, as He did when He sent the prophet Noah, when He called Abraham, when He sent Elijah, when He sent John the Baptist, and when He sent His only Son, Jesus Christ.

There were many people who knew the Scriptures each time, who knew the prophecies, but failed to see what God was doing because they did not have the spiritual insight to recognize a God-sent man. As we have seen, there is no other way to recognize a God-sent man than by the works that he does and whether the Scriptures testify of him.

Even Paul, who lived on the earth when Jesus Christ Himself did, and had no doubt heard of Jesus when He was here, yet, Paul was not persuaded that Jesus Christ was that prophet of Deuteronomy 18. Also, Paul did not recognize John the Baptist as the forerunner of Christ. Paul then could not have acted as did the disciples of John, who, when John turned and said, "Behold the Lamb of God," they followed Jesus from that day on.

Neither did Paul recognize Jesus and follow Him as did Peter and Matthew the publican when He turned to them and said, "Follow Me." Paul had to have a personal experience on the Road to Damascus.

The Chief Priests and the Scribes and Pharisees did not recognize the Messiah, even though they were diligently looking for Him, for the High Priest did not believe Christ's affirmative answer to his question as to whether He (Jesus) be the Son of the Blessed. Instead of believing Him when He said, "I AM," they blasphemed and used His words against Him. So it was that, when Jesus hung on the cross, He could look down at them and say, "Father forgive them, for they know not what they do."

Had they believed Him to be the Son of God, they would not have crucified Him and the entire plan of Salvation would have been lost. Even though He was doing wonderful works, they saw Him only as a man, the carpenter's son. They overlooked the works and held to their traditions rather than admit that what they were teaching the people was wrong.

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

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

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

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

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

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

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

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

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

Now, see the Revelation that came to her heart when she, knowing just a little about the Scriptures, said, "Sir, I know that the prophets say that when the Messiah comes He will tell us all these things. You say that though we worship, the day will come when we won't. Sir, I perceive you to be a prophet!" At this she ran into the city, exclaiming,

"Come see a man who told me all that I ever done! Is not this the Messiah?" She had received more revelation, claiming nothing, than most of the religious people of her day. Jesus said of them that because they claimed to have Light (and couldn't recognize His ministry), they were blind.

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

The "Sign" The Woman Of Samaria Saw, The Author Also Seen In The 20th. Century

I had been taught all these things in Sunday School most of my life, but the first time I ever saw such an attribute of God manifested was at a meeting in January, 1950, in the Sam Houston Coliseum at Houston, Texas. A young woman had come forward to be prayed for. Brother Branham turned to her and said, "Before I pray for you, you need to confess your sin." She protested that she was a righteous woman; but he said, "You have been unfaithful to your husband." Her husband was sitting in the congregation at the time.

I noticed a commotion in one direction and turned to see. Her husband was coming down the aisle, headed for the platform to stop Brother Branham from accusing his wife. The ushers stepped forward to stop him, but Brother Branham said, "let him come." The man rushed onto the platform and was within ten feet of Brother Branham when he was stopped by the words of the prophet, "Sir, what about you and your redheaded secretary, sitting in the automobile in the lane last Friday night?" Brother Branham continued speaking to the two of them, saying, "The thing you two need to do is to repent to God, confess it to each other, and be man and wife." That incident was beyond anything I had ever seen before.

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

The incident he related concerned a time when he had gone through the routine of obtaining a hotel room for Brother Branham and had informed the local Pastor, who was

to be contacted later by Brother Branham when he came into the city and wanted to find the location of his room. The Manager and pastor waited that night, but Brother Branham didn't call, and they were becoming concerned. WHERE was Brother Branham?

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

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

It was at Bible School in 1952 that an event occurred which greatly furthered my revelation. Brother Branham's son, Billy Paul, and I both attended this school and became close friends. There was a bond between us because we agreed on the issue of water baptism in the Name of the Lord Jesus Christ.

One evening the dean got after Billy Paul about something and was amazed when Brother Branham called the dean long distance immediately on the same subject. I was there, just outside the dean's office when the dean received the call right after Billy had left his office. The dean's face was white as a sheet when he came out and asked me where Billy was and whether he had used the phone. "No sir," I said, "I don't think so." "Well," he said, "That was Reverend Branham in Indiana on the phone and he just now told me about the conversation I just had with his son Billy!" In my heart, I thought, 'how amazing that a man of God could sit two thousand miles away and "hear" the conversation between the dean and his son'. I also thought how grateful I was that my own daddy couldn't do that.

Ten years later, I came to Phoenix, Arizona, to a convention. I had been appointed a Junior International Director, in charge of youth activities. We were to work with hippies and delinquents, bringing them to banquets to reach them for Christ. This we did and God blessed it. It was a good program. As a result of this work, I became very close friends with Richard Shakarian, whose father is the International President of the Full Gospel Business Men (FGBM).

One morning at this convention, Brother Branham was to be the FGBM speaker.

Being raised in a Pentecostal church background, I thoroughly enjoyed his sermons. He preached against bobbed hair and short dresses, against women wearing men's clothes, and against all such things, as we had been taught in the Pentecostal Holiness church. I was delighted about the sermon that morning, knowing that this was something that was really needed. But I noticed that the people I was sitting with, especially the women, were shaking their heads and protesting, just ribbing one another until their elbows and ribs

must have been sore. Then, he just stopped and said to the women, "Ladies, let me tell you something. You have gone as far with God as you are going until you get ready to pay a greater price!"

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

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

The next day I went back to the services. Brother Branham preached again, and during his sermon he spoke these words, "You think I don't know what you were saying about what I preached yesterday? You were saying, 'Billy Branham ought not to preach like that! Billy Branham did more harm than he did good. he ran more people off.'" Then he bowed his head, and from where I was standing on the stage, I heard him pray like this: "God, if I am your prophet, and what I am telling these people is the Truth, vindicate me." A mighty manifestation followed.

He started on one side of that audience and began telling the secrets of their hearts - their names, where they were from, spelling out their addresses, their streets, and continued right on across. One section in the middle was from Switzerland and he couldn't pronounce the words, but he would see a vision of the street post where they lived and spell it off the sign! It should have shaken them to the cores of their beings. Then he turned and walked out and I said to myself, "That's like Elijah on Mount Carmel."

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

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

"No sir," she said.

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

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

I was beginning to hear from all this. When I went home in 1962 I was determined to pay a greater price, get closer to God and go a little further. It was in 1963 that I decided that I would like to sponsor Brother Branham at Beaumont, to let him come and preach what he felt led of God to preach, and not have to apologize to anyone. He agreed, and one Sunday evening before he came I was preaching to my congregation of the miracles I had seen in his ministry, when the telephone rang in my office.

I had been telling them of the miracles, seeing the sign, but not yet fully hearing his voice. - just as many did with Jesus. They saw the signs and as long as the miracles continued that was fine, but when He started his Message, they "Followed Him no more." When He started saying, "I and my Father are One," they could go no further. But I did not yet see this about Brother Branham's Message when I was telling my congregation about him that night.

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

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

"Hello, Brother Peary," he answered.

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

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

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

The next week after this experience Brother Branham was preaching a meeting in Dallas. While I was there, a minister, well known all over the world invited Brother Roy Borders and myself to come to his office and discuss with him the possibility of Brother Branham's going to Africa, accompanied by this minister, to conduct some Deliverance schools.

the man said these words to us: "You know Brother Branham is the most easily influenced man I have ever seen in my life. Ever since I have quit traveling with him, he has gone of wrong in his doctrine. For example," he continued, "you take this doctrine of the Serpent's Seed! No doubt Brother Branham's strange life and ministry attracts all these, you know, funny people - probably some old man dressed in sackcloth, a hermit like, that came out of the woods with a long beard, probably someone like that, came and told Brother Branham that filthy doctrine of the 'Serpent Seed'. Brother Branham, you know, swallowed it, and preached it from his pulpit. Now, that tape has gotten out and has ruined his ministry."

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

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

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

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

But... God 'Heard' What The Man Said And Showed His Prophet

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

Then, Brother Branham said, "You know, that's a strange thing; after the thousands of times that some people have seen me discern disease and say 'Thus Saith The Lord,' and it would never be wrong, yet when the Lord gives me a doctrine like that of the 'Serpent

Seed', they say I get it from an old man that is like a hermit." At this, he turned around and looked the man right in the face.

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

Still, there was no real revelation in my heart. That was to come a little later. On February 14, 1964, I was involved in plans for Brother Branham to be on closed-circuit television that night. As I stood in the front door of my home, I said to my wife, "I'm going across the city to Brother Borders and Billy Paul to show them where we are going to have the Television program (banquet) tonight, so they will know how to get Brother Branham in."

There were some young boys living with us, and I went on to tell my wife, "You tell the boys that as soon as I get back I'm going to take them to get a hair cut because they're going to sit at the head table with the family tonight, and I don't want them looking shaggy." Then I went across the city where I found Brother Borders, and he told me that Billy Paul had just gone after his father, who was out in the woods praying.

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

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

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

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

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

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

This Day This Scripture Is Fulfilled

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

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

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

This experience is recorded on the tape "Birth Pains" where he can be heard asking the ministers on the platform whether this is not the correct place for the verse, whether it is not to be found in such-and-such a place.

As he turned the pages back and forth, not realizing that they were stuck together, a Chaldean Priest, Bishop Stanley, Archbishop of the Metropolitan United States for the Chaldean Catholic Church, also at the convention as a speaker, was sitting on the platform, watching Brother Branham. Bishop Stanley was dressed in his priestly clothes, with his red vesture. He walked up to Brother Branham and said, "Be steady, my son, for God has a purpose in this. Here, use my Bible." Brother Branham took the Bible from the Priest, read the text that he had been unable to find, closed the Bible, handed it back to the Priest, and continued his Message.

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

That night, as he journeyed back to his home in Tucson, he had stopped at a restaurant for something for the children when the Spirit of the Lord came upon him and showed him a "striking parallel" to his experience of that morning. He was referred to a time (in Scripture) when Jesus Christ had preached at the synagogue in Nazareth, as recorded in Luke 4:17-19:

4:17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,
4:18 The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
4:19 To preach the acceptable year of the Lord.

