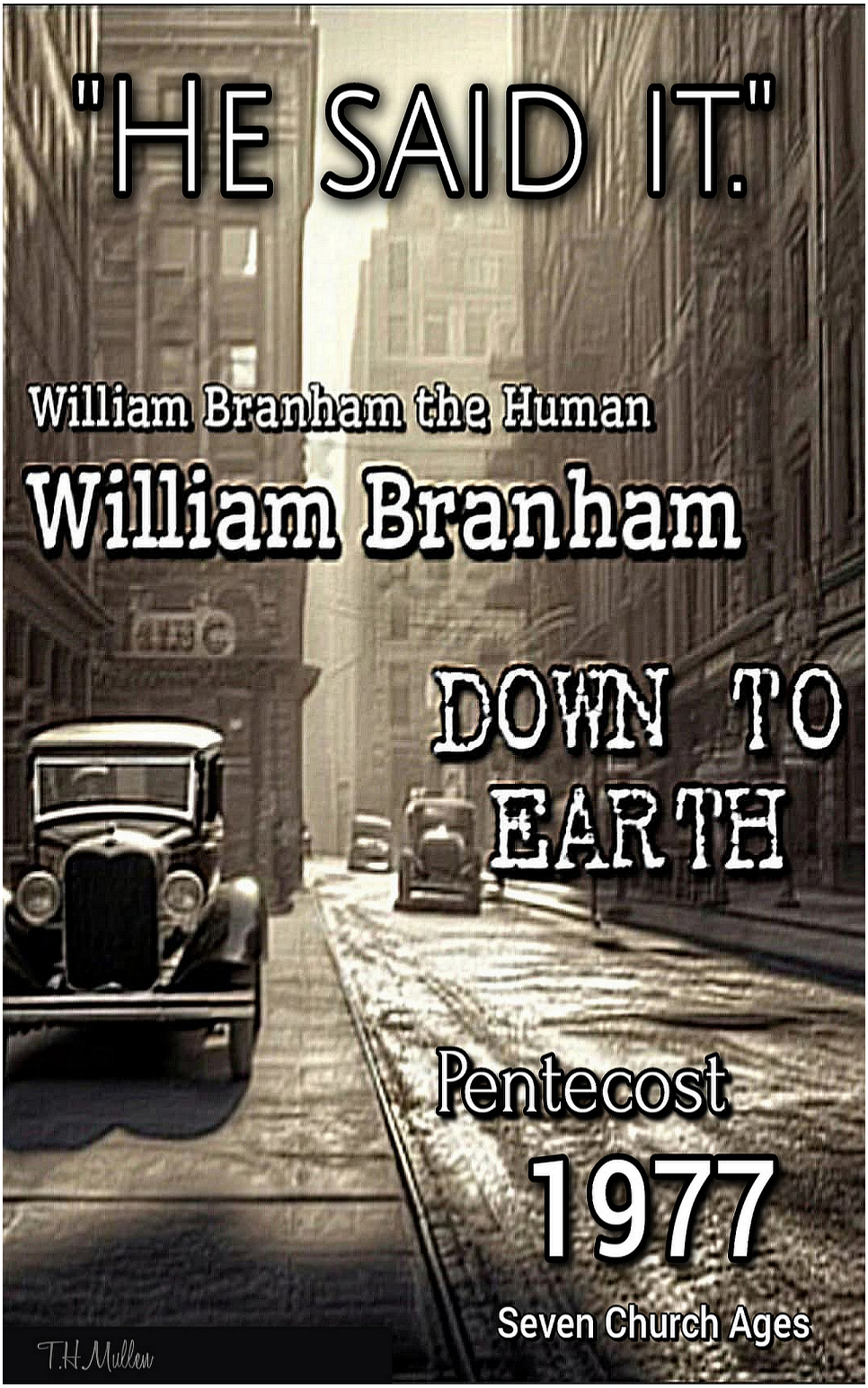
"HE SAID IT."
William Branham the Human
William Branham
DOWN TO EARTH
Pentecost
1977
Seven Church Ages
T.H. Mullen

WILLIAM BRANHAM : HE SAID IT
DOWN TO EARTH : THE HUMAN
1977 and Pentecost

T.H. Mullen

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book@wmb1.com

This book is written to help those that might like a book that is not a critic of William Branham nor does it make William Branham sit on a high pedestal above us all.

This is William Branham back to earth, as a human, and letting him speak for Himself just before his ministry ended and he left this earth on December 24, 1965.

Printed in the United States of America

May be freely shared.

"When if a man doth not to talk, nor share his heart while on his walk, he might just shame his memories, if hiding words his heart doth see."

I wish to stress that with no guile, I think of so many that have made me smile. I do not regret one hour or praise, that brought me to each type written phrase. I am against no one that my face does know, that has allowed me to journey where God says go. History only can tell the truth, though we humans prefer to be the sleuth. I love the pathway and each who gave all, to keep me upright without castaway fall. I now will blabber grammar rapidly tossed, and hope you believe I Love Pentecost.

T. H. Mullen

"It is impossible to leave the message, because the actual message has always been Jesus Christ. And from Adam to now, God has never lost one of His Own. "

CONTENTS

Prelude 6
000 Introduction - Is He For Real This Man Named William Branham? 10
001 What Is "The Message" of William Marrion Branham 15
002 What William Branham Said About "The Message" 19
003 What Happened After The Seven Seals Were Preached By William Branham? 22
004 William Branham and Faith Lesson Failures 25
005 Did William Branham Get Over His Complex? 30
006 When Did William Branham First Say Malachi 4:6 Was His Ministry? 36
007 Where Did the Thought of Malachi 4:6b Come From? 41
008 The 1977 Struggle 45
009 The 1933 Trigger 51
010 1956 The Revival Is Over : William Branham 64
011 A Tired Minister 74
012 Godhead and William Branham 78
013 A Man Has The Right 85
014 Seven Seals Trigger 88
015 When William Branham Became Science 93
016 The Critics and The Quitters 100
017 Why William Branham Is Special by AI 104
018 The World of William Branham's Youth 107
019 The Serpent and William Branham 119
020 Was William Branham an Arian? 126
021 Peter Stephen Paul William Branham 132
022 Is The "Message" The "True Church"? 137
023 Rapture or Pentecost 143
024 Hebrews 13:8 and William Branham 149
025 Is The "Message" The Gospel? 154
026 First, Last, 1977, Rapture 157
027 Do We Keep or Do We Trash William Branham?! 160
028 Q&A Why All This About William Branham? 168
A Down'er But Gotta Be Honest 182
Final Thought 186

Prelude :

William Branham : He Said It : Down to Earth : The Human : 1977 and Pentecost.

Who What Where Why When William Branham. Did the world end like he thought?

• • • This whole book could be written in one page. Feel free to read the ending first. • • •

We start by putting together personal research and thoughts about what the ministry of William Marrion Branham was truly all about. For William Branham - it is two quotes and two Scriptures.

There are multitudes of explanations, followings, ponderings, critic'ing, theologianings, love him, hate him, hero'izing, etc.. about what happened in the Christian Church world from 1947 through 1965 - which is now history. Yet it produced a variety of outcomes – which is now present.

Using new AI research data methods as another tool will have its own errors here and there. This writing will utilize Google's AI (Abbreviated as gAI).

Likewise, there is no concern about proper gramm'er or writing rules. This is for education not fighting. So, leave room. This is not infallible nor is it the epic of insights.

CA stands for the 'Exposition of the Seven Church Ages' book which could be called William Branham's Spiritual Autobiography.. or two weeks after being released when he died as .. The Spiritual Last Will and Testament of William Branham. It was written/approved by William Marrion Branham. He published and gave it to the public two weeks before he was killed by a car wreck December 1965. So research will center from this CA book - that William Branham gave to the world.

Some of the anti-Branham group likes to discredit the Church Ages book with half-truths that William Branham plagiarized everything from other writers. No one is denying that he drew thoughts and ideas from other sources. Was any of it true? Was any of it brand new?
• The point of this book is that even IF he stole it all, which he didn't, this is what he believed.
William Branham read/studied from multitudes of sources about Christian history.

This book is about the parts he believed, the parts he came up with new, and how it all came together in his understanding. Yes, William Branham

believed the world would end in 1977.
This is what he believed himself.

This is not to try to convince you to believe William Branham.

This is not to get you to reject William Branham.

This is not a book from a critic against William Branham.

This is history.

History cannot be changed. What happened from 1947 through 1965 is history.

Yes, it really happened.

This is an honest (as possible) look at what William Branham said himself about his ministry and where the attention should be directed, and where the attention should not be directed.

• It is fair to say it this way - as a simple starting point or foundational theme for everything to come : William Branham pointed back to Peter at Pentecost, and Paul - who pointed back to Peter and Pentecost. We can call it the three Ps : PPP : Peter Pentecost Paul.

The "Message", as it is called, was to point BACK. At least this is what William Branham consistently spoke and wrote.

This writing will attempt to be done as an 'almost non-biased' neutral news reporter might do when studying a historical figure from the outside in. Yes, I believe history is true to itself, so some might call that biased.

Yes, I'm not an outsider looking in. I am an insider who ended up on the outside starting from scratch in newbie form to see what others see that are on the outside. This is a search of a clearer understanding in order to tell outsiders in a better simple proper way who this historical figure is : William Branham.

William Marrion Branham : He Said It : Down to Earth : The Human : 1977? Pentecost?

Down to earth is to bring hero worship to a balance. The human is not an epic figure totally different than all other mortal homo sapien mammals. William Branham was a man trying to figure out what to do next while allotted with spiritual Gifts that most humans could not handle. He barely did himself.

Now to some, what has been written so far would be considered blasphemy. But if we let the man be a man, we won't create something of an Elvis of Christianity. Or said simpler, hero worship.

So keeping William Branham down to earth and human is the goal of this book. We want William Branham to tell us himself who he believes he is in the history of Christianity.

• The first thing needed is a clear foundation that everything else must be harmonized with. It will be mentioned over and over in these chapters because it is key to letting William Branham be William Branham and speak for himself on his desire, focus, and placing in the history of Christianity.

These are William Branham's words. He said it.

This book is built on these two quotes from William Branham :

1. "Not for one moment do I bring a message to the people that they may follow me, or join my church, or start some fellowship and organization. I have never done that and will not do that now. I have no interest in those things, but I do have an interest in the things of God and people, and if I can accomplish just one thing I will be satisfied.
That one thing is to see established a true spiritual relationship between God and men, wherein men become new creations in Christ, filled with His Spirit and live according to His Word.
I would invite, plead and warn all to hear His voice at this time, and yield your lives completely to Him, even as I trust in my heart that I have given my all to Him. God bless you, and may His coming rejoice your heart."

This quote is from An Exposition Of The Seven Church Ages - A Resume Of The Ages : Last paragraph of the Book. The very last paragraph. William Marrion Branham gave this book to the Ministers, the believers, and to the world December 1965. It is the only book written and approved by William Branham given to the world to explain exactly what he believed.

• The debate about William Branham continues, but he was very clear on his place in Scripture.

2. Revelation 10:7 and Malachi 4:6b is his answer.

A movement, a cult, a denomination? Or none of these. The reader can decide.

Some Topical Questions In This Book :

Who is William Branham?

What is this ministry of William Marrion Branham all about?

Did he believe 1977 was the end of the world? Yep.

What did William Branham believe that God called him to do?

Did events in the world affect him? Did he get burnt out from dealing with people?

Is he another fake?

Divine healing, Prophet, Church Age Book, the "Message", Message churches, Interpretations, Pentecost, Critics, Quitters, the good bad and ugly, history of William Branham's world, Gifts, Final Words, his Focus, His Desires - are all related topics in understanding this historical figure.

Let's see how this unfolds as topics present themselves.

000 Introduction : Is He For Real This Man Named William Branham?

When hearing testimonies of people who were around William Branham, that urge to create a super human strikes quickly. It is difficult to resist or disable the stories. Mostly, because they are true. This is a solid piece of Christian history. His discernment when not in a church service is nearly beyond belief. His prayers and results are equally known. And there cannot be that many liars. And they have no reason to lie. They were there.
Most of the critics specialize on things said from the pulpit, or while on a platform. One here, one there, and a scatter of disgruntled testimonies. But the multitude of witnesses would win the court case every time - proving that God did something extremely amazing by having William Branham as his servant. But what did we do to William Branham? Did he burn out then overstretch his beliefs? Should the critics be dismissed? Did his proven fallacies affect what he believed his call from God was?

William Marrion Branham places his birthday in the year 1909. By the 1940s and 1950s he was the most popular and influential invite in the Pentecostal circles.
The Pentecostal church started just before he was born. He was the top of the bill speaker at the 50th Anniversary of Azusa Street, which is called the founding place of Pentecostalism. Note: Pentecost is not the same as Pentecostals. Pentecost was around 33 AD (CE). Pentecostalism started around 1906.
William Branham influenced and inspired the beginning of many other ministries such as Oral Roberts.

William Branham was motivated and driven to preach a living Jesus Christ to the people even if it meant having breakdowns, which he did. Once he prayed for the sick seven days straight without leaving the platform. It was noble, but he found that God will not break you down like this. William Branham had chose to do this on his own. Yes, he was human.
He was not trying to make a fortune off of Christians. He protected himself from the temptations of the love of money. He had a trailer and a secretary. Other people around him recorded tapes and made books on their own. Others printed magazines of the campaigns. Amazing, since he had a worldwide following and could have easily abused the 'celebrity' status.
He prayed, he taught. All this is documented history if a person can find a neutral source.

William Branham didn't directly start a lot of the later Pentecostal and Charismatic movements as some label on him. However, these movements to this day will attach themselves to him and his miraculous influence. All this can be found in the volumes of books and media about Christian history.

William Branham was a protestant whose protest pointed back to Scriptures. He often referred to respected men such as Martin Luther (German) and John Wesley (UK England) as well as historical key moments such as 1906 Azusa Street Revival which ignited Pentecostalism (USA). He was born and based out of the USA but traveled extensively to campaign meetings from Europe to Africa.
The Pentecostals loved his Spiritual Gifts. Critics were few when he was alive because he opened himself to all races and religions showing no partiality in his meetings and daily life. He loved all people but was very outspoken against the "systems" or "denominations". He understood politics mixed with religion always meant trouble and thus he resisted it his whole years of ministry.

William Branham spoke strongly against the political side of Catholicism especially. He would have set in agreement with all 'protestant' historical leaders including Wycliffe, Tyndall, and Hus. If a person were to pour all non-constantine non-roman catholic individuals into a bucket of soil, William Branham grew right out of it.
Because his spiritual Gifts of healing, discernment, and visions were so great, it made it very difficult for him when the public began to lose interest in the mid 1950s when television, music, and other sources of distraction exploded on the scene of humanity. The Bible was losing its luster again.

The 1960s brought a not so brave new world. Young people began to question everything. Parents and Preachers were spinning in the chaos. Dopamine of the mind was more desirous than God. If it made a person feel good easily, that was more powerful than waiting on God and having to use that allusion thing called faith. Once the world tagged you as a Faith Healer, you were in a box nearly impossible to shake off. And movies exposing the charlatans of christianity only added huge suspicion to preachers.

The world did another flip flop in 1956 when a stack of things happened. Also, in 1960 the birth control pill jumped on board. "Go forth and multiply" just got outdone by science. Then in 1963 President Kennedy was assassinated. The forever threatening nuclear bomb kept humanity wanting one thing – entertainment. Humans wanted to laugh, not repent.

All humanity needed some form of healing after World War II ended. Earth was deeply scarred. God was gracious to supply help. The "healing revivals" started right after the war ended.

Everything William Branham did was to get the people to see that the God of Pentecost 33AD'ish was true and thus, the Bible could be believed. But by 1964 who needs faith and God when Bewitched could just wiggle her cute nose and make things happen.

In retrospect, after the war ended, the whole world was hurting and the two competing choices were God and Entertainment. Clever humans would quickly figure out how to mix these two. Christianity was once again turning into big business. After all, the cash in a person's hand did say "In God We Trust". Add to this challenge the endless juggle of God or Science.

• We will focus on a few of the key years that molded and made William Branham tick as a human. These years are 1933, 1956, 1963, 1965, and 1977. The focus will be on two main topics : 1977 and Pentecost.
The first was fully believed by William Branham as the end of this world and the return of Jesus Christ.
The second was his whole ministry rolled into one focus – Pentecost.

Fifty days after Jesus resurrected and ten days after he left earth by ascending into the clouds, the day of Pentecost arrived and the Spirit of God entered 120 people. That was the birth of Christianity.
William Branham pointed to Pentecost, Peter, and Paul. That was his Template. That is what he believed was his place in the history of Christianity – to turn the hearts of people BACK to Pentecost.

• 1977 and Pentecost :
It can be said that 1977 put the urgency in William Branham to get hearts back to Pentecost as fast as he could. The Scriptures he ended up identifying with all pointed to Pentecost.
Clouds, photographs, pillars of fire, swords, caves, angels, mountains, rocks, breezes, voices, visions, healings, discernments, stories, sermons, and anything else were all to try to get people to truly believe that the God of the Bible was real at Pentecost and created what we call The Gospel, or the Good News.
All of those other things could be left out of William Branham's life, kept private, not recorded or printed in books, and the Template of his purpose by his own words remains the same – to turn the hearts of the children to their fathers – or, to turn the hearts of the people in these 'last days' BACK to the faith and beliefs of Pentecost.

Let that soak in.
He really believed 1977 was the end. And he really wanted to turn back to Pentecost. All the rest really could have been left out. When bringing William Branham back down to earth and his natural humanity is received and not over magnified or shredded, he clearly told the world what he believed his purpose in Christian history is. And he didn't even start talking about most of that until 1960 and after.

The world was going to end in 1977. That meant the 'Rapture' would occur in 1973/74. He didn't have much time to make things crystal clear. He did so by releasing his one book to the world in December 1965. He spoke very clear in the Church Ages book.

• It was all about the desperate cry of this "Prophet of God" to get humans BACK to Pentecost.. and thus Scriptures. He wasn't bringing anything new, he was simply trying to get people BACK to the Template of Pentecost and the Absolute called Scriptures.

Once again, even if he was everything that people make him to be - from superhero to satan - William Branham still did what so few want to accept. He pointed people to the spot that he called the "seed" Church. The original Church. Christianity. And the plant must produce exactly the same thing.

Jesus Christ pointed to Pentecost. William Branham did the same. Jesus Christ had Peter to speak first at the birth of Christianity and answer the question on how to be saved. Paul pointed back to Pentecost and helped the spiritually uneducated gentiles with better ways of facing their cultures with what Pentecost blossomed. "Christ in you the hope of glory" happened at Pentecost.

Everyone after that in the Scriptures helped explain and teach what Pentecost was about and why it happened. This is called the Gospel. Jesus Christ said to share This Gospel to the world.

Everyone in the New Testament did just like Peter said.
They might not have been quoting William Branham in the upper room or during Pentecost or after Pentecost in the Bible, but William Branham would have fit right in. He was quoting them.

As long as the eyes of humans kept their focus on Pentecost, it would always work.

Some make Jesus Christ an idol and get no further. Some make the Bible an

idol and get no further. Some make William Branham an idol and get no further. Some make him a King and get no further.

William Branham was very clear of what he believed his purpose is in Christianity.

Time was very short.

He might say,
"Get BACK to Pentecost and please don't magnify me in the process."

1977 and Pentecost.

You've just read what this whole book is about.

001 What Is "The Message" of William M. Branham

The FOUNDATIONAL STATEMENT made by William Branham about his Ministry is found on the last page of the Church Age Book that was completed under William Branham's guidance, published, and released two weeks before William Branham died by a car accident in December 1965.

"Not for one moment do I bring a message to the people that they may follow me, or join my church, or start some fellowship and organization. I have never done that and will not do that now. I have no interest in those things, but I do have an interest in the things of God and people, and if I can accomplish just one thing I will be satisfied. That one thing is to see established a true spiritual relationship between God and men, wherein men become new creations in Christ, filled with His Spirit and live according to His Word. I would invite, plead and warn all to hear His voice at this time, and yield your lives completely to Him, even as I trust in my heart that I have given my all to Him. God bless you, and may His coming rejoice your heart."

An Exposition Of The Seven Church Ages - 10 - A Resume Of The Ages

Rev. William Marrion Branham

Let's break it down slowly and digest each part :

• Not for one moment ~ NOT

• do I bring a message to the people ~ MESSAGE

• that they may follow me, or join my church, or start some fellowship and organization.

• I have never done that and will not do that now. ~ NEVER

• I have no interest in those things, ~ NO INTEREST

• but I do have an interest in the things of God and people,

• and if I can accomplish just one thing I will be satisfied. ~ ONE THING

• That one thing is to see established a true spiritual relationship between God and men, wherein men become new creations in Christ, filled with His Spirit and live according to His Word.

• I would invite, plead and warn all to hear His voice at this time, and yield your lives completely to Him,

• even as I trust in my heart that I have given my all to Him. ~ MY HEART

• God bless you, and may His coming rejoice your heart." ~ YOUR HEART

Here is William Branham referring to this important one-of-a-kind book he wrote and gave to the world at the end of his ministry and life :

"You all seen in my book, it'll all be drawed out in The Seven Church Ages, which He told me; which I stand by as a witness to God to be judged at the day of Judgment for It. It come from God, not from my thinking." 65-1127B - Trying To Do God A Service Without It Being God's Will

Notice the year is 1965 and the date November 27th. He would be killed in one month.

This statement made at the end of his life is very CLEAR. This book and what is in it is extremely important to William Branham.

Everything from 1947 - when the recordings started - through the end of December 1965 - MUST be based on this clean distinct line of demarcation written and approved by William Branham at the end of his Ministry. This is how HE understood and interpreted the Ministry which GOD had given him to fulfill. It doesn't matter what anyone else says. To respect a man is to respect his words.

• The Church Ages Book, CA, is the full TEMPLATE of what is called "The Message of William Branham".

Or.. the message delivered BY William Branham. And he scales it down to two Scriptures.

The last paragraph in the CA book is the single template of allowing William Branham to stay where he wanted to be kept. It is truly one of the foundational stones of keeping it real.

It was not about William Branham. Similarly, it was not about Martin Luther. It was not about John Wesley. It was not about Christians named Knox, Finney, Smith, White, Calvin, McAlister, Parham, Seymour, Tyndall, Wycliffe, Hus .. and the list continues.

Now add to that list Peter, Paul, the Disciples, the 120 in the upper room, the 3000 on the day of Pentecost, Luke, Timothy, Apollos, .. and the list continues.

It has never been about the men or ladies.

Add to all this Adam, Enoch, Abraham, Israel, Joseph, the Prophets ... the whole Hebrew Testament.

From Genesis to the Ten Commandments to John the Baptist to Jesus Christ to Pentecost to the restoration of Israel to the end of this current world to the White Throne Judgment - it is all about ... GOD. Or Elohim. Or Jehovah.

Or Jesus Christ. = They are all the same.

Therefore, William Branham would not detour from this nor accept accolades of glory. And according to the last paragraph of the last page of the ONLY book he wrote/approved, from himself to the world, this is vindicated.

• "and if I can accomplish just one thing I will be satisfied.

• That one thing is to see established a true spiritual relationship between God and men, wherein men become new creations in Christ, filled with His Spirit and live according to His Word." CA Chapter 10 : Resume of the Church Ages - last page December 1965

JLE

…

One more time ::

Quotes are from recorded sermons and the book by William Marrion Branham.

Using new AI research data methods as another tool will have its own errors here and there. This will utilize Google's AI (gAI). A lot of history happened from 1933 to 1965 that affected 'Bill' Branham.

Likewise, proper gramm'er or writing rules might be broken. This is for education not fighting. So, leave room. This is not infallible nor is it the epic of insights.

I never capitalize “satan”. He doesn't deserve it. Sometimes I capitalize “christianity”, sometimes I don't. There could be some boo-boos, but general christianity is a broad category. So english teachers might not like when I capitalize, or don't, or create words, or say things sdrowkcab.

CA stands for the 'Exposition of the Church Ages' book which could be called William Branham's Spiritual Autobiography.. or two weeks later after being released .. Spiritual Last Will and Testament of William Branham.

The CA book was written/approved by William Branham. He published and gave it to the public two weeks before he was killed by a car wreck in December 1965.

This is not to try to convince you to believe William Branham.

This is not to get you to reject William Branham.

This is not a book of being critical against William Branham or the “Message”.

• This is an honest look at what William Branham said about his ministry and where the attention should be directed. It is fair to say this as a simple starting point : He pointed back to Peter at Pentecost, and Paul who pointed back to Peter and Pentecost; and the Absolute called the Scriptures that blossomed after Pentecost.

The "Message" was to point BACK. At least this is what William Branham consistently spoke and wrote. Say the word "BACK" ten times.

This will be done as an 'almost' non-biased neutral news reporter studying a historical figure from the outside in. Who is this guy?

What did he think? What did the people think? What did he say do? What did people do?

William Marrion Branham : Down to Earth : The Human : 1977 Pentecost

The debate about William Branham continues, but he was very clear on his place in Scripture.

A movement, a cult, a denomination? Revelation 10:7 and Malachi 4:6b?

True or False .. or True and False .. but mostly, what did William Branham want.

"Why can't I find anything on William Branham that
doesn't make him a super hero or satan?
All this love hate chaos on the Internet is exasperating."

Maybe this book will help.

002 What William Branham Said About "The Message"

The Church Age Book arrived in mid-December 1965. Two weeks later William Branham would be gone from this world.

Two weeks before the Church Age Book was released William Branham spoke on a recording :

"And I must say It. And my Message…All the time knowing, back there under healing and so forth like that was just to catch the people's attention, knowing the Message would come. And here It is. And them Seven Seals opened, those mysteries, and showing those things is what's happened. I didn't know it." December 4, 1965 - The Rapture preached by Rev. William Marrion Branham

It is important to go back to the "Seven Seals" that William Branham mentions in early December 1965. He points to the Seven Seals services to define "the Message".

The 'Seals' were preached in the middle of March 1963.

Why is he mentioning them?

In the Church Age book William Branham says this VERY IMPORTANT statement :

"Now this messenger of Malachi 4 and Revelation 10:7 is going to do two things.

One: According to Malachi 4 he will turn the hearts of the children to the fathers.

Two: He will reveal the mysteries of the seven thunders in Revelation 10 which are the revelations contained in the seven seals.

It will be these Divinely revealed "mystery-truths" that literally turn the hearts of the children to the Pentecostal fathers. Exactly so."

An Exposition Of The Seven Church Ages - 9 - The Laodicean Church Age written by Rev. William Marrion Branham Book published and distributed December 1965

• IF THERE IS A CORNERSTONE to understanding William Branham's understanding of his place in the history of Christianity, that is it.

Backtrack to July 1965 :

"The mysteries will be revealed in the last day, when the seven angel's…

seventh angel's Message, when he…" Not when he starts out doing this, but, "When he begins to sound his Message."

See? Not the years in preparation, but, "When he begins to sound the Message, these mysteries then will be revealed."

1965-0718M - Trying To Do God A Service Without Being The Will Of God

These are the KEY SCRIPTURES referenced where William Branham places himself :

Malachi 4:6 states, "And he shall turn the heart 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." Part b "children to their fathers" is where William Branham placed himself. He said according to Jesus, John the Baptist fulfilled "fathers to the children".

Revelation 10:7 states "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."

• So according to William Branham's own words and also his book, he places himself as the one used by God to fulfill these two Scriptures. (true or false : more on that later)

• Remember the last paragraph in the Church Age Book as the clear template saying that all this is NOT about William Branham, but is about what GOD is doing.

That focus must be kept right there at all times if we respect this historical figure.

So it is clearly seen that William Branham saw what is called "The Message" as the preaching of the Seven Seals, which in turn triggered the ability for humans to have their hearts turned, by God, back to the Pentecostal fathers.

In simplicity, THAT is "The Message" that God quickened alive according to William Branham. THAT is what William Branham said is his purpose and the Ministry God used via him. THAT is what he believed.

The focus has to be kept there. Those two Scriptures connected were THE Scriptures that William Branham applied to himself. They are another of the KEY foundation stones to keeping a proper focus.

The last paragraph of the CA book and the harmonizing of two Scriptures is what William Branham believed about himself.

It seems too simple, but this is what William Branham believed.

This book is about what HE believed about HIMSELF. What HE believed

his purpose was. And looking to see if his 'followers' are doing or have done what he wanted.

As with all outcomes of research, the reader can come up with their own conclusion of yea or nay. But in the fairness of history, a man should be able to speak for himself. Which he did.

003 What Happened After The Seven Seals Were Preached By William Branham?

This gets interesting.

The story goes that Generals like General Patton and General MacArthur from World War II were excessively brilliant in their ability to lead .. until there was no war.

They had completed their mission and 'What is a General with no war to fight?'.

Stepping back to June 1, 1963, two and a half months after the Seven Seals – which William Branham said was his message and its purpose was to point back to Pentecost - were preached, William Branham says this striking statement. He was burnt out. He refers to his message as completed and past tense. He says :

"From there, I don't know. But I know as soon as that something happens within me, to make me feel towards people, different from what I do now.

I had rejected the—the people, see, and I—I didn't want to have no more to do with them. You know what I mean, what I call "ricky, ricketta," they had the things that they had did.

I preached with all the sincerity, and God had confirmed it in every way. "And if they didn't want to believe It, why, let them alone then." June 1, 1963 - Come, Follow Me preached by Rev. William Marrion Branham

Then confirming it three weeks later on the morning of June 23, 1963 William Branham says :

"You've forgot the feeling of your people. You forgot the call that I called you to."

I let the sick lay. I want the Lord to tell me where to go and not to. That's wrong.

I had built myself a complex, because the people didn't hear my Message.

And if you'll…And God forbid that I'll try to compare the life of now like Moses', but it's exactly what Moses did. The people wouldn't listen to him."

June 23, 1963 - Standing In The Gap preached by Rev. William Marrion Branham

This is striking in its clarity :

• "The Message" was Revelation 10:7 which allowed Malachi 4:6 part 2 to happen by God's quickening - according to William Branham. His words.

• Within just over two months after the Seven Seals were preached, the 'General' - William Branham - was saying that the "people wouldn't listened to him." and that "the people didn't hear my Message.".

• This once again shows the 'Message' according to William Branham is based during March 1963 when the Seven Seals were preached. And the purpose was to point people back to Pentecost. (more on that later)

This is VERY IMPORTANT for understanding all things that happened or were spoke or were preached after the Seven Seals were preached in March of 1963.

In William Branham's heart and mind, the people had rejected the purpose of his existence as a "Prophet Messenger". It could be said that he had completed his mission. It could be said that God had turned on the light switch in March of 1963 to what God was now quickening to people that the people were rejecting – according to William Branham's mind.

William Branham began questioning his life and call just as John the Baptist did when in prison. The background of this is that because he felt rejected, William Branham had secretly decided he was going to move up into Canada and Alaska areas and just be a trapper or guide. He felt if God showed him anything else to share, he would return, give it, and leave. Similar to military Generals once they have no war to fight.

It is interesting to compare that many many men, when they retire, lose their purpose, their identity, and some simply die. This is normal. William Branham was normal, down to earth, a human.

All through the Hebrew Testament there are case after cases of men doing the part they were called to do .. and then just living life the rest of the time with its ups and downs and who knows.

Two examples that are very obvious are Adam and Abraham. Adam lives hundreds of more years and there is nothing in the Bible about him. Abraham roamed around, making bad choices, doing a few things here and there and then God showed up again before burning Sodom.

In the Gentile Testament Paul just kept doing all he was guided to do and finally realized it was over. John the Baptist was short and sweet and then questioning himself and unsure about Jesus and was then killed.

According to William Branham, it is strongly implied that after the Seven Seals, he was just biding his time, doing his best, trying to figure out what it was all about, and then he died.

And yes, during that time there were many great Sermons preached. He expounded in every way possible. His goal was to point back to Pentecost which he said over an over and over.

However, the template by his own words was that the Seven Seals pointed to Pentecost, and this is "The Message".

Did people keep it that way?

William Branham can be heard saying in September 1963, nearly six months after the Seven Seals were preached :

"And this is the evening time of the age that we live in. This is the evening time for the—for the Church. This is the evening time for me. This is the evening time of my Message. I'm dying. I'm going. I'm moving out, in the evening time of the Gospel. And we've come up through justification, and so forth, but this is the time that the Token has to be applied."

September 1, 1963 – Token preached by Rev. William Marrion Branham

So by December 1965, it would be very important for William Branham to say exactly what he believed.

004 William Branham and Faith Lesson Failures

It is seen often that an actor or an actress will get on stage after winning a movie award and end up giving a long speech of current events or politics. Normally the audience wants to boo. But for an actor or actress, the life of actually making the movie can be boring in the sense that they don't do what is presented on screen, yet they get accolades and interviews as they market the movie by orders of their contract.

Each movie scene can take hours, or days to finish. It is one little bit at a time over and over until the producer or director is happy with the micro clip. It is the 'guys in the background' that put it all together that makes it shine - script'ually speaking.

So when the actor finally gets in front of the public, it is tempting to make something of yourself that seems to have merit - like making a speech. That is normal. Everyone wants to feel they are making a contribution to society. 10,000 micro movie clips of saying a script does not exactly satisfy that hunger to have value. Explaining a deeper side of oneself to other people is a natural human trait.

Jump to 1947. Now this chapter is NOT saying anything NEGATIVE about William Branham. It is simply a chapter that states that the human specie learns, and continues to learn through their lives. Every gift needs training and discipline.

The first sermon recorded of William Branham was April 12, 1947. A statement is made that he never made again, nor even imitated. There is a lot of quoting here, but this focus is on the bracelet and what William Branham was doing and teaching - that may not have been the proper thing to do. This is later explained. Notice how he is playing with his gift to prove a point. Really picture and pay attention to what is happening here. Then think of Jesus and the Book of Acts and try to apply it there :

"And I said, "Now, if you believe with all your heart, and you prove to me now that you've got faith…Now, you look right directly at that bracelet," and it hanging there in mid-air, "and you make that bracelet swing around and around in the room. Then you make it swing back and forth in the room, and then stop it, and I'll believe you have faith."

She said, "Oh, Brother Branham," said, "my, why ask me something like that?" I said, "I wanted to see if you had faith." I said, "Jesus said, 'All things are possible if you believe.'"

38 Now, that's just pure faith, friends. Magicians use it many times to play

pranks and so forth, burst glasses and things. It will, if you believe. But I'm trying to base your—the thought on faith so you know what I'm talking of. And I want you to set still now so you'll catch this. Wake yourself up, so when I get through with it you'll know what it's all about.

39 Then she said, "Why, Brother Branham, no one could do that." I said, "Oh, yes, anyone can that believes." And she said, "Well, I don't believe that anyone could do that." I said, "I thought you said you believed for all things." See how she was caught right there. I said, "You said you believed all things. I want you to prove it." And she said, "I don't believe there's anyone can do that; that's material, Brother Branham." She said, "Could you do it?" I said, "Yes, ma'am." And she said, "Well, could I see it done?" I said, "If you desire." And she said, "I desire."

40 Then of course, putting my mind on it, and having her to watch that and not me. As many times in a meeting, I'll take any cross-eyed child you've got in this meeting, you bring it up here without even praying for it, and just let me look at it straight in the eyes like that, I'll make its eyes come straight. But when I turn my head…[Blank spot on tape. End of record—Ed.]

41 And I used her for an illustration. She went back, she thought she wasn't going to get back through the line, taking two or three days before she got back. But when she come that time, she said, "Brother Branham, you told me to get back in line." There's hundreds of people piling everywhere, standing in the…way early in the morning, coming in soaking wet from out there, coming in to be prayed for. And then when God healed her eyes there, both eyes come straight and she was normal, went out rejoicing. You see? That's the difference from your faith and the faith of God…

42 Now, then of course, fastening my eyes to that bracelet, which you can yourself, if you won't doubt it in your heart, and it started moving around. And then it moved back and forth, around, crossways, and stopped it.

She said, "Brother Branham," she said, "that's spiritualism." I said, "I—I thought maybe you'd say something like that." My, isn't it strange how people that profess they know God, and know so little about Him. Isn't that right? She said, "You know, we belong to the Church of Christ." Excuse me, I didn't mean to say that. Excuse me, Church of Christ people, I didn't mean to say that. See? Anyhow, said, "We speak where the Bible speaks and silent where the Bible's silent." You know, you have that slogan. I've questioned that a few times. I said, "All right." She said, "There's no such a thing can be showed in the Bible of anything like that." I said, "I—I thought that's what you would say." I said, "Sure, that's in the Bible." And she said, "Well, I never…I don't believe it." "All right," I said, "You don't believe it?" She said, "No, you show me where that's at in the Bible."

43 I said, "One day Jesus passed by a tree, He wanted to find some fruit on it. There was no fruit on it. He put a curse on it, and the tree begin to wilt. ... [edit] ... And I said, "He said, 'If you'd say to this mountain, 'Be moved,' and doubt it not in your heart, by and by it would come to pass.'" Did He say it? Sure He did. ... [edit] ... He was kneeling by Mount Olives. It was Mount of Olives. If you'd say in your heart for it to be moved and don't doubt it…" I said, "How much more faith?"

And He said, "If you had faith, size of a mustard seed…" I said, "Now, if the faith the size of a mustard seed would move that mountain, how much more smaller faith would you have to have just to move that bracelet?"

[edit].... All right, and I said, "How much more would it take?" "Why," she said, "Looky here, I want to ask you something." She said, "Did God move that or did the devil move that?"

I said, "Neither one moved that."

She said, "Then how in the world did it move?"

I said, "I moved it."

She said, "Well, you're fifteen feet or better away from it."

I said, "No, it's my faith that moved it." See? If you ask anything and don't doubt it…See what I mean?"

April 12, 1947 - Faith Is The Substance preached by Rev. William Marrion Branham

A VERY FAIR QUESTION : Did God tell William Branham to do this? Or was the human man learning how to use the gifts God gave him - possibly incorrectly?

• It is important to know that William Branham called the years before 1963 as the years of preparation. [As mentioned in previous chapter]

Years later, after years of ministering throughout the world, William Branham says he was admonished by the 'angel' that his desire to explain things had caused the abundance of counterfeits or impersonations.

1956 : "And just then this One had been talking behind me stepped around in front of me. It was the same Angel of God that's always spoke to me. He said, "You've done just what I told you not to do, standing on the platform, and trying to explain it, and telling the people, and I told you to keep it to yourself."

And said, "Look what you've done. Look at the carnal impersonations you got rose." See? And I hear people say that. And I hear people say, "Brother Branham, oh, the Lord's give me a ministry." You got probably greater…?…

Yeah. But just like that? No. Never will be as long as I'm on earth. He told me that in the beginning, never will be (See?) as long as I live. Now, He told me that. And I hear people say that, and I know it's wrong, but I just don't want…?…how to tell them that. But then when they…

20 He said, "You cause impersonations." And then I started weeping. And I took the string and was trying to straighten it out. And just then He looked at me. And I wondered what He was going to do. And He said, "Keep your line straight in these kind of times."

February 19, 1956 - Being Led Of The Holy Spirit

1963 : "Third Pull! You remember It? [Congregation says, "Amen."—Ed.] He said, "You've had so many impersonators on this, what you tried to explain. But," said, "don't even try, This." You remember it? How many remembers that vision? ["Amen."] Why, it's all over. It's taped, and everywhere. That's been about six years ago, seven years ago. Been seven years ago. Said, "Don't try to explain That."

March 24, 1963 - The Seventh Seal

So it is fair to say, that by William Branham's own words, he tried to explain things on his own ability. He never said it was God's mistake but that it was his own mistake or trait of his own personality.

People who care for others can easily walk into this spot of saying too much. Most all humans do it - until they learn it is not always best.

So William Branham displays this trait of himself from 1947 to 1956 - to 1963 when the Seven Seals were being preached.

• Remember, William Branham said the Seven Seals sermons was Revelation 10:7 being fulfilled which allowed Malachi 4:6b to be fulfilled for Believers, pointing them back to Pentecost, which is 'The Message' and which is the ministry William Branham said he was called to do.

Once again, it is the opinion of each reader to decide if that is true or false.

From the Church Age Book, released two weeks before his human death :

"Now this messenger of Malachi 4 and Revelation 10:7 is going to do two things.

One: According to Malachi 4 he will turn the hearts of the children to the fathers.

Two: He will reveal the mysteries of the seven thunders in Revelation 10 which are the revelations contained in the seven seals.

It will be these Divinely revealed "mystery-truths" that literally turn the hearts of the children to the Pentecostal fathers. Exactly so."

An Exposition Of The Seven Church Ages - 9 - The Laodicean Church Age Rev. William Marrion Branham December 1965

• William Branham was very clear what HE BELIEVED his purpose was according to Scripture.

Less than three months after the Seven Seals were preached, William Branham was once again very clear in saying that people were not accepting 'The Message' .. and therefore he had lost his mood to deal with them. This mood struggle and purpose of being would continue until his earthly death in December 1965.

June 23, 1963 "I had built myself a complex, because the people didn't hear my Message." 63-0623M - Standing In The Gap preached by Rev. William Marrion Branham

It took years of ups and downs. It took years of understanding the years of preparation. It took admonishments from God for trying to explain things. It took complexes. It took realities that what he was preaching was not being received. People did not seem to be interested or grasping the importance of letting their hearts turn back to Pentecost.

William Branham said people called him a Prophet. Later he all but said it himself. But it is clear at the end of the Church Ages book that being called a Prophet was not a key component of what he wanted people to focus on.

For all his mistakes and learnings, William Branham walked a lonely walk of powerful Spiritual Gifts mixed with rejection of the simplicity it evolved into. Mistakes can make or break a man. For William Branham, most likely in spite of himself, it got him to a conclusion that to this day appears to be very misunderstood. Or as one person said, "It's no fun being a prophet. What comes with the calling usually feels far from Heavenly."

If William Branham was a Prophet, - reader decides -, then he wasn't about parting the Red Sea or sending down fire on false prophets. But his was so simple no one seemed to want it, he thought. Turn back to Pentecost and to the Scriptures - just doesn't have booms and fires and heavy drama. It's more like a babe in a feeding manger. It's hard to market.

005 Did William Branham Get Over His Complex?

When looking at William Branham's ministry after the Seven Seals services were preached, it is very clear that he was frustrated that "his Message" was not received. He explains this a few months after the Seven Seal services when he wanted to abandon people and live a quiet life with his Wife in Canada/Alaska area.

William Branham is very specific that "the Message" was the opening of the Seven Seals which allowed people's hearts to be turned back to the day of Pentecost.

When he wanted to say adieu to the public, he also mentioned how he displeased God by calling people derogatory names that God was not pleased with.

He shared one of his flaws that God did not approve : the calling of people "ricky". Women he called "ricketta".

"And many times you've heard me holler "ricky, ricketta," and things. .. [edit]

..Those kids out here with these hot rods, running up-and-down the street, and carrying on the way they are, smoking cigarettes and drinking liquor, and girls dressed immorally, and things, them is girls and boys like we are." June 1, 1963 - Come, Follow Me

• William Branham used the names "ricky" and "ricketta" many times until in June 23, 1963, three months after the Seven Seals were preached, he said :

"And these Rickys and Rickettas, that have so sassed the words, and I've called them "Ricky" and "Ricketta," God give me to understand I shouldn't do that, because that's many of them are still His children." June 23, 1963 - Standing In The Gap

• William Branham said that "God" told him that he should not call people ricky and ricketta.

This is from the same Service that William Branham said he had built a complex and wanted to move away :

"I had built myself a complex, because the people didn't hear my Message." - Standing In The Gap

• It can be seen that William Branham was at a low. He wanted to leave and move away from people. He felt his "Message" had been rejected - meaning that his Message had already been given. He was sharing that God told him not to call people names like ricky and ricketta. He was asking people to pray

for him that he would be restored to caring for people.

Then, just one week later :

"And this little Ricky standing there, with his glasses over his nose, and seemed to have more education than he had intelligence to control, he was trying to explain about this whale."

June 28, 1963 - A Greater Than Solomon Is Here

oops.

One week+ after that :

"And a little Ricky standing around there, going along like that, (and another man was taking up a missionary offering), he acted like he was a blind man with a cup.."

July 7, 1963 - The Indictment

Three weeks later :

"If you only—only knew the numerology of the Bible, and know what Elvis or—or Ricky means, to the Scripture! Uh-huh. Just like, why did Jesus…You say, "There is nothing to that, your name." There isn't? That name could only come in this last days, for this last-days people."

July 28, 1963 - Christ Is The Mystery Of God Revealed

"He never run up and said, like some little Ricky of this day would say, "Say, You! Come here, Preach!" That wasn't his approach."

August 3, 1963 - Investments

Four months later:

"You've often heard me scorn this name, of children calling…or people calling their children "Ricky." Now, Ricky is a horrible name! See? And it's a…you mustn't call them that."

December 22, 1963 - God's Gifts Always Find Their Places

A week later:

"..will not sell out their popularity of some sex queen, or some Ricky with a banjo or a guitar, going out and entertaining some rock-and-roll,"

December 29, 1963 - Look Away To Jesus

Then later in 1964 :

"Some little Ricky that had more intelligence than he knowed how to control,"

April 10, 1964 - Scriptural Signs Of The Time

Then in 1965 :

"..and her son about twenty years old, a regular Ricky, and standing there looking at me like that."

February 6, 1965 - Doors In Door

"Modern church and their theological paint, hmm, have their women all with their glory shaved off, by their some ricky and a pastor that they got, like a Jezebel if there ever was one."

April 29, 1965 - The Choosing Of A Bride

"..and the word Ricky means a "rat." When you say "little Ricky," you mean, "little rat." What you call him, that's what he is."

August 1, 1965 - The God Of This Evil Age

"Could you imagine a man driving with his lights off, on the wrong side of the road; a ricky, young kid, supposed to be right out of high school, kill a bunch of people."

August 15, 1965 - And Knoweth It Not

"..let the Ricky get by with it, that's politics."

August 22, 1965 - Christ Is Revealed In His Own Word

"I come out of the meeting here; there was a little ricky standing back here behind the church one night,"

August 22, 1965 - A Thinking Man's Filter

"Now, if our bodies are falling, from twenty to twenty-five years old, because of degenerated cells, by hybrid foods, don't our brain cells degenerate? Isn't that cells, also? That's why Ricky runs through the street here, with this hot rod; while Ricketta, Elvitta's, and many of them, as we would call name, out here half naked before the people, mentally gone, no more conceptions of decency or morals.

September 11, 1965 - God's Power To Transform

"..and Ricky can get his hot rod and start out, and they can go to the twist parties and everything."

"It was a singing, hymn singing, and there was some little Ricky reading it up there. And if I ever seen a sacrilegious movement, it was that!"

September 19, 1965 - Thirst

"..send your boys away to ricky schools, and so forth like that, where half of

them comes home homosexuals, and everything."

November 27, 1965-1127B - Trying To Do God A Service Without It Being God's Will

"That's the reason I say don't, never call your child "Ricky," or "Elvis," or something. Elvis means "cat," Ricky's a "rat." See, when you say…That's exactly right. "Les," or something, don't you never call one of your child… children that. If it is, change it right quickly, people."

December 6, 1965 - Modern Events Are Made Clear By Prophecy Rev. William Marrion Branham

• Three weeks later William Branham was killed in a car accident. So it is fair to say that nearly up to his death, he was still labeling people with these terms.

• William Branham said the Ricky name meant rat. He said not to call people that. He said ricky was a horrible name and parents should change it if their child was named that.

And.. he said God told him not to call people those names.

But he continued to do it.

This is not a judgment. This is just the facts.

Now, back to the complex which was just about three months after the "Message" was preached via the Seven Seals services :

"And these Rickys and Rickettas, that have so sassed the words, and I've called them "Ricky" and "Ricketta," God give me to understand I shouldn't do that, because that's many of them are still His children." June 23, 1963 - Standing In The Gap

• The reader can interpret this as they desire. But it appears that this frustration with people was not remedied in June of 1963. William Branham continued to call people ricky and ricketta even after saying that God told him that he "shouldn't do that".

What does this mean in the context of understanding what "the Message" is according to William Branham? It shows that from the Seven Seals services in March 1963 to December 1965 - the month William Branham was killed - there appears to be a continued frustration with people.

Many amazing wonderful Services were preached after the Seven Seals series. But William Branham's own words state the message - which he called "his Message" - was not received or understood by people. This frustration led to a complex and even then he continued to do what he said God told him not

to do - and that is call people ricky and rickettas.

No one will know the load William Branham carried being the 'front man' for what he believed God was revealing to His People in the early 1960's.

After their call from God was complete, Elijah hid in a cave thinking he was the only one remaining that believed God, and John the Baptist while in prison questioned whether he was accurate in pointing people to Jesus. Normal everyday humans go through the same thing. A person's purpose can wobble once an accomplishment is complete. From that point the person continues doing the best they can while analyzing and reanalyzing their life and what they should do next or keep doing or simply not do.

This is no jab at William Branham and his ministry. These are his own words as he felt the Church world plainly was not understanding what he felt he was all about. Instead of people understanding, William Branham's following diminished and he was boycotted from open church doors. He still believed his calculation of the ushering in of the Millennium - which was ten years off by improper math - was still 1977, and things did not seem to be blossoming for that short amount of time left. By his own words, he often fought the 'blues' and 'depression'.

The doctor talking to William Branham : “Some people,”said, “they get it, they're high tempered”; said, “The other kind, like women in menopause, they cry. You got the kind that's kind of a weary feeling.” Said, “The old-timers used to call it 'had the blues', it wouldn't leave them.” Said, When that hits you, your stomach sours; you're just upset.”
I said, “But, sir, I don't do nothing.” I said, “I'm happy.”
Said, “That's right. That's just out of the human grab bag.” Said, “You'll always have it.” Oh what a discouraging thing! “ November 28, 1965 On The Wings of a Snow White Dove

• By his own words, William Branham stated that he had brought "the Message" via Revelations 10:7. Furthermore, he believed it was rejected and this gave him a complex to end his ministry - unless God gave him something to say to the people - and only then would he come out of the wilderness.

The "Message", he said, had been brought. And it pointed to Pentecost around 33AD.

• What was at Pentecost that was so important? ...

"Now this messenger of Malachi 4 and Revelation 10:7 is going to do two things.

One: According to Malachi 4 he will turn the hearts of the children to the fathers.

Two: He will reveal the mysteries of the seven thunders in Revelation 10 which are the revelations contained in the seven seals.

It will be these Divinely revealed "mystery-truths" that literally turn the hearts of the children to the Pentecostal fathers. Exactly so."

An Exposition Of The Seven Church Ages - 9 - The Laodicean Church Age written by Rev. William Marrion Branham : Book published and distributed December 1965

It's not really complicated. Although if it is of God, only God can make it happen in a person's life. Very few can simply believe Peter on the day of Pentecost, just as he said it. Peter, Paul, William Branham all pointed to Pentecost. Peter was present tense, Paul and William Branham pointed back to Peter and Pentecost.

• This is what William Branham believed and what he taught – even with a complex.

006 When Did William Branham First Say Malachi 4:6 Was His Ministry?

Malachi 4:6 is the absolute key Scripture used to support "the Message" of William Branham. If it is flawed, the building collapses.

"And he shall turn the heart 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." Malachi 4:6

William Branham points out that Jesus Christ said that John the Baptist only fulfilled the first half of verse 6 : "And he shall turn the heart of the fathers to the children". This was explained as turning the Jewish spiritual fathers religion to the spiritual children of the day of Pentecost and forward.

The second part, "heart of the children to their fathers", was to happen just before the end of the gentile dispensation - or time of the gentiles - was ending.

This is a look at when this idea developed in the ministry of William Branham.

"malachi 4" is mentioned 234 times in the 2025 Message Search software.

"malachi 4:5" is mentioned 5 times.

"malachi 4:5-6 is mentioned 0 times.

"malachi 4:6 is mentioned 2 times.

"malachi the 4th" is mentioned 14 times.

• William Branham states in 1952 that the voice he heard in 1933 said :

".. about the middle of June, hung right over where I was, and a Voice from It, saying, "As John the Baptist was sent to warn the people of the first coming of Christ, so is this Message to warn the people of the second coming."

August 17, 1952 - Do You Now Believe? Rev. William Marrion Branham

• NOTE : Malachi 4:6 is never mentioned.

".. down on the river, when that same Light came down here in Jeffersonville, in 1933, and spoke those words, "As John the Baptist was sent to fore run the first coming of Christ, your Message will fore run the second." We're at the end time, and we see it."

April 18, 1965 - It Is The Rising Of The Sun Rev. William Marrion Branham

William Branham states this many times in similar wording, sometimes in altered wording, throughout his ministry.

The phrase "as John the Baptist" is said around 50 times in eighteen years all the way through to November 1965, one month before he was killed.

Sometimes he said, "as John the Baptist was sent to warn". Other phrases are : "as John the Baptist was sent for a forerunner", "as John the Baptist was sent as the first forerunner", "was sent to fore run", "was sent forth", "sent forth to forerun", "as John the Baptist was commissioned to forerun", and in 1965 he said it basically two ways:

1. "As John the Baptist was sent to forerun the first coming of Christ, your Message will forerun the second." April 18, 1965

2. ""As John the Baptist was sent to forerun the first coming of the Lord Jesus, you are sent to forerun the second." November 27, 1965

• William Branham expounds it differently – he mentions Malachi - in the Church Age book, which is the book, his book, published and distributed two weeks before he was killed :

" The Amen of God, faithful and true will reveal Himself and it will BE BY MY PROPHET." Oh yes, that is so. Revelation 10:7, "And in the days of the voice of the seventh messenger, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets." There it is. He is sending a vindicated prophet.

He is sending a prophet after almost two thousand years. He is sending someone who is so far from organization, education, and the world of religion that as John the Baptist and Elijah of old, He will hear only from God and he will have "thus saith the Lord" and speak for God.

He will be God's mouthpiece and HE, AS IT IS DECLARED IN MALACHI 4:6, WILL TURN THE HEARTS OF THE CHILDREN BACK TO THE FATHERS.

He will bring back the elect of the last day and they will hear a vindicated prophet give the exact truth as it was with Paul. He will restore the truth as they had it. And those elect with him in that day will be the ones who truly manifest the Lord and be His Body and be His voice and perform His works."

An Exposition Of The Seven Church Ages - 9 - The Laodicean Church Age written by Rev. William Marrion Branham

• This is a very important conclusion - in the Church Age book - to how William Branham viewed himself in December 1965, just before he was killed. This was his statement to the world. The Church Age book is the only

book written by and approved by William Branham.

• When was Malachi 4:6 first mentioned from 1947 to 1965, the years of William Branham's recorded services? It should -not- be assumed it was part of his understanding since 1933.

It was first mentioned in 1961:

"Now we're in the evening time. We believe that. We believe that the coming of the Lord is at hand. All right. Now, if that be so, then there's got to be an evening Light. And the evening Light, according to Malachi 4, was supposed to "turn the hearts of the children back to the fathers," back to the beginning." January 12, 1961 - Questions And Answers

• Now this is fascinating to watch unfold. Earlier in 1960, William Branham uses the phrase "turn the hearts of the children" in a different way.

"And He said, "After this day here, I'm Gabriel, stands in the Presence of God." And He said, "You're going home. And your wife will conceive, bear a son; you'll call his name John. He will be great, and he will turn the hearts of the children of Israel back to the commandments of God." And then, when Zacharias.." July 24, 1960 - The Unchangeable Word Of God

Then in December 1960 when preaching the Church Ages in sermon form he says :

"What form is the Son of man coming in now?
And first, will appear, will be Moses and Elijah.
Now, notice, before Jesus returns to the earth…Now, this is a little ahead of time, but the Spirit of Elijah will return back to the earth and turn the hearts of the children back to the father. The Bible said so.
Jesus saw him here, the apostles saw him here, the order of the coming of the Son of man glorified. He's to be glorified and coming back.
The first thing, before they saw Him, was what? Elijah.
Then what? Moses; Israel returning yonder, the law-keepers.
And then the glorified Son of man. Hallelujah! Do you see the order of His coming.
The Spirit of Elijah, or the witness of the last church age. See, coming in power to manifest Him."
December 4, 1960 - The Patmos Vision preached by Rev. William Marrion Branham

• What happened between July 1960 and December 1960?

NOTE : It's OK if this is confusing for a moment; but it resolves pretty quickly. William Branham switches between John the Baptist, Elijah, Moses, and back again, until his thoughts resolve clearly.

"As John the Baptist.. your Message will forerun" was now understood to be the second half of Malachi 4:6 being fulfilled by William Branham.

• BUT.. is he speaking of the two witnesses of Revelation 11 to the Jews, Moses and Elijah, or his ministry? He adds :

"There will come Moses and Elijah. Oh! Hope you get it."

December 4, 1960 - The Patmos Vision

• So when William Branham says "The Spirit of Elijah, or the witness of the last church age." .. what exactly is he thinking?

• He adds this one week later :

"Now, when John came as Elijah, he turned the hearts of the Israelites, the hearts of the children that was then accepting his message, the hearts of the fathers to the children. But when he comes this time, he's going to turn the hearts of the Church back to the Pentecostal fathers."

December 11, 1960 - The Laodicean Church Age

• And then to differentiate - with some confusion -, he speaks of John the Baptist with the Spirit of Elijah :

"And he shall turn the hearts of the fathers to the children,…

The old orthodox priest; he's going to tell them that, "Why, God is able of these stones here to raise children unto Abraham. Don't you think that you can…" See? Now, he's going to take the hearts of the old calloused orthodox priest and turn their hearts to the Faith that the children had here."

• Had here? Had where? Time to resolve :

• William Branham, in December 1960, is speaking of the Jews in Jesus' day being pointed to Pentecost. Jesus said this is what John the Baptist was to do.

Then he adds clearly :

"'"And the hearts of the children to the fathers." Now, when this great Elijah comes in the end of this age, he'll be taking the Message of Pentecost to turn the children to the Faith of the fathers, because he'll be rebuking them because that they didn't keep this same Faith that was back there at the beginning. Amen! Now, I believe we pretty well realize it's going to be Elijah. Don't we? Now we know it." December 11, 1960 - The Laodicean Church Age preached by Rev. William Marrion Branham

• This appears to be the point that William Branham declares for the FIRST TIME this identification of what his ministry is going to do. Later he called every thing before the Seven Seals sermons as the time of preparation. Was this the moment he believed his ministry was the last half of Malachi 4:6?

Then, he also says : "Doing signs and wonders, will turn the hearts of the children back to the Faith of the Pentecostal fathers." This interpretation changes later in his Ministry when Revelation 10:7 is mentioned.

December 11, 1960 is the date.

He then continues in this sermon to speak a large comparison of how Elijah, John the Baptist, and the Malachi 4:6b of this day all have a very similar human nature.

• He expands the thought of what he thinks - still December 11, 1960 :

"Now, we find out that Elijah must mean this age to this Church.

To prove that it was Elijah: Elijah after he had give his prophecy, Elijah did not have to die, he was translated and was taken up into Heaven; a type of the Church (at the end of this Elijah that will come, at the end of his time), the Church will go in the Rapture, without going through the shadows of death.
It'll be the Rapture!
I believe the great Elijah, the great one that's to come, will be the anointed Elijah that's prophesied for the last days. Amen!
I think he will be, when he comes, the angel, or the messenger to the church in the last days (a rejected, degraded people, as this church will get into, and is already).
I think Elijah is promised in the Bible.
I think we can understand that, that Elijah was the one that was promised in the Bible to come in this day." December 11, 1960 – Sermon preached is The Laodicean Church Age

• William Branham continues this belief of just Malachi 4:6b, first expressed in December 1960, through December 1965, and includes it in his book, An Exposition Of The Seven Church Ages by Rev. William Marrion Branham.

At this point in December 1960, William Branham has still not come to the belief of what he later expresses clearly in the Church Age book published and distributed in December 1965, just before he is killed.

It is later that these two Scriptures connect :

1. Revelation 10:7, the Seven Seals, will be revealed to him.
2. This will make Malachi 4:6b come to pass which points to Pentecost.

These two together is what William Branham called "the Message" and 'his Message' in December 1965. This is how he defined his ministry.

But where did this idea of Malachi 4:6b come from?

007 Where Did the Thought of Malachi 4:6b Come From

Using GoogleAI searches, there is a lot of history that can be combed through.

Upfront, so far when searching history, the only person saying Malachi 4:6b is needing to be fulfilled - is William Branham who interpreted Malachi 4:5-6 in this manner. For the critics : this thought was never written before so it could not be “plagiarized”. To researchers or 'believers', this appears to be the unique feature that makes what is called “the Message”, or “the Message of the Hour”. This is the thread that holds the whole thing. That thread can be silk, steel, kevlar, or spaghetti, depending on who is talking about it.

• What is The Message? :

Three weeks before William Branham was killed he spoke clearly of what the "message" is :

"And my Message…All the time knowing, back there under healing and so forth like that was just to catch the people’s attention, knowing the Message would come. And here It is. And them Seven Seals opened, those mysteries, and showing those.." December 4, 1965 - The Rapture

A few months earlier in 1965 he said :

“Them mysteries will be revealed in the last day, when the seven angel’s… seventh angel’s Message, when he…” Not when he starts out doing this, but, “When he begins to sound his Message.” See? Not the years in preparation, but, “When he begins to sound the Message, these mysteries then will be revealed.” And here they are; not knowing them, and you people are a witness of that."

July 18, 1965 - Trying To Do God A Service Without Being The Will Of God

So William Branham is very clear when the "Message" was fulfilled.

• The Seventh Angel :

This comes from the Scripture, 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 first time William Branham says "seventh angel" is in 1961, seventeen

months before the Seven Seals are preached. He compares it to the "sign". So Malachi 4:6b is in 1960, and “seventh angel” is in 1961.

It is said in past tense :

"We know that the seventh angel has given the Message. We see It vindicated, the sign." October 1, 1961 - It Becometh Us To Fulfill All Righteousness

• In 1962 it evolves :

"And because of the Angel, you should have long hair. What Angel? The Angel of the covenant, the Angel, the messenger of the day, the seventh Angel which is sounding today." July 13, 1962 - From That Time

"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 has declared to his servants the prophets."

"I believe that “the seventh angel” of Revelation 10 is the seventh church-age messenger of Revelation 3:14."

"And these Seven Seals, as you know, is just the manifestation of the seven angels of the seven churches; but, there are seven other Seals that’s on the backside of the Book, It’s outside the Bible."

"But it is the seventh angel that had this type of Message. What was it? Notice his type of Message, “Finishing all the mysteries of God, that are written in the Book.” The seventh angel is winding up all the mysteries that’s laying loose-ended, all out through these organizations and denominations. The seventh angel gathers them up, and finishes the entire mystery." December 30, 1962 - Is This The Sign Of The End, Sir?

• 1963 it continues to unfold :

“But when the seventh angel had finished his Message, his prophesying of the day, then the mystery of God should be finished,” everybody knows the Bible says that. “The mystery of God, what God is, Who God is, and all about the way into the baptism and things, that should all be settled in that day.” January 16, 1963 - The Evening Messenger

"Now, remember, this seventh angel is on earth at the time of this Coming." March 17, 1963 - The Breach Between The Seven Church Ages And The Seven Seals

The pieces of William Branham's understanding of his place in Christian history comes to the target.

READ these closely to understand William Branham's belief.

• Here is where William Branham connects Malachi 4 and Revelation 10 which he later calls "his message" and "the message" in March of 1963 :

"And we realize that, in the Scriptures, over in Malachi 4, there is to be a one like John, an—an Elijah to whom the Word of God can come to. And he is to reveal, by the Holy Spirit, all the mysteries of God, and restore the Faith of the children back to the faith of the apostolic fathers, restore back all these mysteries that's been probed at, through these denominational years. Now, that's what the Word said."

"Now, we see that this Seven-Seal Book, now, is the mystery of redemption. It's a Book of Redemption, from God." March 17, 1963 - The Breach Between The Seven Church Ages And The Seven Seals

"Notice now, when He did. He is not going to start a denomination, because the Laodicea Church Age is the last age. And the messenger, of the seventh angel, which is the seventh messenger, to the seventh church age, is the fellow that is going to reveal, by the Holy Spirit, all these mysterious things.."

"The original Bible Faith is to be restored by the seventh angel. Now, oh, how I love this!" March 18, 1963 - The First Seal

"But in the last day, at the sounding…" Revelation 10:1-7, He said, "The mysteries of God would be finished in the last days, at the sounding of the seventh angel." Malachi 4, said that He would "Send Elijah before the evil day come upon the earth, when He would burn it like a furnace. And he would restore, and to bring back the—the children to the Faith of the fathers," The original, apostolic, Pentecostal Faith was promised to be restored. Now, that's just as plain as Scripture can say it." March 19, 1963 - The Second Seal

• MOVE FORWARD : Three weeks before William Branham is killed.

"So, we're living in the Laodicea Age. And these Seven Seals that's held that Book, is a mystery to people, should be opened at that day. That's what He promised. Now, it WON'T be nothing outside the Word, because you CAN'T add to the Word or take from the Word. It's GOT to remain always the Word. But the revelation is to reveal the Truth of It, what It is, to make It fit with the rest the Scripture. And then God vindicates that to be the Truth." December 4, 1965 - The Rapture

NOTE : William Branham always says it is already in the Word. He is not bringing anything new. He is fixing what is broken from the past. Then he is pointing BACK to Pentecost and Scriptures.

• Back to the end of the Church Age book which was given out two weeks before the car accident that ended William Branham's life. This is the last paragraph :

"Not for one moment do I bring a message to the people that they may follow me, or join my church, or start some fellowship and organization. I

have never done that and will not do that now. I have no interest in those things, but I do have an interest in the things of God and people, and if I can accomplish just one thing I will be satisfied.
That one thing is to see established a true spiritual relationship between God and men, wherein men become new creations in Christ, filled with His Spirit and live according to His Word.
I would invite, plead and warn all to hear His voice at this time, and yield your lives completely to Him, even as I trust in my heart that I have given my all to Him.
God bless you, and may His coming rejoice your heart." An Exposition Of The Seven Church Ages - 10 - A Resume Of The Ages written by Rev. William Marrion Branham

• It is interesting to see how late in William Branham's ministry that Malachi 4:5-6 was mentioned. This evolves as he connects Malachi 4:6b to Revelation 10:7. This is the ministry that he clearly states is HIS ministry and repeated in the Church Age book which was released just before he was killed.

This is what William Branham believed. It shows what is often now called "progressive revelation". Little by little the pieces were put together. This is what he believed about himself.

It is up to each person to contemplate this interpretation of Scripture and the ministry of William Branham. Is it true? Is it not? Is there anything that validates it?

In simplicity, only William Branham (from what we have researched) said that Malachi 4:6b and Revelation 10:7 are directly connected. Until then, all he believed - that was spoken publicly - was that an angel in 1933 said that as John the Baptist foreran Jesus Christ, William Branham's ministry would forerun Jesus's second coming. First time this was mentioned was in 1952 :

“As John the Baptist was sent to warn the people of the first coming of Christ, so is this Message to warn the people of the second coming.” 1952-0817E - Do You Now Believe?

In 1961, Malachi 4:5-6 started to be mentioned to the public. In 1963 the two Scriptures merged. This was repeated for the rest of William Branham's ministry from March 1963 through December 1965.

But this does leave a question : Jesus hasn't come. Didn't he believe that would happen in 1977?

008 The 1977 Struggle

1977 is a point of time that highly affected William Branham's thought process of his "Message", his time line until the end, and gives much insight on 'what made him tick'.

He clearly said it was only an opinion or prediction that the millennium would start that year, but he stuck to it solidly until the end of his ministry. He believed it. And it didn't happen.

This is to show how William Branham was wrong - without spiritualizing the error in order to vindicate what doesn't need vindicated - nor to use it as a criticism against him.

According to William Branham's own words, the 'Message' was fulfilled when the Seven Seals were preached, which allowed Malachi 4:6b to trigger the hearts of the people to return back to the day of Pentecost and the beginning of Christ in you the hope of glory.

"Now this messenger of Malachi 4 and Revelation 10:7 is going to do two things. One: According to Malachi 4 he will turn the hearts of the children to the fathers. Two: He will reveal the mysteries of the seven thunders in Revelation 10 which are the revelations contained in the seven seals. It will be these Divinely revealed "mystery-truths" that literally turn the hearts of the children to the Pentecostal fathers." An Exposition Of The Seven Church Ages - 9 - The Laodicean Church Age, released December 1965

William Branham studied many previous authors of Christianity. He mentions Larkins, the Seventh Day Adventist Mr. Smith, charts designed by Ussher, and others. This will focus on Ussher.

• A truth : 1977 was William Branham's own calculation and partly his own imagination.

He first mentioned the date 1977 in a recording in 1960 :

"(But I predict this will take place before 1977.) Upon this prediction, I base, because of the onrushing slaught that's coming now, how fast that it was moving, how long it'll take till this nation meets its place." November 13, 1960 - Condemnation By Representation

His own main time clock seemed to be vindicated to him from a chart by James Ussher. But he made a math mistake :

08/1961 "Now, counting the time, we find that we have exactly (listen) seventeen years left, and we will have the same span of time given to us, as God dealing with us in the power of the Holy Spirit, since a.d. 33 until 1977.

The same span of time, of nineteen hundred and fifty-four years [1,954], God deals with us the same as He did with the Jews. How about that!" August 6, 1961 - The Seventieth Week Of Daniel

(side note : this was August 1961 + "17 years left" = 1978, not 1977. This was a simple math error. Math was not one of William Branham's strengths, as we'll see. He would agree.)

• This 1,954 years most likely comes from the chart made by James Ussher in the mid 1600s AD. William Branham mentions James Ussher.

However, the math of William Branham using this number is wrong. More on that in a moment.

• Who is James Ussher?

James Ussher, the 17th century Archbishop of Armagh, formulated a chronology of the world based on the literal reading of the Old Testament. The creation of the earth being 4044BC October 22.

• Now, 1977 was never the correct date for William Branham's calculation.

Overview :

33AD + 1,954 years = 1987 .. not, 1977

• This is where the 1,954 years came from :

"A striking statement! From the time God made the promise to Abraham… Don't miss this. From the time God made the promise to Abraham, Genesis 12:3, to the time of Christ being rejected in a.d. 33, by the Jews; according to Galatians 3:16 and 17, and according to Usher's, U-s-h-e-r-'s, Usher's chronology of the Hebrews; the power of God was with the Jews exactly nineteen hundred and fifty-four years [1,954]. God dealt with the Jews nineteen hundred and fifty-four years, according to the chronology of the Jews, and according to Galatians 3:16 and 17." August 6, 1961 - The Seventieth Week Of Daniel

Ussher's Chart can be found online.

His count starts at 1921BC when Abraham started sojourning.

Ussher has the crucifixion of Jesus Christ as 33AD.

1921BC + 33AD =1,954 years, the number William Branham used to calculate his 1977 prediction by saying it was the same amount of years since Calvary to 1977.

Except unlike Ussher's calculation .. 33AD +1,954 years = ... 1987, not 1977.

• Naturally the year 1977 began to affect the thought pattern of William Branham. Here is one example as he begins to mix the Biblical jubilees into the math :

"Now, mark down in your book, a little Scripture here I want to give you. Leviticus 25, beginning with the 8th verse. God called a jubilee, every forty-ninth year. The fiftieth year was the jubilee. We know that. We understand that. From the first jubilee, of Leviticus 25:8, in 1977 will be the seventieth jubilee, making exactly three thousand four hundred and thirty years. Jubilee, means, "The going up! The release!"" August 6, 1961 - The Seventieth Week Of Daniel

• Here are a group of different dates online and calculations to try to find where William Branham came up with this information about the Jubilees. It is a bit tedious but important in researching to find where William Branham got his math conclusions.

Dates and math about Jubilees :

• It is important to note that the Jews have not celebrated jubilees since around 122BC.
The observance of Jubilee was linked to the tribes of Israel being in the land, and with their exile, it wasn't observed from then to now. Israel does not do jubilees any more.

This might be a bit of a brain drain :

Fact, at this writing, this is the Jewish year 5785 = 2025AD

5785 began October 2, 2024.

1258BC is the estimated first Jubilee by one source.

A jubilee was 50 years.

1258 / 50 = approx 25 jubilees. (last one was 122BC) 1258BC – 122BC = 1,136 years. 1136 divided by 50 = 22.72. So add 1 for the first jubilee and it is around 23 or 24 jubilees when they ended in 122BC.

Breath.. relax.. next part :

2025AD / 50 = approx 40.5 jubilees since Jesus was born (although not celebrated during AD time)

OK, lets pretend that jubilees didn't end in 122BC.

25ish (Hebrew Testament years) + 40.5ish (Gentile Testament years) = 65'ish jubilees.

William Branham said 70 jubilees at 1977AD but 65'ish is not 70. Strike 1.

Another number suggested :

3232 years since jubilee one in 1258BC to 2025AD . Subtract 48 years which is 1977AD = 3184

So 3184 years = 1977AD since the first jubilee.

3184 years / 50 = 63.63 jubilees. Not 70. Strike 2.

None of these and other analysis of the jubilees works with 1987 either.

William Branham gave the number 3,430 for jubilees up to 1977.

"From the first jubilee, of Leviticus 25:8, in 1977 will be the seventieth jubilee, making exactly three thousand four hundred and thirty years.[3,430]" August 6, 1961

He uses the number 3,430. Trying to find this number is problematic also:

3430 divided by 50 = 68.6 jubilees. Strike 3

But lets overlap jubilees so they are 49 years instead.

3430 divided by 49 = 70 .. there is a 70, however, some say the jubilees were 49 years and the 50th year was the beginning of the next pattern of 50. But that could not be correct. So the math does not work either.

So this '70' would be in error.

Remember, Jews have not celebrated jubilees since around 122BC.

The math and the statements do not line up.

• Not getting 70th jubilee to match.

• Not getting any of the 1977 totals to match in either case.

• Leviticus 25 1258BCE is the estimate for when the jubilees started.

Now Ussher's Chart can be found online. Here are his dates :

His count starts at 1921BC when Abraham started sojourning and ends at 33AD.

This total is 1,954 years IF the zero between BC and AD is counted or not counted depending on calendars and analyst discussions.

See, it all gets brainiac tiring.

One last math scramble from a Jewish source.

Today, 2025, Abraham's birth is set at : "Abraham (who was first called Abram) was born in the year 1948 after Creation (1813 BCE)." 1813 + 33AD = 1,846 years from Abraham's birth to Calvary. Abram was 75 when God called him so we need to deduct. 1846 - 75 = 1771 years from Abraham's CALL to Calvary. So let's see if the number matches from Calvary forward.

Calvary estimated at 33AD + 1771 years used from the Hebrew Testament for Abraham's call to Calvary = the year 1804. None of this matches the years used by William Branham.
https://www.chabad.org/library/article_cdo/aid/112063/jewish/Abrahams-Early-Life.htm

The End. Breath again. Take a walk. Get some tea. Then start reading again.

• Thus the whole premise of the 1977 idea that William Branham had appears to be wrong.

William Branham's 1977 and Jubilee calculations really have no accuracy.

• Is this a big problem? Problem is probably not the correct word. But it gives insight in how William Branham thought within himself. Regardless of good math or bad math or confused math, to William Branham 1977 was the end, and his decisions would be based on that point of the time chart until his own death.

Later, William Branham clearly states that pre-SevenSeals, were the years of preparation but not the actual call, or "the Message" or "my Message". So he is clearly thinking that his "message" is completed and all that is left are a few years. Interestingly, this all started in 1933 - which will be discussed.

Another added thought is that if the end is 1977, and according to William Branham the tribulation is 3 1/2 years long, then the tribulation would begin 1973/1974. This would only be 10 years after the Seals were preached. That is a desperate time table for a person. William Branham felt the end was at hand and believed it.

It is not a sin to say that.

In other places William Branham mentions that some think the calendar is 17 years off. Another time he speaks of something happening every one thousand years and mentions the year 2000. This shows the 1977 prediction was on very unstable ground. This has to be seen with no bias to hinder it.

The Church Age Book was released two weeks before William Branham was killed. 1977 is mentioned in the book. Also 1964 is mentioned in the book showing that it was being updated during the writing period. The Seals are also mentioned which happened in 1963. The original Church Age sermons were preached in 1960.
So all said, the book was current to how William Branham believed about his ministry in his own mind and heart. It was released in mid December 1965. William Branham left his prediction of 1977 in the book. It is fair to say he believed it.

This math can be tiring to look at. The point of this chapter is to see that for whatever reason, 1977 affected William Branham in his thoughts, his personal timeline, and how he saw his life and ministry.

Seeing this assists in understanding the man himself. There is no need to spiritualize this error in math and personal thoughts. We should never try to vindicate something that doesn't need vindication. It is what it is. But how did it personally affect him? That is for each person to think about.

But it gives us one solid thought : William Branham would write very truthfully and clearly about what he believed in his one book that he gave to the world in December 1965. For William Branham, the clock was ticking and 1977 was not far away. And the 'rapture' and 'tribulation' were even closer.

009 The 1933 Trigger

1933 was the key year that jump started the ministry of William Branham in his own heart and mind. This is a longer thorough article of quotes to understand the depth of five events from 1933 that shaped William Branham.

Key events not necessarily in time line order :

1. The Tabernacle was dedicated.

2. The Vision of the Seven Events before the end in 1977

3. Meeting the Pentecostal People and Preaching

4. First revival with Pillar of Fire coming down on River, as John the Baptist.. your message will..

5. Paul Rader at the World's Fair in Chicago .. also wrote Only Believe

William Branham called himself a boy in 1933. If born in 1909, his age was approximately 24 in 1933. He mentions various ages, and dates, but this is not a study of the timeline, his math, his memory, or how he tells a story.