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

This new Gospel would come also to the brokenhearted, the unsatisfied whose hearts would break within them because religion itself had become a "form of godliness" without power. He would preach deliverance to the captives (captivated by systems) who could not even see that they were in bondage. "Rich and in need of nothing," yet they would be "miserable, poor, naked, and blind," as the Bible warns.

Their blindness was spiritual, and they had need of eye salve to let them see the plan of Salvation. Jesus was to open these spiritual eyes, to give them real eyes that they might see what God was doing on the earth. Also He was to set at liberty those who were bruised - put out because they were spiritually sensitive and beaten down by organized religion. (As it came to pass, if they didn't do exactly what the Pharisees said, wanting only to obey God, they were put out.) In short, Isaiah spoke of the coming Messiah.

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

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

In John 3:34 it is written...

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

Thus John the Baptist bore record that the Spirit of God was upon this One, Jesus Christ, who did the things that the Messiah was supposed to do. He preached the Gospel to the poor and the brokenhearted. He brought deliverance to the captives. He gave sight to the blind. People feared the miracles and said, "Surely God has visited His people, for He hath sent us a mighty prophet." Some said, "If this be not the Christ, when He does come, will He do more miracles than this one did?" Scripture was being fulfilled.

Jesus even sat in the synagogue and told the most religious people present on the earth that "This day this Scripture is being fulfilled in your ears." But they didn't realize it. He was Anointed by the Spirit of God, doing what the prophet Isaiah had foretold. He declared the "Acceptable year of the Lord." At that time, the Jews could have accepted the Messiah, but they refused Him. NOW, NOTICE what we have already pointed out, Jesus closed the book. He did not finish reading Isaiah 61:2. He stopped in the middle of the verse. He left out the portion that states... "...and the day of vengeance of our God; to comfort all that mourn;" WHY did He leave it out? Because it applies to His Second Coming.

The Parallel

Now, then, to those who have not yet realized the parallel of this event to what happened in Phoenix: There had been a man from God, in whom the Spirit of the Lord dwelled, and

the second portion of Isaiah 61:2, was fulfilled in Phoenix, Arizona, on January 24, 1965, when this Prophet of God, with the spirit of Elijah, DID EXACTLY what Isaiah had prophesied that he would do - he declared the "day of vengeance of our God" when he preached 'judgment on this world' in his sermon entitled, "Birth Pains".

Just as it was in the days of Jesus, when he stood in the synagogue and "the Priest handed Him the Bible", and He handed it back saying, "This day is this Scripture fulfilled in your ears," and they didn't know what He was talking about. So it was in this century, in this generation. The "Day of Vengeance of our God" was declared by a Prophet of God upon this earth, and the 'religious people' failed to see it. He did also "comfort all that mourn," for he said that there was a way of deliverance: "Come out of her my people and be ye separate."

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

As Moses came down off the mountain, so this Prophet came down with a special revelation in his heart to be preached to his church in Jeffersonville, Indiana - the Mystery of Marriage and Divorce. The Truth was revealed with special instructions (like Paul in his day) for those whose lives had been entangled in times past through ignorance of the Truth. The Recorded or Printed sermon on Marriage and Divorce may be obtained from the Voice Of God Recordings - there address is located in the William Branham Home page.

When Brother Branham was a boy, he saw a vision of the Lord Jesus Christ in a field near his home. A school auditorium was later built on that same site. In February of 1965, before preaching the message "Marriage and Divorce", he preached in this school auditorium a sermon (in detail) entitled, "This Day This Scripture Is Fulfilled". (The crowd was so large that he had to stand sideways to an audience in the auditorium and sideways to one in the gymnasium.) The place where he stood to preach (on the platform) was at about the same height and location where he had seen the Lord Jesus in a vision.

There he stood in February, 1965, in the same position he had seen Jesus years before and preached the Message "this Day This scripture Is Fulfilled". He declared that God had sent the Spirit upon him and that he had preached deliverance to the blind; he had brought freedom and liberty to those who were in captivity; he had given a Message of hope and mercy and Grace to the poor in spirit, and he had proclaimed "The Day of Vengeance of Our God" upon this earth.

This Day This Scripture Is Fulfilled

Chapters 5 through 14 have been omitted

The Accident

Through the hatred of a woman and the folly of her daughter, John the Baptist was beheaded. Though Jesus declared, "Among them that are born of women, there hath not risen a greater than John the Baptist," yet God, in His sovereignty, chose to allow man's cruelest, most dishonorable means to remove his prophet from the scene. Here was Emmanuel, "God With Us," standing just a few miles away, seemingly with His arms folded, while a woman's evil plot was carried out.

How quickly some would judge this to mean that no doubt this was judgment upon John the Baptist. How shallow their thinking when we realize that it is simply a matter of God's ways not being our ways. We might have wanted John elevated to a king's position, or to have been the one to sit at the right hand of Jesus while He was on the earth. But John himself said, "I must decrease, he must increase."

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

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

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

In the matter of the purchase and furnishing of his house in Arizona, he told me that it wasn't for him, but was so that "Meda and the children will have a nice place to live." He was happy that they could live out in the climate of the desert, so relatively healthful compared to the valley of Jeffersonville. He told how much he loved the west and how he would like to stay out here, but that if the Lord chose to take him, at least Meda would have a nice place to live. I remember remarking to him that I had observed on a recent

trip to the cemetery where Hope is buried that there was no room for him next to her there. "Brother Branham," I said, "you'll have to live for the Rapture, because that tree has taken your place." At that he turned and walked away from me without giving me an answer.

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

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

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

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

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

Just the other side of Texaco, Texas, at the edge of the city, there is an unusual turn that must be made amidst islands in the center of the street in order to make a left turn onto

the highway to Amarillo. Billy Paul, now leading the way in his car, made this somewhat intricate turn, but Brother Branham missed the turn. Billy paused alongside the road, waiting for his dad to swing around further down the road, come back in the proper lane, and make the turn from the opposite direction. Sister Branham remembers that Brother Branham proceeded out of the city, crossed a railroad track, made a U-turn, and came back to the intersection. Billy said to me that it took three to five minutes for his dad to come back and catch up with him.

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

The boy had been released from Gainesville Reformatory only thirty days prior to the accident. He was released in the custody of his uncle, a very poor farm worker with about nine other children. The boy had hardly known his own parents. For the past thirty days he had worked and had succeeded in making a \$100 down payment on this car just three days before. Needless to say, the car he bought was in poor condition and, at the time of the accident, the young driver and his companions were under the influence of alcohol. The man from whom the boy had purchased the car had made certain that collision insurance was carried, to protect his investment, but otherwise, the driver carried no liability insurance.

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

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

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

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

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

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

(Remember the vision which Brother Branham tells on December 30, 1962, in his sermon *Sirs, What Is The Time?* where Joseph was with him and there was a loud scream.)

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

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

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

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

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

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

Shortly after they arrived at the hospital, the incredible news was out that Brother Branham and his family had been involved in a serious automobile accident. Brother Branham's daughter, Becky, and her fiancé, George Smith, were guests at our home in Tucson on that fateful night. They had just gone out the door when the news arrived by

telephone. Within the hour, after I had talked to Billy at the hospital and been unable to determine just how serious was Brother Branham's condition, I was aboard a jet for Phoenix, the first lap in the journey to the bedside of our beloved prophet. I was without reservations, and had no idea as to how I would complete the trip. At Albuquerque, I learned from phone contact with Billy that Brother Branham had been taken to Amarillo, Texas. Billy requested that I pick up his family in Clovis and bring them on to Amarillo. Since no commercial flights were available, I chartered a private plane.

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

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

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

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

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

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

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

I cried.

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

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

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

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

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

gathered. Brother Billy Paul took this as a sign that God was with us and would help us make the decision. Soon after this, he signed his permission for the operation.

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

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

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

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

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

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

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

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

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

Doctor Hines was Brother Branham's bone doctor. He had made a little drawing of Brother Branham's elbow and thigh bones to show several of us the terribly tortured condition of these bones when Brother Branham was brought in. I still have this little sketch. "Beyond repair," were his words to describe the damage done. A few days later, however, he made further sketches to show us the miraculous manner in which these same bones had fitted themselves back together. He didn't say that Brother Branham was well, but he was amazed, and he said that his bone structure was "ten thousand times better off now than when he was first admitted to the hospital." This accounts for the rumor heard by many that the prophet had been healed of all his broken bones. Something supernatural had taken place which even this specialist in bone structure could not understand.

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

"Mr. Branham," said Doctor Hines, "I regret to inform you that your father expired at 4:49 p.m."

Billy bowed his head, sobbing softly. Turning to me, he said, pathetically, "Pearry, take Daddy home."

Last Moments

. . . I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall ye live. John 11:25

As I viewed the body of our Brother William Branham in that hospital room, I couldn't help but remember the powerful, dynamic spirit that had cried out against the Jezebel and denominational spirits of the land. This was no longer the prophet of God, this poor body that had been so racked and tortured, that now even lacked the hair of the head, removed during the operation.

During the period of his confinement in the hospital, I had found it unbelievable that he wouldn't recover; even when I learned that he was dead, I couldn't seem to comprehend the fact. Therefore I still expected him to walk out of that hospital. At Billy Paul's request, I had selected a funeral director, but because of this powerful belief that the prophet would yet live, I had instructed them not to remove the body unless I was present. I was going to make certain that nothing happened of which I was not aware.

In the waiting room, Brother Billy Paul asked me to break the news to the others. As I did so, Billy stood looking thoughtfully out of the window. Then he called us to see the unusual sight of the setting sun, the moon, and the evening star together in one place. These three heavenly bodies were so close together in the western sky that I was able to cover them all with my thumb held out in front of my eyes. The star, the moon, and the sun were almost of the same brilliance. I had never seen the star so bright. It was as though streaks of light emanated from it. He was born under a sign, and I am a witness, along with Billy Paul and many others, that there was a sign in the heavens above when this prophet of God departed this life.