The important part of this is that all this happened in 1933.

1933 is the year that made William Branham believe his place in Christianity. This remained all the way up to the end of December 1965.

It is important to see that these are the events that molded the man. He often referred back to these. The stories may have varying facts - which can happen over time or happen depending on who they are being told to along with the 'pull' of the people at the specific location. But when referring to 1933, he was a "boy preacher", just starting out, and all five happened in 1933.

William Branham says/writes “1933” sixty-eight times in 18 years.

These five events are the foundation path of William Branham's ministry. The conclusion of the matter is at the end of this chapter, but here is the summary :

In summary : The year 1933 powerfully affected William Branham for the rest of his life. 1933 set the focus for the rest of his life, his motives, his self-accepted destiny. The ministry happened. The deadline of 1977 failed. The influence is historical.

• This isn't a quote book. These are historical statements made that highly affected the man and the ministry that is still discussed as one of the most interesting in Christian history.

Here are the five events in William Branham's own words :

1. PILLAR OF FIRE AT THE END OF SPRING STREET

This is long, but this is important and imperative to grasp the influence of the 1933 Spring Street event for the rest of William Branham's life. These clips of quotes give a variety of ways he shared the event. For simplicity, one quote will suffice, but how he tells the story is commonly digested and dissected as important to some people. If you wish to do that analytical part, then the quotes are supplied for that purpose.

The first time William Branham mentioned "1933" in a recorded Service is in 1955. :
"My first revival, five hundred came to Jesus Christ out of a three thousand congregation when I was twenty—about twenty-two years old. I was baptizing them down at the end of Spring Street in Jeffersonville, Indiana, in the Ohio River, when…nearly seven or eight thousand people standing on the bank, bear witness, that two o'clock in the evening, June, 1933, how that a Pillar of Fire come down out of heaven, and hung over where I was standing." 1955-0227E - The Healing Of Jairus' Daughter

"She was down at the river that day at Jeffersonville when the Angel of the Lord made His first appearance, it was packed on the Associated Press across the nation. It's been…it was 1933. She was standing there, but she heard the Voice but didn't see the Light. Where, even the newspaper photographers saw the Light. But she was quite young then, and about twelve years old, and she never seen the Light. She was watching the people, many were fainting. And it just stayed there just about one minute and then went right straight back up into the skies again. And the newspapers put a great article, "Mystic light appears over—over a local Baptist minister while baptizing." Went all the way into Canada, got on the Canada press." 1960-0310 - Elijah And The Meal-Offering

"Look at Elijah. What did he call? He couldn't help it. He's cried out against that Jezebel; did he? How…Here come John the Baptist with his same spirit. How could he have help crying out about it? "It's not lawful for you to have your brother's wife." It cost him his head. See? See? God takes His man, but never His spirit. See? It keeps moving on down. The forerunning of the Coming of the Lord Jesus, as He spoke down there at the river in—in 1933 when I was baptizing there, and you see what happened to it. See? Just exactly what He said it would take place. So you can't help it." 1960-0716 - From That Time

"I can remember 1933, August the 16th at two o'clock in the afternoon—I mean June the 16th at two o'clock in the afternoon. I'd just recently been ordained a Missionary Baptist minister, and holding my first revival where three thousand something people attended. And then, that afternoon, I was baptizing five hundred converts at the—the river's bank at the foot of Spring Street at Jeffersonville, Indiana, where I lived. And the newspaper photographers was out, and many of the church people; there was around seven or eight thousand people on the bank. And I walked out into the water, and they…The choir was singing that great old song of the church: On Jordan's stormy banks I stand, And cast a wishful eye, To Canaan's fair and happy land, Where my possession lie.

About the seventeenth or eighteenth person…The deacons and trustees that leading out into the water, was a young fellow by the name of Colvin. All the skies were brassy. The corn was all withered up; we hadn't had rain for three weeks or more. Oh, it was suffering, the crops was. And the sky was like brass. And I took this young fellow, and I said to him, "Do you believe on the Lord Jesus, and have you accepted Him as your personal Saviour?" He said, "I have, Brother Branham." I said, "I seen you at the altar the other night. Now, are you sure of this, young man?" He said, "I am sure."

So then, I took him by the hand, and turned his face to the bank, and announced his name, and asked God that He would bless his life. And I was just ready to baptize him, when I heard something say, "Look up!" Well, I got scared. I thought somebody on the bank was saying…I was just a boy preacher. I'd never been married yet; my to-be wife was taking pictures on the bank, which is my son Billy's mother. And I heard it again. And up to the third time, said, "Look up!" And when I looked up towards the heaven, a place about ten feet square, looked like water in the blue skies moving around. And out of that blue water like, came a Light coming down from heaven. The people begin to scream, and many fainted. And the Voice said, "As John the Baptist was sent forth to warn the people of the first coming of Christ, your ministry will warn them of the second coming around the world." 1960-0722 - Watchman, What Of The Night?

"This last revival just passed by, that the Holy Spirit come down on the river (many of you setting here right now) in 1933, and this great healing service was to take place, said, "It would sweep the world," and it never come through any different organization at all. God went outside the realms and raised up a heathen, almost, to start that revival. And look what It's done!" 1960-1208 - The Thyatirean Church Age

"He said, "As John was sent to forerun the first coming of Christ, your Message will forerun the Second Coming of Christ." Hundreds and hundreds and hundreds of people standing on the banks down there when It

come down on June, 1933, at the river. And we were standing on the banks, singing." 1961-0723E - God Being Misunderstood

"You remember when that Angel come down on the river (which you have the picture of it, and you know about), when it said here about—in 1933, when I was baptizing my first group, that the message would sweep the world?" 1962-0407 - The Signs Of His Coming

"Years ago, as a little boy, when I was baptizing down on the river that day, just my first message in the Missionary Baptist church…I was baptizing five hundred. And that afternoon, on June, 1933, on June, about the 15th, here come that Pillar of Fire whirling out of the skies, like the pretty, sunshiny afternoon, and go right down in that Voice and shook the whole country round there, said, "As John the Baptist was sent to forerun the first coming of Christ, your Message will forerun the second coming." Now, it's started a revival immediately after that. And there it's went across the nation, around the world, Pentecost reviving. And that's what has taken place, the second coming of Christ." 1962-0623 - Perseverant

"And I remember when He swept down there in that big Light, standing yonder at the bottom of the river, 1933, in June, when He said, "As—as John the Baptist was sent forth and forerun the first coming of Christ, I send you with a Message to the world, to forerun the second Coming of Christ." And around the world She's went, when revival fires had been built for fifteen years on nearly every mountain. Divine healing across the nations, and the power, and restoration. 226 And now I believe She is ready to strike that final climax yonder, to bring forth a Faith that will rapture the Church into Glory. And She is laying in the Messages. We're really at the end time. We've talked about it, and everything, but the thing has moved upon us now." 1962-1230M - Absolute

"But now you don't have to wonder about It now. And the Church hasn't wondered since 1933, down on the river that day, where I was baptizing hundreds of people! 81 I remember that Marra boy told me, said, "You going down to duck those people, Billy?" Little Jim Marra down here, I think he's dead now. I think he got killed out there; some woman shot him. But he —he asked me, "You going down to duck those people?" 82 I said, "No, sir. I'm going to baptize them in the Name of our Lord Jesus." 1963-0319 - The Second Seal

"The seventeenth person, I was leading out into the water. I heard a noise, and I looked around. It was hot. It was on June, 1933, at the foot of Spring Street at Jeffersonville, Indiana. I was leading them out there. And the banks, all up-and-down, was just crowded with people." 1964-0412 - A Court Trial

"But before better than five thousand people, at two o'clock in the afternoon,

in 1933, out of the skies come this Cloud coming down, speaking these Words, "As John the Baptist was commissioned to fore run the first coming of Christ, your ministry will fore run the second coming of Christ," where thousands times thousands of people heard it, and newspapers give witness of it." 1964-0419 - The Trial

"And I had a baptismal service down on the river, on 1933, on the middle of June, about sixteenth or eighteenth of June. And standing out there, it had been so hot, for weeks. Hadn't had no rain for two or three weeks, and the country was burning up, nearly. And there was, I guess, around seven or eight thousand people on the bank. And I walked out in the water, with my seventeenth candidate, to baptize. And when I baptized, started to baptize, I said, "As I baptize thee with water, may the Lord Jesus…"

When I said that, Something struck me and said, "Look up." And as I turned to look, after the third time It said it, a place about fifteen-feet-square was churning up-and-down in them brassy skies. And down from there came that same Pillar of Light that come in when I was a little baby, that spoke to me in the burning bush, or the bush back there that day, and come into that bush, and come hung over where thousands of people. 185 Newspapers packed it all across the nation, plumb into Canada. We got the clippings. "Mystic Light appears over local Baptist minister while preaching, or baptizing." 186 And that Voice came down and said, "As John the Baptist was sent forth, to fore run the first coming of Christ, so will your Message fore run the second Coming of Christ." 1964-0427 - A Trial

"Brother, sister, in this great fifteen-year revival that I have lived in, been privileged to live it with you, there hasn't been an organization come out of it. There is no more organizations. There won't be. There is the last. Now, Pentecost had to be there to protect this. Where would we have went with a Message like this if there hadn't been a Pentecostal to believe it? Now go back to the Ohio River, in 1933." 1964-1212 - The Harvest Time

"There is people, perhaps, setting here, when that Angel of the Lord come down there and told me what He did, right there in 1933, right down on this Spring Street here. If you're a stranger here, drive right down. It's corner of Spring Street, there where you hit the river, and there is where it happened. That's been in 1933. It's probably been about thirty-two years ago, then. Oh, it's been thirty-…it's been thirty-…thirty-two years ago, thirty-two years ago." 1965-0217 - A Man Running From The Presence Of The Lord

"Then, consider now, I ask you at this hour, you people here of Jeffersonville. In 1933, the supernatural Light that fell down yonder on the river, that day when I was baptizing five hundred in the Name of Jesus Christ, as about a twenty-year-old boy. What did It say, Jeffersonville? What was It at the foot of Spring Street there, when the Courier Journal, I believe

it was the Louisville Herald, packed the article of It? It went plumb across the Associated Press, plumb into Canada. Doctor Lee Vayle cut it out of the paper, way up in Canada, in 1933." 1965-0219 - This Day This Scripture Is Fulfilled

"And when God came down there and said that, when I was a little boy, in a burning bush, or a bush up there, on fire with a Pillar of Fire, up here at Wathen's place on the Utica Pike; packing water back there, from that barn to a moonshine still, you know the truth of it. He said, "Don't you never smoke, or drink, or defile your body, for there's a work for you to do when you get older." I testify to that being the Truth, that I saw It. And God, as He did with Moses, spoke out before the congregation down yonder, and said, "This is the Truth." 1965-0219 - This Day This Scripture Is Fulfilled

"..past thirty years, or thirty-five years, right here at this church; since down on the river, when that same Light came down here in Jeffersonville, in 1933, and spoke those words, "As John the Baptist was sent to fore run the first coming of Christ, your Message will fore run the second." We're at the end time, and we see it." 1965-0418M - It Is The Rising Of The Sun

"We was standing down here on the river, that Angel of the Lord came down that day, thirty-three years, or, 1933 it was, come down and spoke the things that He did. Walked out, and many men stand upon the bank there, said, "What did that mean, Billy?" 101 I said, "That wasn't for me; that was for you. I believe; you don't." And just went walking on. 102 Then the pastor said to me, he said, "You mean that you, with a seventh-grade education, is going to go all over the world and pray for monarchs and potentates and kings and things? And, oh," said, "forget It!" 1965-0718E - Spiritual Food In Due Season

"Then after the fire of God fell on the Ohio River in 1933 a healing revival swept the world, but it never came through any organization. God went outside the Pentecostal groups, outside of organization, and what He is going to do in the future is going to be outside organization, too." CA Book, An Exposition Of The Seven Church Ages - 6 - The Thyatirean Church Age, December 1965

2. BRANHAM TABERNACLE DEDICATED IN 1933

"The tabernacle itself has been dedicated in 1933." 1963-0317M - God Hiding Himself In Simplicity, Then Revealing Himself In The Same

"But the Lord gave me what I should do in my Message. But then He said, "Do the work of an evangelist, make full proof of your ministry, for the

hour will arrive when they will not endure sound Doctrine." If that hasn't come now! Every church denomination has turned me down. They wouldn't endure sound Doctrine. "But after their own lusts they'll bring their own teachers in, and they'll be turned into fables. And they will do great things of exploit like Jambres and Jannes that withstood Moses, but their folly will be made manifest." See? See? All right, impersonations! You see how Jambres… 144 And, God in Heaven knows, that lays right there in the corner-…(of that tabernacle)…-stone since 1933, wrote on a page of a Bible, laying right there. Look how they've done it. Look what's come to pass. Impersonations, just exact. Said, "Let them alone, their folly will be made known in the same manner as Jambres and Jannes was." Here we are in that day. 145 I seen the church then when we was just laying the cornerstone, people hanging in the sills and all around, standing around the walls of the tabernacle. There you are. They said, when it come up, the people of the city here, said, "Within the space of six months…" Us with one dollar and eighty cents to build a tabernacle, a lot of the garage people done decided it was going to be their garage. But it's still a sheep pen for God's Sheep." 1965-0718E - Spiritual Food In Due Season

"I'm looking at the chimney on top of the house, five feet or more from where I was sitting when the vision taken place, twenty-three years ago, in 1933. Be about twenty-four years ago, I suppose. I'm looking at the chimney right now. 51 It was long before I was ever married. I was single, and home. We were just building this church. And we was laying the cornerstone that morning, when the Lord gave me the vision." 1957-0407M - God Keeps His Word

3. PAUL RADER : HIS INFLUENCE

"I remember when I stood by the side of the seashore the first time…It wasn't the sea; it was Lake Michigan. I was just a boy preacher, went up to hear Paul Rader preach at the World's Fair, about 1933, I believe it was, when it was at Chicago." 1962-0612 - Behold, A Greater Than Solomon Is Here

I think of his testimony and I think of Paul Rader, when he went. How many ever knew Paul Rader? Many of you people. He was a great man of God, went in California. I used to set at his feet when I was a little boy." 1961-0119E - Queen Of Sheba

"I stood here, some years ago, for my first time by a large body of water, which was Lake Michigan. I was about, just had been ordained in the Missionary Baptist Church. I was about twenty or twenty-one years old. And I'd went up there when they had the…they had some great Easter sunrise service out on the lakeside. And I was acquainted with Paul Rader, and he

was supposed to speak at that meeting. And I wanted to visit the tabernacle while I was in Chicago. And it was for my first time to see that large a body of water." 1961-0207 - Expectation

"Paul Rader, a—a friend of mine, I've quoted him a few minutes ago in his death, when he was going. Paul Rader said, one time" 1961-0315 - An Uncertain Sound

"Billy Sunday came to Chicago one time to preach a few meetings there with —at Chicago Gospel Tabernacle, and—and so Paul was up there preaching. And Billy preached about a week or ten days, and he run out of sermons, he didn't have any more sermons. And Paul had been preaching for about six or eight months there. And he said to Paul, said, "Paul, when do you ever run out of sermons?" Said, "When I get a kink in the hose." It's—he's going to…That—that was Paul…So…When he got a kink in the hose, you know, got stopped up, something he done. Something cut off the supply line. You see? He said he just went to pulpit…And you all, anybody ever knowed Paul Rader, he'd start in Genesis and preach to Revelations, and all across the Bible, and everywhere else. He just got up there and started hitting away till he hit a sermon, and took off on it. 102 And so he—he—he got this blackwater fever" 1961-0315 - An Uncertain Sound

"..and screaming to the top of his voice, saying "I'm ridin' on it. I'm a ridin' on it. I'm a ridin' on it." 1961-0315 - An Uncertain Sound

"Paul Rader, many of you all remember him, from Chicago here, a great man of God: died here a few years ago. I've always loved Paul. And I heard him a few times when I was a boy. And then I set in Rediger's Tabernacle there, in the room where he wrote that song, "Only Believe," that has led me to the pulpit by hundreds of different languages, I guess, across the world: "Only Believe." And I wonder if Paul knew that that little old fellow setting out there with a pair of overalls on would take a song and take it around the world, the one he was writing." 1961-0429E - The Uncertain Sound

repeat:

"I remember when I stood by the side of the seashore the first time…It wasn't the sea; it was Lake Michigan. I was just a boy preacher, went up to hear Paul Rader preach at the World's Fair, about 1933, I believe it was, when it was at Chicago. And I had my first opportunity to walk out and look at the large body of water, larger than the Ohio River." 1962-0612 - Behold, A Greater Than Solomon Is Here

"A Century of Progress International Exposition, also known as the Chicago World's Fair, was a world's fair held in the city of Chicago, Illinois, United States, from 1933 to 1934. The fair, registered under the Bureau International des Expositions (BIE), celebrated the city's centennial." wiki

4. MEETING THE PENTECOSTAL PEOPLE FOR THE FIRST TIME

Note : It has been pointed out by researchers that William Branham's early church had the word "Pentecostal" in the church name. The word was used in the name but the church was not a Pentecostal Church from 1906 origins. It was called Pentecostal Baptist Church, or, Pentecostal Baptist Church of God, with Pastor Roy Davis. It is said that they believed in divine healing and maybe drinking poison by faith. The reader will have to judge whether this makes a bit of difference in how William Branham was affected by "meeting" the Pentecostal people in a different setting under different circumstances.

This is what William Branham describes about this moment in 1933 :

"I remember my first experience of ever coming amongst the Pentecostal people. I was at Mishawaka, Indiana. And I was at a great convention, a hall about like this, where the North and the South had come together. Because of them days, of the segregation, they had to meet up there. They were two great orders of the Pentecostal brethren. I had never heard of them or met them before. The first time I ever heard speaking in tongues. And at the end of the row, of the convention…Me being not a member among them, I was just a young Baptist minister, I set way back in the back. And I remember the first time I heard anyone speak in tongues, I didn't even know what—what it was all about. And then these two men, mainly, set up in the front, one would speak in tongues and the other would interpret what the man said. Well, I just started studying my Bible as hard as I could, there then, and found out that that was Scriptural. That's exactly what the Scripture, the Holy Spirit would do." 1965-0118 - The Seed Of Discrepancy

"Well, about a day after that…That night my heart was so stirred. I slept in a cornfield. I didn't have enough money to get me a—a—a bed, so I just had enough money to get home on, and I got me some doughnuts, couple days old, or rolls, it was, and for my breakfast. And I was welcome to eat with them, but I didn't have no money to put in. In them days, that was in the depression, 1933, so it was—it was pretty hard going. And so I thought, "Well, I'll…I don't want to eat with them, but I want to know what they got. They've got something that I haven't." 10 So that morning I was…they asked me, "All ministers come to the platform and just identify yourself, who you are, where you're from." 11 Well, I—I just said, "William Branham, evangelist, Jeffersonville," set down. Well, at that time I was the youngest minister on the platform. And the next day they called me to the platform to speak." 1965-0118 - The Seed Of Discrepancy

5. VISION OF SEVEN EVENTS BEFORE END IN 1977

"In 1933, when we were having services down here where the old, I believe the Church of Christ is there now, it used to be the old…It's right over here, Brother Neville, right straight down. Charlie Kern used to live there. What's it…Orphan's home over here on Meigs Avenue. In 1933, I just got a 1933 Ford, and I dedicated it that morning to the Lord. And, before leaving home, I saw a vision. I've got it wrote, old yellow paper still waiting in a Bible. I saw the end time coming." 1956-0513 - Teaching On Moses

"I predicted it, in 1933, I predicted that women would keep demoralizing.." 1956-0513 - Teaching On Moses

Now, you remember that. And when Mussolini had first come in power, one morning by a vision…Now, it's written on old paper, laying at the house today, dated way back in 1933—'32 or '33." 1955-0501E - The Faith That Was Once Delivered To The Saints

"I'm looking at the chimney on top of the house, five feet or more from where I was sitting when the vision taken place, twenty-three years ago, in 1933. Be about twenty-four years ago, I suppose. I'm looking at the chimney right now. 51 It was long before I was ever married. I was single, and home. We were just building this church. And we was laying the cornerstone that morning, when the Lord gave me the vision." 1957-0407M - God Keeps His Word

And I—I saw the Lord Jesus, and saw my tabernacle. And He pronounced to me that this was not my tabernacle; and got me under the sky." 1957-0407M - God Keeps His Word

1933.. "And—and the doctrine of Catholic church, which I've always said would take over the United States, it's absolutely almost there right now. See? Worship of a woman, Mary,.." 1957-0602 - Life

And, that, I predict…Now this is not the Lord saying this. (The other, about the woman, it is, is the Lord.) But I predicted, in 1933, that the world would meet total annihilation before '77." 1958-0720M - By Faith, Moses

"And in 1933, when the Lord…When we was having meetings over here where that church of Christ is standing now, the old Masonic home, the vision of the Lord came to me up here and predicted that "Germany would rise up.." 1958-0927 - Why Are We Not A Denomination?

"At that time I was just a boy: 1933, on June." 1960-1125 - Conference

"And down beneath there I said, not in the trance, but, "I predict…" (remember this, I guess this is taped too), "I predict that these things will take place between now, 1933 and 1977." Which will give us sixteen more years if

my prediction strikes right." 1960-1125 - Conference

"You remember the vision that was read here, 1933? I was going…The church wasn't even built. Didn't know what a vision was, called it a "trance." I was just a young Baptist preacher, and we were… 193 All my life I saw those visions, and I'll ask anybody to rise and say if ever one of them ever failed. No, never did! It can't! See? It won't! 194 And now, and as I started the Sunday school I fell into a trance. We was having it over here at the old Masonic home, Charlie Kern's place, little group of us. And I seen this President Roosevelt.." 1960-1208 - The Thyatirean Church Age

But I picked up an old book there that the—the Lord had gave me a vision in 1933 when I just first become a minister, going down to the Baptist Tabernacle. And He gave me a vision that morning, and I seen the first one I remember of an international affair. And I seen that President Roosevelt.." 1961-0128 - Why?

"Now, in 1933, when we were worshipping over here in the Masonic temple, where the church of Christ stands today, on one April morning, before leaving home, I was dedicating my car (I got a '33 model car, and I was dedicating it to the Lord's service.), and in a vision, I saw the end time (Now notice how striking this is, back yonder when I was just a boy, and you can imagine what a 1933 model car looked like, now, what it looked like.), and I went over there to the Masonic temple, where, some of you old-timers in here remembers, it's wrote down on old paper at home, it's already in print and went out around the world, see, that was in 1933, and I predicted that there would be some great tragedy happen to this United States before, or, by the year of 1977." 1961-0806 - The Seventieth Week Of Daniel

"I said, "The way progress is going on, I'll predict that the time…I don't know why I'm saying it. But I predict that that'll all happen between right now, 1933, and 1977." And not knowing it, God knows my heart, I never knowed it until yesterday, that 1977 is the jubilee, and exactly the same amount of time run out that He give with Israel, and everything at the end." 1961-0806 - The Seventieth Week Of Daniel

"The Council of Churches over there now, that's meeting in Rome. This circular letter that my good friend, David duPlessis; when I set there and cried to him about it, at Fourteen-Mile Creek, not long ago; not realize he swung the church right into Babylon, when everybody saying, "Oh, all the churches is going to be one now." Yeah, I know that, see, just exactly what's wrote on my book of prophecy in 1933, that would take place. Why, don't you realize that's Satan uniting together? The Bible says that. And just after a bit, just a little while, as soon as they become one, then the interdenominational is finished, see. There will be your mark of the beast, right." 1963-1110M - Souls That Are In Prison Now

"But according to Scripture, according to what He said thirty years ago; thirty-three years ago on the river down there, in 1933, rather; what He said, everything has happened just exactly." 1963-1229E - Look Away To Jesus

"The Lord's Word is perfectly accurate. That was in 1933. That would be… Let's see, what would that be? Thirty-two years ago, wouldn't it? This is '64. Yeah, thirty…Yeah, thirty-one years ago. Thirty-one years ago the Lord told me that, and here it is. And the company's here that's already ordered them; and the—and trucking companies and things are getting trucks made like them. They can control it right from their headquarters like that, don't even have to have a driver in it. And here it is all already made, and there it is with the cars. Now, it's on the bulletin board in the back, and you can read the prophecy and just see how accurate our God is, how His Word…He said, "Heavens and earth will pass away, but My Word shall never fail." 20 Just look, thirty-three years ago. You know what a—what a 1931, or whatever it was, model car would look like; it'd look like a relic." 1964-0823M - Questions And Answers #1

"And now I have predicted by revelation from God, or a vision in 1933, that seven things would happen before the end time. And that, one of them, that, "Mussolini,.." 1964-0726E - Broken Cisterns

"Paul Boyd wrote here concerning those seven things that I seen in 1933, that was to come to pass. And he watches them just as close, technically, as he can, because he's a historian. And he watches it, just exactly what you say. And he seen those things that was told of many years ago: about how that Mussolini…" 1964-0823M - Questions And Answers #1

"The Laodicean Age began around the turn of the Twentieth Century, perhaps 1906. How long will it last? As a servant of God who has had multitudes of visions, of which NONE has ever failed, let me predict (I did not say prophesy, but predict) that this age will end around 1977. If you will pardon a personal note here, I base this prediction on seven major continuous visions that came to me one Sunday morning in June, 1933. The Lord Jesus spoke to me and said that the coming of the Lord was drawing nigh, but that before He came, seven major events would transpire. I wrote them all down and that morning I gave forth the revelation of the Lord. The first vision was that Mussolini.." An Exposition Of The Seven Church Ages - 9 - The Laodicean Church Age, December 1965

The year 1933 powerfully affected William Branham for the rest of his life. 1933 combined these five experiences :

1. The Tabernacle was dedicated.

2. The Vision of the Seven Events before the end in 1977

3. Meeting the Pentecostal People and Preaching

4. First revival with Pillar of Fire coming down on River, as John the Baptist.. your message will..

5. Paul Rader at the World's Fair in Chicago .. also wrote Only Believe

He states these points about himself : .. in his early 20's - what he called a young boy, unmarried, baptist, just ordained as a minister, just meeting the pentecostal people, having a vision, choosing 1977 as the end date, being told his ministry would end at the coming of Jesus Christ,..

This was 1933. The journey was set, the targets were set, the path was set, his timeline was set, and William Branham's focus was set.

1933 to 1977 was his pre-planned timeline that would end the Gentile dispensation and the current world.

To understand William Branham, the key dates of 1933, 1956, 1963, and 1965 have to be understood historically.

By his own words, 1933 was the starting point. If he was setting a starting point for the journey of his life, 1933 is ground zero. For the next 32 years, or 33 years if you count 1933, this was what made William Branham, William Branham. These five influences that he placed to be in 1933 drove him forward in his mind directly to an ending that would happen in 1977 or less.

1933 set the focus for the rest of William Branham's life, his motives, his self-accepted destiny. The ministry happened. The deadline failed. The influence is historical. Did 1933 bias his motives? Or did 1933 guide him on a pre-planned journey written by God?

The reader will have to decide on their own.

010 1956 The Revival Is Over : William Branham

The revival is over. America had her last chance in 1956/1957 to receive the Gospel - according to William Branham. Paradox : it was also the year of the 50th anniversary of the Azusa Revival.

"And I believe that this 1956 is a turning time. I predict this, not by spiritual inspiration, or I don't say that, not by vision. But this is the turning time for the U.S.A. They'll either accept it this year or they'll be cast off. See, there's only so many fish to be caught anyhow, and when the pond's all seined dry, won't do no good to cast nets in no more. So there'll be a time." February 12, 1956 - Fellowship

"She's on her downward move right now. She'll never come back again. She's gone. That's right. She's been gone since 1956, when she condemned and turned away God, from the great revival hours."

"The revival's gone: 1956, I prophesied in Chicago that Billy Graham,.." 1962-0628 - A Greater Than Solomon Is Here

"And this 1956, anything that sows.." 1965-0118 - The Seed Of Discrepancy

Notice how William Branham connects 1956 to the "revival" movement "The revival's gone" - what the churches were focused on. When he says "this nation", it appears he is talking about the church world of the USA, because nations don't have christian church revivals.

He believed there was only twenty-one or less years left for humanity. 1956 to 1977.

- Was he talking about the nation, or the church?

William Branham clearly taught that when it comes to the Gentiles, God deals with individuals, not nations.

"God deals with Israel, ... but He always deals with Israel as a nation, I believe. Isn't that right, brethren? He…And with Gentiles is individuals, but Israel as a nation." 1959-0422 - We Would See Jesus

"Remember, He deals with Israel as a nation, always. It's the nation of Israel. The Gentiles, as individuals, "people taken from the Gentiles."" 1963-0323 - The Sixth Seal, from the Seven Seals series.

So William Branham counters the thought that God deals with the USA as a nation. He does however connect his prediction of 1956 to the Pentecostal church and the healing revivals.

Remember the events in 1933 guided William Branham which would connect

him to 1977. There were not too many years left between 1956 and 1977, so revivals were very important. People needed saved.

• So what was happening in 1956 that not only made the Pentecostals start backing away from financing healing campaigns as well as affect a nation's cultural thinking?

In 1956 God was being replaced by entertainment and science. The fear of science advances, especially in weapons form, was a diversion the nation was staggering on. Humans could actually destroy themselves. That was haunting. And when haunted, people turn to something else.

"And I want to say this: that our great move of the church of the living God in this nation has become in two factions: One of them is going so stiff and starchy and intellectual; and the other one's went plumb off at the deep end on the other side." 1957-0324 - Why Some People Can't Keep The Victory

Looking back to 1957, the next year after 1956, William Branham would define it this way:

Note : Russia.. 1956 1957 : October 4, 1957 Sputnik was launched successfully starting the space race and space military race – which was a big part of the Cold War and the ever haunting nuclear missile competition between the Soviet Union and the USA.

"What did science say the other night, this nation—nationwide broadcast on that? We're five years behind Russia. They got a sputnik, and they can put a man in it, dozens of them, send them up there in sky, and.." 1957-1215 - Speak To This Mountain

Church talk : ".. this nation, tonight, ignorant of rejecting the message of the Lord Jesus Christ, in the baptism of the Holy Spirit, and being borned again." 1958-0108 - The Handwriting On The Wall

Church talk : "This nation has been shook from pillar to post, from east, west, north, and south in the past forty years. It's had every Bible sign that was ever performed: the dead's been raised; the blind sees; the deaf hears; the dumb speak; the cripples walk; the Holy Ghost manifests all nine spiritual gifts. Great revivals changing souls, tens of thousands converted to Christ, and still now it's got to a place it's cooled off."
Note : he said 40 years. This is 1958, so he is pointing back to nearly Azusa Street. He didn't start ministering until 1933 which is only 25 years back. So William Branham is not speaking about his specific ministry. 1958-0330E - Christ Knocking At The Door

So these were all spoke 1956 to 1958.

The revival had grown cold. Paradoxically, record numbers of people were going to churches. So on one hand the healing revivals and Pentecostal organizations were switching their focus, while at the same time mainline christianity was growing and growing in numbers.

• THEN .. 1956 : The great no-thank you. When the IRS comes knocking :

The Internal Revenue Service (IRS) came after William Branham in 1956 for tax evasion.

"The IRS review of William Branham's finances found that he had not kept proper records of the money flowing in and out of his ministry. Despite this, sources indicate he did not live an extravagant lifestyle but simply did not track the finances effectively.

Although he claimed innocence, he eventually settled the charges in 1962 by paying a $40,000 fine.

In 1956, $40,000 had a significantly higher purchasing power than it does today due to inflation. Its equivalent value in 2025, according to several sources : $40,000 in 1956 would be worth approximately $470,000 to $685,000 in 2025. This wide range reflects different methods of calculation and the specific goods or services being considered." gAI

Ouch. The IRS represents the nation. The nation was going after ministers – or so it appeared. The money for the revivals was being held back and at the same time the "nation" is wanting to know all about the money. To the IRS if you sign the check, even if you are giving it away and not keeping the money, you still signed the check and must pay the taxes.

"I've been under a great burden for five years now … from the federal government. And they were trying to find a way to arrest me. In the meetings in these sixteen years on the field they had traced back and picked up checks that people had made out personally to me in the meetings, and had my name on it, and me endorsing it, turned it in to the Tabernacle for expenses. … the federal government income-tax collector... He said, "But when you signed it, it was yours. … they was going to make me, that I owed them with delinquency, and with all of my meetings, three hundred and something thousand dollars. … I couldn't leave the nation. I was under control of the government, a federal case."

So it was a one two punch in 1956. Revivals were stopping and the tax man was hopping.

• The World in 1956 was also changing. A new music power called rock-n-roll shook society. Easily controlled entertainment television shows – the new

media – lost control of family friendly acts when rock-n-roll ignited a youth market to cash in on.

The Pentecostal church was pulling from revivals and quickly here came the replacement no one was prepared for :

Elvis Presley. And another paradox, Elvis came from a Pentecostal church.

1956 was a major year for Pentecostal Elvis. This was what is called the birth of Rock n Roll, a euphemism of back car seat behavior. This literally swept the young people into a very 'spiritual revival' far different from the healing holiness Christian tent meetings - which were coming to a close in the Pentecostal circle.

The ground work was:
"Rock Around the Clock" by Bill Haley & His Comets was initially released as the B-side to the single "Thirteen Women (And Only One Man in Town)" on May 20, 1954.

While the A-side garnered some initial attention, it was "Rock Around the Clock" that would later gain immense popularity, especially after being featured in the 1955 film Blackboard Jungle. It went on to become a massive hit and is widely considered one of the most important recordings in the history of rock and roll." gAI

The tone was set. This new music from certain non-christian African American entertainers just needed a white superstar to open the cash drawers. It came from a small Memphis Tennessee recording studio and ignited by a hungry money making industry, that was pointed straight at this new young person baby boomer group called "teenager"** - who had the cash in their pockets. That studio ironically was called Sun Studios. A different kind of Sun had arrived. To the Christian community, their "Son" of God was going to be buried, twisted, and hybridized by this new "sexual music".

It was Cold War time. The youth were tired of bomb talk. They youth wanted something new. The older business men saw a market they could not let bypass their banks.

Remember, Rock n Roll was hid away in clubs at first. It grew from flapper to speak easy clubs to jazz to memphis streets .. always with a drive of excitement so strong that people, mainly youth, were willing to throw their cash at it .. and the girls throw their bodies.

The other ingredient that fueled the music was television. After World War II there was a rapid increase in television ownership. In 1947, only a few thousand homes in the U.S. had televisions, but this number jumped to 12 million by 1952.

In the 1950s television became a mass medium. By the mid-1950s, half of American homes had a TV set. This era is often referred to as the "Golden Age of Television," with the development many new program formats. And entertainment left the stages and movie theaters and entered the homes.

Here came television - here came Elvis.

And Christian ministers and parents wept. They were losing control. But this new boy on the radio and television seemed so .. tame. And polite. And seemed to love God. And was respectful to adults. But the mixed tree of good and evil came with a cost.

Remember, Elvis was a Pentecostal young man.

Here is William Branham in 1956 with revivals stopping, federal tax case, and then a sudden onslaught on the Souls he was trying to save.

Using Elvis as an example of the new mindset evolving, notice the song titles, the media exposure, and its cultural influence that struck like lightning in 1956 .. especially those song titles :

Elvis Presley's first National Television Appearance was January 28, 1956, on CBS's Stage Show, hosted by Tommy and Jimmy Dorsey. He appeared on this show a total of six times between January and March 1956. This appearance is considered his national television debut and significantly boosted his early career.

Next was the Milton Berle Show. He appeared twice on this NBC show, on April 3, 1956 (aboard the USS Hancock in San Diego), and again on June 5, 1956 (from NBC studios in Los Angeles). His performance of "Hound Dog" on the June 5th show, with his suggestive sexual appearing hip movements, caused considerable controversy. Remember, the record buyers included 13 and 14 year old girls. Instead of learning how to be good mothers and housekeepers, suddenly they were being thrust at by gyrating men, pulsated by loud music, and melted by the pretty young man faces eyeing them with powerful attention.

Picture those Ministers and parents that were trying to guide their daughters to a Christian wholesome lifestyle based on Jesus Christ. How do you make being like Jesus Christ more interesting than Elvis on your television in your personal living room? .. in 1956.

Next is the Steve Allen Show where Elvis appeared on NBC's The Steve Allen Show on July 1, 1956, in New York City.

Next was the Ed Sullivan Show. Elvis literally exploded as an entertainer by three famous appearances on CBS's The Ed Sullivan Show

September 9, 1956: This was his first and most watched appearance, with an

estimated 60 million viewers! Yes, 60 million. The population of the USA in 1956 was 169 million. 60 million watched Elvis.. and it is doubtful they were all unfazed adults. The girls, who would deal out the cash to Elvis and manager Colonel Tom Parker, quivered – and so did Parker's profitable dreams. Elvis was introduced by guest host Charles Laughton (as Sullivan was recovering from an accident) and performed "Don't Be Cruel," "Love Me Tender," "Ready Teddy," and "Hound Dog."

Look at the song titles.

October 28, 1956: He made his second appearance, singing "Don't Be Cruel," "Love Me Tender," "Love Me," and "Hound Dog."

Hey girl, it's all about you and ME.

January 6, 1957: For his final appearance on the show, Elvis was famously filmed from the waist up due to concerns about his dance moves he had learned ironically in the Pentecostal style churches he was raised in. Read that three times.
(*See below for this history) He performed seven songs, including "Hound Dog," "Love Me Tender," "Heartbreak Hotel," "Don't Be Cruel," "Too Much," and the gospel song "Peace in the Valley."
- Yes, a gospel song. The mixed tree had arrived.

Another paradox was that the television tycoons that had the entertainment television shows, actually hated rock-n-roll. They saw it as a noisy short trend. They hated the meaningless songs. This was no broadway masterpieces or astounding movie soundtracks. It was just a glitch in the youth's fascination with something new like Rock Around The Clock.

As the expression goes : Boy, were they wrong.

Here's a breakdown of the explosion of songs sung by Elvis Presley and released in 1956. Picture yourself as a young girl dreaming of love and motherhood with that perfect man the movies had portrayed for years. Compare these to “Peace in the Valley”, “Amazing Grace”, “Just As I Am” all softly played in a very adult mature neutered way. The youth were an easy bait.

Singles of Elvis Presley in 1956 :

* January 27, 1956: "Heartbreak Hotel" / "I Was the One"
* May 4, 1956: "I Want You, I Need You, I Love You" / "My Baby Left Me"
* July 13, 1956: "Hound Dog" / "Don't Be Cruel"
* September 14, 1956: "Any Way You Want Me" / "Love Me Tender”
* August 31, 1956 (These were re-releases of Sun Records material on the RCA label):
* "Blue Suede Shoes" / "Tutti Frutti"

* "I'm Counting On You" / "I Got A Woman"
* "I'm Gonna Sit Right Down And Cry (Over You)" / "I'll Never Let You Go (Little Darlin')"
* "Tryin' To Get To You" / "I Love You Because"
* "Blue Moon" / "Just Because"
* "Money Honey" / "One-Sided Love Affair"
* "Shake, Rattle And Roll" / "Lawdy, Miss Clawdy"

Ministers threw up their hands after their worn voices were so easily overpowered by this new adrenaline dopamine hormone ignited music.

William Branham saw this hit the nation and the world, and worse, the youth. It could easily make a man think all his work had been in vain. Jesus Christ was getting boring.

1956 was a cultural shift. Elvis Presley and Rock-n-Roll were catapulted to national and international stardom. The floodgates opened and imitation group after group followed - and the money flowed. It was the 'older generation' that knew how to produce this cash cow focused directly at the world's children.

This cash cow was highlighted by one example called the "Million Dollar Quartet" whose famous impromptu jam session took place at Sun Record Studios in Memphis, Tennessee, on December 4, 1956.

This legendary event brought together four iconic figures in early rock and roll:

* Elvis Presley
* Johnny Cash
* Jerry Lee Lewis (Evangelist Jimmy Swaggart's cousin.)
* Carl Perkins

Young people and ministers hardly knew what hit them. Presley's hips, Jerry Lee's pounding his piano with his foot, Perkins hit after hit, Johnny Cash pulling the cash. And that barely touches the charisma they each projected.

Remember, at this same time in 1956, the money was drying up for Christian tent and auditorium revivals. The church saw this cultural shift and the love of money draws the eye. There was a market for Christian music especially with the growth of ecumenicalism - unity based on compromise - in the church world. Once the teen idols mixed in some Christian songs, every cultural category began to dizzy.

The Christian tent industry was faded. The distraction of this new electric media entertainment world went into hyper evolution mode.

Meetings stopping and IRS pesterings added to cultural tornadoes. This left William Branham and other ministers in a tizzy: join in, or be disemboweled. It was a crude time in society but it looked so good, felt so good, and sounded so good. Television evangelism was beginning in a "if you can't beat them, join them" and let the money flow. Pat Boone did his style mix. Dick Clark made sure the youth were fed the Rock-n-roll which solidified it as a real industry, not just a fad.

- Three Punches in 1956 that William Branham faced :

Punch 1 : Pentecostal churches backed away from financing tent healing revivals.

Punch 2 : The culture changed exponentially to entertainment and science.

Punch 3 : The IRS came after ministers, including William Branham.

William Branham after nearly ten years was left out in the cold. He was outdated.

His prediction that 1956 would be a spiritual deciding year was influenced by the state of the world, the state of the church - mainly Pentecostal, and the state of his calling and its future.

Science, entertainment, and the church world each literally grew in leaps in 1956. Was the world ending? Had Christ been rejected for modernism? Remember, William Branham still thought the Millennium would happen in the year 1977. Subtract 3 1/2 years for a tribulation (as taught by William Branham), and that left William Branham only 20 years. If the United States was finished, where should he look to catch fish. With the IRS on his back, it would truly make it hard to focus.

He ended up getting support from business men because the church world, mainly Pentecostal, had turned their back, and the "revival" had ended.

William Branham associated the three mentioned punches as the United States - though it was more than likely the Pentecostal church world he was disgruntled about, with the cultural change added, and the IRS putting gas on the fire that stomped his foot. His life and world was the Gospel of Jesus Christ. His world was collapsing rapidly.

1956 was not good to the mind and heart of William Branham. If healing was the manifestation of Jesus Christ the same yesterday, today, forever - then why had it lost its priority?

To Brother Branham, the nation was finished - and this had to hurt. This hurt never left him for the last nine years of his ministry.

Added Notes :

* Elvis Presley performance moves

"Yes, Elvis Presley's early exposure to the Pentecostal church significantly influenced his performance style, including his moves. Here's how:

* Energetic Worship Style: Pentecostal churches are known for their expressive and lively worship services. This often involves enthusiastic singing, clapping, and movement in response to the music. Elvis attended the First Assembly of God Church with his family.

* Inspiration from Gospel Music: Gospel music, a cornerstone of Pentecostal services, features passionate delivery and rhythmic movement. Elvis deeply loved gospel music and incorporated its energy and emotion into his performances.

* Exposure to Black Churches: Besides his own Pentecostal church, Elvis would sometimes sneak out to attend Black churches. These churches also had a vibrant and physically expressive style of worship and music that further influenced him. He himself acknowledged the connection between spiritual quartets and his own stage movements.

* Uninhibited Expression: The atmosphere of Pentecostal and Black gospel services encouraged a less inhibited form of expression, which likely contributed to Elvis's free and unconventional stage presence.

While he wasn't necessarily learning specific choreographed dance steps in church, the overall environment and the way music was experienced and expressed in these religious settings undoubtedly played a crucial role in shaping his dynamic and unique performance style." googleAI

** History of Teenager :

"The word "teenager" is a relatively modern addition to the English language. While the concept of the teenage years has existed for centuries, the specific term didn't appear in print until around the 1910s.

The earliest recorded use of "teenager" in print was in 1913 in a Wilmington, Delaware newspaper. It was capitalized and written as two separate words: "Teen Ager."

However, the word didn't become commonly used until the late 1940s and early 1950s. Its rise in popularity is often attributed to its adoption by marketers who recognized teenagers as a distinct consumer group with their own tastes and spending power." googleAI

• Events in 1956 :

Elvis debut

Marilyn Monroe legalizes name

AI first meeting

In God We Trust on money

Interstate Highway system started

The first interfaith dialogue between Christians, Jews and Muslims with over 850 participants takes place at the monastery of Toumliline in Azrou, Morocco.[

Hard disk drive

Ten Commandments Movie

Suez Canal Crisis

Montgomery Bus Boycott desegregation ends

Nikita Khrushchev utters his famous phrase "We will bury you".

The Million Dollar Quartet (Elvis Presley, Jerry Lee Lewis, Carl Perkins, and Johnny Cash) get together at Sun Studio, for the first and last time in history

011 A Tired Minister

Did William Branham get tired of people or what he felt was his calling?

1933 five events. 1947 begins recording Services. 1956 everything changes. 1963 burnout.

It is not uncommon to wear out. It happened before to William Branham. Non stop travel, the multitudes, the responsibility are all exhausting. Ask any rock star. The road ain't no fun.

Now add to this mix endless criticism, visions and spiritual gifts, and 'devils' that hate what you are doing.

Then add feeling rebuked by an Angel, used by God in ways against your natural nature, and the swarm of religious fanatics and groupies.

Add to this, post war scarred humans full of heartbreak, scars, and complexes needing all forms of healing.

Add to this trying to raise your family and nurture your Wife while continually having people glorify them or pick at them. Being on the road is not how a man wants to raise a family because they get cheated from his company. Also, the vultures gather at their doorstep.

Add to this being nearly the only one who believes what is being preached, discerning who is against you, having nothing material to prove your ministry is a success.. and it continues.

After preaching the Seven Seals in March of 1963, within less than 90 days, William Branham was ready to disappear. No one could blame him.

Paul in the Bible wanted to leave this world. Hus, Luther, Calvin, Wesley, and nearly any Preacher in the pulpit trying to stick to the Bible, have all felt this very human dilemma : "I'm done.".

Around 1956/1957 the Pentecostal organizations were not financing healing campaigns. Time was changing. The first hints of tiredness from William Branham were expressed around this time period. It was also at this time that the IRS went after ministers, and William Branham was on their target.

Some sources via GoogleAI provide glimpses into his interactions and feelings:

* One sermon from 1956 mentions him feeling the weight of family disasters and other issues people brought to him.

* He expressed a desire to personally connect with people but acknowledged

his inability to do so due to the demands of his ministry.

* Another source notes that his healing services were twice as hard on him as preaching, suggesting the intense nature of his public ministry could be tiring.

These instances suggest that the demands of his ministry and the constant interaction with people facing various needs could have been taxing. However, without more direct statements from him on this topic, it's not possible to conclude definitively that he "got tired of people."" gAI

William Branham shares experiencing a deep depression after the deaths of his wife and daughter. He also described himself as "neurotic" and suffering from periods of "desperate anxiety".

* Early Travels: William Branham left home at age 19, seeking a better life and traveled to Phoenix, Arizona, where he worked for a couple of years. His natural nature was the freedom of the outdoors.

* Ministry Travels: He traveled extensively holding revival meetings across the United States, gaining national attention in the latter 1940s. His healing revivals led him to hold large inter-denominational meetings throughout areas of the world.

* Later Years and Reduced Travel: By the late 1950s, he was reportedly exhausted and refused to do large meetings anymore.

William Branham's life and ministry were significantly influenced by Pentecostal theology, but this evolved increasing controversy surrounding some of his later theological teachings.

Did William Branham want to completely quit preaching?

Around 1960, William Branham transitioned more into a teaching ministry. This followed a decline in his campaigning and popularity starting around 1955, primarily due to Pentecostal churches withdrawing financial support from his healing campaigns.

"While divine healing has been a significant tenet within Pentecostalism since its early beginnings in the early 1900s, the nature and prominence of healing revivals have evolved over time rather than being completely abandoned.

Here's a breakdown of the historical context:

* Early Pentecostalism: Divine healing was a central aspect of the Pentecostal movement from its inception. The Azusa Street Revival (1906-1915) and subsequent early Pentecostal gatherings emphasized faith in God for physical healing as part of the gospel.

* The Healing Revival (1940s-1950s): This period saw a surge of large-scale

healing revivals in North America, led by charismatic figures like William Branham, Oral Roberts, A.A. Allen, and Jack Coe. These revivals drew huge crowds and significantly popularized the doctrine of divine healing, impacting both Pentecostal and broader charismatic circles.

* Decline of the Healing Revival: By the late 1950s and early 1960s, the prominence of these large, independent healing ministries began to wane for various reasons, including:

* Financial accountability and scandals: Some healing evangelists faced scrutiny regarding their finances and the authenticity of reported healings.

* Doctrinal differences: The rise of movements like the Latter Rain movement, which had some association with the healing revival, led to theological disagreements and a distancing by some established Pentecostal denominations.

* Institutionalization: As Pentecostal denominations grew and became more established, there was a greater emphasis on local church ministry and less on large, itinerant evangelistic campaigns.

* Continued Belief and Practice: It's crucial to understand that while the large, independent healing revivals of the mid-20th century declined, the belief in and practice of divine healing did not disappear within Pentecostalism.

* Charismatic Movement and Beyond (1960s-Present): The Charismatic Movement, which began in the 1960s and spread Pentecostal beliefs and practices (including divine healing) into mainline Protestant and Catholic denominations, demonstrated the enduring influence of the healing emphasis. Many Pentecostal churches continue to believe in and practice divine healing through prayer, anointing with oil, and the laying on of hands.

* Diversity within Pentecostalism: It's important to note that Pentecostalism is a diverse movement. While most denominations and churches maintain a belief in divine healing, the emphasis and practices can vary. Some may have regular healing services, while others integrate prayer for the sick into regular church services.

In conclusion, Pentecostals didn't entirely quit supporting divine healing. The large, independent healing revivals of the mid-20th century saw a decline, but the belief and practice of divine healing remain a significant aspect of Pentecostal faith and are expressed in various ways within local churches and ministries today." gAI

Burn out doesn't make a person less spiritual. Aging not only affects the body, but also the mind. Many of the errors of popular Bible characters

happened in their later years. Of course God understands this. Then add the responsibilities put on a leader, and the brain and human spirit can be completely overloaded. Without the counsel of others, most humans cannot bear the pressure.

Proverbs 11:14 "Where no counsel is, the people fall: but in the multitude of counsellors there is safety."

By July 1963, William Branham was ready to 'head outta dodge' and leave people behind.

William Branham, with God's strong assistance, pulled up his boot straps in mid 1963 and stayed on the firing line. Or as Bob Dylan encouraged : "Keep pressing on."

This is easier said than done when under the global spotlight while simultaneously being pushed out. William Branham pushed forward in 1963, trying to explain clearer his beliefs for the next thirty months. Then he was set free from it all.

For now, with 1956 and forward to 1963 then 1965, it seemed tiredness and searching his purpose became the norm for William Branham.

1963 will be discussed in another chapter.

012 Godhead and William Branham

There is a simplicity that must be maintained when understanding what William Branham called his "Message".

It was all based on Pentecost. He is always pointing back to Pentecost 33AD'ish.

If the topics are doctrines, then there are two mentioned different times in the CA book.

Godhead and Baptism

You can't have one without the other. So goes the song.

The Godhead is the cornerstone of William Branham's Christianity.

The Godhead is what William Branham called a major doctrine. This was confirmed in his December 1965 CA book on the first page.

"Though this volume will concern itself with various major doctrines (such as the Godhead, Water Baptism, etcetera) found in Revelation, chapters One through Three, its main theme is the setting forth of a detailed study of the Seven Church Ages." An Exposition Of The Seven Church Ages - Introduction Rev. William Marrion Branham December 1965

"The Spirit of God in John expresses thusly in order to set forth the Supreme Deity of Jesus Christ and to reveal the Godhead as ONE God." An Exposition Of The Seven Church Ages - 1 - The Revelation Of Jesus Christ, December 1965

"I admit that it takes a real revelation from the Holy Ghost to see the truth about the Godhead these days when we are in the midst of the perverting of so much Scripture. But the prevailing, overcoming church is built on revelation so we can expect God to reveal His truth to us. However, you actually don't need a revelation on water baptism." An Exposition Of The Seven Church Ages - 1 - The Revelation Of Jesus Christ, December 1965

"The real believers ought not to have gone there. They had already lost much truth, and now they, too, would lose the understanding of Godhead and forfeit names for titles in water baptism." An Exposition Of The Seven Church Ages - 10 - A Resume Of The Ages, December 1965

Those statements were released the same month he was killed. December 1965.
Looking backward in time, his sermons show the same belief.

"Now look, let's get the baptisms here. The first time baptism was ever

mentioned in the New Testament, was John the Baptist. Is that right? I'll place this up here. You see, you have to get your Godhead straightened out before you can get baptism straightened out. That's John the Baptist, first baptism." 1954-0515 - Questions And Answers

1950 was the first recorded time William Branham mentions the Godhead.

"When Jesus Christ was here on earth, and in Him dwelled the fullness of the Godhead bodily, all the great powers of God was in His Son, Christ Jesus. For the Scripture tells us that God was in Christ reconciling the world to Himself. All things was delivered unto Him, though He spoke nothing but what the Father told Him. He healed no one but what He first saw being healed. For He said, "Verily, I say unto you, The Son can do nothing in Himself, but what He sees the Father doing." That was Saint John 5:19." 1950-0405 - Expectation

The Importance :

This is important in order to understand the heartbeat of what William Branham called "his Message" or "The Message".

The first thing William Branham wanted to say in the December 1965 Church Age Book to clearly define what he believed his ministry to be, was the Godhead. It was not something he invented.

Godhead is a strange word.

"The word "godhead" primarily refers to the essential nature, being, or substance of God. It signifies the inherent divinity and all that constitutes what it means to be God." gAI

The most common belief in christendom of the explanation of the Godhead is the Trinity. Although William Branham might use that term when talking to certain groups, it is clear that he did not believe nor accept the Trinity doctrine(s).

When it came to the Godhead. William Branham merged it with Acts2 when Peter came out from the Upper Room at Pentecost. To understand Peter's baptism sermon, the Godhead has to be understood first. This ties in directly to William Branham believing his ministry was Malachi 4:6b being fulfilled : "..turning.. the hearts of the children to their fathers. " or the last Gentiles back to those people at the Day of Pentecost.

Repeatedly William Branham says his position in Christianity was to point people back. So for him it was always - what did THEY believe? There was no New Testament. All they knew came from the Hebrew Testament and what Jesus taught them and would bring back to their remembrance. They simply needed the upper room experience to turn the light on.

Note : Paul also pointed to Pentecost. Over 3,120 people in the New Testament did as Peter said on the day of Pentecost. For all of them, there was no second choice. That wouldn't change for centuries.

William Branham was very close in his belief to the Oneness doctrine that was revealed in 1914 through another Minister.

William Branham was not Jesus Only and not in full harmony with the Oneness Pentecostals.

"The Oneness Pentecostal movement began in 1913.. In April 1913, at the Apostolic Faith Worldwide Camp Meeting held in Arroyo Seco, California, .. Canadian R.E. McAlister preached a "new revelation" that a baptismal formula in "the name of Jesus" only was to be preferred over the three-part Trinitarian formula of "Father, Son, and Holy Ghost" found in Matthew 28:19, pointing rather to Acts 2:38. .. Rev Frank Ewart and Glenn Cook publicly baptized each other specifically in "the name of the Lord Jesus Christ" in a tank set up in Ewart's crusade tent. This is considered to be the historical point when Oneness Pentecostalism emerged as a distinct movement." wiki

"Oneness Pentecostals hold a distinct belief about the Godhead, often referred to as the "Oneness doctrine" or "Jesus Only" theology. This view stands in contrast to the traditional Christian doctrine of the Trinity. Here's a breakdown of what they believe:

Core Belief:

* One God: Oneness Pentecostals strongly affirm that there is only one God, a singular divine spirit. They often quote scriptures like Deuteronomy 6:4 ("Hear, O Israel: The Lord our God, the Lord is one") to support this.

* No Distinction of Persons: They do not believe that the Father, Son, and Holy Spirit are distinct persons within the Godhead. Instead, they see these as different manifestations, roles, titles, or modes in which the one God reveals Himself.

* Jesus is Fully God: They believe that Jesus Christ is the full manifestation of this one God in human flesh. They see Jesus as not just the Son of God, but God Himself in a different form. Passages like Colossians 2:9 ("For in him dwelleth all the fulness of the Godhead bodily") are central to this belief.

Historical Context:

The Oneness Pentecostal movement emerged in the early 20th century within the broader Pentecostal revival, with disagreements over the doctrine of the Godhead leading to a separation from Trinitarian Pentecostal denominations. Their view is seen by many mainstream Christians as a form

of modalism, an ancient belief that was considered heretical by the early church.

In essence, Oneness Pentecostals understand God as one indivisible being who reveals Himself in different ways throughout history and in the present day, with Jesus Christ being the complete and central revelation of that one God." gAI

William Branham was not Jesus Only and was not in agreement with the Oneness Pentecostals interpretation. He had a different way of understanding the Godhead.

"I saw a vision which spoke and said that my work would be between the two faculties of the Pentecostal, the trinity and the oneness, and there was an empty place on each side to be filled." The Impersonation of Christianity 1957 January 20

Venture :

This author's understanding is that William Branham understood the Godhead in a more day of Pentecost way. The 120 in the upper room were just humans, or scientifically - homo sapien mammals. In the upper room they received Spirit God and now Deity dwelt inside them to be their Teacher.

In like manner, Jesus was a human just like the first Adam. The Bible calls Jesus the last Adam. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." 1 Corinthians 15:45-47

In a simple way : God created a human named Jesus. The God of Israel who is the one and only God Spirit, got inside Jesus. The same pattern as Pentecost. The Fullness was in Jesus. Believers don't have the fullness.

Pretend there is a master computer server called The Fullness. It connects directly to 120 computers on the day of Pentecost. The Fullness keeps the computers functioning as each is ordained to manifest.

It is important to realize that humans are just mammals that have no way to grasp God. Humans barely know anything about God. Humans are like all mammals that eat, sleep, play a little, and procreate. Unless God reveals Himself to a human, they are clueless. The Jews, God's only earthly nation, were clearly taught this and still believe it.

"In Judaism, the explanation of God is complex and multifaceted, with a long history of theological and philosophical exploration. Here's a breakdown of key concepts:

* Monotheism: The most fundamental principle is the belief in one

indivisible God. This is famously expressed in the Shema prayer: "Hear, O Israel: The Lord is our God, the Lord is one" (Deuteronomy 6:4). There is no other deity.

* Transcendence and Immanence: God is understood as both transcendent – beyond human comprehension, independent, and separate from the material universe – and immanent – actively involved in the world and accessible to humanity." gAI

The Jews are 100% correct.

Gentiles don't like that. The Trinity was a much easier doctrine which put God in a convenient box of three. That three is defined in many ways. William Branham didn't preach any of them.

Theologians have trouble trying to find the educated term for what William Branham believed. It was : Not Adoptionism. Not Modalism. Not Docetism. Not Dynamic Monarchianism. Not Marcionism. Not Unitarianism. Not Binitarianism. Yawn. Not Arianism. Not Sabellianism Not Montanism .. and on and on. Of course many of these were and are still called "heresy". Nothing is allowed to come against the Trinity in modern day Christianity.

It was God in the Pillar of Fire for Israel. It was God in the Cloud during the day for Israel. It was God as a fire in a burning bush for Moses. It is taught that it was God inside Melchizedek – who had no beginning or ending - that met Abraham before burning Sodom. So it was God that was inside His created human Jesus. And it is God – in part – that entered those 120 initial ones on the day of Pentecost.

All this is explainable. However, the trinity is usually just called a mystery by the majority after Constantine made it doctrine around 325AD. Of course Constantine hated the Jews and teaching a trinity of God made the 'ignorant' Jews look dumb in the way they believed God, which happened to be the way God Himself taught them. We'll leave this to the endless theologians and their water, ice cube, steam explanations of God. Wonder which of the three said they would be the ice cube? [end of editorial]

William Branham in the later years would identify his part in Christianity as Malachi 4:6b.

Malachi 4:5-6 said "will turn the hearts".
It is interesting to see the word “heart” is used in both the first page and the last page of the Church Ages book. William Branham connected himself to the word “heart”.

Introduction : "Though this volume will concern itself with various major doctrines (such as the Godhead, Water Baptism, etcetera) found in Revelation, chapters One through Three, its main theme is the setting forth

of a detailed study of the Seven Church Ages. .. This composition is set forth in the first person as it is a message from my HEART to the HEARTS of the people. ... I pray the blessing of God upon each reader; and may illumination by the Spirit of God be each one's special portion. William Marrion Branham" An Exposition Of The Seven Church Ages – Introduction, December 1965

Final Page : "So we conclude the Seven Church Ages, saying only what the Spirit said to each age, "He that hath an ear, let him hear what the Spirit saith unto the churches." I sincerely believe that the Spirit of God has been speaking to us, not only teaching us the truths of the ages, but He has been faithfully dealing with HEARTS that they may turn to Him."

".. and if I can accomplish just one thing I will be satisfied. That one thing is to see established a true spiritual relationship between God and men, wherein men become new creations in Christ, filled with His Spirit and live according to His Word. I would invite, plead and warn all to hear His voice at this time, and yield your lives completely to Him, even as I trust in my HEART that I have given my all to Him. God bless you, and may His coming rejoice your HEART." An Exposition Of The Seven Church Ages - 10 - A Resume Of The Ages, December 1965 Rev. William Marrion Branham

The Scripture About "Hearts":

Malachi 4:5 - Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:
6 - And he shall turn the heart 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." KJV

To William Branham, turning the heart back, meant understanding the Godhead just like the Disciples and those in the upper room on the day of Pentecost and after – at least 3,120 in the Gentile Testament that one day.

"Heart" and "Back" are key words in everything William Branham was motivated to do once this Malachi 4:6b was believed by him to be his identity.

Here it is clearly :

"The real believers ought not to have gone there. They had already lost much truth, and now they, too, would lose the understanding of Godhead and forfeit names for titles in water baptism." An Exposition Of The Seven Church Ages - 10 - A Resume Of The Ages

"Oneness of the Godhead is all the way from Genesis 1:1 to Revelation 22:21." An Exposition Of The Seven Church Ages - 8 - The Philadelphian Church Age : released December 1965. Rev. William Marrion Branham

Note : search about the Godhead in the Message Software in order to make your own decision on William Branham's view. The point here is that he said it is a major doctrine of his understanding of what his ministry and his "Message" actually is.

"And I must say It. And my Message…All the time knowing, back there under healing and so forth like that was just to catch the people's attention, knowing the Message would come. And here It is. And them Seven Seals opened, those mysteries, and showing those things is what's happened." 1965-1204 - The Rapture

"And with all my heart, with all my faith, I believe that my Message comes from God. It's—It's been proving that to you, through the years." 1965-1206 - Modern Events Are Made Clear By Prophecy

Spoke on tape December 6, 1965 : William Branham would be gone in three weeks.

013 A Man Has The Right

A man has the right to speak about who he is and what he believes. Autobiographies are usually more accurate than biographies on how a person wants to present themselves.

It could be said that the Church Ages book is William Branham's Spiritual Autobiography. A few weeks later he had been killed. The Church Ages book could then be called his Spiritual Last Will and Testament. It was easily four or more years in the making. It encompassed some of his beliefs from his early twenties. It is 1933 to 1965 all in one Book. It is what he believed just before he died. It included his thoughts on Malachi 4:6b as well as Revelation 10:7. These are the two key Scriptures of his understanding of his place in Church history.

William Branham is very stable in the book on his belief that it all would end by 1977. He realizes he could be wrong, but he is sticking to the thought because he believes it. This is important to always remember.

William Branham believed 1977.

So these next two statements are of the highest importance in understanding William Branham.

In the Church Ages book William Branham says :

1. "Now this messenger of Malachi 4 and Revelation 10:7 is going to do two things.

One: According to Malachi 4 he will turn the hearts of the children to the fathers.

Two: He will reveal the mysteries of the seven thunders in Revelation 10 which are the revelations contained in the seven seals.

It will be these Divinely revealed “mystery-truths” that literally turn the hearts of the children to the Pentecostal fathers. Exactly so." CAB The Laodicean Church Age December 1965

And..

2. "Not for one moment do I bring a message to the people that they may follow me, or join my church, or start some fellowship and organization. I have never done that and will not do that now. I have no interest in those things, but I do have an interest in the things of God and people, and if I can accomplish just one thing I will be satisfied. That one thing is to see established a true spiritual relationship between God and men, wherein men

become new creations in Christ, filled with His Spirit and live according to His Word. I would invite, plead and warn all to hear His voice at this time, and yield your lives completely to Him, even as I trust in my heart that I have given my all to Him. God bless you, and may His coming rejoice your heart." CAB Last Paragraph December 1965

It is a huge injustice to William Branham NOT to accept these autobiographical statements of himself and his understanding of his ministry.

These are the templates from the foundation up to the top of the finished building.

All other teachings, discussions, opinions, criticisms, must have these as the alpha and omega of William Branham.

If William Branham or his ministry is guided by anything other than this, then it is a detour, or worse, it will produce a tragedy.

William Branham preached history. That history would cause hearts to return to the day of Pentecost. He said this continually. His ministry pointed back according to the Scriptures he applied to himself. This is about how he understood himself. A man has a right to speak for himself.

Did William Branham talk about future things? Yes, the best he could. Part of this is in the Seven Seals sermons. But he clarified that the Gentile dispensation ended with the fourth Seal. After that it was Israel. From 1963 through 1965 he also was sorting it out and expounding the best he could. If it all ended by 1977, a lot had to happen.

But, his ministry to the Gentiles was to point.. back. The "heart" was to go back.

Once again : A man has the right to speak about who he is and what he believes. Autobiographies are usually more accurate than biographies on how a person wants to present themselves.

As we've said numerous times :

It could be said that the Church Ages book is William Branham's Spiritual Autobiography. A few weeks later he will be killed in a car wreck. Then, the Church Ages book could be called his Spiritual Last Will and Testament.

There are only three choices when reading the last paragraph of the Church Ages book :

1. He was just being humble.
2. He was lying.
3. He was absolutely telling the truth.

These same three choices apply to William Branham believing his call was to point back to Pentecost and Scriptures.

Those statements of his calling and his desire are what humanity has been given to easily understand what William Branham wanted us to understand about himself. It speaks for itself. It speaks for him. It is him speaking. And William Branham in mid December 1965 is speaking to the world in the only book he ever wrote, approved, published, and gave to Christianity. This is his Amen.

014 Seven Seals Trigger

Years : 1933 five events, 1947 when the recordings started, 1956 when it seems to be falling apart, 1963 when it all came together for William Branham. The Seven Seals that would point hearts back to Pentecost.

For William Branham, the opening of the Seven Seals triggered the fulfillment of his calling and ministry according to his understanding that the seventh church age messenger was also Revelation 10:7. He then clearly knew it was not about him, but it was about Jesus Christ. He believed and would continue to teach this for the next thirty months. The Seven Seals would unfold what God's Plan had been throughout 6000 years - or - the Mystery (singular) of God would be opened for humans to understand.

All these remarks by William Branham were in the last two months of his ministry before he was killed in the car accident. These are his final statements of belief repeated :

"But that was a conception that they had before the fullness of the Word come into existence, or the opening of the Seven Seals, that's promised to us in this age, that we then understand." 1965-1205 - Things That Are To Be

"“He is to look upon as Alpha and Omega,” from Genesis to Revelation, Jesus Christ just the same, right straight through. And reveals His complete mystery of Himself, and His plans for His church ages that's to come, and was sealed in there by Seven Seals. 75 Now, the Book was written, but then, remember, It was sealed with Seven Seals. And these Seven Seals was not to be opened (Revelation 10) until the sounding of the last earthly angel on earth, Revelation 10:7." 1965-1204 - The Rapture

• Note : When William Branham says "revealed", he means revealed by God to each person separately. He did NOT mean that William Branham reveals it and everyone just accepts what he said. He continually taught that only God gives revelation to an individual - and - that God deals with Gentiles as individuals. William Branham was simply the human that was there when the Light was turned on by God.
Martin Luther did not reveal Justification to the world. He was just the physical billboard that showed it had been done by God. It was God that decided it was time to begin revealing Justification “back” to all those hearts/souls ordained to receive it. Everything else that happened around it was standard human and political type things. Martin Luther did not start the Reformation. God did by restoring this truth that was very real back in Pentecost, but had been lost.
God's key concern was to turn on the light of Justification. He made it come

alive Himself. Anyone else that got the revelation could look to Martin Luther, and many others, that had received the same. The 'leaders' were the billboards of what God was doing. This gave assurance to others who God revealed Justification to, that they weren't crazy. Martin Luther was the key figure head that It WAS true.

• William Branham and the Seven Seals :

"Well, as soon as…I got my commission, in the Scripture, "The Seven Seals which is the seven mysteries."" 1965-1127B - Trying To Do God A Service Without It Being God's Will

"It has to be in this Word. See? It's the mysteries that the people has overlooked,.." 1965-1127B - Trying To Do God A Service Without It Being God's Will

"But, Lord, the end time is here. I'm thankful for this spiritual Food, Lord, the spiritual Food of the Seven Seals was promised to be opened. You say, "That'll be something different." No, no. You can't add one word. And take…It's already in There, just hid. It's sealed." 1965-1125 - The Invisible Union Of The Bride Of Christ

"The Seven Seals, which, all the mysteries of the seven church ages was sealed with Seven Seals. The reformers didn't have time to do it in their days. They didn't live long enough." 1965-1125 - The Invisible Union Of The Bride Of Christ

• In the Church Age book William Branham speaks his ministry clearly :

"Now this messenger of Malachi 4 and Revelation 10:7 is going to do two things.

One: According to Malachi 4 he will turn the hearts of the children to the fathers.

Two: He will reveal the mysteries of the seven thunders in Revelation 10 which are the revelations contained in the seven seals.

It will be these Divinely revealed "mystery-truths" that literally turn the hearts of the children to the Pentecostal fathers. Exactly so." An Exposition Of The Seven Church Ages - 9 - The Laodicean Church Age, Rev. William Marrion Branham Book published and distributed December 1965

• The Seven Seals are vital to William Branham's understanding about himself, his calling, and his ministry.

Simply said : The Seven Seals unwrap the Plan that God has had since the beginning of the Bible until the Kingdom arrives. It says that God has had a

Plan to make Himself a 'family' that is actually Himself manifested in humans. And all of this is because of His main Plan to make a Kingdom filled with glorified homo sapien humans that are really God Himself in family form in a Kingdom.

This is all we know. All of human history is essentially making these 'Kingdom' people ready for the Kingdom via redemption.

That is all we know about God. God may have a billion other Plans He is doing. However, this is the one for humans .. and that is all we know and are suppose to know.

• So why do people think William Branham is a threat or cult?

• The only "threat" William Branham is to anyone is for them to have the freedom to reject this that he preached, or to ask God if it is true and if it is true, for God to personally reveal it to that person.

So it isn't a threat, it is just a choice.

There is nothing to be afraid of. There really is no reason to scientifically research him to prove flaws or to prove that only 'the Message' has the truth. His final words are very clear.

It is between a person and God. If they feel God says it is not true, they can dismiss it all. That's all. That IS the all of it. That IS the all of what the "Message" is truly about.

• William Branham basically says that if it is true, and if God does quicken it to a person, that person will suddenly have his/her heart restored BACK to the Pentecostal fathers of Acts 2. Then naturally the person will start growing with their return to Pentecost by following what Peter said in the first sermon spoke by a Holy Spirit filled human - straight out of the upper room on the day of Pentecost. Acts 2:37-39. And God will then keep His Promise, just as Peter and Paul and Scriptures say.

The simplicity just written to many people is heresy. We each have to decide on our own.

About The Seven Seals Sermons :

1. Is the Plan expressed by William Branham in the Seven Seals true or not?

2. If so, the heart will be turned back to the day of Pentecost.

Very simple.

Does a person have to hear the Seven Seals? Some say yes. Some say no. But the Scriptures of Acts 2 never change. If a person gets to Pentecost, God has to keep His Promise.

That is the "Message" - or as William Branham says, "his Message".

According to William Branham, the "Message" is about Malachi 4:6b - restoring the hearts BACK to the day of Pentecost. Which opens the question : What did the 120 in the upper room believe at Pentecost? That's a fair question. Remember, there was no New Testament. So the honest question asked by the listeners when Peter spoke is still the question today : What must we do?

Acts 2:37 "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

2:39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

So this is what William Branham's Seven Seals sermon series was to point us back to.

In researching, it is quite interesting to see how few today actually do as Peter said. The Bible's New Testament speaks of over 5,000, Acts 4:4, people who did as Peter said on the day of Pentecost. Actually, EVERYONE in the New Testament were baptized according to God's prescription which came from Peter.

If Jesus's words in Matthew are turned into a trinity, then what Peter said needs manipulated.
It Peter's words are accurate, then it harmonizes perfect with Jesus's words. The NAME, is Jesus Christ.

THIS is what William Branham said his ministry was to do. It might be said that outside of this, the rest is just bonus material that is not the Scriptural purpose of William Branham's understanding about his calling and ministry. More on that in other chapters.

With this understanding via William Branham's own teachings, things such as 1977 and pictures and clouds and so much other, including doctrines, and imitations .. is placed in their rightful spot. Those things create endless discussions, but William Branham clearly identifies that his "Message" was to point back to the simplicity of the day of Pentecost.

Jesus Christ at Pentecost in the Believers will be the same as Jesus Christ in the Believers at the end of the time of the Gentiles.

They should be - a perfect match.

Peter is the test.

Strangely, what they believed at Pentecost appears to be the thing that today is so hard to do, is called heresy by some, is voided by the trinity via the World Council of Churches and the Vatican because very few want to counter the ghost of Constantine, and is dismissed by the doctors of divinity at nearly every seminary. Peter is a thorn for some reason. Even the Oneness Pentecostals got it all entangled.

"He is the Alpha and Omega of our salvation. We are espoused to Him and not another. We don't belong to the church. We belong to Him." An Exposition Of The Seven Church Ages - 3 - The Ephesian Church Age December 1965

William Branham agrees that it is God that spoke through Peter.
This isn't just about baptism, but Peter's answer that day is the foundation stone that people were to be pointed back to - according to William Branham and his "Message", which was directly tied to the Seven Seals sermon series.

Obeying Peter seems to be a real issue. William Branham said that is exactly what his "Message" was all about.

The Seven Seals points back to Peter and the day of Pentecost. Paul pointed to the same thing. William Branham pointed to the same thing.

There is an interesting thing that happened. William Branham released the Church Ages book two weeks before he died. Somehow when he died, certain 'followers' or 'groupies' or 'sincere people' could not reconcile that he had died. They felt that surely he would raise from the dead.

Thus began humanity trying to figure out what this very highly spiritually gifted man was all about. Some said he was Jesus. Some said he was God. Some said he was the greatest Prophet ever. Some didn't know what to say.

It didn't take long before the idea of turning his taped sermons into books began. Some how it all started growing. Bit by bit William Branham was being turned into someone or some thing very different than what he said at the end of the Church Ages book. The book was there but the system of 'preserving the only Truth' took off.

Yes, the sermons were great. Confusing, but great. "He said the white horse rider was Jesus. Now he says the white horse rider is satan." More books. More books. Then the quote books began to appear. Specialized quote books appeared. Even the part of the Seven Seals services that William Branham said to keep private, went public. A ministry began to build.

The Seven Seals was to ignite the Faith to turn a heart back to Pentecost.

But something else was igniting.

015 When William Branham Became Science

Years : 1933 to 1947 to 1956 to 1963 to 1965.. and 1977 was not far off.

Here goes :

He preached. Services were recorded on reel to reel tapes. Tapes were purchased and shared. He was killed from a car wreck. Doctrines and quotes were falsely created or confusingly interpreted. Reel tapes became cassettes. Cassettes were sold and shared. Ministers preached after listening to tapes or reading transcripts of the tapes. The computer arrived. Tapes were transcribed to digital format. Sermons now had their own computer software. Many doctrines and quotes were found not to exist. Real doctrines were easily confirmed. False doctrines were cast off. At first the computer searches helped clean out the charlatans. The "Message" was now available for anyone on computer or the Internet to search, sort, analyze, and master.

William Branham became science. History science. Doctrine science. Sermon idea science. Gunslinger science. Critics science.

When a man's life can be scientifically searched and analyzed, he becomes a science project. This existed even before computers and Internet but in a more minor form. Computers magnified it. Internet imploded and exploded it. One quote becomes a doctrine. Doctrines build. The laity doesn't have the money for software or can afford the needed computer for search studies. They depend on ministers. Once it was online, the laity doesn't really have the time to do search studies - so they hand it to the ministers more - who many times tell the laity that only ministers are gifted to do it. The ministers are positioned in a new place which echoes back, according to some, to pre-protestant days.

Humans being openly researched is always the mixed tree of good and evil. Most things that humans make can be for good, or for evil. The Internet and AI are the most obvious examples. Now a person can be picked apart. Staying neutral can be very difficult. Feeding bias is easy.

So the sermons become digitally textually available. It was now time to dissect every word William Branham said from 1947 through the end of 1965, and make them all fit with a chosen or predetermined consistency. But that didn't work. Flawless super heroes only exist in movies. This is why one group decided to believe every word spoken was God talking. Others decided his opinions in those eighteen years were better than any other human. Others threw in the towel and just agreed with what the ministers would say. Easy agree'ism. Then the critics got inspired.