We stood there, a solemn little group, singing Only Believe. Billy said that his dad would want it that way. As the words fell softly in the room—only believe, all things are possible—each had his separate thoughts, and yet together we felt much as the followers of Christ must have felt; standing at the foot of the cross. They had visions of earthly glory that they felt would yet surround their Master in His Kingdom on earth. There was not one shadow of doubt in their minds but that this was their Messiah, and were bewildered as death on the cross drew nigh, then became a reality. Likewise, we who stood there that day also had no shadow of doubt but that this was God's prophet, spoken of in Malachi 4, that would come lest God have to "smite the earth with a curse." Yet we too were bewildered by the death of this man of God.

The brothers asked to be allowed to view the prophet's body. There were sixty of them, but hospital rules were strict and only seven were to be allowed in. At Brother Billy's request that I pick seven out of the sixty, I turned my back and called seven names from memory. They were Brother Blair, Brother Evans, and five others. As the seven approached the prophet's bed, one of them, Brother Earl Martin, spoke of the Scripture where Elijah had departed and of the chariots of fire which bore him away. It was a touching scene as they gripped hands, stood around the bed, and sang once again Only Believe.

The funeral director arrived; the body was covered with red velvet and placed on a cot, then it was rolled into the elevator and out into an ambulance. At each stage of this short

journey, I found myself as close to the prophet's head as I could be, expecting that at any moment he would whisper to me, "Brother Green, get me out of here!"

Brother Billy Paul had promised that the decision as to where his father was to be interred; Tucson, or Jeffersonville, would rest with his mother. He was faithful to that promise. Therefore the decision awaited Sister Branham's sufficient recovery from her brain concussion. When it came, her decision was to have the body taken to Jeffersonville for burial.

At first I was shocked and undecided when informed that the body must be embalmed for shipment across the country, but then I remembered the Scriptures where Lazarus was bound with grave clothes and how Jesus had been embalmed. According to the Word of God, this had not hindered them. Resolutely I turned to the funeral director and signed the necessary papers to have the embalming performed.

A sequel to the amazing knitting together of the prophet's bones came as the funeral director informed us of the excellent condition of the circulatory system of the body. He told me how, as a result of this, the fluid was reaching every portion of his body. "He will be the most perfectly preserved man we have ever worked on", were his words.

Brother Billy Paul had summoned me to the motel room, but before I went I again took the precaution of safeguarding the body of the prophet. I asked the funeral director to place it in a separate room and lock the door for the period that I would be gone. Truthfully, I did not expect Brother Branham to be there when I returned.

I gave Brother Billy Paul and Sister Loyce each a sleeping pill, and after ensuring that they were asleep, I left them with Brother Borders who was sleeping also on the couch and began relaying the news, by telephone, of the death of Brother Branham. As I was informing Brother Neville in Jeffersonville, Brother Willard Collins and his family arrived, having driven from Tucson that night. They were immensely grieved, of course, but a great comfort to me as Brother Collins said, "Brother Green, I want you to know how much I appreciate you for what you have done for Brother Branham." He continued, saying, " Brother Branham asked me to start a church in Tucson; I failed him, but you didn't. There had to be one in Tucson in order that Brother Branham might have a place for his family to worship, and that he might serve the Lord's Supper. "

The time arrived when I would have to leave with the prophet's body to fly to Jeffersonville. I was uneasy about going alone and Brother Collins agreed to come to the airport with me. When we arrived at the funeral home, the body had been placed in a little gray casket, the lid had been closed, and packaging was underway. I felt it important that there be a witness that the prophet's body was still in that casket, therefore, I asked that it be opened so that Brother Collins could view it. This was done. The scene is indelibly impressed on my mind: Brother Branham's body dressed in a white robe, his face glistening with oil, such a glow from his face that it seemed to illuminate the room. I could think only of Brother Branham's own description of those "beyond the curtain of time. "

His body was loaded aboard the TWA flight last, after the final loading of passengers and freight. I obtained a seat as close as possible to the area where the prophet's body rested in the baggage compartment. How often I had prayed before, upon entering an airplane, that the Lord would give me a safe journey, take me and use me, and bring me back safely to my family. This time was different; I said, "Lord, if you want to take Your prophet in a ball of fire, even as you did Elijah, it would be my pleasure to go with him."

We deplaned at St. Louis, the prophet's body and I, for a layover period until the proper type of aircraft would be available to continue the journey. I never left the side of the casket, even as it was wheeled out across the vast airport to a warehouse. It was in this warehouse that I was to take up a vigil of six hours, with my ear pressed to the casket. Each moment, I expected to hear that prophet say, "Brother Green, get me out of here." It was cold and lonely in that warehouse. Thoughts raced through my mind, questions, more questions, . . . now what ?

Again the faithful Word came to my rescue: "Though one rise from the dead, they would not believe." After all, what would I do if he were to speak to me? Would anyone believe me if he did arise? Would Brother Billy Paul believe me? Would Brother Borders? Or would they all blame me if the body was to turn up missing? At that time, I felt to ask the Lord whether I was being shown that he was to come forth with all the dead in Christ. Then I said, "Lord, don't let him rise here with just me. Wait until there are witnesses." I feared lest men would not believe me. And according to the Word, they would not-unless they were already predestinated to believe.

At Jeffersonville we were met by a group of mourners, among them Mr. Coot, close personal friend of Brother Branham's, who was the funeral director Billy Paul had chosen, and also the coroner. Also present was one whose voice rings out on tape recordings of the meetings across the land, punctuating the prophet's words with a loud and vibrant "Amen." His devotion and love for this man of God was unparalleled among the followers and believers of his message. Upon one occasion, in a meeting at Shreveport, this one had shouted, "We love you prophet!" And Brother Branham, looking down, had said, "Brother Ben, I love you too." Thus it was that devoted Brother Ben Bryant had caught a plane from Amarillo just to be there when the prophet was brought back to his home town. So respectful was Brother Ben of his prophet's body that, as he was about to lend a hand with the casket, he swept off his hat and, seeing no place to put it, he simply threw it on the ground behind him. I saw this; it was among the many things etched in my memory of that day. As I recall it now, I remember how Brother Branham had said of Brother Ben: "Here sits my brother, full of shrapnel from World War II, rubbing those raw nerves. I love him. Because he went . . . I didn't have to go." There was deep emotion in the voice of the prophet as he said this. The Scripture says, "If you receive a prophet in the name of a prophet, you shall receive a prophet's reward."

At the funeral home, I needed assurance once more that the casket contained the body of Brother Branham, so I asked Mr. Coot to open it for me. As the lid was laid back, that same unforgettable scene was again before me: Brother Branham in a white robe, his face

luminous, lying in a humble little casket. This little casket, used to transfer the prophet's body, was set aside later for one which had been selected by Brother Branham's blood brothers and sisters. Eventually, the casket was used, Mr. Coot told me, to bury a pauper in. I believe that pauper is buried in an anointed coffin.

Tired and distraught, I settled into my motel room that night, but could not sleep. I remembered that Brother Lee Vayle was in the city; perhaps he had an answer. Brother Branham had spoken highly of Brother Vayle and had even said that if you wanted to know what he believed, just ask Brother Vayle. He stands as a beacon to Brother Branham's message, shedding light from the Scriptures. It was midnight when I arrived at Brother Vayle's room and got him out of bed. I implored him to help me understand.

"I'm just like you," he answered, "I don't understand either." He went over the visions, including the tent vision. "Unless God has cut the work short," he said, "He's got to rise. "

Back again at the motel I lay still, thinking, "Lord, if You have now taken Your prophet from the scene and he has now spoken all the mysteries, and the next thing to take place is the resurrection of those which sleep in Christ, then I want to thank You for the privileges You have given me." My thoughts drifted back to the first time Brother Branham had visited the Tabernacle in Tucson. It was on Sunday, November 21, 1965. The Saturday before he had asked for about five minutes time that he might tell the people how thankful he was that there was now a church in Tucson. I'll never forget what he said that Sunday, "I thank God that Brother Green followed the leadership of the Holy Ghost." I thought, "Oh, God! Is that what I was doing?" I was so ignorant of the leadership of the Holy Ghost in my own life that I didn't even know that this was what it was, but certainly there is no better leadership. The warmth of the blessing overspread me with the realization that I had done what he had asked me to do. When he had asked me to start a place of worship, he had told me that he couldn't do it himself because he had promised the full gospel ministers of Tucson that he would not start a church. However he had asked other brothers beside me to provide a place of worship. Each time they had found a building, they had returned to ask him whether this was the right place. To their dismay, he had greeted each proposal in a cool manner, as though he were not pleased with it. They couldn't see that this was because he was so ethical in keeping his word with the ministers of this city. Aside though, he kept asking me when I would come up and start a church, when I would come to preach some more. "If you didn't have the good church in Texas, you'd come start us one," he said to me.

So it was that with a thrill I remembered that day, November 21st, that he first stood in the pulpit at the Tucson Tabernacle and said, "I want you to know that this is my church." He said, "If there are only two of you here when the Lord comes, you be one of them." At that time, I felt hopeful that his words would draw us all together to worship here in love and in peace, in unity and cooperation.

That lonely Christmas night, as I lay wakeful on my bed, my mind reviewing the events of the past few months, certain things seemed to take shape and stand out above the others. First I was so grateful that I had unwittingly followed the will of God, as

witnessed by His prophet, in setting up the church in Tucson. My mind touched on the memory of him standing across the street from the building that was to be the tabernacle, watching a passing parade. It was then that the bands stopped playing and took up with Onward Christian Soldiers just as they came abreast of the building. I remembered that Sunday, November 21, as he finished with his words of kindness concerning what I had done, that I asked him to ordain me. As I knelt before him, his words of prayer, that can be heard on tape, revealed that God had showed him the tabernacle building before I had even rented it. True to his word, he wouldn't tell me; he allowed God to lead me here. Now on my bed, the second outstanding thought struck me: I was the last minister that he ordained.