Critics are beneficial. They research. They dig in. They many times have a strong distaste about who they research, so there is no fear in their bias in sharing what they find out. They love to say they are dismissed and free from "cognitive dissonance"- fancy words they learned from psychology. All humans actually have a touch of that.

"Cognitive dissonance is the mental discomfort a person experiences when holding conflicting beliefs, values, or attitudes, or when their actions contradict their beliefs. Essentially, it's the psychological tension that arises from holding two or more inconsistent cognitions (thoughts, beliefs, or behaviors).

Cognitive dissonance is a common human experience and can influence our attitudes, beliefs, and behaviors. Understanding it can provide insights into how people rationalize decisions and cope with conflicting thoughts and actions." gAI

In other words, it's normal.

• So, William Branham had no clue he would be so thoroughly dissected. He never said to do it. He thought the current world was ending in 1977. He expected to rapture before that, around 1973/74, at his own age of around 64 years old. This itself - 1977 - completely disrupts the idea that he was going to become the search engine of truth, let alone the only one preaching the truth. William Branham never said to do that. He did say that people would be hearing his recordings - whoever those people were to be up to 1977. He did ask to just say what the sermons said when quoting him. He didn't say to ONLY listen to his sermons and to ONLY say things that he spoke.

William Branham warned about this tendency to be the only one with the truth in his book Exposition of the Church Ages which came out two weeks before he was killed by the wreck.

"Go back to Pentecost before it is too late! But as usual people don't heed God's warning. That revival fire built upon the sacred Word is so wonderful, and the manifestation of the Spirit so blessed, that a little fear creeps in and a whisper in the heart says, "How can we protect this truth we have? What can we do to see this revival goes on?" That is when the "antichrist spirit" comes in and whispers, "Look, you have the truth now, see that it doesn't get lost. Organize and set up your creed of what you believe. Put it all in a church manual." And they do it. They organize. They add to the Word." An Exposition Of The Seven Church Ages - 3 - The Ephesian Church Age, December 1965 written by Rev. William Marrion Branham

"Now, each one of them, course, you could see their idea, and I cannot blame them. Each one claims that they are the truth, they have the truth.

And the people that belongs to those churches should believe that, because they have staked their—their destination, their Eternal destination, upon the teaching of that church." 1965-0220 - God's Chosen Place Of Worship

"Now we find out today, also, there is many different denominations. There is the Catholic church, the Protestant church. Each one of them says they're the Way, see, "We have the Way, we're the Truth." There is the Methodist, says, "We have the Truth." The Baptist says, "We have the Truth." Well, to me, as long as they feel that way, it's not so, because Jesus said, "I am the Truth." See? Therefore, as my sermon last night was, that He is the place where God put His Name, the only place to worship." 1965-0221M - Marriage And Divorce

"..that a little fear creeps in and a whisper in the heart says, "How can we protect this truth we have? What can we do to see this revival goes on?" wmb

The computer answered this fear of 'truth protection' with the "Message Search" - and the engine went full power. Now the "Message" of truth could be protected. And for many, the laity was suppose to step aside. For others, they kept the proper balance. For others, they needed more prophets.

At the end of the Church Age Book, William Branham was very clear. The FOUNDATIONAL STATEMENT about his Ministry is found on the last page of the Church Age Book that was completed under William Branham's guidance, printed, and released two weeks before William Branham left. This is an extremely important statement :

"Not for one moment do I bring a message to the people that they may follow me, or join my church, or start some fellowship and organization. I have never done that and will not do that now. I have no interest in those things, but I do have an interest in the things of God and people, and if I can accomplish just one thing I will be satisfied.

That one thing is to see established a true spiritual relationship between God and men, wherein men become new creations in Christ, filled with His Spirit and live according to His Word. I would invite, plead and warn all to hear His voice at this time, and yield your lives completely to Him, even as I trust in my heart that I have given my all to Him. God bless you, and may His coming rejoice your heart." [last paragraph of the Church Age book, December 1965]

It is now over 45 years since 1977 was suppose to end this current world. Information technology has now rebuilt the tower of babel. Language is no longer a hindrance. Imagination can now be a reality, whether good or bad.

Genesis 11:6 “And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do.”

Welcome to 2025+. All of William Branham's words have been made deity in various ways by many people and movements. Huge confusion and disappointments have been created. Many leaving “the Message” simply cannot function under the twist and turns and battles and allegations and critics and threats and proofs and sub-proofs etc... The young people take the hardest hits. Submit or ...

Like anything in Christianity, charlatans abound. William Branham's words have not been spared from this open pandora box. "The Message of the Hour", as it is called, is truly become a grafted mixed tree. There are so many versions of belief all grafted into the same "quotes" of William Branham.

These grafts? : There is one facet that believes every word on the recordings, now in mp3 format, are "Thus saith the Lord". This is why these individuals redefine the word "pastor" and thus declare that William Branham IS their Pastor.

Others have his words bordering infallible and therefore it requires that only the ministers can put them together properly because only they are "gifted".

Others make William Branham God or Jesus.

Others are in categories of thought that truly are imaginations in religious and spiritual ways.

Others make William Branham as the first Son of God to mature, or the sheaf wave offering of the Old Testament harvest and everyone has to be like him or grow to be like him.

Others believe he is the only voice of God to lead Christians into the Rapture.

And there are a multitude of others that have their own understandings.

When studying William Branham, he is so clear on what the attention should be directed towards.

This is why the foundational statement at the end of the Church Ages book is so important. Whatever conclusion is made about William Branham, it must be built on his own statement.

And since it was his only book of doctrines and final statement he gave to the world, his beliefs should be built from that one book. And that one book clearly states what William Branham believed his Scriptural identity was. For the world, this is his spiritual autobiography.

Also in the Church Ages Book, is the clear understanding of the ministry :

In the December 1965 Church Ages book William Branham says :

"Now this messenger of Malachi 4 and Revelation 10:7 is going to do two things.

One: According to Malachi 4 he will turn the hearts of the children to the fathers.

Two: He will reveal the mysteries of the seven thunders in Revelation 10 which are the revelations contained in the seven seals.

It will be these Divinely revealed "mystery-truths" that literally turn the hearts of the children to the Pentecostal fathers. Exactly so."

An Exposition Of The Seven Church Ages - 9 - The Laodicean Church Age

Rev. William Marrion Branham Book published and distributed December 1965

Once William Branham became a scientific study in order to develop Sermons, many diverted away from that very purpose that he so clearly believed.

It appears that humans did exactly what William Branham said not to do in his December 1965 book publication. Remember, William Branham felt the world was ending 12 years after releasing the book. That made the Rapture just over 8 years away. He never said the mastering of every word HE spoke was vital to receiving "his Message".

He did clearly say what his Scriptural call was.

William Branham did keep pointing backwards to the day of Pentecost as his Scriptural call. People had a hard time with that and felt there just had to be more. And when humans want more, they imagine more, and as God said in Genesis as humans were building their babel, "Gen 11:6 - And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do".

The imagination is a powerful tool and weapon - especially when truth must be protected.

The imagination can create a complexity and believe it is the truth.

But that doesn't mean it's true.

NOTES

In the 1850's the Seventh Day Adventist had what they called "The Great Disappointment" when Jesus didn't arrive as prophesied. When the date was modified by a few months, they had their second disappointment.

1977 gave the "Message" of William Branham its own great disappointment. And for those who did the math, 1987 was the part two disappointment.

When the computer software arrived, William Branham could now be scientifically studied and new definitions of his importance could be developed. It truly was children in a candy store. It became a great tool. Now it became possible to study all 56 times William Branham said "Tommyrot" - and since he said it, it was now spiritually acceptable to say it as a "Message Believer" and "Message Minister".

For those who believe every word said by William Branham was God speaking, now it was proper to say, ".. their argument against Divine healing is thinner than the broth made out of a shadow of a chicken that starved to death." [This statement used 26 times is a quote influenced by Evangelist Billy Sunday - 1862 to 1935 - whom William Branham admired and mentioned dozens of times.]

Or "One of Sunday's favorite sayings is: "I don't know any more about theology than a jack-rabbit does about ping-pong.."

http://www.mirrorservice.org/sites/ftp.ibiblio.org/pub/docs/books/gutenberg/5/0/5/8/50586/50586-h/50586-h.htm

which is very similar to William Branham's "sometimes know no more about God than a rabbit does about snowshoes." .. said 25 times.

Simultaneously, other Christian writers and characters of Christianity such as Martin Luther could also be studied in-depth via the Internet. The goldmine had arrived. The science had arrived. Anyone could get a self-made self-convinced doctor degree of their favorite minister.

Time moves fast and becomes a self propelling unstoppable tornado as quote upon quote feeds off more quotes which feed off more quotes. Eventually and sadly, for many, if a quote isn't said in a church service, then the people are not sure whether to believe what was just said. For others, Scriptures are no longer the Absolute. For others, a sermon that only uses Scriptures is ridiculous. For others, only quotes are allowed especially via tape recordings being played in the service as the “purist form of the Word”. As the tornado spins, the vortex takes control. Simplicity dissolves. Leaders create new simplicities and the laity is told to “get in line: or get left out.

Humans are strange creatures. A grape can't be a grape. It must be a seedless grape. We forget, by choice usually, that when it comes to God, only God is in charge. Only God gives revelation to a person. Only God calls a person.

God simply.. cannot be put in a box. God is the only thing on our planet that works like this. He appears unorganized and humans hate that. We always have a better way. We always get in the way.

But William Branham made it very easy and simple for humanity to understand what he believed : Pentecost and Scriptures and God always keeps His Promises.

Knowledge was definitely increasing at a hyper rapid pace - and being used with every interest, bias, scientific research, theological research, and imagination possible.

Daniel 12:4 "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increase."

A popular song called "She Blinded Me with Science" by the English musician Thomas Dolby, was released in 1982. The "Message Software" was less than ten years away.

Many would argue, especially the critics which have exited the "Message, that it has had the same outcome. “It blinded them with science.”

016 The Critics and The Quitters

The Critics and The Quitters are a lively bunch.

The Critics and The Quitters are a damaged bunch.

To be fair, critics thrive on being critics like YouTube crime channel producers like being investigators. But that's entertainment.

However, The Quitters cannot be put in a box, and shouldn't be.

When Branhamism replaced Christ emphasis for many, it became its own system, or organism, or culture, or or or...

This does not take away from the sincere balanced ministries that are connected to William Branham.

Quotes and stories from William Branham can be used properly. There are many fantastic ones as well as expoundings on Scriptures. It is when they take precedence over the focus of Pentecost and the Bible that problems can happen.

The 'Message' has a top three often mentioned : Luther, Wesley, 1906 Pentecostal. William Branham would be number four. These are the four that are the key components of 'restoration theology' taught by William Branham. The first three are history that cannot be debated. It is the fourth component that shears to cause the problem.

No human wants everything they have ever said for 18 years dissected scrutinized analyzed hypothesized criticized compartmentalized compared structuralized scientifically investigated preached proven disproven debated constantly demanded to be vindicated and blasted to the world. There are probably more words that could be added - but point made.

No wonder some people have run away from the 'Message' as fast as they can.

Youth either grasp it, or obey, or get psychologically confused, or just flush it down the toilet of their life journey and move on. Many times it is better to belong than to be lonely or be the unwanted oddball. But this is normal for any church or religious movement. The "Message" connected or constructed to William Branham is no exception.

Depending on the pastor one sits under, will depend on the depths of expression when the season of rebuttal arrives.

Churches will always be clubs of a sort, or gatherings of fellowship. Birds of a feather need to flock together. That is why there are temples, church

buildings, tabernacles. Christianity is no different. There is a great value with that neighborhood or community church where people gather and help each other through life. It is very important socially and mentally - and for the person living Christianity, spiritually. Gathering in some form, whether two or more, is an asset which many times is improperly developed into its own doctrine of extremes.

Going to church : William Branham believed this and lived it. However, he clearly stated the individual must focus on Christ.

William Branham often said he was not the best preacher in world. Everyone has favorites. It's not bad to focus on a leader that is trusted. They are the servant helpers of God for the people.

So why do people focus so much on William Branham?
When a child thinks their daddy knows everything, no one calls that a cult. As the child grows he begins to learn from others such as school teachers. When the child grows to adulthood they gain a new relationship with their dad. The more years, the more wisdom and understanding of the true reality about their dad. The ultimate goal is to be best friends, understanding each other's strengths and weaknesses.

• Critics often can spot the 'believer' that refuses to grow up. They see the ones who keep daddy the superhero and stay stubbornly anchored there. The critics also can spot a minister that is set in their ways and won't allow anyone to grow past hero worship. Eventually they conclude it's all cult behavior.

The 'Message' a cult? No. That's not accurate with even the simplest or most in-depth definitions of a "cult". But the argument is valid for many that have improperly deified William Branham too high.

Critics abound in this world. Being critical is in the human spirit. Being critical is a tool. Like any tool it depends how it is used. Criticism can be good, bad, or outright insane. As previously said, critics can be incredible researchers as well as see things plainly and not be scared to express it.

• Now Quitters cannot be put in a box either. They should not be quickly spiritualized as :

"1 John 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

Now, read that Scripture again with a Darth Vader voice.

This is the easy one Scripture used on “quitters” as a doctrine-weapon.

However, it is often positionally misplaced due to eliminating Jesus's teaching of seeking out the one lost sheep from the fold of one hundred.. or the parable of the prodigal. Quitters are not the scoundrels they are often made out to be.

Without overloading the topic, only if someone actually curses Spirit God, calling him a devil - from their heart - are they a castaway. Period.

Many who have "left the Message" are scarred, confused, have complexes, are lonely, wrong teachings, are personally wrestling with God, have spiritual scarecrows that are confusing them, been hurt by ministers, been lied to or believe the 'Message' lied to them or have been convinced William Branham lied to them or were taught with William Branham quotes that were wrong and thus a lie, and the list continues.
VERY FEW trash God completely from their heart and soul after exiting a "Message Church".

It's a shame when studying William Branham and seeing what he understood his ministry to be, that so many human train wrecks happen and only expand with each generation.

There is not any Christian including Martin Luther that could not be scientifically dissected into a fake. That is critic folly to have as a goal or calling. It's also bad science.

To understand why William Branham said something at a specific time in a specific place requires the knowledge of too much data. This knowledge can never be known. A minister will say one thing for one person in a congregation based on where he is at, what is happening in the world, what is happening in the culture at that moment, what is happening in the media at that time, what struggles is that specific church going through at that time, what has been previously said there, what happened in the car on the way to church, what is the weather, how are the allergies, who called with a question .. and that's just a hand full. … Then a week later seem to say the opposite.

It is impossible to fairly study 18 years of comments and build a box of consistency. William Branham should never be built into a lamb with no flaws or a heifer without a hair that is blemished. (A type of Old Testament requirements for specific offerings.)

The great value of the Church Ages Book is William Branham clearly states what is important and clearly states his belief of his ministry. It's timing of release makes it his Spiritual Autobiography or two weeks later his Spiritual Last Will and Testament.

- Critics may not be the funnest folks to be around, but they are useful.

• Quitters should never be voided unless they clearly curse Elohim, Jehovah, Jesus Christ.

Some Quitters have heard the Critics and exited.

Some Critics are trying to help Quitters that are hurt in some fashion.

Yes, there are wolves in sheep's clothing.

But there are also sheep still in wolves clothing.

And yes, sometimes there are sheep that are just hurt sheep.

And yes, sometimes there are wolves who are just wolves.

God isn't scared. He knows the difference.

God has never lost one of His Own. But only God knows who they are.

Once more : "1 John 2:19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us."

The verse before this is :18 and it mentions "even now are there many antichrists". Then go to verse :22 to have that defined : "Who is a liar but he that denieth that Jesus is the Christ? He is the antichrist, that denieth the Father and the Son."

So, verse :19 can be said without the Darth Vader voice. The antichrist is not someone who has left a "Message church" and William Branham. There can be a hundred reasons why they felt to leave. That is not in the definition of verse :22. But someone who fulfills verse :22 may leave .. and that will be between them and God.

Critics can be helpful. Quitters are still God's responsibility. Some Quitters are Critics.

So the Critics that are trying to make more Quitters walk a risky line.
But Critics who are just reporting information found in research, are the helpful ones.

A good Critic needs to make sure they are a useful Critic who doesn't try to rewrite history, but has a desire to report accurate history that is found even if it ruffles feathers. But they should protect themselves in the process not to venture into the area of not being helpful to humans or God.

Speaking of history, it is interesting to see how AI talks about William Branham.

017 Why William Branham Is Special by AI

googleAI is a tool for research. It is not the say-all of perfect truth, but it is an expression of how AI views things that have been viewed by humans. It's also good at history. Though it's history sometimes pulls from falsely reported history. But it is getting better.

The ministry and life of William Branham is a good test of AI.

First some info from AI. Next a statement about it all.

When GoogleAI is asked why William Branham is special, AI sees him this way :

"William Branham was undeniably a significant and complex figure in the 20th-century church world, particularly within Pentecostal and Charismatic circles. Here's a breakdown of why he was considered "special" by many, alongside the controversies that surround his legacy:

Reasons why William Branham was considered "special":

* Initiator of the Post-WWII Healing Revival: Many historians and participants recognize Branham as the spark that ignited the healing revival movement in the late 1940s and 1950s. This movement saw a significant public display of what were believed to be miraculous healings.

* Massive Healing Campaigns: Branham held large, interdenominational meetings where numerous accounts of miraculous healings were reported. Historians like David Harrell considered him and Oral Roberts the "giants" of this movement, with Branham as the "unlikely leader."

* Gift of Discernment and "Word of Knowledge": Branham was known for claiming a supernatural ability to discern people's illnesses and reveal personal details without prior knowledge, which many attendees believed to be a genuine spiritual gift.

* Influence on Televangelism and Charismatic Movement: He is credited by some Christian historians as a "principal architect of restorationist thought" for charismatics and had a lasting impact on the rise of televangelism and the modern charismatic movement.

* International Recognition: Branham's ministry extended beyond North America, drawing significant attention and followers worldwide.

* "Pillar of Fire": Many of his followers believed in the visible manifestation of a "pillar of fire" during his meetings, which they interpreted as a divine sign.

However, William Branham's ministry and teachings were also highly controversial:

* Divergent Theology: Branham developed theological views that differed from traditional Pentecostal and Charismatic doctrines, incorporating elements of Calvinism, Arminianism, dispensationalism, and his unique eschatological interpretations. These views were increasingly rejected by his contemporaries as "revelatory madness."

* Serpent Seed Doctrine and Racial Teachings: His controversial teachings, including the "serpent seed" doctrine and certain racial views, alienated many of his former supporters.

* Rejection of Denominationalism: Branham taught that membership in Christian denominations was connected to the mark of the beast, further isolating him from mainstream Christianity.

* Cult of Personality: Despite his own denials, some of his closest followers developed a cult of personality around him, treating his sermons as oral scripture ("The Message").

* Questionable Claims and Embellishments: Investigative journalists and others accused Branham of fraud, pointing to instances where people pronounced healed later died and evidence suggesting (unproven) staged miracles. There were also claims that he embellished his early life story.

* False Prophecies: Branham made a "personal prediction" that the end of the world would occur in or before 1977, which obviously did not come to pass.

* Influence on Notorious Figures: He had a relationship with Roy Davis, a leader in the Ku Klux Klan, who baptized and ordained him. He also played a role in the early ministry of Jim Jones of the Peoples Temple.

In conclusion, William Branham was indeed a very "special" figure in the church world, primarily for his role in initiating and leading the post-World War II healing revival and his profound influence on the subsequent Charismatic movement. He was seen by many as a powerful man of God with extraordinary gifts. However, his later theological developments and controversial teachings led to significant criticism and division, and his legacy remains highly debated and complex." end of AI

Now there is the mixed tree of knowledge. A mixture of the whole puddle of ponderings with some nearly preposterous.

How is this to be interpreted?

There seems to be an endless babbling, or babel'ing, of opinions about William Branham.

This could apply:

"It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house." Proverbs 21:9

Just replace the word "woman" with "Message".

A legacy is a tricky analysis of someone. Just know that William Branham left a vast legacy historically. The history cannot be denied. William Branham shook the church world. Love him or hate him or anything in between, the history of the healing movement in the 1940s 1950s and 1960s is solid history. It really happened. It's really true. William Branham IS the key historical figure for it.

Step 2 : Was William Branham a prophet of biblical proportions?

That is a fair question. Youth ask it often - if not out loud, they hide the question within.

Now many critics who consider themselves as prophet experts - though none of them that we found have ever been a prophet - like to prove William Branham as a charlatan versus a true prophet. That is fine if they think that to be their purpose in life.

People easily sink in the cauldron of true false yes no HasToBe CantBe GiveMeErrors GiveMeProofs arguments, teachings, and debates.

But if looking at his clear statements of what he saw his ministry as - Revelation 10:7 making Malachi 4:6b happen in a Believer's life - it becomes a very easy choice for an individual to either agree or disagree or just let all enough alone. Or as psychologicals say : fight it, flee it, (and they should add) or face it.

So much of what is argued about can be scooted to the side once William Branham's view of his ministry is seen in its simplicity. The rest can be debated all day. But his own words over and over and over is to point people back to the Pentecost fathers on the day of Pentecost, around 33AD or 33CE. And William Branham wasn't even there. That means no one was quoting William Branham on the day of Pentecost. But.. William Branham sure quoted them.

So if a person time travels, what part of William Branham's ministry would be important on the day of Pentecost and just after? That should be the focus.

018 The World of William Branham's Youth

William Branham said he was born in 1909 and started his ministry in 1933. This is a look at what the world was like that this young boy was affected by up to that infamous year of 1933.

World War I arrived. The Great Depression arrived. The Spanish Flu arrived. On one part of a spectrum was Nikola Tesla creating science miracles which would birth most of what we have in digital, Internet and power technology today.

On the other part of the spectrum there was a new church organization called Pentecostals with God miracles.

At the same time the horse had now become horse power, vehicle style.

Everything flip flopped into a new world at the turn of the century. 1900 would make humans what they had never been before. And war. Always war. And this war called World War I would change humanity as a whole.

There would be plenty for a young preacher named William Branham to juggle in his sermons.

• This is a bit of a long study using GoogleAI, but it is important in understanding the world William Branham digested as he grew into a young man preacher. It is so easy to spiritually romanticize his youth. Stories can be told almost separate from the real world. Like the movies which say "Based on a true story", so is the temptation to create a different planet with William Branham on it. He was not an entity of his own in a spiritual make believe world. He was instead a fellow human, down to earth, moving forward with the rest of humanity and what all humans were having to deal with.

• Here is an AI study of what was happening all around William Branham as he grew up :

"The United States from 1910 to 1930 was a period of significant transformation across social, cultural, and economic spheres, bookended by the Progressive Era and the onset of the Great Depression.

Social Changes

* Progressive Era Reforms (early 1910s): Building on the late 19th and early 20th centuries, the Progressive Movement continued to advocate for social and political reforms. This included efforts to regulate big business, improve working conditions, clean up corrupt city governments, and address social issues.

* Women's Suffrage: The decades-long fight for women's right to vote culminated in the ratification of the 19th Amendment in 1920, a monumental victory that significantly altered the political landscape and women's roles in public life.

* The Great Migration: This significant demographic shift saw a large-scale movement of African Americans from the rural South to the industrial North, seeking economic opportunities and escaping racial discrimination. This migration reshaped urban centers and contributed to the burgeoning African American culture in the North.

* Changing Roles of Women: Beyond suffrage, women began to take on more active roles in the workforce and pursue higher education, challenging traditional gender norms. Fashion also reflected this shift towards more practical and less restrictive clothing.

* Health and Leisure: There was a growing interest in healthful living, with the rise of physical culture and the appreciation of leisure time due to reduced working hours and improved education. Affordable travel, particularly by automobile, also broadened social horizons.

* Immigration and Nativism: While immigration continued in the early part of the period, World War I and rising nativist sentiments led to increased restrictions on immigration, culminating in stricter immigration laws in the 1920s.

* The First Red Scare (post-World War I): A period of intense anti-communist and anti-radical sentiment gripped the nation, leading to suspicion and suppression of dissenting political views and labor activism.

Cultural Changes

* The Roaring Twenties: This decade was characterized by significant cultural shifts, often seen as a break from Victorian norms.

* Jazz Age: Jazz music, originating in African American communities, gained widespread popularity, influencing dance, fashion, and social attitudes.

NOTE : In his sermons, you'll hear William Branham use many of these terms.

* Flapper Culture: Young women embraced a more independent and assertive lifestyle, reflected in their fashion (shorter skirts, bobbed hair), social behavior (dancing, smoking), and challenging traditional expectations.

* Prohibition (1920-1933): The nationwide ban on alcohol led to the rise of illegal speakeasies and bootlegging, fostering organized crime and a culture of defiance against the law.

* Rise of Mass Media: The widespread adoption of radio and the burgeoning film industry (Hollywood's Golden Age) created a shared national culture and transformed leisure and entertainment.

* Automobile Culture: The increasing affordability and availability of automobiles revolutionized transportation, urban planning (rise of suburbs), and leisure activities, offering greater personal freedom and mobility.

* Harlem Renaissance: A flourishing of African American artistic and intellectual expression in Harlem, New York City, encompassing literature, music, art, and theater, challenged racial stereotypes and celebrated Black culture.

* Clash of Traditional and Modern Values: The rapid social and cultural changes of the 1920s led to tensions between traditional, often rural, values and the more modern, urban lifestyles. This clash was evident in events like the Scopes Trial (1925), which debated the teaching of evolution in schools.

Economic Changes

* Post-World War I Boom (early to mid-1920s): Following a brief post-war recession, the US experienced a period of significant economic growth and prosperity, driven by industrial expansion, technological innovation (automobiles, radio, electricity), and mass production techniques (like Henry Ford's assembly line).

* Rise of Consumer Culture: Increased wages and the availability of new consumer goods fueled a culture of consumption and advertising. Installment buying allowed more people to purchase items like cars and appliances.

* Agricultural Depression: While cities boomed, the agricultural sector faced economic hardship throughout the 1920s due to overproduction and falling prices.

* Stock Market Speculation: The latter part of the 1920s saw a surge in stock market speculation, with many people investing heavily on margin, leading to an unsustainable bubble.

* The Wall Street Crash of 1929: The stock market crash in October 1929 marked the abrupt end of the economic boom and the beginning of the Great Depression, which would profoundly impact the following decade.

In summary, the period from 1910 to 1930 was a dynamic and transformative era in US history. It witnessed significant social reforms, dramatic cultural shifts, and a roller coaster of economic activity, ultimately leading to the precipice of one of the nation's greatest economic crises." googleAI

• The Church:

Here is a brief history of what was happening in Christianity as William Branham was growing from a boy into his twenties :

"The period between 1910 and 1930 was a time of significant upheaval and transformation for the church in the USA, marked by internal conflicts, responses to social changes, and the impact of global events. Here's a breakdown of some key aspects:

The Fundamentalist-Modernist Controversy: This was arguably the most defining characteristic of the era for many Protestant denominations.

* Clash of Ideologies: A major theological battle erupted between fundamentalists, who advocated for a literal interpretation of the Bible and adherence to traditional doctrines, and modernists (also known as liberals), who sought to reconcile Christian faith with modern science, historical criticism, and evolving social norms.

* Key Issues: The debates centered on the authority and inerrancy of the Bible, the nature of Jesus Christ (including the virgin birth and miracles), and the concept of salvation. The teaching of evolution in schools became a flashpoint in this conflict, culminating in the Scopes Trial in 1925.

* Denominational Divisions: This controversy caused deep divisions within many Protestant denominations, including Presbyterians, Baptists, Methodists, and others. Some denominations experienced schisms as conservative groups broke away to form new, independent churches and denominations.

* Rise of Fundamentalist Institutions: Fundamentalists, feeling marginalized in mainstream denominations and seminaries, established their own Bible institutes, colleges, and missionary organizations to preserve and promote their theological views.

The Social Gospel Movement: While it had its roots in the late 19th century, the Social Gospel movement continued to be influential during this period.

* Focus on Social Justice: This movement emphasized applying Christian ethics to social problems such as poverty, inequality, and injustice. Proponents believed that the church had a responsibility to work for social reform and the establishment of God's kingdom on earth.

* Practical Action: Social Gospelers were involved in various initiatives, including establishing settlement houses, advocating for labor reforms (like the abolition of child labor and better working conditions), and addressing issues like alcoholism and urban poverty.

* Theological Basis: They often interpreted the Lord's Prayer ("Thy

kingdom come, Thy will be done on earth as it is in heaven") as a call to social action.

Impact of World War I (1914-1918): The war had a profound impact on American society and the church.

* Shifting Theological Perspectives: The horrors and widespread destruction of the war led many to question the optimistic postmillennial theology prevalent in some circles (the belief that the world would gradually improve, leading to Christ's return). This contributed to the rise of premillennialism (the belief that Christ would return before a period of tribulation).

* Interfaith Cooperation: The war effort fostered a sense of unity across religious lines, with Protestants, Catholics, and Jews often working together in support of the troops and the nation. This period saw increased dialogue and a lessening of some historical prejudices.

* Church Involvement: Churches actively supported the war effort through fundraising, volunteer work, and providing chaplains for the military.

Other Notable Trends:

* Growth of Pentecostalism: The early 20th century witnessed the rapid spread of Pentecostalism, a new Protestant movement characterized by spiritual experiences like speaking in tongues and divine healing.

* Ecumenical Movement: The early seeds of the modern ecumenical movement, aimed at fostering unity among Christian denominations, were sown during this time, gaining prominence with events like the Edinburgh Missionary Conference in 1910.

* Rise of New Religious Movements: Various new religious movements and sects emerged during this period.

In summary, the period of 1910 to 1930 was a dynamic and often contentious time for the church in the USA. It was marked by significant theological debates that led to lasting divisions and the rise of new religious expressions, alongside efforts to address social problems through a Christian lens, all while navigating the profound impact of a global war." googleAI

• Pentecostal Church of the 1920s :

"The Pentecostal Church in the 1920s was a dynamic and rapidly growing movement still in its early stages of development. Here's a glimpse into what it was like:

Key Characteristics:

* Emphasis on the Holy Spirit: The defining characteristic was a strong

belief in the present-day activity of the Holy Spirit, mirroring the events of Pentecost in the Bible. This included the experience of "baptism of the Holy Spirit," often accompanied by speaking in tongues (glossolalia) which was seen as the initial physical evidence of this baptism.

* Spiritual Gifts: Pentecostals believed in and actively sought the manifestation of spiritual gifts such as divine healing, prophecy, and miracles as described in the New Testament. Faith healing was a particularly visible aspect, drawing both adherents and criticism.

* Emotional and Spontaneous Worship: Services were typically energetic and expressive, characterized by spontaneous prayer, enthusiastic singing, clapping, and raised hands. Testimonies of personal encounters with God were common and valued.

* Evangelistic Zeal: There was a strong emphasis on evangelism and missionary work, fueled by a belief in the imminent return of Jesus Christ. Many early Pentecostals felt a sense of urgency to spread their faith.

* Working-Class Appeal: Pentecostalism found fertile ground among the lower middle class and poorer Protestants who sought a more personal and emotionally engaging religious experience than what they found in mainstream denominations.

* Interracial Beginnings and Segregation: The movement's early years saw remarkable racial integration, most notably during the Azusa Street Revival (1906-1915) led by William J. Seymour. However, the social pressures of the Jim Crow era led to increasing segregation within Pentecostal denominations during the 1920s as African American churches gained independence and white congregations desired segregated services.

* Emergence of Denominations: While the early movement was often characterized by independent congregations and a spirit of unity, the 1920s saw the formation and consolidation of various Pentecostal denominations. Some key events included the formation of the Assemblies of God in 1914 and the Pentecostal Assemblies of the World becoming incorporated in 1919.

* Reaction to Modernism: Like the Fundamentalist movement, Pentecostalism arose partly as a reaction against modernism, secularism, and scientific teachings that seemed to contradict their literal interpretation of the Bible.

* Role of Women: Women played significant leadership roles in the early Pentecostal movement, often serving as preachers, evangelists, and missionaries, which was somewhat unconventional for the time.

Challenges and Growth:

* Controversy and Criticism: The movement faced criticism and skepticism from established denominations who often viewed their practices, such as speaking in tongues and faith healing, with suspicion. They were sometimes labeled as fanatical or uneducated.

* Internal Divisions: Doctrinal differences, such as the "Oneness" Pentecostalism which rejected the traditional Trinity, led to divisions within the movement.

* Rapid Expansion: Despite the challenges, Pentecostalism experienced significant growth throughout the 1920s, spreading across the United States and internationally through missionary efforts. Figures like Aimee Semple McPherson gained prominence during this era, further popularizing the movement.

In summary, the Pentecostal Church of the 1920s was a vibrant, Spirit-centered movement characterized by enthusiastic worship, a belief in spiritual gifts, a strong evangelistic drive, and a significant appeal to those seeking a more direct and experiential relationship with God. While facing internal challenges and external criticism, it laid the foundation for the global Pentecostal movement we know today." googleAI

• Mainline Denominations Opinion of Pentecost Church in the 1920s :

"The mainline churches in the 1920s generally viewed the emerging Pentecostal movement with a mixture of suspicion, criticism, and sometimes even hostility. Here's a breakdown of their perspectives:

Concerns and Criticisms:

* Emotionalism and Lack of Order: Mainline denominations, with their more structured and liturgical traditions, often found Pentecostal worship services to be overly emotional, chaotic, and lacking in decorum. Practices like speaking in tongues, faith healing, and spontaneous expressions of faith were seen as undisciplined and potentially fanatical.

* Theological Differences: Mainline theologians often questioned the theological basis of Pentecostalism, particularly the emphasis on the baptism of the Holy Spirit as a distinct experience after conversion, evidenced by speaking in tongues. They worried that this focus could overshadow the importance of traditional doctrines and sacraments. Some accused Pentecostals of adding to the Bible with their emphasis on modern-day miracles and prophecies.

* Social Class and Education: Pentecostalism in its early days largely attracted individuals from lower socioeconomic classes and those with less formal education. Mainline churches, which often had a more established

middle-class and educated membership, sometimes looked down on Pentecostals as being unrefined and theologically unsophisticated. They might have condescendingly viewed Pentecostals as being "stuck on the margins."

* Challenge to Authority: The rise of Pentecostalism, with its emphasis on individual spiritual experiences and often independent church structures, was seen as a challenge to the authority and established order of the mainline denominations. Some feared that it would lead to division and the erosion of traditional church structures.

* Perceived Heresy: Some mainline leaders accused Pentecostals of doctrinal heresies due to their interpretations of scripture and their emphasis on spiritual gifts. They were concerned about what they perceived as a reliance on subjective experiences over sound doctrine.

However, it wasn't a completely monolithic response:

* Individual Encounters: While official denominational stances were often critical, individual members of mainline churches sometimes attended Pentecostal meetings out of curiosity or a desire for a more experiential faith.

* Influence and Dialogue: Over time, and particularly with the rise of the Charismatic Movement within mainline denominations in later decades, some of the initial hostility began to soften as mainline Protestants adopted some Pentecostal practices and beliefs.

* Unintended Connections: Interestingly, there were some unexpected interactions. For example, despite generally opposing faith healing crusades, some Baptists attended these events. Additionally, a prominent evangelist of the 1920s, Aimee Semple McPherson, was even ordained by a First Baptist Church after leaving the Assemblies of God.

In summary, the mainline churches of the 1920s largely viewed the Pentecostal movement with skepticism, rooted in concerns about its worship style, theology, social composition, and perceived threat to their authority. They often saw Pentecostalism as an emotional and theologically unsound movement appealing to the less educated. However, the relationship was not without its nuances and would evolve significantly in the following decades." googleAI

• Mainline Denominations Opinion of Pentecost Church in the 1930s :

"In the 1930s, the mainline churches in the United States generally viewed the Pentecostal Church with a mixture of suspicion, skepticism, and sometimes outright hostility. Here's a breakdown of the common attitudes:

1. Theological Concerns in the 1930s :

* Biblical Interpretation: Mainline denominations, while also valuing the Bible, often criticized Pentecostals for what they perceived as a literalistic and sometimes selective approach to scripture, particularly regarding spiritual gifts.

* Spiritual Gifts: The emphasis on speaking in tongues, divine healing, and prophecy was a major point of contention. Mainline churches often held cessationist views, believing these "sign gifts" ceased with the early apostles. They viewed Pentecostal practices as emotionalism, fanaticism, or even evidence of being misled.

* Emotionalism and Subjectivity: The demonstrative worship styles in Pentecostal churches, characterized by raised hands, speaking in tongues, and spontaneous expressions, were often seen as overly emotional and lacking in decorum compared to the more reserved practices of mainline traditions. Mainline churches valued order and reasoned faith over what they considered subjective experiences.

* Doctrinal Differences: While Pentecostals generally held to core Protestant beliefs like the Trinity and the divinity of Christ, differences in understanding the Holy Spirit, salvation, and the nature of spiritual gifts created theological divides. Some early Pentecostal groups also faced accusations of heresy, particularly regarding the Trinity (Oneness Pentecostalism).

2. Social and Cultural Perceptions in the 1930s :

* Class and Education: In the early 20th century, Pentecostalism largely appealed to working-class and rural populations, often those with less formal education. Mainline denominations, with their established histories and more educated clergy and congregations, sometimes held condescending views of Pentecostals as being uneducated and unsophisticated.

* Social Standing: Mainline churches often had greater social and political influence. They sometimes viewed the Pentecostal movement as socially disruptive or as appealing to marginalized groups.

* "Holiness" Roots: Pentecostalism emerged from the Holiness movement, which itself had a somewhat strained relationship with some mainline denominations. The emphasis on personal piety and separation from worldly amusements was sometimes seen as legalistic or judgmental by those in mainline churches.

3. Institutional Responses in the 1930s :

* Rejection and Expulsion: Many mainline denominations actively discouraged Pentecostal practices within their congregations. Individuals who

embraced Pentecostal beliefs or practices often faced social ostracism, disciplinary action, or even expulsion from their mainline churches.

* Formation of New Denominations: The resistance from mainline churches was a significant factor in the rapid formation of distinct Pentecostal denominations like the Assemblies of God, the Church of God (Cleveland, TN), and others during the early 20th century. Pentecostals felt the need to create their own ecclesiastical structures where their beliefs and practices were accepted and encouraged.

* Limited Dialogue: In the 1930s, there was generally limited formal dialogue or ecumenical engagement between mainline and Pentecostal churches. The theological and cultural differences were significant barriers to understanding and acceptance.

In summary, the 1930s represented a period of significant separation and often negative perception between mainline and Pentecostal churches. Mainline denominations largely viewed Pentecostalism as theologically unsound, socially inferior, and overly emotional. This led to the establishment of Pentecostalism as a distinct and rapidly growing branch of Christianity, often in opposition to the established Protestant order." googleAI

• Divine Healing in the 1930s :

"During the 1930s, a significant number of individuals and emerging religious movements believed in Divine Healing. Here are some key groups and figures:

1. Pentecostal and Holiness Movements:

* The early Pentecostal movement, which had its roots in the Azusa Street Revival (1906-1909), continued to grow and spread in the 1930s. A core tenet of Pentecostalism was the belief in the present-day operation of spiritual gifts, including divine healing.

* Many within the Holiness movement, from which Pentecostalism emerged, also held strong beliefs in God's power to heal.

* These movements emphasized a direct, personal relationship with God and often saw physical healing as a manifestation of faith and God's will.

* Missionary efforts by Pentecostals during the 1930s also spread the belief in divine healing to other parts of the world.

2. Key Figures in the Divine Healing Movement (though their prominent work often extended beyond the 1930s):

* While their most impactful ministries often began later, the seeds of the Divine Healing movement with figures like William Branham and A.A. Allen were present in this era. These individuals would later become highly influential healing evangelists.

* Charles Fox Parham and William J. Seymour, key figures in the early Pentecostal movement before the 1930s, laid the theological groundwork for the acceptance of divine healing within these circles.

3. Independent Churches and Evangelists:

* Beyond the formal Pentecostal denominations, many independent churches and evangelists also emphasized divine healing as part of their ministry.

* Individuals experiencing or witnessing miraculous healings often became strong proponents of this belief within their communities.

In summary, the 1930s was a period where the belief in divine healing was strongly held and actively practiced within the burgeoning Pentecostal and Holiness movements, as well as by various independent churches and evangelists. While some of the most well-known healing evangelists rose to prominence later, their foundational beliefs and early ministries often had roots in this decade." googleAI

• William Branham the youthful preacher :

If born in 1909, then he was 23 to 24 years old in 1933 when it all started happening for William Branham. By 1937 his Wife and Daughter had died.

This was the world and the church world that molded William Branham for his youthful ministry. He called himself a young boy – early twenties - when looking back at this time period in his life.

All these historical events were happening in real time for William Branham. It is very important to understand what was happening in the church world. For a young man trying to serve the Lord in the pulpit, this was a challenge to balance. World War I made the world rethink what is important in life. Society wanted a new society of happiness and entertainment after the war ended. They had survived the end of the world. For some, Jesus Christ must soon be coming. No one realized the next war would make its predecessor look like a street brawl.

There was still a lot of molding, learning, correcting, and pre-preparation needed for William Branham before 1963 ever arrived. He called everything before March 1963 as the years of preparation.

William Branham had 30 years left after 1933 to reach the spot that he believed was the true ministry God ordained him for.

"“Them mysteries will be revealed in the last day, when the seven angel's… seventh angel’s Message, when he…” Not when he starts out doing this, but, “When he begins to sound his Message.” See? Not the years in preparation, but, “When he begins to sound the Message, these mysteries then will be revealed.”" 1965 July 18 Trying To Do God A Service Rev. William Branham

019 The Serpent and William Branham

This is one always mentioned about William Branham. But he stuck to his belief and teaching all the way up to his fatal car wreck. Because of its popularity for discussion, it is important to understand its background in history.

Now the Godhead and Baptism are what William Branham called the “major doctrines” on the first page of the CA book. However, this one belief of his seems to get the spotlight and actually distracts from what William Branham wanted the focus to be on.

When researching William Branham, one phrase always appears : The Serpent Seed Doctrine.

It is definitely easier now with AI to see that William Branham DID NOT make up the "serpent seed" doctrine. The doctrine basically says that the serpent seduced Adam's Wife which produced Cain. When Adam took her to Himself and repeated the event, his child was Abel.

Now that's a loo loo if it is the first time of hearing about such an interpretation.

Is William Branham insane or weird or perverted or off his rocker? Let's look :

Scientifically a woman CAN become pregnant by two different men at around the same time.

"It's called superfecundation. Superfecundation happens when a woman releases more than one egg during her menstrual cycle, and each egg is fertilized by sperm from separate acts of intercourse with different men. Since it involves fertilization by different fathers, the resulting children would be fraternal (non-identical) twins or multiples." gAI

With a quick question to AI, this is the answer about the history of the serpent seed doctrine :

"The Serpent Seed doctrine, also known as the dual-seed or two-seedline doctrine, is a controversial and fringe religious belief within Christianity. It posits that the biblical account of the Fall of Man involved the serpent (often identified with Satan) mating with Eve in the Garden of Eden, and that Cain was the offspring of this union.

Here's a breakdown of its history:

Early Teachings:

* Gnostic Texts: Some of the earliest expressions of ideas similar to the Serpent Seed doctrine can be found in Gnostic texts from the early centuries of Christianity. For instance, the Gospel of Philip (c. 350 AD) suggests Eve mated with the serpent (or Satan) and produced Cain. The Apocryphon of John (c. 180 AD), authored by the Sethians, contains a similar account.

* Valentinus (2nd Century AD): This early Gnostic teacher promoted a doctrine where Eve's union with the serpent, seen as a manifestation of the aeon Sophia, resulted in Cain's birth.

* Opposition from Early Church Fathers: Irenaeus, a prominent Church Father of the 2nd century, explicitly denounced these teachings as heresy in his work Against Heresies, refuting Valentinus' ideas.

* Medieval Folk Traditions: A later, less theological version of the concept appeared in European Christianity during the Middle Ages, where legendary monsters like Grendel were sometimes ascribed to Cain's ancestry.

* Targum Pseudo-Jonathan: This Aramaic translation and commentary on the Torah contains passages that allude to the serpent's seed concept.

Revival and Modern Forms:

* 19th Century: The Serpent Seed doctrine experienced a revival in the 19th century, particularly within the context of British Israelism in America. Figures like C. A. L. Totten (1851–1908) and Russel Kelso Carter (1849–1928) played a role in developing modern versions of the doctrine.

* Daniel Parker (1781–1844): This Primitive Baptist minister is also noted for reviving and promoting the doctrine within his movement.

* 20th Century: The doctrine gained further traction and evolved into various forms through the teachings of influential figures such as:

  * William M. Branham (1909–1965): A key figure in the Pentecostal and Charismatic movements, Branham popularized his version of the Serpent Seed doctrine.

  * Arnold Murray (1929–2014): Founder of The Shepherd's Chapel, Murray was a prominent proponent of the two-seedline doctrine.

  * Wesley A. Swift (1913–1970): A leader in the Christian Identity movement, Swift incorporated the Serpent Seed doctrine into his racist and antisemitic theology.

  * Sun Myung Moon (1920–2012): Founder of the Unification Church, Moon also presented his unique interpretation of the doctrine.

Core Beliefs:

The central tenet of the Serpent Seed doctrine is the belief that Cain was the

literal offspring of Eve and the serpent. This belief often leads to several other interpretations:

* Two Seedlines: Humanity is divided into two distinct "seeds" or lineages: the righteous descendants of Adam (through Abel and Seth) and the wicked descendants of the serpent (through Cain).

* Nature of Sin: The original sin is often interpreted not merely as disobedience but as a sexual act between Eve and the serpent.

* Identification of the Serpent's Seed: Adherents often identify specific groups as the descendants of Cain, frequently leading to antisemitic and racist ideologies, where Jewish people or non-white races are claimed to be the Serpent's seed.

* Predestination: Some versions suggest that the Serpent's descendants are inherently evil and predestined for damnation, sometimes claiming they lack a soul.

It's crucial to understand that the Serpent Seed doctrine is considered a fringe belief and is rejected by mainstream Christian denominations due to its lack of biblical support and its history of being used to promote harmful ideologies like racism and antisemitism. Mainstream Christian theology interprets the "seed" mentioned in Genesis 3:15 metaphorically, referring to the ongoing conflict between good and evil and the eventual triumph of Christ." gAI

NOTE : Naturally many false versions of this were made. One says that the black race of humans are the Cain lineage. This foolishness was beneficial for political and financial reasons. Some people still believe it. Some actually believe that the black race does not have a soul being the Cain line. William Branham never taught nor believed any of these fallacies.

William Branham said the lineages all mixed after Noah's ark, so we all have it all. No one is pure like Adam or Jesus in our day.

William Branham said that the Sons of God seeing the daughters of men were the men from the Seth line and the women from the Cain line. They were not suppose to mix. Seth was Adam and Eve's next son after Cain killed Abel.

When looking at the first lineages in the Bible, the Seth side were always the simple ones. The Cain side were the brilliant geniuses. Very similar to Jesus being simple, and Lucifer being brilliant.

Interesting that people will spend millions of dollars making and going to Beauty and the Beast shows, but scowl at Eve and the Serpent.

So whether it is believed or not is up to each person.

William Branham's joke on this issue was "If eating apples caused the women to realize they were naked, we had better pass the apples again." 1965-0429E

Just a note : AdamEve realized they were naked. It was after 'the act' that Adam named his Wife Eve - mother of all living. In the Bible Adam was never called the father of all living. After the deed, Adam covered their loins only; his understanding of nakedness. God asked : who told you that you were naked? God then clarified nakedness and covered them in tunics, not just a loin cloth via tree leaves. Eve's punishment was pain in childbirth, her loins. Later God would start circumcision, ouch, for men and males.

That is a lot of loin talk over an apple.

It sure explains why Cain was like a Judas, and Abel was like a Jesus. Something to think about.

So the serpent seducing Eve is not an insane imagination of William Branham. He simply said .. that it is true.

Note : Is it a salvation doctrine? No. Does it give lots of insight to those that accept it? Yes.

Here is a dribble of theology :

Adam was created straight from God.

The last Adam, Jesus, was created straight from God.

The rest of us weren't. If we are all a mix of Adam and the serpent via procreation mixed blood ("Go forth and multiply"), then we are hybrids when compared to Adam and Jesus. Adam was made by God and Jesus was created inside Mary via God. Thus, the Bible speaks of Jesus' Blood a lot being a substitute for us since it is pure, being God's Blood, per se.

We are the walking trees of good and evil.

Thus, God has made us new bodies for the Kingdom to come. They will match "the kingdom is within you" of the present true Believers that actually have the Spirit of God in them, like the people on the day of Pentecost. Don't try to find them. They don't have a mark or a halo that makes them easy to see. They are what we call true Christians. They are what the Bible calls true Christians. "Many are called, but few are chosen." Matthew 22:14. Theologically there are two groups of Gentile believers. 1. The saved. 2. The elected in spite of themselves. ie. Disciples, Paul, etc..

This chapter on Serpent Seed is a history lesson. The reader will have to let

the ministers expound with all the Scriptures that possibly broadens the understanding. Then it can be received or rejected.

1. Notes from Jewish sources :

Hebrew word used as subtle.. also means naked.

Look at other uses..

"In the story of Adam, Eve and the snake the word is used in two completely different contexts, yet they feature one pasuk after the other:

Bereishit 2:25 :

And they were both naked, the man and his wife, and were not ashamed

Bereishit 3:1 :

Now the serpent was more subtle than any beast of the field which the LORD God had made…"

Naked and Subtle are the same Hebrew word.

https://judaism.stackexchange.com/questions/47415/connection-between-%D7%A2%D6%B8%D7%A8%D7%95%D6%BC%D7%9D-and-%D7%A2%D6%B2%D7%A8%D7%95%D6%BC%D7%9E%D6%B4%D6%BC%D7%99%D7%9D

"Absolutely. Immediately after the Torah describes Adam and Eve as being naked, the Torah uses the exact same Hebrew term to describe the snake. It just so happens that "arom" can mean not just "naked", but "cunning" too. ... But it hardly seems a coincidence the Torah picked this particular word to describe the snake's devious intentions."

https://aish.com/48962421/

Part 5

“The Sages of the Midrash were puzzled, as we were, with the missing motivation of the serpent. What drives him? Their answer is shocking: They say that the snake was on an assassination mission. The snake, knowing that the forbidden fruit harbored the promise of death, hoped that Eve would pass the fruit to Adam before partaking herself. Why? Because according to the Midrash, the snake wanted to assassinate Adam and marry Eve.

...The temptation of loneliness is to seek solace where it ought not be sought. For Adam, perhaps, this would mean seeking companionship among the animals. Pretending, if only he could, that He is one of them.

...The primal serpent walks. He talks. And he's clever. So in what sense is he really a snake and not a human? Why couldn't he be a fitting mate for mankind, after all?"

https://aish.com/48962006/

Part 6

https://aish.com/48961421/

Part 7

The forbidden tree is known in Hebrew as the "Etz HaDa'as Tov Vara". Let's ask ourselves what these Hebrew terms really mean. The conventional translation of the phrase is "knowledge of good and evil". Is there anything more here than meets the eye?

WHAT IS REAL KNOWLEDGE MADE OF?

Let's start with the first phrase, "da'at" -- conventionally translated as "knowledge". Interestingly, the meaning of this word is not limited to "knowledge" in the conventional sense of the word. Indeed, one of the first times the root is used in the Book of Genesis, it conveys an experience that, at first blush, few of us would call "knowledge" at all:

V'ha'adam yada es chavah ishto...

And the man knew his wife...

In the Bible, the word da'at doubles as a synonym for sexual intimacy. The Torah's use of this word for both "knowledge" and "sexual union" is probably significant.

https://aish.com/48961021/

Part 8

https://aish.com/48960791/

Part 9

After attaining this knowledge, Adam and Eve do not become aware of a whole new realm of moral dilemmas. Instead, they realize they are naked. Why?

Are those punishments really as random as they seem? And -- given the nature of the Tree as we've begun to see it -- why might fear of nakedness be exactly the response one might expect from a being who suddenly wakes to find himself inhabiting a radically new world of "good and evil"?

https://aish.com/48960101/

Part 10

Before he ate from the tree, Adam was well aware that he was naked; he just wasn't afraid of it. Sexuality, in the old world, had been just a natural part of life -- why bother with clothes? Now, though, things felt different. Sexuality

-- the biological manifestation of our drive to create -- was stronger, more overwhelming, now. Nakedness -- direct, unfiltered confrontation with our own sexuality -- is now a source of fear.

After Adam and Eve eat from the tree, God imposes upon them what seems to be a grab-bag of punishments: Death, pain in childbirth, difficulty farming; the snake crawls on his belly and eats dust. But are these "punishments" really as random as they seem?

https://aish.com/48959606/

Part 11 https://aish.com/48959351/

• So, was William Branham a superhuman, a superhero, a reptilian, a pleiadian, … stop.

No, William Branham knew he was a standard human that is born clueless about God, or whether God exists, or what a God is, or what does God like, or what is God's Plan for humans, etc.

William Branham needed salvation. Jesus' real name is Yeshua which fitly means God of Salvation, Deliverance, He Saves.

William Branham was not anything other than a regular human like all the rest of us. God gave him some amazing spiritual gifts which history confirms. William Branham had to grow like the rest of humans and learn his purpose. He came to a conclusion. Point people back to Pentecost and the Scriptures.

Does Serpent Seed fit into all of that normalness of William Branham? Each person can decide that on their own. It's not a salvation doctrine. Did they all believe it at Pentecost? You'll have to time travel and ask them.

The key question is : Does it help a person see the importance of Pentecost, Peter, Paul, and the Scriptures? Each person can ponder that one.

020 Was William Branham an Arian?

Creating William Branham into something he wasn't can go both ways. He can be a hero. He can be a Nazi, as some imply. It is hard to bring him down to earth and let him just be a human. He was a human with unquestionable spiritual gifts. His ministry in many nations is clearly documented. History cannot be destroyed with bad human character traits tainting the deeds done.

But oh how William Branham is labeled with everything. Here is a look :

This is not about the Aryan Nation which is a North American antisemitic, neo-Nazi and white supremacist hate group. And no, William Branham was not a Klansman.

This is about Arianism which got rejected in 325 AD (CE) at the political christian Nicene Council.

Nearly 300 years after Jesus Christ resurrected, the multi person godhead was gaining strength. Constantine was ushering in his new political religion at his Council of Nicaea and the christians ended up moving away from Pentecost due to their robed representatives.

In comparison, the USA is just 250 years old. So the years 33AD to 325 was a lot of time for humans to do what humans do best, mess things up.. but in a glossy way. After all, the Emperor is giving us cash.

Who was Arius, what did he believe, and is William Branham his spiritual clone as accused by some?

"Arianism is a Christian theological doctrine attributed to Arius (c. AD 256–336), a Christian presbyter from Alexandria, Egypt. Its central tenet is that Jesus Christ, while divine, was created by God the Father and is therefore distinct from and subordinate to him.

This contrasts with the mainstream Christian doctrine of the Trinity, which holds that God the Father, God the Son (Jesus Christ), and the Holy Spirit are co-equal and co-eternal, three distinct persons in one Godhead.

Here's a breakdown of key Arian beliefs:

* God the Father is supreme: Arians emphasized the absolute uniqueness and self-existence of God the Father. They believed that only the Father is truly unbegotten and without beginning. (Note: The Jews see Elohim this way)

* Jesus Christ is a created being: Arius taught that the Son of God was brought into existence by the Father before the creation of the world. While

the Son was the first and most perfect of God's creations, he was still a created being and not eternally co-existent with the Father. They often cited biblical passages where Jesus refers to the Father as "greater than I" (John 14:28).

* "There was a time when the Son was not": This famous phrase encapsulates the Arian belief that the Son had a beginning in time.

* The Son is of a different substance than the Father: Arians argued that if the Son was begotten, his substance must be different from that of the unbegotten Father. They used the Greek term heteroousios (of a different substance) to describe the relationship.

* Rejection of the Trinity: Arianism, in its core form, rejects the traditional understanding of the Trinity as one God in three co-equal persons. (Note: This stepped directly on the desire of the newly forming political religion that took over the name "christianity".)

History and Controversy:

Arianism sparked a major theological controversy in the 4th century.

* Rise of Arianism: Arius's teachings gained a significant following, particularly in Alexandria and the Eastern Roman Empire.

* Council of Nicaea (325 AD): To address the growing division, Emperor Constantine convened the First Council of Nicaea. The council condemned Arius's teachings as heresy and formulated the Nicene Creed, which affirmed that the Son is "homoousios" (of the same substance) with the Father, thus declaring Christ to be fully divine and co-equal with the Father.

* Post-Nicene Conflicts: Despite the Council's decision, Arianism persisted and even gained favor with some Roman emperors. The debate continued for decades, with various factions proposing different compromises.

* Council of Constantinople (381 AD): The First Council of Constantinople reaffirmed the Nicene Creed and further developed the doctrine of the Trinity, effectively proscribing Arianism within the Roman Empire.

* Arianism among Germanic Tribes: Interestingly, Arian missionaries, such as Ulfilas, converted many of the Germanic tribes (Visigoths, Vandals, Ostrogoths, Lombards) to Arian Christianity. Arianism persisted in some parts of Western Europe until the 7th century when these tribes eventually adopted Nicene Christianity.

* Modern Survivals: While mainstream Christianity largely rejects Arianism, some modern denominations and groups hold beliefs that are considered similar to or influenced by Arianism, such as Jehovah's Witnesses and some Unitarian traditions.

In summary, Arianism was an influential early Christian doctrine that challenged the full divinity and co-equality of Jesus Christ with God the Father. Though condemned by the early church councils, its impact was significant and its echoes can still be found in some modern religious movements." gAI

For William Branham whose focus was turning the hearts back to Pentecost, Peter, and Paul, - the Nicene Council was not really about Arius, but it was the new type of christianity that was being built.

No longer was it matching the day of Pentecost. Simplicity was dissolving and the kingdom of politics was taking over.

"Isn't it peculiar that though this started with Constantine it didn't die but is very much alive today as the "World Council of Churches"? And where he failed to truly achieve it, it will be achieved in this day through the ecumenical move.

Now this interference of the state with the church is a foolish thing for the world does not understand either the truth found in the Word or the ways of the church.

Why, the very decision handed down by the council that Arius was wrong was reversed two years later by the emperor and for many years that false doctrine was foisted upon the people. But that the church and state would come together was truly foreknown of the Lord." An Exposition Of The Seven Church Ages - 5 - The Pergamean Church Age Rev. William Marrion Branham December 1965

Was Arius right or wrong is not the point. What he did was force the first ecumenicals to swing it their way. Anyone on the middle ground was overruled.

"There was indeed a desire for a middle ground at the Nicene Council, although ultimately the council's conclusions leaned definitively towards one side of the debate.

The central issue at the Council of Nicaea in 325 AD was the nature of Jesus Christ, specifically his relationship to God the Father. The main opposing views were:

* Arianism: Proposed by Arius, this view held that Jesus Christ was a created being, subordinate to God the Father. While divine in some sense, he was not of the same eternal substance as the Father.

* Orthodoxy (Nicene Christianity): Championed by figures like Athanasius, this view asserted that Jesus Christ is fully divine, co-eternal, and of the same substance (homoousios in Greek) as God the Father.

Many bishops attending the council were uncomfortable with both of these extreme positions. They sought a middle ground that would affirm Christ's divinity while still maintaining a distinction between the Father and the Son.

These "middle ground" individuals often used terms like homoiousios, "of similar substance," to describe the relationship between the Father and Son. They wanted to avoid what they saw as the Arian subordination of the Son, but also felt the term homoousios blurred the distinct identities of the Father and the Son too much.

However, the debates at Nicaea were intense, and figures like Athanasius forcefully argued that only homoousios truly safeguarded the full divinity of Christ as understood by the orthodox tradition. Emperor Constantine, who convened the council primarily to achieve unity within the Empire, ultimately favored the homoousios position, likely seeing it as the most decisive way to end the divisive Arian controversy.

The Nicene Creed, which emerged from the council, prominently included the term homoousios, declaring that the Son is "God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father." This effectively rejected the Arian view and established the foundation for Trinitarian theology.

So, while there was a desire and attempts to find a middle ground, the Council of Nicaea ultimately sided firmly with the view that Jesus Christ is of the same substance as the Father. The Nicene Creed became the defining statement of orthodox belief on this matter, and those who held to the "middle ground" or Arian positions found themselves increasingly marginalized." gAI

William Branham said, "No, sir. I'm not Oneness. Not at all. I'm not trinity either. I'm a Christian.
I believe in God. I believe in God manifested in three offices. Now, His office is in my heart, in your heart. Not another God somewhere else; another God somewhere else; another God somewhere else. That's as pagan as pagan can be.
Never one time was that even thought of until the Nicene Council. Find it in the Bible, or find it in history—till that time. It's not there." 1961-0318 - Abraham's Covenant Confirmed

"..people wonder where the three came from. It became a foundational doctrine at the Nicene Council in 325 A.D.

This trinity (an absolutely unscriptural word) was based upon the many gods of Rome. The Romans had many gods to whom they prayed. They also prayed to ancestors as mediators. It was just a step to give new names to old

gods, so we have saints to make it more Biblical. Thus, instead of Jupiter, Venus, Mars, etcetera, we have Paul, Peter, Fatima, Christopher, etcetera, etcetera.

They could not make their pagan religion work out with just one God, so they split Him up into three, and they made intercessors of the saints as they had made intercessors of their ancestors." An Exposition Of The Seven Church Ages - 1 - The Revelation Of Jesus Christ Rev. William Marrion Branham December 1965

The important fact with all this is that William Branham rejected the Trinity and most of its various definitions. If anyone says otherwise, they are misguided.

This is important because William Branham clearly believed his ministry was to point people BACK to Pentecost. The Trinity refuses to do as Peter said on that vital day. Well over 3,120+ people in the New Testament - actually every Believer in the New Testament - did as Peter spoke in Acts 2.

This is key to understanding William Branham and his full belief about the ministry he believed God gave him.

"Act 2:37 - Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 - Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 - For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

• In researching, it is amazing how few in the church world follow this simple template that the first minister with the Spirit of God inside him, the Key to the Kingdom? - spoke so clearly.

This is one of the most key templates of what William Branham pointed to repeatedly. Putting all arguments aside, it comes down to this key spot in Scripture.

Note : "Christ in you, the hope of glory" is what Pentecost produced. Colossians 1:27

This is the clue of who Jesus is. God created a human and then the fullness of God entered that human. This is the pattern. "Hey Jesus, It is God in You the Hope of Glory."

Pentecost : God stepped inside MANY humans in eternal portions, not in fullness.

The two match. The followers match the pattern of the Leader.

Jesus the human, the homo sapien mammal, was created in the womb of Mary.

We'll leave it at that.. for now.

• William Branham was not a supporter of Constantine. William Branham was not a supporter of the Trinity doctrine. However, these days in most of the christian church world, hardly anyone STILL will go against Constantine. Forever it be known, they say, the man put the cross on his shields ; he must be holy. And oh yes, overlook, that he hated the Jews and their one God.

Was Arius close? It is something to look at.
Was Peter close? He was bullseye.
Acts 2 is the Template.
300 years later it was all a shambles.

William Branham pointed BACK.
William Branham pointed to Peter.

021 Peter Stephen Paul William Branham

With the help of AI, we look at what "the gospel" was for Peter, Stephen, and Paul.

This is how someone who knows nothing about God or Jesus Christ will be doing it.

William Branham clearly said he believed his ministry, ordained by God, was to turn the hearts of Christians BACK to the Pentecost fathers. Malachi 4:6b. Paul arrived later than the original fathers, but he will be included in our search to see how each man preached the gospel. They were always pointing BACK to Pentecost.

Jesus Christ said to go into the world and preach the good news, which means gospel. So what these men preached would be what William Branham said he was pointing BACK to, thus restoring BACK.

- What is the Gospel that they preached?

Ok GoogleAI, go for it :

"While both Peter and Stephen preached about Jesus, their audiences and the specific focus of their messages differed somewhat, reflecting their distinct roles and the circumstances they addressed.

Peter's Preaching:

* Audience: Primarily Jewish audiences in Jerusalem and Judea (Acts 2, 3, 4, 5). Later, he also preached to Gentiles (Acts 10).

* Key Themes:

  * Jesus as the Messiah, fulfilling Old Testament prophecies.

  * The death and resurrection of Jesus as central to God's plan.

  * The call to repentance and baptism for the forgiveness of sins.

  * The outpouring of the Holy Spirit as a sign of God's favor and the beginning of the new covenant.

  * The establishment of the early church.

* Emphasis: Peter often emphasized the continuity between Judaism and the message of Jesus, showing how Jesus was the culmination of God's promises to Israel.

Stephen's Preaching:

* Audience: Primarily a Jewish audience, specifically the Sanhedrin, the

Jewish ruling council (Acts 7).

* Key Themes:

* A historical overview of God's dealings with Israel, highlighting their repeated disobedience and rejection of God's messengers.

* The theme of God's presence not being limited to a physical temple in Jerusalem.

* An indictment of his listeners for their rejection and murder of Jesus, whom he identifies as the Righteous One.

* A strong accusation that they were resisting the Holy Spirit, just as their ancestors had.

* Emphasis: Stephen's sermon had a strong apologetic and confrontational tone. He aimed to show how the Jewish leaders were repeating the mistakes of their ancestors by rejecting Jesus. His message highlighted the shift from the temple-centered worship to a broader understanding of God's presence.

Similarities:

* Both Peter and Stephen centered their preaching on Jesus Christ.

* Both drew from the Old Testament scriptures to support their claims about Jesus.

* Both called for a response to the message, although the immediate calls differed (repentance and baptism for Peter's initial audience, acknowledgment of guilt for Stephen's).

* Both preached with boldness and the power of the Holy Spirit.

In summary, while both Peter and Stephen preached about Jesus, Peter's early sermons focused on establishing Jesus as the Messiah for a Jewish audience and calling for repentance and baptism. Stephen's sermon, delivered in a specific context of accusation, provided a historical critique of Israel's rejection of God's messengers, culminating in their rejection of Jesus." gAI

Next is Peter and Paul :

"While there are nuances and different emphases in their ministries, both Paul and Peter preached the same fundamental message of salvation through faith in Jesus Christ.

Here's a breakdown of their teachings on salvation:

Points of Agreement:

* Salvation through Jesus Christ: Both apostles firmly believed and taught that salvation comes through Jesus Christ. Peter declared that there is

salvation in no one else (Acts 4:12), and Paul emphasized faith in Christ as the means of justification (Romans 3:22).

* Grace of God: Both understood that salvation is a gift of God's grace, not earned by human works. Peter speaks of being saved through the grace of the Lord Jesus (Acts 15:11), and Paul's letters extensively elaborate on salvation by grace through faith (Ephesians 2:8-9).

* Forgiveness of Sins: The message of both apostles included the forgiveness of sins through Jesus. Peter called for repentance and baptism for the forgiveness of sins (Acts 2:38), while Paul preached forgiveness through faith in Jesus' name (Acts 10:43).

* The Holy Spirit: Both Peter and Paul recognized the role of the Holy Spirit in salvation and the life of a believer (Acts 2:38, Romans 8:9).

Differences in Emphasis and Audience:

* Audience: Peter primarily focused his ministry on the Jewish people (Galatians 2:7-9), while Paul was called to be the apostle to the Gentiles (Romans 11:13, Galatians 2:7-9). This difference in audience naturally led to some variations in their approach and the specific points they emphasized.

* Law and Gentiles: Paul's ministry involved a significant focus on the relationship between the Law of Moses and Gentile believers, emphasizing that salvation comes through faith in Christ, not through adherence to the Law (Romans 3-4, Galatians). While Peter also affirmed the salvation of Gentiles by grace through faith (Acts 10-11, 15), Paul addressed this issue more directly and extensively due to his specific calling.

* Kingdom vs. Grace: Some interpretations suggest Peter initially focused on the "gospel of the kingdom" directed towards Israel, while Paul emphasized the "gospel of grace" for the Gentiles. However, these are not necessarily contradictory but rather different angles of the same core message. The kingdom proclaimed by Peter ultimately finds its fulfillment and broader application through the grace offered in Jesus Christ, which Paul expounded upon.

* Baptism: Peter often connected baptism with repentance and the reception of the Holy Spirit (Acts 2:38, 10:47-48). While Paul also recognized the significance of baptism, his emphasis in his letters is more strongly on the believer's union with Christ through faith (Romans 6, Galatians 3:27).

Conclusion:

Despite some differences in their emphasis and the specific contexts of their ministries, Peter and Paul were united in proclaiming the essential message of salvation through faith in Jesus Christ by the grace of God. The core of their

preaching was the same: that through Jesus, people can receive forgiveness of sins and be reconciled to God. Any perceived contradictions often arise from focusing on the different audiences they addressed and the specific issues they tackled within those contexts. The early church recognized their unity on this central truth (Acts 15)." gAI

• Important :

This, according to William Branham is what Christian hearts were to be pointed BACK to.

This would be his "Message".

He always pointed to Pentecost and said it was a restoration, not a reformation. He believed he was restoring it back to the original – by pointed BACK.

From researching, it is very clear that when William Branham said "my message", this is what he meant.

As stated by AI : "..both Paul and Peter preached the same fundamental message of salvation through faith in Jesus Christ.". When Malachi 4:6b says "the hearts of the children to the fathers", this is what he was talking about – according to William Branham.

It was always BACK. The Scriptures William Branham applied to himself were always pointing BACK. And this harmonizes perfect with the last paragraph of the Church Ages book published and distributed two weeks before William Branham was killed by a car wreck.

The Omega of Gentile Christianity can not have something different than what the Alpha of Christianity had. They must match.

It seems like more is needed by how William Branham has been exalted higher than his Scriptures, but all the 'extra' still had the same purpose, point the gentiles BACK to the Alpha.

It is just that by the 1940s and forward, people did not know what to believe about God. For the first time in human history humans could destroy the earth. Darwinism confused multitudes. The churches were getting more political and social gospel oriented. After World War II the world needed healing and the world needed to know the God of Pentecost 33AD was real, was true, and never changed.

The Plan was still the same. The Gospel was still the same. Salvation was still

the same. The God of Israel was still the same. The miraculous was still the same.

The world needed someone to point them BACK.

William Branham came to realize that his purpose was exactly that.

He said it.

022 Is The "Message" The "True Church"?

Everyone wants to be correct.

William Branham's book, An Exposition of the Seven Church Ages December 1965, could be his concise Spiritual Autobiography. It tells all things he believed to be important concerning his understanding of the ministry God had given him. After his death, the book could be called his Spiritual Last Will and Testament.

Put aside all the 'Message' alumni, the 'Message' movements, the 'Message' cultures, the fellowships, the sidekicks, the organisms, the systems, the groupies, .. and just let his autobiography speak for itself.

In 1965 William Branham believed that his Scriptural identity was Malachi 4:6b. All things about his Ministry was for that one Scripture.

Malachi 4:5 - Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

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

The "fathers" are the ones on the day of Pentecost around 33 AD/CE as expressed in Acts 2 of the Christian New Testament of the Bible - according to William Branham.

Luke says Malachi 4:6a was John the Baptist : "the heart of the fathers to the children", but never placed John as the second part of the Scripture about "children to the fathers".

Luke 1:17 - "And he (John the Baptist) 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."

Some might say that the “disobedient to the wisdom of the just” is another way of saying “children to their fathers”, thus, John the Baptist fulfilled both. Maybe, but probably not because God is usually very specific and Jesus was very specific about John the Baptist.

Matthew 17:11 - "And Jesus answered and said unto them, Elias truly shall first come, and restore all things. (NOTE : the word “restore”)

Matthew 17:12 - "But I say unto you, That Elias is come already, and they knew him not (John the Baptist), but have done unto him whatsoever they

listed (killed him). Likewise shall also the Son of man suffer of them." (NOTE : John the Baptist didn't do a restoration)

Matthew 17:13 - "Then the disciples understood that he spake unto them of John the Baptist."

• So William Branham believed he had fulfilled Malachi 4:6b by pointing believers back to Pentecost and what they believed at Pentecost that gave them the correct Faith.

Did he? That is up to the reader to decide.

This is what he called the "Message". He said it was a restoration, not a reformation. Jesus Christ said Elias would "restore all things" which John the Baptist didn't do.

The only other Elias is possibly the one to Israel in Revelation 11, as one of the two witnesses. But that one does not restore, but instead brings judgment. But he does help place the twelve tribes back together. So that could be debated.

William Branham taught that there were five comings of Elijah. That leaves room for one during the "time of the gentiles". If Malachi is talking about Revelation 11's two witnesses, one being Elijah, that only makes four comings of Elijah. But this book is about what William Branham believed about himself. He said five. That makes him number four, and his job was to point the Gentiles back to Pentecost.

So for William Branham, the ministry God used him for had to be the restoration of the Gentile believers back to Pentecost.

• History shows that the New Testament was being restored starting most obviously with Martin Luther. Others came. John Wesley focused on Entire Sanctification. 1906 Pentecost had the Gifts suddenly return strongly. So William Branham's belief that this restoring had to complete is a valid belief. It had not happened when he arrived on the scene. Israel was a nation, and the Bible says the Gentiles only have a season before their time ends and God returns back to Israel. So the only restoration would be back to the beginning, the fathers of Christianity at Pentecost.

Now, by searching just the Church Ages book from December 1965, the word 'Pentecost' is said 40 times. (2,287 times in his 18 years of recorded sermons)

The word 'Pentecostal' is said 38 times. 11 of these refer to Pentecost. Others mostly mean 1906 pentecostals.

The phrase 'True Church' is said 40 times.

The word "Message" .. or the phrase "my Message", which is said 144 times in 18 years of sermons.. was last said the month he was killed : "And truly, friend, I—I—I believe…And with all my heart, with all my faith, I believe that my Message comes from God." 1965-1206 - Modern Events Are Made Clear By Prophecy

So the "Message" is a message that is pointing backwards to Pentecost according to William Branham.

40 times he says "Pentecost" in his spiritual autobiography in 1965. Is this actually the true explanation and answer to what the "Message" is? Or what is referred to as the "True Church"?

• Note : William Branham can be torn apart piece by piece from eighteen years of recorded or printed messages, but that does not change the straight fundamentals of what he believed his purpose in Christianity has been.

Exploring this closer makes it very clear :

The keystone quote is "Now this messenger of Malachi 4 and Revelation 10:7 is going to do two things.

One: According to Malachi 4 he will turn the hearts of the children to the fathers.

Two: He will reveal the mysteries of the seven thunders in Revelation 10 which are the revelations contained in the seven seals.

It will be these Divinely revealed "mystery-truths" that literally turn the hearts of the children to the Pentecostal fathers. Exactly so." An Exposition Of The Seven Church Ages - 9 - The Laodicean Church Age, December 1965

If there is any doubt about what William Branham believed about Pentecost, these next statements should, as they say, nail it down.

• These next quotes talking about the True Church and Pentecost are all from the same CA book :

"Thus Satan knows assuredly that the original church at Pentecost with the power of God (Mark 16 in action) is the True Church that Jesus claims as His own."

"..The original outpouring of Pentecost (which outpouring came direct from Jesus on the Mercy Seat) is enduing His Church through all the seven ages,.."

"Thus, what the church was at Pentecost is the standard. That is the pattern. There is no other pattern. No matter what the scholars say, God has NOT changed that pattern. What God did at Pentecost He has to keep on doing until the church ages close."

"The promise of power with which the apostles were endued at Pentecost is to "you (Jews), and to your children (Jews), and to all that are afar off (Gentiles), and to as many as the Lord our God shall call (both Jew and Gentile)." Until He stops calling, the Pentecostal message and power will NOT CEASE. What the church had at Pentecost is her inalienable right. Originally, she had the pure Word of God. She had the power of the Spirit manifested in divers signs and wonders and gifts of the Holy Ghost." (Note : there was no New Testament then.)

"..the True Church will always be the one that tries to follow in the steps of her founders at Pentecost and her messengers will follow the apostle Paul, the first messenger to the first church age. It is that simple, and that wonderful. With this key, so simple, yet so wonderful,.."

"Since you now understand how we judge what the True Church was like (what she was at Pentecost and what she was in the apostolic age as set forth in the Word in the Book of Acts).."

"Go back to Pentecost before it is too late!"

"Here is another sad story. It is the story of water baptism. In Jesus' day and after Pentecost.." (more on this later)

"The very first word of direction to the people was by Peter at Pentecost and he said, "Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."
These directions came as a direct answer from Peter relative to what had actually happened at Pentecost. What came to pass was that God according to Joel was pouring out the promised Holy Spirit upon all flesh. He was not poured out before that time or given before that time. This was it. But THIS was to come from now on by repenting, being baptized in the Name of the Lord Jesus Christ, and then God was duty bound to fill the ones who came."

".. I have been saying about the messenger of each age receiving from God some of the original truth of Pentecost.."

"But fear not little flock, God said, "I will restore," and this reform was going to be the start of it. He was going to (according to His promise) take the church back from the depth of Satan in the Dark Ages to the Depth of God that they had at Pentecost and in the first few years of the existence of the church."

"Remember, please, that the Sardisean Age started the reformation that must still go on until the grain that was planted at Pentecost goes through the full cycle of planting, watering, nourishing, etcetera, until it comes right back to

original seed."