Still musing that night, my mind flew back to the Thanksgiving services in Shreveport in November, to the touching memory of the sermon *On The Wings Of A Snow-White Dove*. His voice rang again in my ears as I recalled the message of the dove leading the eagle. The sign from above. It was in the prayer line that night that my baby sister, Barbara, had come before him. She was the fifth person in the line. The prophet, with his back turned to the first five people, was dealing with each case as the Lord showed him—a mighty manifestation of that last attribute which is to precede the coming of the Lord. As Barbara, suffering with migraine headaches, came to him, he said, "Here is a young woman that I don't know." (I was back in the church office at the time, handling the telephone hookup to twenty-eight churches tied together across the nation.) "Wait a minute," he continued, "I say I don't know her, but I know somebody that she does know. Brother Pearry Green is standing right before me in a vision. This is his sister." Since 1950 I had attended Brother Branham's meetings, always in the background somewhere, asking the Lord privately in my heart to let the prophet see a vision of me in public. The third momentous thought came to me that solemn Christmas Eve: That was the last vision that Brother Branham had in public.

On and on my thoughts raced that night, taking me back through all the meetings I had attended after those in Shreveport. These last, great, one-time-only messages had been delivered in a final whirlwind tour of the west, winding up the message to the Bride. Yuma, Arizona, heard of the mystery of the catching away of the Bride in the sermon *The Rapture*. In staccato fashion after that came the prophetic *Things That Are To Be*, *Modern Events Made Clear By Prophecy*, and *Leadership*, in that order, at the California cities of Rialto, San Bernardino, and West Covina on the dates of December 5, 6, and 7.

On his return from Covina to Tucson, he remarked to close friends in the car with him, "Well, one of these days I may not be around. When you hear of that, eat your steaks rare and think of me." The foundation for this statement lay in something his brother Howard had said to him as they traveled together. "Bill," he said, "after I'm gone, eat a rare steak and think of me." With nostalgia, I remembered the times Brother Branham would say to me when we were on the road together, "Let's stop and eat a rare steak—and think about Howard." I never enjoy a rare steak now but that I think of Brother Branham, how he loved cattle, beef, the west, how he carried a wilderness man's longing for these things in his heart. It was as he traveled along with his friends that day from Covina that he repeated the statement he had made to me in August of that year, "There are a lot of

people who are looking for a tent, but I wonder if they are looking for the Rapture or whether they are looking for a tent."

On Sunday, December 12, Brother Branham had not attended morning services at the tabernacle because he had some interviews. One of these was with Brother Vayle who had just finished the editing of the book *An Exposition Of The Seven Church Ages*. He was exceedingly happy that it was now available to the public. In his interview with the prophet that morning, Brother Vayle had said, "Brother Branham, there are those that say you are the son of man."

The prophet replied as he had so often told it on tape, "Lee," he said, "I am not the son of man. I am a son of man. Son of man means prophet. Prophet means mouthpiece of God; therefore, I have to say things in the first person that are not me, but it's Him."

It was that morning after service that Brother Branham was having lunch at Furr's Cafeteria where my family and I were also present. As we stood at the counter to pay our checks, he said to me, "Billy tells me that we're going to have the Lord's Supper tonight in the tabernacle." I answered that we were, and he said, "I'm going to be there, I want to help you."

"Brother Branham," I offered, "it is my pleasure to have you take the entire service."

"No." he said, "You are the pastor. You go ahead and prepare a message, but I'll serve the Lord's Supper for you." He asked about the wine and the bread, and whether we had a tray and I told him that I had bought one. "That's OK," he said, "But you know, I prefer the cup." (If he didn't say it, I'll face it on Judgment Day.)

"Brother Branham," I protested, "you used the tray in Jeffersonville. "

"That's because of the people," he said. "We used the cup when we first started, then everybody was afraid they would catch TB or something from each other, so I let them use the tray. It's all right, but you know the Lord used a cup with His disciples." Right then I made up my mind that I would use a cup; but I didn't have one at the time. If I had known then what I know now, I would have gotten a cup.

I remembered him coming in that night, sitting down in the congregation, then arising to come to the platform. I didn't ask him to come forward, for which some have criticized me, but I had a reason for it. This was the type of person that he had taught me to be, so that I might inspire confidence for those who came to worship at the tabernacle. He knew I welcomed him, but he also knew I didn't ride on his coattails. If I had insisted on him coming to the platform every time he came in, I would have been no different than the Businessmen group who used him to draw a crowd. It is recorded on tape and in Heaven that I said that Brother Branham would never fill the pulpit at the tabernacle as much as I wanted him to, but at the same time, it was my deep desire that he have a place where he could come to service and not feel obligated to have to take charge. It was to be just a

place to come and worship with the rest of the people, be friends, and mix and mingle with them, which he did. It pleased him to have it this way.

That Wednesday night I had opened the service by asking the brothers in the congregation to testify and Brother Branham, to everyone's surprise, was first on his feet. "Brother Pearry," he said simply, "I want to take every opportunity I have to give thanks unto the Lord." On Sunday night, December 12, I brought a message entitled God Is Never Late. It thrills me yet to recall that as I said in my sermon how Simeon holding Jesus was "a man holding God, Emmanuel, in his arms," there was a distinct "Amen" from the prophet of God behind me on the platform. That kind of experience is unforgettable. How like Brother Ben he was as he backed up a speaker in this manner; nor could I ever criticize Brother Ben because of this. It is a natural and Scriptural means of signifying agreement.

I remembered, lying there, how happy I had been to discover from Billy Paul a set of notes his dad had intended to use in Jeffersonville in a sermon he would have brought on December 26 Unto Us A Son Is Given, Unto Us A Child Is Born. What delighted me was that, there in his notes were the words I had used, "A man holding Emmanuel, God, in his arms." I don't know whether the notes were made before or after my message, but either way, it thrilled me to know I had said it. If before, maybe that was why he said "Amen" so loud. Or maybe he made the notes after my sermon in preparation for the message he was to bring on December 26.

I recalled how he had made plans for me to come and set up the telephone hookup so that people could hear his Christmas message the day after Christmas. Then his fateful words, "At the same time, you can drive this station wagon back that I will be driving there. I've just had Brother Welch Evans go over it and fix every scratch on it, and Brother Hickerson fixed it the last time I was in Jeffersonville. Brother Green, you're going to get a wonderful car." The prophet's voice echoed through my mind, describing again the car that had brought him only as far toward Jeffersonville as Texas.

That same Sunday evening, December 12, he brought his sermon entitled Communion, which later became Book 1 of Volume 1 in the books entitled The Spoken Word. I had never heard of anyone believing in "spiritual communion" until I heard him explain so vividly that night that some did believe this, even though they also claimed to know him as God's prophet. He left no doubt that such a doctrine was contrary to the Word. He showed that it was absolutely imperative that we observe the three ordinances: baptism in the name of the Lord Jesus Christ by immersion in water, partaking of the Lord's Supper of unleavened bread and wine, and foot washing. He said that it was death to do it wrong and it was death not to do it at all. Without realizing until later what I had done, I picked men that night to help serve the Lord's Supper who believed in spiritual communion and had never partaken of it in their lives. This is what you call "putting somebody on the spot," and I did it unknowingly. To hear the prophet of God stand and preach it-then to have the pastor challenge them to come and do it-what a spot to be in. After this, Brother Branham served me the bread and the wine. Then it was his turn, and how I remember that as he reached and took the little cup from the middle of the tray, he turned to the

congregation and said, "I drink no more of the fruit of the vine until I enter into my Father's Kingdom." Though he was quoting Jesus, yet he was also fulfilling the type of his life and ministry.

Lying there on my bed that Christmas night, the fourth realization struck me: I was the last person to receive the Lord's Supper from our brother's hand.

The long night of contemplation and searching for answers came to an end. The next day found me, at Brother Neville's request, addressing the congregation of the Branham Tabernacle, in Jeffersonville, relating to them all that I knew of the events of the past week. It fell my lot to stand in the pulpit and tell these people details of the death of this prophet whom they had called pastor for thirty-two years.

That afternoon, on the way to the airport to meet Brother Billy Paul, who was arriving with his mother, his sisters, Joseph, Brother Borders, and Brother George Smith, I stopped again at the funeral home. Before I left Amarillo, Brother Billy had asked me to take his father's hairpiece with me in order that a covering might be fashioned for Brother Branham's head which would be natural and would obscure the place where the brain operation had been performed. This I had done. The covering had been set in place and I was making a last minute check of the body before Brother Billy's arrival. As the coffin was opened for me, it struck me that I no longer recognized Brother Branham. With the hairpiece in place, he looked like he was thirty-five rather than fifty-seven years old. He looked to me just as he did in the Houston picture when the halo had appeared. I expressed my concern to Mr. Coot that Brother Branham looked too young and that Brother Billy Paul wouldn't like it. "His mouth is too distinct. He was darker complexioned than you have him," I told Mr. Coot. He said he would see what he could do about it.

Brother Billy Paul and his party arrived. After seeing his mother safely in the care of Doctor Sam Adair, we went right to the funeral home. As we viewed the body together, he turned to me and said incredulously, "What did you do with my daddy?" It was a genuine question from a heart full of anguish, expressing alarm and reproof for something that it was imagined I had done. (What would have been the furor if I had arrived in Jeffersonville with an empty casket? . . . though one rise from the dead, they would not believe.) I told Billy that, as Mr. Coot was a witness, this was the body of his father as I had brought it from Amarillo.

The next day, as Sister Hope's mother, Mrs. Brumbach, viewed the body, she turned to me and said, through her tears, "Brother Green, this is Billy . . . as I knew him . . . when he married my daughter." Now I realized that I was not looking at Brother Branham as an old man, but rather, as a young man. There were many who began to speculate.

The funeral service, on December 29, was preached by the Brothers Neville, Collins, Jackson, and Ruddel. I led the singing and gave the obituary. So great were the numbers of people in attendance that the church was packed out by 11 o'clock, though services

didn't begin until 1 o'clock. Hundreds were left outside in the parking lot. It took over an hour for the people to file past the casket.

Sister Branham, still suffering from a brain concussion, was incapable of deciding whether her husband would be buried in Jeffersonville or in Tucson. Standing beside his father's casket, Brother Billy Paul repeated the words I had heard him say in Amarillo, "The Lord has helped me through this, but I'll never be the one to commit him to the earth." Gently I took the grieving son by the shoulders and turned him away. He was met by Brother Borders who slipped an arm around him and walked him out. Billy had previously asked me to make sure that the hairpiece was removed before the coffin was locked. I asked Mr. Coot, as a final act, to remove the hairpiece. This done I drew the fold of coffin material carefully over Brother Branham's body, the lid was closed, and my eyes were the last two eyes to see the remains of God's prophet.