"The original wheat seed of Pentecost was to come back in the last age. It had been buried at Nicaea. It sent up a shoot at Sardis. It grew a tassel at Philadelphia, and it was to mature at Laodicea. But it could not be back to the original until the Word was restored.
The prophet had not yet come upon the scene. But now according to the time wherein we stand in the Laodicean Age, the "Prophet-Messenger" of Revelation 10:7 must already be in the land. Once more "Thus saith the Lord" must be here, ready to be manifested with infallible vindication. Thus is the True Seed already maturing, and THEN THE HARVEST."

"But what about the true seed? It will happen just as we have said. The people of God are being made ready by the Word of Truth from the messenger to this age. In her will be the fulness of Pentecost for the Spirit will bring the people right back to where they were at the beginning. That is "Thus saith the Lord.""

"The Pentecostal Age did not restore. But God has to restore for He cannot deny His Word. This is not the resurrection of the Church; it is the "Restoration." God will take the Church right back to Pentecost of the beginning."

• If anyone asks what William Branham believed his ministry was about, those are the quotes.

Could it be any clearer? There is no place in William Branham's words to build a super human hero prophet. There is nothing said about studying 18 years of Sermons and building something new and huge and be the only ones with the truth.

Clearly, the "Message" according to William Branham was to restore BACK to Pentecost. The rest is decoration that is there to assist in understanding why Pentecost is the important target to head towards. And there in the land of Pentecost are the Scriptures – not William Branham because he wasn't there.

That seems bold or disrespectful to many, but it matches exactly to what William Branham said about himself in the last paragraph of the Church Ages book.

He has great words, great sermons, great stories, great testimonies, .. but they are all there to point to Pentecost, his Scriptural purpose. It's never wrong to share the wisdom and experience from great Christian leaders .. as long as they are not bigger than what they are pointing to, if it is the Bible.

It's that simple. And researching shows that very few in the world's

population will do that. It is really a strange thing to observe and research. They just can't seem to focus on Pentecost and they just don't want to do what Peter said. Strange how something so simple is so resisted.

And it appears many who say they are "in the Message" or "Message believers" or "Message churches" or "Message systems" or.. have chose not to stay this simple. Something bigger and more profound and exclusive has to be constructed. Some would say that many people have chosen a king over God like in the Prophet Samuel's day. This time it is creating a King Prophet over the God of Pentecost.
The first, making a king other than God, gives humans lots to work with in their minds when building congregations. Eighteen years of mastering one man, namely, William Branham.
But the second, Pentecost, requires God to do it for an individual – and that won't let them build a church or a following or something so special that they are the only ones with the truth. And that truth must be protected. William Branham disagreed.

This is what makes this ministry unique.

William Branham always pointed back to the target Pentecost - by his own words.

And his Scripture of identity was Malachi 4:6b - "And he shall turn the heart 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."

"That is yet to take place. The hearts of the last-day children will be turned back to the Pentecostal fathers." December 1965 Church Ages book, written by Rev. William Branham.

023 Rapture or Pentecost

This is how close it can be. A car is driving down a road. The driver comes to a split in the road. One way says Pentecost. The other way says Rapture. Whichever one the driver chooses is how he believes the ministry of William Branham was focused on.

William Branham said the "second coming of Jesus Christ", was the "Rapture", and his ministry would happen before it happened.

In 18 years of recorded ministry and the Church Ages book, William Branham used the word "Rapture" 618 times. Only 15 of those are in the Church Ages book.

So : Rapture 618 times. Rapturing 40 times. Raptured 105 times. Raptures 3 times.

Now, William Branham's experience in 1933 said his ministry would :

"He said, "As John was sent to forerun the first coming of Christ, your Message will forerun the Second Coming of Christ." Hundreds and hundreds and hundreds of people standing on the banks down there when It come down on June, 1933, at the river. And we were standing on the banks, singing.." 1961-0723E - God Being Misunderstood

Just a point : The word "Rapture" is never mentioned when he shares this experience in 1933.

Remember, he believed his ministry was Malachi 4:6b - which points believers back to Pentecost. He never says it was to point people forward to the Rapture.

- The focus was always BACK. The focus.

So getting 'back', is the key for exiting "in a body change".

William Branham called Pentecost the True Church that had the Pure Word. (Church Ages book)

It can be said that the Rapture is the outcome of going backwards, or Back to Pentecost, or becoming and believing in a relationship with God just as they did. Or to borrow a movie title, 'Back To The Future'. A person has to go back to have the future happen. Back there, they didn't have a New Testament. Philip preached the Good News or Gospel to the Eunuch using the Hebrew Testament and his own relationship with 'Christ in him the hope of glory'. .. And it worked.

This is important :

William Branham defines the "second coming of Christ" told in the 1933 experience - as :

"Christ's first Coming, a mortal. He comes three times. Christ is in three. See? (Watch how he comes; he's the four.) Watch Christ.

First Coming, He come a mortal, to bleed and die. Is that right? That's His first coming.
The second Coming is the Rapture; we meet Him in the skies, immortal. His third coming, He is the incarnate God. Amen! [Brother Branham claps his hands together once—Ed.] God, Emmanuel, to reign on earth! That's right, only three." 1963-0321 - The Fourth Seal

So William Branham's Ministry would be the second, not the first or third : "He said, "As John was sent to forerun the first coming of Christ, your Message will forerun the Second Coming of Christ." 1961-0723E - God Being Misunderstood

• Simply replace "Second coming of Christ" with the Word "Rapture". This is what William Branham believed his ministry would forerun - the Rapture.

So the angel could have said : "As John was sent to forerun the first coming of Christ, your Message will forerun the Rapture."

And what was his "message"? BACK to Pentecost.

Where was the FOCUS? It was back, not forward.

• Does this hold water?

A discussion in the Branham circles is : "Could the people at Pentecost actually Rapture, or did they need what we have?"

Thus, two questions :

1. What did they have at Pentecost?

2. What do we have because of William Branham?

Is this true? : If a person's heart/Faith anchors with Pentecost, then that person will Rapture.

Or.. is this true? : A person from Pentecost needs what William Branham brought in order to Rapture.

It appears that the first is correct according to William Branham's words about Pentecost being the "True Church" with the "Pure Word".

"Rapturing Faith" is a powerful catch phrase in the "Message". A complete well constructed doctrine is consistently taught using this phrase. It shows up

once in the December 1965 Church Age book. It is said 30 times in the recordings with 10 of those in 1953 ("the years of preparation") which is ten years before the Seven Seals ("my Message") which directed people back to Pentecost.

• What is this phrase, "Rapturing Faith"?

"And I believe that, through those Seven Thunders, will be revealed in the last days in order to get the Bride together for rapturing faith." 1963-0318 - The First Seal

"Now this messenger of Malachi 4 and Revelation 10:7 is going to do two things. One: According to Malachi 4 he will turn the hearts of the children to the fathers. Two: He will reveal the mysteries of the seven thunders in Revelation 10 which are the revelations contained in the seven seals. It will be these Divinely revealed "mystery-truths" that literally turn the hearts of the children to the Pentecostal fathers. Exactly so." Church Ages book December 1965

So, "literally turn the hearts of the children to the Pentecostal fathers" causes "Rapturing Faith".

So it appears that Pentecost had the Faith that is now called Rapturing Faith.

A = B.

• William Branham didn't make a new package that had to be adhered to in order for a person to get a new Faith called "Rapturing Faith" which would be the only thing that would allow that person to Rapture.

Someone(s) else made that package, if it is ever preached that way.

An extension of this is if a person walks away from a William Branham church they are lost, or fallen from grace, or foolish virgin, or .. Maybe they made it BACK to Pentecost. Maybe they outgrew what was happening in a church that focused more on William Branham than on Pentecost. Maybe God is leading them forward. Everyone cannot be judged by the critical ones.

It is so vital to understand the simplicity and Scriptures that William Branham applied to himself in order to understand how HE wanted to be understood.

Important :

Remember, William Branham believed the end was 1977. That puts the Rapture at around 1973/4, or 8 years after the Church Ages book was published. Hardly any sermon was in print and computers were in a

laboratory. There wasn't time to study 18 years of his sermons in order to get a new faith. He never said to do that. He never said to build him up big. He actually said the opposite.

It has been said that John the Baptist was great, but he was not the focus point. He pointed to Jesus Christ and then his message was complete.

William Branham DID say to turn the heart back to Pentecost, what he called the "True Church" with the "Pure Word". THAT would make a person "ready for the Rapture", a phrase said 25 times and written once in 18 years. And Pentecost was all about Jesus Christ, and, Christ in you the hope of glory.

"How can any messenger sent from God believe only a part of the Word and deny some of it? The true prophet of God in this last day will proclaim the whole Word. Denominations will hate him. His words may be as harsh as John the Baptist who called them vipers. But the predestinated will hear and be ready for the rapture. The Royal Seed of Abraham, with like faith as Abraham's will hold to the Word with him, for they are predestinated together." An Exposition Of The Seven Church Ages - 5 - The Pergamean Church Age, December 1965

At Pentecost : ".. being baptized in the Name of "the Lord Jesus Christ." And before God, when I have to stand at the Judgment Bar, I've got to answer for that. And if I was just as clear in my thoughts, of being justified in everything in my life as I am of that, I'd be ready for the Rapture right now, for I know that is the Gospel Truth. See? That is the Truth. There is not one Scripture in the Bible where anybody was ever baptized in any other way but in the Name of Jesus Christ." 1964-0719E - Going Beyond The Camp

Going back and doing what Peter said appears to be directly connected to being "Rapture Ready".

Turn the hearts of the children to the fathers.

"Elisha, he had preached. ... (God) said, "You know, I got seven hundred back there, that ain't never bowed a knee to…joined any of them creeds yet, denominations. There is seven hundred of them ready for the Rapture, see." Oh! Oh!" 1963-0321 - The Fourth Seal

Rapturing Faith = Rapture Ready = heart of children to Pentecost fathers .. it's all the same.

"We should be ready for the Rapture, at this time of the age. Look where we're at. There is something needed, and, that's, BACK to the Word. We're promised over in Malachi that we would be brought BACK to the Word, the original Faith, and so let's remember that now." 1963-0126 - Investments Rev.

Once again, it is very simple. A person makes themself 'fit-in' at Pentecost with the same Faith they had, and the "catching away" will occur.. just like Enoch who walked with God and was not found anymore on earth. This time it is walk with "Christ in you the hope of glory" and like Enoch the person will not be found anymore on earth. It worked for Jesus in front of everyone.

"Enoch was translated, from death, by God's transforming power. What did God do that for? For a type of the rapturing Church that's coming.
Yeah. Elijah was the same.
Jesus' body was quickened after it was dead. And in the grave, Jesus' body was quickened by the Word of God; and transformed, from a dead, cold image, to a resurrected, glorified Son of God. Because the prophet, Psalms 16:10, if you want to put it down, 16:10, said, "I will not leave His soul in hell, neither will I suffer My Holy One to see corruption."
O God! That Word has to come to pass, It's God's Word! Plant It in your heart, if you want to go in a Rapture. If you want to be Christians genuine, place this Word." 65-0911 - God's Power To Transform preached by Rev. William Marrion Branham

William Branham said Pentecost was the True Church with the Pure Word. The hearts of the children to the fathers makes a person Rapture Ready, according to William Branham.

So is the 'Message' about the Rapture, or is it about Pentecost?

Since the two Scriptures attached to William Branham by William Branham are about Pentecost, then that is the proper focus point.

There are churches that specialize in using the 18 years of quotes with the focus on the 'Rapture'. But this is an error. These type churches become self absorbed. It then becomes an extreme view of election, a special race, a special class, the only ones with truth, the judging of others, and a fraternal mindset. When they do this, they are not representing the one they so admire and call "The Prophet Messenger".

Looking to the 'Rapture' as the focus produces pride.

Looking to 'Pentecost' as the focus produces humility.

Each sovereign church that honors and respects William Branham as their 'leader' of influence must decide how they present him.

His choice is to make him small, and make Pentecost and Scriptures big.

The 'Rapture' is not an award. It is a shift in time when God returns to Israel to keep His Promises.

For those people that believe in a 'Rapture', William Branham placed it in its proper place without ever losing his focus towards Pentecost.

024 Hebrews 13:8 and William Branham

Hebrews 13:8 happening again was a wakeup call in the twentieth century.

Why did William Branham always bring up Hebrews 13:8 "Jesus Christ the same yesterday, and to day, and for ever."?

From the December 1965 Church Ages book : "The key given me of the Lord whereby I was able to determine the messenger for each age is a most Scriptural one. In fact it might be called the Keystone of the Bible. It is the revelation that God never changes, and that His ways are as unchangeable as He is. In Hebrews 13:8 it says, "Jesus Christ the same yesterday, and today, and for ever." CA

"He destroyed their dispensational theories and restored the gifts of the Spirit, proving He is the same yesterday and today and forever. But did those Pentecostals learn their lesson about organization? No sir. They organized right back.." CA

• So William Branham said that 1906 Pentecostal restoration of the gifts proved Hebrews 13:8. It happened before William Branham. He didn't invent it. He didn't charge on the scene with this new revelation and sweep the world. He doesn't get the credit. And he agrees.

So what was the ministry of William Branham through at least 1956?
It was Hebrews 13:8 .. once again.

William Branham called it a first pull and a second pull - comparing them to a fisherman pulling the bait to catch a fish. Yes, the Gifts were amazing. People at the time said the Gifts had not been seen at this level since Bible days. And it caught the people's attention exactly as it was suppose to.

William Branham mentioned the "pulls" first in 1956 :

"He said, "You see, that First Pull was when you used to put your hands on the people and tell them what was their trouble." Said, "The Second Pull was when you'd know the secrets of the heart, like I told you." And said, "Instead of you keeping that to yourself, you tried to explain all about it, and tell people. And when you did," said, "you didn't know nothing about it, yourself. And how could you explain it? And you've caused a big bunch of carnal impersonations to rise up, and you see what you've done." 1956-0408A - What Is A Vision?

Ouch.. Getting rebuked by the Angel of the Lord. Yes, William Branham was still learning in 1956 why Hebrews 13:8 was happening so strongly in his ministry.

Now, William Branham's Gifts given by God were truly strong, but they harmonized with the supernatural happening in the 1906 era. And THIS is when he said that Hebrews 13:8 was interpreted by manifestation.

Note : He only mentioned the phrase "first pull" 14 times. It wasn't a doctrine, but for him it was helping him understand his Gifts, his position, and steered his focus. Later he would say that the first and second pull was just to get the people's attention. Attention to what? To hopefully point them back to Pentecost.

• So how important is Hebrews 13:8?

"What He was in the first age He is in all ages. To every believer, He is Jesus Christ the same, yesterday, and today, and forever. What He did once He is still doing, and will keep on doing." CA

"But with Him in her midst, with Him motivating her, she becomes to the wonderment of all "His body, the fulness of Him that filleth all in all." And this very hour He is walking in the midst of the last age's golden candlestick. What He was as He walked in the first age He is even now in this last age. Jesus Christ the SAME, YESTERDAY, and TODAY, and FOREVER." CA

"He was indeed Emmanuel, God manifest in the flesh. He is indeed, Messiah. Surely, He was exactly as He now sets Himself forth to be. There He is, THE SAME JESUS - Jesus Christ the same yesterday, and today and forever. That Holy One in the midst of the lampstands is the very same Jesus Who walked the shores of Galilee, Who healed the sick, Who raised the dead, and Who in spite of irrefutable proof was crucified and killed. But He arose again, and is seated at the right hand of the Majesty on high." CA

• William Branham is saying what has been forgotten by the church or what he believes people are not believing.. - a fundamental belief which he calls the "Keystone of the Bible".

• So to William Branham, his ministry was to restore first the Keystone of the Bible, Hebrews 13:8. For him this must be the Keystone of what Malachi 4:6b was to restore.

Why did the first pull and second pull of William Branham, as well as 1906 Pentecostalism, all re'unveil Hebrews 13:8?

A keystone must always be understood first.

"How many knows what a keystone is? When the arch is built, then the keystone holds it together. The cornerstone is what holds up the building. Is that right? ["Amen."] And the cornerstone in the pyramid was the capstone, was a keystone, held the rest of it together." 1962-0318 - The Spoken Word Is The Original Seed

"He was the messenger of the Covenant, sure he was, to bridge the way between law and grace. He was the keystone, in there, had been spoke of. He said, "If you can receive it, this is he who the prophet spoke of, 'Behold,' in Malachi 3, 'I'll send My messenger before My face, see, and he'll prepare the way before Me.'" See? Oh, he was so simple. God again hiding in simplicity." 1963-0317M - God Hiding Himself In Simplicity, Then Revealing Himself In The Same

[As John the Baptist foreran the first.. your ministry will forerun the second Coming..(Rapture)]

"Then He (Jesus) stood at the end of His Message, and said, "Who can condemn Me of sin? What all the Bible said that I would do…If I do not the works of My Father, then condemn Me. But what did the Scriptures say that I would do, that I haven't done?" Sin is unbelief, you know. "Who can accuse Me? If I cast out devils by the fingers of God, then show Me what you're doing about it." Simplicity! Even surrendered Himself unto death.." 1963-0317M - God Hiding Himself In Simplicity, Then Revealing Himself In The Same

• So the Hebrews 13:8 business card would say "Simplicity". The Keystone is very important for people to witness and understand. It identifies God as real. It happened in 1906 with the return of the Gifts and returned again, according to William Branham, in his ministry.

William Branham's ministry was not bringing something new. His spiritual Gifts were not bringing something new. It was never bringing something new. The method may have seemed new. The verbiage may have made it seem new, but it wasn't.

THIS was the fundamental core belief it took to understand what the first church at Pentecost, or "True Church" with the "Pure Word", believed.

It was vital to William Branham that Hebrews 13:8 was not a cliche Scripture. It was to be sought after and prayed about. It was what a person must desire to be revealed to themselves. It was the keystone for each person to take the next step.

Hebrews 13:8 is the Keystone of the Godhead. And the Godhead is the Keystone of everything.

Colossians 2:9 ".. after Christ. - For in him dwelleth all the fulness of the Godhead bodily. 2:10 - And ye are complete in him, which is the head of all principality and power:.."

• On the day of Pentecost, all This was understood by revelation to the 120 in the upper room. But two World Wars in the 20th century and atomic

destruction had people questioning all things God.

"Keystone" was said or written 9 times in 18 years by William Branham. But..

.. "Godhead", 198 times.

The Gifts got the attention that Hebrews 13:8 existed, and Hebrews 13:8 pointed straight at the truth about the Godhead.

William Branham called the Godhead the major doctrine. This is what Pentecost had. This is where the Malachi 4:6b prophesy must be fulfilled. This is what William Branham believed that his ministry was to do for those that had ears to hear. If anything is called "The Message", this is It.

And research shows how few worldwide seem to see its importance. Following Peter's new Faith and words at Pentecost is just not a priority in the christian church world today.

But to William Branham, it was everything.

The very beginning of the Church Ages book states it :

"INTRODUCTION Though this volume will concern itself with various major doctrines (such as the Godhead, Water Baptism, etcetera) found in Revelation, chapters One through Three,.." An Exposition Of The Seven Church Ages - Introduction Rev. William Marrion Branham December 1965

• "You see, you have to get your Godhead straightened out before you can get baptism straightened out." 1954-0515 - Questions And Answers Rev. William Marrion Branham

So..

• "The Spirit of God in John expresses thusly in order to set forth the Supreme Deity of Jesus Christ and to reveal the Godhead as ONE God." CA

• "I admit that it takes a real revelation from the Holy Ghost to see the truth about the Godhead these days when we are in the midst of the perverting of so much Scripture." CA

• "The real believers ought not to have gone there. They had already lost much truth, and now they, too, would lose the understanding of Godhead and forfeit names for titles in water baptism." An Exposition Of The Seven Church Ages - 10 - A Resume Of The Ages December 1965

So..

1. Hebrews 13:8 shows God truly exists. The Gifts simply got 'our' attention.

2. It then points people back to Pentecost

3. Pentecost reveals the truth of the Godhead

4. The response to this revelation is Peter's sermon and answer.

5. "What must we do?" is answered by Peter.

This is what William Branham believed Malachi 4:6b was to do.

".. message that the Angel of the Lord gave on the River that day: “As John the Baptist was sent to forerun the first coming of the Lord Jesus, you are sent to forerun the second (ed.Rapture).” 1965-1127B

"There is absolutely no doubt that Elijah must return before the coming of Jesus. He has a specific work to accomplish. That work is the part of Malachi 4:6 that says “he will turn the hearts of the children to their fathers.” An Exposition Of The Seven Church Ages - 9 - The Laodicean Church Age Rev. William Marrion Branham December 1965

For William Branham, Hebrews 13:8 was the wakeup call to look towards Pentecost.

He believed it.

025 Is The "Message" The Gospel?

What Did Jesus Say To Do?

Preach the Gospel. .. or .. Teach the Gospel.

Acts 1:8 - But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

"The most comprehensive command Jesus gave to his disciples is often referred to as the Great Commission, found in Matthew 28:18-20:

Matthew 28:18 - "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 28:19 - Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 28:20 - Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway even unto the end of the world. Amen."”

- THAT, cannot be changed.

“Breaking this down, Jesus commanded his disciples to:

* Go: To actively move out and reach all nations.

* Make disciples: To help people become followers of Jesus. This involves more than just conversion but also nurturing their faith.

* Baptize them: To initiate new disciples into the Christian community through baptism.

* Teach them to obey everything I have commanded you: To instruct new believers in the teachings and commands of Jesus, guiding them in how to live as his followers.

Beyond the Great Commission, Jesus gave his disciples many other important commands and teachings throughout his ministry, including:

* Love God and love your neighbor as yourself (Matthew 22:37-39).

* Follow me (Matthew 4:19).

* Repent, for the kingdom of heaven is near (Matthew 4:17).

* Love one another (John 13:34).

* Pray (Matthew 6:9-13).

* Forgive others (Matthew 6:14-15).

* Do not judge (Matthew 7:1).

These commands, along with the Great Commission, provided the foundation for the disciples' mission and continue to guide Christians today." gAI

Just staying with what Jesus said Christians should do, seeing what Peter and Paul said and did, and then looking at what William Branham taught, we can see if there is a match.

If the "Message" did something other than this, then that is a detour.

The "Great Commission" cannot be replaced with something new from William Branham. As he would say : they have to dovetail together.

Once again it is important to see that William Branham believed the ushering in of the Millennium was 1977. That places the Rapture 3 1/2 years earlier in 1973/4.

This 1977 belief is vital to realizing that there was not time to study 18 years of recorded sermons and analyze them into a catechism of their own. It would be years before that would even be possible via computers.

Secondly, William Branham, nearly three months after preaching the Seven Seals series, said his "Message" had been rejected by the people and he had decided to leave the public and go live as a guide in Alaska/Canada. So to him, the "Message" was given. Mission complete.

Thirdly he clearly states, in his December 1965 Church Ages book, that the opening of the Seven Seals preached in March of 1963 would be what would make Malachi 4:6b come to pass by pointing the people's hearts BACK to where? .. Pentecost.

Jesus pointed to Pentecost. William Branham pointed to Pentecost. That is a dovetail.

Paul pointed to Pentecost. William Branham pointed to Pentecost. That is a dovetail.

So William Branham pointed people back to the Gospel, the great Commission, the day of Pentecost.

Many "Message congregations" spend time protecting their truth - something William Branham said is what we call a red flag sign. There are many additional topics around the “Message” such as Logos, theophanies, hunting stories, swords, spoken words, dimensions, pillars, clouds, rocks, photographs, trails .. a list that is endless. As with most historical church movements, as research shows, there can be endless sermons preached for

hundreds of years and topics are never exhausted from a Leader. It is a temptation that is hard to resist to create a hero worship that is far out of balance from Scripture. But, are they getting people to Pentecost? That is what William Branham wanted.

We go to his last paragraph in his 'spiritual autobiography' released December 1965. What he believes is clear :

"Not for one moment do I bring a message to the people that they may follow me, or join my church, or start some fellowship and organization.

I have never done that and will not do that? now. I have no interest in those things, but I do have an interest in the things of God and people, and if I can accomplish just one thing I will be satisfied. That one thing is to see established a true spiritual relationship between God and men, wherein men become new creations in Christ, filled with His Spirit and live according to His Word.

I would invite, plead and warn all to hear His voice at this time, and yield your lives completely to Him, even as I trust in my heart that I have given my all to Him. God bless you, and may His coming rejoice your heart." Exposition of the Church Ages, December 1965, Rev. William Branham

And he will "turn the hearts of the children to the fathers" Malachi 4:6b

- That sounds like what Jesus said to do.

- The "Message", as described clearly by William Branham, dovetails perfectly with the Gospel command of the Lord Jesus Christ.

And what is the 'Message'? :

Go BACK. Believe BACK. Be like those BACK then. Then, share and preach and teach that.

If it doesn't do that, then it is NOT the "Message" William Branham taught.

Peter, Paul, the New Testament, and William Branham all believed the same thing.

The Gospel cannot change. Jesus Christ's Commission cannot change.

026 First, Last, 1977, Rapture

This is so important to grasp when wanting to understand William Branham, his Ministry, and his belief of his place in Christian history.

• William Branham believed 1977 was the end. Period.

One more time : William Branham believed 1977 was the end. Period.

This means that to William Branham - the Rapture would be 1973/1974. Period. Or stretch it to 1977 just in case he meant that instead for the Rapture. Same belief. Period.

William Branham called the "Message" : the Seven Seals services which triggered Malachi 4:6b to occur.

There were only ten years left after the Seals for the Rapture – this was what William Branham believed.

Yes, he added that it was a 'prediction'. But to him, it is very clear that he believed 1977 was the date of the world ending and Jesus Christ returning. Period.

The final say on 1977 is in the Church Ages book that was released by William Branham in December 1965. This can be called his official Spiritual Autobiography which he gave to the world. Two weeks later it could be called his Spiritual Last Will and Testament.

"1977" is mentioned 10 times in the recorded and written sermons spanning 18 years. It was first said in 1960. It was 100% reaffirmed in December of 1965. William Branham believed it.

(Note : the math he used actually totaled to 1987, not 1977. See previous chapter on 1977.)

• Here is the final say on 1977 as William Branham gave to the world just before he was killed :

"... let me predict (I did not say prophesy, but predict) that this age will end around 1977.

... Based on these seven visions, along with the rapid changes which have swept the world in the last fifty years, I PREDICT (I do not prophesy) that these visions will have all come to pass by 1977.

... So I repeat, I sincerely believe and maintain as a private student of the Word, along with Divine inspiration that 1977 ought to terminate the world systems and usher in the millennium."

An Exposition Of The Seven Church Ages - 9 - The Laodicean Church Age : Rev. William Marrion Branham, December 1965

Period.

• There is no interpretation needed. William Branham is very clear.

William Branham saw it – all over. This puts the Rapture before 1977 since the seventh vision was a smoldering USA. He previously taught that the Rapture would happen before the USA was destroyed. But the key date is 1977.

Less than three months after the Seven Seals were preached, William Branham clearly said he felt his "Message" had been rejected, therefore he lost the feeling for the people and was moving to the northern wilderness. (See previous chapter)

Since the end was coming approximately only ten years after the Seven Seals services, in William Branham's belief, then his Spiritual Autobiography in 1965 is vital to TRULY understand what he believed the Message was, his place in Christianity, and his warning what not to do.

The last paragraph says it. Note that William Branham never said to study every Sermon he ever preached, or to make him into a super Prophet Hero, or to drastically detour from the simplicity of the few Scriptures that he believed was his purpose and placing in Christianity, or to start a great movement based on him. He didn't. But he did give a clear statement.

• Read carefully and honestly :

"Not for one moment do I bring a message to the people that? they may follow me, or join my church, or start some fellowship? and organization.

I have never done that and will not do that? now. I have no interest in those things, but I do have an interest? in the things of God and people, and if I can accomplish just? one thing I will be satisfied.

That one thing is to see established? a true spiritual relationship between God and men, wherein men? become new creations in Christ, filled with His Spirit and live? according to His Word.

I would invite, plead and warn all to? hear His voice at this time, and yield your lives completely to? Him, even as I trust in my heart that I have given my all to? Him.

God bless you, and may His coming rejoice your heart."

Last Paragraph The Exposition Of the Seven Church Ages December 1965

To William Branham : Luke 17:30 brought the opening of the Revelation 10:7 Seven Seals which made Malachi 4:6b work. His call and his desire was to point people BACK to Pentecost.

Gifts made people see the God of Israel still exists. Gifts made people to see that Jesus was/is that God. Gifts made people see it was God in the people at/after Pentecost. Everything William Branham did was to point people BACK to what was already there.

For a person to grasp that truly requires God's Personal Attention to that person. The pressure of hero worship is too strong. Likewise, very few in the world will believe in Acts 2 without altering Peter's or William Branham's words. And right there is where William Branham said he was pointing BACK to.

The Gospel is the good news. The good news has already happened. Christianity in our day needed someone to get us to believe what already happened back then at Pentecost and to let it happen today. William Branham believed that truly.. this was his purpose, ordained by God.

1977 was coming quick. There wasn't time to build a new religious system. There were no computers to dissect eighteen years of words. There was no time to use those words to build and fashion what easily could be a myth.

1933 started the engine. 1947 made it a worldwide revival to re'meet God. 1956 the world shook and shook the churches with its shaking. 1963 William Branham said his "Message" was preached. 1963 he believed the people had rejected his "Message". 1965 he publishes and distributes the Church Ages book, his final say. 1977 William Branham is certain it all will end.

For William Branham there was only limited time left to cry out for people to turn their hearts BACK to what was already there at Pentecost.

The first was Pentecost. The last was Pentecost. 1977 made it desperate to share. The 'Rapture' was the outcome of hearts being restored back to Pentecost.

THAT, is the Message according to William Branham.

027 Do We Keep or Do We Trash William Branham?

Oh how we humans love super heroes.
It is so hard to refrain from building one once we have the parts.
William Branham was taken by humans and built into a buffet of choices.

To keep it simpler, if that is possible, we can tongue-in-cheek cut him into 3 halves. Two are heroes.
He is God.. or
Everything he said surpasses all other humans. .. or
He is a normal human, gifted, and trying his best.

Remember, William Branham had a very simple (but difficult) calling, according to his own words.

*** When an outsider searches 'William Branham', this is what they see ***

• This will pour it all out on the table what people's views have evolved William Branham into :

Some fight to basically hope they will sit on his left side and on his right side in the kingdom.
Because he said not to denominate, some say everyone must rally around the recordings. Others say everyone needs to rally around "God sent a Prophet.".
Others say everyone should rally around Christ.
Some focus on William Branham's words.
Some focus on having deliverance ministries.
Some are criticized for preaching without quotes.
Some are criticized for using too many quotes.
Some think his words are on equal ground with Scriptures.
Some see that he was just a man with flaws.
Some say that is blasphemy.

• There is one thing they all agree on.. - nothing.
Well actually they all know William Branham existed.

Youth : A high amount of the youth born into the "Message" don't even care. The 1960s are so ancient it is not even worth worrying about. DOA. 'Message church' is just where they go to church. 2025+ is the thing alive, not 1950. The way he is preached - so high and better than us all -, "no one can live up to the life of William Branham anyway. So, whatever."
They are told to listen to the tapes. There are no tapes. There are MP3s. But

it is doubtful in today's world, that many listen to them at all. Just to find time to read the Bible is difficult enough. So “listen to the tapes” is a cliché that everyone must amen.

To many 'believers', their goal is to be like William Branham. After all, he is the first of the fruits of the harvest. Maybe, just maybe, you might be a fruit that might mature that might be in the harvest that might rapture that might..

Many Preachers continually push a person to be higher up like William Branham, and higher, and higher, because they have so many quotes about him. It is an endless cycle because they can always add to the quote stack in the endless perfection that he alone had.

For some people, holiness has created certain blasphemy words like “trim” or “red dress” for women, and “non-believer” for whoever questions the growing list of “Message” standards.

• Someone looking in, or studying William Branham and the 'Message' for the first time are pounded with all of this mixture of truths. And if you don't speak English, you are often a pickle trying to be made into a cucumber.

• All this is being written here not to be mean. It is just the smorgasbord that has been made. This is what the world sees. This is what many within what is called “the ranks of the Message” are in, weary of, and exit on the the next stagecoach out. Simplicity got way too complicated. Fear of disapproval has grown stronger than Faith in Scripture.
God promising in Acts 2 to give the Gift of the Holy Ghost to a person is not convincing enough for the common youth or adult question : “How do I know I have the Holy Ghost?” “Well you have it if you receive the Message of your day.”, is often the answer. “So what is the message of my day?” “Well...”
Hopefully this book has simplified that question with two quotes from the Church Ages book often repeated throughout these pages.

Gatherings: Some folks are loud. Some are soft. Some churches are big and some are small. Some of the smalls don't believe in bigs. Some of the bigs don't understand why a person might prefer a small.

This is really normal type stuff for nearly any church group ever started for 2000 years. However, the very large piece that distinguishes and creates bigger symptoms is that the “Message” has a Prophet.

Humans are odd creatures. If a person is not Gifted, they prefer just saying words. If a person is Gifted, they want lots of action and supernatural. If a person around the "Message" just wants to preach the Bible, they are avoided. Be careful not to suggest Scriptures only.

Then there is that always wrongly used phrase of "make us all one" that Jesus said. It always stirs up that desire to come up with the right answer on how to rally the troops.
Some say the tapes make us one.
Some say the Prophet makes us one.
Some say the Message makes us one.
Some say the quote quoting makes us one.
Some say "You mean we're not one?"

Preachers :
Some are more liberal. Some are more conservative.
Some are more restrictive. Some are more controlling.
Some are outright bullies.
Some are balanced, kind, and love Scriptures the most.
Some will take William Branham much quicker than they will take the Scriptures.
Some put William Branham and the Scriptures on kind of an equal ground.
Some quietly stay away from all the other and be Christians the best they can.

The Laity :
Just realize they are humans and all the types are there. That is very normal.
Some are churchy. Some are culty.
Some are fellowshipy. Some are balanced.
Being hated is taught as being vindicated as being right. Because if only the Truth and Pure Word is found at a "Message church", then "they must hate us for that. It's just persecution for being the carriers of the Truth."
On and on.

Pick any church system anywhere and most of this can be applied to them also. But since only this "Message" is right and "we have a Prophet", it gets more complicated. Especially if a person wants to evangelize to others outside "the ranks".

The "Message churches" and groups are dead set at never being a denomination. Each church is taught they are sovereign – with the paradox of wanting to be one.
This adds to a confusing state of being different but as mentioned earlier, how to rally around a common point. It really is difficult to rally around

"Christ in you the hope of glory" when there is a super hero Prophet in the roadway.

'Believers' might ask : How can we each keep our sovereign uniqueness of interpretations, but not destroy the image of William Branham that has been made?

Many want to be the unique individual car parts, but they don't want to be the car. But they dream of being the car, all fueled up and running in pristine condition so that the world will see that truly they alone are the Truth. The parts of the car cannot agree on what will bring them together. They don't like the other person's version of the car. It is definitely a 'Message' dilemma.

• This sounds rough, but this is what happens when the focus is distracted from what William Branham said about himself with the few Scriptures he said identified his purpose in the history of Christianity.

• Ok, this is all wordy, but it covers what the outside world sees, as well as many of the new generation that inherited being within the "ranks" of the "Message".

So up to the plate walks the critics and researchers who are angry for having been "duped" into the "ranks" of the "Message". Some of the more public voices chose to dismantle the man, the Prophet, "the charlatan" himself. William Branham must be dissected back into car parts and then crushed at the 'don't recycle' shop. Itchy fingers and long giggles are trademark of some of them.
As said earlier, they do have an important part because their disgust of William Branham and non-bias to share what they find is very useful. Facts are facts and they are good at finding them. Interpretations of those facts are many times.. well.. biased.

Then there are the Protectors of the "Message". This is not a fork in the road, this is a stop sign with only two choices – left or right.

1. There is a headquarters in Jeffersonville Indiana area that believes every word including "uh uh" is the same as Jesus saying "verily verily". This is said on a video by the CEO.
They promote that William Branham is actually the Pastor of the "Message" believers. "Tapes Only" is their slogan. Pastors in churches are to play tapes in the pulpit. He can still do pastor stuff, but the preaching needs to mostly be from William Branham. The congregation sits and amens the tape recording (now mp3s) as it plays. This belief is all around the world. The

"purest form of the Word" is the voice on those recordings – William Branham – they say.

This new twist of christianity is a first in the 2,000'ish years since Calvary. This very large belief throughout the world is headed by this 'headquarters' in Indiana. After receiving a 100 million dollar donation years ago, the headquarters has had plenty of money to market and promote this belief system. The benefit was that all recorded sermons were now essentially free to the public. Later they would be completely free online as well as the computer search program for all sermons and books related to William Branham from the days of his ministry.

2. The other direction at the stop sign leads to those that refuse what 'headquarters' believes. Instead they support that William Branham is the Prophet of the Age and the Last Days and what he says must be preached from 1947 to 1965. These churches vary in how they handle this belief. Quotes from William Branham are sacred. To some almost holy. To some practically God Himself. To some they are helpful.
The services, which are also spread around the world, have an unlimited source of quotes to use for sermons. There are 18 years of quotes. Many quotes counter previously said quotes. For years the white horse rider is Jesus. Later, the white horse rider is satan. With these discrepancies of change and "further revelation" or "progressive revelation", it has ended up that only the Ministers are capable of studying, analyzing, interpreting, and preaching the quotes of William Branham – for THE QUOTES are the "Message". Eighteen years of sermons being the "Message" pretty well puts the laity in their place. The sermons are unlimited but key phrases get the amens needed to keep the solidarity alive.

• These two are the main beliefs about William Branham's years of being a Minister.
There are plenty of other bizarre things done around the world in odd cultish ways also. But they are sidekicks that are having folly all on their own.

There is a phrase about walking away from two choices. It is : If the shoe fits, sell it.
Or, if a person is in one of these two, the people on the other side say to get rid of the false belief. If you don't you are lost or maybe just foolish virgin or some renegade that really does not have the Spirit of God in their Soul. In other words, there is lots of fighting. People researching William Branham find this immediately via the mixed tree called the Internet.

My way or the highway. But stay off my highway.

The thing is, William Branham actually never said to do either. Many a doctrine has been built on one quote. One phrase spreads like a fire once lit and many times becomes the new "progressive revelation" of the "Message". On and on and on.
William Branham never said to do that. God is very clear when he wants to reveal something that is already written – in the Bible. This is how William Branham taught it. So did Luther, Wesley, Finney, Knox, Smith, Calvin, Paul, Peter, Disciples of Jesus, and the thousands of amazing men who have preached the Good News – the Gospel – for nearly 2,000 years.

• This chapter was meant to be exhausting.
But people get quickly exhausted when they try to learn about the 'Message of the Hour'.

Previous chapters show the simplicity of what William Branham believed and taught was the message he was to share from God.
It was nothing new. Some of the details were new, but when pointing BACK to something already very obvious in the Bible, that is simple. His ministry was simple. He taught that God is simple. At the beginning of the Seven Seals series the sermon was called "God In Simplicity". He shares how humans simply cannot get as simple as God. But simple is the proper direction.

Therefore, in the Church Ages book of December 1965 just before he was killed, he simply says the Seven Seals showed us God's Mystery of what He had been doing with humans, especially since Calvary. That truth would let people know that what happened at Pentecost was true and was God and is the Template to follow. That is the "Message" according to William Branham.

He taught : Once a Soul is revealed by God that Pentecost and after is the Target, then for that person, William Branham has been successful. This matches the last paragraph of the Church Ages published and distributed two weeks before William Branham left this earth.

So if a person has a true Pentecost then they will truly have "Christ in you the hope of glory" in their Soul. And just as Jesus promised, HE will be the Teacher in their Soul. They made it. Then the Bible becomes "a new book" and Scriptures begin to blossom. The Ministers are now great servants of helping. It has been said that the smallest of all positions in a church is the man behind the pulpit.

So the question is : Do We Keep or Do We Trash William Branham?

Anything on this page that does not match that wonderful final statement by William Branham in the Church Ages book, .. can be trashed.

William Branham is very clear about what he believed about his place in Christian history. This is mainly two Scriptures : Malachi 4:6b, Revelation 10:7. These two would point people BACK to Pentecost. Everything else is bonus. But everything must fit those two just as William Branham clearly taught.

• Here are two to keep from the CA book December 1965. These are keepers :

1. "Now this messenger of Malachi 4 and Revelation 10:7 is going to do two things.

One: According to Malachi 4 he will turn the hearts of the children to the fathers.

Two: He will reveal the mysteries of the seven thunders in Revelation 10 which are the revelations contained in the seven seals.

It will be these Divinely revealed "mystery-truths" that literally turn the hearts of the children to the Pentecostal fathers. Exactly so."

2. "Not for one moment do I bring a message to the people that they may follow me, or join my church, or start some fellowship and organization. I have never done that and will not do that now. I have no interest in those things, but I do have an interest in the things of God and people, and if I can accomplish just one thing I will be satisfied. That one thing is to see established a true spiritual relationship between God and men, wherein men become new creations in Christ, filled with His Spirit and live according to His Word. I would invite, plead and warn all to hear His voice at this time, and yield your lives completely to Him, even as I trust in my heart that I have given my all to Him. God bless you, and may His coming rejoice your heart."

An Exposition Of The Seven Church Ages - 10 - A Resume Of The Ages : Last paragraph of the Book. Rev. William Branham gave this book to the Ministers, the believers, and to the world December 1965. It is the only book written and approved that he gave to the world to explain exactly what he believed.

This is William Branham in simplicity. This is what he believed. If it detours from this then it is not what William Branham believed when he said "my Message".

Does this simplicity of two quotes given to the world in December 1965 mean they are true?

That question is for each person to decide. But at least it is simple to understand. All the other noise in this chapter can be set aside if it does not match these two statements.

028 Q&A Why All This About William Branham?

Before there was Internet, before there were computers, before there was software to dissect eighteen years of words – there was a man named William Branham.

Who's that?
A preacher from around 1933 through 1965. He had amazing Spiritual Gifts that had to come from God. Now if you don't know what Gifts are, they are things God gives people – and there are a bunch of Gifts – that can be used to help people learn that God is real, that the God of Israel is the correct one, that God then created a human and stepped inside that human so He could talk to humans in a very non-threatening human way, then He was killed, then He rose from the dead which proved he really had been a human, and then this human talked to humans some more explaining what was happening, then that human left the world, then the God that was in that human then came back and started entering inside believing people, then those people went out as commanded to share the Good News about God being real, and that the God of Israel is the correct One, and … or what we call, The Gospel. That is what Gifts from God are for.

So what Gifts did William Branham have?
He initially could tell what disease a person had. He would then pray.
Then after a short while he was able to know the secrets of a person heart. He would pray.
He saw what are called visions. Visions are like having a dream while being awake.
He also saw things in the future that would happen such as a person he would meet the next day that needed prayer for a certain need.
When he prayed, those things called devils would run off. There are plenty of witnesses to this.
When he prayed, people would get a healing from God. There are plenty of witnesses to this.

Did William Branham like having these Gifts?
Not really. But his life had them and over time he would learn the proper way to use them to bring glory to God – not himself.
Later the Gifts wearied him because he really did not want to know a person's sin, or their thoughts.
He knew this though, that the Gifts were simply there to catch people's attention and help them believe that the God of the Bible really is real and

true. No evolution. Science is not God. No we are not alone on the planet. But yes, God is Real, God is True, God is Faithful, God Loves You.

But I heard they were all fake. Were they tricks?
There was nothing to trick for. William Branham was not like television preachers that preach a prosperity gospel, meaning, "Give me your money and God will bless you." William Branham and money were not best friends.

The witnesses abound. There are books from that day. There are testimonies galore from people who were there. It is history. Are there boo boos? Are there embellishments? Yes. A weakness of a gifted storyteller, which many preachers are, is that stories can change depending on the atmosphere of the moment.
But the history is documented. William Branham lived. The supernatural was so strong that some people got confused and thought he was Jesus. This nearly made him quit preaching. It was said, and history confirms, the intensity of William Branham's Gifts from God had never been seen since the days of the Bible. That was not to build William Branham into a superhero, it was simply to help us damaged confused humans to believe the Bible, believe God, believe Jesus, and believe Pentecost.
It wasn't about William Branham. It never was. And William Branham clearly said so.

You talk about this Church Ages book a lot. Why?
Because a man has the right to say what he believes. A reporter looks for the most accurate representation of what a man says he believes. William Branham did this in the ONLY book he wrote and gave to the world, to theologians, to everyone. It was not a sermon transcription. It was well thought out and approved. He had help but it was his book. That book is the Church Ages book.
The recorded sermons are loaded with incredible material. Healing services and discernments can be heard on recordings. Eighteen years of recordings can be heard. It is overwhelming UNLESS the foundation quotes are read and believed in the Church Ages book. The first is the Scriptures he believed showed his purpose in the history of Christianity. The second is the last paragraph of the book that clearly states with no doubts possible what he wanted done with his life's work as a Minister of Jesus Christ.
This is why it can be called William Branham's Spiritual Autobiography and also his Spiritual Last Will and Testament. If God is the Lawyer, then the Will is the last words.

Do I need to know William Branham to be saved?
Nope. That's easy enough. Likewise, you won't go to hell just because you

walk away from William Branham. You will go to hell if you walk away from Jesus Christ and call him a devil. Lots of people walk away from Jesus Christ and He brings them back at some point in their life. These people may leave Jesus Christ, leave God, leave church, but you'll never hear them curse God during their 're-lost' time of wandering without Him. It is wrong to replace Jesus Christ with William Branham. When he was alive he never put up with that sort of thing.

Do I need to know William Branham to be in the Rapture?

That is a doozy in the 'ranks of the Message'. Some say Yes. Some not sure. Some stay quiet. It is all based on how a person understands God's special servants to be. Did Martin Luther catch justification and then spread it to the world? No. God was unfolding it to many people at that time because God wanted it to come alive. Martin Luther was the billboard that let them know they were not off the deep end spiritually. When that Scripture came alive by God's choice, all the rest of the things were triggered and happened. The political reformation was the sidekick reaction that happened. Justification was not a political Scripture. It was for those that had "hearts to hear" that God quickened it to. It still depends of God today for a person to receive that revelation, whether they have ever heard of Martin Luther or not.

Did William Branham produce some magical thing, or spiritual thing that is creating some brand new thing? He said the opposite. The last paragraph of the Church Ages book published and distributed just before he died is very clear. No, God said it was time for people to see that Pentecost and Peter and Paul are completely the original Template. William Branham was the confirming billboard. Those in Peter's day are the original way God said to do things.

The day of Pentecost is the most played down and altered event in the majority of Christendom. Somehow Constantine stepped in there and got the world to play it down to near obscurity. They simply refuse to believe that what Peter spoke was the Spirit of God speaking the Truth, as is, and that it will always work. Very few in the world's versions of Christianity will believe it. It is really strange to try to find any other group that believes it as William Branham tried his best to point Christianity back to. This is not promotion of Oneness Pentecostals. They came close, but couldn't resist creating their own detour.

So a person who's heart returns back to Pentecost and believes God with Faith, it is this writer's opinion that they have what is needed for the thing called a "rapture". The "rapture" is a moment of time. It is not a doctrine of salvation.

What is all this stuff of bride, elect, predestinated mean?
They all are terms of explanation for anyone with a "new birth" like those people at Pentecost.
Anything theological eventually gets complicated by human thinking. But just know, when God chooses a person for a purpose, and the Spirit of God enters their Soul, then these terms apply to them.
Some people God grabs in spite of themselves. Obvious examples are Abraham, Moses, the Disciples of Jesus, Paul, etc.. These are not better than anyone else, they are simply billboards God uses for specific reasons. For Gentiles (anyone who is not a Jew) there are two groups. One are those that believe that God did what He did through Jesus Christ. They are "saved". The other are the previous mentioned ones that God ordains for some purpose. Neither is better than the other. There is nothing better than Salvation. Ever since Constantine in 325AD the church has tried to put everyone in the same bucket. Thus they had to argue about election and predestination to try to make it fit in their bucket. Once both groups are identified, the Bible makes much easier sense. But it will always cause a fight the same way the world gets mad that God made one nation for Himself called Israel. But that is the Bible.

Why does William Branham jump on women so much?
That is a perception. 'Protection' is the easiest answer. God loves to protect us. From what?
Prior to the 1900 there was not a lot of issue between a man and a woman. Throughout Christian history what was 'normal' was essentially what nature teaches : male and female, each has their own characteristics.
Since William Branham's whole purpose was to point people BACK to Pentecost, then it is very easy to see from Scripture what men were and what women were. They dressed different. They acted different. One worked for the money, husband, house band, .. and the woman brought forth children and was the helpmeet. Children was the purpose God gave humans. He said "Go forth and multiply." He wasn't talking about doing math problems. He meant, have babies and teach them about Me. Genesis 1:28.
Humans had two purposes in God's Heart : 1. Learn Love and Serve God 2. Multiply.
Men were also to be the ministers, either at home or in preaching.
William Branham was 100% supportive of the five types of ministers mentioned in Ephesians. He also 100% supported the qualifications of a minister that Paul clarified in 1 Timothy and Titus.
Women in the Bible had encouragements on how to be also. This helped because Gentiles as a whole were a bit clueless on God's ways and were very confused by all the pagan religions they grew up around.
Women were not made a doormat. Men were not discarded with disrespect.

It is the same way in the animal kingdom. God has a certain way He Created and it all works very well.

Enter the camera and enter the Wars. Camera's brought movies. Movies brought peeping people. Things were seen that never could be seen publicly. Movie 'stars' started trends by dressware and by behaviors. Hollywood was not a place one would call 'holiness'. It grew so bad so fast that people actually forced laws to tame the untamed producers and movie studios. Women began to lose their natural focus and purpose. Perversion was accelerating on screen and thus at home.
When the World Wars started, men were gone, women had to work. Clothing changed to fit the factory. Women were also encouraged to 'show more' in order to inspire the soldier boys. Many a man kept fighting with the hope of that sweet gal he was fighting for. All this is normal. It is just that "go forth and multiply" was also getting confused.
Fast it went from dresses to flappers to less and less. Cosmetics was now heavily promoted by hollywood vixens because it sold the movie. Peeping people, or curious humans, has always been a weakness of human mammals. Doll up, get attention.
'Money to be made' boomed the cigarette and alcohol industries. Men coming home from the horrors of war helped create one of the largest sudden booms of divorce. Adultery is a terrible response of war also. Families paid the cost of war. Women then had to work more to survive. No one could point fingers because everyone is human and these are normal collapses that occur in trauma.
And of course, humans came from monkeys. And God was questioned or dismissed.
However, people need a spiritual answer in life. That is normal. That is how God rigged it. What people didn't want was to be fussed at. They just wanted to be happy. A simple religion and a lot of entertainment sufficed.
In 1960 the birth control pill was legalized. Now sex did not have to be about "go forth and multiply". For God, children were to be brought forth so they too could learn to love and serve God. Humans said, "no thanks.". Humans were completely losing their identity.
What were ministers to do in the 1900s? People were so confused they didn't know that just a few years before, it was obvious the difference in men and women. They would have never dreamed that in the 2000s people literally would not know what sex or gender they are. They wouldn't know which bathroom to use. They wouldn't know which sport to play. They wouldn't know how to not abuse children with drugs or surgeries to help them be the gender of their choice.

So to answer, the cry towards women was to save them from what was

coming. If only they could be as normal as the men and women of the Bible according to Scripture. Perversion to how God made things has always been around, but God through Israel and then through Pentecost helped give the template of the Normal way God did it.
God is "Normal". It is us humans that have steered so far away from that Normalcy.
Humans make their own normals from their "do it myself" tendencies they are born with.
The ministers cried loudly to save humans from their own normals, and tried to have humans look to God's Normal instead.
A Godly man and a Godly woman is so valuable to God. He is creating a Kingdom specifically for His Own Normal. And He is trying every way possible to help us see how it use to be in the Garden of Eden – or even better – how it will be in God's Kingdom He is making.
William Branham was one of those ministers trapped in the worst chaos of human history. That is why he continually pointed BACK to Pentecost. If a person could get there spiritually, the Scriptures would take care of the rest. Oh yes, and believing women would be safe.

<u>So what is a Message Church?</u>
Depending who you ask, will depend on their interpretation. Most will say "a church built on the teachings of William Branham". That is fair. Luthers used to be built on the teaching of Martin Luther. Presbyterians were built on the teachings of John Calvin. Methodists were built on the teachings of John Wesley. Etc.. … or they were at one time.
Some "Message churches" believe in listening to William Branham's recordings only in the service.
Some believe a mix of "tapes" and preaching.
Some only preach and encourage listening to the "tapes" at home.
The word "tapes" is the cliché term for any form of the original recordings of William Branham that were done on reel-to-reel tapes. Today they are in mp3 digital format.
The "Message churches" like the word 'sovereignty' meaning that each church runs itself however they choose. Note : it is recommended by some not to go to a "ministers meeting". Especially in the old days when they easily turned into shouting matches on who was running their church correct and who was preaching William Branham correct. Remember, when the science of studying 18 years of sermons arrived, the pandora box opened. Computers were great but also caused their own mess which is why eventually the belief evolved that "only the ministers should" handle William Branham's eighteen years of words.
See, it's already gettting complicated to answer "What is a Message church?"

A “Message church” can be better understood by studying the Seventh Day Adventist organization. Many of the same terms and phrases and structures are used.
Both are based on a prophet. Both focus on an angel. The Seventh Day focus on the three angels of Revelation 14, and the 'Message' churches focus on the seventh angel of Revelation 10. The Seventh Day focus mainly on the writings of Ellen White from the mid 1850s. The 'Message' churches use the recordings/writings of William Branham from the 1940s to mid 1960s.
Both use the word “Message” : “the message of the three angels”, “the message of William Branham” or “the message of the Seventh Angel”. They both use the phrase “the message of the hour”.
The SDA church is strongly family oriented. They believe the message of the Three Angels is vital to warn people to repent, serve Jesus Christ, and be ready for his second coming.
The Message churches are strongly focused on William Branham. They cultivate family and fellowship. They focus on the doctrine of the Rapture. Jesus Christ is very important but many see it rather foggy due to the intense focus on William Branham and every aspect of his life.
Both have some of the nicest people you will ever meet.
William Branham made it sound like all other churches were useless, but that is a very bad improper interpretation. His words are very clear on it being the opposite. He loved the people. It was the systems that he new were politically flawed.
The Seventh Day Adventist church is a denomination and very efficient and media savy with one of the best sources of graphic/written material shared throughout the world..
The 'Message' churches are each sovereign but are systematically based on William Branham. The main supplier of related products comes from Jeffersonville, mostly free. But there are many independent sources who do it "their own way".

Hebrews 13:8 came alive in the early 1900s. William Branham used that Scripture to position previous Christian groups as being overshadowed by “what God is now doing”, as 'Message' believers often say. That is often the cause of the exclusive nature within many 'Message' churches.

“If God didn't write a handbook of creeds and formulas and dogmas to start it, then what right did they have to do that? God poured out His Spirit upon Baptists, Methodists, Nazarenes, Adventists, Presbyterians, Brethren, Church of God – several so named -, etcetera.
All these brethren were brought up on different doctrines, by-laws, church manuals, etcetera. God swept it all to one side/ He destroyed their dispensational theories and restored the gifts of the Spirit, proving He is the

same yesterday and today and forever. [Hebrews 13:8].
But did those Pentecostals learn their lesson about organization? No sir. ..." page 128 CA

If you keep reading throughout the Church Ages book William Branham is very clear to go back to Pentecost. That should really be the honest template for any church calling itself a Message church.

So if there is such a thing as a "Message church", and it follows what William Branham taught, they will continually be trying to get people's hearts BACK to Pentecost, and thus, the Scriptures.

To try to rally all the 'Message' churches together is just another organization of a sort, or another system of a sort, or ecumenicalism of a 'Message' sort.

God is calling individuals. He always has since Calvary. He calls that the Good News or Gospel.
They asked Peter on the day of Pentecost, "What must we do" to be saved? Simple instructions that work. That is what William Branham gave his life and strength to point individuals BACK to.

Are you against William Branham?
That is impossible. History is history. People may try to change it, alter it, or focus on tidbits to make a name for themselves, but history is embedded in truth.
William Branham was real. He existed. The amazing way God used him is true. He clearly believed he was to point people BACK to Pentecost. Even if he was the big fake that certain people like to project, even if Malachi 4:6b was wrong, even if he was a clone from outer space ... William Branham STILL pointed us all BACK to Pentecost and the Scriptures. Study it out, very few in our day do that. As said earlier, Constantine has a big way of getting in the way. It's strange, Pentecost Peter Paul are so simple, but people just don't want it that way. That is why it takes God for each person to ever find their way to that simplicity.
Just like we teach how a child grows, William Branham taught that in Martin Luther's day Christianity was a child not knowing what to believe. Everyone understood what the political Vatican believed, but people were not allowed to study or own the Bible themselves, which very strongly limited God. So God began to rebuild what use to be at Pentecost. Many a wonderful Catholic grew with God. William Branham simply and clearly believed that by the 1960s God had gotten Christianity ready to go BACK to Pentecost and believe like they believed "in Jesus' day".
The "Message" never changed from Pentecost. People and churches did.

But what they had at Pentecost, what William Branham called the true Church and pure Word, is what William Branham said humans needed at the end time. For those that believe in a "rapture" or "body change" or a "sudden taking away" like Enoch, then to become like Pentecost Peter Paul is the "ticket out". As long as it is kept exactly the way history declares it in the Bible. Only God can reveal Truth to a person who prays and hungers to love and serve God. He will answer anyone that asks. THAT is what William Branham believed and taught. Individuals that become this are the invisible church that is scattered throughout the world.
People that aren't this focused on Pentecost and Scriptures as previously said, CAN BE saved by believing in Jesus Christ and Calvary. No one is better than the other. But according to Scriptures (ask a pastor), each has their own prepared position in the Kingdom when it arrives.
So it is not even logical to be against a historical figure with clear history documented. And as said earlier, even if he is the fakes of all fakes as some are confused in thinking, he still pointed back to the clarity of Scripture. And it is never wise to be against Scripture.

<u>So is William Branham the superman of Christianity?</u>
No, Jesus Christ is. That is who William Branham pointed to exclusively. Jesus is actually the King of Kings and the Lord of Lords and so much more. That sounds much better than superman.

<u>Are you against Message churches?</u>
William Branham taught that all churches are sovereign. In the Bible the word 'church' means 'the called out ones'. But what we call churches are usually gatherings in a building. Therefore, they can call themselves whatever they like. Of course humans love to organize and are very susceptible to cliches they create. So the term "Message churches" usually means a gathering of people who base their belief structure on William Branham. Jesus Christ said if "two or more are gathered in my name" then He would be with them. So from two to however many more, would constitute a church by Biblical standards. William Branham always pointed back to Pentecost and Scriptures.
So No : there is no reason to be against "Message churches". Or any other kind of church that focuses the best they understand about Jesus Christ. Remember, it was the religious Christian political systems that William Branham was against. The most common word used for this is "denomination". Usually because when people organize together by a system or in an organism way, God seems to be the loser. And in the long run, so are the people.
Currently there are huge attempts to rally the troops and make all "Message believers" one. Of course once more, that is not what Jesus meant about us

all becoming one. Ecumenical'ism, ecumenism, comes in many forms. William Branham was so amazing that the temptation is hard to resist. So is the desire to be different. So is the desire to be the pure church. So is the desire to be the only one with the truth. So it is easy to rally under desires. Yes, the critics are accurate when they say that many churches focus too much, if not solely, on William Branham. Quotes are not new Scriptures. Analyzing a man's life scientifically in order to construct various new "spiritual" things is not right.

Truly William Branham had an interesting life to observe and be inspired with stories and experiences that are incredible, but he never said to preach about him and all his good and bad and ugly and phenomenals. They are interesting, but that is not the Gospel Good News that Jesus Christ referred to and told us to do. And, William Branham agreed with Jesus Christ 100%. He always pointed back to Pentecost .. and no one back then was quoting William Branham.

To truly follow what William Branham clearly taught about his ministry, then a "Message church" would need to focus on getting the hearts of the people BACK to Pentecost and in similitude, back to the Scriptures – or as we stated earlier, PPP : Pentecost Peter Paul .. and all Scripture.

The rest is just exciting on the cake. And that excitement can easily over shadow Jesus Christ, Pentecost, and Scripture teaching.

<u>So you believe quoting quotes is wrong?</u>

No, quoting quotes is fine. Specializing in every move a man made or every word he ever spoke is where it goes sideways.

God quickens the Bible, making It come alive for a human. If He doesn't, then it is dead letter. 2 Corinthians 3:6 ".. for the letter kills, but the spirit gives life."

It appears that many believe that God quickens the quotes. But the quotes are to point us back to the Bible because That is what God quickens. And only That will satisfy a Soul.

There is a lot a human brain will quicken, and it can crank up the emotion and adrenaline. But over time that will drain a person to nothing. This is why so much negativeness and fighting has happened around "the Message ranks". Quotes have made some very distorted humans. The quotes become a dopamine fix. Or worse, for some the quotes become God. And the worst, for some William Branham becomes a whole new definition and interpretation of the Gospel that Jesus said to spread to the world.

William Branham clearly pointed people to Pentecost and Scriptures. He never said to specialize in him.

Martin Luther would have hated to have his life dissected over Jesus Christ's life. Same with John Wesley or an true Minister of Jesus Christ. William Branham was no different. He wanted it about Jesus Christ, not himself. His

tapes helped people, just like any of the digital possibilities do now. They are helps to point back to the original Template. That is what William Branham wanted.

What is Luke 30? You didn't mention it much.

Luke 17 verse 30 is a Scripture William Branham would use to help people see that this is nearly the end of the world. There are some in the "ranks of the Message" that take the phrase "Son of Man" and magnify William Branham with it. "Even thus shall it be in the day when the Son of man is revealed." The Son of man is Jesus Christ. Period.

In 1964 William Branham said it clearly, "The Son of man is prophesied to be revealed. And what kind of revelation will it be? It'll be the revelation of His living, after being crucified for nineteen hundred years, and is raised from the dead and is alive with us. He will be revealed!"

So once again William Branham confirms that his ministry was to let people know the God of Pentecost is alive and well and can be trusted and believed.

He also mentions Scriptures like John 14:12, John 15:24, John 16:13, as well as Revelation 10:1-7. Each of these have the same purpose as Luke 17 verse 30.

Luke 17:30 is never mentioned in the Church Ages book. Luke 17 isn't either. So William Branham never exalted himself with the Scripture. He only wanted people to know that what they saw happening in the ministry God was using him for - matched how God did things through Jesus Chriat and at Pentecost and the New Testament.

William Branham saw himself more like a digital billboard that God would program to match things already in the Bible, so we humans could realize that the God of the Bible is real and true. That way humans don't have to be scared to let their hearts go BACK to the Template, which is Pentecost and Scriptures.

Did William Branham hate his job?

We would have to ask him. But it is fair to say that it was not fun. He often used the phrase "live or die" I'll serve him. He walked a very lonely and misunderstood journey. He barely understood it until near the end of his life. People in the church world just did not want to believe Peter and Pentecost. The formula cannot be controlled by humans, so they avoid it and build something else that satisfies the religious hunger.

Yes, William Branham burnt out on people. He hung in there. He did his best. He preached some awesome sermons and likewise he honored other men and their sermons. He was not a "me and no one else" person. Never. He confirms that clearly in the last paragraph of the Church Ages book. Here is one quote of "live or die" :

"So if I live or die, it's true, anyhow. The church knows it, true. Science knows it, true. Now what about you? Remember, it's not me. It's Him. It's not me. I'm nobody but just one of you all. It's Him. He has to get somebody. Nobody is worthy of it, but somebody has to do it. Remember, it's not an easy job, but it's a glorious job to know that your Lord is here and you can tell your brethren the Truth. But it's hard when they won't believe it, but, that, we all have to confront that. Remember now." April 12, 1964

<u>You keep repeating the same few things. Why did you write such a long book?</u>

Books need pages. But yes, answering who William Branham is and what he stood for requires only a few truthful words. This book could probably compressed to one page.

Unfortunately, there is something called "scarecrows". The "Message" is full of them. Hardly one phrase can be said that even remotely sounds negative towards the "Message" and people quickly second guess because of all the scarecrows they have encountered. "I've heard that before." "I know where you are going with this." "I met someone once who crashed and burned." on and on … on and on …

So this book is written for historical purposes of what was happening in the real world at the time William Branham was here. It is more like a news reporter who is observing for the first time. It keeps William Branham down to earth and a human as best possible. It let's him be human. It lets him clearly say what he wanted. It is not to tear him down, nor build him up. It is to let him speak before everything that evolved after his death.

Some call it the "Mess"age. That is fair. It had already gone spinning the minute of his death. Eventually he was buried and it is like cutting into a golf ball, rubber bands start flying everywhere. Once again, it started as children scuffling on a playground. By the year 2000 strong sides were being picked. Mainly the two sides of headquarters or no headquarters, and each felt they needed to be the protector of the "Message". With the Internet, someone just looking in out of curiousity only saw chaos so bad it made rugby look like checkers. So they scuff and depart. Divide and conquer still works. Rally into unity is not the answer God uses either.

So hopefully, if even one chapter in this book is read by someone, they will see that William Branham's whole desire was to believe Pentecost, Peter, Paul, and Scriptures. Anyone sincere will have God Himself make that Template come alive, cause God Promised It.

And then the question of "how do you know you have the Holy Ghost" that Peter mentions is very easily answered. Cause God Promised It. Stay focused on Him. He is the Boss. He is the Focus. He is the Template. And He loves to be the Teacher. He made Himself responsible for each person that comes to him asking, hungering, or thirsting for a better way to Love Him. He

Loves to be Loved and He Loves to Love.
God knows how to guide us and protect us. After all, this is all happening because He has a Kingdom He is making us ready for. That is why God made humans. We just get to choose whether we are interested when He asks each of us. He picks the time at His discretion for each of us. It is very personal. Then we get to decide. He may ask once. He may ask hundreds of times. That is up to God. Spiritually speaking, God beats us at every chess game before we even start the first one. HE can be trusted that He knows each of us and what He is doing.
God is still building Faith inside people, not fear. Fear is a false guide to loving God. God compares true Love to a husband and wife. They win each other's hearts by revealing more and more about themselves to each other. That is where William Branham pointed people to. And once all the talk is done, the sweetness that is built is faith, hope (confident expectation), and love with each other. And the greatest of these is love. Same with God. The message has never changed. William Branham just wanted to point us back to that original message.

Can I just love God and not have to get around all this Message stuff?
Sure. Every person God starts dealing with has two choices : say yes, or say no, to God's attention being given. Those that hunger for more, ask for more, have a desire to know God so they can love Him - is all that God requires to start guiding them. HE Loves to be the Teacher.
Just know this, if God is able to guide you to Pentecost and the Word of God in the Bible begins getting more real and growing in your life, AND it makes you humbler as you grow in love, .. then you found EXACTLY what William Branham believed his purpose in Christianity was.

"Not for one moment do I bring a message to the people that they may follow me, or join my church, or start some fellowship and organization. I have never done that and will not do that now. I have no interest in those things, but I do have an interest in the things of God and people, and if I can accomplish just one thing I will be satisfied.
That one thing is to see established a true spiritual relationship between God and men, wherein men become new creations in Christ, filled with His Spirit and live according to His Word.
I would invite, plead and warn all to hear His voice at this time, and yield your lives completely to Him, even as I trust in my heart that I have given my all to Him. God bless you, and may His coming rejoice your heart."

This quote is from An Exposition Of The Seven Church Ages - 10 - A Resume Of The Ages : Last paragraph of the Book. The very last paragraph. William Marrion Branham gave this book to the Ministers, the

believers, and to the world December 1965. It is the only book written and approved by William Branham given to the world to explain exactly what he believed.

This is EXACTLY what William Branham believed his purpose in Christianity was. He also clearly believed the world would end by 1977, so if he had something different to say, he would have said it.

Therefore, if God calls – grab Him, for He chose to let us see him in human form named Jesus Christ, and in every way possible shows us His desire to be our 100%.

William Branham down to earth, the human, and yes, he said it.

A Down'er But Gotta Be Honest

Would love to skip this, but it is all out there and nothing needs left hid in the closet.
It happens with any Christian 'movement' eventually.
These are the traps that end up being observed and reported and analyzed.

Many times in the "Message" church services - these loops get developed :

1. Assume everyone in the room has got it.
2. Assume people have the slightest idea what is being talked about.
3. Assume people are 'saved' that are listening

An accusation made is that there are lots of quotes with fancy mysterious words like "theophany", but that the simplicity of salvation takes a second place to all of the new expoundings of quotes. The latest never-heard-like-this-before sermons – a great temptation for preachers – end up leaving the newbies behind. Outsiders coming in, many times just won't return again.

The smell of cult gets accented in newbie's minds when everyone else is amen'ing the 'Message' cliches. Meanwhile the newbie feels like the oddball in a spiritual jungle. Many people will say they were wondering about where Jesus is in all the quotes - and if overheard, they get the scowl.

One liners that are commonly heard in the services :
Because we follow the Prophet..
The Prophet said..
Brother Branham said..
Just say what he said..
Your opinion don't matter..
God's Prophet said..
You have no private interpretation coming..
If you receive the Message you have the Holy Ghost..
If you don't receive the Message, well maybe you are just foolish virgin..
Just say what the tapes say..
"Tapes Only" because they are the purest form of the Word..
They don't have it, but we have the Truth..

It actually gets embarrassing after awhile. Visitors are left questioning it all.

The youth obediently follow – or turn and run as fast as they can from it all.

The God of Romans 8:28 is very good at still getting His Own. So many people still somehow make it to Pentecost with the same results as the Bible shares. That in itself should prove that God exists.

Outsiders looking in or critics or those that have left observe what is "big" in the 'Message'.
The end of the world is big.
Being punished in the soon coming tribulation is big.
Being a low down rank sinner if detouring from the list of regulations is big.
Some churches try to vindicate their success with healing since they have what is called a deliverance ministry which can be presented as if a 'step up' from the others.
Some vindicate themselves by sitting there together in a service only listening to sermon tapes recorded sixty to eighty years ago.
Elvis is still big, and bad.
The Beatles who arrived about the time of the Seven Seals sermons, are bad. But for many contemporary christian 'beatle' music is good. That's a whole 'nother book.
Some okay soft music.
Some have music faster than Elvis, and loud.
Some must have perfect special singers or stay seated.
Some vindicate themselves with spiritual Gifts – even though William Branham said they could all be counterfeited by satan.
Some just have church, sing, preach the Word of God via the Bible.
Some just have church, sing, preach the quotes.
Some just have church, sing, and preach the Bible with quotes interspersed.

• So, a newbie walks in just wanting Billy Graham Salvation, or even Billy Sunday Salvation, and they meet Billy Branham presented on spiritual steroids by ministers. Thank you but no thank you, they say. Often a mumbling is heard in the congregation as the newbie leaves : "I guess they weren't seed."

Because some services have cult tendencies, the whole thing gets thrown in the same pot by many critics or visitors or those forced to attend.
They then start "helping you heal from the message cult that you were brainwashed into" using websites and Youtube channels. They feel your pain. But many are biased in the other ditch and add to the damage by making William Branham a mockery.
For some reason some like to giggle when taking him apart. Those "Can you believe that?" giggle moments.
The bigger critic voices numbers of followers are minimal and don't change much in size even after many years. Everyone has their groupies. But

everyone has their part to play so there is no reason to be critical of the critics and their criticisms.
I should add, some are good and try to stay balanced. Others, .. well, I might skip their cookie parties.

• Many people ARE damaged. Eyes cannot be closed to that. This goes with all religions and all Christian churches. It is not a unique thing to 'Message' churches.
Fights and misunderstandings come with this landscape called 'Message' followers too. Once again, a normal flow of things humans tend to do.
Yet there can be that strong atmosphere of "If you walk away from the Prophet, you are dooomed."

William Branham begged to not build something around him.
William Branham begged to not build something around him.

He said to be careful with the hunger for money, women, and popularity.
A career, groupies, and praise is a tough temptation.
Even though William Branham repeated a statement he once heard – God doesn't have grandchildren – it still happens pretty fast in all churches. The first people are dedicated to God and leave all per se to come and worship God. Then.. they have children. And then the children have children. It is easy to make a club atmosphere so everyone stays happy. The monster called "fellowship" begins to grow. And at the same time, Peter's words at Pentecost are said less and less.

This is a normal pattern for any kind of church in the world. Is it bad? No, it is good. But as said, the Template, which is Great, usually starts to dissolve. Good beats Great. This pattern is what William Branham taught to be cautious with. The invisible union of Christ Believers turns into the visible union of fellowship. It's a thin line to keep balanced.
• Important : There are MANY very good churches who honor, respect, and quote William Branham properly as a tool pointing to Jesus Christ.
Always to Jesus Christ.
Always to "Christ in you the hope of glory.".

• This book is not about yea church or boo church.
This book is about what William Branham said was truly important.
He has the right to speak clearly about what he believed as well as where to place him.
If a church moves away from the words of the "Prophet" they claim to follow, they do him a disservice as well as those people that are a part of it.

- Rewind :

William Branham truly believed 1977 was the end.

William Branham clearly said and believed that the Seven Seals made turning a person's heart by Faith BACK to Pentecost possible.

He really had only two Scriptures telling his place : Malachi 4:6b and Revelation 10:7.

In the last years of his life he believed he had found what his calling was from God in those Scriptures.

He said the years before the Seven Seals series in March of 1963 were his years of preparation.

He said the Seven Seals was his 'Message' he was responsible to fulfill for Malachi 4:6b to work.

He said pointing hearts BACK to Pentecost was the successful conclusion of his calling.

And in the last paragraph of his only book written to the world, distributed two weeks before he was killed by a car wreck, he said - in a simple interpretation of his words :
Don't build anything around me. Just return to Pentecost and become just like they were : the True Church with the Pure Word.

Church Ages, last paragraph, December 1965 :
".. if I can accomplish just one thing I will be satisfied. That one thing is to see established a true spiritual relationship between God and men, wherein men become new creations in Christ, filled with His Spirit and live according to His Word." Rev. William Branham

Final Thought

Most everything William Branham taught - that was important to what he believed his calling was from God - was already in the Scriptures of the Christian Bible.

By the time he came into public view, the world was shattered.
Concerning God, so few knew what to believe.

If you have never heard of William Branham or are trying to figure out who he is, the best way is to find his book called The Exposition of the Seven Church Ages (in print or free online), and let William Branham tell you himself, in simple reading, in grammar corrected form.
Just go to Google and type : free download Exposition of the Seven Church Ages.

Every man has the right to speak for himself.
Keep him human. Keep him a Christian. Search the Scriptures he mentions. And enjoy him. If it is not your cup of tea or plate of jollof rice, then pray and God will lead you to the part of God's Journey that He wants you in.
If you love what you read in the Church Ages .. then enjoy and God will lead You as He desires.

Just let William Branham stay the way he wants to stay.

My personal opinion is to read the New Testament and follow exactly what Peter says at Pentecost as sincerely as you can. God Promises He is always Faithful to His Word. He will guide you the way He wants to. Once you recognize Pentecost as the Template, the rest of the Bible flows. Without Pentecost, Calvary and the Resurrection would have fizzled. People needed God's Spirit in them.

Being a Christian is never easy. Not because it is a whole bunch of old laws or new laws, but because for some reason this human body that we walk around in just doesn't get it. There is your body and brain, and then there is the 'real You' that is inside that homo sapien mammal called human. Humans are like other animals, very self-oriented.
The Bible does give us this insight : the human brain will never grasp God, but it loves to build religions.

Yet happily, God can talk to the Soul, the real You, and the brain will just

have to be quiet and follow along. This is the struggle of someone who wants to be a true Bible type Christian.

God is Very Good all the time.
God is Faithful all the time.
God helps our patience as He happily Teaches us about Himself.
God is simple. We can never get as simple as Him for some reason. Keep it simple.

Make no super heroes. Yet highly respect the men and women that God has used to help us realize :
1. that the God of Israel is real,
2. that God created the man Jesus Christ, stepped inside Him to fellowship with humans as a human,
3. that Jesus Christ truly died for us and then rose from the dead with lots of witnesses,
4. that God came back on the day of Pentecost and actually got inside very flawed humans,
5. and as William Branham constantly pointed us all to : that moment in Christian history called Pentecost the Template that is also called The Gospel that Jesus said to share throughout the world.

For Gentiles :
1. Pentecost should always be the center of the target and be our pinpoint of focus. The Hebrew (Old) Testament points to Pentecost. Jesus points to Pentecost. The New Testament points to Pentecost.
2. The Scriptures written after Pentecost help us to spiritually grow more in love with God and stay focused. "Christ in you the hope of glory" is the purpose for the Gentiles. (Israel is a story of its own)
3. Only God can make it come alive for each person.

The whole Bible is our Absolute. Pentecost is our target bullseye. Say that a hundred times.

Find that spot, with Gods guidance, in your Christian walk where if you time traveled to Pentecost, spiritually you would fit right in.

That is what William Branham wanted for people.

And it works.

“Every time you re'check a book, there are changes to be made, tweaked, or added.
It is nice that the only 'thing' in this world that is a constant and never changes
is our Lord Jesus Christ. We can all rest in God.”

William Branham : He Said It : Down To Earth : The Human : 1977 and Pentecost
T.H. Mullen 7/2025

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Notes :

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