Mr. Coot locked the casket and consigned it to a private room upstairs in his funeral home, to await Sister Branham's decision. This then, is the truth of what happened. He was not, as was rumored around the world, placed in a deep freeze, at an expense of fifteen thousand dollars, to await resurrection. (Even in death, there were those who would discredit Brother Branham, his family, and his faithful followers by whatever subtle means they could devise.)

At 4 o'clock, outside after the service, many people began to notice a strange coloration and circles around the sun. My father directed my attention to this unusual display, then left to phone my sisters in Texas to see if the same phenomenon was happening there. He phoned California and other places. Everywhere the answer was the same; the same manifestation was being seen. He died under a sign, he was born under a sign, and there was a sign in the heavens at the time of his funeral service.

The news media had begun their efforts to uncover a newsworthy story in the death of Brother Branham. Fortunately, I was told that a TV broadcast was due at 6 o'clock that evening to inform the public that the followers of the late William Branham, expecting him to rise from the dead, were placing the body in storage instead of burying him. I contacted Brother Billy Paul with the alarming news of this impending broadcast and he asked me to stop it if I could. With no knowledge of which TV station was involved, I started phoning each one, finally contacting the proper news director just two minutes before the program was to go on the air. Quickly I gave him the true facts in the case, explaining that the delay in burial was because of Sister Branham's injury. I told him that we had absolutely no knowledge of this deep-freeze story. The man was appreciative of my calling him, he said, "Reverend Green, I appreciate your telling me. I would have hated to bring this disgrace upon the family."

As it turned out, it was not until April 11, 1966, following Sister Branham's recovery, that the prophet was finally buried.

Beginning on Brother Branham's birthday, April 6, 1966, Brother Billy Paul called special services in Jeffersonville to play seven tapes that the prophet had preached but

had not allowed to be released. At this gathering the rumors began to circulate that Brother Branham would come forth privately from the dead. One night, while I was in the office assisting Billy Paul, the phone rang. It was the day before Easter. A man's voice on the other end questioned me brusquely.

"Who's talking?" he demanded.

"Pearry Green," I answered.

He spelled out my first name, asking if that was right. I corrected him, thinking surely that this must be someone who really knew me, but was kidding me as though he didn't know this unusual spelling of my name. He asked me whether we were having special services. I replied that we were. Gradually, I began to realize that this was no friend of the family. Finally, I asked to whom it was that I was speaking.

"This is Mr. Brown of the United Press International (UPI), Louisville," he answered, then abruptly asked, "Aren't you people expecting William Branham to rise on Easter morning?"

The bluntness of his question shook me a little, but I managed a careful answer, "Well, sir, there may be some that believe that. What faith are you?"

"Baptist," came the reply.

"Don't you believe in the resurrection?" I countered. "Don't you believe in the second coming of the Lord?"

"Yes sir," he admitted.

"Well, so do we." I said.

His next question was designed to put words in my mouth, "Do you think it could take place in the morning?"

"Sir," I said innocently, "I wouldn't be a bit surprised when it would happen."

That did it. He had just enough to twist my words. The next day, by UPI, I was quoted around the world as follows: "Some of the followers of the late William Branham believe he will arise from the dead on Easter Sunday morning," says the Reverend Pearry Green, pastor of the four hundred-member Tucson Tabernacle, 'and as for myself, I wouldn't be surprised when it would happen.'"

At Tucson, the UPI people looking in the city directory, found Pearry Green with an address on Wrightstown Road and Tucson Tabernacle, the Downtown Assembly of God Church, 560 S. Stone (because that is the way it was listed). Thus I came to be mentioned as an Assembly of God minister in their local article. Some people who had followed

Brother Branham's message in Tucson read the article and were greatly upset. Their words to me on the phone were emphatic, I was to "keep my mouth shut."

In Jeffersonville, the effect was the same. Leaders among the followers of the message came to me and gave me to understand that it was none of my business to talk to newspaper reporters, that if anything was said, it would be "announced officially.", Needless to say, I felt terrible because I had brought a reproach on Sister Branham and her children, as well as Brother Branham's life and ministry; of course, I knew they didn't believe such things. I told Sister Branham that afternoon that I would rather be spoken into oblivion than to have brought one moment of reproach, sorrow, or anxiety upon her family. Her kind words were reassuring, "Brother Green, I believe you."

The next day, of course, the newspapers saw fit to carry a follow-up. "He does not rise" was their smug sequel to their first story. The same reporter tried to phone me for comment but I was not available. Brother Harold McClintock answered the phone and refused to give him any information. He called Brother Billy who informed him that nothing like this had been taught. At this, the reporter tried to cause a controversy between Brother Billy Paul and myself in order to create more news stories, but the cheap attempt failed.

The article had been vicious and full of fabricated lies. It had even been said that I had led seven hundred people to the cemetery to raise William Branham from the dead. I had friends all over the world who, after reading the article, shook their heads and said, "Perary Green has gone crazy!"

The truth is that I didn't even know that Brother Branham was going to be buried on Monday when I left Tucson for Jeffersonville the Tuesday before. No one else knew it either, until Sister Branham made the decision when she arrived.

The very people who had come to me in Jeffersonville and told me to "keep my mouth shut," fared little better than I in their interviews with the press. They were asked what they thought about William Branham. Their replies, while true, were easily twisted by the reporters. They said, "Well, he was more than a prophet." They were also quoted as saying that they did not believe that William Branham will rise from the dead. Then I wondered whether they did not believe that he will. They finally realized after the same experience with cheap journalism that I had been misquoted as they had.

I didn't tell that reporter what he wrote in that paper. But I want to say this: I was the last minister ordained by this prophet of God; I consider that a great privilege. I was the last person that was seen by him in public vision. I was the last preacher that he heard preach; and I felt like Timothy preaching with Paul listening, or one of the disciples with Jesus present. It wasn't easy, but he asked me to do it and I thank God that I was man enough to do it. I had the privilege of being the last one to whom he served the Lord's Supper and the last one to serve him. I was the first person to arrive at the scene of the accident outside of those who were there when it happened. I was the first person to see the car. I was the first person to see him when he regained consciousness, when I told him about

the sign in the moon. I was the first believer to know that he had left this life. I was the first believer to see his body. I was the first believer to see him dressed in a white robe. I had the privilege and the responsibility of traveling with his remains, going home. Since Christmas is not the birthday of our Lord Jesus Christ, Christmas brings other memories to my mind. Even though our brother was "deceased" according to the world, yet there was an anointed presence that I felt with him. As I said before, my eyes were the last to see his earthly remains, but I believe I am going to be one of the first to see his resurrected body, when the dead in Christ rise.

Following A Man

To me it is wonderful what God has done in our midst, but somebody is always questioning because they don't understand. Not that questions are wrong if asked in the proper attitude, but the Scripture says that "because of their questions and doubting, Jesus did not many miracles in Nazareth." For when Jesus returned to Nazareth, they began to say, "Don't we know him? Wasn't he raised right here and don't we know his father? Is this not the carpenter's son?" Therefore, because they began to look at the carnal side, seeing him only as a man, he did few wondrous works in their midst.

Spirits are not seen. We "war not against flesh and blood, but against powers and principalities," as the Scripture says. Thus it is today that, without a spiritual revelation of the working of God through His prophet, people will ask questions, wondering why we follow a man. The carnal mind, the natural mind of man, is always at enmity against God.

There seem to be four basic questions which plague the minds of people concerning William Branham. These are: Why do you follow a man? Why do you give so much praise and glory to one man? Why do you people place so much trust in the tapes? What about the mistakes, the errors and the contradictions that Brother Branham makes? I will answer these questions in the order of their listing.

If someone asks me why I am following this man, I respond with the question: If they had lived in the days of Jesus Christ, at a time when no one knew who He was, what would they have done when Jesus walked past and said, "Follow me." But, you argue, that was Emmanuel, the Son of God. True, but how many people knew it when He said those words? Obviously, there was something about this man, some magnetic drawing, that caused them to follow Him, though they could not explain it even to themselves. But they did follow Him, and the disciples were strongly criticized for following a man. For He was a man-in whom God dwelled.

In I Corinthians 11:1, Paul said, "Be ye followers of me, even as I also am of Christ." Would any Christian of that day have said that it was wrong to follow Paul? Hardly-not if they were truly Christians and understood who Paul was. But the same kind of people today, secure in their belief that it was right for the disciples to follow Christ (even though they only knew Him as a man at the time), and that it was also proper to follow Paul, somehow, by obscure logic, will say that it is wrong to follow Brother Branham-to

follow him as he followed Christ. Yet these same people urge others to follow them. They in turn will follow an evangelist, a preacher, or the Pope, taking what one man says and following it. They refuse to believe anything that is contrary to what this one man says, yet they turn around and accuse us of wrongly following Brother Branham.

Others follow a group of men in a denomination, where everything is related to and judged by what their denomination teaches. The Bible says in Matthew 24 that if they come to you and say, "Lo, here is Christ, or there; believe it not." Consider this, that Jesus was seeing those things at the end as though they come together behind closed doors who would compose creeds and dogmas saying, "Here is Christ. Here is what you can believe. We say this-you believe it. You'll be alright, you'll go to Heaven." But the Word stands in silent warning: "Believe it not." God's Word shows clearly why this could not be of God, for every thing God has ever spoken to man it has been to one man only, not a group of men meeting behind closed doors. Not only this, but without fail, that one man was prepared specially all his life, brought to a position where he could speak, not on his own, but "Thus saith the Lord."

Some are so pitifully mistaken that they follow only their own poor revelation, which is filled with the possibility of error, and so cannot follow Brother Branham's message. In most cases, their revelations are not only without foundation, but against the very Word of God. For example, the Word says, "The Lord our God is one God." Now, how can one have a vision of three Gods and expect it to have proceeded from God? How can there be a revelation of the so-called trinity, which is not even mentioned in the Bible, and it be of God? It is nothing more than a tradition of the Roman church, just as Christmas is a tradition.

Brother Branham taught why Christmas cannot be the birthday of the Lord. Christ was born in the spring of the year when the shepherds were in the field. They aren't in the fields in December. Where did it come from, this tradition? The Roman church is guilty. It was merely to bring the pagans and the Christians together on a common ground. Brother Branham explains this on his sermon Christianity Versus Paganism. There is so much paganism mixed into Christendom that people no longer know the difference, taught as they have been for nineteen hundred years. To get the pagans to accept Jesus Christ as the Son of God, they had to have a date for His birthday. Since the pagans were already celebrating December 25, one of the shortest days of the year, as the birthday of their sun god; they said, "sun god," or "Son of God," what difference does it make?

Easter is another example of the traditions of men replacing the Word of God. The name was derived from a Babylonian goddess named Ishtar, whose legendary magic rabbit laid colored eggs representing sex and fertility. The pagan idea was combined with the Christian celebration of the resurrection of Christ in order that the pagans might receive it.

Pagans worshipped the gods of the sun, the earth, and the moon. The true one-God concept had to be made compatible with the pagan concept, so they developed a triune God from the titles mentioned in the Word of Father, Son, and Holy Ghost. But they

never got the Jews to accept it because the Word says that the "Lord our God is one God." Elohim, the eternal existent, self-sufficient one manifesting Himself as God the Father in the Pillar of Fire, God the Son in Christ, and God the Holy Ghost when He sent His Spirit with tongues of fire. The same God in three offices, the Lord our God. That's not Oneness doctrine, that's the Bible.

Some claim there is a contradiction and say they would rather do what Jesus said than what Peter said. How foolish, for if they take Acts 2:38 out of the Bible, then they might as well take others out they don't want to believe. Why do people believe that it is right and proper and in accordance with the teaching of Jesus to be baptized in the "name of the Father, the Son, and the Holy Ghost?" Because Jesus said so? Yet Jesus said the remission of sins shall be preached in my name-the name of the Lord Jesus Christ. What is the name under Heaven whereby all men must be saved? The name of the Lord Jesus Christ. Father is not a name, it is a title. I am father of my children, husband to my wife, son to my parents, but I am one person and my name is Peary Green. My name is not Father, Husband, and Son. So it is with the Savior of this world. And most important, so it must be with the Bnde! She must have His name. We read in Revelation that the first thing they began to do in the churches was deny His name. They adopted the titles as names because the Roman church required three gods to fit with the pagan belief. But as William Branham brought this out, showing them in the Scriptures, they denied it, saying, "Our denomination doesn't teach that." They would rather rely on denominational dogmas, private dreams, and revelations, or teachings of other men than the vindicated Word of God brought through His prophet, and written in the Bible.

But if you ask me whether I am following one man, my answer is yes-as he brought the Word of God "thus saith the Lord." They ask whether I don't think I talk too much about him. No, I don't talk enough. You see, I am not glorifying Brother Branham's flesh, I am glorifying God in him. Paul, in Galatians 11:24, tells how when the people saw all the things that God did through him, "They glorified God in me." What does it mean to glorify God? The word "glory" means great honor, praise, or distinction to someone who has done something important or worthwhile. Now, without apology, I tell you, what God did through Brother Branham was one of the most important and most valuable things that ever happened to me. He lifted blindness from my eyes (the traditions of men) and revealed Himself to me that I might see and behold the wondrous vision of God before my eyes.

To glorify means to make glorious, to give glory, to exalt, and to honor, to make things better, finer, more important than may actually be the case. I know the Bible says in I Corinthians 10:31 that "whatsoever you do, do all to the glory of God," and in I Corinthians 1:31, "He that glorieth, let him glory in the Lord." But I want you to know that to me God is His Word. "In the beginning was the Word and the Word was with God and the Word was God and the Word was made flesh and dwelt among us." John saw God in three different ways as his revelation became deeper-first as a man, next as the Word, and then as Light.

Some say we make too much of what has happened. Not if it is of God! You may over-exalt humanity, but you can never over-exalt God. There is simply no way that man can over-exalt God. If God said a thing, then manifested it by bringing it to pass, I will have no fear in glorifying it. If it came through a man named William Branham, I'll glorify God in him. I won't apologize for it, I will only be glad that I can see it and be sorry that others cannot.

Sometimes I wonder why it was that God let me see, but yet it happened that way because it was so predestinated. Look at the days of Israel when Moses came on the scene. Many Israelite men were far better known than Moses, but God chose Moses to be that man. Nobody complains today when the name of Moses is glorified; they know that it wasn't Moses that did it, but God in Moses. Even today the children of Israel still love the name of Moses, for he was a man sent from God in his day. It is no different today. God said He would send one in the spirit of Elijah that would correct and restore all of those things that had gone off into error; God did send him in the person of William Branham, and I glorify God in him.

They question our trust in the tapes. People come to the Tucson Tabernacle, settle into the pews, and prepare to hear a sermon. Often, I set the tape recorder up on the pulpit; the people usually have a Spoken Word book of the sermon in their hands, and Brother Branham preaches on the tape. Some disapprove because they say that the man is dead; he's gone. Well, so is Paul dead, so is he gone, but he brought, and still brings, the Word of God. To some this statement may be alarming. I can hear the question, "Wait a minute, are you saying these tapes are the Word of God?" Yes, I am saying this, but they don't understand why I say it. Printed matter is published every day from ministers and evangelists who claim that theirs is the Word of God, but this doesn't offend those who question us. What is the Word of God? The Bible? Why is it called Bible? Why is it called Scripture? Because it was originally handwritten, that's all. But today the word "Scripture" has become synonymous with the word "Bible." When we acknowledge a saying as Scriptural, we are saying that it is in accordance with the Word of God. The word "Bible" comes from the Greek "biblical" which means "collection of writings. n "Biblion" means "little book. " "Biblos" means a papyrus, or scroll. But the separate book of Christianity that we call the Bible is a collection of both the Old and New Testaments. The Roman Catholics have their own name for their book which includes other books and they call it Scripture. The Jews recognize the Old Testament as Scripture, the Torah. The Moslems recognize the Koran. The Mormons have their own book. But they all call it Scripture. It is their Bible.

How amazing it is that people will demand to know out of what book Brother Branham got a certain thing. (As though being written in a book made a thing infallible.) How did he know that so and so took place? I've read a lot in books that wasn't so! Now, the Jews have the law, written by Moses, the first five books in the Bible, and in answer to those who want to know where Brother Branham got certain things, I ask them, how did Moses know God created the world in six days? He wasn't there. Where did the things come from that Moses put in his books? God revealed them to him, that's all. Why? Simply because he was a prophet.

It happened the same way in our day. They say, "But everything is already in the Bible." That is exactly right, but we don't understand everything that is in the book. There were mysteries spoken of in Daniel, for instance, that people didn't recognize; he said it would be revealed in the time of the end. John the Revelator saw things in his vision that he couldn't even write; but he said it would be revealed in the time of the end. How then does God reveal a thing? By sending His Word through a prophet. So it has always been. Moses wrote a history from the beginning-by revelation. Job records a personal experience. David wrote psalms. The various prophets wrote of the happenings and experiences of their day, their visions. This is all called Scripture, the Word of God. Would they have been able to accept it better back in the days of, say, Jeremiah? Or, would they have had to let it stand for a few years? Matthew, Mark, Luke, and John all wrote what they saw and heard. In Colossians 4:16, Paul says of his own writing, "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." If the same attitude which questions the tapes of Brother Branham's sermons being the Word of God had been prevalent in Paul's day, they would have asked just who Paul thought he was. Suggesting that they read the entire epistle in their church. How preposterous! We have our own pastor, they would have said; he can bring us a message.

So when they ask why we play tapes in our services, I simply tell them that they need a revelation of who this was and what he said. Again in I Thessalonians 5:27, Paul said, "I charge you by the Lord that this epistle be read unto all the holy brethren." Why? Because this was "thus saith the Lord!" Bear in mind that it is easier for us to agree with this now, but back in the days when it was written and received, it was only a letter, written by a man to a church. Likewise though the tapes be viewed as nothing more than a sermon preached by a man to a congregation, yet it is the Word of God to this generation. It is "thus saith the Lord." After all, Paul wrote two-thirds of the New Testament; but this is appropriate enough when we realize that he was the first messenger. He was the messenger to the Ephesian church age. Paul's writings were used to settle important matters. Supposing a deacon was to be selected, what must be his qualifications? The answer could be found in Paul's first letter to Timothy, chapter 3, "Let the deacons be the husbands of one wife . . ." If a proposed deacon could not meet the qualifications set down through Paul, the authority, he could not be accepted. That was pretty definite.

So it is with us today who follow this messenger of God to this age, vindicated as Paul was. If a question arises, I can say, "Let's go to the tapes for an answer."

Scriptures, writings, collected together become the Bible. John the Revelator had such fantastic visions on the Isle of Patmos, recorded in the Bible, that if the like had come forth today, the great theologians and denominational heads would have utterly refused to accept it, and they would have missed completely the most wonderful revelation of all. Jesus said that Scripture cannot be broken, and He called it the Word of God. At one time He said, "Search the Scriptures (the old Testament as written) for in them ye think ye have eternal life." But where does Scripture come from? In II Timothy 3:16, the Word

says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." In II Peter 1:20, we read, "Knowing this first, that no prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Today many people speak who are not moved by the Holy Ghost to speak. And there are many who say they believe the message of Brother Branham, yet all they have proved is that they can listen to the tapes and they can read. If they really believe, they would put what they hear into practice. They refuse to hear preachers who preach the message when the prophet charged the ministers to preach and ordained them to do so. And the Word says, "So then faith cometh by hearing, and hearing by the word of God." And again, "And how shall they hear without a preacher? And how shall they preach, except they be sent?" When they say there is no need for preachers they have not heard the prophet correctly. For example, some people, hearing the prophet say that education is of the devil, immediately take their children out of school. But he didn't say to do that, nor did he do it with his own children.

Amos 3:7 says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." This then is God's way of making secrets known-through His prophets. If it were otherwise, then the Scripture would be broken and Jesus said that Scripture could not be broken. That is why I say the tapes are our epistles for this day; they contain our instructions, authority, reference, and official guide, spoken not by the will of a man but by a holy man under the anointing of the Holy Ghost. These tapes are records of visions and experiences that bring "thus saith the Lord" to the Bride. He said we were to hear the tapes. He said that they were the Message. Yet the question arises, as to how a man could be so presumptuous as to believe that what he said was the Word of God. The answer is, the same way Paul could be sure. Paul, when aboard the ship, turned to the captain and said, "Don't you let one soul overboard, because the Angel of the Lord stood by me and told me that we would all be saved but lose the ship." That was against natural judgment, but Paul had "thus saith the Lord." And he stuck to it at the risk of his own life. They wanted to kill the prisoners lest one escape and Paul forbade them to do it, knowing that they would break the Word of God if they did.

Yes, Paul was presumptuous, but he was right. Before King Agrippa, Paul was so presumptuous, so thoroughly convinced that what he had was right, that he said, "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." This wasn't self-righteousness either; he just knew that he was right. This conviction is what brought him to where he could stand in Jerusalem and say, "Follow me, even as I follow Christ." He knew that others would come with revelation also, so he wrote in Galatians 1:8, "But though we, or an angel from heaven, preach another gospel unto you than that ye have received, let him be accursed." Thus he set up a safeguard against even himself changing what he had said. That man knew what he was talking about. He knew that he served an unchanging God and that God had given him His own words.

Brother Branham once said to me, "Brother Pearry, if I ever tell you 'thus saith the Lord' and it does not come to pass exactly as I say it, don't you ever listen to me again!" He said, it would have been himself that had entered into it. So it wasn't Brother Branham talking, but a holy man under the inspiration of the Holy Ghost, bringing the message of the mysteries to the Bride.

Paul, in I Corinthians 14:37, wrote, "If any man think himself to be a prophet (and this surely fits today), or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Therefore when a man comes to me today and says that he is a prophet, I apply a simple test, I merely ask him whether he believes Brother Branham to be a prophet with the spirit of Elijah and, after I know that he has enough background to understand this, if he refuses it and walks away, then I know he is not what he claims to be. He may say he is, but a prophet does not deny the Word out of jealousy. I think of Granddad Marconda, how God used him and his wife throughout the nation among the Italians, but when he heard this message, he said, "That's the prophet." There were people that followed him, but he asked every one whenever he got the chance, "Have you heard God's prophet?" No jealousy there. If they say, "God speaks through me," then they shouldn't be jealous if God also speaks through somebody else.

It is important to stay with the Word as brought by the messenger. I hear them say, "But Branham made mistakes." (In the first place, the prophet said, "If you love me, you'll call me Brother Branham.") They say there are contradictions, but I say that I don't find any. I wonder if they mean such seeming contradictions as appear in the Word. For instance, Matthew 28:19 says "Father, Son, and Holy Ghost," but, Acts 2:38 says, "Jesus Christ." Is this a contradiction? No, it is a lack of revelation. There are no contradictions in the Bible, just a lack of individual revelation. People take the verses that say, "Take no thought for your life, what ye shall eat, . . . Consider the lilies of the field, . . . And I say unto you that even Solomon in all his glory was not arrayed like one of these," and they become bums. But let them also read where it says, "Go to the ant, thou sluggard; consider her ways, and be wise;" the balancing side. Proverbs 26:4 and 5 contain a classic example of what seems to be a contradiction in the Word of God. Verse 4 says: "Answer not a fool according to his folly, lest thou also be like unto him." And verse 5: "Answer a fool according to his folly, lest he be wise in his own conceit." Is it a contradiction? No, It is a matter of revelation of the proper and improper way of dealing with the folly of the foolish.

Likewise, there is no contradiction in Brother Branham's message. Not in one place. There are people, however, who misunderstand what he said. The Scriptures are balanced. The Message is balanced. When I first said to Brother Branham, "Sir, I perceive you to be the prophet with the spirit of Elijah upon you," he answered, "Brother Pearry, keep your balance in the Scriptures."

To me, the Message is spiritual authority; yet I had difficulty thinking of it as Scripture, because it wasn't written in script. But I have no hesitancy whatsoever for saying it is "thus saith the Lord." Therefore I say it is the Word of God.

Some fear because they know that the Word warns about taking away and adding to the Bible, but, they need not fear, for Brother Branham's message was not guilty of either of these. It merely fulfilled it (as the Word itself said it would in the last days). You see, it is completed in the written Bible, but it is not revealed. The message revealed and "they that have eyes to see can see it." Also "they that have ears to hear can hear it." But not all men will see it and not all men will hear it because they will give a carnal interpretation to a spiritual revelation and, as a result they will not see, nor will they hear what God did in this generation.

I follow a man, Brother Branham, as he followed Christ, and I glorify God in him and I say that what he brought for this generation was the Word of God for the Bride.

First of all, allow me clarify this point - I have no desire to "lift up" Jesus Christ or Brother Branham, according to the Scriptural meaning of the term. This may sound strange; but the reason is that people have an incorrect understanding of the meaning of this phrase. It is taken from John 12:32, where Jesus says:
"And I, if I be lifted up from the earth, will draw all men unto me."

But, more often than not, the phrase is only partially quoted as, "If I be lifted up, I will draw all men unto me." the portion "up from the earth" is left out. This portion is in reference to Jesus' death, for the very next verse, John 12:33, says, "This he said, signifying what death he should die." The passage refers to the forthcoming crucifixion. Therefore I have no desire to "lift up" Jesus Christ, to "crucify him afresh," as it says in Hebrews 6:6.

Of course, the opponents of the Message of the Hour, are not accusing us of "lifting up" Brother Branham in the sense in which our Lord Jesus was "lifted up". But often, they accuse us, erroneously, of "lifting up" or "exalting" Brother Branham, above and beyond what "they" feel his ministry and calling was to this Age. Again, I have no desire to "lift up" or 'exalt' the man, William Branham, but I do desire to glorify God in him as they glorified God in Paul, in the first Church Age (Galatians 1:24).

Brother Branham, because of the 'uniqueness' of his ministry which set him apart from all other ministries in this age, has been called everything from God to Satan. Yes, there is a tendency, though, for a few people to set about "making a man, God." But this attitude is not unique only to this generation. Man has been found doing this all down through the ages.

The Moslems, for instance, declared Mohammed, an Arabian prophet who lived in the period of 570 through 632 A.D., to be their savior. That is, they took a man and made him their Messiah. The Christians, on the other hand, state that Jesus Christ of Nazareth, born of the virgin Mary, is their Lord and Savior, their Messiah, their Redeemer, the Lamb sacrifice, but was lifted up from the earth because others believed He made Himself God. The disciples were forbidden to call him Jesus, because His very name

meant Jehovah, the Savior. They were forbidden also to call him Immanuel which means "God with us." Truly, Jesus Christ of the New Testament was Jehovah God of the Old Testament. We know that all that was in God, He poured into Christ, and all that was in Christ, He poured it into His church.

Men, In Scripture Who Were Mistaken For God Or The Messiah

In Scripture we find a number of examples where men of God, with unique ministries, were mistaken to be the Messiah. The first is, of course, John the Baptist, who came in the spirit of Elijah to forerun the first Coming of our Lord Jesus Christ - the fulfillment of Malachi 3. He was testified to by Christ, Who said that this was the Elijah who was to come and turn the hearts of the fathers to the children. People mistook him for Christ because they were looking for the first appearance of the Lord.

Paul, shipwrecked, then bitten by a deadly viper, was looked upon by the people as a devil. They thought the snake surely was vengeance from God for his having escaped the shipwreck. Look how their attitude changed, however, when he didn't die of the snake bite. They changed their minds, and said that he [Paul] was a god. They also "honored us with many honors" as Paul said, no doubt desiring to worship him for the wondrous deeds he did in their midst.

Peter, at the house of Cornelius the centurion, found himself being worshipped by the man, for Peter came in fulfillment of a vision given to Cornelius. Peter refused to accept this respect from the centurion, reserved only for God, and assured Cornelius that he was a man like himself.

In Revelation 19:10, John relates:

"And I fell at his (the angel messenger's) feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

Paul, again, preaching at Lycaonia, suddenly perceived that a crippled man had faith to be healed and he "Said in a loud voice, Stand upright on thy feet. And he leaped and walked." The people seeing this immediately proclaimed that "The gods have come down to us in the likeness of men." They were about to offer sacrifice, believing Barnabas, who was with Paul, to be Jupiter, and Paul to be Mercurius. The two apostles, hearing of this, "rent their clothes and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you and preach unto you that ye should turn from these vanities and unto the living God." Why did these poor, misled people do this? It was because they saw the power of God manifested in these two men, so they tried to make the men gods.

Now Jesus says in John 10:34:

"Is it not written in your law, I said, ye are gods? If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

Jesus was referring to David's statement in Psalm 82:6, "I have said, ye are gods; and all of you are children of the most High." And Jesus reminded them that Scripture cannot be broken. Thus, it is a true statement that they to whom the Word comes are gods.

William Branham's Reaction To Those Who Made Him 'God'

Brother Branham was called God, by some. In fact, Bro. Branham himself makes reference to this in a message entitled "Revelation Chapter Five - part One" - June 11, 1961, (previously titled, 'Bruised Serpent or Who is William Branham?'). He deliberately draws attention to this belief (expressed by a few of the people); and then he leaves no doubt about his hearty disapproval.

In this 'taped' Message he tells how a man approached him while he was in the south (United States), saying, "I believe that you are the Son of God." Again, in Canada, a man presented him with a card which said, "William Branham is my Lord." He even found people in these locations baptizing in the name of William Marrion Branham. (Remember how Paul said, "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name.") Now John the Baptist, the forerunner of the first coming of Jesus Christ, was called God by some. For the type to hold true, it was necessary for some to call William Branham, the forerunner of the second coming, the Messiah also. Likewise, as the seventh church age messenger, he would have to be called God as was Paul, the first church age messenger.

In the sermon mentioned above, Brother Branham tells of a vision of a snake which he struck and wounded. His attention was distracted in the vision and before he could strike again the snake had crawled off into the water. (Brother Branham always taught that water represented people.) The interpretation of the vision was that the belief that he was the Son of God, the Messiah, would persist among the people, though he struck this belief with a mighty blow. But he said that we were to have nothing to do with this. He called it antichrist because it elevates him to the position of Christ.

He, like John the Baptist, declared "I must decrease, He must increase." He said that, 'before ALL in ALL comes in', there will be a prophet in the spirit of Elijah. He did not deny being that one but he emphatically denied being Jesus, the Christ, stating for all to hear that he, himself was like all men - a sinner, saved by the Grace of God. He left the people with a stern warning, in one of his "Questions and Answers" tapes, saying, "If you substitute me for Jesus Christ and say that I am the Lord Jesus Christ, you make me antichrist. I will face God as a quitter before I will face Him as an antichrist." But he uses a simple comparison to clarify the situation when he said, "If the spirit of Beethoven was

in me, I would compose music like Beethoven, therefore, if you are saying that Christ dwells in me, I pray that you are one hundred percent correct."

On page 328, in the book "An Exposition Of The Seven Church Ages" Brother Branham says, "I would like to make one more comparison between the Seventh Messenger, the forerunner of the second coming of the Lord, and John the Baptist. This Seventh Church Age Messenger will have such power and authority with God that there will be those who will mistake him for the Messiah, just as they did in John's day when they came out and asked if he [John] were the Messiah and he replied that he was not." But Brother Branham warns and charges us to remember that in the last days there will be a spirit that will deceive some into believing that the Seventh Messenger is the Messiah; but it will not deceive the elect because it is impossible for the elect to be deceived.

He again asserts that he is not the Lord Jesus Christ nor the Messiah; but he is your brother, a servant of the Lord - a prophet of God and he needs no greater place of honor than John the Baptist. Brother Branham goes on to explain that the 'tragic thing' is that the people who believe him to be God are not his enemies, but his friends. Enemies he could have forgotten, but these, his friends, were good people - his brethren, who loved him and would do everything he asked of them - except one thing - and that is when he asked them not to continue in this anti-Word belief and doctrine. After Brother Branham preached "Bruised Serpent -Who Is Wm. Branham?", these people came to him and apologized, saying that they would not mention it again. But, not being true to their promise, they continue steadfast in their error yet today.

Personal Experiences With A Powerful, Pervading Spirit Of Error And Brother Branham Explains about That Spirit

This belief that Brother Branham was God is a powerful, pervading spirit which in the late 1960's and the 70's accounted for much of the opposition to the Message of the Hour. I have personally experienced the influence of this spirit and I have been told accounts of other instances which I will relate in this chapter.

A certain family who were strong in the belief that Brother Branham was God were traveling across the country and had stopped in a certain motel room in a certain city - they stayed a night or two and then moved on. The day they moved on another family passed through the same city and, by coincidence, stayed (unknowingly) in the same motel and in exactly the same room in which the previous family had stayed. This second family believed the Truth - that Brother Branham was the 'prophet of God' but not God Himself.

During the night that the this second family stayed in the room, both the man and his wife were awakened several times during the night with something that kept coming to them, like a revelation, which said, "William Branham is God." They were greatly troubled in

their spirits about this and discussed it with each other the next day. They were so disturbed by this experience that they told some friends about it, who, in turn, relayed the story to Brother Branham, asking him what it was all about.

Brother Branham, by the Spirit, explained the strange happening to them. "Here is what happened," he said, "Brother ??? and his family stayed in that motel room the night before and they have that spirit on them. That spirit was still in that room and that is what the second family heard and felt the night they were there."

To me, this proved that this 'deity doctrine' - false teaching of 'Brother Branham being God' was an evil spirit.

As further proof that the deity belief is a spirit, I recall Brother Branham's first visit to the Tucson Tabernacle on November 21, 1965. He had asked that I allow him about 5 minutes to explain some things. Brother Branham proceeded to explain to the congregation that he had asked me to come to Tucson, and that he was behind the tabernacle, that he claimed it to be "his" church. He went on to tell how the Lord had shown him the building before it was even rented.

Since it was known that Bro. Branham would be at the Tabernacle and that he was to give this little talk, those people who believed him to be God were present, naturally, in great numbers. Though I desired him to preach that morning, he was emphatic in his desire that I do the preaching in order that I take my place as pastor of the church. He wanted me to be independent, but with his backing where necessary.

That morning, as I brought my sermon, "God - How Great", and came to the Scripture about the Word being "sharper than a two-edged sword", and a "discerner of the thoughts and intents of the heart", something spoke to me as I stood there in the pulpit and said, "A discerner of the thoughts and intents of the heart, Brother Branham does that - there is God." Three times this was repeated to me. I resisted speaking it out.

Immediately after the service that morning, Brother Branham came down to a point directly in front of the pulpit and congratulated me on the message. Brother Roy Roberson came down and congratulated me on my ordination and was standing as witness with me when Brother Branham said these words to me, "Brother Pearry," he said (directly in front of the pulpit), "do you remember in Psalms 22 when David said 'my God, my God, why hast thou forsaken me?' Who was that?"

"That was Christ on the cross," I answered readily. Then it dawned on me. "Brother Branham," I said, "You caught something in my spirit!"

"Three times," he answered.

"But Brother Branham," I said, "David was a mouthpiece - you're a mouthpiece of God."

"Brother Pearry, I have to say things in the first person - that's not me, it's Him."

Again I said, "Brother Branham, you're a prophet, you're a mouthpiece of God!"

His final answer to this subject left no doubt as to where he stood and I will record it here in order that there be no mistake. There was no uncertainty in his voice when he said, "Brother Green, don't you ever forget, I'm a Kentuckian!"

Because I believe that a prophet of God spoke those words to me, I have not forgotten it. I believe William Branham was a prophet in whom God dwelt, visiting this generation and the voice of God for this generation. It is the "ministry" of Jesus Christ in the prophet, revealing the Son of Man today (Luke 17:30), just as He was revealed 2000 years ago in the ministry of Jesus, just as He was revealed at Abraham's tent exposing the secret of Sarah's heart with his back turned.

But I began to think about why it was that Brother Branham told me to remember that he was a Kentuckian. I puzzled over each point as it was revealed to me. I heard him preach sermons like "The Rapture", where he talked about his language. My attention was sharpened. Was there something about his language that should be noticed? I noted how those who believed him to be God would twist his words to prove their point. For example, after discerning the secrets of the heart in a prayer line, he would pray and the person would instantly be healed; then he would turn to the congregation and say, "Now, you know that no man can do that, only God." At this the misguided ones would prick up their ears and proclaim that if God only could do it and Brother Branham had done it, then that made him God. Brother Branham said that it was a "carnal interpretation of a spiritual revelation" which led the brethren to this conclusion. I saw clearly what he meant. To me he was simply saying, "I didn't do it. That's God doing it."

In many messages such as "The Mighty God Unveiled Before Us", he would say that in Jesus, God dwelt in "a man", but since Pentecost, He has dwelt in man. He used the singular "man," rather than the plural "men." He did this in preaching and in personal conversation. It had nothing to do with an 'interpretation of Scripture', but rather it was just Brother Branham's way of expressing himself. He clearly told me, "Remember, Bro. Pearry, I'm a Kentuckian!"

In listening to Brother Branham or in reading his sermons we would do well to heed the exhortation which Peter gave to his generation concerning the writings of Paul: "There are many things about our beloved brother Paul's writings which are hard to understand and there be those which are ignorant which do wrest with them as they do with the other Scriptures and bring on themselves damnation." In every Age there have been those on the scene who have taken the words of the Messenger of that Age and did wrest with them as they do with the other Scriptures and brought on themselves damnation.

The reason I have brought this out is simply because I want people to know that I don't dodge any of the issues. I don't deny that there are people who believe such things about William Branham. But I want you to know, and I want this to stand as record, I believe

with all my heart that Brother Branham didn't agree with it. When he asked me to come to Tucson, he said, "Brother Green, those people are wrong, but they are good people. The reason they are wrong is that they have given a carnal interpretation to a spiritual revelation because they haven't had a pastor." I objected, saying that he had been their pastor. His reply was directly to the point, "I'm not a pastor-I'm a prophet. I'm supposed to go off into those mountains and hear from God and stomp out with 'thus saith the Lord,' and turn to go right back."

I received a greater insight into the problem as he went on to tell about his relationship with these people. He told me how they hung so close that he couldn't even park his car and go up for a visitation from God without a carload of them being there waiting for him when he came down, ready to ask him what happened. "Me being like I am," he said, "I always spill it. I ought not to do it." (It makes me weep today to think of it, the same as I did the day he first told it to me.)

But those who do not believe that Brother Branham was God's prophet, don't realize what a compliment it is for others to call him Jesus Christ. One man says it like this, "Most preachers preach Jesus Christ but William Branham lived Jesus Christ." Oh that I might live such a life that men would have difficulty distinguishing between Peary Green and Jesus Christ. If men would not see me, but see Him.

No, some men could not tell the difference. When I hear someone say that he was Jesus Christ, it just confirms my respect for Brother Branham; for what a man of God he was that some men could not tell the difference.

Brother Branham taught that Christian baptism is in the Name of the Lord Jesus Christ - the One that died for my sins, your sins, and Brother Branham's. But Brother Branham was a man sent from God, a man in whom God dwelt, a "holy man under the inspiration of the Holy Ghost" who spoke the Word of God to this generation. Just as John the Baptist was more than a prophet, so was our Brother Branham more than a prophet. He was the Seventh Church Age Messenger, a star in the hand of Jesus Christ. He is one of those "seven eyes" in Revelation that goes forth to reveal Jesus Christ the Lamb of God, slain from the foundation of the world; and he is also a messenger of the Covenant that God has made with His people, "If I go away, I shall so come again, in like manner. Make yourself ready to meet the Lord." He was also one "unto whom the word of God came," and therefore, according to John 10:34, it is not wrong to refer to him as the prophets of old were referred to, that is, "gods," because "the Scripture cannot be broken."

When Jesus Christ walked among the people in Galilee, He did many signs, wonders, and miracles, and spoke His doctrine, His Message of the resurrection, the Way, the Life, the Truth, bringing hope, reality, and life to the people. In great fear, they proclaimed that "God hath visited this generation in the life of a prophet." So can they say today that God visited this generation for He sent a mighty prophet - William Marrion Branham. We DO NOT exalt the man above and beyond his calling, but rather, recognizing his calling and ministry in the Scriptures, we glorify God in him.